

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.

Hymn for all Saints.

"Those eternal bowers
Man hath never trod,
Those unfading flowers
Round the throne of God:
Who may hope to gain them
After weary fight?
Who at length attain them,
Clad in robes of white?"

"He who gladly barter
All on earthly ground;
He who, like the martyrs,
Says 'I will be crowned'.
He whose one oblation
Is a life of love;
Clinging to the nation
Of the blest above.

"Shame upon you, legions
Of the heavenly King,
Denizens of regions
Past imagining!
What! with pipe and tabor
Fool away the light,
When he bids you labor—
When he tells you—'Fight!'"

"While I do my duty,
Struggling through the tide,
Whisper thou of beauty
On the other side!
Tell who will the story
Of our now distress;
Oh! the future glory,
Oh! the loveliness!"

John of Damascus A. D. 754.

Evidences of Christianity.

BY MOSES HULL.

CHAPTER VI.

Prophecy. One of the strongest evidences of the truth of the Old Testament, is the fulfillment of its prophecies. It contains numerous predictions of events which lie entirely beyond the ken of human wisdom. No human sagacity could have foreseen and foretold the numerous remarkable events which the history of this world records as exact fulfillments of the predictions of the ancient seers of God.

The evidences of prophecy are so extensive that it cannot be expected that they will all be exhibited in one short chapter. As Dr. Nelson says, "We are like the man who stands by an immense magazine of wheat. He may take a handful and hold it out to view; but he cannot exhibit each grain in the mass to the eye of any purchaser: it would be a task endless and painful." *Cause and Cure*, p. 34.

We can do no more than bring a handful of the fruit from the good land, and exhibit it as a specimen of what the reader may find if he will go into the labor of research.

The evidences of prophecy are of a superior kind. They have advantages over every other kind of evi-

dence. For the proof of miracles we must have recourse to ancient history, also the argument on the authenticity and integrity of the Bible is handed down from generation to generation without increasing in strength. But the fulfillment of prophecy may come under our own observation, or be conveyed to us by living witnesses. Also this class of evidence is daily gaining strength. Prophecy is, and has been, fulfilling all around us since the uttering of the first prediction, and will continue thus to increase in strength until "all things which God hath spoken by the mouth of all his holy prophets since the world began," shall have met their accomplishment.

The mere publication of a prediction is no proof that it is a revelation from God, but any one prediction which has been fulfilled, is of itself an evidence of a supernatural revelation, or more properly speaking, is a revelation. For surely no one but God himself can foretell distant future events which depend entirely upon Him "who worketh all things after the counsel of his own will."

If then one instance of the undoubted accomplishment of prophecy can be produced, we have established the position that a revelation has been given to man. And if the prophets have faithfully foretold the first advent of the Messiah, they may have been as faithful in recording the second. If they have prophesied truly concerning Nineveh, Babylon, Tyre, Rabbah, and Jerusalem, the prophecies concerning the time when "the cities of the nations" shall fall, and great Babylon come in remembrance before God, may also prove true. If they have been correct in foretelling the state of the Jews, the Egyptians, and other nations, they may not mistake when they foretell the whirlwind that shall go forth from nation to nation, the result of which will be that "the slain of the Lord shall be from one end of the earth to the other."

The remark has often been made that most of the prophecies are obscure, and some of them so highly symbolical that they cannot be understood. We admit that there are obscurities and symbols in prophecy; so there are elsewhere; but who thinks of rejecting any of the sciences because of obscurity? And as far as the symbols are concerned, I know of not one which is without a given rule by which it can be interpreted. In using symbols God has manifested great wisdom in hiding these things from the wise and prudent and revealing them unto babes.

All Protestants agree that the little horn brought to view in Dan. vii, which was to wear out the saints of the Most High, &c., is the Papal power. Indeed, every specification of that prophecy has been fulfilled in that power. Now suppose that instead of clothing this prophecy in symbolic language, the Lord had ordained that it should read as follows: "And the Pope of Rome shall come up and shall destroy three of the ten kingdoms, namely, the Heruli, the Vandals, and the Ostrogoths, and shall wear out the saints, and put seventy-five millions of them to death, and abolish the second, and change the fourth, commandment," would not the prophecy written in this manner preclude the possibility of its own fulfillment. If it had read so the Pope could have understood it as well as any one, the result of which would have been, he never would have taken the name of Pope, or if he had, would have had that part of Daniel's prophecy expunged from the Bible, so that we should have been deprived of it.

It is strange that infidels allow all writers and speakers to deal in symbols and figures of speech, and yet do not allow the Author of the Bible the same privilege.

Speakers talk of the American Eagle, of its spreading its pinions from the Atlantic to the Pacific, of its wings' being at the present time bathed in blood, &c., &c. Infidels never object to this, nor do they have any trouble in understanding such expressions when used by political speakers. Why will they not allow the God of the Bible the same privilege?

Mr. Patterson states and answers this infidel objection as follows:

"But it is objected that the prophecies of Scripture are as obscure as the oracles; are all wrapped up in symbolical language; that many of them have a double meaning; that no two interpreters are agreed as to the meaning of the unfulfilled predictions; and that no man can certainly foretell any future event by means of them. The objection proceeds on a total mistake of the nature and design of prophecy, which is not to unveil the future for the gratification of your curiosity, but to give you direction in your present duty—precisely the reverse of the oracles referred to, which proposed to tell their votaries what would happen—but rarely condescended to direct them how to behave themselves so that things might happen well. The larger part of the prophecies of Scripture is taken up with directions to men how to regulate their conduct, rather than with information how God means to regulate his. There is just as much of the latter as is sufficient to show us that the God who gave the Bible governs the world, and even that always urges the same moral lesson: 'Say ye to the righteous that it shall be well with him, for he shall eat the fruit of his doings.' 'Woe to the wicked; it shall be ill with him, for the reward of his hands shall be given him.' Whenever a vision relates to what God would do in the distant future, it is dark and mysterious; but whenever any directions are given necessary for our immediate duty, then the 'vision is written and made plain on tables, that he may run that readeth it.' The possessors of a clearly engrossed title-deed have surely no reason to complain that the President has chosen that his seal appended to it shall consist of a device which, by reason of its being hard to read and harder to imitate, secures both himself and them against forgery. The double meaning of some prophecies is a double check. So far from resembling the equivocations of heathen oracles, by taking either of two opposite events for a fulfillment, they require both of two corresponding ones; and some prophecies, like a master-key, open several successive events, and thus show that the same mind planned both locks and key. When the prediction is fulfilled all mystery vanishes, and men see plainly that thus it is written—that is to say, men who look—for the man who will not open his eyes will never see anything that it concerns him to know. But the man who thinks that it concerns him so much to know what God will do with the world a hundred years after he is dead, that unless the prophecies of the Bible are all made plain to him, he will neither read God's word nor obey his law, may go on his own way. We expound no mysteries to such persons; for it is written, 'None of the wicked shall understand.'

"As to the objection taken from the symbolical lan-

guage of prophecy, and which seems to a number of our modern critics so weighty that they remove to the purely mythologic ground everything 'couched in symbolic language,' and account nothing to be a prediction unless 'literal history written in advance'—I would merely ask, How is it possible to reveal heavenly things to earth-born men but by earthly figures? Do you know a single word in your own, or any other, language, to express a spiritual state or mental operation, that is not the name of some material state or physical operation, used symbolically? Heart, soul, spirit, idea, memory, imagination, inclination, &c., every one of them a figure of speech—a symbol. Nay, is there a letter in your own, or any other, alphabet, that was not originally a picture of something? I demand to know in what way God or man could teach you to know anything you have never seen, but by showing you a picture of it, or telling you what it is like. That is simply by type or symbol; and these are the only possible media of conveying heavenly truth, or future history, to our minds. When, therefore, the skeptic insists that prophecy be given literally in the style of history written in advance, he simply requires that God would make it utterly unintelligible. We can gather clear and definite ideas from the significant hieroglyphics of symbolic language, but the literalities of history written in advance would be worse to decipher than the arrow-headed inscriptions of Nineveh. Just imagine to yourself Alexander the Great reading Guizot, instead of Daniel; or Hildreth, as being less mysterious than Ezekiel; and meeting, for instance, such a record as this: "In the year of Christ 1847, the United States conquered Mexico, and annexed California." "In the year of Christ—what new Olympiad may that be?" he would say. "The United States of course means the States of the Achaean League, but on what shore of the Euxine may Mexico and California be found?" What information could Aristotle gather from the record that 'in 1857 the trans-Atlantic telegraph was in operation?' Could all the augurs in the seven-hilled city have expounded to Julius Cæsar the famous dispatch, if intercepted in prophetic vision, 'Sebastopol was evacuated last night, after enduring for three days an infernal fire of shot and shell?' Nay, to diminish the vista to even two or three centuries, what could Oliver Cromwell, aided by the whole Westminster Assembly, have made of a prophetic vision of a single newspaper paragraph of history written in advance, to inform him that 'three companies of dragoons came down last night from Berwick to Southampton, by a special train, traveling 54½ miles an hour, including stoppages, and embarked immediately on arrival. The fleet put to sea at noon, in the face of a full gale from the S. W.?' Why, the intelligible part of this single paragraph would seem more impossible, and the unintelligible part more absurd, than all the mysterious symbols of the Apocalypse." *Fables of Infidelity*, pp. 131-133.

But for the gratification of infidels we propose to confine ourselves to those prophecies which are not clothed in symbolic language, and the specifications shall be so numerous that no human sagacity could point them out.

(To be Continued.)

Avenging of the Elect.

(Continued.)

A REVOLUTION IN THE PRIMITIVE PROTESTANT FAITH.

To the long catalogue of eminent divines who formerly maintained the primitive faith, it would be easy to add, as adopting it in full, or in part, especially in the essential part of looking for the immediate coming of the Lord, previously to any general improvement in the world's condition, the names of Bradford, Piscator, Sandys, Perkins, Fox, Maton, Adams, Durant, Farmer, Rutherford, Sterry, Vincent, Thomas Hall, Jurieu, Charnock, (probably) Henry, Burnet, Cressner, Napier, Fleming, Increase Mather, Isaac Newton, Wells, Dr. Gill, Bengel, Doddridge, Newcome, Thomas Newton, Cotton Mather, Charles Wesley, John Fletcher, Perry, Toplady, Bishop Butler, Dr. Coke, Spalding, Lowth, Rudd, Hussey, Heber, Prince, Gale, etc., etc.* The

*It is affirmed that Robert Hall regretted, at the close of his life, that he had not more fully preached the millennial doctrine.

most of these were eminent either as authors, or preachers, or both together, and formed, with those previously referred to, such a succession of learning, talent, and piety, as cannot fail to convince the unprejudiced of the importance of a solemn consideration of the doctrine which, since their times, has been so essentially changed. With the exception of the few, comparatively, the views of these earlier divines are not maintained by the divines of the nineteenth century.

Supposing the primitive disciples and the primitive Protestants held, essentially, in this respect, the true faith, how very significant the inquiry, "When the Son of man cometh, shall he find faith in the earth? Shall he find that specific faith that he was then illustrating?"

Among the names in the list just presented, as adopting, in whole or in part, especially the essential part, the millennial doctrine, is found the name of Butler. This is Bishop Butler, the eminent author of the "Analogy of Religion," etc., a book that, by common consent, is placed at the head of all works of a similar kind. As the writer has no recollection of meeting with the name of Butler among the champions for millennialism, he deems it appropriate here to make two or three extracts from the *Analogy*, that indicate unmistakably Butler's millennial views, especially in the two essential points of looking for the coming of the Lord to establish his kingdom in the earth, and the final restoration of the remnant of Israel under the Messiah.

Speaking of the peculiar character of the Bible as being "a kind of abridgment of the history of the world, in the view just now mentioned, that is, a general account of the condition of religion and its professors, during the continuance of that apostasy from God, and the state of wickedness which it supposes the world everywhere to lie in," he remarks, "But it seems to contain some very general account of the chief governments of the world, as the general state of religion has been, is, or shall be, affected by them, from the first transgression, and during the whole interval of the world's continuing in its present state, to a certain future period, spoken of in both the Old and New Testaments, very distinctly and in great variety of expression: 'The times of the restitution of all things;' 'When the mystery of God shall be finished, as he hath declared to his servants the prophets;' 'When the God of heaven shall set up a kingdom that shall never be destroyed;' 'And the kingdom shall not be left to other people, as it is represented to be, during this apostasy, but judgment shall be given to the saints, and they shall reign;' 'And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.'"

Among the early Methodists, Charles Wesley, the celebrated hymnologist, and John Fletcher, the celebrated preacher and polemical writer, were accustomed to maintain the primitive millennial doctrines; not, perhaps, in every particular, but fully in respect to the personal and immediate coming of the Lord to destroy the wicked, and to set up the kingdom of the saints.

In Fletcher's *Letter on the Prophecies*, which is supposed to have been addressed to Mr. John Wesley, he says, "Give me leave, Rev. Sir, to propose to you a thing which many will look on as a great paradox, but has yet sufficient ground in Scripture to raise the expectation of every Christian who sincerely looks for the coming of the Lord—I mean the great probability that in the midst of this grand revolution, which will destroy Rome, our Lord Jesus will suddenly come down from heaven, and go himself conquering and to conquer. . . . Nay, the apostle goes a great deal further; for in the same chapter, 2 Thess. ii, he assures us that the Lord will destroy the man of sin by the brightness of his presence. Can anything be plainer?" "Let us pray to God more frequently, that for the elect's sake he will still more shorten the days of the tribulation, and add daily to the true church such as will be saved. But let us not forget to rejoice with Abraham, in seeing by faith the glorious day of our Lord; and to hasten by our fervent prayers that glorious kingdom, those happy days, when narrow shall be the way to destruction, when saints raised

from the dead shall converse with living saints, and the world of spirits be manifested in a great measure to the material world—in a word, when Jesus shall be all in all. What a glorious prospect is this! Let us then often think of these words of our Lord, 'Behold, I come quickly.' 'Blessed is he that mindeth the sayings of this prophecy.' Let us join the 'Spirit and the Bride' who say, 'Come. O let him that heareth say, Come; and let him that is athirst come,' for he that testifieth these things saith, Surely I come quickly. Amen: even so come, Lord Jesus!"

Among the Methodists, especially those of the older stamp, no writer of their denomination is more admired than Fletcher. But does the millennialism of Fletcher find much favor now in the Methodist church? No; the few who dare to be singular enough to be like him in respect to this matter, do it under great disadvantages, and expect to be looked upon with suspicion and even disfavor. It is doubtful if any one of the official book establishments would consent to issue a millennialian publication, however well and properly written. Another faith almost universally prevails in the Methodist church. The advocacy of Fletcher's millennialian views, at any of the great anniversaries of the Methodist church, would be likely to bring down upon the unfortunate advocate such a frown, and even such a storm, perhaps, as would not soon be forgotten. And yet Dr. Coke, the Methodist commentator, the intimate friend and associate of the founder of the Methodist church—Dr. Coke, the father of the Methodist missions, and the greatest missionary that church ever produced, was an outspoken, able advocate of millennialian views. See his comment on Rev. xx. But so changed has the faith become now, and so different the views, hopes, and motives that keep the missionary enterprise in operation, that the primitive millennialian faith would be deemed most unfavorable, and even fatal, perhaps, to the whole missionary operations.

The hope of the world's conversion now seems to be the principal motive to excite the missionary zeal; not the imminency of the world's peril, in view of the uncertainty, and yet probable nearness, of the day of the Lord, as it used to be in the olden times.

Although Charles Wesley, the chief hymnologist of the Methodist church, was a zealous millennialian, and wrote almost numberless hymns of that peculiar character, many of which may still be found in every Methodist hymn book, yet to preach and to argue in support of the same sentiments which are everywhere sung, would not be advantageous to any minister's popularity, however appropriately he might do it. To quote all that Mr. Wesley wrote of the millennial character, would be impracticable in so small a volume as this is intended to be. As a few specimens, see the whole of the hymns beginning,

"Lift your heads, ye friends of Jesus."
 "Lo! he comes, with clouds descending."
 "I call the world's Redeemer mine."
 "Thou Judge of quick and dead."
 "Jesus, faithful to his word."
 "Stand the Omnipotent decree."
 "Come, let us anew our journey pursue."

And many others of the same character.

We have by no means exhausted the proof of the departure from the primitive Methodist faith on this subject. But our limits will not permit us to linger at this point. It seems perfectly evident that, as the primitive faith of the first ages of the Christian church was soon corrupted or ignored, and as the primitive Protestant faith was soon revolutionized in the several original branches of the great Protestant family, so, in even those denominations of more recent origin, their original faith has gradually given place to other views. The millennial doctrines seem to have been the primary convictions of all the first reformers, at that critical period when the leaders of the various great reformatory movements found it necessary, like Luther, Knox, Calvin, Wesley, Coke, and others, to place their main reliance in their own personal study of God's word. But when the time arrives that their followers become numerous and popular, and the after generations feel less the danger of trusting in man, and less the necessity of depending directly upon God for wisdom and defense; when their primitive vigor

and simplicity depart, and they become more worldly and careless, then, just in proportion to this declension, will usually be found their departure from the millennial views, and, of course, the substitution of something else. Now, from the first general corruption of the original Christian faith in the third century, down through the various revivals and declensions of different departments in the Protestant societies until now, it will be found that these remarks are true in the main. But, if true to this extent, how alarming and how lamentable the state of Christendom, in respect to the original faith!

We close this chapter with an extract from Dr. Coke's commentary on passages which gave him occasion to say, "Near, even at the door is the great day of judgment. The period of time which yet remains we know is short. How short, who can tell? At the coming of Christ to avenge and deliver his people, the faith of his coming will in a great measure be lost. Chronological calculation, and the general appearance of the world, all conspire to tell us that the events of the latter days are even come upon us, and that the time of God's controversy with earth is near at hand. It is already on the wing. If these things are insufficient to alarm the guilty, neither will they be persuaded though one rose from the dead."—Buck.

(To be Continued.)

Living Faith.

"AND these signs shall follow them that believe: in my name [name of Jesus] shall they cast out devils. They shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover." Mark xvi, 15, 17, 18.

We ask how long these signs were to follow. Ans., verse 15, As long as there is any creature to preach the gospel to. But the objector says, Why do we not see these signs following those that believe, in the different churches of our land? Ans. "Faith, if it hath not works, is dead, being alone." James ii, 17. Works are lacking whereby faith is made perfect. James ii, 22. The commandments of God are rejected, or at least, the fourth. Ex. xx, 9-11. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii, 10. Therefore those that reject the fourth commandment, offend, and are guilty. It is no marvel, then, that these signs do not follow them. If they would have power to prevail with God, let them heed the language of Jer. iii, 22: "Return, ye backsliding children, and I will heal your backslidings." Mal. iii, 7. "Return unto me and I will return unto you." The invitation is to come, and God will meet you.

But there is a people in these last days that are trying to keep the whole law, as God wrote it with his finger on two tables of stone, and we have faith in Jesus Christ, "and whatsoever we ask, we receive of him, because we keep his commandments." 1 John iii, 22.

"And these signs shall follow them that believe." At Avon, Rock Co., Wis., on the night of the 27th of Sep., 1862, we saw the power of living faith. Eld. Wm. S. Ingraham, while preaching at the State conference, then and there assembled, when about half through with his discourse, stopped and called upon Eld. Sanborn to take his place, saying, "I must go out, I have a severe sick headache." He went out, and Eld. S. went through with the subject, having great liberty. After meeting we went to our lodgings, but did not sleep; nor had we heard from Bro. Ingraham since he left the meeting. At about 11 o'clock, P. M. I was called and told that Bro. I. was very sick. I then called Eld. Bragg, and we went and found him in great pain. He said he had been dreadful sick, and had been vomiting, &c. They had given him some medicine, but he grew worse. I tended at his bedside. He complained some of his head, and was cramping all through his stomach, bowels, and limbs. He continued vomiting and the action of his bowels was copious and frequent, and mostly blood. I could find no pulse in his wrist for about half an hour. It seemed as though his blood was all turned out of its natural course.

Eld. Sanborn had been sent for, and quite a number of persons were present. Some talked about getting a doctor. Some thought nothing but divine aid would help him; and it was evident to all that what was done must be done quickly. So believing all things the Scriptures teach, we agreed to follow the directions of James v, 14: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

Three elders being present, we followed these directions, and the blessing of God rested upon us. It seemed as though the whole room was filled with his glory; and before we got through praying and shouting, Bro. Ingraham arose up in bed and said he wanted to tell us how he felt. Said he, "When Bro. S. was anointing me, the pain all left my body. It seemed as though he anointed it all away. Afterward it returned once or twice in my side, but is all gone now." Then he praised God, saying, He has healed me. The next action of the bowels was without pain. He then called for something to eat, after which he wanted rest; and about 2 o'clock A. M., he retired. The next morning he said he had rested, and felt well, but said he was a little weak. He was able to attend our business meeting at half-past eight A. M. and acted as chairman. He preached at 2 P. M., and said he felt well. "And these signs shall [may we not add do] follow them that believe." JOSEPH G. WOOD.

Brodhead, Green Co., Wis.

P. S. Should any who read this be unwilling to credit this statement of facts, they have only to refer to the following persons who were eye-witnesses of the same: Eld. Isaac Sanborn, Monroe, Wis., S. A. Bragg, Cambridge, Wis., Henry Decker, Avon, Rock Co., Wis., Robert Andrews, Round Grove, Ills. J. G. W.

Taxes.

SOME grudge to pay their taxes, thinking it money as good as thrown away.

Now let us see how it is. I can go to my work without fear of violence from the robber, because the jail and courthouse and statute are a terror to evil-doers. Is not this worth something to me?

I can take my team and travel in any direction, pass over expensive roads and bridges in safety, and comfort, and this generally free. Is not this worth something to me?

I see in every neighborhood, (almost) a schoolhouse, in which my young countrymen acquire the rudiments of education. This makes them sensible and capable of appreciating and understanding truth: Is not this worth a few dimes to me?

War breaks out, I can go on with my business, and repose safely at night. Who is it keeps the enemy at bay, and prevents his overrunning the land? Is not this worth something to me?

My titles, deeds, my lines, and section corners, are all planned, recorded, defended, by whom? Is not this an item of some benefit to me?

Thus we might enumerate the blessings of a kind, and parental government, imperfect though it be, as is everything earthly. But let us render Cæsar his due. He has some noble qualities. It is a pleasure to pay one's taxes.

But I am coming to taxes of another country. While I am for the present a temporary dweller in this earth, I claim a citizenship above.

Here is not my permanent home, but while I stay, I cheerfully give due homage to the powers that be. My treasure is above: shall I pay something on this treasure?

What are the benefits of my citizenship above to me?

First, I secure the services of the ablest Counselor in the universe, to make my plea in the court of heaven. He can plead; for he knows every extenuating circumstance, and aggravating cause of evil, and he has the wealth of a matchless character to bear him out. His influence is great in that court. Is not this worth an item to me, when we often see counselors in our high courts, obtain thousands for a single plea?

Second, the ministry of angels, who come all the way from glory, to watch over and defend us. We

pay a physician large fees for a visit, especially if we send a great distance for some celebrated physician; and as for defense, we are paying millions every week, for defense against southern rebels. Who is it that defends us continually against the myriads of satanic rebels, who hover about all those who side with Michael?

Will you then grudge to pay something to show where your treasure is, and what government has your heart?

But some one may think I am for buying salvation. No! no! I understand too well the plan, for that. No buying salvation; for Jesus' blood, the blood, and life, and death, and pleading, of the Counselor, it is that purchases the redemption of the sinner. But here is the doctrine, if I claim that he has bought me and is pleading for me, I shall of course recognize the fact, by acts of solid worth.

If he died to save me, I must go to work just as earnestly to save others, as he did to save me; else he will not acknowledge me, except as a lukewarm outcast. What I give is not a price, but a pledge, of sincerity. JOS. CLARKE.

The Wise.

AMONG the rich instruction given by the angel to the beloved Daniel, we find the following: "And they that be wise shall shine as the brightness of the firmament." We all know how beautiful the heavens appear when the moon goes forth in its majestic loveliness, and the sky is studded with countless myriads of shining orbs. Thus shall the wise or righteous shine forth in the kingdom of their Father. Would we share in this excellent glory, would we secure a portion with the wise, how careful we should be in searching that word which is able to make us wise unto salvation.

In Matt. vii, 24, we have a perfect description of a wise man, as given by our Saviour: "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock," &c. Here, then, is our duty plainly pointed out. But though we observe all the sayings of Jesus, it does not lessen the obligation of keeping the commands of his Father, as some affirm; for did he not keep his Father's commandments? Was he not our pattern? That same law which inspiration declares shall stand fast forever and ever, our Saviour says he came not to destroy. David exclaims when meditating on the law of God, "Thou through thy commandments hast made me wiser than my enemies; for they are ever with me. He also says, I have more understanding than all my teachers. And again, I understand more than the ancients, because I keep thy precepts. Ps. cxix, 98-100. In Ps. cxi, 10, we read, The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments. Thus we see that it is the keeping of the commandments of God and the requirements of the Saviour that constitute the truly wise.

We now pass on to notice the reward of the righteous. Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. xiii, 43. How beautiful and impressive are these words, coming as they do from the lips of our Redeemer! How they serve to cheer and encourage us on the way! How they smooth the rugged pathway as we contemplate how soon the glorious reward is to be given! Much is implied in the word, then. Then—when both sin and sinners are consumed in the lake of fire, when the earth is purified and becomes a blooming paradise, then shall the righteous shine forth in the kingdom of their Father.

Behold the contrast. There are those who were once the poor of earth who labored for a pittance of bread, reproached, despised, and defrauded, by the rich; those who bedewed life's thorny pathway with their tears; those who for their adherence to the truth suffered cruel scourges, tortures, and death; those who were denied a resting-place on earth, who wandered in the mountains and dens, were clothed in sheep and goat-skins; those are now clad in robes of purest white. A star-gemmed crown decks those heads once bowed in sorrow. Once they were compelled to listen to the proud insults and bold blasphemies of their persecutors. Now their ears are saluted by angels' songs, the rich music of heaven.

Again, how comforting the thought that He who owns this vast possession is their Father; and he it is who wipes the tears from their eyes. We can never in our mortal state comprehend what the Lord has prepared for those who love and obey him. May the Lord help us so to improve these fleeting moments that we may be numbered among those who shall be counted worthy to inherit that everlasting kingdom which is so soon to be set up. SUSAN ELMER.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 28, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XI.

Verses 1, 2. And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

We here have a continuation of the instruction which the angel commenced giving to John in the preceding chapter; hence these verses properly belong to that chapter, and should not be separated by the present division. In the last verse of chap. x, the angel gave to John, as a representative of the church, a new commission. In other words, as shown last week, we have in that verse a prophecy of the third angel's message. Now follows testimony showing what the nature of that message is to be. It is connected with the temple of God in heaven, and is designed to fit up a class of people as worshipers therein. The temple here cannot mean the church; for the church is brought to view in connection with this temple as "them that worship therein." The temple is therefore the literal temple in heaven, and the worshipers the true church on earth. But these worshipers are not of course to be measured in the sense of ascertaining the height and circumference of each one in feet and inches; they are to be measured as *worshipers*; hence the measurement has to do with character; and character can be measured only by some standard of right, namely, a law or rule of action. We are thus brought to the conclusion that the ten commandments, the standard which God has given by which to measure "the whole duty of man," are embraced in the measuring rod put by the angel into the hands of John; and this is the very thing which, in fulfillment of this, has been put, under the third message, into the hands of the church. This is the standard by which the worshipers of God are now to be tested.

Having seen what it is to measure those who worship at the temple, another inquiry arises, namely, What is meant by measuring the temple? To measure any object here, requires that we give especial attention to that object. So doubtless the call to rise and measure the temple of God, is a prophetic command to the church to give the subject of the temple or sanctuary a special examination. But how is it to be measured with the measuring rod given to the church? With the ten commandments alone we could not do it. We do it with the message. Hence we conclude that the measuring rod is the special message now given to the church, which embraces all the truths peculiar to this time, including the ten commandments. By this message our attention has been called to the temple above, and through it the light and truth on this subject has come out. Thus we measure the temple and the altar, or the ministration connected with that temple, the work and position of our great High Priest; and we measure the worshipers with that portion of the rod which relates to character, namely, the ten commandments.

"But the court which is without the temple, leave out." As much as to say, The attention of the church is now directed to the inner temple, and the service there. Matters pertaining to the court are of less consequence now. It is given to the Gentiles. Having thus introduced the Gentiles, the attention of the prophet is directed to the great feature of Gentile apostasy, namely, the treading down of the holy city forty and two months, during the period of papal supremacy. He is then directed to the condition of the word of God, the truth and the church during that time. Thus by an easy and natural transition, we are carried back into the past, and our attention called to a new series of events.

Verses 3. And I will give power unto my two wit-

nesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth.

These days are the same as the forty-two months of the preceding verse, and refer to the period of papal triumph. During this time the witnesses are in a state of sackcloth, or obscurity, and God gives them power to endure and maintain their testimony through that dark and dismal period. But who or what are these witnesses?

Verses 4. These are the two olive trees, and the two candlesticks standing before the God of the earth."

Evident allusion is here made to Zech. iv, 3-6, where it is explained that the two olive trees are taken to represent the word of God; and David testifies, "The entrance of thy words giveth light," and, "Thy word is a lamp unto my feet and a light unto my path." Written testimony is stronger than oral. Jesus declares of the Old-Testament scriptures, "They are they which testify of me." In this dispensation he says that his works bear witness of him. By what means do they bear witness of him? Ever since those disciples of his who were personally associated with him while on earth, passed off the stage of life, his works have borne witness of him only through the medium of the New Testament, where alone we find them recorded. This gospel of the kingdom, it was once declared, shall be preached in all the world for a witness to all nations, &c.

These declarations and considerations are sufficient to sustain the conclusion that the Old and New Testaments, one given in one dispensation, and the other in the other, are Christ's two witnesses.

Verses 5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

To hurt the word of God is to oppose, corrupt, or pervert its testimony, and turn people away from it. Against those who do this work, fire proceedeth out of their mouth to devour them; that is, judgment of fire is denounced in that word against such. It declares that they will have their portion at last in the lake that burneth with fire and brimstone. Mal. iv, 1; Rev. xx, 15; xxii, 18, 19, &c.

Verses 6. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.

In what sense have these witnesses power to shut heaven, turn waters to blood, and bring plagues on the earth? Elijah shut heaven that it rained not for three years and a half; but he did it by the word of the Lord. Moses by the word of the Lord turned the waters of Egypt to blood. And just as these judgments, recorded in their testimony, have been fulfilled, so will every threatening and judgment denounced by them against any people, surely be accomplished. "As often as they will:" as often as judgments are recorded on their pages to transpire, so often they will come to pass. An instance of this the world is yet to experience in the infliction of the seven last plagues.

Verses 7, 8. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

When they shall have finished their testimony, in their sackcloth state—at about the expiration of the 1260 years—the beast makes war upon them. The following historical facts fulfill this scripture; Between the years 1793 and 1798 the word of God was suppressed by national authority in infidel France. The Bible was made a dead letter by that power which was guilty of all the sins of Sodom and Egypt, and also of spiritually crucifying the Lord of glory.

Verses 9, 10. And they of the people and kindreds and tongues and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put into graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

The nations adjacent to France beheld the deistical work that was carried on in that country during the revolution, but would not join with it in the crusade

against the Bible; hence it was not suffered to be put into the grave; that is, was not wholly extirpated from the earth. The merriment and congratulatory gifts among the French people at that time when they thought they had abolished Christianity, is expressed in verse 10.

Verses 11, 12. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

Fulfillment. In just three years from the time the decree was passed suppressing the Bible, a resolution was offered in the national assembly for its restoration. That resolution lay upon the table just six months, when it was taken up and passed without a dissenting voice. France had become tired of the horrid state of anarchy and blood, in which no God, no Bible, and no Christianity were recognized, and with her own hands, after three years and a half (three and a half prophetic days), raised up the dead bodies of the witnesses, and set them upon their feet. About this time was commenced the formation of Bible societies; and the Bible, in fulfillment of verse 12, has since then enjoyed a state of exaltation never before attained.

Verses 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

Earthquake: revolution. A tenth part of the city fell: France, a tenth division of the great papal city. And there were slain of men seven thousand; margin, names of men; titles of aristocracy and nobility. "Down with the aristocrats!" was the cry of the Republican mob, as they leveled to the ground all titles of distinction. About seven thousand of these titles were abolished in that movement.

Verses 14. The second woe is past; and behold, the third woe cometh quickly.

The series of seven trumpets is here again resumed. The second woe ended with the sixth trumpet, Aug. 11, 1840; and the third woe occurs under the sounding of the seventh trumpet, which commenced in 1844; and "quickly" is the adverb that is used to warn us of its coming.

Verses 15-17. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

From the 15th verse to the end of the chapter we seem to be carried over the ground from the sounding of the seventh angel to the end, three distinct times. Once in the verses last quoted. Here we are taken down from the commencement of the trumpet to the full establishment of the kingdom of God. In the next verse the prophet goes back and takes up other features of the scene as follows:

Verses 18. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which destroy the earth.

"The nations were angry:" Commencing with the wonderful revolution in Europe in 1848; and from that outburst of passion among the nations, their anger has been daily increasing ever since. Almost every paper of to-day shows the fearful degree to which it is now excited.

"And thy wrath is come:" the wrath of God for the present generation, is filled up in the seven last plagues, chap. xv, 1, which consequently must here be referred to, and which are soon to be poured out upon the earth.

"And the time of the dead that they should be judged." The great mass of the dead, the wicked dead, are still in their graves after the visitation of the plagues, and the close of this dispensation. A work of judgment—of allotting to each one the punishment due—is carried on in reference to them by the saints in conjunction with Christ, during the one thousand

years following the first resurrection. 1 Cor. vi, 2; Rev. xx, 4. It seems most natural to conclude that these are the ones, and this the time to which this scripture applies.

"And that thou shouldest give reward unto thy servants the prophets." Full reward will be given the saints when they enter upon the possession of the new earth, but not before.

"And shouldest destroy them which destroy the earth." Referring to the time when all the wicked will be forever devoured by those purifying fires which come down from God out of heaven upon them, and which melt and renovate the earth. 2 Pet. iii, 7: Rev. xx, 9. By this we learn that the seventh trumpet reaches over to the end of the one thousand years. Momentous, startling, but yet joyous thought! that the trumpet is now sounding which is to see the final destruction of the wicked, and behold the saints clothed in a glorious immortality, safely instated on the earth made new.

Once more the prophet carries us back to the commencement of the trumpet, in the following language;

Verse 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Having introduced the seventh trumpet, the first great event that strikes the mind of the seer, is the transfer of the kingdom from earthly to heavenly rule. God takes to him his great power, and forever crushes the rebellion of this revolted earth, a work seemingly delayed, establishes Christ upon his appropriate throne, and remains himself supreme over all. This picture being completed, we are pointed back to the state of the nations, the judgments to fall upon them, and the final destiny of both saints and sinners. This field of vision being scanned, we are taken back once more, and our attention called to the close of the ministration of Christ, the last scene in the work of mercy for a guilty world. The temple is opened: the second apartment of the sanctuary is entered. We know it is the holy of holies that is here opened; for the ark is seen, and in that apartment alone the ark was deposited. This took place at the end of the 2300 days, when the sanctuary was to be cleansed, the time when the prophetic periods expired, and the seventh angel commenced to sound. Since then the people of God have seen by faith the open door in heaven, and the ark of God's testament there. They are endeavoring to keep every precept of the holy law written upon the tables therein deposited. They have received the reed, and are measuring the temple, the altar, and them that worship therein. They are uttering their last prophecy, before nations, peoples, and tongues. And the drama will soon close with lightings, thunderings, voices, an earthquake, and great hail.

Obligation to Human Governments.

"Put them in mind to be subject to principalities and powers, to obey magistrates." Titus iii, 1.

One essential thing for us to know is, whether the principalities, powers, and magistrates, mentioned in the text are earthly or not. And if so, it is of consequence for us to know from whence they originate. But a point no less important is, to know precisely what it is to be subject to these principalities and powers, and also what it is to obey magistrates.

1. In order to give in the briefest manner the reader a chance to ascertain in regard to the former of these, I will refer them to every passage in the Bible in which these terms occur. Jer. xiii, 18; Rom. viii, 38, 39; Eph. i, 20-22; iii, 10; vi, 12; Col. i, 16; ii, 10, 15. The word, principality, in Jer. xiii, 18, relates to an earthly power only. In Rom. viii, 38, as the word principalities follows disjunctively the word angels, it doubtless refers to earthly powers also. In Eph. i, 21, and iii, 10, the same word refers also to earthly powers. But in Eph. vi, 12, the same words refer evidently to fallen angels. The first two passages referred to in Colossians, from the language itself evidently mean the principalities and powers both of heaven and earth, as both of these places are mentioned in their most intimate connection.

Now that we should be subject to the principalities

and powers of heaven, all but atheists and infidels believe. That we should be subject to the fallen angels, must be shocking to all possessed of any moral sensibilities. That we should be subject to earthly governments, there may have been a difference of opinion even in the church. But when the truth on this point is fully developed, then the saints will come into a state of harmony in the matter.

As six out of the eight scriptures above have reference to earthly powers, and as all of the nine instances in which magistrate is mentioned in the Bible have reference exclusively to civil officers of human governments, the unavoidable conclusion is that the principalities, powers, and magistrates, found in the heading in this article are all earthly. It may be worthy of our notice that Macknight in his translation, in every instance but one, has the word governments, instead of principality.

2. It may be proper here to introduce some scriptures to show from whence human governments originate. We obtain some evidence that they are from God in Dan. ii, 37, 38. "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory." Had Nebuchadnezzar been a king of Israel, over whose national interests God exercised a peculiar care, we might with a better propriety conclude that human rule and authorities generally were not of God; but Daniel's declaration to this king utterly forbids the idea, since he was a heathen, for whose interests God doubtless cared as little as for that of others.

Again, Jer. xxvii, 8, gives further testimony on this point. "And it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Why this declaration if God has nothing to do in instituting civil governments? or in other words, if the political powers of this world are not ordained of God?

We understand also from 2 Chron. xxxvi, 22, 23, and Ezra i, 1, 2, that the second universal monarchy also received its power immediately from God. Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth. If God ordained these two universal monarchies we have no reason to doubt that he ordained civil rule generally. But as the climax of evidence on this point, we introduce Prov. viii, 15, 16. "By me kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." I admit that the word me represents wisdom; but by reading the chapter we find that it is the wisdom of God. Having instituted human governments, he imparted those faculties of mind to some which would qualify them to bear rule.

All the testimony brought from the Bible into the second division of this subject, goes to show that Rom. xiii, 1-7, applies to human governments.

3. What is it to be subject to principalities and powers, or to human laws and governments? The word, subject, as an adjective, by one of Mr. Webster's definitions is, "Placed or situate under." Now in the unalterable arrangement of things, we are, and must be, situated under some human government, unless by insurrection we rise against civil or political authority, and by mutual consent reduce ourselves to a wretched state of anarchy, or political confusion, which would be wholly inconsonant with the Bible and with common sense.

Mr. Webster again defines subject, by the word obedient, and refers us to Titus iii, as his authority for doing so.

But we understand that this definition originates from his private understanding of this scripture, hence not to be relied upon as infallible. Therefore the inquiry arises, Shall we invariably obey these authorities and laws? Always, with the greatest alacrity, when they do not in the clearest manner contravene the law of God. He who instituted these authorities has a claim upon us, above the claims of the thing instituted, when it does not answer its original design. When it does, their claims are equal, being backed up by the one who instituted. Otherwise, when they conflict we should obey the institutor and suffer the consequences. Here subjects may justly bring in a plea

of right in choice, as to obedience or penalty. And inspiration itself, by some examples given there, gives us this prerogative.

But to elucidate the subject still further we would say on the other hand, even when government exacts of its subjects what would for individuals be wholly unjust, claiming their lives and their fortunes to sustain it, even then we should obey, because it is one of the higher powers, and ordained of God, and it should be sustained. Here the meaning of the word subject is more fully brought out: to faithfully do on our part what is our duty, to sustain the government to which we belong. "For he is a minister of God for good to thee," i. e., we have enjoyed the benefit of its protection, and we ought in turn to defend our protector.

Thus we see, on the whole, to be subject to earthly powers or laws, is cheerfully to obey them when they do not evidently conflict with the laws of God; but when they do, patiently as Christians submit to the penalties. And here Peter's testimony applies. "Submit yourselves to every ordinance of man for the Lord's sake." Submit when we cannot conscientiously obey. It is evident that this expression of Peter's limits or qualifies that of Paul's in Rom. xiii, 1. Here the question might be raised, Would this be doing the best we could for the government? If the righteous are the salt of the earth, inasmuch that if ten righteous men could have been found in the cities of the plain, God's vengeance would have been turned away, and they preserved from destruction, we think the best that subjects can do is to adhere undeviatingly to righteous principle, and so remain an element of preservation. This course would not be reflecting dishonor on government as an institution, but upon its sins—a course the most effectual we could take to effect its reform. This would be carrying out practically the saying, "My country, right or wrong; when right, defend her; when wrong, correct her." For subjects to stand ready to make any necessary sacrifice of their lives or fortunes to sustain their country in a course of right, and suffer patiently anything that may wrongfully be inflicted for righteousness' sake, appears to be the perfection of allegiance not only to earthly powers, but to the powers of heaven also.

4. But what is it to obey magistrates? The term is sometimes applied to the chief ruler of a nation, but is more especially applied to subordinate officers; as intendants, mayors, judges, and justices of the peace. The work of these subordinate magistrates is not to instruct subjects what their respective duties in their usual course shall be, but to make judicial decisions between man and man, and execute the laws upon offenders. Therefore our obedience due to this class of magistrates consists in this: that when they make a decision we should not hesitate to comply with it; or when it is executed we should not try to repel or evade its execution. But when the chief magistrate speaks he usually has some requisition upon his subjects, or something to do in marking out a course of duty for them to pursue. And when he calls for men by draft or lot to defend the country against the most wicked rebellion or invasion, and the lot falls upon us, shall we refuse to obey? Let our only rule of faith and practice answer. It says, obey magistrates. This may be one of those painful duties which some Christians have, from time to time, had to perform.

Many good reasons might be assigned for human governments being instituted. 1. To save the weaker part of the human family from the most distressing effects of every species of injustice which must necessarily be the consequence of anarchy, manifested by the crimes of theft, robbery, murder, and oppression, from which there would be no protection without these means. And 2, that the saints might also have such protection as to prevent their utter extirpation, which would doubtless be the case were not their infuriated opponents by these means held in check.

Can we reasonably argue that we are under little or no obligation to the institution or powers which protect us from such evils? As these powers are ordained of God for the protection or benefit of all their subjects, should it be thought unjust if they in turn, when endangered by invasion or revolt, should call upon these subjects to make use of the only means adapted to defend their protectors?

True, war or carnage, in itself, is not a good work;

but since rebellion occurred, it has been necessarily resorted to, both in heaven and in earth. "And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. xii, 7. Think of this, beloved brethren. Michael, the Prince of Peace, at the head of an army of the holy angels to protect the government of God against rebels! And was this on their part a violation of the sixth commandment of the decalogue? Said the great Captain in that warfare, I have kept my Father's commandments. John xv, 10. Said the Psalmist, in speaking of the subordinates of that army, The angels that excel in strength, that do his commandments, hearkening unto the voice of his word. Ps. ciii, 20.

Think not by this that a spirit of war should be cherished; it should all be subdued from our hearts. And if called upon we should engage in it, as the most painful or revolting duty. Otherwise we shall meet the doom of the transgressor. "Since thou hast not hated blood, even blood shall pursue thee." Eze. xxv, 6.

David was a great warrior, but in the consciousness of his integrity, after having said, I have hated the congregation of evil doers, and will not sit with the wicked, he in confidence exclaims, Gather not my soul with sinners, nor my life with bloody men. Ps. xxvi, 9.

Here it may be proper to inquire, What was David's predilection in this matter? We will let David in Spirit answer. "I am for peace; but when I speak, they are for war." Ps. cxx, 7.

Again, let us inquire if David was frequently in the habit of violating God's commandments. 1 Kings xv, 5, in part will answer this. "Because David did that which was right in the eyes of the Lord," and turned not aside from anything that he commanded him, *all the days of his life*, save only in the matter of Uriah the Hittite."

We have also further testimony in Ps. cxix, 166-168. "Lord, I have hoped for thy salvation, and done thy commandments. My soul hath kept thy testimonies, and I love them exceedingly. I have kept thy precepts and thy testimonies; for all my ways are before thee." It appears that the evidence in this case is conclusive. And shall we conclude that other ancient worthies were murderers because they engaged in human warfare? Abraham was once thus engaged. But still it was said of him that he obeyed God's voice, kept his charge, his commandments, his statutes, and his laws. Gen. xxvi, 5. Joshua was a very great warrior; but it was said of him that he wholly followed the Lord. Num. xxxii, 12.

Caleb desired for his inheritance the mountain on which the city of Hebron stood, inhabited by gigantic Anakims, because his strength for war at eighty-five years was the same as when forty. And inspiration says of him in three different places, that he wholly followed the Lord. Read Josh. xiv; Num. xxxii, 12; Deut. i, 36.

Gideon was once engaged in what might seem to be an unequal, yet successful, warfare; but it was under God's especial direction, and one of the holy angels came down to lead him forth to the enterprise.

Barak once went forth to battle, but he was directed by the Spirit of the Lord.

Samson was accustomed to engage with Israel's foes with weapons sometimes seemingly unadapted; and even at his death it is said that he slew more than in all his lifetime. But his history is recorded for our learning, notwithstanding.

Samuel was a good prophet from a little child; but he hewed Agag to pieces before the Lord in Gilgal. It seems that Samuel must have woefully fallen, to become so hardened as to commit murder right before the Lord there in Gilgal!

But some will say these cases all occurred in the time of the Old Testament. We prefer the instruction of the New. We will now come to the New; and in Heb xi, we find a recapitulation of what these same worthies accomplished by faith. Verse 33. Who through faith subdued kingdoms. And what else? Verse 34. Waxed valiant in fight; turned to fight the armies of the aliens. This must have been the genuine kind of faith, because it wrought righteousness, obtained promises, stopped the mouths of lions, raised the dead, &c. And here we have come to a very

important point in this subject, that of acting by faith in all things pertaining to this life, even in that of destructive warfare. And can we in view of the shortness of time, and the certainty of the soon coming destruction of all earthly governments, as soldiers in this war exercise faith in the matter? What is there to be accomplished by it, which could reasonably be assigned as a substantial basis of such a faith? Should we subdue kingdoms by such a course, how long a time would there be for us to enjoy or possess them? What can we get from the nature of things, or from the Bible, to establish such as a warrantable faith? Say some, Then what shall we do? There was one thing more that faith did, which it may be very important for us here to fully understand. It "escaped the edge of the sword."

Now, brethren, can we do this by faith? We acknowledge our amenableness to our government, and its claims upon us. Some of us have studied when we might have slept, labored politically and prayed for its best welfare, until we have grown gray with years, while our young men stood ready to make any sacrifice necessary to perpetuate its happy state. But alas! while our patriotism still labors, in this particular our faith hesitates. We see the difficulty of our position, and begin to believe we have come down to one of the greatest impediments in the narrow way.

But are there no precedents in the Bible to help us out of the difficulty? I believe there are two cases given that may be considered as precedents: "As it was in the days of Noah and Lot, so shall also the coming of the Son of man be." Besides the characteristics mentioned by our Lord, there are others given by inspiration. One was that the earth was filled with violence—a sad type of the present state of things. And did the righteous take up arms in those fearful times? It was enough for them to prepare for a way of escape from the impending storm. We doubtless shall find it so in the distressing difficulties of our own case.

But is there no truth adapted to lead us out of this dilemma, and help us by faith to escape the edge of the sword? There is one upon which we may step to get out of this perplexity, found in 1 Tim. ii, 1, 2. "Now I exhort first of all, that deprecations, supplications, intercessions, and thanksgivings, be made for all men; for kings, and for all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Macknight's translation.

Dearly beloved, have we given heed to this exhortation to obey it first of all? It may be that the force of this scripture has not been brought to mind for our especial consideration; for such prayers, to the extent of my knowledge, have been somewhat unfrequent.

There is a consistency in the claims of this scripture. Deprecations for the averting of evils, and the suppression of wrongs; "supplications for the obtaining of good, intercessions for others, and thanksgivings for mercies already received."

How easy for God, in answer to prayer, to turn the hearts of rulers in such a channel as will serve to conciliate and cultivate peace. How easy to give such a speedy succession of victories as in a short time to repress rebellion. How willing to hold the four winds till the servants of God are sealed. How far from being difficult when put in for draft, to be so placed there as not to be drawn. "That we may lead a quiet and peaceable life, in all godliness and honesty." Think you not that God is willing to answer this prayer? Yea, more than willing. How gloriously this scripture looms forth to help our faith, and extricate us from the perils of the present time. To me it appears more valuable than tons of gold. It is a stepping-stone upon which we may by faith pass from our state of agitation and alarm, to that of quietude and peace.

Brethren, do not say, What shall we do in case of a draft? but, What shall we do in view of one? Wait not till the snare is upon us; but flee away to God by faith in prayer beforehand, that we may escape it; and "the desire of the righteous shall be granted."

STEPHEN PIERCE.

Christ is the center of union between God and us; by relation to him we are raised to the highest dignity, and introduced into a tower of safety.

Be on Your Watch.

For the information of all interested I would say it is expected that there will be a Conference in Marion, Iowa, in November held by the Anti-organization Adventists. We are informed that they are writing extensively for delegates, and lest some of our brethren should suspect that this is a genuine Conference, we wish to inform them that it is not in fellowship with us.

They are deeply in sympathy with E. W. Shortridge, and the object of their Conference as we are informed, is to raise him up. E. W. S. stands proven guilty of conduct which unfits him for membership in the church. If he ever desired to get right before God, he would neither hear nor accept any of their mediation. If they would desire his real good, they would not throw over him a mantle of false sympathy, which is only calculated to lead him further away from right.

What was done at our Conference was well done, and we have our papers to show it. E. W. S. complains that he had not a fair trial, that he could not speak for himself. Every one who was at the trial, knows that such statements are not true, and are only made to get sympathy. Besides, he now throws out insinuations, and doubts of the visions. But it is known far and near wherever he is known, that his testimony has been, that he *knew* they were of God. Why? Not because the brethren say so, but because Sister White told him of things which he knew were known to God only. That testimony was true or false. If false he is not worthy to be trusted. If true he now acts falsely by throwing out reflections upon them and is not to be trusted now.

Brethren should neither listen to, nor favor, any kind of word from him, nor them, contrary to what we know to be right, as set forth in our Conference report. Whoever has confidence enough in E. W. S. to believe him in what he says of the Conference, and those there, have more confidence in him than in all present at the Conference. We are commanded to shun every appearance of evil; and here is not only the appearance of evil, but the evil itself. Believing it my duty to speak out, I have done so in the name of the Lord.

B. F. SNOOK.

NOTE.—A union of E. W. S. with those in Iowa who have rebelled against the positions taken by the body, will work the shortest possible ruin of the influence of both him and them. The true friends of the cause in that State will be on their watch from the statements of Bro. Snook. We pity those who may be drawn away by false sympathy, but we cannot help them. There is no cure for rebellion. It must run its short race, and land its unfortunate victims outside of the present truth. Then the honest, the humble and the true, will see the true position clearly. These matters are shaping well for better days in Iowa.—Ed.

Prayer Answered.

[It will be remembered that in Review No. 17, present volume, was published a special request from sister M. E. Dartt, of Baraboo, Wis., for the prayers of the church in behalf of her mother, A. E. Dartt, who was then lying at the point of death. The following is a response from sister Dartt who is so far recovered as to be able to write. Every evidence that God is ready to lend a listening ear to the cries of his children is a fresh source of comfort and encouragement to the little flock.]

DEAR BRETHREN AND SISTERS: I feel it duty to embrace the earliest opportunity of acknowledging God's goodness and mercy in sparing my unprofitable life. But O where shall I begin his praise! Only a few weeks ago I was brought so near the grave that my friends had no hope of my recovery without the special interference of divine power: and blessed be God's holy name, he did hear and answer prayer in my behalf. I am now so far recovered as to be able to write and record the loving kindness of the Lord. He says in his word, "Whoso offereth praise glorifieth me." Surely I delight to offer praise and thanksgiving to my heavenly Father for his goodness and mercy to a sinful worm like me.

This is not the first time I have been raised from

sickness in answer to prayer. O that we all had more confidence in his holy word! How fully he has verified his truth to me. "He has made all my bed in my sickness, and strengthened me on a bed of languishing." And the peace of God which passeth all understanding, has kept my heart and mind through Christ Jesus. O how empty, vain, and worthless are all the riches, and glories of this world, compared with one of God's rich, precious promises to a believer! I feel to exclaim with the poet,

"O what a blessed hope is ours,
While here on earth we stay."

And I would say to the young believer, Endeavor to store your minds well with the promises of His word, while in health; for if you should become too feeble to read or hear them read, you will need their consolations, and will find that they afford you a continual feast, which you would be deprived of if you are unacquainted with his word. O let us strive to live as near to God as is possible for us to live, and glorify him with every power and faculty that he has given us.

I feel that time is short, that the third angel's message may soon close, and how many of us have near friends that are not saved. Sometimes I think we ought to spend much time in prayer and fasting in their behalf. May the Lord direct us all in every path of duty.

I still desire an interest in your prayers that I may be fully restored to health and strength, and be rendered a great blessing to my family, my friends, and my neighbors, and be instrumental in bringing them into the truth. And now I feel to say,

"My remnant of days,
I'll spend to His praise
Who died the whole world to redeem.
Be they many or few,
My days are His due,
And they all are devoted to Him."

AMY E. DARTT.

Baraboo, Wis., Oct., 1862.

LETTERS.

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

From Bro. Bates.

BRO. WHITE: Our monthly Conference in Allegan, Allegan, Co., was an interesting and solemn meeting. The testimonies in the social meeting were feeling and pointed. Two from Monterey expressed their desire to go with us to Mount Zion. This was encouraging, and we receive it as an additional token of the manifest desire of God our heavenly Father to bless and strengthen all that are striving for a more perfect union in this great work. Their testimonies embraced but a few broken sentences, yet it caused a deep sensation to pervade our entire meeting. When we were parting after the communion of the Lord's supper, some said, We have had a good meeting haven't we? Yes, was the response from others, this was the best meeting we have had. We thank God for the sweet influence of his Holy Spirit, to quicken his people.

The next monthly meeting was appointed to be held in Monterey on the second Sabbath in November.

On first-day following we attended the funeral of a child at Otsego. The methodist Meeting-house was opened for us on this occasion, which gave us the privilege of addressing many people on some points of present truth that seldom go out to hear preaching on any other occasion.

JOSEPH BATES.

Monterey, Oct. 21, 1862.

From Sister Waggoner.

BRO. WHITE: I love from week to week to read in the Review the cheering testimonies of the saints scattered abroad. I too feel like casting in my mite, although weak and unworthy. I feel like pressing forward with God's people, although I realize that the way is strait and narrow which leads to eternal life. I would say in the language of the Psalmist that "I love the Lord because he has heard my voice and my supplication. The sorrows of death compassed me, the pains of hell gat hold upon me. I found trouble and sorrow. Then called I upon the name of the Lord."

While a careless sinner, by sickness I was brought

to feel the need of a Saviour. Typhoid fever was my disease, and I was unconscious for a time. Suddenly I aroused as if from sleep, and felt that I must die without any hope in God. All the horrors of the second death seemed to be hanging around me. My mother clasped my hand, and said that it was growing cold. My eyes were dim, and my friends thought I was soon to leave them. It was an awful thought to me to think of being lost. I had no faith to ask the Lord to save me, after I had spent all my life in sin. My only hope was in the preservation of life. I commenced pleading with the Lord to restore me to health. I cared not then who heard me pray. I only wished that the Lord would answer me, and I believe he did deign to hear a poor sinner's prayer and come to my relief; for from that moment I began to recover. I continued in secret prayer, but almost three months elapsed before I felt that my sins were forgiven. I cared nothing for the things of earth. I was continually thinking of my sad condition without a Christian's hope. I thought that I would freely give the whole world, if I possessed it, for the evidence that my name was written in heaven. Despair seemed to settle upon me. It seemed an impossibility for any person to be holy enough to obtain the great reward that was promised to God's people.

Finally I began to have hope in my own case, and cast myself upon the mercies of God. I then felt that the burden of sin which I had so long carried was rolled off, and I could rejoice in a Saviour's pardoning love. For a few months I enjoyed that peace which the world can neither give nor take away. Everything seemed to pass on smoothly, and I began to think that I should have no trials. Two years had not elapsed till I was somewhat careless about my duty to God; and when the present truth found me I was in a measure drinking into the spirit of the world.

My heart glows with gratitude to God for his long-suffering and tender mercy toward me. I feel to adopt the language of the poet, and say,

"I love to think on mercies past,
And future good implore;
And all my cares and sorrows cast
On Him whom I adore."

Deeply do I regret that I have not made more advancement in the Christian life. My mind has been dwelling upon darkness when it should have been upon the precious truths of God's word. I am glad that I have seen my folly, and realize the importance of bearing cheerfully the trials of the way, that I may finally obtain the reward of the overcomers.

I used to think I had so many trials I was doing right to be sad all the time. My brethren and sisters have urged upon me to arise above this feeling which was destroying me. I thought I tried to be cheerful, and would feel better for a short time; but before I was aware of it, would sink down in discouragement worse than before. My mind was impaired by sickness, and I had so long indulged in those feelings that I had no strength to arise above them. I am glad that the Lord has given me health and strength sufficient to arise above despondency. I now feel that I have a great work to do if I ever overcome.

I wish to say to my friends who have taken an interest in my welfare, and tried to cheer me in my hours of sadness, that I am thankful for their counsel, and am sorry that I have not profited more by it in the past. I am glad that it is not too late for wrongs to be righted, and that Jesus is still pleading for sinners. I do feel that we are living in a solemn time, and want to realize it more. I fear that the people of God in Ohio are not awake to the signs of the times. I can but say, Lord, help me to arouse before it is too late. I feel resolved that in the strength of Israel's God I will try to go through with his dear people. This world is a place of sorrow and trial. I am glad there is rest for the weary, a home for the homeless ones. These thoughts cheer me when I feel lonely and have no earthly friend to counsel with.

The time will not be long that we shall have to toil on here. I am glad that there is a hope that can buoy up the sinking spirits amid war and distress of nations. I feel a sweet submission in my heart to the will of my heavenly Father.

A few weeks ago duty called upon me to visit my relatives and attend upon them in sickness. They are

out of the truth, and without hope in God. While watching over them I could not refrain from weeping because they had nothing to sustain them. Give me a hope in the Lord in the hour of distress. I value it more than all besides.

"The friends I love may turn from me,
Their words unkind may pierce me through,
But this my daily prayer shall be,
Forgive, they know not what they do."

Your unworthy sister in hope of eternal life.

M. E. WAGGONER.

Gilboa, Ohio.

Extracts from Letters.

Sister C. Prentice writes from Red Rock, Iowa: Months have elapsed since I have attempted to address the brethren and sisters through the Review, and they have been months of sorrow and deep anxiety, for I have a son, a beloved boy, far away from the home of his childhood, engaged in the service of his country. Doubtless there are many other Advent mothers who will join with me in thanking Bro. White for making our duty so clear as regards this war. I had never really doubted, but he has made the truth more apparent.

There are times when nature, feeble and erring, asserts her sway, and I am almost ready to be submerged beneath the waves of doubt and despair. Again, I triumph in the thought, Our Father doeth all things well. He is a God of justice and mercy. How precious a thing is this perfect confidence and trust in the divine will! How dear and infinitely sweet to the Christian are the words, "Our Father." The passage of time only tends to establish me more firmly in present truth, and I thank God daily that I have lived to hear the third angel's message, and unite myself with those who keep the commandments.

Although deprived of meeting with those of like faith, the Sabbath is kept as a holy day,—a day of rest, in which the soul refreshes itself by reading, by prayer, and holy meditation, gaining courage and strength for the cares and trials of the coming week. At such times, next to my Bible comes the Review, and I find consolation and hope in its pages. How often is my heart drawn out in sympathy with some lonely one! But brothers and sisters, be of good cheer. A glorious day is dawning! Soon Christ will come and gather his children home. Home! blessed thought! glorious hope! Home to our Father's house, the house of "many mansions."

I pray that I may have a part with you in the first resurrection.

Sister H. Andre writes from Lisbon, Iowa: For the first time I would say a word to the brethren and sisters whose words of admonition and encouragement have so often cheered and strengthened me. I have felt for some time that I would like to state to the remnant scattered abroad what great things the Lord has done for me. It is a little over two years since my companion and myself embraced the third angel's message. Since that time we have been trying to walk in obedience to all God's commandments. We feel thankful to the Lord that we have been permitted to hear these precious truths, and that we had hearts willing to obey. We praise the Lord that he has led us thus far, and has kept us from the destructive power of the enemy and adversary of our souls. He has said, Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Yes, he will take it from the enemy and give it to the saints of the Most High. O blessed hope! of being heirs together with the saints of all ages.

When I contemplate the glories of that kingdom, and realize that so soon the saints of God will be delivered from this dark world, and be permitted to enter in through the pearly gates into the city where they will receive the fruition of their hopes, and be forever free from the cares, perplexities, and anxieties of this life, I feel as though I must be there. Yet I realize that in order to be an heir to that inheritance I have many things to overcome, many evil hesitations to conquer, and I feel my need of the grace of God to help me in the conflict. I hope I ever shall have a heart willing to receive reproof. I believe the visions are an important part of the third angel's message, and will bring God's people to the unity of the faith, if heeded as they should be. I want to be found with clean hands and a pure heart when the Lord comes to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

THE REVIEW AND HERALD.

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

Tent-Meetings in Marshfield.

We remained in Marshfield about three weeks. The war excitement was very high at first, and it rained about eight evenings out of twelve; but we had a pretty good attendance, scattered several of our works, and formed many happy acquaintances.

Bro. S. Pierce was with us during the last week that we labored in Marshfield, and we had a free time in visiting several Advent families. The blessing of the Lord rested upon us while we endeavored to explain the sanctuary, and showed the necessity of keeping the commandments. An Advent sister heartily embraced the third angel's message, and others acknowledged that we were right.

While in this place we met more or less opposition from Eld. Cleaveland, an Advent preacher. He took the position that the Sabbath had been changed by divine authority, and promised to present his view of the subject if the people desired it. But when he saw that the people were anxious to hear him, he excused himself, saying it would make a collision. But how does this fear of making a collision agree with the following words of Christ: "Think not that I am come to send peace on the earth; I came not to send peace, but a sword?" Luke x, 34. Again, how long would Paul have thundered the gospel, which was a stumbling-block to the Jews and foolishness to the Greeks, if he had feared making a collision? From the course that Eld. C. pursued in Marshfield and elsewhere, it is very evident that he prefers to oppose our views during our absence, than to meet us face to face.

There are some in M. who are with us in spirit and sympathy. We trust that ere long they will cut loose from these influences that bind them, and keep the truth, that they may have a shelter from the coming storm.

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

Report from Bro. Snook.

It has been some time since I have made any report; and lest the brethren should think that I am getting weary in well-doing, I will write again.

I spent Sept. 27 and 28 with the brethren at La Porte. Our meetings were well attended, and the Lord was with us in giving pointed testimony against the evils practiced by many in the church. They will profit by our visit, I hope. The church adopted the plan of systematic benevolence.

I spent Oct. 3-4 with the brethren at Fairview. We were disappointed in not meeting as many brethren as we expected, but had a good meeting. The church there is unitedly striving to overcome. We baptized one.

Sabbath, the 10th inst., I preached to the brethren in Marion, at our home. Our little church is still striving to go through to the kingdom.

Tuesday, the 14th, I preached to the brethren at Lisbon. This little flock, though fleeced and bled almost to death, are not discouraged, neither cast down, but are determined to go through with the people of God.

Among our brethren in this part of the State there is now entire unity. We all desire to move with the body, and not be left behind. I am now at home, under affliction, but hope to be able to go out soon. I feel that

"Whether many or few,
All my years are his due,
They shall all be devoted to him."

The way has been closed up in this State for labor outside of the churches, but now I think the way is open. I am truly happy to learn that Bro. Cornell is coming back to Iowa. May the Lord bless and give him a prosperous tour. May the Lord continue the Leader of this people, is my prayer.

B. F. SNOOK.

APPOINTMENTS.

Quarterly Meetings.

THE Michigan Conference Committee appoint Quarterly meetings as follows:

Battle Creek,	Nov.	1.
Monterey,	"	8, 9.
Wright,	"	15, 16.
Greenville,	"	22, 23.

Where Bro. E. S. Griggs may appoint, " 29, 30.
Lapeer, Dec. 6, 7.
Where Eld. Lawrence may appoint, " 13, 14.
Tompkins, " 20, 21.
Hanover, " 27, 28.
Parkville, Jan. 3, 4.
Where Bro. Harvey, Ind., may appoint, " 10, 11.
Eaton Co., " 17, 18.

One or more of the Committee will be in attendance at these Quarterly meetings. Should any changes be necessary in the appointments, they will be made in season to save disappointment.

JAMES WHITE, } Michigan
J. N. LOUGHBOROUGH, } Conference
JOHN BYINGTON. } Committee.

Elders J. N. Loughborough and John Byington will hold a two days' meeting at Parkville, Mich., Nov. 1 and 2. CON. COM.

In arranging Quarterly meetings for Michigan and Northern Indiana, it was found that the appointment for Greenville was premature; hence the meeting there is two weeks later, which can be protracted as long as the interest may demand. CON. COM.

Providence permitting, I will preach at Assyria, Mich., Friday evening, Nov. 7, and Sabbath, the 8th. Also at Penfield, First-day, the 9th.

J. N. LOUGHBOROUGH.

BRO. AND SR. WHITE design to be at the Quarterly Meetings at Monterey, Wright, and Greenville.

BUSINESS DEPARTMENT.

Business Notes.

E. W. Coy: The address of Joseph Catlin is Buchanan, Berrien Co., Mich.

The P. O. address of B. Allen has been changed from Newport, R. I., to Reading, Vt.

RECEIPTS.

For Review and Herald.

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

L. Moffatt 1,00,xxi,1. Wm. S. Lane 1,00,xxi,1. Mrs. C. Rice 2,45,xxiii,12. M. Hull for Geo. Durfee 1,00,xxii,20. J. Yates 3,00,xxiii,5. H. Nicola 2,00,xxiii,1. I. Matthews, 1,00,xxii,5. T. Brown 2,00,xxi,21. H. Barr 1,00,xxii,1. A. Graham 2,00,xxiii,1. R. Ralph 2,00,xxi,1. J. Young for Elizabeth Stillwell 1,00,xxii,22. J. Iden 1,00,xvii,11. E. Clark 2,00,xxii,21. R. Moran 1,00,xx,1. O. Hoffer 2,00,xxii,1. R. H. Peck 1,00,xvii,1. S. Sellers 1,00,xxi,13. A. Avery 2,00,xxii,1. B. Sutton 2,00,xxi,18. M. W. Neale M. W. Neale for Sarah Neale 1,00,xxi,1. W. Gulick for P. Gay 0,50,xxi,1. for J. Hall 0,50,xxi,1. W. Gulick 1,00,xxi,5. J. N. Wilkerson 1,00,xxi,1. J. Hull 3,00,xxi,1. Jos. Clarke 1,00,xxi,1. J. Clarke for N. T. Fay 1,00,xxi,1. D. Dewitt 1,00,xx,13. Wm. Mott 3,00,xxi,1. D. Poss 3,00,xx,14. J. Luddington 2,00,xxii,1. J. W. Erwin 1,00,xxi,5. S. T. Truman 0,50,xxi,22. S. T. Chamberlain 1,00,xx,14. J. E. Strite 1,00,xx,20. A. Pierce 1,00,xx,1. S. W. Flanders 1,00,xxii,1. Sarah Flanders 1,00,xxi,1. M. G. Bartlett 2,00,xxiv,1. Ira Gardner 1,00,xviii,14. C. B. Spaulding 2,00,xxi,1. J. Mousehunt 2,00,xxi,21. F. Howe 2,00,xxii,22. Wm. Vancil 1,50,xx,14. John Cole 1,00,xxi,1. I. N. Pike 1,00,xxi,1. N. C. Wheeler 1,00,xxii,22. H. A. Mead 5,00,xxiii,1. A. G. Pixley 2,00,xx,16. B. Dickey 2,00,xx,14.

For Shares in Publishing Association.

T. V. Canright \$3. Rhoda B. Abbey \$30. Ver-nelia V. Wheeler, Louisa Smith, Sister Edson (by Rhoda B. Abbey) \$30.

Donations to Publishing Association.

Eunice P. Osgood \$5. Betsey M. Osgood \$3. Jas. Hull \$1. Rhoda B. Abbey \$5.

Cash Received on Account.

T. Brown \$5. B. F. Snook 88c. J. Bostwick \$5. W. S. Higley jr. \$5.

Books Sent By Mail.

Mrs. J. Martin, Ireland, \$2,45. M. Singer 15c. W. W. Giles 44c. Emma House 16c. J. F. Knapen \$1. B. M. Osgood \$1,70. J. Hull \$1. J. H. Waggoner 20c. E. W. Coy 33c. P. Cornell 27c. A. Pierce 75c. L. G. Bostwick \$1. S. R. Nichols 61c. B. Allen 13c. C. Smith 23c. J. Fairfield 25c. L. D. Fairfield 13c. S. R. Fairfield 16c. J. Belknap 25c. E. A. Towne 21c. H. Barrows 10c. Geo. Luce 4c. T. Wheeler 6c. L. L. Loomis 26c. S. Allen 11c. Lucy Harlow 7c.

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