

# ADVENT REVIEW,



## AND SABBATH HERALD.

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

VOL. XVIII.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 24, 1861.

No. 17.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

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

Address ELDER JAMES WHITE, Battle Creek, Michigan.

### THY FAVOR IS LIFE.

AIR—"Heaven is my home."

FADE, fade, each earthly joy;  
Jesus is mine.

Break, every tender tie;  
Jesus is mine.

Dark is the wilderness;  
Earth has no resting-place;  
Jesus alone can bless;  
Jesus is mine.

Tempt not my soul away;  
Jesus is mine.

Here would I ever stay;  
Jesus is mine.

Perishing things of clay,  
Born but for one brief day,  
Pass from my heart away;  
Jesus is mine.

Farewell, ye dreams of night  
Jesus is mine.

Lost in the dawning bright,  
Jesus is mine.

All that my soul has tried  
Left but a dismal void;  
Jesus has satisfied;  
Jesus is mine.

Farewell, mortality;  
Jesus is mine;

Welcome, eternity;  
Jesus is mine.

Welcome, O loved and blest!  
Welcome, sweet scenes of rest;  
Welcome, my Saviour's breast;  
Jesus is mine.

[Mrs. Horatio Bonar, Scotland.]

### The Atonement.

BY ALBERT BARNES.

#### CONFIRMATION FROM THE BIBLE

I. THE first point is that it is through Christ that reconciliation is effected between God and man.

A few passages of the New Testament will put this point beyond dispute.

Romans v, 10, 11: "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." (Marg. reconciliation). The same Greek word occurs in various forms in each of these passages. The verb (verse 10)—*καταλλάσσω*—means, properly, "to change against any thing; to exchange for, e.g. money." Then to change a person toward another, from enmity to friendship; to reconcile to any one. (Rob. Lex.) The noun (verse 11)—*κατάλλαξις*—corresponds, of course, with this signification, and denotes a change from enmity to friendship. The verb occurs only in the following places in the New Testament:—Rom. v, 10, 'we were reconciled to God;' 'being recon-

ciled; 1 Cor. vii, 11, 'Let her remain unmarried, or be reconciled to [her] husband;' 2 Cor. v, 18, 'Of God, who hath reconciled us to himself by Jesus Christ;' 2 Cor. v, 19, 'reconciling the world unto himself;' 2 Cor. v, 20, 'Be ye reconciled to God.' The noun occurs only in the following places:—Rom. v, 11, 'by whom we have received the atonement;' Rom. xi, 15, 'the reconciling of the world;' 2 Cor. v, 18, 'the ministry of reconciliation;' 2 Cor. v, 18, 'the word of reconciliation.'

In 1 Cor. vii, 11, 'let her remain unmarried, or be reconciled to her husband,'—which is the only instance where the word occurs in the New Testament except as connected with the atonement, and which may therefore be used to illustrate the meaning of the word when applied to the atonement,—there can be no doubt as to its meaning. It refers to a case where a woman had 'departed' from her husband; that is, where there had been a separation. That separation had been wholly her act. The change, therefore, was to be on her part; and the effect was to be re-union, or reconciliation, with her husband. The existing state was one of separation; the thing to be effected was re-union: the means in the case was to be a change in herself. The point reached was a re-union where there had been an alienation or estrangement. The proper use of the word in reference to man is to express the same idea in his relation to God. The point supposed is that of alienation or estrangement. The point to be effected is a re-union with God. The change, so far as indicated by the word, is to be in one of the parties,—in this case in man,—thus differing from another Greek word, *διαλλάσσω*,—which properly implies mutual change. (Tittm. de Syn. N. T., p. 101, seq., as quoted by Robinson, Lex.) The means, or medium, of the reconciliation or the re-union of God and man is expressly declared to be the Lord Jesus Christ, 'by whom we have now received the reconciliation,' (Rom. v, 11), which is the very point to be made out.

The same idea occurs in the passages in 2 Cor. v. Thus, in verse 18 of that chapter, it is said, "All things are of God who hath reconciled us to himself by Jesus Christ." The statement here is explicit as to the point now under consideration,—that a reconciliation is effected between God and man, and that this is accomplished by Jesus Christ. The same idea is repeated in verse 19 of the same chapter: "God was in Christ reconciling the world unto himself." That is, God, by the agency of Christ, was reconciling the world unto himself. And the same idea is implied in verse 20 of the same chapter: "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. That is, as ambassadors of Christ, they (the apostles) plead with men that they would be reconciled to God. They came in his name. They occupied, by appointment, his place. They did what he would do if he were personally addressing them. In other words, God was the great agent by whom this reconciliation was to be effected, and the apostles were merely his ambassadors in carrying out the great work intrusted to them.

The meaning of these passages cannot be mis-

taken. In all of them it is implied (1.) that there was an alienation between man and God; (2.) that there were obstacles to be overcome before a reconciliation could be secured; and (3.) that these obstacles were in fact overcome, and the reconciliation secured, by the intervention and work of the Redeemer. As it is impossible to convey the idea that it is by means of Christ that reconciliation is effected between God and man, in any plainer language than that which occurs in these passages, the point may be regarded as demonstrated.

II. The second point is, that, in securing this reconciliation, Christ was properly a substitute in the place of sinners. A 'substitute' is "one person put in the place of another to answer the same purpose."—Webster. The idea is, that the person substituted is to do or suffer the same thing which the person for whom he is substituted would have done. An agent, an attorney, or a representative, is to act for the person for whom he is substituted as the person himself would have done in the case. A nation is threatened with invasion. The inhabitants of a certain district are assembled, and a 'draft' is made of a certain proportion to constitute a military force to repel the invader. When one is drawn to serve in the army, instead of going himself, he is permitted to employ, at his own expense, another, who shall be equally able-bodied and equally skilled in the 'art of war.' He who is thus voluntarily substituted in the place of him that was drafted to perform the service goes forth in his stead, to do what he was to do, to suffer what he would have suffered, to encounter the danger which he would have encountered. If he experiences cold and hunger in the service, it is in the place of what he on whom the lot fell would have suffered; if he dies on the field of battle, it is in his stead; if he renders any service in repelling the foe or in establishing the liberties of his country, it is in his place; if he is crowned with the rewards due to a victor, he wears the garland which the man in whose place he was substituted would have worn.

So, in the plan of atonement, it is supposed that the Lord Jesus Christ took the place of sinners. He died that they might not die. He placed himself between them and the sword of justice; he received in his own person, as far as could be done, what was due to them; and he thus saved them from experiencing in the world of despair what was due to their sins. He effected so much by his voluntary sufferings that it was not necessary, by any demands of justice, to inflict the penalty of the law on those for whom he died.

Two passages of Scripture will illustrate what is meant by substitution, though they are not here adduced as proof that Christ died in the place of sinners. One occurs in John xi, 49, 50: "And one of them, named Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not." The idea of Caiaphas is not that Jesus would die as a sacrifice for sin, but that his death would avert the ruin of the nation; that, unless he was thus put to death, the Romans would come and take away their place.

and nation. In what way he supposed that this would avert such a calamity, it is not necessary now to inquire. The idea is simply that his death would in some way be *instead* of the ruin of the nation. Perhaps he meant that by thus giving him up to death they would show their zeal for the suppression of everything that seemed to endanger the Roman power, and that, if this was not shown in a case like this, the Romans would suppose that they were disposed to encourage a spirit of insubordination and revolt, and would come and inflict summary vengeance on them. The other passage occurs in Isaiah xliii, 3, 4: "I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore I will give men for thee, and people for thy life." The idea here is, that the Egyptians were regarded as having been given up to destruction *instead* of the Hebrews. Either the Jewish or Egyptian people must perish; and God chose that Egypt, though so much more mighty, should be reduced to desolation *in order* to deliver the Hebrew people. They were destroyed *instead* of the Hebrews, and in order that they might be delivered from bondage. On the same principle it is said, in verse 4, that God would continue to do this. His people were so precious in his sight that he says, 'I will,' if necessary, 'give men,' that is, the men of other nations, 'for thee, and people,' that is, the people of other lands, 'for thy life.' He would not see his own people ruined; and if the case should occur that one or the other *must* perish, he would deliver up the people of other lands to ruin rather than his own people. This is referred to now, not as having any reference to the atonement, but as an *illustration* of it. The regular course of things would have been that the Hebrews would have been crushed and destroyed. But God chose that it should be otherwise, and preferred that the calamity should come upon the Egyptians. In the case of redemption, ruin was coming upon the race of man. It was certain that unless there was some substitution the race would perish. Sufferings indescribable and awful—sufferings that would express the Divine sense of the value of law and of the evil of a violation of that law—must come either upon the offenders themselves, or upon some one who should take their place; and God adopted an arrangement by which those sufferings should come upon the Redeemer rather than upon the guilty. Thus they might be saved, and at the same time there might be an expression of the Divine sense of the value of law and of the evil of a violation of that law, as clear and as impressive as though the guilty had themselves borne the full penalty of the law. \* \* \*

The avails of the Redeemer's sufferings and death may become ours.

The principle of 'supererogation,' or of doing more than is required by the exact demands of law, and, therefore, of doing that which may be made available to others, is one that undoubtedly enters into all just notions of the atonement; and it is proper to inquire whether *this* is a principle that is found anywhere in human society or in the arrangements of providence. It cannot be doubted that it is an elementary idea in the work of Christ that his whole work was voluntary; that what he did was done wholly on the account of others; that he was not himself bound, by any claims of law or justice, to undertake the work which he performed, or to endure the sorrows connected with it; and that, therefore, the avails of his work may become the ground of acceptance of those who have no merit of their own, and who are unable to repair the evils of a violated law. It is implied in the work of the atonement that the Redeemer could do, and did do, more than was demanded of him by any claim of law or justice; and that the avails of what he did may and do become ours. \* \* \*

An atonement made by man, therefore, would be impossible; for no man could do more in the cause of religion than he is required to do by the

law of God. No man has any time that is not covered by the law; any talent, skill, or wisdom, that is not demanded in the service of God; any influence that God does not require should be devoted to his service. If man performs anything that is uncommanded and unrequired, it must be by the neglect of some duty that is demanded, or by the consumption of time that God *does* require to be devoted to himself, and therefore, whatever *appearance* of merit there may be in the case, it is in fact of the nature of sin. Man cannot substitute anything in the place of that which his Creator has commanded; he cannot originate anything of his own which will have higher merit than that which God requires.

These remarks, however, do not apply to the work of the Redeemer. His is the only case which has ever occurred, or which could occur, where a service could be rendered which was not required by a fair application of the law of God, and where, therefore, there could be such an accumulation of merit, or such a work performed, that it could be made available to others *as if* it were their own. This whole work lay beyond the proper range and the proper demands of the law; and the avails of the work, therefore, could become the foundation of pardon and hope to others. \* \* \*

It follows, therefore, that the avails of that work may become ours. We have seen that it was in our stead, or on our account; and it may, therefore, be ours. Incapable, indeed, of transfer, as all moral character must be; true as it is and will always be that the work of the atonement was made by him and not by us; and certain as it is that his merit can never be reckoned as really our own,—for God will always 'reckon' or estimate things as they are,—yet it is also true that we may be treated *as if* that merit were our own, and that we may avail ourselves of all that Christ has done in honoring the law, and meeting its claims, and enduring such sorrows as would be a proper expression of the Divine estimate of the value of the law and the evils of disobedience, as though all this had been done and suffered by ourselves. This is, if I understand it, the true doctrine of 'imputation'; not that there is any transfer of moral character from us to the Redeemer, or from him to us, and not that God literally 'reckons' or imputes our sins to him as his, or his righteousness to us as ours, but that his work may be estimated as performed in the place and on the account of sinful men, and that in virtue of that we may be regarded and treated *as if* it had been performed by ourselves. On that account we may be justified and saved; for he has done more to honor the law than we should have done by our own obedience; he has done more to show the evil of a violation of law by his voluntary sufferings than we should have done if the penalty had been inflicted on us; and he has become the 'surety' for us,—the public pledge that no evil shall result to the universe if we are treated forever as if we had not sinned. This is the meaning of the Scriptures where it is said, "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah liii, 5. \* \* \*

[With a few paragraphs in regard to the extent of the atonement, showing that all mankind are embraced in its provisions, and may avail themselves of it if they will, we close these extracts from Barnes on this subject.]

A presumption in favor of the doctrine of general atonement may be derived from the rank and dignity of him who made it. His rank and dignity were such as we should infer that they would be on the supposition that the atonement was *intended* to be general, but are not easily reconcilable with the supposition that it was limited. In other words, the doctrine that the atonement was general better *fits in* with that rank and dignity than the doctrine of a limited atonement; for it seems necessarily to follow from the fact that one so exalted was selected to make it, unless there is an express statement that it was designed to be limited.

If the sufferer had been a mere man, then it would seem necessarily to follow that the atonement must have been limited. It would be impossible to conceive how a mere man, however pure in character, elevated in rank, or lofty in virtue, could have such merit that his sufferings could avail to the redemption of the entire human race, or could constitute a basis on which an offer of pardon could be made indefinitely to the dwellers in an apostate world.

If the sufferer were an angel, the same inference would follow. Limited as an angel must be in his capacity for suffering, occupying a rank far indeed *above* that of any man, but farther *below* that of a Divine being, it would be difficult to see how, on the supposition that an atonement could be made by him, his sufferings could have such merit that they could constitute a basis for an unlimited offer of pardon to all the dwellers in a fallen world. That is, it would be impossible to see how his sufferings could so express the Divine sense of justice; how they could so supply the place of the punishment of all these fallen beings themselves; how they could so become a security for the good order of the universe; how they could be made so effectual in bringing fallen millions to repentance and to holy living; how, in one word, they could meet and remove the difficulties which, as we have seen, everywhere attend the subject of pardon, that it would be proper for God, on the ground of these sufferings, to offer unlimited pardon to all the dwellers in a fallen world. It may be mere feeling, but the feeling is a very strong and a very natural one, that an angel could not be the redeemer of a world.

But we have no such feeling on the supposition that the Redeemer was divine. There is no incongruity in the idea that he was divine, and that the atonement was for all mankind. The one doctrine is adapted to the other; and if the one is true, the other seems naturally to follow from it. We cannot but be impressed with the idea that one design in the selection of such a being must have been to guard against the supposition of any limitation in the case. \* \* \*

We may look at the manifested character of the Redeemer. So far as this would be a guide in regard to the extent of the atonement, it would seem to be clear that it must be unlimited, or that he would be willing that its blessings should be imparted to all who needed pardon. In other words, if we take our views of the atonement from his character, and allow those views to interpret the atonement, we could not fail to come to the conclusion that it was designed to be unlimited. For in the benevolence of his character there was no limit or stint. There was no class of men for whom he showed any exclusive or especial favoritism. There was no class of sufferers who were excluded from his bounty, and no *portion* of any class. There was no act of his life which would imply that there was any limitation of *design* in imparting relief to the suffering and the sad; no indication of *exhaustion* in his capability of relieving those who were in distress and want. In respect to the blind, the only condition for receiving his aid was the fact they *were* blind. There were no blind persons who might not freely come to him; there were no cases in which it could be supposed that there was any limitation of his willingness to heal them, or in which there was any indication that his power of restoring sight had been exhausted. In respect to the deaf, there were no cases so obstinate that he could not cause the deaf to hear; in respect to the lame, there were none so lame that they could not be made to 'leap like an hart'; in respect to disease in any form, there were no cases so obstinate that he could not remove the disease in a moment; in respect to the suffering and the sad, there were none whose hearts were so deeply stricken, so crushed, so broken, that he could not give them 'the oil of joy for mourning, and the garment of praise for the spirit of heaviness'; and the numbers of the sad that thronged his path were never so great that he could not grant them relief. So of those whose hearts were crushed by the remembrance



of sin. None ever came to him whose sins were so great that he could not forgive them; none so unworthy, so debased, so degraded, that he was not willing to receive them. If we go to the records of his life, and look at his acts of benevolence when on earth, and ask what would be likely to be the character of an atonement made by him, we should be at no loss for an answer. We should anticipate most confidently that it would be a general atonement. If assured that it *was* general, we should feel at once that this fact was in perfect harmony with his whole character. If told that it was *not* general, we should be conscious of a shock on our anticipations, and should ask at once how such a fact could be reconciled with the other actions of his life.

The same result would be reached if we took our point of observation from his sufferings. The idea here is, that the atonement, in respect to suffering, was such as we must believe it would be on the supposition that it was intended that it should have reference to the whole of the human race. In other words, if it is assumed that the atonement was general, the sorrows which the Redeemer endured in making it were just such as they would be on that supposition. The whole transaction would be harmonious in respect to the design and to the manner of accomplishing it; for in contemplating the Redeemer on the cross we cannot but feel, in the language of Dr. Chalmers, that he "bore the burden of the world's atonement;" in the language of Isaiah, that "The Lord hath laid on him the iniquity of us all," (Isa. liii, 6); in the language of Paul, that he "tasted death for every man," (Heb. ii, 9); in his own language, that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life." John iii, 16. \* \* \* \*

The merit of the Redeemer is unexhausted by time. The stream of salvation never runs dry. As healing fountains flow from age to age, no matter what numbers apply for healing; and as they retain their power, no matter what the forms of disease which are healed; and as they flow in large abundance above all that is needed and is applied, pouring their streams on the sands of the desert, or mingling with other waters, so it is with the waters of salvation. The fountain ever flows, by day and by night, in seed-time and harvest, in summer and winter. It is ample for all that apply. It is unexhausted by the numbers that come, and by the nature of the maladies that are healed. It flows in large abundance above and beyond all that is needed, and though it *seems* to be useless or wasted, it is neither; for, whether men avail themselves of it or not, it is a standing proof of the inexhaustible and illimitable benevolence of God. It *will* flow on to the end of time. When all the fountains that now pour forth healing waters for the cure of the sick shall—if they ever do—exhaust the source of supply, the streams of salvation will still pour forth their unexhausted floods over a lost world. Never till time shall end will the sentiment of the beautiful stanzas with which this treatise on the atonement may appropriately close, cease to be true:—

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

"Dear dying Lamb, thy precious blood  
Shall never lose its power,  
Till all the ransom'd church of God  
Be saved, to sin no more."

#### Thoughts on Psalms xlix, 5-9.

WHEREFORE should I fear in the days of evil, when the iniquity of my heels shall compass me about?

They that trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother, nor give to God a ransom for him:

(For the redemption of their soul is precious, and it ceaseth forever):

That he should still live forever, and not see corruption.

He that properly fears God need fear none other. Especially he need not fear the wicked, however rich or strong in the resources of a wicked man of the world he may be. The weakness of the rich worldling is seen especially in the fact that none of them can redeem his brother or himself from the grave, so that death shall stay his hand and suffer the redeemed man to live on forever.

Such we take to be the general scope of thought in this passage.

"Why should I fear in the days of evil"—that is—of calamity, misfortune or persecution; "when the iniquity of my heels"—a case where our translators erred by giving a too literal translation. For, though the Hebrew word means primarily *heels*, yet it has the secondary sense of waylayers—those who lie in wait to catch hold of one's heels, trip up and thus maliciously destroy. Why should I fear (the sense is), though environed with such artful and malign foes?

For though they trust in their wealth and shine in their abundance, yet not a man of them can redeem his own brother from death, nor give to God a ransom *for himself* (the probable sense). For the ransom of *their* life—both his brother's and his own—is precious. It costs more than any rich man's wealth can pay, and therefore it ceases (as to being paid) forever. Life is not in the market for redemption. Or the true construction may be—"And one ceases from the attempt forever"—he gives it over in utter despair. Men are compelled to learn by the sternest experience that no such ransom is possible.

"Soul" is here in the sense of *life*. The redemption of our earthly life from inexorable death, that we may live on here without dying, as the context shows.

This utter inability to redeem a dearest friend, or even one's self, from death, is taken as illustrative of the utter weakness of the richest and proudest of mortals. And justly. The thing they would most gladly do—which they desire to do above all other things—for which they would lavish their gold without stint, is just the thing which lies most utterly beyond their power. Like Queen Elizabeth, they may cry, "Millions of money for one inch of time!" but no money will buy it.

Little indeed can men harm the righteous who have not power to help themselves or their dearest brother, in their own utmost need.

The psalmist therefore seems to reach the twofold conclusion; not only that those who fitly fear God need fear no other than him; but also its converse—to wit: that those who do not fitly fear God have *everything to fear*—their own vaunted resources of wealth and glory being utterly vain for help in their time of real need.

What a contrast is this! Between fearing nothing and fearing everything—between reposing securely above all fear, and being powerless before your great fear, and finding all your resources unavailing just when you need them most.

Who does not say—Lord, give me the portion of those that fear thy name, and let me not be numbered with those who, having disowned thee, shall be themselves disowned in their day of grief.—*Ob. Evang.*

#### Southern Terrorism.

DR. RUSSELL, writes from New Orleans to the *London Times*:

As to any liberty of opinion or real freedom here, the boldest Southerner would not dare to say a shadow of either exists. It may be as bad in the North for all I know, but it must be remembered that in all my communications I speak of things as they appear to me to be in the place where I am at the time. The most cruel and atrocious acts are perpetrated by the rabble, who style themselves citizens. The national failing of curiosity and prying into other people's affairs is now rampant, and assumes the name and airs of

patriotic vigilance. Every stranger is watched; every word is noted; espionage commands every key-hole and every letter box; love of country takes to eavesdropping, and freedom shaves men's heads, and packs men up in boxes for the utterance of "abolition sentiments." In this city, there is a terrible substratum of crime and vice, violence, misery, and murder, over which the wheels of the cotton king's chariot rumble gratingly, and on which rest in dangerous security the feet of his throne.

The same correspondent says it is impossible to resist the conviction that the Southern Confederacy can only be conquered by means as irresistible as those by which Poland was subjugated. There is a determination evinced to resist the North as long as they can command a man or a dollar.

#### What the Humbugs are Doing.

SOME of these swindlers are so guarded in their operations, that it is proper for us to only allude to their plans in a general way, and leave our readers to draw their own inferences. For example, within a stone's throw of our office is an establishment (we hardly know its present name, it changes so often) which has had a half a dozen branches, more or less, carried on under different names—the post office address is the same for a part, while other branches are located in different streets. We know that one man pays all the printing bills for each of the concerns, while those receiving their circulars, would naturally conclude that they are distinct parties. This enables the same man to humbug the same individual under a variety of names, and with different schemes. Under the name of one firm, he offers one or more journals, with "splendid prizes" of various kinds. Under another name he proposes to furnish books of sundry kinds with numerous "gifts" to each purchaser. Under another name magnificent engravings are offered dog-cheap, with one or more gifts, and a chance at prizes of four or five hundred times the value of the small amount of money you are asked for. Valuable agencies are proposed to all who become his customers.

Under one name a catalogue of books was sent out through the mails so plausibly worded that a multitude of persons were led to send in their money. Numerous complaints have come to us, that nothing could be heard of money so sent. We forthwith applied to the establishment for redress, and were coolly informed there was such a man there a few weeks since, who merely rented a desk, but "he left a week or two ago for Philadelphia, and we can tell nothing of his whereabouts."

Go into this establishment on any day, and you will see a number of persons industriously at work mailing private circulars by the tens of thousands to all parts of the country. It is certain that patronage is received, or the business would not be continued.

Such parties will continue their operations in some form as long as they can find dupes.

The main root of the matter lies just here; many persons believe that a dollar's worth of goods can be obtained for a dime. Sharpers play upon this belief. They promise great gains for little pains—a fortune for a dollar invested in a lottery scheme, a farm for a trifle, a gold watch for a song, and so on to the end of the chapter. They skillfully arrange their plans to meet the desires and raise the expectations of their intended dupes. They will continue the game in some form, until all learn the simple truism that no man can make a living by doing a losing business.—*American Agriculturist.*

THE *Scientific American* speaks of the probability of coats of mail being restored as a means of defense in modern warfare; and also of a new feature in war weapons, in the shape of a steel-clad steam chariot.

FROM March 4th to July 21st, 323,868 muskets and rifles have been issued from the various United States arsenals.

## The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 24, 1861.

JAMES WHITE, EDITOR.

### EASTERN TOUR.

We returned home the 17th, after an absence of eight weeks. The meetings at Sutton, C. E., Wolcott, Vt., Greenfield, N. Y., and Lyndonville, N. Y. were good, and we were happy to meet old friends and form new acquaintances, yet we have nothing of very special interest to report further than that the brethren stand firm, and seem devoted to the cause. We shall long remember the efforts of many dear friends in the East to make us comfortable, and cheer us while under discouragements. We are indebted to the brethren in Vermont and northern New York for most we expended in traveling, and the \$25 receipted in this number for the Association.

### THE ASSOCIATION.

THE friends of the Publishing Association have doubtless read our remarks in last week's issue relative to the wants of the Association, and we trust are preparing to supply its wants.

The donation to the Association from the Battle Creek church (s. n.) of \$100, is liberal. It will be a pleasure to other churches in Michigan, and out of the State to do likewise according to their ability. Help the Association now, and the Association will very soon be able to help our preachers with donations of our publications. Then let the sums now in, or due the S. B. treasuries, come right along to help keep the good work moving.

### CAMPBELLITE TRADITION EXPOSED.

RECENTLY while taking down the tent a Disciple preacher came on the ground, and while we were conversing on different points he remarked that it was the practice of the early church to meet on the first day of the week to break bread.

"By what authority," I asked, "do you say it was their practice?"

He replied: "Because the record says they did. Has it not been your practice to hold meetings on this ground?"

"Yes, for we have continued to hold meetings here from day to day, and from week to week. But has it been your practice to come here and talk to me?" (That was the first time he had been there.)

"No," he replied.

"But you have done it."

"Yes; but I have done it only once, and this does not make it my practice."

"Well, the record only says they did it once. We have but two instances of breaking bread specified in the Scriptures, and these were on different evenings. Therefore to affirm that it was their practice to break bread on the first day is both unwarranted and unreasonable."

Here the point was dropped; but I was told that he afterward said he should preach that there was no warrant for breaking bread every first-day. Every one that reasons on the scripture must come to the same conclusion.

J. H. WAGGONER.

### TO ALL THE BRETHREN.

I HAVE read Bro. White's remarks on organization in his report of Eastern Tour, and beg the privilege of saying that I do not think he has spoken any too strong. There are some yet in this State (I trust not many) who are afraid of organization, and cry out Babylon! But here is a problem for some one to solve: How shall we come out of Babylon and run into confusion? For want of order the cause has been suffering loss for some time; and it is to be feared that many friends of the work will lose their interest on account of prejudice on this subject, which prejudice would never have existed in their minds had we been properly organized for some time past. And as the evil and danger to the cause is increasing, it is important that the friends of the cause move with alacrity. For want of organ-

ization the publishing department has been crippled in its operations for several years; and yet some are in trial now because it is freed from embarrassment, and a new office is being built! Some men are gifted—marvelously gifted—with the spirit of complaint, and they are never satisfied unless the cause goes halting. I know an individual who is deeply embarrassed in his worldly affairs, over which Satan is tempting him almost to ruin, who is excessively frightened because "the world" says we are denying our faith in building a new Office! Now I venture to say, that if this brother was able to place himself in comfortable and easy circumstances, he would do it without questioning "the world" about the propriety of it. And why is this? Simply because his burden for the wants of himself and his family is greater than for the wants of the cause. This must be so.

We have not consulted "the world" thus far, in our labors in this cause; nor do we feel it our duty to do so now. We know, better than they, the magnitude of the work; and all could know that the old frame building was every way unsuited to our purposes; that a new Office must be built, and that brick is most suitable for the nice machinery of a steam press, especially in cold weather. And they might know also that there are individuals professing the faith of the message, who have property enough, at a fair valuation in ordinary times, to purchase the whole Office when it is completed. And what does "the world" say about the course of such individuals? Nothing. O, kind, discriminating world! How tender are its feelings lest the friends of God's truth should mar his work by too much devotion and self-denial! By laboring in this cause for many years we are prepared to appreciate the interest and kindness of "the world" in this respect.

I feel the necessity of organization at this time, according to the plan advised in the conference address of last spring. I shall be obliged to leave the cause in Southern Iowa suffering for want of a conference, which cannot be held, or if held, cannot be fairly represented in our present confused and unorganized state. The main objects for which a conference in this part of this State should be held cannot be attained except through delegates. I am quite well assured that conferences held in the manner in which they have been held in the past have ceased to be a benefit. But a reform to be effectual must be general. When shall it be? What do you say, fellow-laborers in the truth?

J. H. WAGGONER.

### COMMUNICATION FROM BRO. COTTRELL.

DEAR BRO. WHITE: My confidence remains firm, that the cause in which we are engaged is the cause of the Lord—that the third angel's message is the present truth. That it is the only truth that can prepare any person for translation without death at the coming of the Lord Jesus. It is the only means that can bring the church of God into unity of faith. This message, and this only, can and will accomplish this work. At an early date in the history of this message, I received it, not as the word of men, but as it is in truth, the word of God. I ventured my all upon it, and endeavored to make a full sacrifice—to put all on board. I do not regret it; I have no reason to regret it. I only regret my faults and errors; and I sincerely desire to counteract and obliterate all the wrong influence I have exerted. And I would exhort all whom I may have led into, or strengthened in a wrong position, to turn from their waywardness and strive for that unity of faith, feeling and action which we must have in order to be prepared to meet our coming Lord. The word of the Lord will not return to him void. The third message will accomplish the purpose for which it was sent. And those that are stubborn, and will choose their own way, God will choose their delusion. For myself, I mean to make my calling and election sure; and I do not mean that my influence shall shut any out of the kingdom of heaven. The Lord being my helper, I will make straight paths for my feet, lest that which is lame be turned out of the way.

The time of trouble which we have been predicting from the word, is drawing near. The day of the Lord hasteth greatly. There is a great work of preparation to be done to prepare Israel to stand in the battle in the day of the Lord. It is time that the church were

coming up to the work, to save themselves and others. We must present to the enemies of the truth a firm and united phalanx. Union we must have, and union we shall have. Let every true heart then determine to be upon the Lord's side, let it cost what it will. None will regret the cost that make the sacrifice. Come, then, my dear brother, my dear sister, make the sacrifice. Crucify self. Cherish no more doubts that the Lord is leading us, but be willing to be led by the instrumentalities which God has chosen. *It is safe to trust in God.* It is God that has, in great mercy, sent us the third angel's message, and he will guard and guide and save those that follow this message fully.

My heart says, I will go. I will not let the Devil cheat me out of eternal life. The Lord is willing to save. Blessed be his holy name forever and ever. My heart is fixed, trusting in him. I will pay my vows to the Most High. I will stick to the good old ship, and not attempt to save my life by jumping upon some floating plank. I have never thought of such an act. I have had no intention of deserting the standard or leading off a faction. I do not say this in self-justification, for I know my error. I hope it will be blotted out. I will strive in the future not to wound the cause I love. I will strive for a part with the overcomers.

R. F. COTTRELL.

### ORGANIZATION.

THIS is a subject of which I have thought much, and would have written on ere this, had it not been that I considered that as there are a host of brethren in the work who are much older in the truth than I, who as yet have said nothing, it would not therefore be becoming in me to speak until they had. But I fear if I wait till then, I shall not speak at all.

I have attentively read Bro. White's communication on this subject, and must say that I heartily believe every word he says. That there is need of more strict and systematic organization, none who are alive to the interests and wants of the cause can deny. God's people, above all others, need the strictest organization. This, too, he has provided them with. Then why should we not avail ourselves of it?

Behold the armies of earth collecting and rallying for war. What think you would they think of the man who would there declaim against organization and military drill? They would certainly think him unworthy to be in the army. What could they do without organization? Naught but fall into confusion and be destroyed by the enemy.

So we think that it is now high time for the army of the Lord of hosts to be getting into good order, and nothing but strict organization will bring this result. And those brethren who are so ready to cry, Babylon! Babylon! when organization is named, I fear have not yet got outside of the smoky walls of that old city. Good organization is an effectual shield against confusion, while disorganization is the very means which engenders it.

Dear brethren, let us be a unit on this great and important question. It is one on which the success of the cause much depends; and it seems to me that an action in this direction should be made immediately. Then let us not stand back and throw all this burden upon Bro. White as we have done too much heretofore. I feel that if I can do anything, I am willing to and wish to do all I can. O Lord, stir up thy slumbering people, and direct in all things as seemeth good to thee. Amen.

B. F. SNOOK.

Richmond, Iowa.

### CONFERENCE AT AVON, WIS.

THIS was the largest gathering of Advent Sabbath-keepers ever known in Wis. There was a goodly number present from southern Wis. and northern Ills., and delegates from most of the churches in Wis. The good Spirit of the Lord was with us, and pointed testimonies were given concerning the signs of the times and importance of taking hold anew in the cause of truth. Brn. Ingraham and Sanborn were present to assist in preaching the word. Bro. Goodenough was also with us in this meeting. Seven discourses were given, two social meetings were held, the first on Sabbath morning, and the second, Sunday night at the close of the



conference. This meeting lasted till eleven o'clock, in which over one hundred testimonies were given. Our business meetings moved off in harmony, and the resolutions, on organization especially, were heartily adopted. The brethren seem to prize order, and wish soon to see the day dawn when it shall be established. We were pleased to see at this meeting Bro. Lewis, of Milton, a teacher and minister of the Seventh-day Baptist society, who has embraced the life and death question, and is much interested in the present truth. At this meeting we parted with Bro. Sanborn, with whom we have labored in sweet harmony the past season. He will toil on still in the West, and I return to my home.

On my way home I was obliged to wait in Janesville, Wis., about five hours for the cars, and spent that time at the house of Bro. James Loudon, who lives up the track a few rods from the North-western railway depot, just opposite the freight depot. He would be glad to have brethren passing through Janesville call on him. There are four Sabbath-keepers in Janesville. We had but little time to speak to them. Some of them never heard a sermon on present truth. We left Janesville at 3 o'clock P. M., and arrived safely at home at 3 o'clock, A. M., Sept. 17.

J. N. LOUGHBOROUGH.

Battle Creek, Sept. 19, 1861.

#### REPORT FROM BRO. SNOOK.

AUGUST 26 I left the Northern Iowa tent, and started home to meet Bro. Shortridge, who, according to arrangement, was to come on and take my place in the tent. I arrived home and rested till Friday, and as Bro. S. had not come I went to Lisbon to strengthen and encourage the brethren at that place. We had an agreeable and happy meeting. However, I was made very sorry to learn that very grievous difficulties existed among them, on account of which much of their peace and joy has been destroyed. "Offences will come; but woe to him by whom they come." We hope and pray that these brethren may soon emerge from their present troubles into the joys which attend well-doing.

Tuesday evening following, I preached at home to the brethren, and we enjoyed a truly happy time in the Lord.

Wednesday, I left home in company with my family, and started for Southern Iowa. Thursday, Sept. 5, I arrived at Bro. Osborne's in Dayton. We began our meetings the next evening; had a good attendance and good freedom in speaking. Sabbath, I preached on the signs of the times, and our duties as the people of God. There was a good impression made. Our social meeting in the afternoon was very interesting. The good Spirit was there, and our hearts greatly rejoiced in the Lord. First-day, I preached on the new birth, and showed, 1. That the birth of water is identical with Christian baptism. 2. That the birth of the Spirit will be consummated in the resurrection of the saints to immortality. After preaching we went to a place where there was much water, and seven were buried with their Lord in baptism, and arose to walk in newness of life. The scene was truly solemn and impressive. May God bless all his dear children and help them to be faithful unto the end that they may receive a crown of life.

B. F. SNOOK.

#### TENT MEETING AT DAVIS, ILLS.

THIS meeting continued until Sept. 9, and although the excitement occasioned by war near the south line of the State was great, and strong efforts were being made to raise volunteers in Davis, yet on the whole we had an interesting time, and succeeded in awakening many to a sense of the time in which we are living, and the importance of Bible truth. The Methodists labored very hard to keep the people away, telling them we were polished infidels; but all to no purpose: they had got a taste of the truth and were determined to hear the end of the matter.

At our last meeting in the tent there, we took a vote to see how many were convinced of the truth, and nearly one hundred voted in favor of the Sabbath. Several have decided to keep the Sabbath, but we do not know how many. Bro. Sanborn was to return after the Avon conference and labor more in the place

We expect quite a number will come out and obey the truth.

J. N. LOUGHBOROUGH.

Battle Creek, Sept. 19, 1861.

#### TENT MEETINGS AT WATERLOO, IOWA.

SINCE my last report a lecturer on Spiritualism, a Mr. Todd, from Illinois, came to the tent and gave notice that he would lecture on the immortality of the soul. I heard one of his lectures, in which he had frequent reference to our views, and challenged any one to meet him. The people looked to me to meet him, which I had to do or appear to be afraid of him. The following propositions were agreed upon for discussion.

1. *Resolved*, That modern Spiritualism is a system of moral and religious reform.

2. *Resolved*, That this so-called philosophy and phenomena has been introduced and carried forward by the aid of the spirits of our departed fellow-beings.

These questions were discussed two evenings and then referred by the judges to the audience. Those who thought Mr. Todd had sustained his propositions were to rise up. For about two minutes no one moved except to look back to see if any were up, then the spell was broken by a noted pro-slavery lawyer, who had been threatened for his secession sentiments. A minute more and one or two other men and three or four women stood up. But when the negative was called for, it appeared as if the entire audience were up in an instant, and a general cheering followed.

Mr. Todd ridiculed the Bible, and denied that there ever was any Devil or actual evil, and argued that if God had power to extinguish evil and did not, he was guilty of the evil himself. In reply we proved that both moral and physical evil does exist, and hence that according to his position, either, first, there is no God, or, second, he has not power to abolish evil, or third, he is guilty of the evil himself.

Mr. Todd admitted that P. B. Randolph renounced Spiritualism and had written against it, but stated that he had been compelled to return again and write in favor of Spiritualism. The spirits took possession of him and compelled him to write on their side, thus admitting that Mr. Randolph is not a free agent, but is "led captive" by spirits.

Mr. Todd claimed that according to Uriah Clarke's Register there are now five millions of Spiritualists in this country. He showed that their wonders were multiplying rapidly.

Bro. Shortridge arrived on the last evening of the discussion, and did most of the preaching from that to the close. The interest increased, and the meetings closed well. Twenty-two subscribed for the *Review*, and four for the *Instructor*. About twenty-five dollars' worth of books were taken, and a brisk investigation was going on to the last.

The Disciple preacher in town was convinced of the truth, and at our last meeting gave out an appointment to express his views of the matter.

Our brethren have engaged the hall used by the Disciples in which to hold their future meetings, and they earnestly request that they be remembered by our preaching brethren who may travel that way.

The weather is so bad we have concluded to hold a few meetings in the churches, and not try to hold another tent meeting. We pitched the tent again at La-Porte City and had a two days' meeting, and seven more were baptized. They have taken hold of the work of the meeting-house in earnest, and desire Bro. and sister White to come and dedicate it when done.

M. E. CORNELL.

Vinton, Iowa, Sept. 16, 1861.

#### REPORT FROM BRO. HULL.

I ARRIVED at Mannsville, Aug. 28, and commenced preaching the night of the 30th. Owing to a camp-meeting in the neighborhood, which was creating great excitement, our congregations were small. The Lord gave some freedom in preaching to those who were present, and the brethren were much revived.

On sixth-day, Sept. 6, the church met for business, when it was resolved to come into church order. After which the following church covenant was signed:

"We, the undersigned, do unite in church capacity,

taking the name, Seventh-day Adventists, as our church name, pledging ourselves to strive to keep all the commandments of God and the faith of Jesus, to meet together from Sabbath to Sabbath (and oftener if necessary) to worship God in singing and prayer, and in exhorting one another, and so much the more as we see the day approaching."

Eld. Turner came on according to appointment, but came determined not to have a discussion.

1. He would not have it commence at the time we had expected and appointed.

2. He would not agree to any proposition we could make.

I offered to affirm that the law spoken by the voice of God on mount Sinai, and written upon tables of stone, is binding through the gospel dispensation.

He objected, that there was no issue there—that he believed in the perpetuity of nine of the ten commandments. I then proposed to affirm that each one of the ten commandments is binding throughout the gospel dispensation. This would give him a chance to show the repeal of the Sabbath, or any other one of the ten commandments, and thus overthrow me. But to the great surprise of many who were present, he refused this.

I then proposed to affirm that the seventh-day Sabbath was made at creation, and the precept to observe it extends through this age; but he would not debate this. I asked him to affirm the repeal of the ten commandments; but his reply was that he did not believe it. I then asked him to affirm the repeal of the Sabbath of the fourth commandment; but this did not meet his approbation. He said that he kept the first day of the week; but I could not prevail upon him to defend his practice on this point. He would not affirm anything. Nor would he permit me to affirm, unless I would permit him to make a proposition for me (a thing entirely unprecedented), which did not embrace more than half the issue, and shut me out of my best proof texts. He presented, and asked me to affirm the following:

*Resolved*, That the Sabbath of the fourth commandment is binding throughout the gospel dispensation. This proposition is fair as far as it goes; but it does not cover the whole issue. My brethren sent for me to discuss the whole ground of difference between us, so they decided not to have me discuss such a proposition. So with this we parted.

But instead of sleeping that night the following reflections were passing through my mind. Have I done my duty? Should I refuse to defend a part of the truth on the law question because I cannot have the privilege of defending it all? His proposition is fair as far as it goes. I will accept it. So the next morning I sent word to him that I would accept his proposition, and if I had not known that he was determined not to debate, I should have expected the discussion to have commenced that evening. But he arose in the congregation and said that he declined debating with Eld. Hull, as he was not a gentleman. Wonder if Christ stopped to inquire whether the Devil was a gentleman before entering into a forty days' combat. But it happened that he told Eld. Summerbell, a Seventh-day Baptist minister, only a few moments before that there could be no discussion, as Eld. Hull had backed out. Eld. S. replied that it could not be possible that Bro. H. had backed out. Yes he has, says T. He has backed out. Well, says Eld. S., if he has backed out, I will back in, and we will have the question debated. This took the wind out of T.'s sails, and caused him to seek some one else as a more appropriate subject of his deception.

Now the reader is ready to ask the reason why Eld. T. was afraid to debate. Well, there are two reasons. One was that the report of the discussions with Elds. Smith and Sweet had reached him. Elder Smith had written a letter informing him of the probable consequences if he debated with me. Another is, a want of ability. I heard him preach two discourses on the law, and such a display of ignorance as was manifested in his first discourse is hard to be found this side of the Aborigines of the far west. I would here give specimens of his display of ignorance, but I have mercy on him. More anon.

MOSES HULL.

## NOTE TO BRO. WAGGONER.

We have seen your inquiry relative to our visiting Iowa, and wish to say in reply that there are serious objections to our taking a western tour this fall.

1. Our second son is very sick, which demands our attention at home at present.

2. As we have put all the means we could collect into the Publishing Association that the work of building and publishing might move forward, we could not well take such a tour unless the brethren met all our expenses.

3. Until our ministers take hold of the organization question unitedly and in earnest, or show that it is wrong, we much prefer to stay at home, as under the present state of things we could be of little benefit to any one.—Ed.

## CIGARS.

E. E. TAYLOR. The REVIEW has spoken too plainly on the subject of tobacco to be misunderstood. We cannot enter into local matters when unacquainted with the parties. However, if brethren feel that they must peddle cigars, and smoke them to exhibit their qualities, we beg of them to keep away from the churches, and go among those who prefer the fumes of tobacco to the Spirit and truth of God.—Ed.

Wm. Russell: We have had a thorough trial of a school at Battle Creek, under most favorable circumstances, and have given it up, as it failed to meet the expectations of those interested. We therefore wish to be excused from acting any part in reference to your enterprise.—Ed.

## COMMUNICATION FROM BRO. CARVER.

DEAR BRO. WHITE: In behalf of the brethren and sisters in this vicinity I wish to give this public expression of our gratitude to our Father in heaven for the rich feast of heavenly things we have recently enjoyed from his bountiful hand.

Some three weeks ago the Lord put it into the hearts of about twenty brethren and sisters from Richmond, Dayton and vicinity, to visit us in our loneliness; and truly it was a welcome visit to us, for we were all made to sit together in heavenly places in Christ Jesus. We had no regular preaching, but the Lord gave liberty in bearing testimony in behalf of present truth, in which all, or nearly all, participated. Our cup of joy was filled to overflowing by the rich blessing of God, the memory of which is yet sweet to my soul. Praise God! that in the midst of all the cares of life, its temptations, distress and afflictions, as well as the troubles that now afflict our once happy land, the child of God that loves his law and keeps all his commandments, has a sure source of refuge, and one that will never fail, even the blood-bought mercy-seat. Again I say, Praise God!

We had a precious and solemn time in uniting to commemorate the sufferings and death of him who came, and, by his death, not only opened up a way whereby repenting sinners might be saved, but also magnified and made honorable that holy, just and pure law that is now guarded by the heavenly cherubim who hover over the mercy-seat and ark, before which our great High Priest officiates in heaven in our behalf.

We also enjoyed the privilege of following the example and obeying the precept of our Lord in washing one another's feet; and we proved to ourselves how happy it makes a child of God to do what Jesus commands, and to do it for the reason that we love him who gives the command, "If ye love me keep my commandments."

We were also encouraged by the expressed decision of one more soul to walk with the commandment-keepers. May God give strength, and courage, and wisdom to that dear brother to persevere to the end of the race, is my prayer.

We are also encouraged to hope that the seeds of present truth that seem to have lodged in another investigating and honest mind were so watered by the influence of the good Spirit that fruit will be borne to the honor and glory of God.

In conclusion I would say that last Sabbath four of us enjoyed another precious privilege in meeting with the church at Richmond. Satan at first tried to de-

prive us of a blessing, but the Spirit of God gave us the victory; and the dark influence of our enemy was scattered to the winds, and we had a precious season in waiting on the Lord. To God be all the praise!

And now, brethren and sisters, those who know me and those who do not, I want you to pray for me. By the removal of Bro. and sister Curtis I shall soon be left almost alone in this region, there being no brother within twelve or fifteen miles to counsel with. I feel very weak, having no strength of my own; yet I know where there is strength, blessed be God! and for that reason I want the prayers of the remnant.

When I commenced, three years ago, to keep all the commandments of God and the faith of Jesus, I made it my aim to glorify God in so doing, and I can say that this is still my aim. I love the law of my God, and feel no inclination to violate in letter or spirit one of those holy precepts, and for this I feel truly thankful to God. But, my brethren, the weakest child of God exerts some influence in the community around, and how careful we should be that that influence should be such as God can approve and bless. It is not enough that we merely save our own souls. We are placed here as beacon-lights to direct the sons of earth to the haven of rest. A glorious privilege, surely! but accompanied with great responsibility. Where there are a number of believers in a community, this responsibility is to some extent diffused, and strength can be gained by counsel; but not so with the lonely ones who have taken hold on the Lord's covenant. The attention of the community is directed to that one; and all his or her actions, and words, and manners, are closely watched. It is in view of this fact that I ask all the church to pray not only for me, but for all the lonely ones, that we may walk in all the counsel of the Lord blameless; that we may indeed be as lights in the world, and not as stumbling-blocks in the way of the wicked. Pray that God may give us a quick, discerning eye, that we may see the path of the just through this wilderness of sin and sorrow, and have grace and strength given to walk therein, cheered on by the assurance that if we are faithful to him who hath chosen us, we shall at last have a home in the glorious, everlasting kingdom of our Lord Jesus Christ. Hoping and expecting to have my portion with all the saints of God through the redemption that is in Jesus our Lord, I remain

Your brother in the love of present truth.

H. E. CARVER.

Iowa City, Iowa.

## FROM THE CHURCH IN GREEN BUSH, MICH.

DEAR BRO. WHITE: The church here met May 22, 1861, and organized. They were unanimous in taking the name, Seventh-day Adventists. The subject of organization seems so plain, and the step so very necessary, that we do not see how any of God's people can have any objection to it whatever. We are few in number, but we feel the necessity of striving to overcome all our besetting sins, and to do our whole duty in the fear of the Lord. We have adopted the plan of systematic benevolence as laid down in the *Good Samaritan*, No. 5, and it works well.

H. L. RICHMOND, Clerk.

## COMMUNICATION FROM BRO. INGRAHAM.

DEAR BRO. WHITE: Perhaps duty calls for a word from me at this point of time. I am trying to make straight paths for my feet lest that which is lame be turned out of the way. I believe the time has come when something must be done to secure the unity of the church. I am with the church in relation to legal organization. The position taken by Bro. Phelps and some others would annihilate every note, bond and deed, and make a perfect Babylon of our business transactions. Bro. P. has bought a nice 40 of land, and nothing but a good, lawful deed, signed and sealed, would answer his purpose. We should be anxious to secure the same blessings to the church that we secure to ourselves. Come, Bro. P., step back into our ranks again.

Bro. White, there seems to be a little discrepancy among us respecting the appointment of church officers.

Some in organizing a church ordain a deacon, and some a deacon and elder—an elder to see to the spiritual wants of the church, and a deacon to attend to the business affairs connected with the church. I think the last position is scriptural. It is important for us to understand each other perfectly on this point. I hope some one will write on this question that we may act in harmony.

I am in favor of everything in the shape of order calculated to secure the unity of the church, and not opposed to the Bible. We have seen Babylon enough, and now we hope to be delivered. Bro. White says, Let our preachers carry the papers. This I understand to be in harmony with the word. I wish to notice another point. How shall we prevent improper persons from joining the church. Let none be received into the church we are not acquainted with, until they are recommended by letter or some other way. Members moving from one church to another, if in good standing, should have a letter of recommendation from the church to which they belong. I have learned one thing to my satisfaction, and that is, there is but little use to raise up churches unless we can take care of them. And in order to take care of them more strict discipline must be enforced. Let the standard be raised. I think I see the necessity of having perfect order. If we expect to enter a perfect heaven we must be drilled here. Let the truth be proclaimed by our preachers in such a manner that when people come out they will come out straight. There are many who profess to embrace the truth that are not more than half converted. Let us have good evidence that converts are dead before we bury them.

WM. S. INGRAHAM.

Monroe, Wis.

P. S. I wish to correct a wrong idea. Some have thought that I influenced the church in Pennsylvania to strike against organization. Not one word have I said, not one line have I written, to my knowledge, to influence them in that direction. If anything from me has affected them, it was my silence. If so, I regret it.

W. S. I.

## REMARKS.

We have waited for Bro. Waggoner to present the form of organization of churches, and church officers, in an address through the REVIEW. The delay is partly occasioned by Bro. W. losing his baggage from the stage, containing his portfolio, writings, references, &c. We hope the subject will soon be presented. We think, however, that in our larger churches, where so many officers are needed, there should be a local elder and two deacons. In our smallest churches one deacon may be all that is necessary.

Bro. I. is doubtless correct in his postscript. His and others' silence, and their hesitancy to act have left the cause to suffer. This is well illustrated in the following which we take from the report of the business proceedings of the Battle Creek conference, held October 1, 1860, REVIEW Vol. xvi, No. 23.

"Resolved, That we call ourselves Seventh-day Adventists."

"After a somewhat lengthy discussion, the question was called for, and the resolution adopted, Bro. Butler dissenting, and Brn. Lawrence, Sperry, Andrews and Ingraham not voting."

It was this that stung our spirit nearly one year since, and the arrow has been festering ever since. We knew the influence of these brethren holding back would be dreadful on the cause. Brn. Butler and Phelps have been strengthened to secede, and others have felt justified in holding back.

Bro. Andrews was all right on the organization question as early as January, 1860, when he revised his work on the three messages. This we learned by conversation with him on the subject at that time. Bro. Ingraham wrote to us from St. Charles, Minn., June 25th, 1861, as follows:—

"The loss of our tent wall has given me much trouble, but good may come out of it yet. I have ascertained that it was shipped from La Crosse on board the steamer Northern Belle. I searched the clerk's books, and found that the Northern Belle was responsible. I went to see a lawyer to see what I could do about it. He wanted to know who the tent belonged to. I told him, to the church in Wisconsin and Illi-



nois. He then wanted to know if we were an organized church and recognized by law as such. I told him we were not. This being the case, he said everything was doubtful. We shall have to depend on the honesty of the captain. I suppose, he says, he will do the right thing.

"I do believe the Lord is not pleased with our letting our business go at loose ends as in the past. As our numbers increase, business will increase, and the first we know we shall be in perfect confusion in our business matters. We shall yet see the necessity of doing business lawfully. If the church had been recognized by law, I should have tied the Northern Belle to the dock until the thing was adjusted. This I think would have been right, for the captain tried every way to get away from justice."

Feeling that the cause needed a decided testimony from Bro. I., we took the responsibility to urge him to come to the Conference, and then made an appeal to the Conference to raise means to pay his and others' expenses, which was liberally done. But judge of our feelings as important decisions were made without the vote of several brethren, as shown by the above extract from Conference report. We have since deeply regretted that we did not there leave the publishing department, at least till our preachers were ready to frankly defend and help carry forward what they believed relative to organization.

As to the form of organizing churches we have felt that we had nothing to say until our preachers were united that organization was necessary. And we suggest that the brethren wait till the ministers are all united upon the subject.—Ed.

#### BUSINESS REPORT OF THE N. Y. CONFERENCE.

On first-day, Sept. 15, 1861, at 9 o'clock A. M., the brethren assembled under the tent at Lyndonville, N. Y., for the purpose of transacting the business of the conference. Bro. E. B. Saunders was called to the chair, and J. M. Aldrich appointed secretary. Financial report being called for, Bro. M. Hull reported as follows:

Received during the season for tent operations, \$428.88. Paid out for tent expenses (exclusive of his traveling expenses) \$133.32 Leaving balance to be accounted for by him, \$295.06. The conference then voted to allow Bro. Hull \$225.00, which left remaining in the treasury, \$70.06.

Brn. J. T. Orton, J. Lamson and J. M. Lindsey were appointed as a committee to appropriate the balance of the tent fund.

On motion it was resolved that we will do what we can to run the tent and sustain it in new fields in this State the next year. Brn. E. O. Fish, L. R. Chapel, Ira Abbey, J. M. Lindsey and J. T. Orton were appointed to act as tent committee for the next season.

On motion it was unanimously resolved that Bro. M. Hull be invited to labor with the tent in this State the next season, and also that he be requested and authorized to invite and secure if possible a yoke-fellow to labor with him. J. M. Aldrich was appointed as corresponding committee with reference to the matter contained in the foregoing resolution.

The following resolution, being presented for the consideration of the conference, was moved and adopted without opposition:

*Whereas*, We have witnessed with pain the distracting influence of anti-organization among us, and,

*Whereas*, We now see the necessity of church organization, therefore

*Resolved*, That we sympathize with those who have labored against opposition in setting the subject before us.

In response to a call for pledges for the support of the tent next season, the amount of \$363.00 was immediately subscribed.

Brethren, *the list is still open*. Let us take hold of this matter with willing hands. Let not the proclamation of the third angel be retarded for want of means. If we are to operate with but one tent the next season in this State, there is no reason why that tent, and those laboring with it, should not be liberally sustained. Let us then, in accordance with the spirit of the resolution of this conference, do what we can, and all

we can, to further the cause of present truth, and to proclaim the last warning message among those who are yet ignorant concerning it. Let us not say, "There are yet four months, and then cometh harvest," for truly the fields "are white already to harvest." And may we realize that "he that reapeth, receiveth wages, and gathereth fruit unto life eternal."

E. B. SAUNDERS, *Chairman*.  
J. M. ALDRICH, *Secretary*.

P. S. The next monthly meeting of the brethren in Western N. Y. will be held on the second Sabbath in October, at J. M. Aldrich's hall, in Somerset.

J. M. A.

#### BUSINESS PROCEEDINGS OF THE CONFERENCE AT AVON, WIS.

This meeting was held at Avon Sunday afternoon, Sept. 15, at which the following resolutions were passed:

1. To run the Wis. and Ills. tent another season, probably in southern Ills.

2. To raise \$400 by pledges of individuals to run the tent.

3. To apportion it to each church in proportion to their ability (judging according to their pledges last year), if they are free thus to do. The apportionment to be as follows:

Mackford, Mauston, Marquette and vicinity, Wis.,	\$110.00
Crane's Grove, Ills.,	70.00
Green Vale, Ills.,	25.00
Round Grove, Ills.,	60.00
Little Prairie, Wis.,	30.00
Lodi, & Hundred Mile Grove, Wis.,	50.00
Rubicon, Wis.,	12.00
Avon, Wis.,	18.00
Princeville, Ills.,	30.00
	\$400.00

4. Brn. Sanborn and Ingraham to see to raising the subscriptions as they travel from place to place.

5. One-half of the subscription of each church to be paid by the first of May, and one-half the first of September.

6. Brn. Sanborn and Ingraham to correspond for foreign aid, should a messenger be needed to join them in the tent enterprise.

7. The following preamble and resolutions were adopted on the subject of organization, after the reading of the conference address on that subject in *Review*, Vol. xviii, No. 3:

*Whereas*, We have by sad experience learned the result of no order in the church, especially in what we have seen of its practical workings in Wisconsin for a few years past, and,

*Whereas*, We deem it highly important for the Seventh-day Adventists in this perilous time to avail themselves of every lawful means whereby the church may be prospered, and the interests of the cause of present truth advanced, and,

*Whereas*, We consider the plan of order proposed in *Review*, Vol. xviii, No. 3, for the organization of the churches, and the organization of churches and ministers into conferences will tend to guard us against evils under which we have suffered in the past, and place us as a people where we can better advance the interests of present truth, and labor without distraction. Therefore we, the conference assembled in Avon, Wis., Sept. 15, 1861,

*Resolve*, That we endorse the sentiments of the said article published in *Review*, Vol. xviii, No. 13.

*Resolved*, That we deem it highly important for us to enter into such organization, and we are willing and anxious so to do.

*Resolved*, That we recommend to our brethren, especially in the East, to consider carefully this matter, remembering that our great trials in Wisconsin have grown out of the no-order delusion, and as they consider it, to lend us aid in this matter by entering heartily with us into more permanent organization.

8. A resolution was then passed by the Avon church to grant letters of recommendation to Bro. and sister Jones, who were leaving that church for northern Wisconsin; after which, the meeting adjourned *sine die*.

J. N. LOUGHBOROUGH, *Chairman*.  
WM. S. INGRAHAM, *Secretary*.

#### Extracts from Letters.

Sister S. Sargent writes from Haverhill, Mass.: "In my former letter I neglected to say that the little church in Haverhill are growing in grace and in the knowledge of God and his truths. We have blessed privileges of meeting together on God's holy day; and his good Spirit is with us to comfort and strengthen. There is a prospect that several more who love God will make it manifest by obedience to all his commandments."

Bro. A. F. Wilkinson writes from St. Charles, Mich.: "I was brought to a knowledge of the truth one year ago last February, during a course of lectures delivered by Bro. Loughborough at Owasso. Highly do I prize the precious truths which are being brought out in these last days; and my heart swells with love and gratitude to God that I had a heart to receive these truths. How thankful we should all be that God has deigned to speak through one of his servants to show us the true state of things as they now exist. Knowing the great power and wrath now exercised by Satan to deceive God's elect, how important that we take heed to what God has told us, by coming out from the world and Babylon, and no longer follow its vain and wicked fashions and practices, and by so doing become a peculiar people zealous of good works. What matter if we do meet the scoffs and frowns of a wicked, heartless world? What if we are falsely accused and spoken evil of, by those who are crying peace and safety, and seeking after worldly pleasure? We can bear all this by the grace of God. How can we envy them their enjoyment, when we consider how very soon it will all cease; when their joy shall be turned into mourning; and our mourning be turned into joy? Let us continue patiently in the way of well-doing, and we shall soon receive the great and glorious reward of eternal life amidst the pure and blessed society of the heavenly host."

Sister S. Philo writes from Bunker Hill, Mich.: "I love the *Review* for the truth it contains. It has been a welcome messenger to me in opening my mind to the truths of the Bible. It is cheering to hear from brethren and sisters scattered abroad over the land whom we have never seen. I feel that we are made nigh by the blood of Christ. I think it cannot be long before the earth will be fully ripe and ready for harvest. May I be prepared and rest with you all in that kingdom which God has prepared for them that love him. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. There is a sister here going to keep the Sabbath with me. I feel to rejoice to think there is one to go with me."

Sister P. L. Cornell writes from North Brownville, Kent Co., Mich.: "I have read the *Review* occasionally for more than three years, but have recently become more interested in it, and I am also more deeply interested in the study of the Bible; and a heavenly light, I humbly trust, dawns upon my heart as I read the pages of inspiration."

The Bible has been mine from the time I learned to read; but I love it more than ever before, and it is with heartfelt gratitude that I would acknowledge the long-suffering and tender forbearance of my kind heavenly Father in following me by his holy Spirit until his love has conquered my rebellious heart, and I feel at last that I had rather have a name and take the humblest place with those who are trying to obey God and keep his commandments, than to possess and enjoy for a season the honors and pleasures of the world. My prayer is to be led by the Spirit of God into all truth."

#### OBITUARY.

My brother, Eber C. Loughborough, died in Victor, Ontario Co., N. Y., of consumption, Sept. 17, 1861, aged 24 years. He has been much interested in present truth, especially during the last year. The day before his death he said to my older brother that he felt that he was all ready, and said, "Blessed are the dead that die in the Lord."

J. N. LOUGHBOROUGH.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, SEPT. 24, 1861.

## HOW SHALL WE EXPLAIN IT?

In Rev. i, 8, occurs a passage which has presented some difficulty to those who reject the doctrine of the trinity. The text, with its foregoing connection, reads as follows: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Verses 7 and 8. The question has often arisen here, In what sense is Jesus Christ "the Almighty?" To us this inquiry is very easily answered. We do not believe that Christ is at all meant by the phrase, *the Almighty*, and for this belief we will give a few short reasons.

1. We think there are two persons brought to view in these texts—the *Saviour*, in the seventh verse; and the *Father*, in the eighth.

2. There is another most august title in verse 8 which never refers to the Son. It is the phrase—"Which is, and which was, and which is to come." This title points out the eternity of the being to whom it refers.

We will notice the use of this title, as the passages in which it occurs very plainly show that it belongs to "the Ili and lofty One which inhabits eternity." Beginning with verse 4 of this chapter it reads—"John to the seven churches which are in Asia: Grace be unto you, and peace, from Him *which is, and which was, and which is to come*; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth." Here are two personages pointed out—the everlasting God under the fitting title, "Which is, and which was, and which is to come, the Almighty," and Jesus Christ by the no less appropriate titles of "the faithful Witness," "the first-begotten of the dead," and "the Prince of the kings of the earth."

We will now present three other texts where this phrase is found, and which all readily admit speak of the immortal Father.

Rev. iv, 8. "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, *which was, and is, and is to come*."

Chap. xi, 16, 17. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, *which art, and wast, and art to come*; because thou hast taken to thee thy great power, and hast reigned."

Chap. xvi, 5, 7. "And I heard the angel of the waters say, Thou art righteous, O Lord, *which art, and wast, and shalt be*; because thou hast judged thus." "And I heard another out of the altar say, Even so, Lord, God Almighty, true and righteous are thy judgments."

With these passages we dismiss the point, as it can serve no purpose to the trinitarian, and to us seems so plain that the wayfaring man need not err therein.

G. W. AMADON.

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,  
CYRENUS SMITH,  
J. P. KELLOGG,

Trustees.

## ADDITIONAL NOTICE

A cordial invitation is extended to all those especially interested in the prosperity of the Publishing As-

sociation, and the cause of present truth, to be present at this meeting. There will be present several brethren who labor in word and doctrine, and preaching may be expected at least on the Sabbath. As important matters are to come before this meeting in view of a more perfect organization of the church, we hope the brethren will assemble prepared to act in the fear of God.

In behalf of the brethren.

J. N. LOUGHBOROUGH,  
E. S. WALKER,  
GEO. W. AMADON.

P. S. For the benefit of those who do not wish to expose their children, we just add, the whooping-cough is now quite general in the Battle Creek church.

Com.

## Business Department.

## Business Notes.

Francis Carlin: The \$1.00 you sent last November was applied on the Review and Herald according to the directions accompanying it. You will find it receipted in No. 26, Vol. xvi.

John Andrews: Your indebtedness for Review and Herald to the close of present volume is \$3.00, and for Youth's Instructor 25 cents to the close of the present volume.

R. F. Andrews: Your money is receipted.

S. W. Rhodes: Arrived safely.

E. Lozee: The paper you are taking is charged to you from Vol. xii, 6, and there is nothing credited to it but the \$3.00 sent by you some time since. We now credit you with your present remittance (\$3.00) which pays you to xviii, 6.

## 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.

J. Edson 2,00,xviii,1. B. F. Curtis 1,00,xix,16. L. How 1,50,xviii,16. Mary Crosby 1,00,xx,9. Frances Carlin 0,50,xix,1. W. Weaver 2,00,xx,1. Sarah Coy 2,68,xx,1. G. R. Barber 1,00,xix,1. J. H. Grandy 1,00,xviii,1. D. T. Ingalls 1,00,xviii,1. J. B. Lamson 2,00,xix,14. A. S. Bennet 1,00,xx,13. Johnson Aldrich 2,28,xx,1. V. B. Gaskell 1,00,xx,17. D. W. Rice 2,00,xix,14. L. K. Eddy 0,50,xix,16. M. Root 1,00,xx,1. A. Johnston 1,00,xx,12. D. B. Holt 1,00,xx,8. H. Smith 2,00,xix,1. J. Lamson 2,00,xxi,14. T. Farmer 0,50,xix,13. B. Toal 1,00,xx,13. Mrs. E. Whiston 100,xix,14. D. W. C. Crandall 1,00,xix,1. Ch. at Avon, Wis., for Mary Farmer 1,00,xx,14. P. E. Ferrin 1,00,xx,14. P. E. Ferrin (for A. Ferrin) 0,50,xix,14. P. E. Ferrin (for Alonzo Ferrin) 0,50,xix,12. A. Hoff 2,00,xx,1. J. Andrews (for Margaret Armstrong) 0,50,xviii,12. R. H. Johnston 1,00,xix,14. M. Green 1,00,xix,14. Ira Smith 1,75,xix,21. R. F. Andrews 1,00,xix,1. W. T. Henton 2,00,xx,1. G. E. Gregory 3,00,xx,1. C. Bates 1,00,xix,1. I. Colcord jr. 1,00,xx,14. S. Newton (for G. W. Howard) 0,50,xix,14. R. Babcock 2,00,xx,19. S. Newton 2,00,xxi,21. A. D. Love 2,00,xx,1. D. Robbins 1,50,xx,4. Betsey M. Osgood 2,00,xxii,1. N. A. Lord 2,00,xx,18. Arba Smith 1,00,xix,1. Mary Foster 1,00,xviii,1. L. A. Sargent 0,80,xvii,16. John Glover 1,00,xix,15. Carry Hover 1,00,xix,15. Wm. Jackson 1,00,xix,15. Ellen Randall 1,00,xix,15. J. T. Smith 1,00,xix,15. Wm. Arner 1,00,xix,15. S. Sain 1,00,xix,15. I. B. Hicks 1,00,xix,15. A. Stoller 1,00,xix,15. C. Mullan 1,00,xix,15. R. Kennedy 1,00,xix,6. G. W. States (for H. Hortlin) 0,50,xix,14. C. H. T. St. Clair 1,00,xix,1. E. Lozee 3,00,xviii,6. Mary A. Steel 2,00,xix,1.

## For Shares in Publishing Association.

G. R. Barber \$4.16. C. S. \$50.00. Joseph B. Lamson \$10.00. W. S. L. \$5.00. C. P. Buckland \$10.00. Seth Newton \$5.00. J. Berry \$15.00. D. Berry \$5.00. Benj. Berry \$5.00. P. E. Ferrin \$10.00. L. Lathrop \$15.00. J. Bartholf \$10.00. A. D. Love \$10.00. J. N. Loughborough \$20.00. L. A. Kellogg \$10.00. S. Haskell \$10.00. G. S. C. \$10.00.

## Donations to Publishing Association.

E. S. D. \$5.00. James White (receipts above expenditures on Eastern tour) \$25.00.

## Cash Received on Account.

M. Hull \$1.89. H. Bingham \$5.50. R. F. Cottrell \$10.00. J. N. Loughborough \$4.64. Isaac Sanborn \$34.00.

## For Missionary Purposes.

Betsey M. Osgood \$0.50. E. P. Osgood \$0.50.

## Books Sent by Mail.

John Bestwick \$1.88. John Richards \$0.20. Rufus Packard \$0.15. Betsey M. Osgood \$0.20. Lucy A. Sargent \$0.30. M. J. Bennet \$1.00.

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