

ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. XVIII.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 3, 1861.

No. 14.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

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

Address ELDER JAMES WHITE, Battle Creek, Michigan.

FORGIVENESS.

"Forgive and ye shall be forgiven." Luke vi, 37.
 "How oft? Until seventy times seven." Matt. xviii, 21.
 See also Matt. vi, 12, 15; Mark xi, 25, 26, etc. etc.

Forgive! 'Tis Heaven's divine command,
 The measure of its grace;
 Said Jesus, "When ye praying stand
 Within the holy place,
 Bring no resentments in your hand,
 No frowns upon your face."

Though oft repeated,—seven times seven,
 In guilt's most hateful forms,
 "Forgive as thou wouldst be forgiven;"
 Dost thou accept the terms,
 Yet proudly hope to enter heaven
 Frowning on fellow worms?

I know my dreadful sin abounds,
 I feel the deep offense,
 I owe my Lord ten thousand pounds,
 And thee a hundred pence;
 Both, both, with shame and grief profound,
 My burdened soul laments.

And dost not thou to Him confess,
 Like me, a mighty debt,
 Without one plea of righteousness
 Its charges to offset?
 Which only grace—free, sovereign grace,
 Can cancel or forget?

Has not thy daily prayer been heard,
 Repeated morn and even,
 "As I forgive offences, Lord,
 So be my sins forgiven?"
 Ah! should he take thee at thy word,
 Where were thy hopes of heaven!

Since 'tis to grace—free, sovereign grace,
 The most exalted bow,
 Who, who of all our blood-bought race
 Will be censorious now,
 Or to the guiltiest say, "Give place,
 I'm holier than thou?"

The Atonement.

BY ALBERT BARNES.

IS REPENTANCE A SUFFICIENT GROUND OF HOPE?

THE question which next occurs is, whether repentance for sin will of itself be a sufficient ground of hope without an atonement.

There can be no doubt that men often rely on this. Either as a sort of expiation for sin, or as recommending them to God, or as being all that is possible in the case, or as in some unknown way making it proper for God to pardon on that account, men do rely on this as a ground of hope. They would allege that they themselves are required to forgive an offending neighbor; that a parent should forgive a child; that it would be unjust, in the intercourse of man with man, to refuse to forgive when one who has offended is penitent; and, they ask, why may not God be expected to forgive in the same way? If it would

be unjust in man *not* to forgive in such circumstances, why is it not equally unjust in God? They would refer, perhaps, to the fact that even in the Bible we are commanded to forgive an offending brother "not only seven times, but seventy times seven," if he turn and repent (Luke xvii, 4; Matt. xviii, 21, 22), and that without any atonement or reparation; and they would ask whether we are to suppose that God will act on a different principle from that which he requires in us. Thus, in a quotation before made, Dr. Priestley says, "We are commanded to forgive others as we ourselves hope to be forgiven, and to be merciful as our Father who is in heaven is merciful. But surely we are not thereby authorized to insist upon any atonement or satisfaction before we give up our resentments toward an offending brother. Indeed, how could it deserve the name of forgiveness if we did?"

The inquiry now is, whether this view is sustained by the actual course of events in the world so as to be a just foundation of hope for man; that is, whether it is a matter of fact under the divine administration that repentance for sin arrests the effects of transgression and restores the offender to the favor of God; whether it so *re-instates* him in the position in which he was before the offense was committed that he has no reason to dread any infliction of the penalty of law? If it does, then it may be argued with plausibility that it might be safe for man to trust to the effect of repentance without an atonement.

In reference to this inquiry, the following remarks may be made.

(1.) It is clear that repentance is not what the law demands. No law of God or of man contains this as a part of its requirement, that there shall be repentance for a fault; that is, that an offense may be tolerated by the law on condition that there shall be a suitable expression of penitence after the offense has been committed. In no country, barbarous or civilized, has such an article been inserted into a code of laws as a part of its provisions or as connected with its administration. No parent would feel that this was a safe principle in the field of domestic legislation, even with all the guarantees and securities that exist to secure the observance of law in the sanctity of the household. No friend would consent to this as one of the conditions of friendship,—that any or all the obligations of truth, kindness, respect, fidelity, might be disregarded; that the proposed friend might even invade the sanctity of conjugal life and rob him of domestic peace, on condition that there should be suitable repentance and reformation afterward. No man could make this a condition on which he would be willing to live with his fellow man; no neighborhood would be safe if these were the terms on which it was understood that neighbors were to keep up their intercourse with each other. Law knows but two things,—the absolute precept, and the penalty: the one to be obeyed, the other to be suffered. All else than this belongs to another system and cannot be regarded as any part of the demand of law. It could not be argued beforehand, therefore, that such an arrangement was to be expected in the divine legislation. In fact, there is no

proof in the nature of things that such an arrangement exists in the divine constitution respecting those who are the subjects of law.

(2.) It is a matter of fact that mere repentance does *not* remove the effects of sin and restore an offender to the condition in which he was before he committed the offense. "The present conduct of the penitent will receive God's approbation, but the reformation of the sinner cannot have a retrospective effect. The agent may be changed, but his former sins cannot be thereby canceled: the convert and the sinner are the same individual person, and the agent must be answerable for his whole conduct."* Even Cicero goes no further on this subject than to assert, *Quem poenitet peccasse, pene est innocens*. "The penitent is only *almost* innocent." Does repentance bring back the property that has been squandered in gambling or dissipation, the health that has been ruined by debauchery and intemperance, the reputation that has been lost by fraud and dishonesty, the public favor that has been forfeited by forgery or fraud, the vigor of early years that has been wasted by profligacy? Will any penitence, however sincere or prolonged, bring up from the grave the man that has been murdered, and restore him to his family and friends? Will it call back to the ways of purity the young female that has been led into a career of sin by the arts of the seducer? No. All these are now fixed. They belong to the past. They cannot be changed. The health is permanently destroyed; the property is wasted; the sacred citadel of virtue has been taken; the murdered man is in his grave; the victim of seduction is ruined. No repentance on the part of him who has caused any of these things can ever change them; no repentance can place the offender himself in the situation in which he was before he committed the crime. By reformation a man may indeed regain an honorable position in society; but even under the most favorable circumstances this removes but a part of the evils caused by a sinful course. It brings back nothing that was lost; it changes no facts in the past; it furnishes no assurance of the divine favor. The consequences of a sinful course are not to be turned aside by floods of tears. The erring female cannot avert the effects of a criminal course by nights of weeping,—by the fact that the heart is broken by the remembrance of crime.

(3.) Equally clear is it that mere repentance does not remove the effects of crime on the conscience of the offender himself. Even though all the external consequences of sin could be averted by an act of penitence, still, there would be consequences of guilt on the mind itself which would not be removed. Remorse, the sense of self-dissatisfaction, the apprehension of what may occur hereafter, would still remain. There is nothing in the bitterest repentance that has any effect in silencing the deep self-disapprobation which arises from the commission of crime. That springs up in the mind entirely irrespective of the apprehension of the consequences of guilt and the dread of the future,—however it may, as a secondary effect, suggest that there is much to dread hereafter. That feeling of self-disapprobation or re-

*Magee on Atonement and Sacrifice, p. 66.

remorse is one quite independent of any loss of health or property or reputation as the effect of the deed done. It stands by itself. It springs directly out of the crime. It would exist if there were no future to be dreaded, and would exist in view of the crime itself if it had done nothing to waste health, to destroy property, or to injure reputation. And this is in no manner affected by mere repentance. An offender, no matter how much he weeps, no matter how bitter or how prolonged may be his penitence, cannot, does not, feel that the crime which he has committed is in any way affected by his sorrow for it. It is none the less; it seems to him none the less. Even should he wholly reform, and become eminently virtuous, that would not affect his own sense of the evil of the sin, except to deepen his sense of that evil. The same thing is true in his apprehension of what is to come as the reward of sin; for sin not only produces remorse in view of the past, but it directs the mind on to that which is to come. By a law of our nature, the apprehension of what is to occur beyond the grave springs up in the mind just as the feeling of remorse does,—an apprehension quite separate from remorse, indeed, in its nature, though conjoined with it in fact. It is so separate that it must be dealt with in its own way, and be removed by an arrangement that shall have a special adaptation to it. And this is not removed by repentance. The mind of the guilty man does not feel any assurance, however deep the penitence, that there will be no consequences of sin to be apprehended in a future world. After all the tears that he may shed; after the keenest mental sorrow that his mind can experience at the remembrance of guilt, it is still true that the apprehension in regard to the world to come will not be lessened. There is a conviction that the crime deserves a deeper retribution than the mere shedding of tears; and there will be a conviction that nothing has been done by repentance to furnish any security that the sin will not draw on fearful consequences in the future world. No act of penitence, no tears or mental sorrow, can remove from the mind the consciousness of guilt; none can remove the apprehension of the wrath to come. No such act can secure to a guilty man peace on a bed of death; none, therefore, can accomplish what is needful to have accomplished in behalf of the guilty.

It is clear, therefore, that there is no reason why men should rely on *repentance* as a ground of hope in regard to the remission of sin. It is certain that there is no such ground of hope given by God himself to mankind; for the rejecter of revelation pretends to no promise of this kind, and no such promise is made to man in the Bible. It is equally certain that the course of events furnishes no such ground of hope; for, as we have seen, mere repentance does not remove the effects of guilt and restore the offender to his former position, does not take away remorse from the mind, and does not remove the dread of the wrath to come. And it is equally certain that it has not been one of the principles of natural religion that mankind would be restored to the divine favor on mere repentance; for, if there has been any one thing more unequivocally declared by the conduct of mankind than any other, it is that something more than this is necessary. All nations have believed in the necessity of *sacrifices* for sin. Everywhere upon the earth bloody offerings have been presented to the gods as an expiation for guilt. Penances and pilgrimages, fastings and tortures, have been added to penitence. Bulls, rams, goats, prisoners of war, old men and children, have been sacrificed to the gods to expiate crime and to secure the efficacy of repentance; and from the light of nature it is impossible to demonstrate—and therefore it is wrong to assume—that mere repentance will restore an offender to the divine favor. Hence on this ground we argue the necessity of an atonement. That the atonement of Christ would meet the difficulties in the case, and would accomplish the effects necessary to be secured, is a point which a rejecter of revelation may fairly require us to demonstrate.

The next inquiry is, whether an expiation for sin can be so made by *punishment* as to answer the ends of law and to render an atonement unnecessary; that is, whether a sinner may so rely on the sufferings which come upon him as the fruit of sin that an atonement is not necessary in his case. In other words, is sin sufficiently expiated by the sufferings endured in the world as the consequence of transgression?

In considering this question, it will be necessary to examine the subject of *punishment*.

(1.) The first point relates to the views which prevail among men in regard to the *design* of punishment.

The prevailing views on that subject are the following:

(a.) That it is to protect the community from a repetition of the offense.

(b.) That it is to deter others, by example, from the commission of the same offense.

(c.) That it is to reform the offender.

In these views there would be found no element in the notion of punishment based on the idea that it is an expression of the sense entertained by the community of the *evil* of crime as such; or that it is a carrying out of the idea involved in the phrase that the offender *ought* to be punished. * * * * *

What, then, is the design of punishment? I answer: While it has as a subordinate design the purpose of deterring others from the commission of the same offense and securing the safety of the community, it has a much higher end as its main design. It is an expression of the sense entertained of the value of the law, and is the measure of the sense which is entertained of that value. It is inflicted because it is *right* that it should be inflicted. It is inflicted because the offense *deserves* such an expression. There is, back of any idea of restraining others, or of reforming the offender himself, or of protecting the community, the feeling that it is *right* that the offender should be made to suffer; that he *ought* to be punished; that it would be *wrong* if he were not punished. And, when we see a man justly punished, we think of this not as tending to reform him, or as designed to protect the community, or to be an example to deter others; but we think of him as suffering that which our nature tells us is right, whatever may be the consequences in these other respects; and in that view of the matter we acquiesce in the infliction. We may rejoice in the belief that these incidental effects will follow from the infliction of the punishment; but we should regard it as a violation of justice if these views should guide the magistrate in determining the amount of punishment; that is, if it were only so much as would best tend to reform the offender, or to deter others, or to protect the community. We demand something more: we demand that which will in some proper sense express what the crime *deserves*. The sufferer in the case, in our apprehension, is not a *martyr*: he is a *criminal*. The sufferings do not make an appeal to our compassion; for just so far as they do they are either unjust, or our feelings are wrong. Our nature teaches us to discriminate carefully between the ills which one suffers by misfortune and the ills which he suffers by crime; between the sufferings of the martyr and the sufferings of the murderer; between the man who languishes in prison under an unjust sentence and the man who lies there under a just sentence of law. In nothing are our feelings more accurately defined than they are in making this distinction; in nothing do we, when we act out our nature, discriminate more accurately than in the feelings which we have toward the innocent who suffer, and the guilty. And just so far as the same emotions come to be cherished in a community in regard to the sufferings of the innocent and of the guilty,—just so far as the feelings which we have in respect to the martyr becomes our prevailing feelings toward the man who is suffering the penalty of the law for his crime,—just so far as the distinction between a just compassion for an innocent sufferer and the feeling of approbation which we have on the proper infliction

of the penalty of the law on the guilty shall be obliterated in public sentiment,—just so far will all the proper ends of justice be defeated, and the processes of justice become a mockery. If there is anything that is deeply fixed in the nature of man, it is the conviction that certain courses of conduct *deserve* certain results; that when crimes are committed they should excite in us the feeling that they deserve punishment and are not mere objects of sympathy; that they should be treated as crimes, and not as virtues; and that they who have committed them should be treated as *criminals*, and not as *martyrs*. * * * * *

There is one more consideration to be suggested in regard to the hope cherished by men that salvation may be secured as the effect of punishment without an atonement. It is this: If salvation is to be attained in that way, it must be *by having endured the full penalty of the law*. If that were done, it is to be admitted that salvation would follow as a matter of course. If the entire penalty of the law is exhausted, if *all* that sin deserves has been expiated, the law can have no further demands, and the offender might claim salvation. But he would be saved by *justice*—not by *mercy*. He would assert a *right* to admission to heaven; he would not go there by *grace*. This is the opinion of a portion of those who believe in the doctrine of 'universal salvation.' The foundation of their belief is that men will suffer according to their deserts in a future state; that the degree and the duration of their sufferings will be different according to the different degrees of their guilt; but that all will ultimately exhaust the penalty of the law, and having suffered all that their sins deserve, will then be saved. That is, they will be saved by *justice*; and to them an atonement would be useless. And, if the full penalty of the law was endured, they would undoubtedly be saved. But who can demonstrate that the full penalty of the law has been borne in any case? Who would undertake to bear it as the basis of his own hope of heaven? It is certainly *possible* that the penalty of the law may be everlasting punishment; and no one who undertakes to endure the penalty of the law can demonstrate that this is *not* what the law of God denounces against sin. No one can prove that at a given point in the future he could assume that he had endured all that the law demands and could therefore assert a right to be saved. No one can refer to a promise or an intimation that such a period *will* ever arrive. But, unless this can be done, then an atonement is absolutely necessary for the salvation of the sinner; that is, something is required which will answer the ends of the penalty of the law, and make it proper to release the offender *as if* he had himself borne the penalty.

The Timely Warning.

[The following touching narrative was selected for the INSTRUCTOR, with the request that if it was not published it might be returned. We hand it over to Bro. White, as not inappropriate for the REVIEW. Its length prevents it from appearing in the INSTRUCTOR. We just add, let those boys and youth who think it manly to spurn their mother's kind control, read this "Timely Warning," and weep floods of tears for their ingratitude. G. W. A.]

AN AFFECTING STORY.

My father, after an absence of three years, returned to the home so dear to him. He had made his last voyage, and rejoiced to have reached a haven of rest from the perils of the sea. During his absence, I had grown from a mere child and a baby of my mother's, for I was her youngest, into a rough, careless, and headstrong boy. Her gentle voice no longer restrained me. I was often willful, and sometimes disobedient. I thought it indicated manly superiority to be independent of woman's influence. My father's return was a fortunate circumstance for me. He soon perceived the spirit of insubordination stirring within me. I saw by his manner that it displeased him, although for a few days he said nothing to me about it.

It was an afternoon in October, bright and golden, that my father told me to get my hat, and take a walk with him. We turned down an open lane into a fine open field—a favorite play-ground for the children in the neighborhood. After talking cheerfully on different topics for a while, my father asked me if I observed that huge shadow thrown by a mass of rocks that stood in the middle of the field? I replied that I did.

"My father owned this land," said he. "It was my play-ground when a boy. That rock stood there then. To me it is as a beacon, and whenever I look at it I recall a dark spot in my life—an event so painful to dwell upon, that if it were not a warning to you, I should not speak of it. Listen, then, my dear boy, and learn wisdom from your father's errors."

"My father died when I was a mere child. I was the only son. My mother was a gentle, loving woman, devoted to her children, and beloved by everybody. I remember her pale, beautiful face, her sweet affectionate smile, her kind and gentle voice. In my childhood I loved her intensely; I was never happy apart from her, and she, fearing I was becoming too much of a baby, sent me to the high school in the village. After associating a time with rude, rough boys, I lost in a measure, my fondness for home and my reverence for my mother, and it became more and more difficult for her to restrain my impetuous nature. I thought it an indication of manliness to resist her authority, and not to appear penitent, although I knew that my conduct pained her. The epithet I most dreaded was *girl-boy*. I could not bear to hear it said by my companions that I was tied to my mother's apron-strings. From a quiet, home-loving child, I soon became a wild, roistering boy. My dear mother used every persuasion to induce me to seek happiness within the precincts of home. She exerted herself to make our fireside attractive; and my sister, following her self-sacrificing example, sought to entice me by planning games and diversions for my entertainment. I saw all this, but did not heed it."

"It was on an afternoon like this, that as I was about leaving the dinner-table, to spend the intermission between the morning and evening school, in the street, as usual, my mother laid her hand upon my shoulder, and said mildly but firmly, 'My son, I wish you to come with me.' I would have rebelled, but something in her manner awed me. She put on her bonnet, and said to me, 'We will take a little walk together.' I followed her in silence; and as I was passing out the door, I observed one of my rude companions skulking about the house, and I knew he was waiting for me. He sneered as I went past him. My pride was wounded to the quick. He was a very bad boy, but being some years older than myself, he exercised great influence over me. I followed my mother sulkily till we reached the spot where we now stand, beneath the shadow of this huge rock. Oh, my boy! could that hour be blotted from my memory, which has cast a dark shadow over my whole life, gladly would I exchange all that the world can offer me, for the quiet peace of mind I should enjoy. But no! like this huge, unsightly pile, stands the monument of my guilt forever."

"My mother, being feeble in health, sat down and beckoned me to sit beside her. Her look, so full of tender sorrow, is present to me now. I would not sit, but continued standing sullenly beside her. 'Alfred, my dear son,' said she, 'have you lost all love for your mother?' I did not reply. 'I fear you have,' she continued, 'and may God help you to see your own heart, and me to do my duty!' She then talked to me of my misdeeds, of the dreadful consequences of the course I was pursuing. By tears, and entreaties, and prayers, she tried to make an impression upon me. She placed before me the lives and example of great and good men; she sought to stimulate my ambition. I was moved, but too proud to show it, and remained standing in dogged silence beside her. I thought, 'What will my companions say, if, after all my boasting, I yield

at last, and finally submit to be led by a woman?'

"What agony was visible on my mother's face when she saw that all she said and suffered failed to move me! She rose to go home, and I followed at a distance. She spoke to me no more till she reached her own door."

"It is school-time now," said she. "Go my son, and once more let me beseech you to think upon what I have said."

"I sha'n't go to school," said I.

"She looked astonished at my boldness, but replied, firmly,

"Certainly you will go, Alfred. I command you."

"I will not!" said I, with a tone of defiance.

"One of two things you must do, Alfred—either go to school this moment, or I will lock you in your room and keep you there till you are ready to promise implicit obedience to my wishes in future."

"I dare you to do it," said I, 'you can't get me up stairs.'

"Alfred, choose now," said my mother, who laid her hand upon my arm. She trembled violently, and was deadly pale.

"If you touch me I will kick you," said I, in a terrible rage. God knows I knew not what I said."

"Will you go, Alfred?'

"No!" I replied, but quailed beneath her eye.

"Then follow me," said she, as she grasped my arm firmly. I raised my foot—Oh, my son, hear me! I raised my foot, and kicked her—my sainted mother! How my head reels, as the torment of memory rushes over me! I kicked my mother—a feeble woman—my mother! She staggered back a few steps, and leaned against the wall. She did not look at me. I saw her heart beat against her breast. 'Oh, heavenly Father,' she cried, 'forgive him—he knows not what he does!' The gardener just then passed the door, and seeing my mother pale and almost unable to support herself, he stopped; she beckoned him in. 'Take this boy up stairs and lock him in his own room,' said she, and turned from me. Looking back as she was entering her room, she gave me such a look—it will follow me forever—it was a look of agony, mingled with the intensest love—it was the last unutterable pang from a heart that was broken."

"In a moment I found myself a prisoner in my own room. I thought, for a moment, I would fling myself from the open window, and dash my brains out, but I felt afraid to die. I was not penitent. At times my heart was subdued, but my stubborn pride rose in an instant, and bade me not to yield. The pale face of my mother haunted me. I flung myself on the bed and fell asleep. I awoke at midnight, stiffened by the damp night air, terrified with frightful dreams. I would have sought my mother at that moment, for I trembled with fear, but my door was fast. With the daylight my terrors were dissipated, and I became bold in resisting all good impulses. The servant brought my meals, but I did not taste them. I thought the day would never end. Just at twilight I heard a light footstep approach the door. It was my sister, who called me by name."

"What may I tell mother from you?" she asked.

"Nothing," I replied.

"Oh, Alfred! for my sake, for all our sakes, say that you are sorry—let me tell mother that you are sorry. She longs to forgive you."

"I won't be driven to school against my will," said I.

"But you will go if she wishes it, dear Alfred," said my sister, pleadingly.

"No I won't," said I, 'and you needn't say a word more about it.'

"Oh, brother! you will kill her, you will kill her, and then you can never have a happy moment again."

"I made no reply to this. My feelings were touched, but I still resisted their kind influence. My sister called me, but I would not answer. I

heard her footsteps slowly retreating, and again I flung myself upon the bed to pass another fearful and wretched night. Oh, God! how wretched! how fearful I did not know."

"Another footstep, slower and feebler than my sister's disturbed me. A voice called me by name. It was my mother's."

"Alfred, my son, shall I come in? Are you sorry for what you have done?'

"I cannot tell what influence, operating at that moment, made me speak adverse to my feelings. The gentle voice of my mother that thrilled through me, melted the ice from my obdurate heart, and I longed to throw myself on her neck, but I did not. No, my boy, I did not. But my words gave the lie to my heart when I said I was not sorry. I heard her withdraw. I heard her groan. I longed to call her back, but I did not."

"I was awakened from an uneasy slumber, by hearing my name called loudly, and my sister stood by my bedside."

"Get up, Alfred. Oh, don't wait another minute! Get up and come with me. Mother is dying."

"I thought I was yet dreaming, but I got up melancholy, and followed my sister. On the bed, pale and cold as marble, lay my mother. She had not undressed. She had thrown herself on the bed to rest; arising to go again to me, she was seized with a palpitation of the heart, and borne senseless to her room."

"I cannot tell you my agony as I looked upon her—my remorse was tenfold more bitter from the thought that she would never know it. I believed myself to be her murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom; my brain was all on fire. My sister threw her arms around me, and wept in silence. Suddenly we saw a slight motion of mother's hand—her eyes unclosed. She had recovered consciousness, but not speech. She looked at me, and moved her lips. I could not understand her words. 'Mother, mother!' I shrieked, 'say only that you forgive me.' She could not say it with her lips, but her hand pressed mine. She smiled upon me, and lifting up her thin white hands, she pressed my own within them, and cast her eyes upward. She moved her lips in prayer, and thus she died. I remained still kneeling beside that dear form till my gentle sister removed me. She comforted me, for she knew the heavy load of sorrow at my heart; heavier than grief for the loss of my mother; for it was a load of sorrow for sin. The joy of youth had left me forever."

"My son, the suffering such memories awake, must continue as long as life. God is merciful; but remorse for past misdeeds is a canker-worm in the heart, that preys upon it forever."

My father ceased speaking, and buried his face in his hands. He saw and felt the bearing his narrative had upon my character and conduct. I have never forgotten it. Boys who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority, or yield to her influence, beware! Lay not up for yourselves bitter memories for future years."

It is the action of the waves that keeps the ocean fresh; it is the stirring of the pool that gives it all its healing; it is the discussion of great truths that eliminates great corruptions, and establishes and vindicates what God has inspired, and what men's hearts yearn for to make them wiser, and happier, and better."

MAN was made to be happy, to be immortal; to live in happiness—a creation of beauty and of joy—forever: and if he is not now what his constitution once was, the fault is not in his Maker, but in him."

Satan will assume that form, and employ that instrument, which is most likely to captivate, and accomplish his purpose: "Satan himself is transformed into an angel of light."

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 3, 1861.

JAMES WHITE, EDITOR.

EASTERN TOUR.

ACCORDING to appointment we met with many of the scattered friends of the cause in Northern New York, at Buck's Bridge, Sabbath and first-day, Aug. 17 and 18. The gathering was larger than we anticipated, so that on the Sabbath we had a good congregation. Here were the vacant seats of several families who used to assemble at the House of Prayer at the Bridge, viz., Byington, Hilliard, Graves, White, Mead and Felshaw. These will be happy to learn that we had an excellent meeting, the best we ever enjoyed in the place. Their places were partly filled by some who have joined the little company of Sabbath-keepers in Northern New York. We were happy to meet sister Whitney and three of her sons, and some others at this place for the first time. The meeting on the Sabbath was excellent.

In the morning we felt exceedingly sorrowful. We had been reflecting upon the state of the cause, the amount of hard labor which had been bestowed in this part of the field to accomplish so little, the lack of order, and the lack of feeling upon the subject in the State. It seemed to us that it was useless for us to endure the fatigue of traveling, cause our friends so much trouble, and take of their hard-earned money to meet expenses, to have merely a good meeting, without seeing the cause advanced. But the clouds parted as we moved forward to speak to the people, and it was a season of refreshing and rejoicing to all. First-day we spoke twice to good congregations. At the close of the afternoon discourse Mrs. W. spoke with great freedom, and called in a crowd from the Methodist congregation collecting opposite our place of worship.

We feel to thank God for this good meeting, yet as we look back upon our labors in the State of New York we are stung with the thought that the balance of influence is either against, or silent upon, the subject of organization. We decide that those who, after seeing the fruits of confusion, do not now see the necessity of organization, never can see it, and never will see it. We therefore take no responsibilities only to preach, and attend to the business of the Association. And without the best of evidence that preachers and people were united in the East in seeing the necessity for that organization not opposed by the Scriptures, we could never consent to risk another eastern tour. Some who have opposed organization act as though they thought they had fully cleared themselves by ceasing their warfare. They will doubtless see the time that they will feel deeply the importance of redeeming the time they have lost in opposing the right, and will wish to undo what they have done on the wrong side. But now is the time to do what they can to free themselves, and to help others.

We pity those preachers in the East who deplore the state of things among us, yet do not see how they can be remedied with the existing lack of union on the subject of organization. They can at present do but little more than to try to hold together the broken fragments until the time of shaking shall arouse all who may remain firm to the importance of organization and discipline. We shall be greatly disappointed if the number of Sabbath-keepers does not decrease for the next twelve months.

Almost every day brings to view new facts calling for system. Bro. Czechowski needed the guidance of a well-organized body. We did for him what we regarded as our duty, and commended him to the care of our excellent Brn. Taylor and Whipple, near whom he was located. This was the best we could do. But Bro. C., following his own judgment, went to New York city, was helped much, yet suffered much, and accomplished very little. Such things discourage our liberal brethren, and burden and sink the cause. We are done moving out in any enterprise, connected with the cause until system can lie at the bottom of all our operations. Mrs. W. and self have interested ourselves in behalf of the poor; but in the absence of systematic arrangements among us much care has come upon

us, and at least three-fourths of those whom we have been instrumental in helping became our enemies. Now let others who choose push the battle in confusion, but we are making all preparations for a safe retreat till the army of Sabbath-keepers be organized, and the rebels against organization be purged out.

SOUTHERN IOWA TENT.

THE meetings in Pleasant township, Monroe Co., (near Eddyville), have been in progress over two weeks. Yesterday, Sunday, the morning was very rainy, so that our congregations were not so large as a week before. This morning we went to the Des Moines river, and sixteen were buried in baptism, including three from Newbern. Others will be baptized, probably, in the course of a week. All who have come out here are apparently very firm in the truth, and it is truly cheering to see those so strong in the faith now who were so deeply prejudiced before hearing.

We have been especially encouraged by the hearty reception of the truth by Eld. J. A. Luke, a Disciple preacher, residing in this township. As Bro. Luke and his companion stepped into the water, to be baptized, he stopped and gave an intelligent reason of his hope and action to the large concourse of people at the river side.

To-morrow Bro. Shortridge will leave for home, and thence go north, by request of Bro. Snook, who is obliged to come south, and wished to make the exchange. I much regret that Bro. Snook will not be able to reach this place till after the close of this meeting. We hope that the weather will permit us to hold another tent meeting this fall; we are anxious to improve every opportunity of warning our fellow creatures of the impending destruction of the wicked of earth. May God give power to the truth and hold the winds till his servants are sealed, is our prayer.

J. H. WAGGONER.

Monroe Co., Iowa, Aug. 26, 1861.

THE AGE TO COME.

THE doctrine that is served out under this title gives no place for the proclamation of the third angel's message. Consequently one or the other must be false. If the threatening and the outpouring of wrath so dreadful is to take place in the age to come, instead of a glorious age it will be an age of woe. Deliver me from anything worse than the age we live in. If the severest threatening of wrath, and the only one of unmingled wrath in the Bible applies over there, it must be a worse age than any that shall have preceded it. And this is called a *glorious* age to come.

The message does not apply there. There is no possible place for it to apply except just before the second advent. And it is evident that probation closes with the close of the message. Then there will be no probation in the age to come. If no probation, there will be no such age—an age of a thousand years of mortality without probation. No use whatever of such an age.

Christ is now a merciful High Priest. With the close of his ministration in the temple of God in heaven, he will put on the garments of vengeance for clothing, and come to "repay fury to his adversaries, recompense to his enemies." Isa. lix. Probation then will have closed; for he says, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. xxii, 11, 12. This text applies itself to the second advent, and proves that there will be no conversions in the age to come. When Christ, who now offers mercy to sinners, says, Let them be filthy still, they will remain as they then are till every man is rewarded according to his works.

It is essential to salvation that Christ should enter into the heavenly holy places to offer the merits of his own blood to cleanse us from sin. Heb. ix, 11-14, 23-24. He enters them but once. Verses 12, 25-28. Therefore none can be saved by his blood after he comes "the second time without sin unto salvation."

The present age is to close with the battle of the great day of God Almighty. This battle will leave the

earth utterly desolate of all its inhabitants. Isa. xxxiv, 1, 2; Zeph. i, 14-18; iii, 8; Isa. xlii, 6, 9; xxiv, 1-3; Jer. xxv, 15-33. Notice particularly verses 26, 29-31. Therefore the age next to come will be an age of desolation to the earth.

All the wicked once dead, there can be none of them living upon the earth till they have a resurrection. This cannot take place till a thousand years from the first resurrection which takes place at the second advent. Rev. xx, 4, 5. Therefore the earth will remain desolate of wicked men for one thousand years.

During this thousand years the saints will reign with Christ. Where? Not on the earth still lying under the curse, and desolated by it. Isa. xxiv, 6. They will be caught up to meet the Lord at his coming. 1 Thess. iv, 16, 17. They would go to be with Christ and behold his glory, that glory that he had with the Father before the world was. Jno. xvii, 24. Christ is gone to his Father. Jno. xiv, 12; xvi, 16. In his Father's house are many mansions. He has gone to prepare a place for his disciples, and has promised to come again and receive them to himself; or, as Campbell renders it, "I will come again and take you with me, that where I am, there ye may be also." Jno. xiv, 1-3. Immediately before making this general promise to his disciples, Jesus made a positive promise to Peter that he should afterward follow him to the place where he was about to go. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Jno. xiii, 36. When Jesus comes again, Peter will certainly follow him to the place where he is now gone, that is, to the Father. Yes, all the saints will be taken to those mansions in the Father's house. This is a necessary conclusion.

The saints are to reign with Christ a thousand years from the first resurrection. But they go immediately to heaven at the coming of Christ and the resurrection. Therefore the reign with Christ a thousand years will be fulfilled in heaven. During their reign in heaven they can sing in truth, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v, 9, 10.

At the close of the thousand years, the saints and the holy city descend to earth. The wicked are raised and come up on the breadth of the earth, and compass the camp of the saints about, and the beloved city. Here they see Abraham, Isaac and Jacob in the kingdom of God and themselves thrust out. Fire comes down from God out of heaven and devours them. Rev. xx, 9; Luke xiii, 28. That is the fire to which the earth is reserved "against the day of judgment and perdition (utter destruction) of ungodly men." "The elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 7, 12, 13. Beyond the burning day, that destroys ungodly men, the new earth appears. The earth will not be defiled with sin or sinners thereafter forever. The righteous alone shall dwell there. They shall reign there, not merely for a thousand years, but "forever and ever." Rev. xxii, 5.

Should Christ reign with the saints on earth a thousand years immediately following the second advent, and, at the close of this period, continue to reign on the earth forever and ever, many of the scriptures referred to in this article would never be fulfilled. With the view presented here, there is a place for them all. There are a few prophecies used by our Age-to-come friends which present some difficulties in the minds of those that have not taken a close and definite view of the plan of salvation as revealed in the Bible. But when we learn what is clearly revealed of the close of the mediation of Christ in heaven, and the events which are to follow, we find established truths, with which every prophecy and every part of revelation must agree. And there is nothing very difficult in any prophecy, nothing that contradicts these great, first principles.

Probation closes before the second advent, and there are no conversions in the age to come.

The nations are dashed in pieces at Christ's coming. The earth is laid desolate. There is a remnant of the wicked, but they are slain. Rev. xix, 21.

The saints reign with Christ a thousand years, commencing at the first resurrection. But the earth, their promised inheritance, lies under the curse, and desolated by it, till the close of that period—reserved unto fire to the day of the perdition of ungodly men, at the second resurrection. Therefore the saints reign with Christ a thousand years somewhere else.

But I must close. I did not intend to write one-fourth part so much. Having no order in my mind for a lengthy article, I have thrown out these thoughts in the manner I have, hoping to aid some inquiring minds, bewildered in the mists of the doctrine called Age-to-Come. If you and I, dear reader, spend the remaining moments of the present age in keeping the commandments of God and the faith of Jesus, we shall not only be raised up together, and made to sit together in heavenly places in Christ Jesus for a thousand years in the age to come, but in the "ages to come" we shall still taste of the riches of his grace in the inheritance of the earth made new. Eph. ii, 6, 7.

R. F. COTTELL.

MEETINGS AT EAGLE HARBOR, N. Y.

Our meetings at Eagle Harbor commenced July 11, and held over five Sabbaths. Freedom was given in preaching the word of the Lord. The signs of the times at present are so ominous that it does not require so much of an effort to get up an interest now as in former times.

Bro. and sister White were with us over one Sabbath and first-day. We were cheered and much revived by their presence, especially as we were worn down by excessive labor. Bro. White preached five discourses, all of which were timely. But especially did his discourse on scriptural conversion and sanctification have the desired effect. Sister White's testimonies were very pointed, and seemed to remove prejudice which existed against her and her visions.

Eld. P. A. Smith, of Rochester, came to our meeting and invited me to engage with him in a friendly discussion of the Sabbath question. So we entered the arena and went into a twelve hours' combat, which resulted in the glory of God. The Lord permitted his truth to shine brighter after the discussion than it did before. Eld. S., and all his brethren (so far as we know), are convinced that the remnant who keep the commandments of God suffered nothing from the attack, that the law of God lives, and will live, despite all their efforts to put it down. Feeling that their artillery is too light, that the truth can stand against more than they are able to bring against it, they have resolved to let us alone.

Eld. Smith conducted himself like a gentleman, and we can but hope that he will yet have his eyes opened to behold wondrous things out of the law, that he will yet see that he is in the dragon's service, desert his captain, and come over and help us repair the breach.

Eld. C. F. Sweet (Age-to-come believer) heard a part of the discussion, and manifested evident signs of agony. After the discussion was over he arose and spoke a few words, in which he set a snare for me; but it was too transparent. "It is in vain that the net is set in the sight of any bird." It failed. So he announced that he would speak in the tent the next night on the "higher law." We were all very anxious to know where he would find a higher law than that of God, so we gave him a hearing the next night. I am sorry to say that his law was such that the people would not endorse it. They preferred the law of God. If he fairly represented the higher law in his discourse, it consisted of slang, low buffoonery, and abuse of seventh-day keepers in general, and sister White and the visions in particular. But as the people had seen sister White and heard her speak, he did not succeed in creating a prejudice in that direction. He related several anecdotes about Bro. Rhodes and others. Our ministers had cracked walnuts with him on the Sabbath, &c., &c. Therefore there is a higher law. We tried to be honest and listen with attention; but we could not see how the premises would support the conclusion.

We never heard a stronger effort to create prejudice. He impugned the motives of those who delight in the law of God, and was even silly enough to accuse me of having money at stake. He disgusted the people so that they arose *en masse* and left him talking.

The next night we calmly reviewed his discourse, and although he would not permit us to correct his misquotations, we invited him to sit in the stand, take notes and correct any error that we might make in representing his discourse. We consider it no interruption for a person to correct us while we are speaking. Eld. Sweet accused us of misrepresenting him as much as a dozen times while we were speaking, but his correction always made the matter worse for himself. We tried to show his no-law and Age-to-comeism up in its native deformity. And surely the Lord gave us help. The people could see where the truth and Spirit of the Lord was.

When we sat down Eld. Sweet arose and commenced his harangue again, accusing us of misrepresenting him, &c. At this juncture a voice was heard in the congregation saying, "We heard enough of you last night!" Then the congregation arose and left him again. We pitied the man, but it could not be helped. Our entreaties for them to hear him were in vain. After he had corrected us so often, when he and the congregation knew that we were right, for him to get up and whine about misrepresentations was so contemptible that the people would not hear it.

We held meetings two Sabbaths after the discussion. A goodly number have commenced keeping the commandments. Thirty were baptized. Others would have been, but were hindered by their parents. Others say, "Almost thou persuadest me to be a Christian," while many others are investigating. May the Lord help all to come out right.

Our meetings in N. Y. have been profitable this summer. About one hundred have embraced the truth at the two meetings. This is encouraging. New York is now an interesting field. My prayer is, Lord, send out more laborers.

I would that the tent could run longer, but my strength is gone. I must have rest. I could not have stood it as I have had not the brethren stood right up to the work. They were always on hand with their prayers, exhortations and means. The cause must prosper where the brethren take hold as they do here. The brethren in this State are going to try to make a stronger effort next year than they have ever made before, feeling assured that the Lord will bless. We realize that the time is short, and what we do must be done quickly. The time of trouble is right upon us.

M. HULL.

CRACKING THE COMMANDMENTS.

The following article aptly illustrates the cases of those who, in order to dodge plain duties and gratify tastes not always the most safe, walk in the sparks of their own kindling. Paul the aged said, "Abstain from all appearance of evil," but there have ever been those who will venture just as far over into the Devil's ranks as they can without hazarding the certain loss of their souls. We give the incident below, not for the humor it contains, but for the principle it illustrates.

G. W. A.

Last summer, when I was in the country, I knew an Irishman named Patrick. Patrick heard, one Sunday morning, that his neighbor, Barney O'Flynn, had a fine cow to sell. He was afraid if he waited until Monday that some one else might buy the cow, and as he wanted it very much, he went down that Sunday morning, when the following conversation occurred:

"Mr. Barney," said Pat, "sure I've bin towld that you are afther sellin' the cow."

"An' a mighty fine cow the cratur is," said Barney.

"Me boy," continued Pat, "if it wasn't Sunday, sure, an' agin the directions of the rale church, I should be for axin' the price of the cratur."

"An' if it wasn't Sunday, as you most properly observe," said Barney, "I should say the price of the baste was forty dollars, sure."

"Well, Barney, if it wasn't Sunday, I should say that I'd pay yez thirty-five dollars an' take her."

"I' faith, I should say, if it wasn't Sunday, you might have her; an' that I'd wait till Tuesday mornin' for yez to come an' take her away, an' I wouldn't sell her to any other sowl."

The two then parted to go to church; but on Monday morning Patrick came to Barney's farm with the thirty-five dollars, and took away the cow; and both

of them flattered themselves that they had not broken any commandment.—S. S. Times.

ALL RIGHT OR ALL WRONG.

THE Lord is now fulfilling the proclamation of the third angel of Rev. xiv, or he is not. If not, the whole Advent movement in the past is all a farce—a false fulfillment of prophecy—and so far as the unsealing of the book and the increase of knowledge in the time of the end (Dan. xii) are concerned, we are left in the dark upon the broad ocean of time, with neither chart nor compass, and no light-house in view to guide us into port. It is true there have been signs in heaven and upon the earth; signs in the sun and moon and stars, on earth distress of nations with perplexity. But, besides these, knowledge is to increase on the prophetic numbers. There is to be a movement in the church—the trumpet is to be blown and the alarm sounded just before the day of the Lord. A warning of the approaching wrath is to be given before that wrath is poured out. Joel ii, 1; Rev. xiv, 9-12. If these warnings are not being given, they are to be given in the future, before the coming of the Lord; and no one has any reason to look for the coming of the Lord till the hour of God's judgment, the fall of Babylon, and the solemn warning of the third angel, have been proclaimed in their regular order. Are you an Advent believer? Do you believe the nations are angry, and that the wrath of God is at hand, and that the battle of the great day is just before us? Then know that the third angel is now warning us of the close of probation and that day of wrath.

The third angel's message is professedly being preached. This preaching is true or false. It has this evidence of truth, that it follows the proclamation of the first and second messages; for just such messages have been announced before. Now if this third message is false, the two that have preceded it are false. If this is the case, and the day of the Lord is at hand, every Advent believer should raise his voice in fulfillment of the solemn cry, "Fear God, and give glory to him, for the hour of his judgment is come." But you will not undertake this. It is impossible to raise an interest in such a cry. And why? Because the true time-message was given in 1844; and there have been feeble, false and foolish attempts to repeat it since that time, enough to disgust a believer and to confirm an infidel. Now, my Advent brother, this time message must be preached in the world, before the coming of the Lord; and if it has not been announced, it is your duty and mine to announce it. The present position of the nations shows that there is but very little time in which to preach, in succession, all these three messages. But we shall not engage in preaching the time message, for the Spirit of the Lord does not lead us out in that way. It cannot be done; for the Lord does not move it, and the world will not hear it. Why? Because the Lord did move it, and the world did hear it in 1844. It began to assume a loud voice in 1840, and when we came down to 1844 the second message was announced, and as clearly, though not so extensively, heard. These announcements have been made, and we cannot make them again. Therefore there is no alternative for a believer in the Bible, but to receive the third angel's message; for it has been as truly announced as the others, and that in its proper order. Do you say these messages will not be fulfilled, in order to prepare a people for the Lord? In that case, you deny the truth of the Bible. Do you say they have not been truly announced? You deny the providence of God in fulfilling his own word, which he not only stands pledged to fulfill, but to guard from a false fulfillment. Do you say that the first and second messages have been fulfilled, but that the third is false? You make God a liar and deceiver, and yourself worse than a common infidel. Know then that our Father is at the helm. Receive the third message as it is in truth, the word of God—the only message that, while it warns of coming wrath upon the disobedient, can fit us to stand in the battle in the day of the Lord. Will all the other signs of the advent be fulfilled, and these messages remain unfulfilled? Nay, verily. All of God's word is true. There is no evading this point. These messages locate themselves, to every candid, unsophisticated mind, just before the advent of

Christ; and it is clear from the language of the third message, that all that are prepared for translation at his coming, must be prepared by obedience to this last message. How clear and easy the way to the willing and obedient. The terms of the third message are being made plain and easy to the comprehension of a child. O, for the child-like spirit that is willing to receive and obey it. It is no hard and difficult thing to understand, when we are willing to obey. When we are willing to receive and obey all of God's truth, there is sweet peace. We rest secure on the mighty arm of God. We rest in this; that the Lord Jesus will soon be revealed to settle the troubles of earth, and reward those that love and obey him. We rest in the thought that he who has begun the fulfillment of the messages to prepare his people, will finish them gloriously.

Never tell the Lord that you believe the Bible, while you do not believe the fulfillment of the warning messages contained in it. Do not receive a part and reject a part. Don't say that the first message made you an advent believer, and condemn yourself by rejecting the third. They are all right, or they are all wrong.

R. F. COTTRELL.

A GOOD FOUNDATION.

"CHARGE them that are rich," says Paul to Timothy. Many times the sacred writers have seemingly found it necessary to charge the rich. Riches are regarded in the word of God as a talent no less so than any other endowment. They seem also to be regarded as a more difficult talent to manage than many others, and more liable to perversion, if we may judge from the number of special directions and warnings given in reference to them. To a right use of them there are also many special promises. Let us continue the quotation already commenced: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." And what promise is appended to this course of action? It follows: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi, 17-19. Glorious promise to those who are rich in this world's goods! Glorious end to be attained by a right use of the mammon of unrighteousness! Inestimable privilege of putting uncertain riches into such an investment with the certainty of so infinite a profit! A good foundation against the time to come, and a strong hold upon eternal life! Who can estimate the value of these in dollars and cents, or any of the advantages which they confer upon us here! And the great index-finger of the signs of the times is now pointing to the present day as the period in which they that are rich should haste to make good their title to this promise; for verily the time draws near when they, and all, will need a good foundation on which to rest. The "time to come" is opening before us: the time when it will not be sufficient to have our house built near the rock only; when it will not be enough to have some good stones amid the sand upon which it is founded; when it will not answer to have one end, merely, of the house upon the rock, and the other in the sand; but it must be all upon the rock and upon that alone. Happy they who when the storm comes shall find their house so founded! Happy they who then find that they have such a hold upon eternal life that there is no danger of the cable's parting in the hour of trial, and they being swept away into everlasting oblivion.

With the sentiment expressed by Paul to Timothy above quoted, that with the right use of riches, eternal blessings and honors may be gained, agrees the parable of our Lord in Luke xvi, 1-12. The directions of verse 9 are, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Here it is represented that the rich may so use the mammon of unrighteousness, or worldly riches, as to make everlasting friends thereby. Of whom can they make such friends? Answer: Of God, Christ, and good angels; and they, when the earth is removed like a cottage, and all things are shaken that can be shaken, will receive them into everlasting habitations.

Great then are the advantages, and precious the promises, but fearful the responsibilities involved in riches; for that malevolent being who is ever searching to take advantage of the weak points of human nature, has given them the power of charming with a double charm; and those who break not away from the influence of the unhallowed fascination, but bury their Lord's money, will wake at last, and soon, to the fearful sentence, "Go to now ye rich men, weep and howl for your miseries that shall come upon you." James v, 1. No wonder, therefore, that the Holy Spirit, through the sacred writers, has deemed it proper to give over and over, solemn charges to them who are rich in this world's goods. May all who are stewards of the unrighteous mammon, give them timely heed, and thus avail themselves of that which is given as a special promise to the rich, namely, to lay up in store for themselves a good foundation against the time to come, and lay hold on eternal life.

U. SMITH.

ABIDE WITH ME.

COME in, blest Jesus, and abide with me;
Here is my heart, cleanse it from every stain;
Descend and sup with me, and I with thee;
Prepare me to receive the latter rain.

Grant me the eye-salve, Lord, that I may see;
And that I may be clothed, white raiment grant.
Give me tried gold that I may ever be,
Rich toward my God, nor earth's vain treasures want.

No longer cold or lukewarm would I live;
I am ashamed of my self-righteousness;
My heart, my all, to thee I freely give;
O, pardon all that I have done amiss.

Each kind rebuke that thou dost send in love,
I'll ever cherish as a token fair,
Which thou dost give thy erring child, to prove
That for my soul thou hast a tender care.

Rebuke me not in wrath, O Lord, I pray,
Nor chasten me in hot displeasure here;
But gently lead me in the narrow way;
For toward thy name I have a godly fear.

E. W. DARLING.

Waukon, Iowa.

INCREASE OF LIGHT DEMANDS INCREASE OF PIETY.

PEOPLE greatly wonder that the children of Israel served idols. But there is a greater wonder existing at the present time. We cannot for a moment suppose that they disbelieved in the existence of a God, but they borrowed the heathen notion that he had left the affairs of the world to the control of other agencies. There is a belief at the present time which is no better than this. It is pantheism. The pantheist believes that there is a God, and that he created the world, but he believes that he has left it to the control of natural laws, and has no more to do with it than we have with the moon. Thus science has been perverted to serve the purpose of the Devil. Here is a greater wonder than the idolatry of the Israelites. No matter how great the light, infidelity will always exist.

Still later the Jews rejected the Messiah who had come according to prediction. Their condemnation was greater than that of any preceding age, because they sinned against greater light.

We now come to our own age. The people of the present generation have the concentrated light of six thousand years shining upon them. More light than any other generation has had, and yet their wickedness is without parallel! It would seem that mankind are infatuated. Such hypocrisy, and such a time-serving religion as exists at the present time must call down the vials of God's unmingled wrath. With the multiplied warnings and examples of six thousand years before them, they still reject the truth of God.

We have now reached the last example in this six-thousand-year lesson. It is for us to supply the remaining figures and make out the grand total or result. Shall we swell the numbers to the glory of God, or shall we swell the enemy's columns? Shall we join the army clothed in white, or shall we enlist under the black flag? It depends on us whether we will be the actors on the stage of truth, or on the stage of error. It depends on us whether we play well our part or not.

We have the light of present truth in addition to the light possessed by others. What will be our punishment if we sin against such great light? It has seemed to be the idea among Sabbath-keepers that if they did not overcome they would only be lost. But the terrible plagues soon to be poured out, and the awful second death, will take hold on such with great fury. The reason is obvious; the greater the light the greater the condemnation. Talk no more about giving up; if you do, the terrible judgments of God will overwhelm you.

How slack we have been as a people! Slow to leave our sins and idols, and still slower, if possible, to plant the graces in their room. The time has come to sound the alarm in the ears of the lukewarm and backslidden people of God. Listen to him who says, "I will spue thee out of my mouth." This is not a meaningless denunciation. It will be fulfilled, and that speedily. We have trifled with God until his long-suffering is nearly exhausted. We have been talking for years about giving up, and about not overcoming, when we should have been overcoming and getting fast hold of God. It is a shame to say that we cannot overcome. The Lord has told us that we can overcome, and commanded us to do so. The trouble is, we have not chosen eternal life, we have only desired it. We have waited for God to do what he has commanded us to do. He has never said, "I will make you zealous," but "be zealous." Our slackness must be astonishing to the angels that daily attend us. Struggling for years to get the victory over a single habit or idol. We should be deeply ashamed of our course. Can we get the victory over wrong and filthy habits? Never think of asking such a question. Leave them at once and flee from them as from a poisonous serpent. Do not stop to question the correctness of your brethren's judgment, but admit that you are charmed. Break the spell, and then you will see things just as your brethren do. Light is increasing, and if we do not turn away from our sins when they are made known the Lord will turn away from us. We must become such a people as were never on the earth. Our lives must be in perfect accordance with the teachings of the Bible. After Jesus leaves the Sanctuary, one sin, even of ignorance, would keep us out of the city. Are we making diligent inquisition for our sins, that we may know them and put them away? or are we cherishing them? As every sin must be made known and eradicated, our constant prayer and earnest inquiry should be, What is there yet about me that is wrong? and when a wrong is made known, to confess and forsake it. But there are some that pursue an opposite course, and when wrongs are made known, try to justify themselves and persist in their course. The Lord is going to have a submissive people, who will cheerfully obey his every wish. Let the people of God plead with him to revive the pure, living testimony in the church.

D. HILDRETH.

TRUST IN THE LORD.

READER, in whom do you trust? Do you trust in yourself, that your own arm can deliver you? Do you trust in your riches, that they can deliver you; or in your friends, that they shall be able to deliver you? It is all in vain. All earthly supports will fail when the trying hour shall come. Pray stop a moment and ask yourself this question: In whom do I trust? and give yourself no rest until you can say with God's servant David, "In thee, O Lord, do I put my trust; let me never be ashamed, deliver me in thy righteousness. Bow down thine ear to me, deliver me speedily. Be thou my strong rock for an house of defense to save me."

We are truly living in a grand and awful time. The Arch-deceiver of mankind is full of wrath, for he knows that his time is very short; and therefore he is more than ever on the alert to turn away unstable souls from the truth; and those whom he cannot lure in this way he will strive to lull to sleep so that they may leave some duties unperformed, and God be displeased thereby; and the wicked who will not obey God, but despise his truth, he is leading with headlong haste down to destruction. And as probationary time has almost expired, and we are swiftly nearing the final consummation of all things, the faster are they being hurried to the vortex of eternal ruin. Moreover the apostle has

exhorted those who have known the right way to fear lest a promise being left them of entering into his rest any of them should come short of it.

Say, then, dear reader, in view of these things, is it not a fearful, solemn time, and is it not of the utmost importance to determine immediately in what or whom your trust is placed? Let not Satan deceive you. Of this you may rest assured, that God, who is plentiful in goodness, and full of love and compassion for fallen man, will not suffer any honest one who is earnestly striving to know and do his will, to be deceived by our great adversary the Devil, without giving them a timely warning, which if heeded will save them from destruction. Trust then in the living God; for he is able and will deliver all his faithful, trusting ones. Though all around is strife and commotion, and soon the final storm will sweep over the whole earth, and all earthly kingdoms be broken in pieces, yet if you will trust in God he will deliver you and bring you safe to his everlasting kingdom.

A. L. GUILFORD.

Monroe, Wis.

LETTERS.

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

From Sister Osgood.

DEAR BRO. WHITE: My heart is cheered as I read from week to week the cheering epistles from the brethren and sisters in the *Review*. Though most of them are written by those whom I have never seen, and probably never shall "till this corruptible shall put on incorruption, and this mortal immortality," yet I can rejoice in the same hope they express, can look forward to the same period for the termination of all my trials and sorrows, if only faithful to God a little while longer.

Yes, when I look abroad and witness the ravages of war in our own land, and also other unmistakable signs of the period in which we are living, I feel to thank God for the promise of new heavens and a new earth, wherein dwelleth righteousness. Yes, my dear brethren and sisters, I believe that ere long Jesus will come to change our vile bodies, that they may be fashioned like unto his own glorious body, and then, and not till then, shall we appreciate fully the value of the great sacrificial offering that was made for our sins.

Your sister striving to overcome.

B. M. OSGOOD.

Lairdsville, N. Y.

From Bro. Davis.

DEAR BRO. WHITE: Enclosed please find draft of ten dollars, it being the amount for my share in the "Seventh-day Adventist Publishing Association." I am very happy now to be able to send it in; for I judge the Association must stand in need of all their due as fast as it possibly can be paid in. I do not say this because I have been enabled to send mine in; but this is my feeling in the matter. The Lord has highly blessed me with health of body and success in business, which has enabled me to send in sooner than I thought would be possible for me when I took the share. Surely the "gold and silver are his, and the cattle upon a thousand hills." Why then should we, poor mortal creatures, dictate and plead inability to promise and pay in our tithes and offerings into the storehouse that there may be meat in the Lord's house. "Prove me herewith," saith the Lord. That is, try and see if it is not so; see if I will not pour you out a blessing that there shall not be room enough to receive it. Mal. iii, 8-12.

The refreshing from the presence of the Lord is near at hand. The loud cry of the third angel's message is upon us. How many are going to be able to receive it? Only those dear brethren or sisters who plead earnestly with God, and are striving with all their might to overcome every sin. Such are the ones that will come off victorious. But the careless and indifferent will fall out by the way, and be lost sight of. I am astonished at myself often, that, knowing these things, I suffer myself so easily to be overcome by the insinuations of Satan. O may the Lord give me and mine strength to overcome every sin, and finally come off victorious and stand with the 144,000 on mount Zion, singing the song of Moses and the Lamb. My whole sympathies are with this people as a body, and none at all with those self-righteous and fault-finding spirits which are manifest here and there. My prayer is that

I may not be overtaken in this way. I would rather seek to be humble and in union with those whom I fully believe have the burden of this work laid upon them. I would have but a poor opinion indeed of that soldier who, while the army "fitly joined and compacted" were marching out to meet the foe and win the prize, should step out and begin his fault-finding, and to dictate the works and movement of the body, and begin his march by himself, aiming precisely at the same end and object however, as the army from which he separated. Think you not that any good government would reject such a person? Yes. The most that any loyal person could say in favor of that man would be that he might, I say *might*, be honest in his motives; but no one certainly could have confidence in his judgment. May the Lord help his people, and save them in these days of peril, and give us a humble spirit, to seek meekness and righteousness, that we may be hid in the day of the Lord's anger, is my prayer.

Yours in hope of eternal life.

E. M. DAVIS.

Ionia, Mich.

From Sister Lyon.

DEAR BRO. WHITE: I would like to express through the columns of the *Review* my sincere and heartfelt thanks that through a kind Providence my life has been spared to hear the startling truths of the third angel's message.

It is now about a year since I commenced trying to keep all of God's commandments, and I fully realize the fact that we must watch unto prayer, and lead sober and consistent lives; for the day of the Lord is nigh at hand. I am determined through a sustaining providence to live separate from the world, and all its vain allurements; and I can truly say that I would not exchange my hope of eternal life for all the pleasures that this world can bestow. I will say to the brethren and sisters scattered abroad that I feel a sweet union with them, and trust that we may prove faithful in our duty to our heavenly Father, faithful to our fellow-laborers and fellow-sufferers, and, when the Master comes, reap a rich reward.

Your sister seeking for eternal life.

DIANNA LYON.

Marquette, Green Lake Co., Wis.

From Sister McIntosh.

BRO. WHITE: I feel like saying through the *Review* that I am striving to overcome and gain an inheritance in the kingdom of God. I love the *Review* and the truths it advocates. I think we should be thankful that the Lord has provided such a means for our instruction. The church here is rising and trying to press together and rally more closely around the standard. I feel like consecrating myself anew to the Lord from day to day, that I may at last arrive unto the perfect stature. And although I make many crooked paths, and often ask myself in deep solicitude, Shall I ever be able to overcome? Yet I feel to say that through God strengthening me I can do all things. O for a living experience in the things of God! O for power to live in that way that I shall know at all times that I am doing those things that are well pleasing in his sight. I feel that I want a living faith to rely upon the promises of God, that I may stand in these perilous times.

S. MCINTOSH.

Arlington, Columbia Co., Wis.

From Bro. Chase.

BRO. WHITE: I love to read the epistles from my brethren and sisters coming through the *Review* from week to week; it does rejoice my heart; and not only these, but the truth, the doctrine that is advocated in its columns, I believe to be present truth. The strait testimony that is now borne, I bless God that I ever heard, and I feel that I have a heart to obey its injunctions. I am sorry that any who have listened to the proclamation of the third angel and have embraced the doctrine, and commenced keeping the commandments of God and run well for a season, should turn away from the holy commandment delivered unto them, and this, too, on account of the strait testimony. Brethren and sisters, if we cannot bear the strait testimony here, and now, how do we expect to stand when the Son of man is revealed? for says the prophet Malachi, "But who may abide the day of his

coming? and who shall stand when he appeareth?" Mal. iii, 2.

Agreeably to request published in *Review*, the church in Hundred Mile Grove spent August 3, as a day of fasting and prayer, and felt truly that God was well pleased. The Spirit of the Lord was with us, and the church was encouraged. Yesterday (Sabbath) we met at Bro. Rankin's to attend to the ordinances of God's house, and had a heavenly sitting together in Christ. Glory to his name! Most of the church felt encouraged to travel on in the good road to the kingdom. Brethren pray for us, that the word of the Lord may have free course, run and be glorified among us.

Your brother striving to overcome,

JONATHAN CHASE.

North Leeds, Wis.

EVERY MAN AGAINST HIS NEIGHBOR.

"THE St. Louis correspondent of the Cincinnati Gazette writes of the peculiar nature of the contest in Missouri, owing to the mixed sentiment of its people, and of the state of feeling in and about St. Louis at the present time:

"Missouri was not grandly in flames anywhere. There was no terrible army upon her territory threatening her cities with destruction, or menacing the people under her government as a body. Her trouble was deeper and seemed almost beyond the reach of Federal strength and wisdom. Wicked, bitter and devilish feeling was distilled through all her population. Business relations seemed about suspended: the social relations were poisoned; the common feeling of fellowship and friendship and confidence gave way to universal suspicion, mistrust, apprehension and fear. The old farmer found himself at deadly enmity with his old neighbor on the next farm. Mechanics, tradesmen and professional men, in the country neighborhoods, and villages and towns, ceased to understand each other, and no longer worked together like machinery, but began to fear and hate—and deadly fear leads to all lawlessness and cruelty and violence. Murder became an every day occurrence, and lost its awful character. There was danger of such bloody anarchy as was never known on the earth before."

What is to hinder a similar condition of things over the entire globe? Such a result is no more unlikely, than is the present condition of things in our own country. And should such a state of society generally exist, it would not greatly differ from what the Scriptures seem to foreshadow of the closing scenes of the present dispensation.—*Ad. Herald.*

THE ART OF NOT HEARING.

THE art of not hearing should be taught in every well-regulated family. It is full as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear—many which we ought not to hear—very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness—that every one should be educated to take in or shut out sounds, according to their pleasure.

If a man falls into a violent passion, and calls me all manner of names, the first word shuts my ears, and I hear no more. If, in my quiet voyage of life, I find myself caught in one of those domestic whirlwinds of scolding, I shut my ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these fiery sparks may do in the magazine below, where my temper is kept, and instantly close the door.

Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get any further. Does the collector of a neighborhood's scandal ask my ear as a warehouse, it instinctively shuts up. Some people seem anxious to hear everything that will vex and annoy them. If it is hinted that any one has spoken evil of them, they set about searching the matter and finding out. If all the petty things said of one by heedless or ill-natured idlers were brought home to him he would become a mere walking pin-cushion stuck full of sharp remarks. I should as soon thank a man for emptying upon my bed a bushel of nettles, or setting a swarm of ants in my chamber, or raising a pungent dust in my house generally, as to bring in upon me all the tattle of careless or spiteful people. If you would be happy, when among good men, open your ears; when among bad, shut them.—*Sel.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 3, 1861.

POSTAGE STAMPS--SPECIAL NOTICE.

SUBSCRIBERS are requested to send in to this Office no more postage stamps of the old issue. A new stamp is already prepared, and in some places has taken the place of the old. When that change takes place in Michigan, the old ones will be worthless to us. We therefore give this notice that no more stamps may be sent in, till the new ones can be obtained.

ANNUAL MEETING

Of the Seventh-day Adventist Publishing Association.

THE first annual meeting of the Seventh-day Adventist Publishing Association, for the election of officers, and the transaction of all other business pertaining to the interests of the Association will be held at Battle Creek, Mich., sixth-day, October 4, 1861, commencing at 9 o'clock, A. M.

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

Trustees.

THE NEW HYMN BOOK.

DEAR BRO. WHITE: I have received the new Hymn Book, and am very much pleased with it. The arrangement of the hymns, by paging the hymns retained as they are in the old book, is excellent. I think we have a book now that is suited to every want, both in hymns and music. It is to be hoped that more attention will be paid to the music, that there may be more uniformity in our congregational singing. The tunes in this book are sufficient in number and variety for every purpose. As a whole, I think it is as complete and perfect as may be attained unto, and feel confident that it will give general satisfaction.

J. H. WAGGONER.

TO THE BRETHREN IN SOUTHERN IOWA.

DEAR BRO. WHITE: Please say to the brethren in Southern Iowa that the Tent season is drawing toward its close, and the amount received on pledges has been barely sufficient to meet current expenses. Bro. Waggoner will soon have to return home, and it will be necessary that the pledges be paid, to provide for the wants of the messengers and their families. Winter is drawing near, and their wants should be attended to. Brethren will please forward to me by mail or otherwise as fast as possible.

H. C. WHITNEY.

Sec. of S. I. Tent Com.

Knoxville, Iowa, Aug. 25, 1861.

APPOINTMENTS.

Providence permitting, we will meet with the brethren at Wolcott, Vt., Aug. 31, and Sept. 1; Greenfield, Saratoga Co., N. Y., Sept. 7 and 8; where Brn. Hull and Cottrell may appoint, Sept. 14 and 15.

JAMES WHITE.

CONFERENCE IN WIS. AND ILLS.

A CONFERENCE for Illinois and Wisconsin will be held at the new meeting-house in Avon, Rock Co., Wis., commencing Friday evening, Sept. 13, and holding over Sunday, the 15th. We hope to see a general gathering of the brethren and sisters of Northern Ills. and Southern Wis., and delegates from churches in Northern Wis.

As this meeting will close up the tent season, we hope all who have pledged on the support of the tent will come to this conference prepared to pay, or else send their pledges. It will also be necessary to raise some \$50 more than was pledged at the last spring conference to meet the expense of the tent. Let the treasurers of the different S. B. funds come prepared to act in this matter.

Let the brethren and sisters, as far as convenient, bring blankets, buffalo-ropes and provisions. The

houses of the brethren will be open and their tables free to all who come. We expect and hope that this will be the largest gathering of Sabbath-keepers ever known in Wis. Come, brethren, praying that the Lord may meet with us, and then our gathering together will not be in vain.

In behalf of the church. J. N. LOUGHBOROUGH.
ISAAC SANBORN.

Providence permitting, I will be ready to enter into a discussion with Eld. Turner (of Syracuse) at Mannsville, Sept. 8, at 10 A. M. MOSES HULL.

Conference in N. Y.

THERE will be a conference of Seventh-day Adventists at Lyndonville, Orleans Co., N. Y., commencing Friday, Sept. 13, at 4 P. M., and continuing over Sabbath and first-day. The object of this meeting is to settle up past tent expenses, and make arrangements for having the tent manned out next year.

It is expected that Bro. and sister White will be at this meeting. Brethren, come to this meeting praying the Lord to give us a good time. Come prepared to say what you will try to do another year. We have great reason to be encouraged. The cause is onward in this State. Let us prepare now to have the tent strongly manned and well sustained next year.

Especially do we invite our brethren in Central and Northern N. Y. to represent themselves at this meeting, as the tent will perhaps run in that field next year.

M. HULL.

ENGLISH BIBLES.

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

Diamond, Marg. Ref.	Calf binding,	\$0.90.	Postage	12	cts.
Pearl, Ref. after verse,	" "	\$1.50.	" "	15	"
" " Marg. Ref.	Morocco "	\$1.60.	" "	15	"
" " "	" "	\$1.60.	" "	15	"
Nonpareil, " "	Calf binding,	\$1.00.	" "	21	"
" " Ref. after verse,	" "	\$1.60.	" "	21	"
" " "	Morocco "	\$2.00.	" "	21	"
Minion, " "	" "	\$2.25.	" "	28	"

Business Department.

Business Notes.

D. W. C. Crandall: Your Review is paid to No. 1, Vol. viii.

J. H. W.: Bro. White expects to be at home by the 17th inst.

James Baker: You will find your remittance of Aug. 7 receipted in No. 11 of present volume. The \$5 was applied to Missionary purposes.

Who is it? Some person writes from Ulysses, Pa., enclosing \$1 to be credited on account, and some one writes from Ashfield, Mass., enclosing \$2 for Review and Herald, neither signing any name.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Jane Mullen 1,00,xviii,1. George Graham 2,30,xx,1. Mrs. L. Gaskill 2,00,xix,16. E. B. Gaskill 2,00,xix,22. E. B. Gaskill (for L. Mead and E. Keeler each 0,50,xviii,13; for Ruth Darling 0,75,xx,1.) W. S. Moon 2,75,xxi,1. M. Marquart 1,00,xviii,10. H. A. Miller 0,60,xviii,1. S. Whitney 1,00,xix,3. J. Day 2,00,xx,1. W. W. Miller 1,00,---. L. Haskell 2,00,xix,1. M. Thompson 1,00,xviii,1. Geo. H. Mathews 1,38,xix,1. A. Palmer 1,00,xx,1. Mrs. E. Hall 2,00,xx,1. Caroline Butler 1,00,xviii,14. W. Panoil 1,35,xix,1. J. H. Aldrich 2,00,xx,14. T. Ramsey 1,00,xix,19. W. E. Cheesbro 0,50,xix,4. A. Noyes 2,00,xix,7. J. A. Myers 3,00,xix,1. P. G. Atwell 1,00,xx,4. L. Hastings 1,00,xxi,14. Thos. Gardner 1,00,xviii,1. Dr. T. A. White 1,00,xx,8. Jared Stillman 2,00,xxi,1. J. Butler 1,50,xviii,14. C. Rhodes 0,50,xviii,13. Julia A. Chaffee 5,00,xix,6.

For Shares in Publishing Association.

Sibyl Whitney \$10. Lewis Haskell \$4. Henry Crossbie \$5. S. U. Holly \$10. J. R. Lewis \$10. W. Harris \$10.

Cash Received on Account.

S. D. Covey (for E. W. S.) \$5. J. H. Waggoner \$2. N. Auten (for E. W. S.) \$5.

Books Sent by Mail.

S. B. McLaughlin \$1. A. H. Robinson 85c. Mary L. Scott \$1,75. Wm. White 10c. C. M. Shepard 25c. J. W. Raymond 28c. J. A. Luke 10c.

Books Sent by Express.

James Baker, Finley, Ohio, \$5.

PUBLICATIONS.

The New Hymn Book, containing 464 pages, and 122 pieces of music,	80 cts.
History of the Sabbath, Part I. Bible History,	15 "
" " Part II. Since the Apostles,	15 "
Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question,	15 "
The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast,	15 "
Hope of the Gospel, or immortality the gift of God,	15 "
Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man,	15 "
Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism,	15 "
The Kingdom of God. A refutation of the doctrine called Age-to-Come,	15 "
Pauline Theology, or the Christian Doctrine of Future Punishment, as taught in the epistles of Paul,	15 "
Prophecy of Daniel. The Four Universal Kingdoms, The Sanctuary and Twenty-three Hundred Days,	10 "
The Saints' Inheritance. The Immortal Kingdom located on the New Earth,	10 "
Signs of the Times, showing that the Second Coming of Christ is at the Door,	10 "
Law of God. The testimony of both Testaments, showing its origin and perpetuity,	10 "
Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti,	10 "
Review of Springer on the Sabbath, Law of God and first day of the week,	10 "
Facts for the Times. Extracts from the writings of eminent authors Ancient and Modern,	10 "
Miscellany. Seven tracts in one book on the Second Advent and the Sabbath,	10 "
The Seven Trumpets. The Sounding of the Seven Trumpets of Revelation viii and ix,	10 "
Christian Baptism. Its Nature, Subjects and Design, Assistant. The Bible Student's Assistant, or a compend of Scripture references,	10 "
The Fate of the Transgressor, or a Short Argument on the First and Second Deaths,	5 "
Nature and Obligation of the Sabbath of the Fourth Commandment—Apostasy and Perils of the Last Days, Truth Found. A Short Argument for the Sabbath with an appendix, "The Sabbath not a Type,"	5 "
An Appeal for the restoration of the Bible Sabbath in an Address to the Baptists,	5 "
Review of Crozier on the Institution, Design and Abolition of the Seventh-day Sabbath,	5 "
Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, Brown's Experience in relation to Entire Consecration and the Second Advent,	5 "
Report of General Conference held in Battle Creek, June 1859, Address on Systematic Benevolence, &c. Sabbath Poem. A Word for the Sabbath, or False Theories Exposed,	5 "
Illustrated Review. A Double Number of the REVIEW AND HERALD illustrated,	5 "
Spiritual Gifts Vol. 1, or the Great Controversy between Christ and his angels, and Satan and his angels, by Dabney (2 cts.)—Law of God by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word.	50 "
Spiritual Gifts Vol. 2. Experience, Views and Incidents in connection with the Third Message,	50 "
Scripture Doctrine of future punishment. An Argument by H. H. Dobney, Baptist Minister of England, Debt and Grace as related to the Doctrine of Future Punishment, by C. F. Hudson,	75 "
Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine,	100 "

PENNY TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Dobney (2 cts.)—Law of God by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word.

These small Tracts can be sent, post-paid, in packages of not less than twenty-five.

Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Anne R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.

The Chart. A Pictorial Illustration of the Visions of Daniel and John. 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cents.

German. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote. A Tract of 80 pp., a Translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.

Holland. De Natuur en Verbinding van den Sabbat volgens het Vierde Gebod. Translated from the same as the German. Price 10 cents.

French. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.

La Grande Statue de Daniel II, et les Quatre Beles Symboliques, et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

These publications will be sent by mail, post-paid, at their respective prices. When ordered by the quantity, not less than \$5,00 worth, one-third will be deducted from these prices on Pamphlets and Tracts, and one-fourth on bound Books. In this case, postage added, if sent by mail. Orders, to insure attention, must be accompanied with the cash, unless special arrangements be made. Address Elder JAMES WHITE, Battle Creek Michigan.