



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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

THE FAMILY ALTAR.

How blest is that dwelling which ev'ning and morning
Sends forth the sweet incense of heart-feeling prayers!
How blest are its inmates, their lives thus adorning
By humble confession and penitent tears.

How beams that pure altar, to heaven uprearing!
Peace, peace to the dwelling in which it doth stand;
Around it are formed ties strong and endearing,
Which angels watch over by heaven's command.

How blest is that father who reared such an altar,
And blest is that mother who stands by his side;
Blest, blest are those children whose steps never falter,
While walking the pathway which wisdom provides.

I came to a dwelling—God's seal was upon it—
I entered—the entrance to heaven seemed there;
In silence I list'ned, and wept as I heard it,
The sweet invocation, the family prayer.

'Twas there that blest Book, giv'n by God's inspiration,
Was read, and sweet hymns in the Spirit were sung;
'Twas not the vain glow of a showy profession,
But the heart's deepest echo to heaven that rung.

O fain would I linger fore'er 'neath its portals,
Though humble the structure that dwelling doth bear,
Where its inmates are blest with such heav'nly recitals,
The Christian's best safe-guard—true family prayer!

LIFE INSURANCE.

MAN naturally loves security and dreads uncertainty. Give him something that is permanent and he reposes in the enjoyment of it. But where all is uncertain all is unrest. Among the things that are uncertain on earth, nothing is more so than human life. No other possession is held by a tenure more frail. No thread is more brittle than that which holds us to these mortal scenes. From childhood to old age, ten thousand dangers lurk along our path. Ten thousand flickering life-lamps expire before the first blast of earth's chill tempest, others burn but feebly and at last go out in darkness, and often the life that seemed to glow with a steady and a quenchless flame is blotted out in an instant by some untoward event. So man dies—"his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi, 4. His purposes are broken off and unfulfilled—his wealth is snatched from him—the sceptre drops from his hand—the crown from his brow, and he falls like a potsherd smitten by an iron rod; or fades like a flower before a burning blast. "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." Ps. xc, 6.

Life, though so frail, is yet of immense value. Because upon it hangs all enjoyment, prosperity, friendship, wealth, and all the support and dependence of others who look to us for assistance. Cut off life, and happiness fades from the home; joy flees from the hearts of friends; bread for the hungry fails, and the goodly building of human comfort falls in ruins upon the pillars that have been broken beneath it.

Men in the absence of any desired good naturally seek a substitute for it. So if they cannot retain life, they contrive by an associate or corporate action to secure to their friends, or those left behind them, some of those blessings which they would have secured had they been permitted to live to carry out the plans they had formed. So that, by paying annually a certain limited amount, the person is thus insured, and in case he shall die, his heirs or legal representatives are entitled to a large amount of money on account of the insurance thus effected by him.

Reader, I wish to call your attention to a system of "Life Insurance," older, better, and more reliable and satisfactory, in every respect, than any system which is usually known by that name.

The authors of the existing systems of life insurances are all poor mortals, sick, dying, or now dead, and not one of them, nor all of them, can preserve their own lives from the power and dominion of death and corruption.

But the author of this system is the living God; He who lives forever; He who giveth life to everything; Him in whom we live, and move, and have our being; He who is the deep unfathomed "fountain of life." And with Him associated in this work, is His Only Begotten Son, who, quickened by the "Eternal Spirit," lives "by the power of an endless life," and of whom it was said: "In Him was LIFE, and the LIFE was the LIGHT OF MEN."

The real object of this system of insurance is far beyond that of all others. They do not attempt to give life, preserve life, prolong life, insure life, or restore life at all. So far as life is insured, men have no more life when insured than when uninsured. Insurance neither stays nor overcomes the power of death. It simply pays money to the living when the insured person is dead. And this has sometimes awakened the avarice of wicked men, and they thought to gain this money by taking the lives of those who were thus insured.

But this system to which I allude does not substitute money for life. It proposes to give LIFE itself. Not to prevent death here, but to give back a better life after this mortal life has fled. For "the gift of God is ETERNAL LIFE."

I wish you now to look for a moment at some of the peculiar excellences that attend this system of "Life Insurance."

It is needful always that insurance be effected in a good company. One where there is an abundant capital. One that is not a sham and a fraud upon community. One, too, that is managed by men morally good; men who will not steal the funds intrusted to them, and who will equitably adjust all the righteous demands which may arise against it. And these desirable traits are pre-eminently found in the system of which I speak. The great God of heaven and earth, just, wise, almighty, glorious and immortal, He promises, He insures ETERNAL LIFE.

While in all other systems life itself is not insured, but instead of it a sum of money is paid to the survivors after the death of the person insured, he deriving no personal benefit from it—in this system the person himself derives the entire benefit, and his life is really insured. "He that believeth in Me, though he were dead, yet shall he LIVE; and he that liveth and believeth in Me shall never die—shall not die forever." John xi, 25, 26. When these scenes of mortality are past, God shall make good his pledge, and bestow upon those who

love him—life, eternal life. "He that loseth his life for My sake shall find it." It shall be no substitute of dollars and cents, but life itself in its eternal spring-tide, flowing from the very Godhead's depths.

In all other systems there are certain limits, beyond which insurance is not effected. It is only upon the healthy; those free from disease, and also (at the ordinary rates) those that are young, or in the prime of life. For the companies could not afford to insure, at usual prices, the aged, the feeble, or the sick. This system differs from them here. No class, age, sex, color, or country; no victims of disease, no infirm persons, none, however near the hour of dissolution, are cut off from the benefits of this system of "Life Insurance." Persons who have never known a day of health have been insured for all eternity. And policies do not expire by limitation, nor do the rates increase with advancing years and increasing liability to death.

In all other systems the insurance is simply based upon acknowledged uncertainties. The company sometimes say, "We will pay you ten thousand dollars if you die within ten years; if not, we pay you nothing;" and the person desiring insurance pays his ten, or twenty, or fifty dollars, with the understanding that there is no certainty that he will need the insurance, and if he does not, then his money, or the most of it, is a loss to him. He takes the risk of losing the cost of his policy while he lives, and the company take the risk of losing the amount of his insurance when he dies. True, statistics concerning the average of human life enable men to calculate the average risk, but of course many live and lose their ten dollars, where one dies and his friends gain their ten thousand.

But this system which I commend is based upon absolute certainties. Death is certain. Our need of life is a certainty. We effect this insurance, knowing it will be needed. This is the understanding on both sides. We shall stand soon on the uttermost verge of mortal life. We shall need something beyond, and as this life slips from our grasp, or breaks asunder within it, we need to "lay hold on eternal life." This we are enabled to do by the great plan and purpose God has formed and developed in the gospel.

In all other systems the principle involved is merely that of debt and credit, of loss and gain. It is mainly a matter of self-interest on both sides. If is money paid for an equivalent to be rendered, with an assumed risk included. Not so here. This system proceeds upon principles of grace, not of debt. It is free insurance. It is "the gift of God." "God has given to us eternal life, and this life is in His Son." This gift is free, because none could purchase it. "Priceless, because above all price." It flows not from principles of speculation or self-interest, but from the free grace of God. As if the Rothschilds should devote all their great riches to the issuing of free policies of insurance to all who would come and get them; and yet this would soon use up all their immense wealth. But the great God is richer than all men. The wealth of the universe is His. With Him is "the fountain of life."

The terms of ordinary life insurance are necessarily kept within certain rates. Any company which goes upon a lower scale of premium will fail, according to the ascertained laws of mortality. A certain amount of money is needful. Men without money cannot be insured. And here is a marked difference between the

two systems. "He that hath no money" may come and be as welcome to this insurance as the richest or the greatest. Mercy is free; grace is free; life is free. "Without price" is God's standing stipulation. No man may change it. None may take toll of those who pass through the "strait gate." None may charge commission upon the policies by which God insures. Beggars and slaves, as well as priests and princes, may come and be accepted here.

In order to have life insured in ordinary systems, there must be a medical examination, and a certificate from the physician that you are in health, in no special danger of dying, or else insurance cannot be effected. No such evidence is requisite here. "They that are whole need not a physician, but they that are sick." God requires no certificates of health, but rather a confession of disease. He is not pleased with our pretensions to self-righteousness and goodness. An insurance agent would stare should an applicant say, "I am in the last stages of consumption—will you insure my life?" He would say, "O, no, sir, you cannot be insured here." But our Saviour delights to receive and examine just such miserable dying men as have no other help or hope. His invitation is, "Come unto me;" "and whoso cometh unto me I will in no wise cast out."

There are in all life insurance companies certain prohibitory conditions attached to policies; certain occupations, which are right and honest in themselves, but somewhat perilous, and certain localities of disease and danger, at their dangerous seasons, are prohibited. But there are no conditions of this kind connected with this system. "From sea to sea, and from the river to the ends of the earth" this insurance holds good. Amid the icebergs of the north or the simoons of the south—the pestilence that walks in darkness, or the destruction that wasteth at noonday—amid cholera, yellow fever, or plague—by land or by sea—in the desert, or in the dungeon; anywhere, everywhere where duty calls and where a righteous man may go, this insurance still holds good. No matter where the believer is; whether buried on land or in the ocean's depths; whether his dust be mouldering in the sepulchre of his fathers, or his ashes be flung to the heedless winds by the hands of furious foes, he is sure of eternal existence, and "when Christ, who is our life, shall appear, then shall we appear with him in glory." Then shall this corruptible put on incorruption, and this mortal shall put on immortality.

There are, however, certain conditions of this life insurance, with which all must comply to secure it. First of all is this: Believe in the Lord Jesus Christ and thou shalt be saved; confide in him; trust him with your all. You never would secure insurance in any company unless you had faith or confidence in them—in their plans, promises and honesty. So you must confide in Jesus Christ. He is your only hope. Look to him, cast yourself upon him, and seek to be saved by his grace and mercy alone. Second: You must obey his commandments, follow his example and abide in his love continually. You must leave the sins, and passions, and pomps, and vanities of time. You must deny ungodliness and worldly lusts. You must be wholly the Lord's. Come, then, to Christ, sick, dying, lost one, come to him and live. Accept his terms and take his promise as your surety and support. You may trust in him and fear no evil.

Beware of spurious and fraudulent institutions. Those companies that insure very cheaply are unsafe. Be sure you have your insurance in a reliable company, however stringent the regulations are. Beware of those who say that all are insured, and that there is no danger. "The soul that sinneth, it shall die." Men are not insured by accident. Eternal life they must "lay hold" of if they will have it.

Are you insured? The question is important. If life insurance of the present imperfect character is so important as men suppose, how much more so is that amazing plan which springs from the wealth of divine love, and which secures eternal life through Christ? "The wages of sin is death!" "Sin entered the world, and death by sin. Death has passed upon all men for that all have sinned." But you may have life—eternal life! Will you not secure it? O, come to Christ! Take his words and cast yourself entirely upon his mercy. Give yourself wholly up to him. Do

not delay. Do not forget this matter. Are you insured for eternity? Is your *life* insured? Do you object that you must seek wealth? "What shall it profit a man if he gain the whole world and lose himself, or be a cast away?" Ah! you are in danger. You slumber on the verge of death. Will you not come now to Christ and be forever safe?

Poor man—sick man—do not fear to come. Here is your only chance for "life insurance." Reject this and you lose all—you perish—you die! Accept this—secure this, and you shall live forever. Come! believe in Christ. Hand in your name. Confess him before men. Live to his glory.

Listen to this divine proposal: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii, 16, 17. Will you have eternal life?—*Hastings.*

A THOUGHT FOR THE SKEPTICAL.

"THERE is a story told of a conversation between Bonaparte and one of his Marshals, while he was a prisoner on the Island of St. Helena. The Marshal had expressed a doubt as to the divinity of Christ—Bonaparte took him up. He dwelt on the fact that thousands of Christ's followers had suffered imprisonment and death for his sake; and that after eighteen centuries, the attachment of his friends to him had suffered no abatement. But all the great men of antiquity were soon forgotten.—Who would die for any of them? Those who followed them with applause while in their glory, soon ceased to cherish any affectionate remembrance of them. I, too, said he, will soon be forgotten. If you can not see that Christ was more than human, I did wrong when I made you a Marshal."

This argument which the sharp good sense of Napoleon could not but see and feel, proves other points besides the divinity of Christ. It proves that he was all he claimed to be—the divinely sent Messiah, commissioned of the Father to reveal God to men and especially to become their atoning Mediator and Saviour.

The great facts pertaining to the work of Christ are that God was in and with him while he lived; raised him from the dead, and soon after caused him to ascend in visible glory to heaven; there seated him on his own throne to rule this world in the interests of their joint plan of human redemption; and lastly, that in answer to his mediation, the Spirit was sent and still is sent to finish in the hearts of men the work which Jesus had begun and had made provision for in his teachings while he lived and in his atoning sacrifice when he died.

These facts received one of their richest installments of proof immediately after Christ's death.

Let it be considered that the object of his enemies in taking his life was to crush his cause. To the best human sagacity, this was wise and sure. If Jesus had not been divine; if God had not been in his movements sustaining his cause, it must surely have perished when he gave up the ghost. The disciples themselves tell us that in that hour of terror they all forsook him and fled. Peter had kept his old fishing coat, and now we see him girding it on again, and almost a majority of the disciple-band are ready to join him. If Jesus had not risen and met them with words of hope and cheer, his work must have utterly ceased. Out of many scores of other Messiahs—having the pretensions but lacking all that was real and divine—the entire cause and claims of each and every one went down hopelessly at his death. Not a man of them left a disciple to live and to die for his master after he had gone.

Just here lies one of the most conclusive, unanswerable proofs that Jesus of Nazareth was truly the Son of God. *His death did not ruin his cause; on the contrary it opened its era of power!* Just when, according to all analogy and all philosophy, it should have died out and passed away into oblivion, then it rose and shone like the sun in the firmament; it began to travel in the greatness of its strength; it smote the hearts of his murderers and made its first conquests there in Jerusalem—that home of bigotry and corruption—almost before the blood he had shed was dry on the mount of crucifixion. And this new power remained year after year attesting the divinity of the man of Nazareth and endorsing the

whole circle of his claims to be the Messiah. How should a man who had done comparatively so little while he lived, accomplish so much after he was dead? How can the broad, palpable, undeniable facts of this history be accounted for if Jesus were only human, and hence was nothing but a vile impostor? Did such divine power ever attend the cause of a mere impostor? Does God give his sanction to fraud and lies?

It is fortunate for the evidences of gospel Christianity that its earliest human friends and laborers had absolutely no earthly or selfish motive for giving to it their testimony and their life. For them there was in that cause no fame, no bread, no social standing—not one of those things that human hearts love and live for. So far from this was the truth of the case, they every one of them *knew* that adhering to that cause, they must suffer the loss of all things and be accounted the filth and off-scouring of the world.

Were they men of other passions than ours that they should be enamored of stripes, bonds, imprisonments; of shame and scorn; of poverty, hunger, exile and death? Or would they have suffered all this for a known impostor? Would they have borne it save under a perfect conviction that their Lord had gone up in triumph to heaven, and save under the power of a present God in their own hearts? Judge ye.

THE COMING HEIR, CONQUEROR, & KING.

[The following article is copied from the Northern Christian Advocate. Were it not for this, the reader would doubtless be disposed to regard it as the production of some genuine Sabbath-keeper, so exact is its harmony with the word of God, or, at least, with what we conceive to be the teaching of that word. But it is none the worse for the source from which it comes. We hail truth, whoever may utter it, and only wish that those who have so accurate conceptions of it on some points, might see with equal clearness on every other.

u. s.]

"I will overturn, overturn, overturn it: and it shall be no more until He come whose right it is, and I will give it Him." Eze. xxi, 27.

THERE is a peculiar force and beauty in the phraseology of this Scripture. The repetition greatly intensifies it, and was the means employed by the Holy Ghost to best express its great importance and vast meaning. This is one of the many prophetic promises which refer directly to the personal appearing, kingdom, and endless reign of the Messiah.

Zedekiah was that "profane and wicked prince of Israel" spoken of in the two preceding verses, of whom God said, "Remove the diadem and take off the crown." He was the last king that sat upon the throne of Israel, since which time the overturning has continued. "And it shall be no more" until Christ, the Son of David and promised heir, "whose right it is," shall come and possess it in person, as really as did Zedekiah. The coming of Christ, "the heir," here referred to, cannot be his first advent, for he came not then to claim and take his place on David's throne as Israel's King, but to usher in the dispensation of the Holy Ghost by his teachings, sufferings, and death; thus opening a door of hope to all who would believe upon him throughout the world. Hence we see that the overturning did not subside at the first appearing of Christ, nor has it yet ceased, but is increasing in violence, and will become still more intense until the coming of the "Prince of peace, whose right it is." Then shall he introduce and establish his glorious and endless reign, utterly abolishing both sin and death. This glorious triumph shall be

"Where all his laws are spurned,
His holy name profaned,
And where the ruined world has mourned,
With blood of millions stained."

The entire revelation of God to man harmonizes with this teaching, and with it harmonizes the marked and peculiar signs of our times. Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runneth may read" this. Still another fact is not less obvious. It is that so clearly predicted by our Saviour thus: "And because iniquity shall abound, the love of many shall wax cold." The hands tha-

bound society together, civil, social, and religious, all seem to be giving way. The time of trouble spoken of by both Daniel and our Saviour, is actually upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so it is now with the troubled masses. "There is no peace, saith my God, to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts in the church, our nation, and the world at large. The church is in exile; weeping and praying, "even so, come Lord Jesus." While the latter-day "seofers" in derision are saying, "Where is the promise of His coming?" thousands are "deceiving and being deceived" by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much talked of golden age. Alas for such! Between our time and that future glory of Messiah's reign there lies a region as dark as midnight, strewn with such ruined hopes and blasting terrors as this world has never known—a time of plagues and tribulation as never was, when all hopes except those based on the truth shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest, blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself indited, "Thy kingdom come," the very kingdom ascribed to him, "for thine is the kingdom, the power, and the glory, for ever, amen."

No person who may be favored with grace enough to disarm himself of prejudice, and sit down as a humble learner at the feet of Christ and his apostles, and receive their exposition of the prophets, can resist the fact that the hope of the primitive church was, and the true hope of the church now is, "the glorious appearing of the great God, and our Saviour Jesus Christ." Titus ii, 13. Not until then will the church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily there is no other legitimate Bible hope for the Israel of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but the light of the fire and "the sparks of their own kindling." With all deference to the opinions of others, such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentality. In the light of God's immutable truth, it may be safely affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious scriptural testimony. Christ has commissioned and sent forth men to preach the gospel of the kingdom, and to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are forced to the conclusion that during the present dispensation, fallen humanity will remain the same, and that the gospel, like its author, will continue the same, nor will God, or the Holy Ghost, change. Hence the results of preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive church, and through the ages past. To what other conclusion does revelation, reason, and common sense lead? The apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the gospel. In all his writings, there is nothing to indicate that he thought his commission was to convert the world, or build the kingdom of Jesus Christ. His words may be forced into such a construction, as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure.

Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.—*J. Chapman.*

WISDOM.

THE wise man tells us that wisdom is the principal thing. Therefore get wisdom, and with all thy getting get understanding. Prov. iv, 7. It is not my design in treating on this important subject, to dwell upon what is called worldly wisdom; for that is said to be foolishness with God. 1 Cor. iii, 19.

But as there is no wisdom nor understanding nor counsel against the Lord, Prov. xxi, 30, I shall speak only of that wisdom which is from above, that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. James iii, 17. This is what we all need. May God help us to seek for it as for hidden treasures; for it is better than rubies; and all the things that may be desired are not to be compared unto it. Prov. viii, 11. See also chap. iii, 13, 14.

Job's testimony corroborates the above. By reading chap. xxviii, 12-20, it will be seen that a value is placed upon wisdom far superior to gold. Silver, or even the gold of Ophir, with the precious onyx, or the sapphire, or the topaz of Ethiopia, shall not equal it, neither shall it be valued with pure gold. In short, it cannot be equalled with all the precious metals of earth. For no man knoweth the price thereof, neither is it found in the land of the living. Verse 13.

Dear reader, do you wish to possess yourself of this precious treasure? You can have it by complying with the conditions. You have not to do, as many have done who have labored hard to gain an earthly possession, and have in the end been doomed to disappointment. You have not to go to the golden regions of California in search of the precious metal, as some have done, and have finally had to return penniless.

There is nothing so uncertain about this treasure of which we are speaking. The apostle James tells us that if any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, &c. James i, 5, 6. Here we see the necessity of firm reliance on the promises of God.

Do you wish for an example of this kind? You are referred to the case of Solomon, when, in the providence of God, he was called to reign king over Israel. We find that he loved the Lord and walked in the statutes of David his father, and that the Lord appeared to him in a dream and said, Ask what I shall give thee. He feeling his incompetency, as he was but a child, asked of the Lord an understanding heart, that he might judge so great a people, and discern between good and bad. God approbated his choice, and granted him his request, and said, Lo I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. 1 Kings iii, 12.

Although this was spoken to Solomon in a dream, yet it was nevertheless true; for he afterward realized its fulfillment, as we read, And the Lord gave Solomon wisdom, as he promised him. 1 Kings v, 12. What did God promise him? He promised more wisdom than any that had arisen before, or should arise after him. This same Solomon has told us that the fear of the Lord is the beginning of wisdom, Prov. ix, 10, and again he tells us what the fear of the Lord is. He says it is to hate evil, pride, and arrogancy, Prov. viii, 13; and also, The fear of the Lord is strong confidence. Id. xiv, 26. It is a fountain of life. Verse 27. And the fear of the Lord is the instruction of wisdom. Chap. xv, 33.

Job adds his testimony, and says, And unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding. Job xxviii, 28.

Having found the starting point, we will now examine the subject still further, and see if we cannot fully comprehend the means by which this boon can be realized. David said, That thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients; because I keep thy precepts. Ps. cxix, 98-100.

From this testimony we learn that David assigned the reason of his wisdom to the fact that he kept God's commandments, precepts, and statutes. Furthermore he says, Through thy precepts I get understanding, &c. Verse 104. Therefore we learn that the channel through which this blessing may be obtained, is obedience to the claims of God's law. Jesus has also said, If any man will do his [the Father's] will, he shall know of the doctrine. John vii, 17.

The question is frequently asked by those who are skeptical in regard to the Bible, why it is, if the Scriptures are the revealed will of God, that they are not written in such a style that all can comprehend them. The reason is obvious. God will never force any to believe; for this would not be in harmony with the free agency of man. All those who have been disposed to cavil, and were unwilling to ask the guidance of the Holy Spirit, have ever been left in darkness. God designs his truth for his honest children. This may be shown from the fact that when the disciples came to Christ and asked him the reason he spake to the multitude in parables, he answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Matt. xiii, 11.

This language corresponds with that of the angel to the prophet Daniel. In speaking of the time of the end, he said, Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Dan. xii, 10.

Paul likewise says, But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. 2 Cor. iv, 3, 4.

Those who reject the invitations of the gospel, and refuse to submit to the claims of God's law, will be left without excuse. His word is explicit on the subject. He has made ample provision for all to come that will, and partake of the waters of life freely. Are any ignorant? There is a remedy provided. David tells us that the testimony of the Lord is sure, making wise the simple, Ps. xix, 7; and also that a good understanding have all they that do his commandments. Ps. cxi, 10.

Permit me to say in conclusion, dear reader, that we are on probation's ground. The light of God's truth is now shining. The third angel is yet raising his warning voice to the inhabitants of earth; and those who will heed his warning and be wise, will finally shine as the brightness of the firmament, and those who turn many to righteousness, as the stars forever and ever. **RUFUS BAKER.**

Mackford, Green Lake Co., Wis.

FOOLISH THOUGHTS.—We are apt to believe in Providence so long as we have our own way; but if things go awry, then we think, if there is a God, He is in heaven, and not on earth. The cricket in the spring builds his little house in the meadow, and chirps for joy, because all is going so well with him.—But when he hears the sound of the plough a few furrows off, and the thunder of the oxen's tread, then the skies begin to look dark, and his heart fails him. The plough comes crunching along, and turns his dwelling bottom side up, and as he is rolling over and over, without a home, his heart says, "O, the foundations of the world are destroyed, and every thing is going to ruin!" But the husbandman, who walks behind his plough, singing and whistling as he goes, does he think the foundations of the world are breaking up? Why, he does not so much as know there was any house or cricket there. He thinks of the harvest that is to follow the track of the plough; and the cricket, too, if he will but wait, will find a thousand blades of grass where there were but one before. We are all like the crickets. If anything happens to overthrow our plans, we think all is gone to ruin.—*Beecher.*

Never prefer a great good intention to a little good action. If a poor friend wants a frieze coat, don't let him wait in his nakedness until you can give him a cloak of broadcloth.—*G. Griffin.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 22, 1862.

JAMES WHITE, EDITOR.

THE CAUSE.

Good tidings from different portions of the field in regard to the prosperity of the cause, are most cheering. A good work is being accomplished where several of our Tent companies are laboring. And this is not all—organization is doing a great work for our people. It is concentrating our forces upon the great objects of the message; viz., the work of preparation for each to fill his proper place in the church, and to extend the light of truth to others. Where the work of organization is taken hold of in earnest, the cause is going ahead; where it is not, the cause is crumbling. With pleasure we can report a growing prosperity in Michigan. It has seemed to us that God is greatly blessing the brethren in this State for cheerfully parting with several of their most efficient preachers to labor in other States. If the brethren in the States where they labor prize their efforts as they should, they too may share a great blessing.

Now is the time to work. Our national troubles bear a dark aspect. Trying times are coming. We repeat it—Now is the time to work. The future cannot be as favorable in many respects. Those who have slighted instruction, and are now in confusion, had better get into working order as soon as possible. The shaking time has come, and we rejoice to see it. The furnace is being heated which will purify the gold, and consume the dross.

TO CORRESPONDENTS.

Don't write when you have nothing to say, or to send. We receive about thirty letters a day, and do not find time to read one in five of them. The Secretary reads them, unless they are too long and prosy, and puts into the editor's box only those letters which he must see.

Last week we drove out into the country twenty-eight miles, and Sabbath and first-day preached four times, and returned to our business without a day of rest, as other men have. We do the same this week, and after wading through the usual amount of business, on our return, prepare for the journey West, to meet a crowd and preach to them four times the very next Sabbath and first-day. How much time, think you, we have for reading and answering long communications relative to local matters we personally know nothing about? We are compelled to say to those who are tempted to write such communications for us to read, that they had better save their time, paper, ink, and postage, for they will not be read.

Let business matters be clearly stated, and as briefly as possible, entirely disconnected from all other matter. All articles for the Review should have written on them at the top of the first page, *For the Review*, and should be written in a free, plain, easy style, every word helping to express some clear idea. Write all you have to say as briefly as you can, and fully express your thoughts. Such articles are hailed with joy.

SYSTEMATIC LABOR.

Six of our ministers, counting the editor, at present have their head-quarters in or quite near Battle Creek. This is a singular circumstance. It must look strange to our churches in other parts of the State, who do not hear a sermon in three months. And no wonder they inquire why some good preacher cannot make his head-quarters with them, so that when he returns to his family, now and then, they can have preaching.

The church at Battle Creek needs these preachers less than any church in the State, from the fact that it has more active members than any other church in the State, many of them of long experience and sound judgment. We sometimes preach to them, but often feel when done that a social meeting would have been better. And it is frequently the case that, when we

return from spending a Sabbath with some other church, we are told that the brethren enjoyed an excellent meeting, the best in several Sabbaths. Now what is the use for us preachers to get in the way of these experienced, living members?

But when it comes to this that there are at our Sabbath meetings, from two to five of our ministers, which is sometimes the case, and others so destitute of preaching, things look out of joint, and we are led to look for the cause. Not many months since we preached to the church when there were four of these ministers present. And we have no doubts but the church would have been as well off, and perhaps better, if all five of us had been preaching in five different congregations, and they left to pray, exhort, and sing to the praise of God, as is their custom when preachers do not get in their way.

We preachers talk of system and organization. This is right. We have been trying to organize our churches, and it works well. We have been establishing systematic benevolence, and the thing admirably answers the design. Now we propose to the churches that they organize the ministers, and introduce among us systematic labor; that is, unless the ministers soon take hold of it themselves. We say, let the ministers be examples to the flock. This huddling together is, at least, setting a poor example to the flock. Where is the missionary spirit in all this? Those missionaries, and their noble partners in life, who have parted with dear friends and the comforts and associations of their native land, and have exposed health and life, in a sickly climate, in the hope of converting heathen men and women, set a godlike example of sacrifice and love for the salvation of men, which some of our ministers and their companions would do well to follow. Could they but fully venture out upon the arm of God, then they would realize an almighty power sustaining them, and they would feel at home anywhere and everywhere. The consolations of a life of devotion and sacrifice are all-sustaining. He or she who walks with God never feels lonesome.

In the path of duty we find the sustaining grace of life. There all may find freedom of spirit, and joy in the Holy Ghost. If we will give God a chance to work for us, and believe his promises, he will do great things for us. Our preachers say that at Battle Creek is a hard place to preach. And why? The reason may be because the Lord has nothing for them to do in Battle Creek. We close these pointed remarks by saying to the churches in Michigan that it may be your duty to send the Macedonian cry in to Battle Creek—"Come over and help us." Just get fully organized, brethren, so you can provide and hold legally a good home for a minister, something like an old-fashioned Methodist parsonage, and then you are all ready to welcome among you our preachers. This will work admirably in the case of those preachers who come in among us very poor, whom we wish to encourage, and at the same time prove them.

We speak plainly for the good of the cause—the good of all. All that holds us at Battle Creek is our connection with the publishing department. And let no one think that these good preachers are in our way in a pecuniary point of view. We put more than thirty dollars annually into the S. B. treasury of the Battle Creek church, from which treasury we have never received one cent for preaching to the church and never expect to.

A SPIRITUAL BODY.

THERE is, says Paul, a natural body, and a spiritual body. 1 Cor. xv, 44. No one, we presume, believes in the existence of any person unless in his natural body or his spiritual body. Hence, believers in the conscious existence of man after death, hold that when he ceases to exist in this state, when he drops this mortal body, he at once commences his existence in the spiritual body, and this spiritual body is the same as "the house from heaven," of which Paul speaks in 2 Cor. v, 1. That man's future life is continued by means of this spiritual body is a well-defined view of Spiritualists, and all the believers in the immortality of the soul, are doubtless agreed in this.

This was the position of Eld. Jones in his late discussion with Bro. Hull at Charlotte, Mich. When ar-

guing that Moses was literally on the mount of transfiguration, not by a resurrection, but by virtue of his immortal soul, or in his spiritual nature, he exclaimed with great emphasis, "You know there is a *spiritual body*, *soma pneumatikon*, as well as a natural body, *soma psuchikon*." His argument was that Moses was present on the mount in the spiritual body.

Now let us inquire further of Paul about this spiritual body. What is this body and when do we come into possession of it? Hear the apostle: "So also is the *resurrection of the dead*. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a *natural body*, *soma psuchikon*, it is raised a *spiritual body*, *soma pneumatikon*. There is a natural body, and there is a spiritual body." Paul is here talking of the resurrection of the dead, and declares that the spiritual body is the body that is raised. If, then, Moses was on the mount in the spiritual body, it follows as a matter of course that he had been raised from the dead; for the spiritual body is the one that is raised up from the grave. Eld. J. had been laboring hard to show that Moses had not been raised, since, if he had been, his case would furnish no evidence in behalf of man's consciousness in death. And when, from his own claim that Moses was present in the spiritual body, taken in connection with Paul's declaration that the spiritual body is the resurrection body, it was shown that Moses was there by virtue of a resurrection from the dead, his theology found itself, as the reader may imagine, in a very tight place. And how did he endeavor to free it from this embarrassment? In this way. Said he, "I said Moses was there with a spiritual body, not with his spiritual body!" Very well, that does not alter the fact that the spiritual body, as Paul declares, is the resurrection body, and so if Moses did not have his own spiritual body, it follows that the body of somebody else had been raised for him to take possession of! How this in any way helped his position, we are willing to leave immortal-soulists themselves to tell us. According to the proverb that one lie makes six more necessary, so verily it hath happened to the orthodoxy of our day: to extricate themselves from one absurdity, its adherents will plunge into half a dozen more, which are worse than the first.

Let the Bible student then bear in mind that the spiritual body, the only one that we ever have except the natural body, is the resurrection body, and that Paul recognizes only these two states of existence; namely, the natural body and the spiritual body. The one is the body in which we now live here, and the other is the body which we shall have after the resurrection from the dead. And between these two, or from the time that this mortal body is deposited in the grave, that is, sown in corruption, till it is raised in glory, and we obtain the spiritual body of which the apostle speaks, there is no conscious existence.

Verily, in the great doctrines of the word of God, even the wayfarer need not err. u. s.

"HAVE THE WORKERS OF INIQUITY NO KNOWLEDGE?"

ANOTHER champion has taken the field. In the Crisis of Apr. 16, 1862, is an article headed, "Thoughts for the Thinking; or, The Law and the Gospel Contrasted, by Timothy Wheeler." From it we learn (if indeed we learn anything) that the law was given to sinners, in wrath, to make them worse; and that the gospel was given to saints, in love, to make them better. If this is so, the saints will not be likely to fall from grace; but what hope there is for the poor sinner, I cannot see. Hear him:

"The law was given to the sinner; the gospel to the saint." "The law was given in wrath; but the gospel was given in love." "The law makes worse; the gospel makes better."

Was David mistaken when he said, "The law of the Lord is perfect, converting the soul?" or does converting the soul make it worse?

Again this writer says, "The law was given to one nation; the gospel to all nations." Connect this with the former proposition and we have,

The law was given to the sinner.

The law was given to (but) one nation.
Therefore that nation were (the only) sinners.

Again,
The gospel was given to saints.
The gospel was given to all nations.

Therefore all nations are saints.

That "one nation," then, that God selected to be "a peculiar treasure above all people," must have been the greatest sinners, if not the only ones. He gave them his law, which makes men worse. What hope then can be entertained of the conversion of the Jews? No wonder that they have been a stiff-necked, gainsaying, and rebellious people. If Mr. Wheeler is correct, the gospel could never convert or regenerate them, or any other sinners (if there were any); for he says, "The law is addressed to the unregenerate man; the gospel to the regenerate man." Now since the law cannot convert the "unregenerate," but only makes him worse; and the gospel is not addressed to him, but to the "regenerate," what hope is there of any man's being converted that needs conversion? Christ "came not to call the righteous but sinners to repentance." But Mr. Wheeler's gospel is addressed to the "regenerate man." Therefore Christ did not preach it.

I can easily enough see that the law which "makes worse" is "bad news," as our friend affirms; but I fail to see how a gospel is "good news" which is addressed to no one that needs saving. Would it not be better to consider man—the sinner—a single entity, and address to him both the law and the gospel? Thus: "Repent and believe the gospel"—repent of your sins, which are your transgressions of the law, and believe the good news that you can be saved from them, and consequently from death; for "sin when it is finished bringeth forth death."

The law of which our writer speaks is defined. He says, "The law is written externally on stone; the gospel internally on the heart or mind." The Lord, in promising the new covenant, through Jeremiah, says, "But this shall be the covenant: . . . I will put my law in their inward parts, and write it in their minds." From the scope and tenor of our friend's article it is evident that his main object was to make it appear that the law written on stone is abolished. Says he, "The law is taken away; the gospel remains. Amen."

But instead of proving the law abolished, he proves the gospel abolished. His next sentence before the one last quoted reads:

"The law established is the gospel abolished."

Paul says, "We establish the law."

Therefore Paul abolished the gospel eighteen hundred years ago.

In short, the article under review is a perfect tissue of contradiction of itself and of the word of God. It is difficult to tell which have gone farthest in "progression," Spiritualists or Antinomians. The law of God is the truth, Ps. cxix, 142, 151, and both classes are trying to abolish it. Would that the perfect, true, and righteous law of God were written in the hearts of some who profess to have the gospel there! It would save them a world of trouble, and enable them to tell a strait story.

"Have the workers of iniquity no knowledge?" Ps. liii, 4. "They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand." "He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xlii, 18, 20.

It seems as though God withheld common sense from those who break his commandments. To notice every point of folly in said article would take more time and occupy more space than is demanded by such an inconsistent and confused jumble of contradictory propositions.

R. F. COTRELL.

FROM THE ILLINOIS TENT.

Bro. WHITE: After a three day's journey from Elmwood, we reached this place where we expect to pitch the tent to-day.

Our tent meeting in Elmwood was a very interesting one. In the commencement the dragon host pressed us hard, yet we held on to the promises of God,

"I will be with you to the end;" and if ever the Lord fulfilled that promise he did to us in Elmwood. Just as soon as the ministers found that they could not meet us with argument, they sent to Peoria City for Eld. Luccuck, Methodist presiding elder, called the great champion of the West, as a debater.

He came and the propositions agreed upon for discussion were—1. "Do the Scriptures teach that the seventh-day Sabbath was made at creation, and is binding throughout the gospel dispensation?" Bro. Ingraham affirmed. Bro. I. in his opening speech of three-fourths of an hour, built such a fort of truth that his opponent with all his dignity and sarcasm (and he dealt in little else), could not remove one stone from the breastwork of truth which had been built by Bro. I. Eld. Luccuck first admitted the seventh-day Sabbath to be binding to the cross; but in his second speech he tried to prove that it was changed in the wilderness; and in his third speech he tried to prove that it was changed at the resurrection. Failing to do that, he then tried to prove that the Sabbath was lost in the days of Joshua. The fallacy of this was soon made manifest by Bro. I. before all the people.

2. The second proposition was—"Do the Scriptures teach that man is in possession of an immortal soul or spirit, capable of conscious existence between death and the resurrection?" Eld. Luccuck affirmed. Bro. I. denied. Eld. L. tried to prove his proposition by referring to the case of the witch of Endor, Moses at the bush, the thief on the cross, and the rich man and Lazarus. This last he reserved for an especial charge, but as is generally the case with such men, he stepped in front of his own battery, and therefore received the whole charge into his own theory. He said to Bro. I., "You attempt to prove that it is a parable; but we deny it." This of course compelled him to receive it as a literal narrative. This let him down so in the estimation of the people that he never recovered from it; and accordingly the next day afternoon he was sick, and sent in Eld. Kellan of Princeville to fill his place, and in the evening also, at which point the discussion closed.

The discussion having raised the interest of the meeting to a very high pitch, we continued the meetings a little more than a week after the discussion closed; and though times here for money are very hard, we sold about twenty-five dollars' worth of books, and send you eleven subscribers for the Review.

Last first-day after the forenoon meeting, we repaired to the water where several hundred people witnessed seven persons follow their Lord in the ordinance of baptism. We left twenty-five there keeping the Lord's Sabbath, a number of whom were with many others members of the Methodist church, who said they thought they should keep it. They appointed a prayer meeting among them on the Sabbath. May the Lord bless them, and send out others to go with them, is our prayer.

ISAAC SANBORN.

WM. S. INGRAHAM.

P. S. According to appointment we pitched the tent in Gridley; and have preached three times to large and attentive congregations. Yesterday we had a heavy thunder storm which broke our tent pole about five feet from the ground, and tore the side wall in several places; but we have it up again, and expect to have meeting to-night and onward. We are expecting to have a discussion with a Disciple minister. The prospect here for good is flattering. May the Lord bless the word, and save the people is our prayer.

I. S.
WM. S. I.

MEETINGS IN MICHIGAN.

Bro. WHITE:—After our meetings in Saginaw Co., reported in Review, No. 6, we held two meetings with the church in Owasso, Shi. Co. They seemed much comforted and strengthened in their organized, united state, to move forward with the remnant. July 4, came to St. John's, on the R. R. Here we found Bro. David Richmond anxiously waiting to convey us to his hospitable home in Greenbush, the place appointed for our meeting. He said that two members of the church

(sisters) were very sick, having but little hope of recovery. The sick were both confined in separate rooms in one house, and were very desirous that prayer should be offered for them, in accordance with the testimony of James v. The few brethren and sisters that bowed around the bed of the sick claimed the promise in Jesus' dear name, and Sr. C. R. was raised from her sick bed, dressed, and soon was moving around in the midst of her family and friends, praising God for what he had done, and also accompanied the praying ones to the bedside of her husband's mother, Sr. S. R., who, also in answer to prayer, was much strengthened, and blessed, and in the morning both were with their families at the breakfast table. After breakfast, Sr. C. R. rode a mile to the Sabbath meeting, and there testified to what the Lord had done, and continued through the day and evening being strengthened as she said all the time. The brethren and sisters enjoyed their meeting and were much encouraged. After mature deliberation, and listening to testimony on gospel order, and the reading of the Conference address on organization, they were happily organized. We also held two meetings on first-day in the village school-house in Greenbush, some five miles distant, where we had good attention to the word.

July 12, according to appointment, the Allegan, Watson and Pine Creek churches, in Allegan Co., met with the Monterey church, and were much disappointed in not seeing Bro. and Sister White, according to appointment. But when the matter was explained that the preaching Brn. of the Mich. tent had previously, without Bro. White's knowledge, appointed for him to preach in the tent the same day at Charlotte, we concluded that he had decided that more good for the cause could be accomplished by his going there than meeting with the churches in Monterey.

Our meetings commenced at 9 A. M., and closed with a solemn and interesting participation of the Lord's supper at 5 P. M. A social meeting in the afternoon was especially interesting and encouraging, by reason of the many strong and pointed testimonies respecting our present position in the last message for the world, and an unflinching determination to persevere to the end. The evidence is increasing that the Holy Spirit of God is operating on the hearts of his tried people, leading them to higher and holier ground to meet the coming storm.

Our next meeting was appointed to be held in Watson on the second Sabbath in August, with liberty to change it to Monterey if occasion required, by giving timely notice.

JOSEPH BATES.

Monterey, July 14, 1862.

POSTING UP.

It was suggested by a brother at the conference at Lovett's Grove, that we post ourselves, or become informed as to "the plan" of systematic benevolence which God prospers, and avoid "a plan" which is sure to fail.

I have been looking over the papers devoted to this subject, and I find a clear and accurate statement of Bro. White's practice, with his views on the subject, written out in full, in Good Samaritan, No. 5, Jan. 1861.

Perhaps some may have lost or lent this No. of the Good Samaritan, but in most cases we may find a copy among the brethren, or in some other way find what is the principle which Bro. White has recommended; for (as the old maxim has it), where there is a will there is a way.

There seems to be a stupidity, an apathy, in Ohio, on the subject of S. B. True, some are moving forward, but the movement is not a general one yet, as to system and thoroughness. Some churches are yet wholly in the back ground, and there are individuals who suppose themselves in the work, who have property, yet have either forgotten, or else never perused, Good Samaritan No. 5.

The fact is, if we want the work to prosper in Ohio, we must bring all the tithes into the storehouse, we must have our S. B. treasuries full to overflowing, must be zealous to find ways to do for the Lord.

Bro. White suggests a tenth of one's income as a general rule. Now if that is the present rule in Ohio, I think it must be that the S. D. Adventists in Ohio live pretty economically; and should providence deal

with us on this principle, truly our income for 1862 would be small. See Matt. iii, 8. A tithe means a tenth.—Webster.

We must have the means on hand, and have it ready. Says a brother, "We need not be in very great haste about S. B. movements just now, as we can borrow a hundred dollars from Bro. — for present calls." Now this idea is all wrong. Good Samaritan, No. 5, which gives the approved plan, adopted by the church, was published Jan. 1861, and had the church moved forward then, in Ohio, on that plan, we should have had hundreds now on hand, or perhaps it might have been loaned to the S. D. A. P. Association. How cheering that would be, to have a loan of a few hundred dollars there. We could afford to donate half of it, and then have money left, after supporting the tent. See Testimony No. 6, pp. 17-21, also pp. 43-45.

But, says one, We have not adopted the plan till of late, at the organization. Well, if that is so, let us haste and redeem the time. Let us get into the habit of giving, setting apart the tithe (tenth), and let the person who gives think of what Malachi says, and pledge accordingly; looking up to our heavenly Father for prosperity.

Have you not noticed that God prospers those most who are liberal? At least, such are not left to want. Think of the promises to the liberal soul. Think how God blessed his ancient people when they came right up to the mark, voluntarily, cheerfully, each in proportion to his ability.

Time is hastening to its close. Mercy still waits a little—precious is the passing hour; for in it we may lay up a treasure above. Haste, then! Let us haste to do all that God requires; haste to fill this little but precious hour, with such deeds as shall cause joy in heaven, and make us friends in those realms where selfishness is abhorred, and goodness is honored. I wish I could speak all I feel. Lord, help us to arouse!
J. CLARKE.

RIGHTEOUSNESS THAT MAKETH RIGHTEOUS.

"AND one land shall say unto another, is that righteousness that maketh a man righteous gone through thee?"

In my opinion this scripture inquiry is no idle or casual one, but should to-day come home with startling force to every heart, implying clearly as it does a time when "that righteousness that maketh a man righteous" is departed, and in its stead prevails a righteousness that effects not the inner, daily life; or, as Paul expresses it, "a form of godliness, but denying the power."

It is the three-fold boast of the present age, that our world is progressing in wisdom, science, and goodness. Admitting the two first claims, let us look at the latter, ere we concede that; for is there not a tendency in some to personify this progress as the God who styl-eth himself, "I am that I am," and whose attributes are from everlasting to everlasting." O let not any mortal come down from the soul-inspiring belief in a personal God, to the drivelling substitute of making the idea of the pantheist his good.

But let us look at some of the outgrowings of this goodness, self-developing, and inherent in man. Every Christian will concede at once that prayer is no less a binding duty than a glorious privilege; yet, to enjoy the privilege, the duty must be performed, for God will be inquired of by the house of Israel to do these things for them. And yet if we look into the gatherings for social prayer, in the various churches of our land, the vacant seats even of the vestry, suggests sorrowfully, Where are the praying ones? though on a pleasant Sunday there is no lack of those who, arrayed in godly apparel, throng the house of God, ostensibly to worship the Lord of hosts. But why so many empty seats in the second service? Ah, the world is growing better, is it? Then here is the secret: the people perhaps are so good and wise as no longer to need but half the instruction, scriptural and spiritual, as formerly. Therefore it is fashionable to attend church but half a day. Of course there are reasons for not attending—who ever lacked an excuse when one is desired? The discovery is also made that the afternoon can be more profitably spent at home.

Profitably? How? Let each for himself answer, How? and if it be so, as he can unblushingly represent before himself or his fellow-mortals, then, perhaps, he may dare present it before Him at whose bar he must stand acquitted or condemned. M. W. H.

Malone, N. Y.

THE VOYAGE OF LIFE.

TOSSED, now, on life's rough, billowy sea,
Mine eye, O Father, turns to thee;
Dark clouds above obscure the light
Of heaven's ray—serenely bright,
And surging billows round me roll,
Like death's deep waters o'er the soul,
The eye turns vainly to the shore,
My barque, once launched, returns no more.
I know the ocean's furthest wave,
Eternity's vast shore doth lave,
And trembling, fearful, turn to thee,
That thou my light and guide wouldst be.
Each rolling billow bears me on
To reach that unseem shore beyond;
I fear the wave, I dread the blast,
Yet tremble while I speed so fast;
And in my impotence would flee.
My God, my Saviour, unto thee.
Now life's stern DUTIES meet me here;
I dare not yield my heart to fear,
Dare not let go my barque's slight helm,
Dare not forget the promised realm
Where Christ has said, "I will prepare
A place for you,"—He waits me there!
Ah! can I yield to terror now?
Can I forget my solemn vow
Which left me, Father, in thy hand,
And trusted all to thy command?
My doubts and fears, O God, forgive,
And let me in thy favor live!
E'en now the clouds disperse—and light
Beams sweetly, brightly, on my sight,
And freshly girded for my task,
Once more thy promised blessing ask—
Then gladly stand my helm beside,
And calmly brave the swelling tide.
* * * * *

Still tossed on life's rough billowy sea,
Mine eye, O Father, turns to thee!
Thy blissful presence gives me light,
'Tis heaven's own ray—serenely bright!
The ocean's rolling, surging tide,
But draws me nearer to thy side.

DID CHRIST DESTROY THE LAW?

"Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. v, 17-19.

WHEN the subject of the law of God is presented to the people, there are many excuses framed by which to evade its force. Some contend that it was destroyed at the crucifixion; others, that it is binding yet, but that it only requires the seventh part of time to be kept sacred. It is not our object in this article to notice all the objections brought against us, but to prove that Christ did not destroy nor do away the law. While some are busily engaged in trying to prove the abolition of the commandments, we should be equally busy in trying to "do and teach them."

It is astonishing that men will "cast away the law of the Lord of hosts," and substitute in its place the "doctrines and commandments of men." The scripture at the head of this article is often referred to as proof that Christ destroyed the law. It is by some claimed that Christ came to fulfill the law, that is, destroy it; and hence we are under no obligation to observe it. They say that the word "fulfill" means to FILL FULL, abolish, or destroy; so then Christ destroyed the law. But does Matt. v, 17, 18 prove their position? Let us examine that passage and see. According to their definition of the word fulfill, the meaning of verse 17 would be: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to DESTROY!" Would not this be a contradiction in Christ's own words? It most assuredly would be, if this is the meaning of the word. Christ could not be made to contradict himself; but he did it here within the compass of a single verse, if the word fulfill means to destroy.

Having seen that this argument makes Christ

contradict himself, and that it proves too much for the objector, let us now notice verse 18, and see if that does not prove too much for him also: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be destroyed!" This is the meaning of this verse according to the objector's definition of the word fulfill. If then this is the meaning of this word, it proves that the law will not be done away until all be destroyed. How the carnal heart can pervert scripture. They here make another contradiction. They say the word fulfill means to destroy; so that, according to verse 17, Christ destroyed the law at his first advent. But if we carry out their definition of the word, it follows according to verse 18, that the law is to last till all be destroyed. Is heaven and earth destroyed yet? No, hence the law is binding yet. The objector can see at a glance that this proves too much for him, and that it therefore proves nothing.

With this brief notice of the objector's argument on the above passage, we pass on. We have shown what this scripture does not mean; now we shall endeavor to show what it does mean.

1. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." Verse 17. Christ's words are, "Think not that I am come to destroy." He would not even have us think he came to destroy the law. But some people now-a-days not only think he destroyed the law, but they loudly preach it wherever they go. The word "destroy" is from the Greek word *kataluo*, which Greenfield defines thus—"To destroy, to demolish, overthrow, render null and void, abrogate." Why cannot the people believe what Christ has said? He said he did not come to destroy the law or the prophets. Then most assuredly he did not destroy either. If Christ did destroy the law he did something which he said he did not come to do. It surely would be strange in the Saviour to say in his first sermon on the Mount that he did not come to destroy the law, and then in a few years afterward do this very work.

But what does the word fulfill mean? We have shown what it does not mean. Let us now inquire what it does mean. The word fulfill is from the Greek word *plero-o*, which Greenfield defines, "To fulfill, to teach, to preach." "To answer a law by obedience." Webster. "To ratify." Campbell. John and Christ fulfilled all righteousness. "And Jesus answering said unto him [John], Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." Matt. iii, 15. According to the objector's definition of the word fulfill, Christ and John destroyed all righteousness when "he suffered him." "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. vi, 2. This the objector says is the gospel. Does the objector believe that the Galatians destroyed that law? or that Paul told them to destroy it? According to his definition, Paul commanded and they destroyed. What perversion! According to the objector, Christ destroyed his Father's law and the Galatians destroyed Christ's law; and hence the world has neither law nor gospel! God chose David to fulfill his will. Acts xiii, 22. Does the objector believe that God would choose any one to destroy his will? Which does the objector believe, that God chose David to destroy, or to do, his will? He will certainly have to admit that the word fulfill means to do, or to render obedience to a law or thing commanded, and not to destroy. If the word fulfill in the above passages does not mean to destroy, why should it have this meaning in Matt. v, 17, 18? The word fulfill in the above Scriptures does not, and can not, mean any thing else but to obey, or render obedience to.

2. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18. Here Christ has declared that the law would not pass till all be fulfilled. Till what be fulfilled? There is something to be fulfilled before the law can pass away. Christ speaks of the prophets in verse 17. The prophets must surely then be included in that which is to be fulfilled before the law can pass away. But says one, Are not all the prophets fulfilled yet? We answer, They are not. We will notice some of the prophets and see whether they are yet fulfilled or not. In Isa.

ii, 17-21, we have the scene of Christ's second advent portrayed. The loftiness of men shall be bowed down, the idols shall be utterly abolished, the wicked shall go into the clefts of the rocks and to the tops of the ragged rocks for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth. The second advent is future, therefore this prophecy remains to be fulfilled. Isa. lxvi, 22, 23. "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." See also Jer. xxv, 15-33; Eze. xxxvii, 11-14; Dan. xii, 2; Nah. i, 10; Zeph. i, 14-18; Mal. iv, 1-3, &c. Have these prophecies been fulfilled yet? Certainly not. Hence the law is binding yet, because it is going to be in force till all be fulfilled. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." It seems that Christ meant in this passage that the heavens and earth should be a pledge that the law would not pass till all be fulfilled, that heaven and earth would pass first. We have proved that all these things have not been fulfilled, hence it must be that the law is binding yet.

3. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19. It must be that the "commandments" here spoken of, are the same as the "law" spoken of in verses 17, 18. The commandments spoken of here are certainly the ten commandments, because Christ's commandments had not come into existence yet; neither can he be speaking of the ceremonial law, because he did destroy that. But the law spoken of in this Scripture he said he did not come to destroy. Neither can it mean the blessings spoken of in verses 2-11, because they are not commandments. To show the difference between blessings and commandments, we will cite Rev. xxii, 14, which is another blessing Christ promised to commandment-keepers. It has been said that Christ broke the fourth commandment. If he did, he has fallen under his own penalty: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." Or as Campbell translates, "shall be of no esteem in the reign of heaven." Does any one believe that Christ has fallen under this penalty? He surely has if he transgressed any of the commandments. He is "of no esteem in the reign of heaven." "Whosoever," includes every one. But if Christ destroyed the law, did he not "break one of these commandments?" and not only one, but all of them? And if the penalty for breaking only one, was to be of no esteem in the reign of heaven, what would it be for breaking all of them? "But whosoever shall do and teach them, the same shall be called great in the kingdom." Christ is numbered with the great. He is sitting on the right hand of the throne of the Majesty in the heavens, is high, and exalted, and lifted up. Surely he did not "break one of these least commandments." But do people in our days do and teach the commandments? Those certainly do not do it who go about preaching that the law is abolished, that it was nailed to the cross, and that we are under no obligation to observe it. They say there is no Sabbath, and they labor on the seventh day. Now do they do and teach the commandments? No. Therefore they are (or shall be) of no esteem in the reign of heaven. Hear what they say, then read Matt. v, 19, and see if they fulfill that Scripture. As for me I would rather do and teach the commandments and receive the reward, than to break them and teach men so.

JAS. A. SMITH.

Libertyville, Jeff. Co., Iowa.

Be careful of your word, even in keeping the most trifling appointment. But do not blame another for a failure of that kind till you have heard his excuse.

Money and time are the heaviest burdens of life; and the unhappiest of all mortals are those who have more of either than they know how to use.

THY WAY, NOT MINE.

Thy way, not mine, O Lord, however dark it be!
Lead me by thine own hand, choose out the path for me;
Smooth, let it be, or rough, it will still be the best,
Winding or strait, it matters not, it leads me to thy rest.
I dare not choose my lot; I would not if I might;
Choose thou for me, my God, so shall I walk aright;
The kingdom that I seek is thine; so let the way
That leads to it be thine, else I must surely stray.
Take thou my cup, and it with joy or sorrow fill.
As best to thee may seem, choose thou my good or ill,
Choose thou for me my friends, my sickness or my health.
Choose thou my cares for me, my poverty or wealth.
Not mine, not mine the choice, in things or great or small;
Be thou my guide, my strength, my wisdom, and my all.

LETTERS.

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

From Bro. Fuller.

BRO. WHITE:—The dark clouds that have for a time seemed to be hanging over the remnant, in this part of the country, seem to be giving away, and God's people begin to arise from their lukewarm state, to take a stand with the church at large. The Lord met with us the first Sabbath in the month, at Ulysses. The spiritual wants of the cause were in some degree taken into consideration and we had an interesting meeting. To-day our meeting has closed in Allegany Co., N. Y. We have had a good time. The dear saints in this county see the necessity of being in union with the body. And notwithstanding a strong influence against the order and work of God, the church, by the help of the good Lord, is going to put all on board Zion's ship. We want to see you and sister White this way as soon as the Lord may send you. We have voted to accept the name Seventh-day Adventists, and have organized so we can hold church property by law; but there is a more thorough work for us yet to do, that every heart may beat in harmony with God's dear people.

The testimonies of sister White are received by a large majority of the brethren and sisters. Any that do not receive them have some habits or form of dress that are reprov'd by them. I would say to the brethren at large that I fully endorse the visions as from the Lord, and am trying to profit by them, and no one that is reprov'd by them and refuses to heed them, need expect any sympathy from me. May the Lord carry on his work by whom he has chosen, until it is finished.

N. FULLER.

Wellsville, N. Y., July 13, 1862.

From Bro. Curtis.

BRO. WHITE: Permit me once more to give in my testimony in behalf of the cause I so much love, and while doing so I would express regret for my backwardness in the cause of Christ. Since I first embraced the third angel's message I have stumbled in many ways; but the brethren have been patient with me, and by their kind reproof I have been led to see the error of my ways, and to turn my feet into the Lord's testimonies. I have been slow to learn, too apt to reject truth before investigating the matter. I have been skeptical in regard to spiritual gifts; but when I heard sister White's exhortation last Summer at Buck's Bridge, I began to get my eyes open to the truth, and thanks be to God! I now see the beauty of the doctrine of the gifts of the Spirit.

I would say to the brethren, that wherein I have erred I am heartily sorry. I ask the forgiveness of all, hoping I shall ever give heed to the kind admonitions of those more advanced in the message, and of those older in experience than myself.

I would say to all that I am yet striving to overcome all wrong and prepare for translation. I want to be one of the number that shall have an abundant entrance into the everlasting kingdom of God. I want to be one of those that shall live out the commandments before the world, that others may see the beauty of keeping God's holy law, and having the faith of Jesus. I know that it is through much tribulation that we are to enter into the kingdom, and that we must bear the scoffs of the world, and endure hardness as good soldiers if we would win the crown. But in all trials we have the promise given by our Lord himself—"Fear not little flock, it is your Father's good pleasure to give you the kingdom." Truly this promise is a con-

solation to the Christian while on his pilgrimage through this world of sorrow, pain, misery, war, bloodshed, sin, wickedness, trials, and tribulation. But through all these we must pass with our eye fixed on that star, turning neither to the right or left, but having our motto ever upward and onward, until we finally overcome and sit down with our Redeemer on his throne, even as he has overcome and is set down with his Father on his throne.

"Christian, the warfare soon will be o'er,
Oh, do not fear, do not fear."

Soon Jesus will come. Yes, the same Jesus who went away, the same one that made the great sacrifice, the same that now ministers in the Sanctuary, that same Jesus who is now finishing up the last work, will soon be here, as he promised when he went away. 'Tis a glorious hope. O may we all overcome, and sit down at his right hand, is my prayer.

Yours in hope,

J. H. CURTIS.

North Stockholm, N. Y.

Extracts from Letters.

Bro. D. Chase writes from North Fairhaven, Mass.: "I rejoice greatly to hear through the Review of the increasing union and strength among the brethren that have been organized. May it go on unto perfection. It was the solid foundation of the unchangeable word of God that induced us to take the first angel's message, also the second and third. In the last we have the commandments of God and faith (or testimony) of Jesus. The testimony of Jesus is the spirit of prophecy, or spiritual gifts. Here my feet well nigh had slipped, but I thank the Lord that I have been led to see that it is an important part of God's immutable truth, that will test the remnant and lead them to forsake all their idols, such as tobacco, strong drink, opium, coffee, tea, jewelry, hoops, and all outward adorning except a meek and quiet spirit. In this may we increase more and more, till we all come to the unity of the faith."

Bro. O. Hoffer writes from Attica, Ohio: "I am still thankful to God for this glorious present truth. Of it I love to talk, for it is my hope. The Bible is to me a new and unsealed book. It is a lamp unto my feet and a light unto my path. I want to practice its precepts, be guided by its counsels while on the earth, and ultimately in the world to come, inherit everlasting life."

Bro. S. D. A. Eddy writes from Wethersfield, N. Y.: "I bless the name of the Lord for the light of his word. Surely it is a light to my path, and a lamp to my feet. It has been about three months since I commenced to keep the Sabbath of the Lord in sincerity of heart; and I find great comfort in trying to keep all the commandments of God. O who of us would wish to come short of eternal life! I have been stirred up in my mind to-day while reading the Review, to put forth more of an effort to be a daily, living Christian. I feel willing to be counted among that poor, and at present, despised, company who keep the commandments of God and the faith of Jesus; for Christ says, In this world ye shall have tribulation, but in the world to come life everlasting. What great consolation that is to the followers of Christ. I know that I have many imperfections, and I have not so much of the Spirit of Christ as I desire to have; but I am trying to cultivate a right spirit. I find the only way for me is to watch and pray, and strive to live by the moment. I feel that it is good to trust in the Lord, and though all the world and our nearest and dearest friends on earth forsake us, we have a friend that never will forsake us, unless we forsake him. O let us be faithful to this one friend, knowing that he is to be our Judge in the last day. O that we might realize the responsibility resting upon us who profess to be commandment-keepers. May God help us to let our light so shine that those around us may take knowledge of us, and see that we have learned of Christ."

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.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 22, 1862.

WESTERN TOUR.

The state of the cause in Iowa seems to demand that we should be at Lisbon, Linn Co., Iowa, the 29th and 30th.

The third edition of the Signs of the Times is ready. We have printed in all, 11,000 copies of this work.

The second edition of the following tracts is now ready: Mark of the Beast—Judson's Letter on Dress—Tract on Immortality.

SPECIAL CONFERENCE.

A SPECIAL, and very important meeting will be held at Lisbon, Linn Co., Iowa, July 29th, at 4 o'clock P. M., and, probably, hold during the 30th.

The object of this meeting is to investigate the grounds of complaint against Elders E. W. Shortridge, J. H. Waggoner, B. F. Snook, and Wm. H. Brinkerhoof, who request that this meeting be called.

By request.

JAMES WHITE.

P. S. Unless union and confidence among the Sabbath-keepers in Iowa can be restored, the Tent will be laid up. Bro. and sister White may be expected at this meeting.

J. W.

"A CHALLENGE."

[It seems that our brethren laboring with the Iowa Tent are inclined to "beard the lion in his den," if we may judge from the following, which we clip from the Weekly Washington [Iowa] Press.

To the Ministers of the Methodist, Baptist and Presbyterian Churches of Washington Iowa, Individually or Collectively: Greeting.

RESPECTED SIR: We are now in your midst, preaching doctrine which you denounce as wrong and heretical. We believe we have the truth, and hence preach what we believe. Many of your citizens believe that we preach the truth. Now, as you regard us as deceivers, wolves—we will give you a chance to show whether you are mere hirelings or not.

We affirm—"The Bible teaches that man is mortal, and in death is unconscious."

You affirm: "The Bible teaches that the Sabbath has been changed from the Seventh to the First day of the week, by Divine authority."

Many of your citizens desire to hear these subjects discussed. We are willing to do our part. We will affirm what we teach. If you will do the same we will have a discussion, and try to show the people who is right and who is wrong.

You will show your acceptance of this by private or public correspondence. We are ready and waiting to enter into the investigation.

B. F. SNOOK. J. H. WAGGONER.

July 7th, 1862.

HOPE.

TAKE heart! the waster builds again— A charmed life old goodness hath; The tares may perish—but the grain Is not for death.

God works in all things; all obey His first propulsion from the night. Ho! wake and watch! the world is grey With morning light Whittier.

APPOINTMENTS.

PROVIDENCE permitting, Bro. and Sr. White will meet with the brethren in Southern Wisconsin and Northern Illinois at the quarterly-meeting at Avon, Rock Co., Wis., July 26th and 27th.

And they will meet with the brethren at Newton, Mich., in monthly meeting, when the old Michigan tent will be pitched for a general gathering, Aug. 9th and 10th.

ELDER John Byington wishes us to say that he will meet with the brethren at Parkville, Mich., Aug. 2, and will organize a church there under the name of Seventh-day Adventist.

ELDER John Byington and wife will meet with the brethren in Charlotte and vicinity, July 26th.

MONTHLY meeting for Western N. Y., at Bro. J. M. Aldrich's Hall, Somerset, Niagara Co., Sabbath, August 9.

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.

- Elizabeth Chipman for Mary Davis 0,50,xxi,1. A. R. Knight 1,00,xx,20. D. R. Palmer for Mrs. Randolph 1,00,xxii,1. T. Wareham 1,00,xxii,1. A. Porter 1,00,xxii,1. H. Shaver 0,50,xxi,1. Laura Opt 1,00,xxii,1. J. F. Carman 1,00,xxi,1. Ira Ring 4,00,xxiv,14. L. H. Rior 1,00,xxi,1. A. Woodruff 1,00,xxii,1. Lewis Hackett 2,00,xviii,7. S. Hosley 1,00,xxi,1. I. Brink 2,00,xxi,13. D. Hewett 1,00,xxi,1. McCausland 1,00,xx,9. E. V. Wiard 4,00,xxi,1. O. P. Rice 1,00,xxix,1. N. Slyter 1,00,xxii,1. J. Young 2,00,xxi,12. S. B. McLaughlin 1,00,xxi,6. I. D. Perry 2,00,xxi,1. J. M. Avery 1,00,xxi,1. O. B. Sevy 2,00,xxii,1. E. Stone 1,00,xxi,5. W. W. Lockwood 1,00,xxi,1. J. T. Mitchell 1,00,xxii,14. Wm. M. Taylor 1,00,xxii,1. H. H. Slaughter 1,00,xxii,1. R. F. Andrews for O. Daniels 1,00,xxii,1. A. H. Huntley 1,00,xxii,1. T. E. Morey 1,00,xxii,1. L. Smith 1,00,xxii,1. C. Higgins 1,00,xxii,1. J. Browhay 1,00,xxii,1. E. W. Burdie 1,00,xxii,1. A. W. Lawson 1,00,xxii,1. C. C. Clyne 1,00,xxii,1.

For Review to Poor. S. Kelsey \$1.

For Shares in Publishing Association. Franklin Howe \$3. Justus Mousehunt \$3.

Donations to Publishing Association. A. G. Carter, S. B., \$2.

Cash Received on Account.

A. R. Knight \$4,80. N. Fuller \$8. J. Bates \$2,25. Isaac Sanborn \$22.

Books Sent by Mail.

R. S. Durfee \$1,15. D. N. Fay 24c. A. Woodruff 12c. A. G. Carter \$1. O. Hoffer \$2. G. W. Edwards 15c. W. W. Lockwood \$1. Mrs. S. Smith \$1. Mrs. W. D. Williams 12c.

Books Sent by Express.

J. W. Stewart, Cleaveland, Ohio, \$5. Elder M. Hull, Ionia, Mich., \$9,60.

Books Sent by Railroad.

O. Hoffer, Centerville, Huron Co., Ohio, \$32,80.

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.

Table with 3 columns: Title, Price, Postage. Includes items like 'History of the Sabbath', 'The Three Angels of Rev. xiv, 6-12', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Matthew xxiv', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Abolition of the Seventh-day Sabbath', 'Review of Filio', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath of the Fourth Commandment', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS'.

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.

Table with 4 columns: Title, Binding, Price, Postage. Includes Diamond, Pearl, Nonpareil, Minion.

Bound Books.

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

Table with 2 columns: Title, Price. Includes The Hymn Book, History of the Sabbath, Spiritual Gifts Vol. I, Spiritual Gifts Vol. II, Scripture Doctrine of Future Punishment, Home Here and Home in Heaven, The Chart.