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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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SABBATH MORNING THOUGHTS.

'Tis Sabbath morn;
The busy hum is hushed, and labor's wheels
Have ceased to grate the ear; a calm pervades,
Which breathes its soothing influence to the soul,
To fit it for the duties of the day.
Toil worn, perhaps, we laid us down to sleep,
But now the blessed day of rest has come,
And we rejoice to know that we may spend
Its consecrated hours in humble prayer,
In sweet communion, and in holy praise.
Oh! what a sweet relief from anxious care,
The dawn of each returning Sabbath brings;
It comes to bid the weary soul arise,
And shaking off the dust of six days' toil
"Mount as on eagle's wings, renewed in strength,
By waiting on the Lord."

May no vain thoughts
Disturb our peace this day; and when at eve
We linger still amid its holy scenes,
Regretting that so soon the morrow's light
Must call us to the cares of earth again;
May our hearts burn within us; may we feel
That we are yet a little further on—
A Sabbath nearer home.

This precious day,
Which God in love to man hath sanctified,
Is the sure earnest of the rest above.
Oh! on that glorious resurrection morn,
When from the dust of death we shall arise,
May we be found clothed in a spotless robe,
The Saviour's righteousness; and with the blest
That heavenly Sabbath spend; no shade can come,
No night can veil its pure and ceaseless ray,
The Lord himself forever there doth reign,
Its glory and its light.—S. S. Times.

The Atonement.

BY ALBERT BARNES.

NATURE OF THE ATONEMENT.

I PROCEED to the inquiry,—what the atonement is. Probably this is the most difficult question which ever comes before the human mind.

If the remarks made in the preceding chapters are well founded, then it is manifest that there were many things which it was necessary to accomplish by an atonement, or many ends to be reached. We have seen that there are numerous difficulties in a human administration in reference to pardon; that it is not one thing only which grows out of the commission of crime which embarrasses a human government, but that there are many things to be provided for in order that pardon may be dispensed consistently with the honor of the law and the welfare of the community. We have seen that in an atonement it is necessary to secure the following objects: the honor of the law; the proper impression in regard to the evil of sin as contemplated by the law; the reformation and future good conduct of him who is pardoned; the safety of the community; and a fair representation, so far as the atonement may bear on it, of the character of the law-giver.

The inquiry now is, What is the atonement in reference to these points? * * *

The atonement is something which will answer the same ends as the punishment of the offender himself would. It is instead of his punishment. It is something which will make it proper for a law-giver to suspend or remit the literal execution of the penalty of the law, because the object or end of that penalty has been secured, or because something has been substituted for that which will answer the same purpose. In other words, there are certain ends proposed by the appointment of a penalty in case of a violation of the law; and if these ends are secured, then the punishment may be remitted and the offender may be pardoned. That which will secure these ends is an atonement.

The thing aimed at—the result to be reached—is the remission of the penalty, or the manifestation of mercy to the guilty. It is not an abstract thing—a mere display of an attribute of the law-giver—that is contemplated; but it is a practical work, in the pardon of the guilty, and in placing him in a condition as if he had not violated the law. The essential reason why this is done, is that God is merciful; the manifest reason is, that the same ends have been secured, so far as the design in the appointment of the penalty of the law is concerned, which would have been if the offender had been punished: in other words, mercy can now be manifested consistently with justice; for the act of pardon does not imply, by a fair construction, any disregard of the claims of justice or of the real interests of the community.

(1.) Mere mercy could be shown in any case; but, as we have seen, there are insuperable difficulties in all governments in the exercise of pardon without an atonement.

(2.) Mere justice could be shown by a rigid infliction of the penalty of the law in all cases whatsoever. It could be shown in a human government on earth; it could be shown in the divine government in hell,—for God could consign every violator of his laws, under the most exact administration of justice, to the woes which sin deserves. But then, as we have seen, this would be attended with numerous evils. It would impinge on the finer feelings of our nature. It would make a government harsh, severe, tyrannical,—an administration to be feared, not to be loved. It would violate principles which have been implanted by the Creator himself within us; for there is an arrangement in our constitution which shows that it was contemplated that mercy should enter largely into the course of things in the universe, and that the government of the universe should not be the exercise of mere stern, inexorable law.

The object of the atonement is the blending of the two. It is an arrangement by which one shall not be exercised at the expense of the other. In the ordinary course of things, and as affairs are actually administered among men, the two do not harmonize. One is sacrificed to the other. If mere justice is displayed, there is no mercy; if mere mercy, justice is sacrificed.

The atonement is an arrangement by which both may be manifested in reference to the case of the same individual, so that, while he is treated as if he had not sinned, there is no disregard

of the claims of justice. Instead of exhibiting the attribute of stern justice in one case, thus disregarding all the laws of our nature which have been arranged with a view to the exercise of mercy, and of exhibiting the attribute of mercy in another, thus disregarding in like manner the laws of our nature which demand that justice should be done, the two meet together in reference to the same individual, or to any number of individuals who may be willing to accept of salvation at the hands of God.

The means by which this is proposed to be accomplished is by substitution.

[Mr. Barnes proceeds to show that the idea of such a substitution is admissible, and that it is acknowledged and acted upon in various transactions between man and man. He then continues]:

If the principle is admissible, the next question is whether a substitution in the place of the guilty can be made to answer the same ends which would be secured by the punishment of the guilty themselves. The question is now to be asked in view of the objects to be accomplished in the administration of law, or the ends contemplated in the penalty of the law. It is equivalent to asking whether as deep an impression can be produced of the value of law, and of the evils of the violation of the law, by such substituted sufferings as would be produced by the infliction of the penalty on the guilty; whether as much can be accomplished in securing the reformation and future good conduct of the offender; whether as much can be secured in deterring others from violating the law; and whether as much can be effected in securing the peace and good order of a community. In all the cases which have been referred to where the principle of substitution is admitted, it is obvious that the same ends are secured by the substitution, which would be by the regular operations of the law. The question now is whether the same result can be secured by the substituted sufferings of the innocent in the place of the punishment of a violator of the laws of God.

(1.) If a sinner is punished in the world of woe, he will suffer there by enduring the penalty of the law; that is, as has been explained, his sufferings will be designed to show the sense entertained by God of the value of the law and the evil of violating it. Those sufferings must also, so far as that may operate at all in producing such an effect, be intended to deter others from disobedience by the certainty that punishment will follow disobedience, and by the intensity and duration of the punishment. These would be the effects in an individual case; they would be the results in any number of cases, in the aggregate of woe endured by the lost. And the effect would stop there. Those sufferings would not be designed to reform the offender himself or any of his suffering companions; for, apart from the consideration already urged that this is not, in any case, the proper end or result of punishment, it is clear that that could not be its design in a form of punishment that was to be eternal. The end to be reached, then, by substituted sufferings would be a representation of the sense entertained of the value of law and the evil of violating the law equal to that which would be produced if the

punishment were inflicted on the guilty themselves.

(2.) If a sinner bears the penalty of the law himself, the impression produced on the universe at large by his individual sufferings will be, at any one time, or even in the continuousness of his sufferings, a slight impression. If lost, he becomes, in fact, lost in more senses than one,—lost not only to happiness and hope, but lost in the sense that his name is forgotten and that his individual sufferings are unknown to the universe at large. An impression may be indeed made by the aggregate of woe endured by all the lost; but the name of the individual sufferer will be unknown, and, sunk in the vast host, his particular sorrows will have no such conspicuity as to make any impression on the universe at large. . . .

(3.) But what has now been stated would not occur in reference to the substitute in the atonement. If it be a part of the doctrine of the atonement, and essential to that doctrine, that the Redeemer was divine, that he was "God manifest in the flesh," that there was in a proper sense an incarnation of the Deity, then it is clear that such an incarnation, and the sufferings of such an one on a cross, were events adapted to make an impression on the universe at large deeper by far than would be done by the sufferings of the guilty themselves, though those sufferings should involve sorrow—the sorrow of remorse—which the innocent one could not experience, and though they should be prolonged to a far more extended duration. If it should be supposed that the heir-apparent to a crown could take the place of any number of rebellious subjects and endure in their place the suffering appointed for rebels and traitors, though it might be true that his individual sorrows might not equal the amount of the aggregate sorrows of all who would otherwise have died, and though it should be admitted that there would be an element in their sufferings which would not enter into his,—the element of remorse,—it would nevertheless be true that a deeper impression would be made by his public execution than would be by the sufferings of the offenders themselves. That impression would be produced not only by the unusual character of the transaction, but by the manifest fact that the crime was regarded as of a nature so serious as to require such an expiation, and by the purpose manifested by the sovereign to maintain inflexibly the authority of the law. All eyes would be turned toward the illustrious sufferer; all hearts would be filled with compassion; all business would be suspended in the contemplation of the amazing scene; all men would feel that there was an unspeakable majesty in the law and an unspeakable importance in maintaining its authority; all would be made sensible that that must be a vast evil which made it necessary that such sufferings should be endured by one of so exalted a rank. And if on such an occasion the sovereign himself should adopt some unusual and impressive measures to bear testimony to the dignity and moral worth of the sufferer, and to show the estimate which he put on the benevolence which the voluntary sufferer manifested in being willing to endure these sorrows in behalf of others, all would feel that such a manifestation would be appropriate, as all must feel that it was appropriate that the Eternal Father should command the sun to withdraw his beams, and the earth to tremble, and the rocks to rend—to spread a universal pall over the world—when his Son expired on the cross.

I have said that the individual sufferer sinking down into the common and undistinguished abyss of woes might be forgotten, and that his name and his sufferings might never be known to the universe at large. Not so, however, with Him who took his place and died in his stead,—the Son of God. His cross became for the time the center of observation in the universe. He had descended from heaven and had taken upon himself the form of a man. He had subjected himself voluntarily to poverty, shame, and contempt; he had been bound, and scourged, and publicly rejected; he had submitted to a mock trial and to an unjust

condemnation; he had borne his own cross to the place of crucifixion, and had voluntarily given himself up to be put to death in a form that involved the keenest torture that men could inflict. Rejected of men, and apparently forsaken of God, he had taken upon himself the "burden of the world's atonement." If that scene actually occurred, then angels and distant worlds must have felt an interest in it which they could not feel in the sufferings of the guilty themselves. If he died to show by these sufferings the value of the law and the evil of disobedience, then no sufferings of the guilty themselves could make so deep an impression on angelic minds and on distant worlds as the substituted and voluntary sorrows of the Son of God. * * * * *

The atonement secures reconciliation between God and man.

This is, indeed, the proper meaning of the word *atonement at-one-ment*, or the being *at one*—as used in our language; and this idea is perhaps always suggested when the term is used, even when it is employed in the most strict theological sense, or when it is employed strictly to denote the means by which reconciliation is effected. . . .

There is an alienation between God and man; and this is the foundation of all the evil that has come upon the race. It is everywhere in the Bible charged on man that he is estranged from his Maker; and it is everywhere affirmed that God cannot be at peace with men unless something shall be done that shall remove the cause of alienation.

1. On the part of man, nothing is more apparent than the fact of his alienation from God. The history of the world proves it. God is not loved. His law is not obeyed. His arrangements are not submitted to. His government is regarded as harsh, severe, unequal, unjust. There is in the human soul a foundation of estrangement from God lying back of the divine dealings toward the race,—an opposition to his character and claims antecedent to any thing that he does to call forth the feelings of the soul; and this becomes manifest when the divine law is laid across the path of men and the claims of that law come in collision with the feelings and purposes of the soul. This opposition to God is one of the earliest conscious feelings of our nature, and it is fostered and sustained by all the pride of the human heart, by all its impatience of control, by all its cherished plans as they are developed in life, by all the passions which are engendered in carrying out our chosen schemes, and by the fact that in those schemes we become committed before the world. Nothing is more manifest than the fact that such an alienation exists on the part of man toward his Maker; nothing is more difficult than to overcome this and to make man *willing* to be at peace with God.

2. Equally manifest is it that there is on the part of God an alienation or estrangement from man. This is clear from the divine dealings toward the race. *Man is not treated as if there was peace between him and his Maker.* The divine dealings toward the race are not such as they would be on the supposition that God is pleased with human conduct. Man is not dealt with as we must suppose unfallen angels are, or as he himself would have been if he had not fallen. We can find, indeed, in the divine dealings abundant proofs of the goodness of God; we can see evidence that he is willing to be at peace with the race and that he is ready to forgive sin; we can easily demonstrate that there are and have been prospective arrangements for his becoming reconciled to man; but we look in vain for the evidence that that peace already exists. There is even in the bosom of the guilty themselves—in their sense of guilt, in the feeling of remorse, in the apprehension of the wrath of God, in the pre-eminences in the soul of a coming judgment—much which may be regarded as designed to be a proof of the fact of such an alienation on the part of God, as it certainly is of an alienation on the part of man; and we may see abundant evidence of such an alienation on the part of God in his dealings. All the calamities which come upon

individuals or nations as the effect of sin; all the arrangements in the human constitution for the infliction of suffering as the result of a certain course of conduct; all the forms of disease that invade the human frame and sweep off the living to their graves, are so many proofs that God regards the race as guilty and that there is an estrangement between himself and man. Such things are not tokens of friendship and favor. They are not direct proofs of love. They would not occur in a just and benevolent administration unless there was a foundation in the conduct and character of man for the divine displeasure.

The atonement removes the obstacles to reconciliation alike on the part of God and on the part of man.

1. On the part of God. The obstacles to reconciliation on his part did not arise from any unwillingness to be at peace with man; from any want of a benevolent regard to his welfare; from any enmity in his own feelings toward the race as such; from the causes which often produce and perpetuate alienations among men; but solely from the fact that he is the Law-giver of the universe, and that his law has been violated; from the fact that the law has a just penalty, threatening death to the violator; from the fact that the perfections of God required that his declared views of the evil of sin should be consistently carried out before the universe; from the fact that if the transgressor was released from the penalty of the law there would seem to be a total disregard of the law and its threatenings; from the fact that, if the sinner was admitted to the favor conferred on those who had not sinned, it would seem as if God was regardless of character and treated the good and bad alike; and from the fact that such treatment would seem to set aside all the restraints of the law, and abolish all the boundaries between right and wrong, and destroy all the securities set up to secure the interests of justice.

In the idea of the atonement it is supposed that these difficulties have been removed, and that God is in all respects now as free to bestow his favor on those for whom it was made as he is on those who have never violated his law. It is clear that this must be so if it be true that as much has been done by the substituted sufferings of the Redeemer to show regard for the law as would have been by the sufferings of the guilty themselves if they had borne the penalty. If all has been accomplished by those substituted sufferings which would have been accomplished had the penalty of the law been inflicted on the offenders, nothing can be plainer than that the guilty, so far as this point is concerned, may be released, or that pardon may properly be granted to them. . . .

In the atonement it is supposed that Christ has done *as much* to maintain the honor of the law as would have been done had it been personally obeyed by all who will be saved by him; that he has done *as much* to maintain that honor as would have been done had its penalty been literally borne by all for whom he died; that he has done *as much* to deter others from violating that law as would have been done by the infliction of the penalty on the offenders themselves; that he has done *as much* to show the sense entertained by God of the evil of sin as would have been done had the fearful consequences of sin come upon the guilty themselves. If all this *was* done, then it is clear that there would be no obstacle on the part of God to reconciliation with those who had violated the law.

2. The atonement removes the obstacles to reconciliation on the part of man. Those obstacles do not arise from any reference in his conduct to the interests of the universe; but they arise solely from the love of sin and the unwillingness of man to be reconciled to his Maker. The object to be accomplished, so far as man is concerned, is to bring him to a *willingness* to be at peace with God and to accept of pardon and salvation on the terms proposed. The question is whether there can be introduced into the work of the atonement such an influence as will overcome the unwillingness of the sinner to be at peace with God.

We have seen that in human administrations of law one great difficulty in the way of pardon is that there is no security for the reformation and future good conduct of him who is pardoned, but that, if an influence could be connected with the instrument of pardon which would secure this, the difficulty would be removed. This is contemplated in the atonement. It is an essential idea in its nature that it *will* secure this effect,—that in the gift of a Saviour, in his character, in the manifestations of his love, and his sufferings in behalf of others, there is that which *will* secure repentance and reformation on the part of the sinner. By the greatness of the sufferings of him who made it, the atonement is adapted to convince the sinner of the evil of those sins for which he died; by the manifestation of love, it is adapted to make an appeal to the gratitude of man; by the fact that those sufferings were endured in our behalf, it is fitted most deeply to appeal to the hearts of the guilty.

In accordance with this view, it is a fact that the reformation of the world has been accomplished, as far as it has been accomplished at all, not by judgment and wrath, but by the gospel of Christ. The great instrument in bringing men to repentance and securing their reformation has been the story of the Redeemer's sufferings. Floods, flames, wars, earthquakes, the plague, the pestilence, have done little to reform the guilty. The human heart grows hard under the infliction of judgment; and though punishment may restrain the guilty and awaken them to reflection, it does not convince and convert. Crimes are multiplied even in the ragings of the pestilence, and men abandon themselves to licentiousness and to corruption when the plague is sweeping away its thousands of victims. It has been, in fact, the manifestation of mercy that has been made the means of melting the hearts of men and of turning them to God.

Reconciliation is in fact produced between God and man by the atonement. God becomes the friend of the pardoned sinner. He admits him to his favor and treats him as a friend. The sinner becomes the friend of God. He changes his view of the character of God; he submits to his arrangements; he no longer opposes his plans; he is pleased with his government and his laws. He loves him as he loves no other being. He lives to promote his glory. He loves what God approves, defends what he has stated to be true, advocates the plans which he has formed, vindicates the doctrine which he has revealed, trusts in trial to the promises which he has made, flies to him in times of trouble and sorrow, leans upon his arm in death, finds in the mortal agony his highest consolation in the belief that God is his friend, and expects to find felicity in the future world only in God. There is no friendship so strong, so sincere, so tender, so enduring, as that between God and the reconciled sinner; and no work ever undertaken is so complete as that by which the reconciliation of God and man has been sought. It survives all changes through which man passes here; it is confirmed in death, and will exist forever.

Seeming Contradictions of the Bible.

SINCE so much knowledge is proved to be necessary to a right understanding of the Bible, we may easily believe that difficulties or seeming contradictions, which occur to us in reading it, most probably arise from our ignorance or inattention; and this admits of abundant illustrations. Judges i, 19. The Lord was with Judah; and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron. Voltaire scoffs at this, as if it implied that the Lord of heaven and earth is represented as being baffled by the chariots of iron; whereas the term "he" refers to Judah and not to the Lord. Judah's faith failed him, and he found that according to his faith, so it was to him. Matt. ix, 29. Weak in faith, he was weak in power. Voltaire was one of the most

acute of infidels. But the frivolity of such objections, made by such men, shows how hatred of the truth blinds the mind to the perception of it.

Prov. xxvi, 4. Answer not a fool according to his folly, &c. The next verse is, Answer a fool according to his folly, &c. But a little attention to the reason given in each case removes the seeming contradiction. We ought not to answer a fool according to his folly so as to be like him; i. e., so as to betray, in manner of answering him, the same evil temper which he showed. This Moses did at Meribah [Num. xx, 12; Ps. cvi, 33]; and David in his answer to Nabal [1 Sam. xxv, 21, 22]; and the men of Judah and Israel in their disputes with David. 2 Sam. xix, 41-43. We ought therefore to answer a fool according to his folly, lest he be wise in his own conceit; i. e., we ought to answer him in such a manner as to expose his folly. Thus, Job answered his wife [Job ii, 10]; and our blessed Lord affords abundant instances; as when he was attacked by the Scribes and Pharisees because his disciples transgressed the tradition of the elders [Matt xv, 2-9]; when they desired of him a sign from heaven [Matt. xvi, 1-4]; when they questioned the authority by which he acted [chap. xxi, 23-27]; and when they inquired of him the lawfulness of giving tribute to Caesar.

2 Kings xvi, 9. The king of Assyria is said to have "hearkened unto Ahaz;" but in 2 Chron. xxviii, 20, we read that he "distressed him, and strengthened him not." Both statements are true. He did help him against the king of Syria, took Damascus and delivered Ahaz from the power of the Syrians. But the service was of little value, for the Assyrian monarch did not assist Ahaz against the Edomites or Philistines; and he distressed him by taking the royal treasures and the treasures of the temple, and rendered him but little service for so great a sacrifice. To illustrate: The Britons invited the Saxons to help them against the Scots and Picts. The Saxons accordingly came and assisted them for a time, but at length they made themselves masters of the country.

Acts i, 18. Now this man (Judas) purchased a field, &c.; but Matthew tells us [chap. xxvii, 7] that the chief priests bought the field with the money which Judas threw down in the midst of them. Many commentators remark that an action is sometimes said in Scripture to be done by a person who was the occasion of doing it. Thus in one place [John iii, 22] it is said that "Jesus baptized;" in another [chap. iv, 1], that "Jesus himself baptized not, but his disciples." The passages are easily reconciled; his disciples baptized by his authority, but he did not baptize with his own hands. See Gen. xlii, 38; Ex. xxiii, 8; 1 Kings xiv, 16; 2 Kings xxii, 16; Rom. xiv, 15; 1 Cor. vii, 16; 1 Tim. iv, 16.

Acts xvi, 12. Luke, in relating the first introduction of christianity into Europe, speaks of Philippi in Macedonia as the chief city in that part of Macedonia, and a colony; while verse 21 implies that it was a Roman colony. The silence of cotemporary profane history as to this fact rendered it a difficulty, even to learned men, and threw the suspicion of inaccuracy upon Luke's narration; but some ancient coins have been discovered, on which Philippi is recorded under character; particularly one which states that Julius Caesar himself bestowed on this city the dignity and privileges of a Roman colony, which were afterward confirmed and augmented by Augustus.

Sometimes (though comparatively very seldom), the translation might be improved, or the original will admit of another rendering, and thus the difficulty might be removed. The Hebrews express their numbers by letters, and some of their letters are very much alike; hence, as Dr. Kennicott has shown satisfactorily, some seeming contradictions with regard to numbers have arisen from one number being inadvertently written instead of another. The only apparent difference between one and one thousand is simply one little dot, so that the careless making or reading a tittle upon a

letter might change units into thousands. Thus are such passages as 2 Sam. viii, 4, and 1 Chron. xviii, 4, reconciled. The letter *zayin*, with a dot upon it stands for 7000, and the final letter *noon*, with a dot upon its side is 700; the great similarity of the letters or characters might easily cause the one for the other, and so produce the above contradiction in number.

2 Samuel. David is said to have put the Ammonites under saws, and under harrows of iron, &c., which gives the impression of great cruelty on his part. Were there no answer to this, we must not shrink from charging him with whatever guilt might properly attach to the act; the Bible itself furnishes the principle by which to do so. But the original Hebrew admits of its being rendered instead of "under," "to" saws, &c., which implies nothing more than employing them as slaves in the most mean and laborious offices. The word translated "harrows of iron," may also be rendered "iron mines." It is indeed said that David cut them with saws [1 Chron. xx, 3]; but seven of the Hebrew manuscripts collated by Dr. Kennicott, have the word which means "he put them to saws," &c.

It is very expedient that somewhat should be covered, to make us more diligent in reading, more desirous to understand, more fervent in prayer, more willing to ask the judgment of superiors, and to presume less on our own judgment. None of the wicked shall understand, but the wise shall understand. Dan. xii, 10. The scorner seeketh wisdom and findeth it not. Prov. xiv, 6; Isa. cxlix, 4.—*Mine Explored.*

Gayety and Good Humor.

It is imagined by many that whenever they aspire to please, they are required to be merry, and to show the gladness of their souls by flights of pleasantry and bursts of laughter. But though these men may be for a time heard with applause and admiration, they seldom delight us long. We enjoy them a little, and then retire to easiness and good humor, as the eye gazes awhile on the emineces glittering with the sun, but soon turns aching away to verdure and to flowers. Gayety is to good humor, as animal perfumes to vegetable fragrance. The one overpowers weak spirits, and the other recreates and revives them.

Adversity a Blessing.

ADVERSITY is very often a blessing in disguise, which by detaching us from earth and drawing us toward heaven, gives us, in the assurance of lasting joys, an abundant recompense for the loss of transient ones. "Whom the Lord loveth he chasteneth." Many a man in losing his fortune has found himself, and been ruined into salvation; for though God demands the whole heart, which we could not give him when we shared it with the world, he will never reject the broken one, which we offer him in our hour of sadness and reverse. Misfortunes are moral bitters, which frequently restore the healthy tone of the mind, after it has been cloyed and sickened by the sweets of prosperity. The spoilt children of the world, like their juvenile namesakes, are generally a source of unhappiness to others, without being happy in themselves.

Suffering for Christ.

IN a published notice of the death-bed experiences of Rev. Geo. B. Little, we are struck with these expressions, which evince a rare measure of sweet acquiescence in suffering all that the will of God as revealed in providence imposes.

The day before his death, "when the wanderings of his mind were suspended for a few moments, he said, 'I rejoice to suffer for Jesus. I am glad the way is so long to the Celestial City.'" And months before, "I have been thinking how glad I should be to pass through great suffering, if in it I may glorify God. It used to trouble me to think that I might have much to suffer, but it does not now; all that has passed away."

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, SEPT. 17, 1861.

JAMES WHITE, EDITOR.

DID OUR SAVIOUR BREAK THE SABBATH?

QUESTION. Some contend that John, in chap. v, 18, says that Jesus broke the Sabbath. Do you understand John to say so? G. W. COLCORD.

ANSWER. We do not. John only records the charges made against Jesus by the Jews. The Jews accused him of breaking the Sabbath, but he answered them with a most triumphant vindication of himself from all their accusations. This cannot be better set forth than in the following which we give from the forthcoming History of the Sabbath:

"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said that God was his Father, making himself equal with God." John v, 16-18.

Our Lord here stands charged with two crimes: 1. He had broken the Sabbath. 2. He had made himself equal with God. The first accusation is based on these particulars: (1.) By his word he had healed the impotent man. But this violated no law of God; it only set at nought that tradition which forbade anything to be done for curing diseases upon the Sabbath. (2.) He had directed the man to carry his bed. But this as a burden was a mere trifle, like a cloak, or mat, and was designed to show the reality of his cure, and thus to honor the Lord of the Sabbath who had healed him. Moreover, it was not such a burden as the Scriptures forbid upon the Sabbath. (3.) Jesus justified what he had done by comparing his present act of healing to that work which his Father had done *hitherto*, i. e., from the beginning of the creation. Ever since the Sabbath was sanctified in Paradise, the Father, by his providence, had continued to mankind, even upon the Sabbath, all the merciful acts by which the human race has been preserved. This work of the Father was of precisely the same nature as that which Jesus had now done. These acts did not argue that the Father had *hitherto* lightly esteemed the Sabbath, for he had most solemnly enjoined its observance in the law and in the prophets; and as our Lord had most expressly recognized their authority, there was no ground to accuse him of disregarding the Sabbath, when he had only followed the example of the Father from the beginning. The Saviour's answer to these two charges will remove all difficulty:

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." John v, 19.

This answer involves two points: 1. That he was following his Father's perfect example, who had ever laid open to him all his works; and hence as he was doing that only which had ever been the pleasure of the Father to do, he was not engaged in the overthrow of the Sabbath. 2. And by the meek humility of this answer—"The Son can do nothing of himself, but what he seeth the Father do"—he showed the groundlessness of their charge of self-exaltation. Thus in nothing was there left a chance to answer him again.

ORGANIZATION.

THE *Review* for August 27 has just come to hand, and from it I learn with deep regret that the silence of myself and others on this subject has been a cause of grief to some, and an occasion of stumbling to others. I know not what to say, except that I am most sincerely sorry for the evil which I have occasioned. I am sensible that I have not wisdom to propose a plan of action, and it has been my hope that the brethren chosen for this purpose at the last conference at Battle Creek would present through the *Review* a well matured plan for the action of the church. So far as I know in this western country the brethren are waiting for such a plan. For myself I would say that it is

doubtless essential to the well-being of every church that they be set in order by the selection of such officers as the New Testament brings to view; and wherever meeting-houses are owned, that there such legal organization should exist as will enable the brethren to hold their places of worship. I am also decidedly in favor of concerted action, and hence would heartily approve of the regular monthly meetings of as many churches as can thus come together; and of State conferences to assemble annually, or semi-annually, that the united strength of the people of God may be brought to bear upon the work that is to be done. I have confidence to believe that this work is under the superintendence of the Most High, and that in answer to the united prayer of his people he will guide it in the right channel. I desire to express my hearty approbation of Bro. White's reply to Bro. Phelps, and I trust that Bro. P. will yet feel that the Seventh-day Adventists are his brethren and fellow-laborers.

J. N. ANDREWS.

Cleveland, Le Seur Co., Minn., Sept. 9, 1861.

SOUTHERN IOWA TENT.

We closed our meetings in the tent in Monroe Co. on Sept. 1. Although the tent did not stand so long as in many places, yet our meetings were held night and day the first two weeks; much of the time the congregation being about as large in the day as in the evening. I had also given six lectures in the same neighborhood a few weeks before, by which some were quite well convinced of the correctness of our position. The "carnal mind" was plainly manifested in some who seemed to regard our labors with favor at first; while others, who could not believe there was much of value outside of their own organization, yielded to the power of truth.

Sunday, Sept. 1, seven more were baptized, one of them a sister 73 years of age, and as we were making preparation to leave on the 3rd, a sister, who was detained by the sickness of her husband, sent a request to be baptized before we left. She had been immersed before, but was not satisfied with the baptism of a *gospel of disobedience*. Accordingly on the afternoon of the 3rd, we again repaired to the river, and two were buried in the likeness of our Saviour's death.

Bro. Luke was not permitted to be with us the last two days of the meetings, on account of sickness. So we appointed a meeting of the brethren and sisters at his house for Monday evening. This was a blessed season. Faith was in prayer. Bro. L. was relieved, and rejoiced before God. All spoke of their new joys in the truth; some who had been church members for years, now for the first time arose to speak in their Master's cause. We pray that they may go on from strength to strength.

I am now waiting for Bro. Snook, expecting to pitch the tent again on his arrival, if providence favors. Though I am suffering from a very severe cold, so that I cannot labor at present, yet I hope to be able to resume soon. The church of Pleasant, Monroe Co., will be glad to have Bro. call on them. Those wishing to visit them will cross the river at Eddyville, and take the county line road south about four miles. Inquire for Bro. Luke, Hornaday, or Kirfman.

J. H. WAGGONER.

LET US AWAKE.

Who realizes the importance of the great work which the Lord is doing at the present time? Every predicted sign in heaven and earth, fulfilled, proclaims the day of Christ at hand. Human probation is about to close—the decisions of the judgment now in session in the most holy place of the temple of God in heaven are about to be passed upon the last, the living generation, when mercy will cease to plead for the guilty, and vengeance will unsheath his glittering sword, and wrath unmingled will be poured out upon those that have rejected the sweet, the gentle, and the melting offers of salvation, until it is too late! In the commencement of that awful day of wrath, how gladly would they bow, who are now too stubborn to yield to the commandments of God. How eagerly would they fly to the ends of the earth to seek the word of the Lord, who are now too indolent and careless to embrace offered mercy. But, alas! alas! it is too late! The inexorable fiat has gone forth: "He that is filthy, let him be

filthy still." O, my soul! contemplate the dread realities of that awful day! and let thine efforts to save thyself and others, be commensurate to the all-exceeding, everlasting interests which are at stake.

Blessed be the Lord! probation still continues. Our great High Priest still lingers in the heavenly sanctuary. Mercy's sweet, melting voice is yet heard, pleading in thrilling tenderness for those whose hearts are susceptible of divine impressions. In the plenitude of his mercy God is sending forth the third and final warning message, promised in his word—a message, though fraught with threatened wrath unutterable and overwhelming, yet superabundant in mercy to all who heed its timely warning, communicating to them the seal of the living God—a shield in the day of trouble, and a passport into the celestial city. O praise the Lord! that sinners may yet be saved! that those who will may ground the weapons of their rebellion against God and his holy law, that the indifferent and indolent may yet awake from their dreams of heaven on flowery beds, which so temptingly invite the travelers in the broad road, to heedless repose. Will you, my friend, now embrace the offered mercy? O, bestir thyself at once!

"Sinners, haste to mercy's gate!

Strive, O strive to enter there;

Hasten! lest ye come too late,

Lest in vain shall be your prayer."

The last gathering call is being sounded, the last great sanctifying work of preparation for God's people is being done. And who realizes it? Who is drawing near to God, and humbling himself in his presence? Who are seeking that meekness and righteousness so necessary to be hid in the day of the Lord's anger? Zeph. ii, 3. Who among us that have embraced the present truth, have that spirit of consecration, and that zeal to labor, which we ought to have? Let us arouse ourselves and strive, not as those who would obtain a mastery over flesh and blood, but as those who would bring ourselves, our every thought, into obedience to Christ, and by all the gentleness of the Spirit of Christ, and by all the zeal of those that believe what they profess, win souls to the love and obedience of the truth.

May God pour his Spirit upon us, help our weakness, assist in the work of humbling ourselves before him, inspire us with zeal and courage in the great work before us, and give us the victory over every foe, through our Lord Jesus Christ. Yes, thank God! the victory will soon be won. The prize will soon be given. Let us not be weary in well-doing, for in due time we shall reap if we faint not. Who will awake? Who will strive in earnest for the incorruptible crown? The response comes from many a true heart, "I will arise; by the help of God I will be a victor!" Amen! By his grace I will conquer, too, and with you bear the palm of victory when the battle is over.

R. F. COTTRELL.

MEETINGS IN SOUTHERN MICHIGAN.

We came from Ind. to Hillsdale Aug. 29, and commenced a series of meetings the 30th inst., which continued over Sept. 1, in the house of worship of the Seventh-day Adventists, with good interest. Besides the general gathering of the church, on first-day, a number of strangers listened, with interest, to our position, and the last warning message. We hope they were benefited.

After the public meetings the church came together and manifested their unwavering confidence in our position as it is; and also sister White's communication issued in *Review* of Aug. 27, by a unanimous rising vote. We trust the ridiculous fashion which has been a screen to iniquity, therein referred to, will no more effect the church in H.; and we do hope it will become extinct throughout all the churches of the Seventh-day Adventists.

I was much gratified in witnessing the manifest improvement in the church at H., since Bro. Loughborough and Waggoner were with them, when they organized themselves into a society to legally hold their house of worship, and manage their own temporal affairs. It will be evident to all the remnant, that the work of organizing was uncalled for until believers were gathered under the proclamation of the third angel's message, in numbers sufficient to constitute churches.

In Burlington we also held meetings Sabbath and first-day, Sept. 7 and 8. On first-day and evening our numbers were considerably increased, with a manifest desire on the part of those who came in, for further understanding of our position. The brethren here much desire to be organized, and are expecting they shall be when Bro. Waggoner (whose home is among them) returns from the field of his western labors.

Sept. 9 we came to Battle Creek. Brn. all well. The walls of the office building nearly ready for raising the roof. Structure and appearance are every way commanding, and thus far done in a workman-like manner, and none too large to accomplish the mighty work which now is, and will be, required to finish up the mystery of God.

JOSEPH BATES.

Battle Creek, Sept. 10, 1861.

SHALL WE THROW AWAY THE BIBLE.

NICODEMUS said to Jesus, "We know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him." Jno. iii, 2.

I have long felt the necessity of having the evidences of our holy religion portrayed before the readers of the *Review*. Yet I shall not attempt it in this article. I simply want to inquire whether we would be better off without the Bible than with it.

We are now being attacked from every direction, no less from infidels, than from those of our opposers who profess to believe the Bible. Infidels are expert, logical, and eloquent in their denunciations of the Bible. Many of them that cannot quote one text correctly, declaim as learnedly against the absurdities and inconsistencies of the Bible, as if all knowledge of the Bible would perish with them.

We should be as active in building up as they are in tearing down. Ours is a laborious task; theirs is not; but we should not avoid the conflict on that account. We should not refrain from building because there are incendiaries whose business it is to tear down. The fact that "one sinner destroyeth much good," should not hinder God's servants from doing all the good they can.

But while it is the duty of the servant of God to "contend earnestly for the faith once delivered to the saints," it is not our duty to stand and reply to the infidel clamor against the Bible. When they ask us to renounce our religion and the Bible, we should compel them to give us something in its stead. Something better, more pure, more holy, more reasonable, more lovely, and more true. And if they refuse to do this, we should treat them as knaves, as villains, trying to swindle us out of our religion, and our hope.

Suppose the infidel proves to me that the Bible is a forgery, Christ an imposter. The apostles and early Christians are then all liars. Will that administer the sweet consolations of religion to me? Will that afford comfort in a dying hour? Will derision and scoffs against the Bible and the God of the Bible sustain me when passing into the valley and the shadow of death? Volney, Hume, Voltaire, and Paine all tried it, but scoffing did not sustain them in a dying hour. I do not wish to venture to cross the stream in the scoffer's leaky boat.

Infidels and deists have been in the world ever since Pharaoh said, "Who is the Lord that I should obey his voice?" Ex. v, 2. But what have they done? If infidelity or deism be the true religion, then infidels and deists should be the most pious people in the world: they should be living examples; but where have they been such? Where have they established missionaries, built churches, enlightened or exalted a nation? Ah, that is not their business. *Pious deists, praying infidels, sober drunkards, and honest thieves* go together.

Now, friendly infidel, if you do not wish to bring all the horrors of the French Revolution upon America; if you do not wish to see blood flow through the streets of New York and Cincinnati, as it once did through the streets of Paris; "let us reason together" a little, before I decide to throw away my Bible.

Have you good clothing? a comfortable house? a market? and grain to take to market? Have you a school in your village, to which you can send your children? Have you the privilege of stepping into the "chariots which rage in the streets," and going from thirty to fifty miles per hour? Do you live in a

land of liberty and improvements? Have you good honest neighbors? If so, to say the least, you have this many more blessings than the people of Hindoostan or India have. Do you ask the reason? I answer that we have a book in this country which they have not. To this book you owe these favors. This book we call the Bible. *Shall we throw it away?*

"O," says the infidel, "I do the Bible no harm by rejecting it." That is true. The Bible does not need you, nor your influence. But you need it. *"He that believeth not shall be damned."*

Again are you sure that your unbelief is doing no harm to your neighbors? You are doing all you can to make them as ungodly as yourself. So it is not your fault that the whole world are not as unbelieving and ungodly as yourself. Now suppose the whole world should follow the infidel's example and throw away the Bible, what would the consequence be? Let us see.

If we go back to ancient Egypt, Greece, or Rome, where the people were not troubled with, nor imposed upon by the Bible, we find the people of one village worshipping a fish, while they of another are bowing to a dog, and another a serpent, while others are worshipping crocodiles, bulls, cats, rats, reptiles, and even onions and leeks, and sometimes the people of one city burning incense to *thirty thousand gods*.

But if the infidel wants a better comparison, let him compare the enlightened countries of Europe and America with those which are now in heathenish darkness. Turn your eyes to India and behold the millions of human beings there without the Bible, worshipping trees, rocks, rivers, and hills, elephants, tigers, crocodiles, monkeys, serpents, beetles, and ants.

See them cast their children and themselves under the car of their God "Juggernaut," and let it run over them and crush them to pieces. Behold the worshippers of that God measuring the whole distance of their weary pilgrimage with their own bodies. See them cramming their eyes full of mud and their mouths full of straw in obedience to a shapeless block of wood. See them standing all day on their heads with their feet in the air to appease the wrath of their God. Behold them cutting off their tongues and gouging out their eyes. Finally behold them feasting on human flesh, and you have a specimen of what the world would be without the Bible. With this array of facts before us, I ask again, Shall we throw away the Bible?

"Skeptic spare that book,
Touch not a single leaf,
Nor on its pages look
With eye of unbelief."

MOSES HULL.

REPORT OF MEETINGS.

DEAR BRO. WHITE: We left home Aug. 28, and, according to appointment, met with the church in Colon in the evening. Some brethren came five or six miles to an evening meeting, and seemed anxious to be doing; but the church there are in trial and cannot go forward while things remain as they are. When will brethren learn to remedy small difficulties and put them away forever before they become large ones. Next evening we had a season of refreshing with Bro. Strickland and family. A few of his neighbors came in to meeting. The following Sabbath and first-day we met with the church in Salem, Indiana. The church here had not been visited for more than two years. Some had fallen asleep in Jesus, and their number was somewhat reduced; and a feeling of discouragement was with them. But our meetings were truly refreshing. The Lord manifested himself in our midst. At the close of our meeting on the Sabbath two arose that had not before said they would obey the truth. On first-day three were baptized. We had meetings the following week nearly every evening in different neighborhoods, and such was the interest we concluded to remain another Sabbath, when a number came into our meeting who were not obeying the truth, among whom were the entire family of our dear sister Chaffee, whose husband now sleeps. At this meeting I believe all in the house that had not before made a move, arose in testimony that they would obey the truth.

On first-day we had a meeting in the school-house at Turkey Creek, where sister Chaffee resides. We would have had a meeting in the evening but ill health

prevented. We have promised these dear friends we will return soon if they will prove faithful.

Bro. Bodley and wife, our aged sister Locke, and ourselves, went some eight miles to visit a brother who has been reading our tracts, and takes the paper, and is well nigh convinced we have the truth. This Bro. is a preacher in the church called the "Church of God;" is of a very friendly spirit and inquiring mind. I trust he will yet obey all the truth.

I would ask forgiveness of my brethren for being so unwilling to make effort, and so unbelieving. I never saw the necessity of every one making every possible effort in the right direction as I do now.

JNO. BYINGTON.

Burr Oak, Mich., Sept. 9th, 1861.

"AFTER THE WORKING OF SATAN."

In 2 Thess., second chapter, occurs a passage which has been the occasion of some embarrassment and some study. We read in verses 8 and 9, "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; [even him] whose coming is after the working of Satan with all power and signs and lying wonders." The question has been, Whose coming is referred to in verse 9, which is to be after the working of Satan with all power? and what is meant by this latter expression? It will be observed that the words "even him," are supplied words, constituting no part of the original text, and not necessary, we think, to be supplied in this instance. Omitting these words, the passage would read thus: "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming, whose coming is after the working of Satan," &c. In Greenfield's New Testament it reads thus: *Τῇ ἐπιφάνειᾳ τῆς παρουσίας αὐτοῦ ὃ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ*; a literal rendering of which might be given thus: "By the brightness of the coming of him, of whom the coming is after the working of Satan," &c. The only construction which it seems possible to put upon such language as this, is that the relative pronoun "whom" refers to the pronoun immediately preceding, and that the "coming" of verse 9, is identical with that last mentioned in verse 8, which is the coming of the Lord. This has been the general view we believe with Advent believers, and is undoubtedly correct. The question then arises, What is meant by the coming of Christ being after the working of Satan? The answer to this question has been based on the reading of our English version, "after" being taken in its present most common and literal acceptance, as signifying, later in time. Taking the working of Satan with all power to be the wonders of Spiritualism beginning to be developed, immediately after which the coming of Christ would take place, and we had both a seemingly natural interpretation of the text, and a remarkable sign and precursor of the coming of the Son of man.

But a flaw was discovered in this exposition from the fact that *κατὰ*, the word translated "after," never has the meaning now commonly attached to that word, or is never used to denote subsequence in time. What then could it mean? The definition seized on in this dilemma was that by which agency or instrumentality is denoted, namely, "after," by means of, or through the agency of. But a difficulty at once arose here; for if the coming referred to is the coming of Christ, how can that be said to be according to, or through the agency of, the working of Satan? What then was to be done? Should we adopt the arbitrary insertion of the words, "even him," as the translators have done, and make the language refer to the man of sin? This, the construction, as already noticed, will hardly allow; besides, if applied to the man of sin, it would not be true in fact; for the man of sin was not developed by Satan's working with all power, and signs, and lying wonders. The mystery of iniquity began to work, it is true, in Paul's day; but it worked gradually and silently, spreading like leaven, and undermining in the hearts of men, the truths of the gospel. Let it be noticed also that the signs and wonders here brought to view, are not *lying* wonders in the sense of being false in themselves, mere tricks and deceptions, but they are real wonders, *bona fide* mira-

cles, wrought to *prove a lie*. The miracles claimed to have been done in behalf of the man of sin, were tricks and pretences; they could not therefore be the signs and wonders of the scripture under discussion.

Then the coming of verse 9, cannot be the coming or revelation of the man of sin, for the reasons just adduced, namely, that the construction cannot be made to convey such an idea, and if it referred to him the passage would not be true in fact, since the manifestation of that power was not connected with the working of Satan with all power, signs and lying wonders, in any sense expressed by the word here translated 'after.' The coming must be the coming of Christ. But the objection still remained, viz., that his coming could not be according to the working of Satan, &c., and we could not explain it by saying that his coming was to be just subsequent to the working of Satan; for the word *κατά* never has that meaning.

But let us look again at this word, and see if we do not find in it a solution of the difficulty. Although the word *κατά* does not mean 'after,' later in time, it has a meaning which we think will answer the purpose of this scripture much better. Denoting time, it signifies, according to Greenfield, *at, about, during*. Robinson in his Greek Lexicon of the New Testament, defines it thus: "Of time; that is, of a period or point of time, throughout, during, in or at which anything takes place." Liddell and Scott say, "Of periods of time, throughout, during, for." Before proceeding further with these definitions, it may be proper to answer a question that may arise here, viz., how we know that the word in this place denotes time, so as to bear the definitions just mentioned. This is evident from the tenor of the whole chapter. Its subject is time. It was written by Paul to correct an erroneous impression in the minds of the Thessalonian brethren in reference to the time of Christ's coming. He designs to give them something of an idea of the time when their Lord may be expected; and time is the great burden of the verses under consideration. *Κατά*, then, in this case has one of the definitions above given; and the passage may be translated thus: "Whose coming is after [*at, or, at the time of*] the working of Satan with all power and signs and lying wonders." After giving a few examples of this use and meaning of the word, we will show that this will be true in fact, and that such instruction was eminently proper for the Thessalonians at that time. There are many such expressions as, *κατά τὸ αὐτό*, at the same time; *κατά καιρὸν*, in due time; *κατά μεσονύκτιον*, about midnight, &c.; but as it may be said that the idea of time is expressed in these instances by words used with *κατά*, we will refer to instances where it is used in this sense with words that do not express time, any more than the words with which it is connected in 2 Thess. ii, 9. In Matt. xxvii, 15, Mark xv, 6, Luke xxiii, 17, occurs the expression, *κατά ἑορτήν*, at [or at the time of] the feast. Again: In 2 Tim. iv, 1, we have this passage: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead [*κατά τὴν ἐπιφάνειαν αὐτοῦ*] at his appearing;" that is, at the time of his appearing. Liddell and Scott furnish the following examples of this construction: "*Κατά τὸν πόλεμον*, during, or in the course of, the war. Hd. 7, 137. *Κατά Ἀμασίαν*, about the time of Amasis. Id 2, 134. *Οἱ καθ' ἡμᾶς*, or *ἐαυτοὺς*, our, their contemporaries [Xenophon];" that is, those living at the time we or they lived. The identity of construction between all these quotations, and 2 Thess. ii, 9, cannot fail to be seen. We may therefore regard the evidence as conclusive that the word may have this meaning in said scripture, and that the rendering above given will stand as legitimate and correct: "Whose [Christ's] coming is at the time of the working of Satan with all power, signs and lying wonders."

The question to be next considered is, Will this be true in fact? It will. The Bible expressly tells us that Satan's greatest power will be exercised near, and at, the close of his career. Rev. xii, 12; xiii, 13, 14; Matt. xxiv, 24-27; Rev. xviii, 2; xvi, 14. In the light of these declarations it is evident that 2 Thess. ii, 9, must refer to the working of Satan at the very close of time; for he is said to work with *all* power; and as he can never work with *more* than all

power, and yet his *greatest* works are to be performed at the last, it follows that he cannot work with all power at any period previous to that time.

And what goes greatly to strengthen this position is the fact that this scripture is now fulfilling before our eyes. The working of Satan in modern Spiritualism answers well to this prophecy. Its phenomena are genuine, and its wonders palpable and real; and they are wrought, too, to prove a lie—the first and darling lie of the great deceiver that the soul is immortal, and that there is no such thing as death. This work will continue to the very last; and it is at that time that its greatest power will be manifested. The gathering of all nations to the battle of the great day of God Almighty [Rev. xvi, 14] is perhaps the greatest exercise of power, and the most potent deception of these spirits of devils. And this takes place under the sixth plague; it takes place just at the commencement of the seventh vial, when the great voice is heard out of the temple of heaven, from the throne, saying, It is done. The army which these spirits gather, comes up to the great battle under the perfect inspiration of the Devil and his angels, and are no doubt the witnesses and subjects of a mighty power put forth by him for their preservation and further deception. Joel ii, 8. The mightiest works of these devils are performed in connection with that great multitude of apostates and blasphemers which are gathered to make war upon the Lord of hosts. And what then? He that is called Faithful and True, He that in righteousness doth judge and make war, He that sits upon the white horse, and whose eyes are as a flame of fire, rides forth to visit upon these, his judicially blinded enemies, their merited destruction. The beast and the kings of the earth, and their armies, are taken, and cast into the burning flame, and the remnant are slain with the sword of Him that sitteth upon the horse. 2 Thess. ii, 11; Rev. xix, 11-21. What then could be more accurately true than the declaration that the coming of Christ is at the time of the working of Satan with *all* power and signs and lying wonders?

But why should the apostle concern himself to make this statement to the Thessalonian church? What bearing could this have upon the truth he was trying to impress upon them? Just this: He was endeavoring to correct an idea that they had by some means imbibed that the day of Christ was then at hand. Now by giving them an explicit statement of the events in connection with which the coming of Christ was to transpire, they could determine for themselves whether or not that day was then impending. He therefore tells them that the coming of Christ is to be at the time of the working of Satan with all power and signs and lying wonders; as much as to say, Look around you, my Thessalonian brethren, and see if Satan is beginning to work in this manner now. If not, then the day of Christ is not at hand. Thus this language was relevant to the idea Paul was laboring to enforce. Such was the lesson it conveyed to the minds of the Thessalonians.

The lapse of time has made this language applicable to us, but with a far different signification. In the process of its fulfillment it tells us that the day of Christ is at hand. It bids us let no man deceive us, as that the day of Christ is not impending. It shows us that the last great manifestation of Satanic power and wonders, is beginning to be exhibited before us—that work which will only reach its culmination when the Son of man shall appear. It is to us a mine of truth, an anchorage ground for our hope, a quickener of our zeal, a consolator of our patience. May we esteem it as one of those exceeding great and precious promises by which we are made partakers of the divine nature, and endeavor to keep ourselves in the love of God and in the patient waiting for his Son from heaven.

U. SMITH.

THE CAUSE IN SOUTHERN N. Y., & PA.

DEAR BRO. WHITE: It has been some time since I have reported in regard to the state of the cause in this country. First Sabbath in Nov. last we had a conference in this place. Bro. B. F. Robbins and E. L. Barr were present with us. We enjoyed a good season. Bro. J. L. Baker was set apart for the work

of the ministry by ordination, which was sanctioned by the Holy Spirit. May the Lord make him a faithful and successful laborer in the cause.

I will not speak of all our meetings since that time. We have had some profitable seasons. Quite a number have been baptized and added to the church. The cause is rising in Pa., and N. Y., as far as I know.

I met with the church in Catlin, Chemung Co., N. Y., in June. They are trying to press on to the kingdom. Four put on Christ by baptism. The Lord bless the lambs of the flock, and save them from the devouring wolf that so often seeks their destruction.

We have had some prejudice in this country in regard to organization. I think we have been trying to steady the ark. I have had some severe and unnecessary trials in regard to this matter. I hope the Lord and the dear saints will forgive wherein I have been wrong, and I will try to be careful where I bestow sympathy. This people is my people; their God is my God. I am satisfied that this truth is destined to triumph; and it is time for us to press together and try to save the honest from the dreadful impending storm that is gathering over this guilty world.

This generation must drink the bitter cup of the wrath of God. This generation will see the sign of the Son of man. This generation will hear the blast of the archangel's trumpet. This generation will see every man's hand against his neighbor, and every man's hand against his brother. Is not the state of the nations indicative that the time is at hand?

Let us be faithful, dear brethren and sisters, and stablish our hearts; for the coming of the Lord draweth nigh. The great day of the Lord is at hand, and it hasteth greatly. I am trying to carry this truth forward to the best ability the Lord has given me. There have quite a number taken hold of the truth the past year in this country; but I want to see the angel of Rev. xviii light up the earth with his glory in a powerful manner. Lord, hasten the time and come quickly.

Yours in hope of eternal life.

N. FULLER.

Ulysses, Pa.

LOVE.

"God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 John iv, 16. Love should be the main-spring of all our actions. Dear brethren, who of us can say, I fulfill the intent of the above text. I fear but few of us. Unless God dwells in us, a profession of the present truth will avail us nothing. But, say you, how can I tell whether God dwells in me or not? Very easily: John informs us in his first epistle thus, "But whoso keepeth his word, in him verily is the love of God perfected." Chap. ii, 5. See also verse 15. We should love God supremely. Matt. xxii, 37; Deut. vi, 5. We should love our neighbors as ourselves. Matt. xxii, 39; Lev. xix, 18; Gal. v, 14.

The law of God is a law of love. Compare Ex. xix, with Gal. v, 14. The law is still binding [Matt. v, 17-19; Rom. vii, 7, 22]; therefore we can love God by keeping his commandments. Paul speaking of hope, faith, and charity (fervent love), says love is the greatest. Then let the love of God burn in your hearts. Develop actions of love daily toward God and man, and you will see that you dwell in God and he in you. Hatred is just the opposite of love. If we are the children of hatred, we are the children of the Devil, but if of love, then the children of God.

I would here quote a little from the writings of Richard Baxter: "Love is the attractive of love. Few so vile but will love those that love them. . . . Scripture assures that God is love; that fury is not in him; that he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live. Much more hath he testified his love to his chosen, and his full resolution to save them. Oh that we could always think of God as we do of a friend; as of one that unfeignedly loves us, even more than we do ourselves; whose very heart is set upon us, to do us good, and hath therefore provided for us an everlasting dwelling with himself; it would not then be so hard to have our hearts ever with him." Baxter's Saint's Rest, Chapter ii, p. 330.

Let us who have put our hand to the plow not turn

back, but go on in the path of love till Jesus comes and victory is gained.
G. W. COLCORD.
New Genesee, Ills.

HYMN.

JESUS, when shall I see thy face,
And in thine image shine?
Now I adore thy matchless grace
And boundless love, divine.

Burdened with sin, and pressed with care,
I long to soar away
To those bright realms of Eden, fair,
Where reigns an endless day.

Yet would I patiently endure
All I am called to bear,
Knowing the glorious prize is sure,
And we are almost there.

O, praise the Lord, for he is good,
His guiding hand I own.
His promises indeed are food,
I stand by him alone.

O, 'mid the perils of these days,
Help me by faith to live,
And when I've passed life's thorny maze,
Eternal glory give.

A. L. GUILFORD.

QUESTIONS AND ANSWERS.

QUESTION 1. I am unable to see whether the 2300 days should be reckoned from the year before Christ 457, or from the time when the angel spake concerning them [Dan. viii, 14], which was in the third year of the reign of king Belshazzar.

Question 2. Admitting that the judgment or cleansing of the heavenly sanctuary commenced in 1844, and is now taking place, does it follow necessarily that our Saviour is soon to come? Is the cleansing of the sanctuary identical with the marriage of the Lamb?

Question 3. There is some difficulty in my mind yet in regard to the application of Babylon. It seems to be a very appropriate name for the various different sects with which the world abounds; but of Babylon it is said, "She is the mother of harlots and abominations of the earth;" and can this be said of all these different denominations classed together? If so, what constitutes the harlots spoken of in Rev. xvii?

G. P. WILSON.

Answer to Ques. 1. The key to the 2300 days of Dan. viii, is the seventy weeks of Dan. ix. The seventy weeks are the first 490 of the 2300 days, consequently where the 70 weeks begin, there begin also the 2300 days. But we are expressly told in Dan. ix at what point the seventy weeks begin, namely, from the going forth of the commandment to restore and build Jerusalem; and this commandment went forth in the year B. C. 457. Ezra vii, 13. From this point therefore we are to date the 2300 days.

Answer to Ques. 2. In the type, the cleansing of the sanctuary occupied only one day out of the year. After 364 days' ministration in the first apartment the yearly service was completed by one day's service in the second, or most holy place, which was the cleansing of the sanctuary. If this work was thus short in the type, we may reason from analogy that the work in the heavenly sanctuary will be correspondingly short; that, at any rate, when that service commences, we are near the close of the work of salvation for the world. Taken in connection with other scriptures, there is no room for doubt on the point. The marriage of the Lamb is understood to take place immediately after the close of Christ's ministration in the sanctuary. When he lays off his priestly robes, he at once arrays himself in his kingly and executive attire, and takes possession of his own throne; which is the marriage of the Lamb.

Answer to Ques. 3. We understand that the Babylon that is called the 'mother,' is the Roman Babylon. This subject recently came under consideration in the Bible Class, in this place, as we were passing through the book of Revelation, and the following conclusions were arrived at: That Rev. xvii, and xviii, bring to view two great branches of mystic Babylon; that chap. xvii treats exclusively of Romish Babylon, while chap. xviii deals with Protestant Babylon. Then that which is called the 'mother' is the old Papal church, while

the 'harlot daughters' are the multiplied and confused sects that have sprung forth from her communion. This view renders these two chapters harmonious and clear.

U. SMITH.

LETTERS.

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

From Bro. Luke.

DEAR BRO. WHITE: You will perhaps be surprised on receiving a note from an entire stranger; but by your kind indulgence I will briefly introduce myself to you and the dear brethren in the third angel's message. For seven years I had been a member of the so-called Christian church, and thought my faith was as immovable as the "eternal hills." I had read the most of Bro. Campbell's works, and had listened to his lectures for a year; and had associated with some of the ablest ministers of the so called reformation, by whom I was treated with much kindness, and for whom I yet cherish the kindest regards, especially John Allen Gans of Kentucky, in which State I was born and raised. But in the providence of God I was permitted to hear the third angel's message from Brn. Waggoner and Shortridge during a meeting held by them, beginning Aug. 9, near Eddyville; and praised be the name of the Lord, I now see a beauty and loveliness in the law of God and faith of Jesus never beheld before. I had been violating that sacred law by laboring on the Sabbath of the Lord, but when the commandment came sin revived and I died, and by Bro. Waggoner was buried by immersion into the death of my Redeemer; and I now consider my life hid with Christ in God; and when he shall appear, if I prove faithful unto the end, I will appear with him. The persecutions of my former brethren are beginning to wax hot against me. Pray for me brethren that I may hold out faithful and receive a crown of life.

Yours in the hope of eternal life.

JOHN A. LUKE.

Eddyville, Iowa.

From Bro. Ramsey.

BRO. WHITE: I feel very thankful to the Lord that amid the great strife and commotion in our country, I am still endeavoring to try to please the Lord in keeping his commandments. Truly the times in which we are living are very solemn, yet I fear we do not realize it as we should. May we all as a people wake up, and come up to the high standard of true piety. I fear for many of our brethren who have grown-up children and let them desecrate God's holy day. This should not be. "Train up a child in the way he should go, and when he is old he will not depart from it." "Train up your children in the nurture and admonition of the Lord." These are commandments from the Lord, and we must obey them or we never can expect to see the kingdom of heaven.

We have meetings here twice a week. Our company is very small, but we claim the promise, "Where two or three are gathered together in my name, there am I in their midst." I am thankful to see that there are a few in Ohio trying to do the will of the Lord. We would be very glad if some messenger would come and labor in this State.

Yours striving for heaven.

T. RAMSEY.

Leipsic, Ohio.

Extracts from Letters.

SR. M. PALMER writes from Milford, Mich.: I want to be ever found in the path of duty that I may be able to render up my account with joy and not with grief. It is not quite a year since I commenced to keep the commandments of God, having been early led to believe that the Sabbath was changed when Christ rose from the dead, and never having so much as heard a question on the subject till Brn. Lawrence and Frisbie came to Milford last fall. My prejudice was very great when I first heard of their being in the place; but after a few evenings I went from curiosity, and to my great surprise the Bible was presented in such a manner that no honest-hearted person, as it seemed to me, could reject the doctrine. The Sabbath question was soon solved; as I could not find anything to contradict it, and since that time I can truly say that I

have been rejoicing in the commandments of God and the truths contained in the third angel's message.

Christ's second coming was not such a mystery to me; but I can now look forward to that time with more pleasure than before, and am determined with the assisting grace of my heavenly Father to press my way onward and upward that I may be permitted to stand with the remnant upon mount Zion.

I have belonged to different denominations, and have sought for the pure religion of Jesus Christ, feeling that there was something beyond what the professed churches were trying to attain; and I can say that my expectations are met in the little company of Sabbath-keepers. Prejudice is very great in this place; but my trust is in the Lord who will bring us off more than conquerors through him that loved us. I think I can say that the little church here all feel the necessity of having on the whole armor that we may be able to stand in the evil day, which we believe is not far distant."

Sister S. Sargent writes from Haverhill, Mass.: "I know I love God, and his children, and his cause. I do not guess at it. I do rejoice in the hope of the coming kingdom, and in the resurrection morning, when all the saints on earth and those who sleep in the dust will come forth. Blessed resurrection morning! How this hope cheers us on in our pilgrimage! We shall see Abraham, Isaac and Jacob. Abraham had the promise because he kept God's commandments and laws. We see the signs fulfilling which denote that Christ's coming with power and great glory is near. The wicked are doing wickedly and do not understand. The 2300 days have ended, and our great High Priest is now cleansing the sanctuary, and when that has been finished he will say, "It is done: let him that is filthy remain so;" and there will be no intercessor. What a state the poor sinner will then be in! no mediator to plead for him. O, that they could see their darkness and error, and the gathering storm which hangs over them. They will then call for the rocks and mountains to fall on them when too late! May God have mercy on us all, and save all that he can save consistent with his glory, is the prayer of your unworthy sister."

Sister E. Hough writes from Rochester, Mich.: "When I look around and see how fast troubles are thickening around I feel that it is high time to awake out of sleep and gird on the whole armor of God. I rejoice that I have been led to hear the truth as it is in Jesus; and I feel to look up and lift up my head, and rejoice, knowing that my redemption draweth nigh. Since the day set apart for prayer and fasting, I have been greatly strengthened to press my way on to Mt. Zion."

Bro. I. Smith writes from Ashfield, Mass.: "Nearly forty years of my life I have belonged to the Close Communion Baptists. It has been some over four years since I commenced keeping the true Sabbath in preference to the traditions of men. I have been slow to believe all the truths connected with the third angel's message, having been taught from a child to believe in the endless misery of the wicked, and also the conscious state of the dead; but by searching the word of God, and reading some books from the Office, light has been shed on these subjects, and though seventy-six years of my frail life has passed, I rejoice to-day in the light of present truth. I want the tried gold, and white raiment, and eye-salve, that I may see. I would here express my gratitude for the *Review*, which I hail as a welcome messenger. May it still go forth on its message of love and mercy, imparting light to thousands."

The purest church in this world is simply a recruiting station for the true church that is to be; it is merely a provisional arrangement till the perfect church comes.

It is a solemn thing, people say, to die; but it is a vastly more solemn thing to live. It is easier to die a martyr than to live a Christian.

When you forgive the man who has pierced your heart, he stands to you in the relation of the sea-worm that perforates the shell of the muscle; which straightway closes the wound with a pearl.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 17, 1861.

THE ASSOCIATION.

We see that the receipts of cash in the REVIEW for the Seventh-day Adventist Publishing Association are very small. We do not succeed in collecting on our Eastern tour as we hoped, and begin to feel a little anxious concerning the prosperity of the Association.

Many of the friends of the cause pledged nobly, and some of them are fulfilling their pledges. But means do not come in fast enough to meet the present wants of the Association. The Office building should be completed before cold weather; and in order for this, the weekly receipts for the Association should be at least \$300. In No. 13, only \$51 were received. The Association has hired about \$1000, and still the treasury is running low. In order for the work of building and publishing to progress, the friends must immediately fulfill their pledges as far as possible, and others, who have not pledged, must join the enterprise. We give it as our opinion that it will be of no use to wait for better times to raise money; therefore recommend that a double effort be put forth at once. The money is wanted now.

The whole of 1861 was given to only those who could not pay until near the close of the year, and the \$1000 is hired for the accommodation of such. It will therefore be expected that all others will pay their pledges before the yearly meeting of the Association, October 4, 1861.

To those who have pledged, and cannot well pay the full amount now, we would suggest that they send in a part as soon as possible; and when they send the full amount, certificates of shares will be forwarded. And we would suggest to those who feel unable to take a share at present, that they forward one or more dollars each to the Association in this time of need, which will be placed among the receipts for the Association, and when any of these, at any future time, make up the sum of \$10 in all, they will be entitled to a certificate of a share. Here is a chance for all to help a little, and in the present extreme necessity it must be a pleasure to all true friends to help what they can.

Again, many of our churches and scattered brethren have no special call for their Systematic Benevolence funds. These churches can make donations of a portion of the funds on hand, or due the treasury, to the Association. We would be in favor of the Battle Creek church setting a good example in this respect, worthy of imitation by other churches and brethren.

We would speak to the heart of every true friend of the cause, and enlist their warmest sympathies in behalf of the Publishing Association at this critical time. Friends, shall we let this building go right up? Shall the Steam Press continue to print our weekly and monthly, and re-publish our works when needed? Please answer these questions in the affirmative by sending along in advance for these papers, and your liberalities for the Association. Our Secretary writes that there are many orders for the pamphlet entitled, *Signs of the Times*, and none to supply, and asks if another edition can be published. Our reply is, Yes, when means can be spared.

"WHAT'S THE USE TO PRAY?"

SOME years since, the father and mother of a little family embraced the Sabbath, under the preaching of the third angel's message. They ran well for a season; but trials came, and, not having depth of earth, they withered away. After remaining in a cold, lifeless state for some time, the father attended the meetings at a modern "revival," and being somewhat awakened, commenced prayer in his family again. Arising from the season of prayer, one of the children, a little girl about five years of age, came to her mother with tears in her eyes, and said, "What's the use to pray, if we don't keep the Sabbath?" This cutting reproof from innocent, artless lips, sent an arrow of conviction to the mother's heart, and she has again turned her feet into the testimonies of the Lord. It may prove a means of her salvation. Would it might reach the father's heart also.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah."

rah. . . . When ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear." Isa. i, 10, 15. "And why call ye me, Lord, Lord, and do not the things which I say?" Luke vi, 46. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii, 21. R. F. COTTRELL.

FROM THE CHURCH IN DECATUR CITY, IOWA.

THE Advent church of this place, met at the house of Bro. W. H. Fortune in a business meeting, and called Bro. A. B. Hanner to the chair, and Bro. W. H. Fortune, secretary *pro tem* and clerk for the church, and proceeded to business.

1. *Resolved*, That we adopt the name Seventh-day Adventists.

2. *Resolved*, That we adopt the plan of organization as brought to view in the *Review*, Vol. xviii, No. 3.

3. *Resolved*, That the secretary send the proceedings of this meeting to the *Review* for publication.

Adjourned.

A. B. HANNER, *Chairman*.

W. H. FORTUNE, *Secretary*.

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,
CYRILLUS SMITH,
J. P. KELLOGG,

Trustees.

Business Department.

Business Notes.

H. H. Bramhall: You will find the \$1 you sent about six weeks ago receipted in No. 9 of present volume. We made a mistake in the initials of your name, receipting it to W. H., instead of H. H. No. 1 of Vol. ix of the *Instructor* is exhausted.

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.

H. E. McLaughlin 1,00,xix,13. C. C. Collins 2,00,xx,1. D. Carpenter 1,00,xix,1. H. Keefer 1,00,xix,20. J. F. Case 4,00,xviii,1. H. C. Crumb 1,75,—. W. M. F. Johnson 5,50,xix,1. J. H. Warren 1,50,xx,1. A. C. Harris 0,75,xviii,1. J. Long 1,00,xix,11. S. Bovee 2,00,xvii,5. J. Kemp 2,00,xviii,1. B. McCormick 1,00,xviii,5. C. W. Foster 1,00,xix,19. E. Hillis 1,00,xviii,1. Samantha Thomas 0,50,xviii,1. C. A. Ingalls 2,00,xx,1. J. Aldrich 1,00,xix,16. G. H. Heacock 1,00,xix,3. Martha Hutchins 1,00,xix,5. A. Vansyoc 1,00,xviii,18. F. Harpster 0,50,xix,15. F. Harpster (for B. Yarger) 0,50,xix,3. M. B. Odle 1,00,xx,1. J. Caday 1,00,xix,1.

For Shares in Publishing Association.

A. E. Gurney \$10. Matilda Stone \$3. E. Churchill \$10. J. Harvey \$10. R. T. Payne \$0,35. Rosetta Beach \$10.

Cash Received on Account.

J. Bates \$2,88. J. N. Andrews \$3. H. C. McDearman (E. W. S.) \$5. J. H. Waggoner \$4,50.

Donations to Publishing Association.

Ch. at Battle Creek, Mich. (s. b.) \$100. Ch. at Allegan, Mich. (s. b.) \$5. Ch. at Greenbush, Mich. (s. b.) \$5.

For Missionary Purposes.

Ch. at Watson, Mich. (s. b.) \$10. J. Kemp \$0,10.

For Michigan Tent Fund.

J. S. Day (on sale of old buggy) \$18,42.

Books Sent by Express.

Wm. Phinisy, Greenville, Mich. \$3,05.

Books Sent by Mail.

H. C. Crumb 25c. R. T. Payne 40c. C. A. Ingalls 10c. J. H. Burlingame 24c.

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 "
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Pauline Theology, or the Christian Doctrine of Future Punishment, as taught in the epistles of Paul,	15 "
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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,	5 "
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 "
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Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine,	100 "
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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.