

# ADVENT REVIEW,

## AND SABBATH HERALD.

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

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### THE LAST TIME.

ANOTHER year! another year!  
Who dare depend on other years?  
The judgment of this world is near,  
And all its children faint for fears:  
Famine, pestilence and war,  
Mix with praises, prayers and tears,  
Civil strife and social jar,  
Spurn'd by pen and stirr'd by sword,  
Herald Him who comes from far,  
In Elijah's fiery car—  
Our own returning Lord.

Look around—the nations quail!  
All the elements of ill  
Crowd like locusts on the gale,  
And the dark horizon fill:  
Woe to earth and all her seed,  
Woe, they run to ruin still:—  
He that runneth well may read  
Texts of truth the times afford,  
How in earth's extremest need  
Cometh, cometh soon indeed,  
Our own redeeming Lord!

Lo, the marvels passing strange  
Ev'ry teeming hour brings  
Daily turns with sudden change  
The kaleidoscope of things:  
But the Ruler just and wise,  
Orders all as King of kings—  
Hark! His thunder shakes the skies;  
Lo! His vials are outpoured!  
Earth in bitter travail lies,  
And creation groans and cries  
For our expected Lord!

Stand in courage, stand in faith!  
Tremble not as others may;  
He that conquers hell and death  
Is the friend of those who pray,  
And in this world's destined woe  
He will save his own away  
From the furnace trial's glow—  
Till the harvest all is stored,  
Rescued from each earthly foe,  
And the terrible ones below,  
By our avenging Lord!

Yea, come quickly! Saviour, come;  
Take us to thy glorious rest;  
All thy children yearn for home,  
Home, the haven of thy breast.  
Help with instant gracious aid!  
That in just assurance blest  
We may watch—nor feel afraid,  
Ev'ry warning in thy word,  
Signs and tokens all arrayed,  
In proof of that for which we prayed,  
The coming of the Lord.—M. F. Tupper.

### The Atonement.

BY ALBERT BARNES.

[THE reader will find in the following remarks an admirable discussion of the great truth, that no obedience on the part of any one from any given time, will cancel transgression which existed previous to that time. It is this fact which explains the seeming anomaly that it is not by keeping the commandments that

we are saved, and yet that we cannot be saved without keeping them. Either the obtuseness of some on this point is enormous, or they are engaged in the not very enviable task of willfully misrepresenting us. The object of Christ's mediation in behalf of man, is, as the apostle declares, "that the righteousness of the law might be fulfilled in us" [Rom. viii, 4]; that is, that we might be placed in just such a position as we should have been in if we had always been perfect law-keepers. But we have transgressed; and no future obedience can atone for those transgressors; hence the intervention of Christ is necessary. But he does not by repairing our past failure release us from future obedience; for then would he become the minister of sin. The pope, and not Christ, is the one who grants indulgences.—U. S.]

### FUTURE OBEDIENCE CANNOT ATONE FOR PAST SIN.

AN atonement is necessary because it is impossible for an offender by his future good conduct to repair the errors of the past, or to accumulate so much merit as to be a compensation or an offset for his former sins.

There can be no doubt that men often secretly rely on this. The case is similar to what would occur in a child who had been disobedient, and who hoped to make amends for his fault by his future good conduct; or of one who had a task assigned him and who had neglected it, and who hoped to make up for it by an additional amount of extra service; or of an officer in an army who had been cowardly or had neglected his duty, and who should endeavor to compensate for it by some extraordinary and uncommanded vigilance or deed of valor; or of a servant who had omitted to do what was required of him, and who expected by labor performed at hours when his service was not wanted to make up for his idleness or neglect. In these cases the idea would be that there would be such an accumulation of merit, or that there would be so much service performed beyond what was required, that it could be set over to the credit of the past, as if it had been performed then; that is, that as much service had been rendered on the whole as if there had been a faithful performance of duty at the time when it was required.

The question now is, not whether there may not be a case of this kind in regard to service demanded in the performance of a task, where the same amount of profit on the whole would accrue to the employer, but whether a compensation can be made in that way for crime. Can this be the ground of hope toward God?

In reference to this, the following remarks may be made:

(1.) It seems to be a clear principle that, in reference to morals, no man can do more than he is at present bound to do. We may indeed conceive that a servant who has a task assigned him for the day may have performed that task, and may still have unoccupied time in which he might render a service that was not specified in the contract, and which might, therefore, be set over to the account of a former deficiency, if such a deficiency had occurred from sickness or from any other cause. But no such case is conceivable in regard to morals. At no one time can any man be more honest, true, just, chaste, benevolent,

than he ought to be at that time. At no one time can a child be more obedient to his father, can a husband be more faithful toward his wife, can a parent be more just in his dealings toward his children or strive more to promote their real welfare, than at that very time he ought to be. At no one time can a man love God more than he ought at that very time; for the command is binding on him at that supposed time in the same sense in which it has always been,—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” Mark xii, 30. It is impossible, therefore, that in any such service there can be a work of supererogation, or that there can be a service rendered which is not demanded at that time and which can be set over to the credit of a past deficient account; or, in other words, that there can be any time not covered by the immediate command of God which can be employed in rendering a service that shall compensate for a former waste of time or for a former neglect of duty.

And as these remarks apply to men now, so they, for the same reason, apply to the men of all times,—to the saints of former generations as well as to the saints now. If the supposed services of the saints of other ages, in extraordinary fastings, prayers, pilgrimages, toils, labors, self-sacrifices, were meritorious at all, they were meritorious only as demanded by the law of God at that very time; for the law of God must always be the rule of that which is truly virtuous. It follows, therefore, that they could not at any time perform a service which was not demanded then and which could be set over to a deficiency of former merit in their own lives, or which could be garnered up to be made available, under the disbursing power of a priesthood, to supply the deficiency of men in future ages. \* \* \*

(2.) It is equally clear that any future obedience on the part of one who has violated law and who has incurred its penalty does not affect the past. The past is fixed and cannot be changed. All historical facts become unchangeable, and must remain just as they occurred forever. A crime may be forgiven or forgotten; but it cannot be changed. The individual who committed it may change,—for he may become an eminently good and useful man; but that does not in the slightest degree modify the fact in regard to the crime. That remains just as it occurred,—more enduring in the nature of things than any record of brass could make it,—than if it were printed in a book, or graven with an iron pen and lead in the rock. The act of murder was committed. No future good can obliterate or modify that fact. The slanderous words have been uttered. No future acts of kindness can change or modify that fact. The act of seduction has been perpetrated. There is no power in heaven or on earth that can make that cease to be an historical fact. There it is; and there it will remain forever. No amount of future good conduct can summon the murdered man from the grave, call back the slanderous words, restore innocence to the seduced, or obliterate the act of injustice, oppression, and fraud. The sin of Judas is fixed

forever; the crimes of Tiberius, Nero, Alexander VI, Cæsar Borgia, Richard III, Philip II, and the Duke of Alva, are historical facts, never to be blotted out from the records of the universe.

(3.) In any case, even where there may seem to be a restitution or a compensation for the sins of the past, it is of a very partial and imperfect nature. A young man who is idle and dissipated may, indeed, by subsequent industry and virtue, do much to gain an elevated and honorable position in life, and may seem to make up for the follies of his early years. But it is *seeming* only. There are two things which he cannot do. (a.) He cannot, by any subsequent good conduct, change the *fact* that he was idle and dissipated. (b.) He cannot gain the position which he *might* have secured if he had *not* been idle and dissipated. There was nothing in that course of life which was in any way preparatory to subsequent elevation; and, whatever diligence he may manifest in future life, or whatever virtue he may possess, the time spent in idleness and dissipation was at least so much time absolutely *lost* in the sum-total of his existence. It contributed nothing to what he ultimately became; it took away much that *might* have contributed to place him on a higher elevation than he ultimately secured. He 'fell off in the early part of the race;' and no subsequent exertions can supply that deficiency, or put him as far on the 'course' as if he had not fallen back in the beginning. Perchance in a long life he can barely reach the point at which he might have *begun* actual life if his early years had been spent in the ways of industry and virtue.

V. An atonement is necessary because all other sacrifices made for sin fail in the object which they are designed to secure.

One thing has been indeed established by the almost universal prevalence of bloody offerings for sin,—the deep conviction felt by mankind of the necessity of an atonement. On no other point has the faith of mankind been more decidedly expressed than on this. It is impossible to explain the existence of bloody sacrifices in the world, except on the supposition that they express the conviction of mankind that a sacrifice for sin is necessary. Those offerings were undoubtedly made with the belief that they were necessary to appease the anger of God, and with the hope that they might avail for that purpose. The Jews entertained no other idea of securing the favor of God than by such sacrifices; and every victim that smoked on their altars was an illustration of the sentiment which was at the foundation of their religion,—that "without the shedding of blood is no remission." Heb. ix, 22. All the sacrifices of the pagan world gave utterance to the same deep conviction of the human mind and were founded on the same belief. Whatever their origin may have been,—whether they are the result of a traditional faith having its foundation in an early revelation, or whether they sprang up in the deep conviction of the human mind itself that such sacrifices are necessary,—in either case they express the all-pervading belief of man that an atonement is necessary to expiate sin.

The only inquiry that needs to be prosecuted on the point now before us is, whether there is any evidence that such bloody offerings will be accepted as an atonement, or can be a proper reliance for the hope of pardon.

This inquiry need not be pursued at great length; for there are none in Christian lands who rely on such sacrifices, and they will not be renewed in those lands. Bloody offerings in Christian lands have come to an end. The effect of the coming of Christ has been, somehow, to put an end to sacrifices wherever his religion prevails. It put an end to Jewish sacrifices,—for it was a fulfillment of the whole design of the typical representation,—and the Jew offers now no bloody sacrifice; nor will he ever do it again. He has no temple, no altar, no priest; nor will he ever rebuild the temple or the altar, or clothe any one of his own nation with sacerdotal vestments again. Infidels also abjure the whole doctrine of

sacrifice. They build no temples; they erect no altars; they consecrate no priests; they lead up no victim whose life is to be offered as an atonement for sin; and it is not necessary to show to them that no reliance can be placed on bloody offerings as an atonement for sin. Yet, in order to a complete examination of the subject, it is proper to show that no reliance can be placed by man on any such offerings for human guilt.

(1.) There is no promise or assurance that such bloody offerings will be effectual in expiating sin. Unless they are founded among the heathen on tradition,—as has been supposed,—they seem to have been of the nature of an *experiment*, to see whether they might not avail to put away guilt, or whether they might not *possibly* in some unknown way secure the favor of God. But it is certain that among the heathen they were originated by no *promise* that remission of sin would be the consequence of such offerings. Among the Jews, where there was a divine command for offering them, the purpose for which they were to be offered is clearly defined. They had no intrinsic efficacy, but were intended to adumbrate a more perfect sacrifice in the future; and all their efficacy was derived from their reference to the one great atonement. At no time, either among the heathen or the Jews, had they power to give peace to a troubled conscience; for the statement of the apostle accords with all that there was in their nature: "Which [that is, the first tabernacle] was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb. ix, 9. At no time did they so satisfy the mind as to make it unnecessary that they should be repeated; for the statement of the apostle is true in this respect also: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year." Heb. x, 1-3. As the design of sacrifices among the Jews was typical,—as they had no efficacy in themselves, but derived all their efficacy from that great atonement which they adumbrated,—when the real sacrifice was offered and the great atonement was made for human guilt on the cross,\* they ceased as a matter of course, and ceased forever. It is demonstrably true, as a matter of historical verity, that they ceased to be offered very soon after the Redeemer died. At the moment when he died they lost all their significance, and within a brief period the altar was overthrown, never to be rebuilt, the temple where they were offered was razed to the ground, never to be raised again, and the entire system passed away. No human power could restore the offering of those sacrifices. Not all the imperial power of Julian, called forth by his determined purpose to overturn Christianity and to defeat the prediction of the Saviour that the temple should not be rebuilt, was sufficient to rear that temple again and to restore the abolished worship; and to this day Jewish sacrifices have never been offered again, and they never will be. The scattered tribes of the nation are utterly confounded; and nothing is more certain than that the offering of those sacrifices will never be resumed. They never had any intrinsic efficacy in putting away sin: they would have even *no significance* now.

Without significance now to the Jew, and without a promise of acceptance as offered by the heathen, they are in fact, and with propriety, re-

\*According to the type, the atonement was made, not when the victims were sacrificed all along through the year, but at the close of the yearly service, when the high priest went into the second apartment of the sanctuary to perform the services commanded in connection with that apartment. So in the antitype, the atonement was not accomplished on the cross, when the sacrifice was made, but will be completed when Christ closes his ministration in the second apartment of the sanctuary in heaven.—v. s.

jected by the infidel portion of mankind. The rejecters of the great atonement renounce all idea of sacrifice. They have no temples, no altars, no sacred orders of men; they present no bloody sacrifices; they have even no form of worship. In the entire world there is no *infidel* altar erected; for it is a remarkable fact that wherever the gospel comes, even they who refuse to embrace it, renounce the idea of sacrifice altogether, and that the atonement made by the Redeemer puts an end to sacrifice everywhere:—among the Jews, as fulfilling the design of all their typical rites and forms; among the heathen, as showing them the vanity of their own oblations by revealing a better; among Christians, by disclosing a sacrifice that meets all the wants of their nature, and causing them to feel that there is no need of any other; and among infidels, who in the mighty effort to reject the greater—the real atonement—sweep away from their minds the whole doctrine of sacrifice, for when the sacrifice that *has* efficacy is rejected there is no reason for retaining that which could have no efficacy except from its relation to this.

(2.) In the nature of the case there seems to be no reason to suppose that the sacrifice of an innocent animal *would* expiate guilt, or would, in the divine mind, constitute a reason why a sinner should be forgiven. Nothing of this kind occurs in the transactions between man and man. If one has wronged another, he may hope that an equivalent for the wrong done—an ox for an ox, or a sheep for a sheep—would satisfy him who had been wronged; but why should he suppose, if he has slandered him or done an act of personal violence, that it would appease him to sacrifice in his presence an innocent animal? to burn him, or to pour out its blood at his feet? There is nothing in the nature of the case which would suggest this; nor has it ever been resorted to in the dealings between man and man. So, when a man has violated the law of the land, it has never occurred to the mind of the offender that he could make an atonement for the offense by the shedding of the blood of an innocent animal; nor has it ever occurred to the courts of justice that an expiation could be made in that way. In like manner, so far as the nature of the case is concerned, there would seem to be no reason to suppose, unless there was an express statement to that effect, that the shedding of the blood of an innocent animal would be an expiation for guilt before God. It is easy, indeed, to perceive a propriety in *thank-offerings* to the Deity. There is an obvious fitness in devoting a portion of a harvest to the honor or support of religion, as a grateful acknowledgment for the goodness of Him who 'crowns the year with his goodness.' There was much that commended itself to the natural sense of obligation in man, in hanging in the temples of the gods, as was done in ancient times, shields and spears and helmets, as an acknowledgment of their interposition in securing a victory. These are natural expressions of gratitude. They occur in the transactions between man and man; and it is not unnatural to transfer this feeling to the intercourse of man with a Divine being. But what is there in the nature of the case to suggest the idea of a *bloody offering*? What reason is there to suppose that, under any circumstances and for any purpose, it would be acceptable to God? What reason especially is there to suppose that it would expiate crime? As an expression of thankfulness a bloodless offering might be supposed to be acceptable; but on what ground could it be supposed that an offering of blood would turn away wrath?

These considerations seem so plain that we are shut up to the conclusion that the idea of bloody sacrifices must have had its origin in a Divine appointment, and that it was not one of the suggestions which spring up in the mind of man himself. But, if of Divine appointment, its acceptableness and its efficacy must be limited to the idea contemplated by that appointment; and as that, so far as we have any knowledge, was originally to typify or adumbrate the great atonement, such



a sacrifice cannot be relied on now as an expiation for sin.

It is, clear, therefore, that no reliance can be placed on bloody sacrifices as an expiation for sin. Those sacrifices, under the Jewish code, had a purpose,—a purpose easily susceptible of explanation as designed to keep up the idea that an atonement would be made in the world, and as pointing to that. As existing in the heathen world, such sacrifices may be regarded as having a bearing on the present subject in two respects,—both distinct from the idea that they were in themselves an expiation for sin, and both tending to confirm the argument which has been stated in this chapter.

(a.) One is, that they may be regarded as a proof that an atonement by blood was early contemplated in the divine arrangements, and as designed to transmit the knowledge of the original purpose to distant times and lands.

(b.) The other is, that they may be regarded as expressing the deep conviction of the human mind itself that an atonement by blood is necessary in order to expiate human guilt. For, even if it is admitted that they owed their origin to a Divine appointment, or no other supposition than this can it be presumed that an arrangement so inexplicable in itself as that of shedding the blood of an innocent animal for human guilt, would have so commended itself to mankind as to cause it to be perpetuated from age to age and diffused from land to land. Thus understood, the fact that such sacrifices were kept up *does* express the deep conviction of the mind of man that nothing but such a sacrifice could expiate transgression,—that 'without shedding of blood is no remission.'

These facts also confirm the remark before made,—that on no one subject has the belief of mankind been more universally expressed than on this, that the shedding of blood is necessary to expiate sin. Abel, the second-born of man, leads his sacrifice to the altar, 'the firstling of his flock,' and pours out its blood. Why does he do it, unless as expressing his conviction that 'without shedding of blood is no remission?' Abraham, the 'father of the faithful,' approaches the altar which he had himself reared, and raises the knife, as he believes at the command of God, to pierce the heart of his own son. Why does he do this, except as expressing the deep conviction of his heart that 'without shedding of blood is no remission?' The ancient Jew offered the morning and the evening sacrifice as proof of his deep conviction that 'without shedding of blood is no remission.' Thus, too, it was in the Greek, the Roman, and the Babylonian temples. There thousands of victims bled, all to appease the anger and propitiate the favor of the gods, and all proclaiming the deep conviction of the worshippers that 'without shedding of blood is no remission.' So with the worshippers on the banks of the Ganges and the Senegal; so with the Mexicans and the Peruvians; so with the Caffrians and the islanders of the South Sea,—all offering bloody sacrifices, and all thus proclaiming their deep conviction that 'without shedding of blood is no remission.' Thus also the Brahmin, who lacerates his flesh or walks on nails that fill his shoes with blood, proclaims his deep conviction that 'without shedding of blood is no remission.' So the Christian, also, everywhere and in every age, proclaims the same opinion. He incorporates it in his creed; he diffuses it through his hymns of praise; he makes it the burden of his prayers and his thanksgiving; he lays it at the foundation of all his hopes of heaven that such a sacrifice of blood was necessary, and that such a sacrifice has been made; thus he proclaims to the world his belief that 'without shedding of blood is no remission.' Men conscious of guilt rush to bloody altars. They come leading up the lamb, the goat, and the bullock for sacrifice. They come with prisoners of war, with pure virgins selected for sacrifice, with their own children, and offer them all to the gods to appease their wrath and to propitiate their favor,—under the influence of the deep conviction of the human mind that

'without shedding of blood is no remission.' The infidel is alone. The sceptic doubts, when the nations believe. The deist sets himself against the general sentiment of mankind, and holds to a scheme of salvation which is at war with all that man has expressed of the wants of the race. The Christian accords with the universal sentiment as expressed in sacrifices and blood-offerings. He believes that that sentiment is right; that it is true that 'without shedding of blood is no remission.' He adds this only, as the peculiar article of his faith, that *such a sacrifice has been made on the cross*. He looks away from Jewish altars and from idol temples to Calvary. There bleeds the Lamb—the Lamb of God. There flows from his veins blood so pure, so rich, so free, that no other sacrifice is needed; and as, by the eye of faith, he sees the life of that victim ebb away, his spirit, before troubled by the remembrance of guilt, becomes calm; God, before dreaded, becomes a reconciled Friend; the grave, so fearful to him before, loses its terror; and, though a sinner, he now looks calmly on to the eternal world; for through that blood there is 'remission.'

#### Facts for Everybody.

THE following string of news items has been selected for the *Review*, because most of them illustrate in one way or other some of the signs of the times, and consequently have a bearing on our religious growth. They will be of account to the Bible student.

G. W. A.

**THE UNION GUN.**—The last number of the *Scientific American* gives an account of a monster piece of ordnance. It is a rifled canon, of twelve inch bore, and weighs fifty-two thousand and five pounds. On a trial it carried an elongated shot, weighing four hundred and twenty-three pounds, about three and a half miles in thirty seconds! It requires forty-two pounds of powder to discharge it. A correspondent of the *N. Y. Tribune*, speaking of the effect produced by its discharge, says: "There is a screech and a scream caused by the shot, a black mass which you can see, in its flight, yelling like an infuriated devil let loose from the infernal regions. As you watch the progress of the shot, which in its circuit attains an elevation of not less than 800 or a 1000 feet, you might easily convince yourself that it was a wild, screaming, roaring monster, dashing through the skies, mad at the sun, or an affrighted spirit from the bowels of the earth, seeking safety in the clouds."

**THE MASSACRE IN SYRIA.** The following is the catalogue of the ruin wrought during the late massacre in Syria: Schools destroyed, 28, containing 1,830 scholars; churches torn down, 560; convents burned down, 42; villages destroyed, 360; religious establishments, belonging to Europeans, destroyed, 9. According to a document prepared by the Central Committee of Assistance in London, from information supplied by the Turks themselves, the number of Christians who lost their lives is 16,000, including women and children. The number of women and young girls carried off and sold to the Turks is 3,000. The number of Christians of all sects reduced to ruin by these events is 70,000.

**WHAT THE POPE THINKS OF HIS PROSPECTS.** The *Ami de la Religion* publishes a letter from Rome, which says: "Pius IX appears to consider everything at an end. 'Your noble devotedness,' said his Holiness lately to some volunteers, 'is now useless, for all is finished. I have already said the same to several bishops of France.'" Thus the prediction of Daniel is being fulfilled: "They shall take away his dominion, to consume and to destroy it unto the end."

THE king of Dahomey, on the western coast of Africa, has recently celebrated the long established custom of the country, and slaughtered more than 5,000 victims in honor of his deceased wife.

**BUT OH! THEIR END.** A loathesome drunkard recently died in San Francisco in the most abject poverty, in a room reeking with filth, with no one but a debauchee to close his eyes. A few years ago he was the editor of a weekly paper, and the author of the famous "Patent Sermons," a series of papers filled with low and vulgar humor and caricatures of serious subjects, which, by their trifling with sacred things, called forth the laughter and ribald wit of the heedless and profane.

**THE ELECTRIC TELEGRAPH.** A recent English author, in commenting on the passage, "Many shall run to and fro, and knowledge shall be increased," says that there are two Hebrew verbs which differ from each other only in a letter. If one verb is used, the translation will be as we have it; if the other, then it means *knowledge shall be flashed like the lightning flame*. If this be the correct translation, it would be a striking prediction, fulfilled in the present age.

It is a well-authenticated fact that soldiers wounded in the head, on recovery from the wound, have in some instances lost all consciousness of their personal identity. The case of a soldier who has just died in one of the Paris hospitals is a striking confirmation of this fact. Wounded at the battle of Solferino, the wound soon cicatrized, but he has ever since labored under a strange hallucination, fancying himself dead. When asked how he was, he would reply: "You want to know how Pierre Valin is—why, he was killed at Solferino. What you see is not Valin, but a machine made to imitate him." This incident shows that consciousness of identity is dependent on the brain, not an immortal soul, and when the organization of that is disturbed, this consciousness is lost.

**THE PRAYING CHRISTIAN SOLDIER.** On the Sunday morning on which the battle of Lake Champlain was fought, the British commodore sent a man to the masthead to see what the Americans were doing on commodore McDonough's ship. The lookout told him that they were gathered about the mainmast, and seemed to be at prayer. "Ah," said commodore Downie, "that looks well for them, but bad for us." And so it proved, for at the very first shot from the American ship, which was a chain shot, the British commodore was cut in two and killed in a moment. Commodore McDonough was a man of prayer, and brave as a lion in battle. He died as he lived, a simple-hearted, earnest Christian.

**PREPARING FOR WAR.** The new cast-steel guns, made in France, have been tried and proved a complete success. At a distance of one and two-thirds miles their projectiles will pierce iron plates four and a half inches thick. The gun itself will throw a bullet over seven miles!

**BEGGING TO GIVE TO AN IDOL.** I fear that even the heathen surpass us in this matter of giving. When at the temple of Conjeveram the other day, I learned that a magnificent crown of gold, all set with precious stones, valued at about 30,000 rupees (\$15,000), had been presented to the god by a beggar. This man had gone about begging till he obtained this money, and his rule was never to eat till he had got ten rupees (\$5); and the final result was this magnificent crown for Vurtharajaloo, the Conchi god.

Rev. A. B. Campbell, Madras, in *Journal of Missions*.

**EARLY CRIME.** "Lord Shaftesbury recently stated, as the result of his personal investigation, that 'of all the adult male criminals in London, not two in a hundred who lived an honest life up to the age of 20, afterward enter upon a course of crime,' and that 'almost all who enter upon such a course, do so between the ages of 8 and 16.' Oh the necessity of family discipline! Oh the blessedness of early religious instruction!"

It is stated in the English papers that the invention which Lord Dundonald was desirous the government should use in the Crimean war, for the annihilation of the enemy, was the filling of hollow shells with a gas so powerful in nature that, when liberated from the bursting shell, it would poison the atmosphere for many square yards, and kill those who breathed it.

## The Review and Herald.

"Sanctify them through thy truth; thy word is truth."  
BATTLE CREEK, MICH. THIRD-DAY, SEPT. 10, 1861.

JAMES WHITE, EDITOR.

### BARNES ON THE ATONEMENT.

BRO. WHITE: I have read the extracts from Barnes on the atonement in the *Review*, and am much pleased with them. I think it would be well if all the readers of the *Review* would give them a careful reading. I have thought much on the necessity of having something on this subject published that would show the relation that the atonement sustains to the law of God. This is clearly shown by Barnes; and this is, in fact, the all-important part of an atonement—to vindicate and maintain the dignity and authority of law. This was entirely omitted by Stephenson, much to the regret of those who, like David and Paul, delighted in the law of God.

I have noticed that almost all of the nominal Adventists of the Marsh or *Harbinger* party, have entirely rejected the idea of a vicarious atonement. On this account we need a short work on this subject, that will embrace all the great points in this cardinal doctrine, that we can recommend to our hearers and readers.

While reading these articles I was led to reflect on the fact that those who deny the authority of the law, mostly reject the vicarious atonement, which is, in fact, to reject the atonement of the Bible altogether. And I do not see how they can do otherwise to be consistent with their theory. Indeed, they would be most consistent if they denied the atonement entirely, which cannot be necessary if the law is overthrown. An elaborate article on this subject by one who believes that the law is made void, would be a curiosity. E. Miller, jr., published a small tract on the atonement, in which he barely referred to its effect on the government of God, and this in the form of the query how the atonement would save the sinner without impairing the authority of the law! And yet he teaches that all law, of every nature, was abolished at the death of Christ. In this dilemma how could he answer his own query? He attempted to answer it by a supposition, in which he lost sight of the atonement entirely. Such work do intelligent men make when they deny the perfect law of liberty. James i, 25; ii, 12; Eccl. xii, 13, 14; Ps. xix, 7; cxix, 45.

While I fully endorse all that is contained in the extracts referred to, and also in general all that is esteemed orthodox on this subject, yet there is another reason why we need a short work on this subject. Most of the writers on the atonement take it for granted that the atonement was made at the crucifixion of the Saviour, on Calvary. This is the foundation of many of the peculiar errors of Universalism, ultra Calvinism, and Campbellism. But in the meantime I would recommend the argument of Barnes to the readers of the *Review* as worthy of their careful consideration.

J. H. WAGGONER.

### WHICH IS THE TRUE SEVENTH DAY?

THE most common objection against turning to the Sabbath of the Lord, from those who are convicted on the subject, is the difficulty of ascertaining the true seventh day. "The seventh day is the Sabbath," say they, "if we could only certainly tell which day that is." Now if God requires us to keep the seventh day, and has left it so that we cannot tell which day it is, who is to blame? The Law-giver, of course. If he is not to blame in requiring impossibilities of us, we can be sure which day he wishes us to keep. If there was no cross or choice in the matter, this objection would soon evaporate into thin air. When a person feels that he must and will keep the seventh day, he finds no difficulty in ascertaining the day. The pigs in the garden sometimes cannot find the hole that they came in at, till they receive a sore chastisement, when they find their way out in a hurry.

To those that are troubled with this difficulty I would say, Keep the day you honestly believe is the seventh. You have always honestly believed that the day on which the mass of professed Christians profess-

edly celebrate the resurrection of Christ, is the first day of the week. If you honestly believe that Sunday is the first day, you just as honestly believe that Saturday is the seventh day. All you have to do in the matter is to be honest, and if you deceive yourself, the great loss will be yours. You need not suffer that loss—you can obey God if you will.

The true Sabbath was known when Christ was upon earth. It was his custom to teach in the synagogue on the Sabbath-day. When accused that his disciples broke the Sabbath by plucking ears of corn to eat, he did not inform them that it was not the Sabbath, but said, "It is lawful to do well on the Sabbath-days." And when he had bid the man with the withered hand stand forth in the midst, he said, "Is it lawful to do good on the Sabbath-days?" thus recognizing the day the Jews were then observing as the true Sabbath-day. Thus the true Sabbath was then known, notwithstanding Joshua had commanded the sun to stand still so long before. It would seem that some who refer us to Joshua, suppose that he lived in the Christian dispensation, and commanded the sun to stand still in the time of the crusades!

Since the commencement of the Christian era, all the Jews have been counting the days of the week and keeping Sabbath, and they all keep the day commonly called Saturday, calling it the seventh day. The Christian world keep Sunday because it is the first day—the day on which the pious women, after they had prepared spices and ointments and rested the Sabbath-day according to the commandment, came to the sepulchre and found that the Lord was risen. Jews, Christians and all the world agree in the reckoning of the days of the week. It is impossible then that they have lost the true count, unless all lost it at the same time. This could never take place unless God wrought a miracle, causing all the world to lose a day at the same time, so that nobody ever discovered the error; and all this for no other purpose but to make it impossible for men to keep his commandment!

"A day been lost! and yet men all agree!  
I marvel greatly how the thing can be.  
Suppose one town alone, should chance to make,  
And all agree, in such a gross mistake.  
Abroad like lightning would the news be hurled,  
And soon 'twould be the wonder of the world.  
To think, then, all on earth, for so they view it,  
All lost a day and no one ever knew it,  
Is far beyond conception;—in a word,  
This theory is preposterously absurd."

No one that has reflected on this can seriously offer this objection against turning to the Sabbath of the Lord.

R. F. COTTRELL.

### REVIEW NO. 13.

I HAVE just received and read *Review* No. 13, of present volume. I think its testimony is timely. It seems to me that God's people may, if we will, clearly discern this time. I feel for one stirred up to take hold with greater diligence in this work. The angels are holding the winds that God's servants may be sealed. It has seemed as though some awful scene of death and blood were right before us, and yet they linger, for what? God's servants are not sealed.

Brethren and sisters, is not now our time to work? If the Lord is taking the affair of this nation into his own hand, and his angels holding the winds, will he not help those who fearlessly go forth and declare the plain, cutting truths of his word? While reading sister White's testimony of the desperate character of slave-holders at the South, and the illustration that was given of the matter by the case of Pharaoh and his host following the people of God into the Red sea, it reminded me of what I had just read from a Southern paper. I will send it along as a testimony concerning their character. It seems from the note, and other remarks in the same paper, that this "Devoted Band" expect to make desolation in the North, and then lose their lives. This looks some like going into the Red sea. Read it from a Richmond paper:

"THE DEVOTED BAND."—FIRE AND SWORD.—The shortest path to peace is that which carries havoc and desolation to our invaders. It is believed that there are five or ten thousand men in the South ready and willing to share the fate of Curtius, and devote themselves to the salvation of their country. It is proposed that all who are willing to make this sacrifice, shall

arm themselves with a sword, two five-shooters, and a carbine each, and meet on horseback, at some place to be designated, convenient for the great work on hand. Fire and sword must be carried to the houses of those who are visiting those blessings upon their neighbors. Philadelphia, and even New York, is not beyond the reach of a long and brave arm. The moral people of these cities cannot be better taught the virtues of invasion than by the blazing light of their own dwellings.

"None need apply for admission to 'The Devoted Band' but those who are prepared to take their lives in their hand, and who would indulge not the least expectation of ever returning. They dedicate their lives to the destruction of their enemies."

"A S B D B, Richmond.

"All Southern papers are requested to give this notice a few insertions."

It seems the South is bent on invading the North, and rushing on New York and various points. The army of McCulloch are making their way up into Missouri, and threatening with a large force the south line of Illinois. But God's power can aid the efficient forces gathering, and hold them back, or discomfit them as he did Pharaoh and his host.

J. N. LOUGHBOROUGH.

### THEM WHICH SLEEP IN JESUS SHALL GOD BRING WITH HIM.

THE above expression is thought by many to teach that there is a part of man which does not die, but in a conscious state survives, and goes into the presence of Jesus Christ at the death of the body. But taking the text and context together, I cannot see that it countenances such a doctrine.

The doctrine of "soul-sleeping" is thought by some to be a dreadful heresy; but I can find no promise in the Bible to an immortal soul. All the promises are to two classes:

1. "Those who sleep in Jesus shall God bring with him."
2. "Those who are alive and remain shall be caught up together with them to meet the Lord in the air." Now where is the promise to the third party, i. e., the immortal souls, which are not asleep in Jesus, nor among those who are alive and remain, but are, as is claimed, wide awake in heaven.

So the sleeping doctrine is the one that has the promises. Let me either be asleep, or alive and remain.

Our opposers think that those who sleep in Jesus cannot be brought with him unless they are in his immediate presence. We will show that this is not true. But first, to give our adversaries a fair chance, let us admit it, and inquire how they get into the presence of the Lord. There can be but one of two ways:

1. They die and go to heaven one at a time, and are "so forever with the Lord," or,
2. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv, 17.

The first "so" is based on modern orthodoxy. The second is that of Paul.

Without pausing to settle the dispute between Paul and learned theologians on this subject, we ask, How can the dead come with Christ if Paul's position (that the dead do not meet the Lord until the trumpet sounds) be correct? We answer, When the trumpet sounds they are caught up to meet the Lord, and are so forever with the Lord. Hence if the Lord ever comes to the earth they will come with him. Not only those who sleep in Jesus, but those who have never died will come with him. "For the Lord my God shall come, and all the saints (holy ones) with thee." Zech. xiv, 5.

But while the above is true there is another sense in which those who sleep in Jesus shall be brought with him. Not from heaven, but from the dead. Read from verse 13 to the end of the chapter, and you will find that Paul is comforting those who are mourning for sleeping friends. He shows them that Jesus was raised from the dead, and that God will bring their sleeping friends with Jesus, from the dead. Nothing can be more reasonable than to suppose that God will



bring them with Jesus from the place from whence he brought Jesus. In Heb. xii, 20, we read that "the God of peace brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep."

It is objected that the phrase, bring with him, implies that whenever they are brought with the Lord, they must be brought at the time of the bringing of the Lord. But this is a mistake; the preposition with in many instances only signifies a likeness. Hence in this instance it may only signify that they shall be brought, like as the Lord was brought, from the dead. For example, in Rom. vi, 4 Paul says, "We are buried with him by baptism into death." But this does not signify that those to whom this was addressed were buried at the same time, nor yet in the same place where the Lord was. It only means that they were buried like the Lord. The same may be said of Col. iii, 1. "If ye then be risen with Christ, seek those things which are above." Many other instances might be adduced where the word with has a like signification. But if the above testimony can be evaded we may despair of proving anything.

M. HULL.

Rochester, N. Y.

## MEETINGS IN INDIANA.

At La Porte we found the church in a scattered, low state. Some of their number had removed to other places to find employment to sustain themselves and families, some others fallen back into the habitual use of tobacco, and beggarly elements of the world, and some had given up the Sabbath of the Lord because they found it so difficult in these trying times to observe it as the Lord has commanded, and find employment. And yet they acknowledge their former position in the church was correct. How can such professors expect mercy and favor with God unless they speedily repent, and do their first works? O Lord, let them see themselves once more, if it please thee. Those who were still struggling to hold on their way and sustain their meetings, and keep all the commandments of the Lord, were much cheered and strengthened in our public and social meetings. Sabbath and first-day, Aug. 17 and 18, among others who came to hear were one family much interested. They are investigating. Some few others could not so clearly see that it was their duty to keep the Sabbath, but they believed in the speedy advent of the Saviour.

Aug. 22 we commenced a series of meetings in a large, commodious school-house at North Liberty. On first-day and evening, the 25, it was evident that the Lord by his Spirit was impressing the congregation that now is the accepted time and day of salvation. In the afternoon a great majority of the inhabitants of the village assembled at the waterside to witness the baptism of seven Bible Sabbath-keepers. The season was calm, precious and heavenly.

The next evening was a meeting for believers in the present truth, who assembled and organized themselves into a church by the name of Seventh-day Adventists, of North Liberty. Officers for the church were set apart, a Sabbath-school was established, systematic benevolence adopted, and three trustees were chosen to hold in trust church property preparatory to erecting a commodious house for divine worship forthwith.

Bro. James Harvey, superintendent of their Sabbath-school, generously furnishes all the building materials. His brethren say they can do the work, with the exception of a mason.

After the church was organized six more offered themselves for baptism; one of them a brother Sabbath-keeper who had come over thirty miles to attend the meeting. We declined baptizing him when he rose with the seven before mentioned, because we learned that he was tinctured with the Age-to-come. We stated that we as a people had suffered so much with that doctrine that I could not be persuaded to baptize and thereby introduce into the church any one who believed in it. Said he, "I don't believe it now! Since listening to your preaching I have given it all up. I fully believe the third angel's message."

On this confession of his faith we consented and baptized him in company with the other five the next morning. In the evening the blessing of the Lord was made manifest in our midst, while celebrating the

Lord's supper and washing one another's feet. The church now number about twenty, with the prospect of others who are inquiring the way.

Our expenses were much more than met by the liberality of this and the church at La Porte. Bro. Harvey's team bore me fourteen miles to South Bend to take the cars for this place. On our arrival there yesterday morning, we found Bro. Geo. Smith, of North Liberty, very sick with a burning fever, at his boarding-house. We had about ten minutes with him before hastening to take the cars, in which time we prayed with him, and hope the Lord will strengthen and raise him up.

JOSEPH BATES.

Hillsdale, Mich.

## A NEW ARGUMENT FOR SUNDAY.

A LECTURER on the prophecies visited our town a few days since, and tried to impress many curious things upon the minds of the citizens. He is of the Cummings persuasion, author of several tracts, lectures some in the street, and maintains the current view of the more than twenty popular theologians that Christ will come before 1868.

We had a little private talk with him about his theory—his view that Louis Napoleon is the eighth head of the Roman beast, that he is the Infidel Antichrist, that he is soon to obtain almost universal dominion, that he is yet to be deified and worshiped; and as he made considerable use of the third angel's message we suggested to the friend that he certainly had one rotten plank in his platform, and that he was now respecting the institutions of the much-hated beast in observing Sunday in place of God's Sabbath.

He replied that he had examined the Sabbath question long ago, and saw no force in the argument, and objected to it on the ground that it caused "a deal of trouble in every community where it was preached."

We maintained that it was a natural consequence to have trouble where the truth is agitated, as it necessarily causes separation; and told Mr. B. that we questioned the heavenly origin of his commission to preach such queer things about Louis Napoleon, and that sprinkling was Bible baptism, that the wicked were going to be tormented through all eternity, that Sunday was God's Sabbath, &c.

To this last point he quickly replied, "If we are only born again we shall be saved any way, as we can't fall from grace; so it makes no particular difference whether we keep Sunday or the Jewish Sabbath!"

This was certainly new light on the Sunday question. And as our Episcopalian friend was very strong in his position, and I not feeling impressed with the importance of arguing the case, we separated—he to fulfill Luke xvii, 23 in other cities, and I to my labor in the Office.

G. W. AMADON.

## WHO ARE THE 144000?

OUR positions on every point are being tested. We have wily enemies to meet, and as their work is purely that of an incendiary, if they cannot discomfit us on one point they will try another. Certain individuals who have tried to overthrow us on the law and have failed, have resolved not to give up so. They have now attacked from another quarter, not "face to face as a man talketh to his friend;" they are too well posted for that. They have learned that

"He that shoots and runs away,  
May live to shoot another day;  
But he who on the field is slain,  
Can never, never shoot again."

Hence in the absence of any of our brethren who can defend themselves they are going to our weak brethren and preaching to them that we are wrong on the "seal of the living God," for the 144000 were sealed and taken to heaven long ago. They were raised at the resurrection of Christ, and presented to the Father as "the first-fruits of them that slept" as a wave offering.

But to the above position I would say, I have somewhat against thee.

1. The 144000 cannot be the first-fruits of them that slept, because Paul says [1 Cor. xv, 20], "But now is Christ risen and become the first-fruits of them that slept." Again in verse 23 he says, "Christ the first-fruits, afterwards they that are Christ's at his coming." So

Paul is out of harmony with these would-be interpreters.

2. It is true that the 144000 are "the first-fruits unto God and the Lamb," but this does not imply that they were those who were raised at the resurrection of Christ, for James says to the church of the last days, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James i, 18.

It is also objected that they cannot be the Gentile Christians, for they are sealed of the twelve tribes of Israel.

To the above I would reply, that a Gentile Christian is not a Bible Christian. The Bible knows nothing about Gentile Christians or Jewish Sabbaths. Every Christian is an Israelite [Rom. ix, 6-8; Gal. iii, 28; Eph. ii, 11-19], and as such must belong to one of the twelve tribes, for there are but twelve.

The city which descends from God out of heaven has but twelve gates. Rev. xxi, 12. All who enter the city must pass through the gates. Rev. xxi, 12. But the gates belong to the twelve tribes. Rev. xxi, 12. Hence every one who enters the city must come in as a member of one of the twelve tribes. The above being true, one of the following conclusions is unavoidable:

1. The Gentiles who become Christians are excluded from the city. Or,

2. When they become Christians they become Israel, and thus enter as members of the different tribes. The first position no one in his senses can adopt. So we are shut up to the second.

Again, the following are some of the reasons why I cannot adopt the conclusion that they were sealed at the resurrection of Christ:

1. They were not sealed until after the opening of the sixth seal. Rev. vi, 12; vii, 1-4. But the first of the seven seals was not opened until after the resurrection of Christ. The fact that "the Lamb that was slain" opened the seals [Rev. v, 9, 10], ought to shut the mouths of those who have the sealing process go on before the death of Christ.

2. By comparing Rev. xiv, 1-5 with Rev. xiii, 16, 17, and chap. xv, 2, 3, you will find that the 144000 have obtained a victory over the beast, and over his mark, and over the number of his name. But the beast did not have an existence at the time of the crucifixion of Christ, much less had he imposed his mark upon any.

3. These were redeemed from among men. Rev. xiv, 5. They have not been into the grave. All others are redeemed from death and the grave. See Isa. xxv, 8; Hos. xiii, 14; 1 Cor. xv, 54, 55.

Many other reasons might be adduced in proof of our position, but as the readers of the *Review* are familiar with them I will not pen them here. Dear reader, let us strive to be with the 144000.

M. HULL.

## THE TIME OF TROUBLE.

THERE are two noted times of trouble brought to view in the word of God: the one is in the past and the other is now at hand. That in the past is recorded by Matthew, in chap. xxiv, 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." This time of trouble was particularly upon the people of God. The scripture just quoted is the language of the Saviour, spoken to his disciples alone, or privately. Jesus went out and departed from the temple; "and as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. xxiv, 8.

The Saviour, there alone with his disciples in a private manner, tells them of things which were to come to pass prior to the destruction of Jerusalem, and of the end of the world. He there tells them what was to befall his followers in coming time: that they should be delivered up to be afflicted, and should be killed, and hated of all nations for his name's sake. In the first fourteen verses of this chapter, the Saviour, in a chain of prophecy, links together incidents which were to take place between that time and the end of the world. In verse 15, he goes back part of the way and takes up another chain, linking other incidents together.

er which were to take place before his second advent into the world; and in verses 21 and 22, he appears to cover a period of some 1600 years. There alone with his disciples upon mount Olivet, he looks down the stream of time. He appears to notice nothing but the tribulations, trials and persecutions that his followers were to pass through. He sees them expiring upon the cross, led to the stake, their bodies sawn asunder, being preyed upon by wild beasts, and punished by all the modes of torture which wicked men and devils could invent. Then with this view before him, being aware of the trials and tribulations which God's people had passed through up to that time, he tells his disciples what they should expect: that there should be great tribulation, such as was not since the beginning of the world to this time, no nor ever should be; and, while beholding the immense numbers of his followers who would be slain for the word of God and for the testimony which they held, he tells them that except those days should be shortened there should no flesh be saved; but for the elect's sake those days should be shortened. Thus he gives them the promise that for the elect's sake, those days of tribulation should be shortened; and history records the fact that they were shortened.

This time of trouble was to come upon the followers of the Saviour. It commenced in the days of the apostles, by Nero, which occurred prior to the destruction of Jerusalem, in which the apostle Peter was crucified and Paul was beheaded, and in which many thousand christians were slain. This was followed at intervals under different heathen emperors by nine other successive persecutions. The second general persecution was under Domitian, which occurred after the destruction of Jerusalem. It was under this persecution that the apostle John was banished to the isle of Patmos. Under that persecution it was estimated that about *forty thousand* suffered martyrdom. Ten thousand suffered that one kind of cruel death—crucifixion, in the third persecution under the emperor Adrian.

Under the fourth persecution, which began about the year A. D. 162, many suffered martyrdom in England. Thus it continued until the tenth or last, which occurred just before Constantine the great came to the throne. According to history, those who were during this time in authority, set themselves with the utmost violence to root out christianity, by burning all Bibles, and destroying all christians, and therefore they did not stand to try and convict them in a formal process, but fell upon them wherever they could find them. Sometimes they set fire to houses where multitudes were assembled, burning them all together. At other times they slaughtered such immense numbers that they were quite tired out with the labor of killing them; and in some populous places so many were slain together, that the blood ran like torrents. It is related that *seventeen thousand martyrs were slain in one month*. And that during the continuance of this persecution, in the province of Egypt alone no less than *one hundred and forty-four thousand* died by the violence of their persecutors, besides *seven hundred thousand* who died through the fatigues of banishment, or the public works to which they were condemned.

The persecutions we have mentioned are not near all the trials and tribulations to which the followers of Christ were subjected by their heathen persecutors, but are sufficient to show that their troubles were great, and that they endured great tribulation.

But their persecutions did not cease here. There was but a little respite given to them between Pagan and Papal Rome during the transition from Paganism to Papacy, when it commenced again, and continued at intervals, with more or less violence, until the times of the reformation, when it was far more dreadful and terrible than before; so much so, that many suppose that this persecuting power which is referred to by Daniel under the symbol of a "little horn," and by Paul as the "man of sin," was the one exclusively referred to by the Saviour. Be this as it may, it is certain that this last was referred to, and I think the first also. The heathen persecutions were very dreadful, but the persecutions of the church of Rome were studied and cultivated as an art or science in their hellish courts of inquisition. During the dark ages, as they are called, the Dragon appeared to be in a measure

content, as there was very little practical christianity in the world. But when the reformation commenced, his ire was kindled, and he renewed the persecution of the saints with new zeal. Terrible persecutions then arose in various parts of Germany, and especially in Bohemia, which lasted for thirty years, in which so much blood was shed that a certain writer compares it to the plenty of waters of the great rivers of Germany. The countries of Poland and Hungary were in like manner deluged with Protestant blood. Holland and the low countries were for many years a scene of nothing but the most affecting and amazing cruelties, being deluged by the blood of Protestants. France also has been a scene of dreadful cruelties suffered by the Protestants. The persecutions commenced in the year 1571, in the reign of Charles IX. It began with a cruel massacre, wherein *seventy thousand Protestants* were slain in a few days, as the king boasted; and in all this persecution was slain, as is supposed, *three hundred thousand martyrs*. And it is estimated that about this time, within thirty years, there were martyred in this kingdom over *nine hundred thousand persons*, comprising all grades of society, from the prince to the peasant.

But all these persecutions were, for cruelty, far exceeded by those which occurred in the reign of Louis XIV, which indeed are supposed to exceed all others, and being long continued, by the long reign of that king, they almost wholly extirpated the Protestant religion from that kingdom. There was also a severe persecution in England in queen Mary's time, wherein great numbers in all parts of the kingdom were burned alive. Scotland was also the scene, for many years, of cruelties and blood. Ireland was as it were overwhelmed with Protestant blood. In the days of king Charles I, about *two hundred thousand* Protestants were cruelly murdered in that kingdom in a few days, the Papists by a secret agreement rising at an appointed time intending to kill every Protestant in the kingdom at once. Besides there have been cruel persecutions in Italy and Spain, and other places. Thus did the Devil through his emissaries rage with such fury against the people of God, that, had not those days of persecution been shortened, no flesh (that is, no christians) would have been found upon the earth, but for the sake of the people of God those days were shortened.

Such then is a brief account of the persecutions and trials endured by the followers of the Saviour, and referred to by him in his conversation with his disciples upon the mount of Olives. In this he was talking to his disciples, and talking of his followers in coming time, and had no allusion to the wicked and ungodly world. But there is a time of trouble spoken of in the Scriptures which has to do with the wicked. This time of trouble is to come upon the whole world; and although this too is to be a trying time to the people of God, they have the promise that they shall be saved out of it. This time of trouble is brought to view in the following scriptures: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1. "Alas! for the day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." Jer. xxx. 7. "A noise shall come, even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord." Jer. xxv. 31.

Then this time of trouble, unlike the first, is to come upon all the world, with this difference, however, between the wicked and the righteous: it is to come upon the wicked unawares, as a thief in the night; but the righteous are to know when it is near, and be enabled to make the necessary preparations to escape the things that are coming upon the earth. We are informed that "the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand" [Dan. xii. 10]; that evil men and seducers shall wax worse and worse, deceiving and being deceived; and that because they received not the love of the truth, "God will send them strong delusion, that

they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness," having their minds wholly engrossed with the things of this world; but the righteous are to occupy the position of pilgrims and sojourners on this earth, having their citizenship in heaven; and during the time of trouble, occupy a waiting position, in expectation of the return of their Lord.

This state of things is to occur just prior to, and in connection with, this time of trouble. Let us look about us and see whether we are not now nearing this momentous time; whether it is not nigh, even at the doors. The days of the tribulation and persecution of the people of God were to be shortened. It was done. Immediately after the tribulation of those days the sun was to be darkened, the moon was to not give her light, and the stars were to fall from heaven, all this has become a subject of history. There was to be a peace-and-safety cry proclaimed. It has been meeting its fulfillment in the modern doctrine of a temporal millennium. Satan, knowing that his time is short, just prior to his destruction, is to work with all power and signs and lying wonders. Behold its opening fulfillment in Spiritualism. Evil was to go forth from nation to nation. It is now going. Our own nation has been visited, and is now in the midst of a terrible rebellion.

Have not all the signs that were to precede Christ's second advent either been fulfilled, or are they not now meeting their fulfillment? We think they are. If then, we are correct in our conclusions, how important that we should realize it and speedily get on the whole armor of God, so that we may be able to withstand in the evil day, and having done all to stand; for we have but a short time to work. "For He will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. ix. 28. "Thus saith the Lord God: an evil, an only evil, behold is come. An end is come. It watcheth for thee: behold it is come. The morning is come unto thee, O thou that dwellest in the land. The time is come, the day of trouble is near, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And mine eye will not spare, neither will I have pity; I will recompense thee according to thy ways, and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth. Behold the day, behold it is come: the morning is gone forth." Ezekiel vii. 5-10. Yes, the morning, or commencement of the time of trouble is soon to go forth. The sword is already in the land; and the pestilence and famine will soon follow. "They who are in the field shall die with the sword, and he that is in the city, famine and pestilence shall devour him. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness upon all heads. They shall cast their silver in the street, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. vii.

Although the time of trouble is upon us, it is still tempered with mercy. God's anger is enkindled against the nation; but his arm is stretched out still, and all who will may come and obtain salvation while Christ still occupies the office of a mediator.

Sinner, would you escape the perils of the last days? Would you be saved out of the trouble that is coming upon the world? Would you be saved from famine and from the noisome pestilence? Then make the Lord your shelter and your fortress while mercy may be sought and pardon may be found. Come while Christ is still pleading in the heavenly sanctuary. Come while the Father is still willing to be gracious. Come while all heaven is interested in your salvation. Come while holy angels are still wooing you. O come before they take their everlasting flight, and you are given over to hardness of heart and reprobacy of mind. Will you not come now and seek salvation? for now is the only acceptable time, behold now is the day of salvation. To-morrow may be too late. Then while mercy still lingers, O come and obtain salvation, so that you may be hid in the day of the Lord's fierce an-



ger. Soon it will be said to the righteous, "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of this place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. xxvi, 20, 21. E. S. WALKER.

### THY WAY, NOT MINE.

Thy way, not mine, O Lord,  
However dark it be;  
Lead me by thine own hand,  
Choose out the path for me.

Smooth let it be or rough,  
It will be still the best;  
Winding or straight, it matters not,  
It leads me to thy rest.

I dare not choose my lot;  
I would not if I might;  
Choose thou for me, my God,  
So shall I walk aright.

The kingdom that I seek  
Is thine; so let the way  
That leads to it be thine,  
Else I must surely stray.

Choose thou for me my friends,  
My sickness, or my health;  
Choose thou my cares for me,  
My poverty or wealth.

Not mine, not mine the choice,  
In things or great or small;  
Be thou my guide, my strength,  
My wisdom and my all.

### "THINK ON THESE THINGS."

It is a beautiful exhortation given by the apostle Paul, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

It seems if ever the christian needed something upon which to base his hopes, feelings, desires and motives, it is in these days of moral darkness and confusion. Light from heaven alone can illumine his path that he may walk and not stumble. Dangers have multiplied until those who are striving to find the narrow way and straight gate are so surrounded with them that their only hope of escape is to be a wrestling Jacob and prevailing Israel.

The path of which Bunyan speaks comes forcibly to my mind; the ditch into which the blind lead the blind on the one hand, and on the other a quagmire more dangerous, if possible, than the pit itself. One safe path alone opens before us to escape, which is to flee unto God to hide us. Though it be a way beset by foes at every advancing step, yet it may be gained by every child of God. The polished armor of faith, hope and love, will front every foe and remain unharmed. It is no time now to talk of dangers despairingly. It is no time to be so inexperienced as to be taken in them and thereby despair, though our advocate with the Father still lives to plead his blood for sin. And surely it is no time to be fearfully blind to them. If we follow perseveringly the above exhortation of the apostle we all may find our way safely through to the port of endless peace.

My heart often inquires, What am I doing? Is the way opening before me which leads to the city of God? Do earthly things occupy my time and mind? or are God and heaven chief in my heart? I know if I stand when a thousand shall fall by our side, and ten thousand on our right hand, I must become fit for it soon. Like David I would say, "Thy word have I hid in my heart that I might not sin against thee." But how easily is the mind caught away to something foreign from the truth. It is taken up with that which saps away the good which otherwise might be in and sanctify my heart. I know Jesus' life was holy, and he requires mine to be. He does not make allowance for sin. Then can I indulge in it and be his child? The words of the prophet are truly worthy of reflection.

"Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." O that some angel would fly with a coal from heaven's altar and touch our lips. Truly, in a multitude of words there wanteth not sin. Whatsoever is true, honest, just, lovely, or of good report, we may do well to practice, think of, and speak of to others. Recording angels are penning down our actions and words; and I would ask, as each day is done, What is the record there? Deeds good, or bad? Fearful storms hang dark over the world.

"Signs portend that Jesus' coming  
Is near at hand."

May I with those who are keeping the holy law of God and testimony of his Son be prepared to meet him when he appears to deliver his people.

M. D. AMADON.

### BREVITIES.

PARENTS sometimes smile admiration when their children show skill in the art of mimicry. There is an animal called a monkey much superior in this respect, and they are not at all proud of it.

Cold water poured into a warm vessel soon becomes lukewarm, and you must empty the vessel and pour in a fresh supply, and so continue until the vessel is cold. So it is with the grace of God received into the heart. We need constant and fresh supplies, for our earthly nature soon destroys its freshness, and without fresh supplies the old becomes insipid, or nauseous.

The christian makes strange discoveries in his experience. He finds his strength is increased by weakness; his activity consists much in passive virtues; his warfare is carried on wholly by peaceful means, and he rises up by getting low; he becomes rich by poverty of spirit; he attains a character by losing his reputation; he wins life by losing it, and as frequently obtains honor by disgracing himself. Such paradoxical principles make the christian an absurd, unaccountable being in the eyes of the world, to whom these are contradictions.

It one thing to understand the truth, and a rare attainment rightly to apply it.

If a close observer, a man of correct judgment, were seated at our firesides taking notes of the words and acts of each, in order to get an exact view of our true character, how careful would each one be to give no cause of scandal; yet we are observed by those who report in the court of heaven; and by these every-day acts and words, our characters are to be decided in the judgment.

Those who escape the arts of Satan, are saved (as it were), by a continued miracle.

Appropriateness is indispensable. Parents and teachers should study to understand the wants of the young. Many a truth which would edify the experienced christian, if taught to a child, not being comprehended, might confuse him, and lead him astray. Children want facts and self-evident truths, until they by degrees arrive at some proficiency in knowledge.

The inexperienced swimmer is in danger of becoming discouraged when in danger, and if he drops his head he strangles. Much depends upon his courage then. So with the christian when tempted and dismayed; if he desponds his danger is greatly increased; but by courageously looking upward to Jesus he mounts the waves with buoyancy and delight.

Some are so flushed with a slight victory they imagine themselves at the top round of the ladder. Gen. Gates gained a great battle at Saratoga Springs, and upon this he and his friends thought that Gen. Washington should be displaced, and this gallant Gates take his place; but succeeding events proved that such an arrangement would not have been prudent, and Gen. Gates never climbed any higher. Success ruins weak minds very frequently.

Covetousness is the most dangerous, perhaps, of all sins, because the charms of the world, alluring to acquisition, are always presented to view. For this reason, were I a covetous man, I would pray in the night, when darkness would veil from my sight the waving harvests, and fair flocks and herds, and I would pray until I got rid of this miserable besetment.

J. CLARKE.

### A PROPHECY FULFILLED.

"KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. iii, 3.

A gentleman traveling in a stage coach, attempted to divert the company by ridiculing the Scriptures. "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, 'Knowing this first, that there shall come in the latter days scoffers.' Now, sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scoffer was stopped.

From Bro. Morse.

DEAR BRETHREN: I am glad of this opportunity of saying a few words through the *Review*. My heart is made glad in that we have such a medium of encouragement. May the Lord bless those who conduct it.

I am, by the goodness of God, still striving to overcome, and can say that in this good work I have realized much of God's blessing for the past few months. God in his mercy has raised me from feebleness of body, and discouragement of mind, to strength, and joy of soul. I have endeavored to follow the direction of his word, and have found that of a truth his promises were sure and steadfast. In view of his wondrous power, and our mere weakness, how humble should we be. Let us be abased that the Lord may exalt us.

Yours hoping to be clothed upon with immortality.

F. W. MORSE.

Deerfield, Minn.

Sister A. M. Preston writes from Fitz Henry, Ills.: "It is with love and gratitude to God that I consider that I am permitted to keep the Sabbath here alone. O how good is the Lord to a poor creature like me. He shows no respect to persons, but meets me here alone. O for more faith! I want to be numbered among the faithful when Jesus comes. Time is short. Everything shows that we are nearing the port. I can sympathize with the lonely ones, and would say to such, Be faithful a little while longer and we shall meet to be separated no more forever. This is my hope. I have not seen an Advent believer for seven years. You can imagine then what comfort it is to have the *Review* and *Instructor*, and to read of so many embracing the truth?"

Bro. D. A. Wetmore writes from St. Charles, Mich.: "I have taken the *Review* six months on trial; and it has become dear to me. I love the truths it advocates, and I desire an interest in your prayers for myself and brethren in this place, that we may be found among the faithful when Christ shall come to take his children home."

### OBITUARY.

DIED in Camden, Me., June 12, 1861, Elzina A. Bogues, aged 31 years and 5 months. Her sickness (consumption) was from Dec. 24, 1860, to the 12th of June last, during which time she was not free from pain a single day; but she bore her affliction patiently, not a murmur or complaint escaping her lips. She often said, "How sweet it would be to rest in the grave a little season." She was not forgetful of her friends in her last hours, but expressed a hope of meeting them all in the kingdom. She observed the Sabbath to the last, and

"Fell in her saint-like beauty  
Asleep by the gates of light."

F. V. ROBBINS.

World's Crisis, please copy.

Fell asleep in Roxbury, Vt., on the 5th ult., of the diphtheria, after an illness of six days, Henrietta, only daughter of Bro. E., and Sr. S. Cram, aged 7 years and 6 months. Also on the 9th inst., of the same disease, Charlie, only child of Bro. D., and Sr. L. Evens, aged 8 years and about 3 months. These parents were suddenly bereft of their dear children, but they have not occasion to mourn as those without hope.

S. PIERCE.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 10, 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.

## TENT MEETING AT WATERLOO, IOWA.

THIS meeting has now been in progress about four weeks, but owing to the excitement caused by the war news, soldiers' mustering, and unfavorable weather, our advance has been slow. As near as we can ascertain, about thirty have decided to obey the truth. About \$18 worth of books have been taken, and many are investigating.

A clergyman of the town "made others to hope that he would confirm the word" [Eze. xiii, 6] by promising to show the change of the Sabbath after the tent was gone. We invited him to take the stand and show it to the people, but he would not accept it. He prefers to give the people warning after the sword is gone.

By mutual consent Brn. Snook and Shortridge exchange places for the remainder of the season, in consequence of which I have been alone the past week, Bro. Shortridge not having yet arrived. We remain here another week.

M. E. CORNELL.

Waterloo, Iowa.

## AN INQUIRY.

Is Bro. White coming West this fall? I would like to second the request of Bro. Cornell, and speak for a visit to Southern Iowa. I think the labors of Bro. and sister White would be appreciated here now, and that much good might be done by their coming. Can we ascertain soon? I would like to know before making arrangements for closing my labors here.

J. H. WAGGONER.

## APPOINTMENTS.

Conference in Minnesota.

Providence permitting, a general Conference will be held at or near the residence of Bro. Elias Sanford, Ashland, Dodge Co., Minn., commencing Sept. 20, at 10 o'clock A. M., and continuing over Sabbath and first-day. Brn. J. N. Andrews, and W. M. Allen will meet with us at this Conference. We shall also expect to see Brn. Bostwick and Lashier.

Brethren, let us all attend this Conference. Our numbers are few, and it seems necessary that we should not forget to assemble ourselves together as we see the day of God approaching. All who conveniently can will please to bring such articles as will be necessary to comfort during the meeting, such as bedding, provisions, &c., that none may be hindered from enjoying the meeting. Those who possibly can will endeavor to come on fifth-day, as there is some business which it is necessary to transact before the Sabbath.

In behalf of the church.

W. MORSE.

P. S. The Tent-meetings for this season will have closed before this Conference. We hope, therefore, that brethren who have not redeemed their pledges

will do so at this meeting, that the laboring brethren may not return to their homes penniless and discouraged. We would also extend an invitation to those who have not pledged, but have given us encouragement of help, to bring forward their offerings.

W. M.

## 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.

P. S. Brethren coming on the cars will get off at Medina. There will be a team there to meet the noon train.

M. H.

## Business Department.

## Business Notes.

A. S. Gillett: There is due on A. Brown's Instructor 60c. For description of Bibles and prices see last Review.

S. Pierce: We have the Diapason, and had already marked the piece you send for insertion at some time in the Review.

W. W. Giles: We would recommend to you the History of the Sabbath, which will soon be completed. When ready, notice will be given, so that you will know when and what to send.

W. Gulick: The price of Bliss' Analysis of Sacred Chronology is 40 cents. It, and Miller's Lectures, may be had at this Office. Litch's Prophetic Exposition can probably be obtained at the Office of the Advent Herald, 46½ Kneeland street, Boston, Mass.

## 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.

C. S. Glover 2,00,xxi,1. S. N. Smith 1,00,xix,1. E. Colby 1,00,xx,1. Wm. Hills 2,00,xx,1. P. O. Cramer 1,00,xix,3. P. Stone 1,00,xviii,15. J. E. Kellogg 1,00,xviii,1. L. Wiswell 2,00,xxi,1. F. Davis 1,00,xvii,1. J. Barrows 1,00,xix,1. J. Grimes 0,50,xx,8. H. J. Clark 1,00,xix,1. R. Loveland 2,00,xx,1. E. W. Wheelock 1,00,xxi,1. F. Howe 0,38,xviii,22. S. Bontwell 1,00,xxi,1. D. A. Wetmore 1,09,xix,10. Susan Jones 1,00,xx,8. Marasette Wick 2,00,xx,1. I. Smith 1,00,xx,1. L. Wiswold 0,50,xix,13. L. Carter 0,50,xix,12. A. Stone 2,00,xx,1. M. B. Powell 1,00,xx,17. S. Pierce 2,00,xxii,1. J. Marvin 1,88,xviii,1. S. P. French 1,00,—. L. B. Caswell 1,00,xx,1. A. Olmstead 0,60,xix,22. J. B. Edwards 2,00,xix,20. Mary Kennedy 1,00,xx,1. L. Edmunds 3,00,xix,1. H. Hopkins 2,00,xvii,21. Wm. M. Perkins 2,00,xix,1. S. A. Bragg (for E. Boutelle) 2,50,—. A. Serns 3,03,xix,1. M. J. Chapman (for Eliza Root) 0,66,xx,1. W. Gulick 0,60,xviii,24.

## For Shares in Publishing Association.

H. A. Churchill \$10. Cyrus Smith \$10. D. T. Bordeaux \$10. F. T. Wales \$12. A. Seymour \$5. H. Grant \$10. Almira Pierce \$10. J. F. Colby \$5. A. R. Morse \$10. Betsey Morse \$10. S. Pierce \$10. T. K. Henry \$10. M. J. Chapman \$10.

## Cash Received on Account.

F. Howe \$0,62. E. Wick (E. W. S.) \$10. Mary E. Wick (E. W. S.) \$5. D. W. Emerson (E. W. S.) \$3. S. M. Holly (E. W. S.) \$3. I. Colcord jr. (E. W. S.) \$5. G. W. Mitchell (E. W. S.) \$8. J. Andrews (E. W. S.) \$3. B. F. Andrews (E. W. S.) \$3. N. Fuller \$0,76. S. A. Bragg \$8,50.

## Books Sent by Mail.

L. M. Gates 5c. J. Hull \$3. E. E. Taylor 80c. W. Gulick 10c.

## For Missionary Purposes.

Ch. in Ashfield, Mass. (S. B.) \$5. M. J. Chapman \$1,04.

## PUBLICATIONS.

The New Hymn Book, containing 464 pages, and 122 pieces of music, . . . . .	80 cts.
History of the Sabbath, Part I. Bible History, . . . . .	15 "
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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 Killo. 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 "
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