

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.

"Go, Work in My Vineyard."

Ye servants of the Holy One,
Your Master's voice obey,
And rest not till your work is done,
Nor for the morrow stay.

Look to the garden of your heart,
For weeds are growing there;
With faithful prayer act well your part,
It needs a constant care.

Behold the fields for harvest white,
Fields of immortal grain;
Go labor there with all your might,
Your work shall not be vain.

And other soil awaits the seed—
Beside all waters sow;
And ask your Father on each deed
His blessing to bestow.

However humble is the sphere
By God assigned to you,
In just the place he gives you here
There is a work to do.

Some sow the seed, while others reap,
And some prepare the soil;
While some through sufferings only weep
And pray for those who toil.

Why stand ye idle all the day?
Filled with a Saviour's love,
Go, point to dying souls the way
To life and joys above.

[Am. Messenger.]

The Cause and Cure of the Present Civil War.

[THE following is an extract from a sermon by F. H. Callagher of Michigan. It presents a striking analogy between the present rebellion, and one of old time. Yet it is not so much for this that it is presented to the readers of the Review, as on account of certain facts it contains in regard to slavery, with which all should acquaint themselves. It will help us to understand the symbol of Rev. xiii, 11, to remember that this government from within a short time of its foundation to the present, has made itself the obsequious servant of one of the most diabolical systems that has ever cursed the earth.—U. S.]

"Then said Joab, I may not tarry thus with thee. And he took three darts in his hand and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak." 2 Sam. xviii, 14.

THE destiny of a nation is often hinged upon the particular turn which events may take at some critical period in the history of that nation. The ship of state must encounter storms in its voyage; it must sometimes thread intricate, narrow, winding channels. Some years ago I made the voyage from San Francisco to Panama. The greater part of the distance we ran simply by the compass. The man at the helm was instructed to hold the vessel on a partic-

ular course. But here and there along the coast there are clusters of rocky islands, lying in the pathway of the steamers. When passing among these, our captain did not trust alone to the compass as guide, but standing himself high upon his promenade, with keen eye he scanned the rocks and the curling of the waters in front of the vessel, with his hand motioning to the right or the left, and by a line of officers the word was passed back to the man at the wheel. Thus we passed safely, though danger—certain destruction—was on either side of us. To rely upon the compass then, would have been to drive his steamer upon the rocks, and to send her to the bottom speedily.

Now this will serve to illustrate the point I wish to bring before you. In general it may be safe to run the ship of state by the compass, when the skies are clear and the waters smooth. But there are times when he who has the vessel in charge must take his stand on some commanding point, and issue his mandates, to port or starboard, as the circumstances may demand, avoiding the sunken rock on the one hand, and the treacherous quicksand upon the other. Happy that nation which in such an hour has the right man in the right place, with keen eye to discern the danger, and prompt to utter the command.

In that critical period in the history of the nation of Israel, some of the leading events of which are related in the chapter from which our text is taken, that people were blest in having just such a man, not seated upon the throne, indeed, but only one step below the throne—Joab, the commander-in-chief of David's armies.

One of king David's sons, a very wicked and abandoned young man, who through his father's tenderness and love had received many favors, and had much forgiven him, at last, as the crowning act of his life of wickedness, raised the standard of rebellion against his father and king, by having himself proclaimed king of Israel.

The army of rebels moved at once upon Jerusalem. David and his few followers retreated, and, crossing the river Jordan, sought refuge in the city of Mahanaim, in the territory of the tribe of Gad. The usurper, finding the capital and the throne vacated, took possession, and by the advice of his wicked and artful counsellor, Ahithophel, proceeded at once to the perpetration of such outrages against his father, as effectually to banish from the minds of his followers all hope, all thought, of reconciliation or even compromise with the exiled king. After such delays as were unavoidable, he mustered his forces and pursued the fugitive, determined to seek him out wherever he might be, and force him to a general engagement, not so much for the purpose of defeating his army as of slaying the king. It was neither proper nor safe for David to retreat further. He had abandoned his throne and kingdom, his capital and treasures; but the usurper was now in hot pursuit, thirsting for his blood.

It was determined to make a stand before the city of Mahanaim. David mustered and organized the scant forces that were with him, and sent them forth to meet the far-outnumbering foe. As they took their departure from the city, the king himself stood at the gate to deliver to them his last charge before they joined in the shock of battle. Doubtless it was expected that he should remind them of the great interests at stake; of the honor conferred upon them in having so mighty

a trust committed to them; that he should remind them of former battles in which their enemies had been smitten before them; of the fact that right and justice were on their side, and by considerations such as these, exhort them to be valiant and play the man.

But they heard nothing of all this; the king was no king that day. At the gate of the city sat only the doting father, with all his thoughts and anxieties gathering about that dashing but rebellious son, who, yonder on the other side of the plain, at the border of the wood of Ephraim, was leading on his rebellious army against the life of his father. "Deal gently for my sake with the young man, even with Absalom." This was his only command—his last and only charge as the columns of armed men swept by. The crown and the kingdom were forgotten; all those mighty interests staked upon the issue of that struggle were forgotten; the king was swallowed up in the father. "Deal gently for my sake with the young man, even with Absalom." In silence, and doubtless in surprise, the little army moved on to the field of battle.

Soon the hosts of the enemy, with gaily flaunting banners and glittering arms, appeared before them. Quickly the line of battle was formed, and the well-disciplined troops of king David, led by the two sons of Zeruiah and the brave prince Ittai, swept down upon the half-trained multitude that followed Absalom, resistless as the descent of the Alpine avalanche. Their lines were quickly broken, confusion followed, they fled in terror and dismay, leaving twenty thousand of their number dead upon the field.

But what of Absalom? Doubtless he was a brave man, for he came of a war-like family, and it is highly probable that he made earnest and desperate efforts to rally his frightened and fleeing soldiers, to dispute more obstinately for the mastery of the field. Doubtless he well understood the desperate stake for which he played, and felt that the loss of this battle was the loss of everything. But in the confusion, passing beneath an oak, his head became in some way entangled, and the mule upon which he rode, careless of its rider, went on its way, leaving him suspended between heaven and earth. This being reported to Joab, he hastened to the spot, thrust three darts through the heart of the wicked and rebellious prince, and thus completed the victory by cutting off the head of the rebellion. This being accomplished, he sounded the recall and stopped the pursuit and slaughter.

Thus Joab, with the intuition of true genius, grasped the real position of matters; with steady, fearless hand struck from its place the key-stone of the arch, and at once the whole rebellious fabric crumbled and fell. He understood well that the stake at issue was not simply the result of this one battle, but the peace and safety of the nation. Should Absalom escape, another rebellious army might be gathered, another battle must be fought, again the hills and plains of Israel must be reddened with the blood of twenty thousand of her sons. Therefore in the spirit of genuine humanity and patriotism, at the risk of his position in the army and of his life—in direct disobedience to the command of the king, he killed with his own hand the rebel prince.

Now it appears to me that some of the leading characteristics of Absalom's rebellion against his father, king David, find their parallel in that rebellion which,

for the past twelve months, has torn and distracted our once happy country. And I wish here to give you some of my own views and impressions on the subject. I do not ask any one to adopt my views. I shall not quarrel with any one who disagrees with me. I only ask a candid, fair, charitable hearing.

1. The rebellious prince, the *Absalom*, in this case, is Slavery. This has been denied at home and abroad—in this country and in Europe. It has been denied in the North and in the South. But I do not believe there is a candid, intelligent, unprejudiced man from Maine to California, from Minnesota to Florida, who has a doubt on the subject. That there are other subordinate causes which have their influence, we all know; disappointed political aspirations, personal ambition, sectional animosities, etc.; but all these are subordinate to Slavery in this struggle, and some of them are its own immediate offspring.

I am well aware that there are those who maintain that the anti-slavery sentiment of the North is the cause of the war. This is true just thus far: if no one had opposed the claims of Slavery in any of its interests, real or imagined, then there would have been no quarrel, no fight. This appears to be a very plain case. Since this struggle began, I received a letter from a friend in the South, who stated that President Lincoln, by refusing to evacuate Fort Sumpter, inaugurated the civil war. There is just as much truth and just as much good sense in that as in the other. I suppose it is safe to assume that if our government had surrendered all the forts, arsenals, ship-yards, and other Federal property in the South, together with Washington city, the border States, and whatever else these commissioners whom the rebels, in their anxiety to avoid bloodshed, sent to Washington, something over a year ago, to treat with the government as to terms of separation—and in addition to all this, in the acknowledgment of this Southern Confederacy, had solemnly pledged themselves for all time to come, to grant unto their Southern brethren whatever they might demand in addition to these things, at once and without remonstrance—I think it safe to assume that some such arrangement as this might have avoided this present civil war; provided that the people in the North would have submitted to it. I do not think it could have been avoided by any compromise falling much short of this which I have indicated.

This is a rebellion against true democracy. The sovereignty in this land rests in the people. It began to be evident to the Southern leaders that in order to establish Slavery firmly upon the throne, it was necessary to dethrone the people. Hence, in the inaugural address of their leader, Jeff. Davis, he boldly avows that this is a rebellion against what he is pleased to call the despotism of numbers—what we call the rule of the majority, the will of the masses, the majesty of the people. There is one fact which, if it stood entirely alone, is enough to establish beyond reasonable doubt the fact that Slavery is the cause of this war; it is this: The adopted Constitution of the so-called Confederacy presents but one point of essential difference from the Constitution of the United States; that one point of difference is this: It recognizes the right of property in man. In other essential features, it is little more than a transcript of ours. I suppose, however, it is not necessary to argue this point. Most of us agree on this; I pass to the consideration of the next.

2. Slavery has been again and again, in an especial manner, highly favored by this government. I can mention but a few particulars in which this is shown. About forty years since, Slavery said to the government, "I want Missouri; and, whereas the territory west of Missouri seems to be mostly barren deserts and mountains, I am willing to agree that north of a certain line, and west of Missouri, there shall be no slave States, and we will call this a compromise." The government consented, and politicians said, "Now the question is settled, and all trouble is over." A few years later Slavery came forward again and said, "A large number of negroes have escaped from their owners in the South, and are among the Indians in the forests and everglades of Florida. In order to recapture them I must have blood-hounds and an army of soldiers. This will involve an enormous outlay of money. I therefore demand that government import the blood-

hounds, and furnish and equip the army, and pay all the bills." The obedient government did all this.

After a few more years Slavery came forward once more and said, "There is a large region of country, fertile, and having a climate suitable to the peculiar products in which I delight. I do not need it, but would like to have it. It belongs to Mexico, and is sometimes called the Republic of Texas. Get it for me." Again the complaisant government proceeded to gratify the whim of this pampered pet. Texas was annexed, and her debts, which we assumed, together with the cost of the war that resulted, amounted to something between one hundred and one hundred and fifty millions of dollars.

In 1849 and 1850, Slavery came up to Washington city and said to government, "Individual fragments of the peculiar institution are furnished with heads and feet, and now and then they escape. You must increase my facilities for recapturing them." "Certainly I will do so, said the government; and hence that glorious compromise of 1850; that compromise which would have immortalized Henry Clay and Daniel Webster, had they not already been immortalized; that compromise which we were assured would forever settle the whole question, and give us perfect and perpetual peace. It was embodied in a fugitive-slave law, in some of its provisions disgraceful to humanity, to say nothing of civilization and Christianity.

And how long did this perpetual pacification continue? Just three and a half years. On the most liberal construction, just three and a half years. For at the end of that time, Slavery came forward and said, "I find that west of Missouri, and north of 36° 30', there is a territory called Kansas, which would be useful to me. In order that I may secure it you must repeal the Missouri compromise, and you must send the right kind of men there as territorial officers." Government did all this. But God and nature and fifteen millions of free people opposed the scheme and defeated it. This, I believe, was the first defeat of Slavery, but it was through no fault of the government. James Buchanan and his cabinet were faithful to this spoiled favorite throughout the whole of that struggle.

In 1860, when the Republican party nominated Abraham Lincoln, Slavery said to the people of the United States, "Do not vote for that man. I hate him, and will not permit him to be President." The people said, "We like him," and they elected him. At once the standard of rebellion was flung out upon the breeze, and, like Absalom of old, the rebels have used every means to drive matters to extremity. Some of their leaders declared at the outset that they desired and would accept no compromise. And that declaration has never been disclaimed. They resorted to every insult, and to all forms of violence to exasperate the loyal people. They were greedy for war, and they have it.

3. Slavery has been guilty of much violence against the citizens of the United States; has committed many and grievous sins in this respect, and yet has been forgiven. Our Constitution allows no interference with a man's religious sentiments; yet any time for the last thirty or forty years Slavery has been ready to tar and feather, or even hang, the man who should dare maintain that it is contrary to the spirit and teaching of the gospel of love, to seize a wife and a mother, and, in the presence of her husband and children, tie her up, and give her nine-and-thirty with the cow-skin, well laid on, for a very trivial offense. It is, and for years has been, ready to punish with fine and imprisonment that man or woman whose religion should lead them to attempt to teach a colored person to read the word of God. For about twenty years such has been the absolute despotism of Slavery, south of Mason & Dixon's line, that at the cry of "Abolitionist" a mob could be raised at any hour of the day or night, and any stranger who might happen to be within their reach, seized upon, dragged to the nearest tree and hung, and no question would be asked, no grand jury would investigate the matter, no judge would charge them to do so. Yet our Constitution undertakes to guarantee to every man an impartial trial by jury, a fair, full hearing, and legal counsel if desired. Slavery has not hesitated to shut the doors of the churches against any minister deemed disloyal or unsound on

this great question, and even to banish such from its realms; and then a successor, entering the pulpit thus vacated, would reverently thank God that his lot was cast in a land of religious liberty. Slavery could take an obnoxious printing-press, break it up and throw it into the river, as it has done again and again, within my knowledge. It killed Rev. Mr. Lovejoy, of Alton, Ill., just because he believed Slavery wrong, and had the courage to say so. It would have killed Dr. David Nelson, author of "Cause and Cure of Infidelity," one of the holiest and most lovely men that ever lived, had he not escaped by flight. Its victims are numbered by hundreds, if not by thousands; victims who have been sacrificed without any of the forms of law. In like manner Slavery has and does still prevent the administration of justice under the forms of law. A few years ago, in the place where I was at the time living, a negro was indicted for some criminal offense (no matter what), he was tried, found guilty, sentenced, and suffered the penalty. Afterward I had a conversation with one of the jurors who tried the case, and he told me he did not think they would have returned a verdict of guilty, had it not been that the accused wore such a saucy, defiant look during the trial. I was startled to hear such an avowal. Here was a man of substance and respectability, a man of some influence, acknowledging to me that a jury, of which he was a member, solemnly sworn to try a man accused of a grave criminal offense, according to the *law and testimony*, found him guilty—not upon the law and testimony—but on account of a certain impertinent expression of countenance. I mentioned the circumstance afterward to a lawyer; he seemed rather amused; it was only a nigger!

Somewhere about the beginning of the year 1859, a party of armed men from Platte Co., Mo., made an incursion into Kansas, and captured one Dr. Doy. They brought him back with them, and imprisoned him in the county jail. In due time he was indicted for enticing away slaves from Missouri. The case was brought to St. Joseph, where I was at that time, and tried there. I was present at the trial, and conversed with one of the most intelligent jurors afterward. So far as I could learn or understand, there was no evidence that Dr. Doy had ever been inside of the State of Missouri, until brought over from Kansas by his kidnappers. But Slavery demanded the victim, and so he was convicted and sentenced, if I recollect aright, to five years in the State prison.

Now, these are only specimens, and rather mild ones, of the outrages committed by Slavery upon the citizens of the United States; all of which has been meekly borne by our government for the sake of peace. One-tenth part of such provocations from any other power on earth, would have brought on war, and that speedily.

Now this is the spoiled, pampered pet of our government—the Absalom. And this it is which now grapples the throat, and strikes at the life of the nation. And has not the same foolish, mistaken tenderness been displayed in this case that David showed for his rebellious son? Have not instructions been sent to all our foreign ministers to assure every one abroad that Absalom should not be hurt? When, last year, one of our men in the western department, in a Joab-like spirit, was about to thrust a dart through the heart of this rebellious power, was not a modification speedily and "cheerfully" sent on from head-quarters, which, without any great violence, might have been made to read, "Deal gently with the peculiar institution?" Have not our civil rulers, our military leaders, many of our newspaper writers, and citizens in every station in life, with an infatuation which is now unaccountable, striven to save slavery in this struggle? It looks to me like seeking to heal a wound, while a poisoned arrow rankles therein.

Absalom went into the battle "upon a mule, and the mule went under the thick boughs of a great oak, and he was taken up between the heavens and the earth; and the mule that was under him went away." Slavery went into this rebellion mounted upon the idea that "Cotton is king." Instead of the great oak, it has encountered blockade—tight, suffocating. There it hangs now by the head. Where is the Joab to thrust three darts through its heart while yet alive? In this way, and in this way only, I believe, may we hope for speedy and abiding peace.

But, it is sometimes asked, are we not able to crush this rebellion and maintain the integrity of our government and Union, without resorting to this measure? I do not know. I believe we are able to do this, if God will allow us to. But I doubt, in my inmost soul I doubt, whether he will allow it. I believe that Joab would have been able to suppress the rebellion without killing Absalom. I think it most likely that with his well-trained veteran warriors, he could have defeated the insurgents on any battle-field, until they should have become utterly disheartened. I do not suppose that Joab had any doubt on this subject. During all the twenty-five years that he had led the armies of Israel, he had never lost a battle. In all the record of that stormy and eventful period, in which the son of Zeruiah led the hosts of Israel, we search in vain for a single defeat. But Joab wished to save blood-shed, to avoid a protracted and exhausting war. While Absalom lived, the rebellion would have a head; though defeated again and again, yet again and again would he muster armies and take the field. But Absalom slain, the motive for rebellion would be removed, and peace must speedily follow. So it appears to me to be in this case. While slavery exists as a distinct interest and power, it will fight against this government. Remove it, abolish it, kill it, and the pretext for rebellion will be taken away. There has been from the first nothing but a mere pretext; yet that put out of the way, and war will soon cease, and we will have a peace that will be worth something. A peace which God can approve, a peace bringing with it blessings far greater than any we have yet enjoyed.

But it appears to me that considerations loftier, holier, than any yet indicated, enter into this question. During the whole of our past national existence, we, a Christian people, have been cherishing an enormous wrong, a gigantic sin. We have stopped our ears and hardened our hearts against the sighs and groans of the poor and needy, the down-trodden and oppressed; we have enriched ourselves with the fruit of the black man's unrequited toil. Whenever any friend of liberty has made any efforts in his behalf, or he himself has risen up to shake his chains in an earnest effort to regain his God-given rights, our government has stood ready and pledged to lend its whole power to thicken those chains, and rivet them more securely.

In the *past* and in all the events of this war, God speaks to this nation, saying, "Let this people go." I believe that the path of safety lies in obedience to that command. I fear every other course.

Simon, the Cyrenian.

"THEY laid hold on one Simon, a Cyrenian, and on him they laid the cross, that he might bear it after Jesus." Luke xxiii, 26.

It has been ingeniously remarked by a certain commentator that all the three great portions of the then known world had a representative hand in the death of Christ.

Asia accused and delivered him, in the person of the Jews; Europe judged and sentenced him, in the person of the Roman governor; and Africa came after him bearing his cross, in the person of Simon, the Cyrenian.

There is something significant in the very form of the narrative. "And they laid hold on one Simon, a Cyrenian, and on him they laid the cross." As if one should say, Here is a fellow without rights, without business—a stray chattel, to be caught and impressed into any service among his betters that may happen to want him. He is good enough to bear the cross—that will just do for him. And so on him they laid the cross, that he might bear it after Jesus.

And so ever since, as ages have rolled on, Africa has been following after, wearily carrying that cross.

We talked once with a slave woman—a woman of noble figure and proportions, and of a soul grand and sweet as ever lived in a womanly frame.

She had in girlhood formed the resolution of celibacy, that she might not be a mother of slaves. Her master had forced her to marry, that she might bring forth children for him to sell. And she had borne eighteen boys and girls, and had seen them sold, one after another.

"Ah, ma'am," she said, "I have borne this heavy cross many, many years." But there was in this great soul, with a full consciousness of her wrongs, no revenge, no resentment. She bore the cross silently, in the very spirit of Him who went before her.

There came a black man to our house a few days ago, who had spent five years at hard labor in a Maryland penitentiary for the crime of having a copy of Uncle Tom's Cabin in his house. He had been sentenced for ten years, but on his promise to leave the State and go to Canada, he was magnanimously pardoned out. Everybody cheated him of the little property he had. A man for whom he had cut sixty cords of wood, paid him two dollars for the whole job—another found a pretext to seize on his little house; and so he left Maryland without any acquisition except an infirmity of the limbs which he had caught from prison labor. All this was *his* portion of the cross; and he took it meekly, without comment, only asking that as they did not allow him to finish reading the book, we would give him a copy of Uncle Tom's Cabin—which we did.

Who can speak the multitude, the variety, of woes and agonies which have gone to make up that cross? God is reminding us now, by our own experiences, what some of these woes may be like. Thousands of homes now have eyes that fail in looking for sons that shall return no more. Thousands of wasted, dismantled houses—thousands of untilled and desert farms—thousands of riven and shattered homesteads—make us a little aware in our own hearts what the dark man has been suffering for ages.

For that silent Sufferer who walked before the Cyrenian is one who never forgets—whose day of vengeance is the year of his redeemed.

He was the Lord, the King, the Sacrifice, both of the Jewish priests, the Roman governor, and the despised African; and the time is coming when they that have suffered, must also reign with him.

Silently he sits above and calmly looks down on the turbulent crowd of senators, politicians, generals, soldiers—all surging to and fro in their blind and passionate endeavors, and every one of them in turn repudiating their black brother.

"I do not care for the negro, but I care for the whites," is now the very advance cry of those who take the side of Simon, the Cyrenian. "At least, let him have the privilege of digging our trenches where white men cannot work."

"Ah, now, you have philanthropic views toward him," shout the opposite party. "Look there, now, those men actually are getting philanthropic."

"Not a bit of it," is the rejoinder; "only twenty thousand white men died in the trenches before Richmond, and I had rather it had been twenty thousand niggers—that's all."

But high above all sits the King who wore the crown of thorns. Let us tremble at the vision of him which the Apocalypse opens: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

That awful wine-press of the wrath of Almighty God: what is it? who can measure it?

Who can measure the wrath of pure love, of sensitive tenderness—the wrath of a father or a mother heart that has seen its children crushed, scattered, wronged, cheated, torn with scourges, pining with hunger, wasted with pain, through the slow coming of ages?

Fathers and mothers of this country! God loves the poor, despised African as you loved those sons whose sufferings—sick, wounded, mangled, prisoners, dying—you mourn.

The sons of the lonely slave-mother, torn from her to die in Carolina rice-swamps, are precious in her eyes as your sons that died in the trenches before Richmond. And to that nation, despised and cast out, reviled, abhorred of all, God says, "Since thou hast been precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee and people for thy life."

How long must this people wait in their hardness and impenitence with this great arrear of crime and injustice unrighted? The time has come when the nation has a right to demand, and the President of the United States a right to decree, their freedom; and there should go up petitions from all the land that he should do it. How many plagues must come on us before we will hear the evident voice, "Let this people go, that they may serve me?"

Must we wait for the tenth and last? Must we wait till there be not a house where there is not one dead? *Harriet Beecher Stowe.*

Personality of the Devil.

That there is a principle, thing, or being, called the devil, is undisputed; also, that the nature thereof is evil. Reason and Scripture determine the personal existence, or personality of the devil. We first adduce a few reasons outside of Scripture.

1. This is the general belief of all ages and nations. The name, history, and destiny are somewhat diverse in the various creeds, but all recognize a personal antagonist to the Good Being.

2. Many have professed a consciousness of the communication of the soul with a something outside of self and opposed to God. This internal recognition of a personal, spiritual struggle with an evil being, is as clear to many as the knowledge of a physical struggle.

3. The prolonged, extensive, systematic plans for evil, prove the oneness of their author.

4. Some of the wonderful feats of magic, spiritualism, etc., can be explained only upon the supposition of the assistance of an unseen evil agent.

But our chief reliance is upon revelation. From this every mark which characterizes the personal identity of any being, can be shown to prove that of the devil.

1. Names are given him, which denote a person exercising will and influence: Tempter, an active agent; Satan, Devil, Abaddon, Apollyon, Great Serpent, roaring lion, liar, father of the lusts of men, etc.

2. He has the power of speech. He spoke to Christ, to Job, to Eve.

3. He was personally addressed three times during the temptation of Christ. See, also, the cases of the demonsiacs, and Job, and the serpent in the garden of Eden.

4. He exercised, in some real sense, a power over the body of Christ. He "took him into the holy city," "set him on the pinnacle of the temple," took him up into an exceeding high mountain," etc. He had power over Job and others.

5. He has the power of reason. He presented arguments.

6. He has memory. He quoted Scripture.

7. He possesses desires. He is proud—wishes to receive worship.

8. He has power to act of himself. He is frequently said to come and go at his own pleasure.

9. He had two dwelling places. He, with others, left his own habitation, and is now "in darkness." "God spared not the angels that sinned, but cast them to hell."

10. He is responsible for his acts, for he is "reserved unto judgment."

This can be no evil principle, for the above reasons, and because Christ, who was tempted by him, had no evil principle. No explanation can do away with the inevitable conclusion that this is the devil—the arch-enemy of our souls—"who walketh about like a roaring lion, seeking whom he may devour."—*Western Christian Advocate.*

SOUND DOCTRINE.—Of all the forms skepticism ever assumed, the most insidious, the most dangerous, and the most fatal, is that which suggests that it is unsafe to perform plain and simple duty for fear that disastrous consequences may result therefrom.—*Senator Hale.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 19, 1862.

JAMES WHITE, EDITOR.

Western Tour.

THE state of the cause in Iowa seemed to make it necessary that we should meet with the brethren in council at Lisbon, Iowa, July 29th and 30th, and to make the expenses of such a journey as light as possible upon the friends in Iowa, we decided to meet with the brethren at Avon, Wis., on our way out, and the next Sabbath at Round Grove, Ills., on our way back, at which places we could receive assistance on our journey. The plan worked well, but the journey was exceedingly wearing.

Sabbath and first-day, July 26th and 27th, we were with the church at Avon, Wis. The church there is large. The brethren came in from other places, so that there were about two hundred Sabbath-keepers present, notwithstanding the brief notice, in the midst of wheat harvest. This was one of the best meetings we ever enjoyed. The church at Avon are fast recovering from their trials, and are growing in unity, numbers, and strength. We found it a free place to preach the word. In the region round about volunteers are coming into the ranks, such as we hope will be useful members in the church. We baptized two sons of Bro. and Sr. Hoff, a son of Bro. Cheesbro, and three others. If the church at Avon continues to grow in faith, all striving for unity, its light will shine out in that region, and many more will be gathered to the truth.

After the second discourse on first-day, we started with private carriage for Crane's Grove, where we could take the cars for Iowa. At midnight we were driven into a private Dutch dwelling by a violent storm. Here we rested about three hours, when the storm was over, and the morning light cheered us on our journey seven miles to Bro. Newton's at Crane's Grove. The next day we took the cars for Iowa, which, not connecting at Clinton, detained us there, and somewhat delayed the council. When we reached the depot at Lisbon we were happy to find friends ready to take us to Bro. Wilson's, where we found refreshments, and met with Brn. Waggoner, Snook, Brinkerhoff, and many dear brethren who are true friends of the cause in Iowa. In this happy meeting we seemed to forget our weariness, and the unhappy events which had called the preachers from the Tent, and so many brethren from their harvest fields. For particulars see Supplement. In this we have another illustration of the evil consequences of self-confidence and rebellion of those of little experience in the cause of present truth. Here is where almost all who have finally left the Sabbath, have first stumbled. This point of danger must be guarded; first, by not trusting too much in the hands of inexperienced men; and, second, by faithfully warning young disciples of their danger of being deceived by Satan, and led to believe that they are "rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked."

We were necessarily detained at Lisbon till Friday noon, when we took the cars for our appointment at Round Grove, Ills., and reached the home of Bro. E. Wick at midnight. Next morning at an early hour the school-house was filled. This meeting held two days. We preached four times, and Mrs. W. enjoyed usual liberty. Six were baptized.

Here we were happy to meet the four orphan children of Bro. and sister Hart, formerly from Vermont. These children have well borne the responsibilities thrown upon them by the death of both their parents. They have kept together, and have conscientiously observed the Sabbath, though but one of the four is sustained by living faith in Christ. We also met with Alburton Rice, the only surviving one of the Rice family, which family embraced the faith in Vermont, and have, link after link, been falling into the grave in hope of immortality at the soon-coming of Je-

sus, until but one is left. With these five orphan Sabbath-keepers we wept together, and prayed and hoped that they would all give their hearts to Christ, and so live that when the family chain shall be revived at the resurrection of the just, they may constitute links in it.

After the second meeting on first-day, Bro. Stone took us seven miles to his house where we were kindly cared for, and Monday morning took us to the cars for Chicago and Battle Creek, where, past midnight, we found our family well, and ourselves in pressing want of sleep and rest. The friends in Wisconsin, Iowa, and Illinois, kindly received and entertained us, and liberally met the expenses of the journey, and we feel that another cord binds us to the dear friends in the West. Our journey was hurried and our stay short, yet the blessing of God seemed to especially attend it. In one week we preached five times; twice in Wisconsin, once in Iowa, and twice in Illinois. Add to this the amount of travel, a two-days' council, much business relative to books, papers, Association, &c., and it will be admitted that we had a good chance to keep the rust off. Active life is our element. Here we find health and freedom of spirit, when allowed to be free from those unpleasant cares and burdens unreasonably thrown upon us in the past. Thank God for freedom, and may we be permitted to enjoy it, to spend the balance of this mortal life successfully in the cause of truth.

Good for a Hundred Years.

"I do not think the Advents are very consistent in putting up such an Office of publication as they have in Battle Creek. It is good for a hundred years to come. What do they want of such a building if the world is coming to an end so soon? I think they have here given us a complete denial of their faith."

Such is the import of remarks not unfrequently made by Parthians, Medes, Elamites, Cretes, Arabians and Gentiles generally about the Office of publication, here in Battle Creek. Now it is astonishing how much more these people know about our faith than we do ourselves. They can instantly detect the least inconsistency between our faith and actions, and so remarkably acute is their vision that they can see it with equal clearness whether it exists or not! And as ready as they are to detect every discrepancy, they are no less ready to make them known. Just as though we were so obtuse as not to understand our faith well enough to know what course of action would comport with it, or else were so reckless as to deliberately do those things which would contradict or deny it. To hear them talk about "our faith," one would conclude that we believed something like this: That everything was to close up in a few months, and we had nothing under the sun to do but to sit down and fold our arms in idleness, and make the best shift we could when the crisis should come. If they really think that such is our faith, we can assure them that they will have to better acquaint themselves with it, or an authorized version of it will never come from them.

We do indeed believe that time is short, and that the end of all things is at hand; but we believe also that a mighty work is to be accomplished in the short time that intervenes. This work is expressed in the imagery of inspiration, by an angel coming down from heaven, and the whole earth being lightened with his glory. This means something more than that believers in present truth are to content themselves with a limited sphere of action. It denotes a greater work than that of individual preparation. It brings to view a work in which it will become those who are engaged therein, to make use of every improvement, and every convenience, which the science and ingenuity of the present age have brought to the knowledge of man.

Why then do not people sometimes talk to us in this way: You have made preparations to carry on an extensive business. It must be that you are expecting a great work to be done, and that you have strong faith in the stability, progress, and prosperity of the cause in which you are engaged? Yes, sir, would be our reply, and it is for this very reason that you see here this substantial building, with its airy and convenient rooms, the best style of power-press that the country affords, the steam engine, and all the machinery nec-

essary for the successful prosecution of the work in the publishing department.

But to look upon these things as carrying out our faith, would be to condemn themselves. Noah condemned the age in which he lived by his faithful course in preparing for the flood. Lot condemned the cities of the plain. But it is only a faith that is carried out by consistent works that condemns its opposers. Just detect a discrepancy between faith and works, and the faith at once loses its power, and the world pass on unreprieved thereby. Hence when some seem so anxious to involve us in inconsistency and contradiction, is it not to shield their own necks from condemnation? Is not this the reason why they are so much more inclined to take the first, instead of the second, view of the operations of the Association in Battle Creek?

Let us now suppose a little on the other side. Suppose that when the time comes for the message to go with that power with which we expect it soon will go, when a most efficient Office of publication will be needed, one which can furnish books and papers almost without number, and promptly and rapidly, suppose that then we had made no provision for that time, and no conveniences of this kind were at hand—what then? "Ah!" the opposer might justly say, "you did not believe in the success of your cause; you had no faith in your work, or you would have been prepared for such an emergency as this." Against any such source of detriment to the work, of mortification to ourselves, and cause of just reproach from without, we intend that the way shall be forever hedged up.

"But your building is ornamental." Ah! what of that? Does it follow that the Association expects that the building is going to stand forever because they have had it so erected as to present a respectable appearance from without? But let us look a moment at the faith of our accusers on this point; for they have faith and works as well as we, and it may be that their own course will shield us from their censures in this thing. If they are consistent in their charge against us, then they should never ornament anything except that which is designed to be permanent. But how is this principle carried out? Almost everywhere we see time and expense lavishly bestowed upon the works of a day. Especially on public and festive occasions, there are everywhere present scenes and appendages, prepared with almost infinite pains, which it is well known will perish with the occasion. Why all this time and expense, since these things are not to continue? We might approach them and say, How nicely you have made your preparation! What pains and expense you have bestowed upon every department! How beautiful are all your arrangements! You certainly must expect that this occasion is to last forever!

Will not our friends set their own house in order here, before questioning the domestic arrangement of ours. When they will do this, and vindicate their own course, then will we patiently sit down before them on the stool of examination; and grant them the privilege of catechising us to their hearts' content, respecting a few brackets under the cornice of the Office, by which it is saved from a blank and cheerless appearance to the passer by.

U. S.

How the Primitive Christians Regarded Death.

From recent explorations in the catacombs of Rome, some interesting facts in regard to the faith of the primitive Christians, have come to light. We find the following description in the Oberlin Evangelist, entitled, The Catacombs of Rome:

"Prof. Jules Delassney spoke in the Chapel Sabbath evening, June 29, on the testimony to the life of primitive Christians that comes down to us in the catacombs of Rome. He has devoted himself with great diligence to the personal exploration of these remarkable recesses underneath the city of Rome, and has furnished himself with several hundred copies of inscriptions and pictorial illustrations from these ancient sepulchres. It is wonderful how much may be done with such aid to re-produce the thoughts, the faith, and the exultant piety of those Christian men and women, some of whom heard the gospel from the lips of the apostles themselves.

"The seven mountains on which Rome stands are volcanic. The masses of ashes and other volcanic remains lying from forty to one hundred feet below the surface was long ago found to make an admirable cement, and immense excavations have been consequently made in obtaining it. They were already vast in the days of Nero. Hither therefore Christians resorted to escape his persecutions, and here the remains of many who fell martyrs to the Christian name were buried. Mr. Delassney thinks these subterranean passages, if extended in one line, would reach nine hundred miles; that interments continued during at least ten generations, and numbered not less than six millions. The inscriptions on their tombs are brief and simple, bearing a most impressive testimony to the great points of their faith in Jesus. The word *death* is not there. They all "*sleep*" in Jesus—in hope of the resurrection when God wills. One verb for sleeping, and one other for rising again, complete the vocabulary of verbs in the literature of the catacombs. Their creed is in five words, "Jesus Christ, God's Son, Saviour." The epitaph over one of the youthful ones of those times is expressive: "Here sleeps—ten years old—*God's little lamb*." The pictorial delineations represent the saints with uplifted hands and eyes, imploring, yet hopeful, trusting, and waiting.

"So those mute pictures and dumb inscriptions testify to the simple faith of men who faced death without fear, in the love of Jesus and in the confidence of a better life beyond. Being dead their graves are made to speak. As the monuments and recovered alphabet of Egypt cause her ancient life to re-appear before the men of these generations, so do the inscriptions and memorials of the catacombs bring up before us the identical saints of Nero's life, and show us how they lived, suffered, and triumphed, through the grace given to his people by their faithful Friend above. No one, it seems to us, can examine this testimony without a deep and pleasing impression of the reality of the great facts of Scripture and early church history; and of the preciousness and power of that simple faith which so raised them above the fear of tortures, losses of all, and even death itself. The Christian world is deeply indebted to such antiquarians as Prof. Delassney, for their labors in bringing out from underneath the rubbish of the ages such a mass of testimony to the Christian Rest, and also for making it accessible to the people. We hope he will by and by give it to the world in a volume."

So then among all the millions of epitaphs which mark the resting-places of those primitive Christians, the modern idea of life in death is utterly discarded. Death, in accordance with the uniform teaching of the Bible, they represented as a sleep; and it seems they looked forward to the resurrection as their only hope of a future life. The epitaphs of the present day show too plainly the effect of nearly eighteen hundred years of apostasy from God, and departure from the plain truths of the sacred record. Those ancient tombstones, inscribed almost under the eye of the inspired writers themselves, contain no such contradictory motto as this: "Go thy way, thy son liveth." Would not such mottoes have been as frequent then as now, had they contained the truth? Thanks for those ancient records which reflect so clearly the light of truth from the time of those early disciples—records which speak volumes, the force of which no sophistry can evade. U. S.

All These Things are Against Me.

Such was the pathetic exclamation of Jacob, when his sons returned from Egypt where they had been to purchase food, to relieve them from the pressure of a terrible famine, and where they had left Simeon as a pledge that they would bring down their younger brother, Benjamin, with them when they came again. "Me," said he, "have ye bereaved of my children. Joseph is not." He supposed Joseph to be dead. "Simeon is not." He counted Simeon, retained in custody in Egypt, the same as dead. "And ye will take Benjamin away." To all outward appearance his circumstances were indeed dark, and afflictions were accumulating upon him? But was it in reality so? Were these things against him? No: they were

all for him. Joseph himself afterward declared that it was God who had ordered these events to preserve to the children of Israel a posterity in the earth, and to save life by a great deliverance. What to desponding Jacob appeared to be proofs of God's displeasure, or evidences of his vindictive judgments, were in reality so many links in the chain of his mercy by which he was working for his good, and to save him and his posterity alive in the earth.

As it was, over three thousand years ago, so it may be to-day. As it was with Jacob, so it may be with us. God may be working for our good, in what may seem to us but afflictions and misfortunes. From any stand-point which we are able to take, his ways may be inscrutable. But shall we, while passing through the furnace to that state of purity to which he designs to elevate us, or traveling in the way of his own choosing, to the goal to which he designs to bring us—shall we in any of the way sink down in discouragement and exclaim, All these things are against us? They are not against us. Have we not the promise that all things shall work together for our good, if we love God? Wait; and we shall one day be permitted, even as was Jacob, to scan the whole ground, and behold the beautiful pattern which God was working out in the lights and shades of life. We shall see that what we esteemed our greatest afflictions were our greatest blessings, essential to our deliverance and salvation. The lesson he would meanwhile have us learn and practice is, a firm trust in him in deepest afflictions, hope in discouragement, and patience in the hour of trial. U. S.

Tent Meeting at Adam's Center, N. Y.

This meeting continued about six weeks, and a good attendance and interest was manifested to the close. The tent was located close by one of the Seventh-day Baptist meeting-houses, and when it rained or was windy we occupied their house. This was a great kindness to us, while trying to get through with the old tent so full of holes. Much of the time we struggled against discouragements of various kinds, so much so that we are astonished at the result, though from the circumstances it is difficult to report all that is due. When a vote was called to know who would keep the Sabbath, fourteen arose. We asked those who had professed to keep it, but were resolved to keep it better than before—to keep it according to the commandment—to arise, and over one hundred arose. There are probably more than fifty who are fully decided as to the truths we preach. Meetings are appointed for every Sabbath at their meeting-house. They took a supply of our hymn books, and about \$20 worth of our books, exclusive of the History of the Sabbath, of which twenty-two copies were taken. We obtained eighteen paying subscribers for the Review.

While bearing our testimony against pride, a minister remarked that we bore on too hard; it was right to speak against it in a proper manner, &c., to which we replied, that his manner of speaking against it was evidently defective, for he had been there several years, and his members were growing in pride every day. But our testimony bore its own fruit. Several have laid off their gold, &c. Many were greatly rejoiced to find they could understand the Bible. It was a new book to them. Some of our social meetings were good, and we trust it will be there as in most other places, that they will have the best freedom when the preachers are about their business in new fields.

About \$15 were raised toward our expenses, and much kindness shown us, for which we return our most sincere thanks. May the Lord still work for that people, is our prayer.

We returned to the west part of the State, because we saw no opening in the section where we were, and because we could go up on the lake very cheap at this season of the year.

M. E. CORNELL.
J. N. ANDREWS.

Rochester, N. Y., Aug. 13, 1862.

When we rightly read God's word, we read it with a relish; which always leads us to give glory to God for so great a favor.

Meetings in Michigan.

BRO. WHITE: Our monthly meeting in Watson, Allegan Co., Mich., was held Sabbath, Aug. 9. The heavy rain-storm during the previous night and Sabbath morning we feared would be a hindrance to the brethren who had from nine to fourteen miles to travel, from Monterey, Allegan, and Pine Creek.

Nothing discouraged by the threatening rain-storm, a goodly number came together in holy convocation, and received the blessing of the Lord. We had a sweet, melting time. The Lord was graciously pleased to strengthen his believing children after their extra exertion and assembling at their appointed place. Our meeting closed after the members of the conference had united in celebrating the Lord's supper, to meet again at Pine Creek, the second Sabbath in September.

Our meetings with the church at Pine Creek the first Sabbath in August were encouraging.

The work on the new meeting-house here is progressing rapidly, for the brethren have "a mind to work." It will soon be given into the hands of the masons. JOSEPH BATES.

Monterey, Mich.

"They Shall Part Alike." 1 Sam. xxx, 24.

DAVID, still menaced by his pitiless foe, fled to Achish, king of Gath, of the Philistines, and Achish gave to David the country town of Ziklag, where a temporary quiet was afforded to him.

Seasons of rest are generally short to those who would act for God, especially to those who are chosen of God to lead out in holy warfare; and so it proved in this case; for David, on returning to Ziklag after a short absence, found the place in ashes, and desolate. The Amalekites had, during the absence of David and his little army, burned the town and carried captive the families of David and his soldiers; and now grief and disappointment filled their hearts.

Some blamed their leader (David) and talked of taking his life; but David, calm and fearless, "encouraged himself in God," and inquired of God through Abiathar the priest (who had been driven by the cruelty and tyranny of Saul to seek an asylum with David) whether he should pursue his enemies.

David did not move by impulse, though pressed by his reckless, disappointed soldiers, and threatened by the worst of them, but coolly and calmly waited for the answer of God. Pursue, overtake, recover all, was the reply. David did so, and after a rapid march overtook the enemy, routed them with great slaughter, recovered all, and took great spoil.

It happened that in the heat and fatigue of pursuit, some two hundred of David's men (out of his six hundred) becoming faint and weary, had stayed behind in the way by the brook Bosor, and guarded the stuff (baggage) by the consent of David.

Returning triumphant and laden with spoil, the vast stores of the conquered army, some of the worst of David's soldiers taunted those whose strength failed, who had been left with the "stuff" at the brook Bosor, and claimed that those only should share the spoils who took active part in the battle. David instantly detected the injustice of such a decision, and with wisdom and firmness decided that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

Application: There is almost a mania with some to go into the thickest of the battle: nay, some wish to lead on the host almost as soon as they come into the work of the Lord; and no doubt some are called and chosen for this very work.

But there must be a working church at home, on the farm, in the shop, and at the anvil. In all the departments of business, Christianity must be represented and exemplified; and talent can be consecrated here, and will be, by the people of God.

It is a mistake to suppose that because a brother has fine talents, and ardent devotion to truth, and can talk, pray, sing, and exhort, with edification to all, that he must of course preach the message. I do think the young novice would often be better off with a little caution in this matter.

I have no fear of discouraging those whom God has

called into this important work. God will sustain and lead out such; but the object of this article is to help unburden those who are weighed down with false burdens, and are grieved because they cannot take the responsible position of messengers.

In an army there are many places of trust, and much labor to be done; but all the men of talent cannot be colonels and captains, or majors and generals; but talent is needed in the ranks, and for subordinate posts.

Paul enumerates the different gifts: apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues. Then he expostulates. Are all apostles? are all prophets? are all teachers? &c., &c.

I pray that men may be raised up to proclaim the message, men of God, chosen by him; and also I as fervently pray that incompetent men may be prevented from taking this responsible place.

As it was in the days of David, some must abide with the stuff, and such, if faithful, will share the rich rewards of the righteous. We all need especial direction of God, especially the ardent and impulsive, lest we, being too hasty, or beyond this, presumptuous, fall into Satan's snare; or on the other hand, lest want of success, or lack of encouragement, bring on discouragement and a state of gloomy inaction, perhaps ending in despair and murmuring thoughts.

Gideon knew, when the miracles of the fleece had been wrought, see Judges vi, 36-40, that God had called him to do a mighty work, and David was strengthened by the success he had in his conflict with the lion and the bear, to press forward amid difficulties.

But while there were but few such as David and Paul, there have been many a Philemon and Onesimus, many a Lydia, many a Dorcas.

We have no account that Cornelius ever became an apostle, or Jason, or Aquila, or Mnason, or Aristarchus, or Rufus, or Gaius, yet each was himself—natural, unaffected, quiet, zealous, useful, strong in the faith. Amen. J. CLARKE.

Who Will Be on the Lord's Side?

In Review No. 9, is a short appeal to the young, which has done me much good.

I have often questioned why there was no more zeal among the young, why we so seldom hear from them, why those whose minds are perplexed with other cares, must alone feel the burden of their case, why we do not oftener see devoted growing Christians among those who have few or no burdens to bear. Why is all this?

I know there is the Instructor, but it is mostly devoted to the children who need it all.

But those who are approaching manhood and womanhood, why may not they manifest a zeal in the work of God? Why may they not tell of an experience in the things of God, simple though it be?

Fearful is the time in which we are living, solemn the moments, and unless our hearts swell with emotions of interest now, where shall we find ourselves when far more fearful days draw on? It is unsafe to live on in security now. It is all-important that duties small and great be well performed, that we be faithful over a few things now, if we would finally be made ruler over many things.

I remember well when my heart was first touched by present truth. I remember how warm were the prayers and exhortations of the young then. How full of interest were the prayer-meetings in private dwellings. It was a sacrifice to remain away from one of them. Praise to God often floated on the air from those dwellings.

But trials and tests came, and where now are those who fought the battles of the Lord then?

Some seem to have become weary in the warfare, and have turned their backs upon the celestial city. They have found something else to satisfy the longings they had then for eternal life.

Some toiled on with helmet, sword, and shield, till it was their lot to fall at their post, and of them it is written, "Blessed are the dead that die in the Lord from henceforth."

They sleep in Jesus, and no more shall we hear their songs of praise and shouts of victory until they join

in the everlasting triumphs over death and the grave. O may our hearts be united again as then! Others are still toiling on, hoping to the end. But are all our powers enlisted in the work of God? Are we striving for the strait gate and narrow way?

Does each day tell of duties well done, trials well borne, and complete victories over our wily foe? Do we love the way of the cross, so that, forgetting the things which are behind, we press forward to those which are before? or do our duties, unfulfilled, lie in our path, piercing our feet with thorns? How faithfully should we tread the path of holiness, so zealously pursued by holy ones of old! Then can we with confidence ask to be sheltered from the gathering storm in the future?

How grateful will the words, "Well done" fall upon our ears at last! Anxious fears often fill our hearts now, lest we fall in the hour of temptation coming on all the world to try them. How then will joy fill the breasts of all who hear it said to them, "He that is holy, let him be holy still."

O that the young, with one consent, may stir up themselves to call upon God to work for them. We have all need to pray, "Gather not my soul with sinners nor my life with bloody men." May none rest until, like Enoch, who was a type of those who will be translated without seeing death, they have the evidence that God approves of them, a hope in God which cannot be shaken by winds or tempests. Then will our bark abide every storm and anchor safely on the eternal shore.

"We'll stand the storm, it won't be long,
We'll anchor by and by."

MARTHA D. AMADON.

Great Fire in St. Petersburg.

REVOLUTIONARY INCENDIARISM. Our foreign files bring us startling news from Russia—including further accounts of the revolutionary schemes in that great empire, and of incendiary attempts to destroy the capital by fire. St. Petersburg is not a city which would easily burn up. To pass along its wide avenues and look upon its universal stone and stucco palaces, it would appear almost impregnable to the flames. It has ample facilities for quenching fire in summer, for it is cut up with large canals, and the Neva, a wide and inexhaustible river, runs almost through the middle of the city. Yet we learn that notwithstanding all this, some thirty fires had taken place in the city during the two weeks preceding the departure of the last European steamer. The city has been placed under martial law, trade and commerce is at a stand-still, and even goods ordered from England to St. Petersburg have been countermanded. The committee of the bank has passed a resolution for the unlimited prolongation of the credits hitherto opened to large commercial firms, whose establishments were burnt in the late conflagration. A Syndicate has likewise been appointed for the purpose of opening credits to smaller shopkeepers.

These fires have a political significance, and therefore create a sensation disproportionate even to their great extent. An imperial decree has been published declaring that rapine, murder, incendiarism and destruction of crops is to be punishable with death.

The statements that a third of the city has been destroyed are greatly exaggerated, and it is acknowledged that the burnt district includes only the poorer and inferior portions of the city. Yet the loss is roughly estimated at from two and a half to five millions dollars of money. None of the great palaces or public places near the Neva have been destroyed.

Yet this fire has consumed one of the most remarkable and characteristic features of St. Petersburg—the celebrated Apraxin Dvor, or, as it is called by the English residents, the Louse Market. This was a large space, some fifteen acres in area, surrounded by uniform rows of stores, and situated near the Gostinnoi Dvor, in the heart of the city, and but a few minutes walk from the Gevsky Prospekt, the Broadway of St. Petersburg. This Louse Market is the favorite resort of the poorer classes. It is entered by wide gates between the cordon of buildings which enclosed it, and which, quite respectable in appearance, would lead one to expect a regular and even elegant series of stores.

But once inside, all this changes. The entire area is covered by a most intricate labyrinth of streets or paths wide enough only for pedestrians, and flanked by little wooden houses, never more than two stories high and generally but one. Occasionally the paths expand into little open spaces filled with pedlars instead of houses. Every conceivable thing, and a great many that are not conceivable, could be bought here—from a ton of lead to an old pamphlet worth two copeks, from a feather bed to a needle, from a pianoforte to a broken candlestick.

The old bazar was destroyed, together with rows and rows of stores in the adjoining streets. The great government building, occupied by the Minister of the Interior, was in flames, while the soldiers and police were dashing around to rescue human beings from the flames, for it was useless to try to save property. The fire engines from Moscow five hundred miles distant, were sent for, but only staid one day, being needed in their own city, where four fires had broken out.

Toward evening the priests came out in their rich robes, flashing with gold and purple, and with banners and Greek crosses marched through the streets, the choristers chanting the magnificent chorals of the Greek church. At night the church porticoes and the halls of the palaces were crowded with homeless people, who would have starved but for government aid. During the night the Emperor came down from his country palace at Tsarkoe Selo and visited the frightened, weeping crowds, personally assuring them of his care and protection. For three days the conflagration continued, and at latest dates was not entirely subdued. The property destroyed in the stores and dwellings (apart from the edifices themselves) is estimated in St. Petersburg at 15,000,000 of rubles.*

In some quarters this fearful fire is attributed to Polish incendiarism, and there are fears that it is not the last the city will suffer. The Gostinnoi Dvor, comprising the most important stores in the city, representing the local wealth of St. Petersburg, is closed day and night, and extra watchers are placed in all the public buildings. All St. Petersburg is in an excitement such as it has not known for many, many years. N. Y. Post.

The Two Great Monitors.

CAPTAIN ERICSSON has made a contract with the Government to construct two large iron-plated ships, which he believes will be the fastest and best sea boats, the most completely invulnerable, and the most formidable for attack, either at long range, or in close quarters, as rams, of any ships in the world.

They will bear a general resemblance to the *Monitor*, with such modifications as have been suggested by experience. One of them is to be 320 feet in length, and the other 341, with 50 feet beam. The vertical sides are six feet in depth, and are to be protected with iron armor plating, 10½ inches in thickness, backed with four feet solid oak.

The turrets are to be absolutely invulnerable. The contract provides that they shall be two feet in thickness, but the contractor has leave to reduce the thickness, provided he can satisfy the Department that less will be sufficient. A target has been constructed of thickness less than two feet, and forwarded to Washington for trial, but Capt. Dahlgren, who has been sending his 11-inch balls through a target like the side of the *Warrior*, with 30 lbs. of powder—making a clean hole at every shot—says that there is no use of firing at this target of Ericsson's until the 15-inch guns are finished. The turrets will be made of sufficient thickness to withstand the force of the 425-pounders with the maximum charges of the big guns.

The vessels are to be furnished with more powerful engines than any now afloat. Each ship will have two engines of 100 inches diameter of cylinder, with four feet stroke, to make 70 revolutions per minute, with boiler surface of 35,000 feet, and 1180 feet of grate surface. The boilers are of the upright water tubular pattern—a modification of Martin's. The propellers are Ericsson's patent, 21½ feet in diameter, and 30 feet

*A ruble is equal to 75cts of English money. Fifteen millions of this would be eleven and one quarter millions of dollars.

pitch. The contractors guarantee a speed of 16 knots per hour—nearly nineteen miles.

The armament will consist of 15-inch guns, and will probably equal in destructive power that of any French or English ship. It is, however, as rams that these vessels will be the most formidable. Where the plates of the sides meet at the bow they form an iron wedge, 21 inches thick at the base, and terminating in a sharp edge. This wedge is sustained by the plates behind it, 10 inches in thickness, six feet in depth, and extending the whole length of the vessel, forming the most powerful butting instrument that it is possible to conceive of. Captain Ericsson says, "It will split an iceberg."—*Scientific American*.

Language of the Christian.

I WANT a heart by grace renewed,
To follow in the narrow way,
Which Jesus in his word has showed,
That leads to that bright, endless day.
When friends forsake and turn from me,
I want a refuge, Christ, in thee;
I want a shelter near thy side,
Where safe from storms I may abide.

Then hate and scorn well pleased I'll bear,
And all reproach endure while here;
In Jesus' sufferings gladly share,
For with his presence will he cheer.
Then on I'll go and bear a part,
Rejoicing still with all my heart,
That I am found with those who hate
The worldly path which sinners take.

All God's commands I would obey,
Renounce the world with all its pride,
That I may not be led astray,
Nor from the path be turned aside.
I want, O Lord, strength from above,
To keep me in the path I love,
To watch each word from day to day,
And without ceasing ever pray.

I want a mansion bright and fair,
A glorious dwelling far above,
Which Jesus will himself prepare
For those who his appearing love.
I must be there, I must be there,
And in those glorious mansions share;
Farewell, farewell, vain world, good bye,
For heaven I long, I pant, I sigh.

L. E. MILLNE.

St. Charles, Mich.

LETTERS.

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

From Bro. Haskell.

BRO. WHITE: It truly cheers our hearts to hear of the progress of the truth in many places, especially the tent enterprise this season.

I have thought much of the rise of the third message. Only a few short years ago there were but a few, yes, very few, who kept the Sabbath from the message. Then the messengers would travel a long distance to meet with only two or three of like precious faith, and perhaps a little company of some half a dozen, more or less, would turn out to a meeting. When any one came into the Sabbath, it was a subject of special interest and remark, the numbers that kept the Sabbath were so few.

But the infancy of the third message is in the past. While Satan has fought it at every step and on every side, it has steadily risen higher and higher. The perfect harmony of truth has increased in beauty and loveliness, as it has shone more bright and clear. And while every other class of Advent people have been multiplying into various parties or sects, by differences of belief, and growing more and more like the world, the Seventh-day Adventists have been continually advancing in numbers and union, and becoming more unlike the world in pure principle. Think of the tent-meetings commanding a congregation of from eight to twelve hundred, and a little church being raised up in most places where the tents are pitched. Other bodies get up an excitement for a few days, but it proves in the end to be a fire of their own kindling. See Isa. I, 11. Their converts are strange children; a month devours them. Hosea v, 6, 7. They have not the truth, hence have not its sanctifying influence on their hearts to keep them from the spirit of the world.

Dear brethren and sisters, our responsibility must be great. We have seen the beauty and harmony of the third angel's message. We have also seen the condemnation of the Lord to this people, in the manifestation of certain gifts, especially the gift of prophecy, in correcting wrongs and enlightening our minds in regard to events just before us. Publications that treat upon every subject that has a particular bearing upon the time in which we live are ready to hand. Truly, if we perish here our responsibility must be great. If the Saviour could say to the wicked Jews that all the righteous blood shed from righteous Abel to the blood of Zacharias should come upon that generation, Matt. xxiii, 35, 36, shall we not, if we reject the light and truth of the last message of mercy, be classed with them of whom it is said, And in her was found the blood of prophets and of saints, and of all that were slain upon the earth. Rev. xviii, 24. No people on the earth have ever had the light of truth that we have; hence the responsibility that rests upon us never rested upon a people before us.

In view of these things we have something to do, an effort to put forth, an unreserved consecration to make, so that our entire will and being will beat in perfect harmony with the revealed will of God. May the Lord help me, with all the dear saints, to so improve the light that we do receive, that we may be sanctified through the truth, have the covering of the Lord drawn over us, and finally be saved in God's everlasting kingdom, is my prayer.

S. N. HASKELL.

Worcester, Mass.

From Sister Wells.

BRO. WHITE: I think I can truly appreciate the Review as it comes richly laden with truth; for I am one of the lonely ones, not having had the privilege of meeting with those of like precious faith since last September. Though I have been all alone, I can say I have grown strong in the Lord.

I became interested in present truth under the preaching of Bro. Hull, while he was laboring with the tent at Eagle Harbor, N. Y., last tent season. There the way of duty and eternal life were so plainly shown from the Scriptures, I could not refuse to walk therein. I had some opposition to encounter from those who deemed themselves my best friends; yet God gave me strength to take my stand with Sabbath-keepers. I would not now turn back for all the pleasures of a vain and trifling world. Though I find as I return among my former and youthful companions, it requires much prayer and watchfulness to walk in such a manner as not to wound the cause of Christ, it is my determination to live in such a way that the world may know that I have been found of him.

I was rather incredulous in regard to the visions until I gave the subject a fair investigation. Satan long whispered, "Spiritualism, Mormonism," but the good Spirit won the victory; and I find I progress much faster since I received them in full, than I did before. I want to lay aside every ornament save the ornament of a meek and quiet spirit.

I wish some messenger could see it his duty to come this way, for I think there are honest hearts here who would embrace the truth, could they have the privilege of hearing it proclaimed.

The signs of the times indicate the soon appearing of our Saviour, so that what is done must be done speedily. The harvest indeed is plenteous, but the laborers are few. Let those who enjoy the blessing of meeting together for prayer and praise, remember the lonely ones in their supplications, and may we all have on the wedding garment and be found without spot when Christ shall come.

Yours hoping to be fitted for translation.

M. WELLS.

Clarendon, Mich.

Extracts from Letters.

Bro. H. F. Baker writes from Wauseon, Ohio: "My long silence has not been owing to want of interest in this blessed cause. No; for though zealous and in earnest when I started for Zion, I feel no less so today. And when I contemplate the progress of signs

in the political world, corroborating the truth of the position we occupy, which have been transpiring for the last three years, my faith is strengthened, my confidence in the message established, and I feel to-day more determined than ever before by the grace of God to do my whole duty, that I may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. The commencement of troublous times is undoubtedly upon us. I have been anxiously looking for something to appear which should indicate for us a line of duty, and I believed it would as soon as it was needed. I am satisfied to trust in the Lord and do good, assured as I am that all things work together for good to them that love God, to them who are called according to his purpose. I therefore entertain no fears, but rejoice in the hope of the glory of God."

Bro. C. Leiter writes from Mohontongo, Pa.: I feel to thank God that I ever was so blest as to obtain the Review and Herald. It was through a messenger of the Baptists that it was brought into the neighborhood where I lived, in 1857; and since that time it has been a welcome visitor to myself and family.

At the above-mentioned time my wife and myself examined the Sabbath question, and found that no other than the seventh day could be the Sabbath of the Lord, and we resolved to keep it. From that time to this we have tried to keep it holy. Myself and wife, my uncle and his family, and another brother, have met for worship and had joyful seasons together. In about a year after, there was another one from the Lutheran church joined with us to keep the Sabbath, and so our meetings continued till another family, a man and his wife, united with us. We are somewhat scattered, living fourteen, thirteen, and twenty miles apart, so the Review is my weekly preacher. Bless the name of the Lord for the paper! My prayer is still that the Lord may send some one of his messengers to Juniata Co., Pa., so that we may hear the last message proclaimed in this section.

Sister S. Sigman writes from Manhattan, Kansas: "It is with pleasure I take my pen to acknowledge the privilege I have had of reading a few numbers of the Advent Review. It has put a new belief into my mind. I have always been taught to keep the first day, and knew nothing about any denomination that kept the seventh day, only as I had heard of the Seventh-day Baptists. But I was taught to shun them almost as I would a deist. But thank God, I believe I have been taught better by reading the Review and Sabbath Herald, and the books *Mortal or Immortal*, and the *Third Angel's Message*. These are all I have been able to procure, and they have given me such a desire for more reading of the same kind, that I concluded to write and see if you would send me the Review. I will send the pay for it as soon as I can. There is not one here who is a member of the Seventh-day Adventists, that I can find, so I can not procure any more of your works. I was a Methodist until one year ago, when I became convinced that that was not the right way. My husband was also a Methodist until last May, when he fortunately fell in company with some Seventh-day people, and now is a strong believer in the Sabbath."

OBITUARY.

FELL asleep in Jesus, near Afton, Iowa, Aug. 5, 1862, Sr. Lucinda Westover, wife of Oliver S. Westover, aged about 27 years. Her disease was bilious fever. During the latter part of her sickness, which lasted two weeks, she was a great sufferer, but she bore her sufferings with patience, and died in bright hope of having a part in the first resurrection. She left a husband and two small children, who mourn for a dear companion and a kind mother. She was beloved by all who knew her. But we do not mourn as those who have no hope; for when the morn of the resurrection dawns, and Jesus calls those who are his, we hope to meet our sister where affliction, pain and death, are felt and feared no more. And we are assured in Rev. xiv, 13 that "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

"She sleeps in Jesus, soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom."

JACOB BRINKERHOFF.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 19, 1862.

We have no more of Testimony to the Church, No. 7, to sell singly. All we have on hand we shall have to keep for binding with other numbers.

Newton Tent Meeting.

At the monthly meeting with the brethren at Newton, Mich., Aug. 9th and 10th, the old Michigan Tent was pitched in an oak grove, which rendered our position for the worship of God most comfortable and delightful. The gathering of believers was larger than was anticipated. About fifty went out from Battle Creek, leaving the congregation behind at the House of Prayer much reduced. All enjoyed this meeting exceedingly. Some of the oldest soldiers in the cause said it was the best meeting they ever attended. The pointed truth was proclaimed with great freedom, and joyfully received by the brethren. Probably every brother and sister looks back upon the tent ground with feelings of love and praise to God for the season of refreshing there enjoyed. The blessing of the Lord especially attends these monthly gatherings.

Michigan State Conference.

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

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

U. SMITH, Clerk.

Annual Meeting of the Seventh-day Adventist Publishing Association.

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

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

Report from Bro. Loughborough.

Our tent-meeting in this place is about to close. We are through preaching; but Bro. Hull is in the midst of a discussion with a Spiritualist, Uriah Clark, of Auburn, N. Y. The discussion closes to-morrow evening, and the next morning we move to Lowell, seventeen miles west of this, where our next meeting will be held.

The interest in the meetings here has not been as great as in some places, nor so largely attended as at Charlotte, owing to several causes: 1. It has been a very busy season with farmers in their harvest, so that scarcely any have come in from the country. 2. There has been quite an interest among several of the citizens, but the ministry of the place—some of them—have tried the wire-working policy, and have succeeded in keeping away a good share of their members. About half a dozen have made up their minds to obey the truth. We have sold here about \$16 worth of books.

Our Sabbath meetings have been very interesting, as quite a number of brethren and sisters have met with us each Sabbath from the surrounding country.

J. N. LOUGHBOROUGH.

Ionia, Mich., Aug. 11, 1862.

Note from Bro. Ingraham.

As the war is causing so much excitement we see no chance to raise much of an interest in pitching our tent in new places. Our meeting in Gridley has closed. Quite a number have confessed the truth, but only a few have decided to keep it. If it had not been for the great war excitement, our labors would have brought out a goodly number; but these things cannot be helped. If the excitement dies away soon we shall have another meeting. Our P. O. address for the present will be Monroe, Green Co., Wis.

WM. S. INGRAHAM.

APPOINTMENTS.

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

Table with columns for location, day, and date. Includes entries for Jackson, Hanover, Hillsdale, Battle Creek, Oneida, Orange, Ionia, Greenville, Vergennes, Wright, Calcedonia, and Monterey.

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.

Elder John Byington will meet with the brethren at Charlotte, Mich., Sabbath, Aug. 30. Let there be a general gathering.—Ed.

The Mich. Tent will be pitched for meetings in Lowell, Kent Co., Mich., Thursday, Aug. 14. First meeting Thursday evening. Meeting will probably continue four weeks if the interest demands.

J. N. LOUGHBOROUGH. MOSES HULL.

BUSINESS DEPARTMENT.

Business Notes.

B. M. Hibbard. We will send the back volumes of the Youth's Instructor at 20 cents per volume, post-paid. G. G. Dunham. Your remittance for Michigan Tent Fund was received, but not in time for last month's receipts. It will be received at the close of this month.

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.

- Amos Vansyoc 1,00,xix,18. Mrs. H. Steele 1,00,xxii,10. Miss A. C. Hudson for Mrs. E. Peckham 0,50,xxi,11. Mrs. Mary Roper 1,00,xxii,10. C. F. Hall 1,00,xviii,11. N. M. Gray 1,00,xxv,1. J. Huber 2,00,xxii,9. Dr. C. D. Potter 1,00,xxii,11. Dan'l Griggs 1,00,xxii,11. E. J. Maxon 1,00,xxii,11. W. S. Salsbury 1,00,xxii,11. J. L. Green 1,00,xxii,11. B. Salsbury 1,00,xxii,11. R. Heth 1,00,xxii,11. H. Bunce 1,00,xxii,11. E. Wakefield 1,00,xxii,11. N. C. Walsworth 1,00,xxii,11. S. Walsworth 1,00,xxii,11. E. Rogers 1,00,xxii,11. E. Spencer 0,50,xxi,11. Mary Green 1,00,xxii,11. L. Green 1,00,xxii,11. M. Brown 1,00,xxii,11. W. R. Hammond 1,00,xxii,11. D. Salsbury for C. O. Ivory 1,00,xxii,11. J. B. Lamson 2,00,xxi,14. E. L. Lane 100,xxiii,1. Lathrop Drew 2,00,xxii,1.

Donations to Publishing Association.

J. P. Hunt \$6. D. S. E. \$3.

Books Sent By Mail.

J. S. Carwell 50c. B. Chase 33c. W. N. Hudson 34c. Mrs. C. Johnson 13c. Editors of "American Baptist" 44c. A. C. Hudson 6c. F. Fraucnfelter 32c. B. M. Hibbard 20c. C. F. Hall 12c. J. P. Hunt 12c. R. Packard \$1.

Cash Received on Account.

I. D. Van Horn \$7. M. E. Cornell 25c.

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.

Table listing various publications with prices and postage. Includes titles like 'History of the Sabbath', 'The Three Angels', '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 listing English Bibles with prices and postage. Includes titles like 'Diamond, Marg. Ref.', 'Pearl, Ref. after verse', 'Marg. Ref.', 'Nonpareil', 'Ref. after verse', 'Minion'.

Bound Books.

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

Table listing bound books with prices and postage. Includes titles like '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'.