

# ADVENT REVIEW,

## AND SABBATH HERALD.

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

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### IMAGINARY EVILS.

Let to-morrow take care of to-morrow;  
Leave things of the future to fate;  
What's the use to anticipate sorrow?  
Life's troubles come never too late!  
If to hope over much be an error,  
'Tis one that the wise have preferred;  
And how often have hearts been in terror  
Of evils that never occurred!

Have faith—and thy faith shall sustain thee—  
Permit no suspicion and care,  
With invisible bonds to enchain thee,  
But bear what God gives thee to bear.  
By his Spirit supported and gladdened,  
Be ne'er by forebodings deterred,  
But think how oft hearts have been saddened  
By fear—of what never occurred!

Let to-morrow take care of to-morrow;  
Short and dark as our life may appear,  
We may make it still darker by sorrow—  
Still shorter by folly and fear!  
Half our troubles are half our invention;  
And often by blessings conferred,  
Have we shrunk in the wild apprehension  
Of evils that never occurred!

[Chas. Swain.]

### History of the Sabbath.

(Continued.)

#### THE SABBATH DURING THE LAST OF THE SEVENTY WEEKS.

In the fullness of time God sent forth his Son to be the Saviour of the world. He who fulfilled this mission of infinite benevolence was both the Son of God and the Son of man. He was with the Father before the world was, and by him God created all things. Gal. iv, 4, 5: John i, 1-10; xvii, 5, 24; Heb. i. The Sabbath being ordained at the close of that great work as a memorial to keep it in lasting remembrance, the Son of God by whom all things were created, could not be otherwise than a perfect judge of its true design, and of its proper observance. The sixty-nine weeks of Daniel's prophecy being accomplished, the Redeemer began to preach, saying, "The time is fulfilled." Dan. ix, 25; Mark i, 14, 15. The ministry of the Saviour was at a time when the Sabbath of the Lord had become utterly perverted from its gracious design, by the teaching of Jewish doctors. As we have already seen, it was to the people no longer a source of refreshment and delight, but a cause of suffering and distress. It had been loaded down with traditions by the doctors of the law till its merciful and beneficent design was utterly hidden beneath the rubbish of men's inventions. It being impracticable for Satan, after the Babylonish captivity, to cause the Jewish people, even by bloody edicts, to relinquish the Sabbath, and openly profane it as before that time, he turned their doctors so to pervert it, that its real character should be utterly changed

and its observance entirely unlike that which would please God. We shall find that the Saviour never missed an opportunity to correct their false notions respecting the Sabbath; and that he selected with evident design the Sabbath as the day on which to perform many of his merciful works. It will be found that no small share of his teaching through his whole ministry was devoted to a determination of what was lawful on the Sabbath, a singular fact for those to explain who think that he designed its abrogation. At the opening of our Lord's ministry we read thus:

"And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read." Luke iv, 14-16.

Such was the manner of the Saviour relative to the Sabbath. It is evident that in this he designed to show his regard for that day; for it was not necessary thus to do in order to gain a congregation, as vast multitudes were ever ready to throng his steps. His testimony being rejected, our Lord left Nazareth for Capernaum. Thus the sacred historian says:

"But he passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath-days. And they were astonished at his doctrine; for his word was with power. And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art: the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits and they come out. And the fame of him went out into every place of the country round about. And he arose out of the synagogue and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her and rebuked the fever; and it left her; and immediately she arose and ministered unto them." Luke iv, 30-39; Mark i, 21-31; Matt. viii, 5-15.

These miracles are the first which stand upon record as performed by the Saviour upon the Sabbath. But the strictness of Jewish views relative to the Sabbath, is seen in that they waited till sunset, that is, till the Sabbath was past, before they brought the sick to be healed. Thus it is added:

"And at even when the sun did set, they brought unto him all that were diseased and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and suffered not the devils

to speak, because they knew him." Mark i, 32-34; Luke iv, 40.

The next mention of the Sabbath is of peculiar interest:

"At that time Jesus went on the Sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do upon the Sabbath-day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath-day the priests in the temple profane the Sabbath, and are blameless? But I say unto you that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath-day." Matt. xii, 1-9; Mark ii, 23-28; Luke vi, 1-5.

The parallel text in Mark has an important addition to the conclusion as stated by Matthew:

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark ii, 27, 28.

The following points should be noted in examining this text: 1. That the question at issue did not relate to the act of passing through the corn on the Sabbath; for the Pharisees themselves were in the company; and hence it may be concluded that the Saviour and those with him were either going to or returning from the synagogue. 2. That the question raised by the Pharisees was this: Whether the disciples in satisfying their hunger from the corn through which they were passing were not violating the law of the Sabbath. 3. That he to whom this question was proposed was in the highest degree competent to answer it; for he was with the Father when the Sabbath was made. Compare John i, 1-3; Gen. i, 1, 26; ii, 1-3. 4. That the Saviour was pleased to appeal to scriptural precedents for a decision of this question, rather than to assert his own independent judgment. 5. That the first case cited by the Saviour was peculiarly appropriate. David, fleeing for his life, entered into the house of God upon the Sabbath and ate the shew-bread to satisfy his hunger. 1 Sam. xxi, 4-6. The disciples, to relieve their hunger simply ate of the corn through which they were passing upon the Sabbath. If David did right, though eating in his necessity of that which belonged only to priests, how little of blame could be attached to the disciples who had not even violated a precept of the ceremonial law? Thus much for the disciples satisfying their hunger as they did upon the Sabbath. Our Lord's next example is designed to show what labor upon the Sabbath is not a violation of its sacredness. 6. And hence the case of the priests is cited. The same God who had said in the fourth commandment, "Six days shalt thou labor and do all thy work," had

commanded that the priests upon the Sabbath should offer certain sacrifices in his temple. Num. xxviii, 9, 10. Herein was no contradiction; for the labor performed by the priests upon the Sabbath was simply the maintenance of the appointed worship of God in his temple, and that was not doing what the commandment calls "THY WORK." Labor of this kind therefore, the Saviour being judge, was not, and never had been, a violation of the Sabbath.

7. But it is highly probable that the Saviour in this reference to the priests, had his mind not merely upon the sacrifices which they offered upon the Sabbath, but upon the fact that they were required to prepare new shew-bread every Sabbath; when the old was to be removed from the table before the Lord, and eaten by them. Lev. xxiv, 5-9; 1 Chron. ix, 32. This view of the matter would connect the case of the priests with that of David, and both would bear with wonderful distinctness upon the act of the disciples. Then our Lord's argument could be appreciated when he adds, "But I say unto you that in this place is one greater than the temple." So that if the shew-bread was to be prepared on each Sabbath for the use of those who ministered in the temple, and those who did this were guiltless, how free from guilt also must be the disciples who, in following HIM who was greater than the temple, but who had not where to lay his head, had eaten of the standing corn upon the Sabbath to relieve their hunger?

8. But our Lord next lays down a principle worthy of the most serious attention. Thus he adds: "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." The Most High had ordained certain labor to be performed upon the Sabbath, in order that sacrifices might be offered to himself. But Christ affirms upon the authority of the Scriptures [Hosea vi, 6], that there is something far more acceptable to God than sacrifices, and that this is acts of mercy. If God held those guiltless who offered sacrifices upon the Sabbath, how much less would he condemn those who extended mercy and relief to the distressed and suffering upon that day.

9. Nor does the Saviour even leave the subject here; for he adds: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." If the Sabbath was made, certain acts were necessary in order to give existence to it. What were those acts? (1.) God rested upon the seventh day. This made the seventh day the rest-day or Sabbath of the Lord. (2.) He blessed the day; thus it became his holy day. (3.) He sanctified it, or set it apart to a holy use; thus its observance became a part of man's duty toward God. There must be a time when these acts were performed. And on this point there is really no room for controversy. They were not performed at Sinai, nor in the wilderness of Sin, but in Paradise. And this is strikingly confirmed by the language here used by the Saviour: "The Sabbath was made for the man, not the man for the Sabbath;" thus citing our minds to the man Adam that was made of the dust of the ground, and affirming that the Sabbath was made for him; a conclusive testimony that the Sabbath originated in Paradise. This fact is happily illustrated by a statement of the apostle Paul: "Neither was the man created for the woman, but the woman for the man." 1 Cor. xi, 9. It will not be denied that this language has direct reference to the creation of Adam and Eve. If then we turn back to the beginning, we shall find Adam made of the dust of the ground, Eve taken from his side, and the Sabbath made of the seventh day. Gen. ii, 1-3, 7, 21-23. Thus the Saviour to complete the solution of the question raised by the Pharisees, traces the Sabbath back to the beginning, as he does the institution of marriage when the same class proposed for his decision the lawfulness of divorce. Matt. xix, 3-9. His careful statement of the design of the Sabbath and of marriage, tracing each to the beginning, in the one case

striking down their perversion of the Sabbath, in the other that of marriage, is the most powerful testimony in behalf of the sacredness of each institution. The argument in the one case stands thus: In the beginning God created *one* man and *one* woman, designing that they *two* should be one flesh. The marriage relation therefore was designed to unite simply two persons, and this union *should* be sacred and indissoluble. Such was the bearing of his argument upon the question of divorce. In relation to the Sabbath his argument is this: God made the Sabbath for the man that he made of the dust of ground; and being thus made for an unfallen race, it can only be a merciful and beneficent institution. He who made the Sabbath for man before the fall, saw what man needed, and knew how to supply that want. It was given to him for rest, refreshment, and delight; a character that it sustained after the fall [Ex. xvi, 22; xxiii, 12; Isa. lviii, 13, 14], but which the Jews had wholly lost sight of. Thus our Lord lays open his whole heart concerning the Sabbath. He carefully determines what works are not a violation of the Sabbath; and this he does by Old-Testament examples, that it may be evident that he is introducing no change in the institution; he sets aside their rigorous and burdensome traditions concerning the Sabbath, by tracing it back to its merciful origin in Paradise; and having thus disencumbered the Sabbath of Pharisaic rigor, he leaves it upon its Paradisiacal foundation, enforced by all the authority and sacredness of that law which he came not to destroy, but to magnify and make honorable. Matt. v, 17-19; Isa. xlii, 21.

10. Having thus divested the Sabbath of all Pharisaic additions, our Lord concludes with this remarkable declaration: "Therefore the Son of man is Lord also of the Sabbath." (1.) It was not a disparagement to the Sabbath, but an honor, that God's only Son should claim to be its Lord. (2.) Nor was it derogatory to the character of the Redeemer to be the Lord of the Sabbath; with all the high honors pertaining to his Messiahship, he is ALSO Lord of the Sabbath. Or if we take the expression in Matthew, he is "Lord EVEN of the Sabbath-day," it implies that it is not a small honor to possess such a title. (3.) This title implies that the Messiah should be the *protector*, and not the *destroyer*, of the Sabbath. And hence that he was the rightful being to decide the proper nature of Sabbatic observance. With these memorable words ends our Lord's first discourse concerning the Sabbath.

From this time the Pharisees watched the Saviour to find accusation against him of violating the Sabbath. The next example will show the malignity of their hearts, their utter perversion of the Sabbath, the urgent need of an authoritative correction of their false teachings respecting it, and the Saviour's unanswerable defense:

"And when he was departed thence he went into their synagogue; and behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and it fall into a pit on the Sabbath-day, will he not lay hold on it and lift out? How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath-days. Then said he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole like as the other. Then the Pharisees went out and held council against him, how they might destroy him." Matt. xii, 9-14; Mark iii, 1-6; Luke vi, 6-11.

What was the act that caused this madness of the Pharisees? On the part of the Saviour it was a word; on the part of the man it was the act of stretching out his arm. Did the law of the Sabbath forbid either of these things? No one can affirm such a thing. But the Saviour had publicly transgressed that tradition of the Pharisees that forbade the doing of anything whatever toward the healing of the sick upon the Sabbath. And how necessary that such a wicked tradition

should be swept away, if the Sabbath itself was to be preserved for man. But the Pharisees were filled with such madness that they went out of the synagogue and consulted how they might destroy the Saviour. Yet Jesus only acted in behalf of the Sabbath in setting aside those traditions by which they had perverted it. J. N. A.

(To be Continued.)

## Evidences of Christianity.

BY MOSES HULL.

### CHAPTER IV.

(Continued.)

WE now come to the second point, viz., Have we reason to rely with implicit confidence upon the honesty of the writers of the New Testament? The proof presented of the competency of these writers is also a proof of their honesty. So that instead of feeling that this subject needs more proof, we feel as though we were treading upon forbidden ground when we ask the reader to indulge us in exhibiting a few of the testimonies from the "cloud of witnesses" which surround this subject.

We begin the argument by asking what motive could have prompted the writers of the New Testament to have written what they have, except the consciousness of its truth? It is contrary to nature for men to undertake anything without a motive. So that if no human inducement had been held up before them to publish what is not true, perhaps a higher one has stimulated them to tell the truth.

The apostles did preach and publish that Jesus died and rose again. This was very displeasing to the rulers who had crucified him, and had the disposition to put them to death in the same way. Every point of their doctrine was unpopular. What could excite the ire of the Romans more than to preach "another king, even Jesus?" Especially when they knew that he had been crucified. The crucifixion was the most degrading death that the Roman law inflicted. And what could be more absurd in the eyes of the philosophers of Greece, than to tell them that "there shall be a resurrection of the dead, both of the just and of the unjust." And what could excite the Jew more than to tell him that God was taking "out of the Gentiles a people for his name?" Now the apostles did all this. We ask again what motive could they have had in view? Certainly, if they had been after popularity, they would have taken some other course. Infidels acknowledge that the apostles preached a pure morality; hence it could not have been to obtain license for lust that they confederated together to circulate a falsehood. It must have been to advance themselves either in wealth, honor or power.

But their new religion made no provision for either of these. Peter and John were so poor that when asked by a beggar for alms, Peter answered, "Silver and gold have I none." Acts iii, 6. And though the friends of Christianity sold their possessions and brought the money and laid it at the apostles' feet [Acts iv, 34-37], so that they could have made themselves independently rich, had they chosen so to do, instead of managing the money matters themselves, they elect seven deacons to attend to that, and gave themselves continually to the ministry of the word and prayer. Acts vi, 1-6. And after the apostles had labored more than a score of years in the propagation of Christianity, and had almost unlimited success, they could appeal to the churches with language like this: "I have coveted no man's silver or gold or apparel." "Yea," says Paul, "ye yourselves know that these hands have ministered to my necessities, and to them that are with me." Acts xx, 33-34. Those to whom the apostle made this appeal were well acquainted with the fact that while Paul was preaching for a year and a half from Sabbath to Sabbath, in Corinth, he spent the six working days of every week in Aquila and company's tent factory. Acts xviii. After this, the same apostle, in writing to his



brethren at Corinth, could say in behalf of the apostles, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. iv, 11-13. The author of the Christian religion was born in a manger, and was so poor through his life that he had not where to lay his head. Matt. viii, 20. And one of the last writers of the New Testament writes from a dungeon in Rome to his brother Timothy, to bring his old cloak, and "do his diligence to come before winter." 2 Tim. iv, 13, 21. Thus we discover that whether the apostles were popular or not, they were penniless.

But have they gained honor by propagating this falsehood, if indeed it be a falsehood? Let us see. The very first thing that is done when they commence to tell their story, is to command them to "speak no more in this name." Acts iv, 17. The next is to imprison and beat them. Acts v, 18, 40. After that a general persecution ensues in which Stephen is put to death, and from this time the witnesses are scattered. Persecution drives them from place to place. Saul, a young and popular lawyer, carries the documents in his pocket which authorize him to put the saints to death. Thus he persecutes from city to city, until he is arrested and made an apostle of this new religion. And behold the prospect placed before him. Says Jesus, I will show him how great things he must suffer for my name's sake. Acts ix, 16. And he says himself, "And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, Bonds and afflictions abide me. Acts xx, 23, 23. Hear him give the proofs of his calling of God to the ministry:

"Are they ministers of Christ? I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. xi, 23-27.

Now if this is merely a contrivance of the writers of the New Testament, is it not strange that they stuck to it as they did? It bitterly opposed all the habits, prejudices, and dispositions of the people, inasmuch that all manner of suffering was heaped upon them. They submit to misery and contempt, take joyfully the spoiling of their goods [Heb. x, 34], willingly endure to be counted fools and the offscouring of all things, and rejoice that they are counted worthy to suffer shame [Acts v, 41], fight with wild beasts at Ephesus [1 Cor. xv, 32], and at last die in attestation of the truth of their affirmations, when at any time they can renounce their religion and retrieve their losses. Yes, this is strange conduct. But strange as it is, seven of these witnesses were put to death, and one of them banished for the word of their testimony, and yet not one word of confession was ever extorted from one of them.

As there could have been no inducement for the writers of the New Testament to give publicity to a falsehood, we now proceed to give evidence that they wrote the truth. The manner in which these writers publish their testimony to the world, bears every mark of truthfulness. Their statements are in a high degree circumstantial. False witnesses will not introduce many particulars into their narratives, while "he that doeth the truth cometh to the light." Falsehood does not deal much in dates, times, and places of easy reference. It fears them. It is said that "gen-

erality is the cloak of fiction, while minuteness is the mantle of truth."

When the writers of the New Testament record a miracle, they always go into a detail of circumstances, which renders the whole matter easy of reference and exposure if false. The miracles of Jesus Christ were not done in a corner. They were all wrought in public places and in a public manner, so that if a mistake should be made in recording one of them, thousands of witnesses who were present at the time the miracle was performed could correct it. Do the Evangelists record the astonishing miracles of feeding five thousand men upon five barley loaves and two small fishes? They tell the time of the year when, and the place where, it was done, and many other circumstances connected with it. Thus they put it into the power of these five thousand men and myriads of their cotemporaries to have exposed the fraud if it had been one.

Again, when John records the resurrection of a dead man, he does not simply state that Christ raised a man from the dead, but he tells you that his name was Lazarus, that he resided in the village of Bethany, about fifteen furlongs from Jerusalem, that he was laid in a cave with a stone rolled to its mouth; tells the length of time that he had been dead, how he came out of the sepulchre, names several prominent individuals that were present, gives the impression which it made upon the Jews, gives the history of the calling of the council to decide what shall be done with the man who had raised the dead, tells how they were divided in opinion with regard to it, gives the language of Caiaphas the high priest, and the subsequent treatment which Lazarus received from the Jews. Surely nothing but truth would dare to deal in such circumstantialities. It looks as if this writer was not afraid of anything that the people of Bethany might do. This one circumstance is enough to prove that this book was written in all the confidence of truth.

Again, when Luke records the miracle of speaking with foreign tongues, he does not simply state that the apostles spoke with tongues. But he tells us where it was done and when. That it was in an upper room where the disciples dwelt in the city of Jerusalem, on the pentecost, after the resurrection of Christ. He also tells us that the men of fourteen foreign nations rushed together, as soon as it was noised abroad, and were confounded at hearing every man speak in his (the foreigners') own language. He informs them that the whole multitude were amazed, that some asked what it meant; others mocked, and others cried out, They are drunken, and that Peter explained the matter, that he had not finished the explanation until they began to cry out, What shall we do? gives Peter's answer, and informs us that they were baptized.

Now think you that the book of Acts could have gained circulation if this were not true? Would there not have been books published by men of every nation under heaven, contradicting and repelling the falsehood? I apprehend that certificates would have been circulated with hundreds of names to them, stating that they were at the feast mentioned by Luke, and saw no unusual stir there; that they heard no speaking with tongues, and did not know that there was any baptizing going on. One such testimony as the above would have subverted all that Luke ever wrote. But it was not given, for the very good reason that all who were at the feast knew that Luke had written the truth. While the events recorded were so notorious that those who were not present could not doubt their correctness.

Another evidence of the credibility of the New Testament is found in the fact that its writers exhibit no consciousness of narrating anything about which as a matter of fact, there was the smallest doubt. On the other hand they appealed to those to whom they wrote, as being acquainted with the circumstances which they relate. Would the disciples have dared, had they been conscious of falsehood, to assert that Christ was risen, and that in the very streets of the city where he was

crucified? How dare Peter go into the temple, the most public place of resort of the Jews, and tell them that they had murdered the Prince of life, but God had raised him from the dead, if this were not true? If conscious of falsehood, would or could he have said in the presence of the Jewish senate, that the God of our fathers raised up Jesus, whom ye slew and hanged on a tree?\*

How could Paul, when on trial for his life before Agrippa, appeal to him as being acquainted with these facts, if they had never occurred? Hear him: "For the king knoweth of these things before, whom I also speak freely, for I am persuaded that none of these things were hidden from him, for this thing was not done in a corner." Acts xxvi, 26. Here we might expect, if Paul was not telling the truth, that the king would dispute him, but he did not, but replies, "Almost thou persuadest me to be a Christian." Verse 28.

In all the apostolic writings there is no attempt to convince those to whom they wrote of the truth of their statements; on the contrary, they are conducted with the manner of those who take their notoriety for granted. They do not commence their writings by giving long accounts of themselves, or a list of reasons why the people should believe them. They go straight forward with their statements, telling the least and the most wonderful circumstances in the same manner, which nothing but the notoriety of what they relate could explain. Nothing is said to explain what might seem incongruous or contradictory, or to defend what might be caviled at. No attempt is made to harmonize objections, which those who feel that they are relating untruth, or new things, would expect to be compelled to meet. The writers seem to understand that what they are relating is so universally known that, for those living in their age, all this is needless; hence they commit their statements, undefended, unexplained, and unvarnished, into the hands of their cotemporaries.

Do they relate the crucifixion of Christ, they do not exhaust the adjectives of the language in which they write in descriptions of his sufferings, nor are they careful about describing the malignity of the Jews. They simply state the fact, "and they crucified him," leaving others to comment on it as they saw fit.

Nothing can be more absurd than to suppose that the apostles were ignorant of the fact that they were relating many very extraordinary events, yet they exhibit no signs of wonder in their own minds, and do not seem to expect any among their readers. This could not have been the case, had the events which they narrated just been contrived in their own minds. They wrote as though the events which they related were perfectly familiar to those for whom they wrote; sometimes stating that as those to whom they wrote, knew "these things," and were "established in the present truth," they only wrote to "stir up their pure minds by way of remembrance." 2 Pet. i, 12, 13; iii, 1; 1 John ii, 13, 14. Hence whatever wonder they excited at first, they expect none now, as they are events perfectly familiar to those to whom they wrote. It is one thing to relate a series of astonishing occurrences to those who never heard of them, and another to relate the same things to those who are familiar with their main features, and only need a more circumstantial and authenticated account of them. In one case the writer would naturally and almost necessarily betray an expectation of wonder from his readers, in the spirit and style of his work, while in the other he would tell his story as if he were only intent upon delivering an accurate account of the circumstances, without reference to whether it was astonishing or the contrary. Thus it is with the New Testament. There is no appearance of any of its writers having felt that any of their testimony would or could be doubted, or that there would or could be any new feelings of wonder excited by reading it.

\*The subject of the resurrection of Christ naturally belongs to this chapter, but as this will be lengthy without it, we reserve it for a subsequent one.

When the miracles of Christ were first heard of, they excited universal astonishment, inasmuch that it is said that "his fame went abroad and all people were amazed," "and they were astonished with great astonishment." See Mark v, 42. But at the time of the writing of the New Testament, the excitement had subsided and the wonder died away, on account of their familiarity with the exciting events which it records. Hence in the Gospels the writers go directly forward in the relation of the events exceedingly astonishing in and of themselves, without exhibiting any astonishment in their own minds, or expecting any in the minds of their readers. This can only be explained by supposing that the events which they were recording were perfectly familiar to the minds of those to whom they wrote. This we regard as a strong argument, and hope the reader will weigh it well.

(To be Continued.)

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 4, 1862.

JAMES WHITE, EDITOR.

### PERPETUITY OF SPIRITUAL GIFTS.

IN approaching this subject we are aware that we shall be met with unbelief, and, by many, with settled prejudice. Popular opinion, and almost universal feeling, upon the subject, are against us. Many feel very strongly opposed to the doctrine that the gifts were designed for the entire Christian dispensation, and they know not why. There is a most singular propensity to unwarrantable liberality in the men of this generation to carry back those things which belong to them, and give them to the people of past ages. The Universalist gives all the threatened judgments of the Almighty to Old Jerusalem, and most all are agreed in giving the Sabbath to the Jews, and the gifts to the first generations of Christians.

But it is a scriptural fact that God has appointed a day in which he will judge the world—not the Jews only, but the world, and that decree has not been revoked. Jesus announced the fact that the Sabbath was made for man—not for the Jews alone, but for man, for the race. It is also a scriptural fact that the gifts were put in the church, to remain in the church till the perfect day shall come, when hope shall be lost in fruition, and faith in sight. We present as the ground-work of the scriptural doctrine of the perpetuity of spiritual gifts, the

#### ORIGINAL COMMISSION.

Mark xvi, 15-20. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

Matt. xxviii, 18-20. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen."

This high commission relates to the gospel, to faith, to baptism, to salvation, and to spiritual gifts. The gospel was to be preached as long as there were sinners to hear it. Faith is equally requisite throughout the Christian age. Baptism is a perpetual ordinance in the church, and the ministers of the nineteenth century baptize "in the name of the Father, and of the Son, and of the Holy Ghost," because the original commission requires it. The terms of salvation stated in this commission were to be held out as long as sinners might be saved. Running parallel with all these, we

find in the same commission, spiritual gifts. In the absence of proof that the gifts were to be restricted to any particular age of the Christian church, this commission alone is sufficient evidence of their perpetuity.

Some make a distinction between the apostles, and those who should believe on their word, on this wise: the apostles had the gifts, the believers were not to have them; and they think they see this distinction between the two classes in our Lord's prayer. John xvii. We reply to this by quoting the words of our Lord in the original commission, as follows: "And these signs shall follow them that believe." Or, as Dr. Geo. Campbell translates, "These miraculous powers shall attend the believers." Or, as Wakefield translates, "These signs will accompany believers." When it can be shown that to believe was required of the first Christians only, then it may be proved that the gifts were for them alone.

The gracious promise of our Lord in this commission, when he says, "And, lo, I am with you alway, even unto the end of the world," is the strongest proof of the perpetuity of the gifts. He was not to be personally with his people, no; but how was he to be with them? The inspired record states that after the Lord was received up into heaven, "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

This promise cannot be restricted to the lifetime of the chosen twelve, nor to the Christians of the first century, for it extends to the end of the world [*aiōw*], age. "Lo, I am with you alway, even unto the end of the world," to the end of the Christian age. If it be said that the Jewish age is here meant, we reply, That dispensation closed with the death of Christ forty-two days before this commission was given. We give two passages as proof. Col. ii, 14. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Dan. ix, 27. "In the midst of the week he shall cause the sacrifice and oblation to cease." This prophecy was fulfilled at the death of the Messiah, in the middle of the last of the seventy weeks. There the Jewish typical sacrifices ceased to be of any virtue when the great antitypical sacrifice was offered. Christ gave this commission just before his ascension [Mark xvi, 19], which was at least forty-two days after his crucifixion.

Again, to suppose that the end of the world here means the close of the Jewish age, would be to carry back the gospel, with all the other specifications in the commission, to the Jewish age, to close with that dispensation, and leave the present dispensation without it. This view is too absurd to need any further comment.

We now come to the testimony of Paul. Eph. iv, 4-13: "There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

"And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The apostle first presents the subject of unity, in the declaration that there is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. He then presents the gifts as the means by which God designed to secure the unity of the church. He refers to the period of his ascension, when he led up to heaven a multitude of captives from their graves, as the time when the gifts were bestowed. He then mentions some of the gifts, all of them given at the same time, all given for the same objects, and all to extend to the same point of time.

It will be admitted that evangelists, pastors, and

teachers were to extend to the end of the Christian age. Then why not the others? If it be said that the state of unity and perfection described by the apostle, is in the past history of the church, then were they that evangelists, pastors, and teachers ceased with that happy state of things. But he who admits the perpetuity of these, must acknowledge the perpetuity of the others.

It is worthy of notice that Paul's letter to the Ephesians was written A. D. 64, and that from that point it looks to the future for that unity and perfection of the church to be accomplished by the gifts, "Till we all come in the unity of the faith," says the apostle. If Paul could not see this unity and perfection in his day, or in the past, certainly we cannot see it in the past history of the church; hence the perpetuity of the gifts, and their revival in the last days in great power to unite and perfect the church ready for translation to heaven at the second coming of Jesus Christ.

Paul in his letters to the Corinthians, has spoken very definitely upon this subject of spiritual gifts. In 1 Cor. xii, 1, he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant." He regarded this subject as one of the highest importance, and urges an understanding of it. But in all he has said relative to it, he has not once intimated that the gifts were to cease before the perfect day of glory should come. The apostle proposes to instruct the Corinthians on the subject. He would not have them ignorant in regard to it. Therefore if the gifts were designed for the first Christians only, we might expect to find somewhere in his epistles to them some instruction to the point. We affirm that there is not an intimation of the kind to be found in his letters to them. But Paul does clearly point out the time when the gifts will cease. 1 Cor. xiii, 8-12. "Charity [*ἀγάπη*, love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known."

The apostle here contrasts the mortal state with the immortal; the present imperfect, with that which will be perfect; the cloudy present, while we walk by faith, with the open glory of the life to come. Here we know only in part, prophesy in part, there that which is in part will be done away. Here we see through a glass darkly, there face to face. Here we know in part, there we shall know, even as we are known. Charity, or love, will never end. Here it is the highest Christian grace, there it will be the crowning glory of immortals forever and forever. In this sense love will never fail. But prophecies will fail, tongues will cease, and knowledge will vanish away. The light of heaven through the dim medium of these, and the other gifts of the holy Spirit, is represented as being only in part, and is to be superseded by the perfect day of glory when we may talk face to face with God, Christ, and angels, as our first parents talked with God in Eden before sin entered. But when? This is the vital question. When were the gifts to be done away? Let Paul answer. "But when that which is perfect is come, then that which is in part shall be done away." And let all the people say, Amen.

But the skeptical objector inquires, "Where are the gifts? If your position be correct, why have they not been manifested in the church all along down ever since God set them in the church? Why are not the sick healed by faith now?" We are aware that this is the principal objection brought against the scripture doctrine of the perpetuity of the gifts, therefore it demands especial notice. We reply to it as follows—

1. The sick were not always healed by faith in Paul's day. He says [2 Tim. iv, 20], "Trophimus have I left at Miletum sick." Again he says to Timothy [1 Tim. v, 23], "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." God could have answered the prayers of his servant Paul, and raised up Trophimus, and healed Timothy's infirmities, if this had been best. Hence



we conclude that God has not designed in any age of the church to manifest his power so far that there should be no sick among Christians. But in cases where it would be for the good of the afflicted and for his own glory, he has manifested his power, and will manifest it.

2. The unbelief of the professed followers of Christ in the manifestations of spiritual gifts is sufficient reason why they are not more fully manifested. It is said of Christ, "And he did not many mighty works there because of their unbelief." Matt. xiii, 58. There is an impious unbelief with many at this day who profess to take the Bible as their guide, which resembles that of those who, mockingly said of Christ as he hung on the cross, "Let Christ, the King of Israel, descend now from the cross, that we may see and believe." It is sometimes said in reply to the Bible evidences of the perpetuity of spiritual gifts, "Just work a few miracles, and we will believe your doctrine." It is not God's plan to gratify such spirits; for should they see as powerful manifestations as were seen in the days of Christ, of Paul, and Peter, they would scoffingly attribute it to the power of Satan, or some other cause besides the power of God.

It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestations of the gifts. Mark ii, 5. "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." Chap. ix, 23. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Matt. ix, 21, 22. "For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour." Chap. xv, 28. "Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

3. The gifts have been superseded in the popular churches by human creeds. The object of the gifts, as stated by Paul, was "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith." These were Heaven's appointed means to secure the unity of the church. Christ prayed that his people might be one, as he was one with his Father. Read John xvii. Paul exhorted the Corinthians in the name of Christ to be perfectly joined together in the same mind, and in the same judgment. Read 1 Cor. i, 10, Rom. xv, 5; Phil. ii, 1, 2; 1 Pet. iii, 8; v, 5. The gifts were given to secure this state of unity.

But the popular churches have introduced another means of preserving unity, namely, human creeds. These creeds secure a sort of unity to each denomination; but they have all proved inefficient, as appears evident from the "New Schools," and "Reformed" of almost every creed-bound denomination under heaven. Just think how many kinds of Baptists there are, how many kinds of Presbyterians, how many Methodists, &c., &c. There is not an excuse for this state of things anywhere to be found in the Book of God. These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master-builder. And the smaller sects who have no human creeds, and reject the gifts, the great means of unity, are not a whit better off. In these perilous times how they shake to pieces. The Adventists who despise the gifts have gone into factions, God only knows how many, yet crying, The Bible! The Bible! The Bible!

All the denominations cannot be right, and it may not be wrong to suppose that no one of them is right on all points of faith. To show that they cannot have their creeds and the gifts too, that creeds shut out the gifts, we will suppose that God through chosen instruments taken from each sect, begins to show up the errors in the creeds of these different denominations. If they receive the testimony as from heaven, it would spoil their creeds. But would they throw them away and come out on the platform of unity taught by Christ, Paul, and Peter? Never! Never! They would a thousand times sooner trample the humble instruments of God's choice into the dust. It is evident that if the gifts were received, they would destroy human

creeds, and that if creeds be received, they shut out the gifts.

4. When we consider the great apostasy of the church, the corruption of her pure doctrines, and her sojourn of 1260 years in the wilderness, we are not surprised that we do not find on the pages of her sad history any clearer records of the manifestations of spiritual gifts. But we are happy here to state that in a few weeks we shall have through the press a work of about one hundred pages, a collection of well-attested facts from the first century down to the present, showing that God has from time to time visited the humble and pure in heart with miraculous powers and gifts of the Holy Ghost.

(To be Continued.)

#### POOR PROSPECTS FOR THE TEMPORAL MILLENNIUM.

We clip the following from the Chicago Times of Jan. 24, 1862:

"The Almanack de Gotha, for 1862, has just been published. . . . From the Almanack we take the following statistics in relation to the armies and navies of Europe:

"ITALY.—The official effective, on the 10th of June, 1861, amounted to 327,290 men, and the navy to 106 vessels, carrying 1,036 guns, and 18,000 seamen and marine troops.

"FRANCE.—Land forces—War footing, 767,000 men, and 130,000 horses. Peace footing, 414,868 men, and 73,850 horses. Navy, 608 vessels in construction and afloat, carrying 13,353 guns; 373 of these vessels are steamers, 56 of which are 'plated.' The navy contains on the peace footing 37,375 men, which, in time of war, may be immediately increased to 60,000. The marine troops number 26,879.

"ENGLAND.—Land forces, 212,773 men, and 21,904 horses. The navy consists of 893 vessels, carrying 16,411 guns. It contains 78,200 men, of whom 18,000 are marine troops. There are 9,500 coast guards.

"RUSSIA.—The land forces number 577,859 men, besides 136 regiments of cavalry, 31 battalions, and 31 batteries of irregular troops. The navy consists of 313 vessels, of which 242 are steamers, all carrying 3,831 guns. There are also 474 stationary and transport ships.

"AUSTRIA.—The army contains 587,695 men, and the navy 58 steamers and 79 sailing vessels, carrying 895 guns.

"PRUSSIA.—The land forces on a peace footing number 212,649 men, and the war footing 622,866. The navy contains 34 vessels, of which 26 are steamers.

"Add to all these the million and a half of men in the United States, and we have a formidable series of figures, which may well shake our faith in the proximity of that millennial time when 'swords shall be beaten into ploughshares, and spears into pruning-hooks.'"

#### QUESTIONS.

BRO. WHITE: We have a little society of Sabbath-keepers here who are searching for truth, and striving to overcome the world, the flesh, and the Devil.

Paul says, "Despise not prophesyings," but he also says, "Prove all things, hold fast that which is good." This is what I desire to do. As you and sister W. are strangers to me, and I to you, I ask, What evidence can I have that her visions are of the Lord? If consistent with your and her feelings, I would like to be enlightened in this matter. When I am convinced, I will receive them with all my heart.

Does the sixth seal extend to the coming of Christ? If not, how are we to interpret the last four verses of Rev. vi? Also, when the seventh seal opens, does it open at the same time the seventh trumpet sounds? Please explain the last three verses of Dan. xii.

E. BURBEE.

Waterloo, Iowa, Jan. 22, 1862.

#### ANSWERS.

1. The New Testament teaches the perpetuity of spiritual gifts. That the gift of prophecy was to be revived and restored to the church, with the restoration of the commandments of God, seems evident from Rev. xii, 17, compared with chap. xix, 10; Isa. xxx, 8-14. See also Joel ii, 28-32; Acts ii, 17-20. The

last days embrace the last day, so if the gift of prophecy is past, the last days are past, and we are living somewhere beyond the last days.

The two volumes of Spiritual Gifts, advertised in Review, contain much of the evidence of the truthfulness of Mrs. W.'s views. It is now almost seventeen years since she had her first vision. Much of this time she has traveled and publicly taught the things shown her of the Lord, to the great comfort of the humble and desponding. She has delivered a vast amount of testimonies of reproof, alike to friends and foes, endangering herself to the cold neglect of the former, and the abuse and slander of the latter. Thus she has stood before the world near seventeen years. Her visions have stood the most rigid test of criticism. At one time a periodical was gotten up, and for about one year was devoted to the effort of crushing the visions. This resulted in a thorough examination of their merits, and in placing them where they had ten-fold their former influence. Their tendency is to lead the mind to a clearer understanding of the word of God, to bring down the vain and the proud, and lift up and comfort the weak and desponding, to unite the people of God, and lead them to a preparation for the coming of the Son of man. "A tree is known by its fruit." Mrs. W. has traveled and borne her testimony in Maine, N. H., Mass., Ct., Vt., C. E., N. Y., Pa., Ohio, Mich., Ills., Wis., and Iowa, and why so many in the wide field of her labors firmly believe that she is sent of God to accomplish a work in his cause, is because they have evidence. Faith without evidence is valueless. Unbelief, where there is evidence, is a wrong. We hope the writer will see good evidence, and believe.

2. The sixth seal evidently extends very near, if not quite to, the second advent, though we do not read the coming of the Lord in the verses referred to. The great day of wrath, and the voice of God which produces the results of verse 14, both in the atmospheric heavens and in the earth, precede the second advent.

3. We think not. We regard the seventh angel, not the last trump that awakes the righteous dead, but, like the other six, symbolic. This angel is days (doubtless years) sounding, and, we think, commenced to sound at the end of Daniel's two great prophetic periods in 1844.

4. We have not space here to fully explain Dan. xii, 11-13. But in reference to this scripture we make the following statements, and defer an exposition to some future time.

(1.) There is no evidence that any of the periods of the prophecy of Daniel reach to the second advent.

(2.) The proof is wanting that the resurrection of the just is taught in the expression, "and stand in thy lot at the end of the days."

(3.) There is no proof that "lot" means lot of inheritance.

If requested, we will take up the subject at length; but at present we must leave it with these brief statements.—Ed.

#### TRAITORS IN POWER.

THE curse of the Union cause in the great struggle between this government and the rebellion, is the fact that semi-traitors swarm within its lines, and even command its armies. Circumstances every little while conspire to bring out this fact. Another instance, in addition to the many previously existing, is seen in the late attempt of the Hutchinson family to give a series of concerts in the camps on the Potomac, which we find related in the N. Y. Tribune as follows:

"The tuneless Hutchinsons, having the commendation of Secretary Cameron, and the permit of Gen. McClellan, commenced what they hoped would be a series of concerts through the camps across the Potomac on Friday. They were audacious enough to sing Whittier's noble song commencing 'We wait beneath the furnace blast.' A Dr. Oakley of the 4th New Jersey made so noisy an expression of his scorn for its anti-slavery spirit that Gen. Franklin revoked the license of the choristers—a simple method of avoiding dangerous disorder. Gen. Kearney had the family ranged before him, and judicially informed them that he 'thought just as much of Rebe's as of Abolitionists.' Gen. Franklin also ventilated his opinion that the song was 'incendiary, and deserved to be suppressed.'"

Who can fail to see the parallel between the spirit

here manifested, and that which first appeared in the Southern States in the progress of rebellion. The first step there taken was against the circulation of papers and documents from the North, as "incendiary," and dangerous, and not to be tolerated. So now in the Union army at Washington, a song of freedom excites by its "anti-slavery spirit" disorder among the pro-slavery members of the regiments, a General pronounces it "incendiary," and worthy to be "suppressed;" while another General, in the bitterness of his corrupt principles, judicially informs the singers that he thinks "just as much of Rebels as of Abolitionists."

To express this sentiment in other words it would be that he has just as much sympathy with the rebels as with those loyal men of the North, who understand the cause of the rebellion and are in favor of waging war to some purpose, and removing that cause—just as much sympathy with the rebels as with those who have the true spirit of freedom in their hearts, and desire to see peace restored in the quickest and most effectual way. What can a cause do with such men as these taking part in its counsels and dispensing its authority? The fruits are already abundantly seen in the inefficiency of the vast host called out to uphold the Union, the half-hearted efforts made, the neglect to follow up advantages gained, and the sickly policy that characterizes in general the whole movement. Upon him whose interest is identified with the future of this country, such revelations, it seems to us, must settle like a pall of despair. Such men will not wage war against the evil which caused it, and in no other way can an honorable peace be obtained. What then will be the end of these things? One of two things must follow: either a continuation of our national difficulties, or a peace upon dishonorable and disgraceful terms. The servant of the Most High, in view of the present and prospective state of the affairs of this world, can but rejoice that his interest is identified with a higher power than any earthly government, and look forward with longing anticipations to the setting up of that kingdom which shall be established in righteousness and endure forever. u. s.

#### A SIGN OF THE TIMES.

"THE DONATION PARTY TO MR. RULERSON, IN BERGEN.—Mr. J. H. Parish, of Bergen, sends us the following:

"The committee of arrangements are desirous of tendering you their thanks for the notice given of the donation for the benefit of T. Rulerson and family, which occurred at the residence of Dr. S. W. Gleason, on last Friday evening.

"The donation was a signal success, as you will see when I state that the number of people present was four hundred and fifty, and the net receipts nearly one hundred and fifty dollars.

"At four o'clock A. M., the musicians gave notice to select partners for the last dance, after which three cheers went up for the Stars and Stripes that decorated the hall (a barn 40x60)—and the party dispersed; all admitting that Friday evening, Jan. 17th, 1862, would be long and pleasantly remembered."

The above is a mere specimen of the hundreds of the festivals of Belial which are got up, in these last days, under the garb of religion, and professedly for the support of the preaching of the gospel. All classes are invited, and the lovers of pleasure of all descriptions commingle, attracted by the unholy inducements thus offered. Here the evil servant, who says in his heart, My Lord delayeth his coming, finds ample opportunity to eat and to drink with the drunken. Matt. xxiv, 48-51. "Come ye," say the blind watchmen—the shepherds that cannot understand—who look to their own way, every one for his gain, from his quarter, "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Isa. lvi, 10-12. Who can suppose that the age of Noah equaled the present in feasting and revelry?

Is it not time for the servants of God to cry aloud and spare not, to show the people of God their transgression, and the house of Jacob their sins?

R. F. COTTRELL.

"Can ye not discern the signs of the times?"

#### THE TWO HORNS.

SINCE the organization of the Southern confederacy the idea has been suggested by some that the North and South were symbolized by the two horns of the last beast mentioned in Rev. xiii, 11. To this view we offer the following objections:

1. The two-horned beast is introduced in 1798 (where the first beast went into captivity), as having two lamb-like horns. The horns were seen as the beast was coming up—when the power was youthful. The horns did not come up when the beast had waxed old as this government has at the present time.

2. The two horns were both mild and harmless like the lamb. Is the Southern Confederacy mild or lamb-like? If its voice is the innocent bleat of the lamb, what can the voice of the dragon be!

3. If the Southern Confederacy is established and maintained, it would really be another government rising, but horns are sometimes used to represent only distinct features in a government. Thus the two horns on the ram [Dan. viii, 3, 20], representing the kings of Media and Persia, were distinct elements of the same power or government.

4. If the lamb-like horns signify the youthfulness of the power, or its mildness and purity, in either case it will not apply to the United States at the present time. This government that was so lamb-like in its beginning is now old in iniquity, and speaks for an image to the beast. The dragonic features only remain.

What then are the two horns? They must signify two distinct elements in this government, which have existed from its very beginning. For as soon as the beast was visible on the earth—as he was "coming up"—the young horns appeared. This fact should lead us to inquire what was in the minds of the Pilgrim Fathers when they braved the perils of the mighty ocean, and cast their lot among the rude savages of this vast wilderness. What were the objects they had in view when they laid the foundations of a new government? The true answer is well expressed by Hon. J. A. Bingham. In speaking of the Puritans he says: "I can tell you that they had another and sublimer object in view; it was to found what the world had not seen for ages, viz., a church without a pope, a State without a king." Their object was to establish and maintain civil and ecclesiastical rights and privileges. These two grand features were prominent from the beginning. Protestantism and Republicanism have ever been prominent and distinct in all departments of the machinery of this great nation. These are unquestionably signified by the two horns. How lamb-like their profession! The Republican's creed is the Declaration of Independence. The Protestant's creed is the Bible.

These constitute the lamb-like horns. No better symbol could be used to represent the gentleness and purity of this government in the beginning.

M. E. CORNELL.

#### CALL FROM PRINCEVILLE, ILLS.

BRO. WHITE: At a meeting of the Sabbath brethren at Princeville, on last first-day, it was unanimously agreed that we send for a messenger, as we feel greatly in need of a teacher. We want to know the truth and obey it. Some wish to attend to the ordinance of baptism the first opportunity. And if some of the Lord's messengers will come we will pay their expenses. I will be at Chillicothe, Ills., with a conveyance, if you give notice.

W. VANCEL, Chairman.  
H. C. BLANCHARD, Secretary.

Princeville, Ills., Jan. 18, 1862.

#### WHY DIDN'T HE?

"Now concerning the collection for the saints, as I have given order in the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 1, 2.

It is claimed by first day observers that the above words of the apostle Paul constitute irrefragable evidence in justification of the practice of keeping the

first day of the week as a day of religious rest; that they were designed to make obligatory the practice of a public convocation of the saints on the first day of the week. Such is the claim. But is the phraseology of the above scripture such as to warrant the above-named position as a logical deduction? We think not.

Had it been the intention of Paul to inculcate what first-day observers claim of the passage under consideration, we think he would have omitted the word, for, and used the word of; so that the passage, instead of reading, "Now concerning the collection for the saints," &c., would have read, Now concerning the collection (or assembling) of the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you assemble together, and keep the Christian Sabbath, and lay by him in store as God hath prospered him. Similar to this should the language read in order to constitute a basis for first-day observance. But alas for first-day advocates, it does not.

Now concerning the collection of the saints—why didn't Paul say so? Simply because his object was not to enjoin an assembling of the saints at Corinth; he wished to enjoin upon them their duty to lay by in store of their temporal blessings as God had prospered them, for the benefit of the poor saints at Jerusalem. That's all.

But, says one, don't the apostle say something about gatherings? Yes; he says, "That there be no gatherings when I come." Now the word, gathering, has reference to one of two things: it either refers to the congregating of those addressed, or to the act of laying by in store; for it is evident that the words, collection, and gatherings, have reference to the same thing. If it has reference to the former, then it follows that Paul ordered the Corinthian church to have their gatherings prior to his coming among them, so that on his visiting them they could be dispensed with. And in the sixth verse he expresses his intention to spend the winter with them; so that it turns out in the sequel, from your version of the subject, that Paul wished to spend a kind of meetingless winter with his brethren at Corinth. But the preposition for, in the first verse, and the phrase, by him, in the second, form an insuperable barrier to the inference which our first-day friends would fain draw from the scripture above referred to.

Akin, in point of imbecility, to the inference drawn from 1 Cor. xvi, 1, 2, by first-day observers, is every inference drawn from the Bible in justification of Sunday-keeping: there is not the least vestige of evidence with which to screen the nudity of that traditionary theory and practice which first-day advocates seek to clothe with divine authority.

Well may Catholics retort, speaking of those texts used by first-day observers in proof of their practice, "Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn." The simple fact that God has nowhere commanded us to keep the first day of the week, should set every mind to thinking; thinking till thought lead to a scriptural sentiment, and sentiment to practice.

We may safely challenge an intelligent world to produce a divine command for the observance of the first day of the week as a day of sacred rest. And truly, if this cannot be done, how are you going to prove that we are morally bound to observe it? On the other hand, if God has nowhere prohibited our laboring on the first day of the week, how are you going to prove that we are morally bound to refrain from our secular vocations on that day? Echo asks, and we press the question, How?

We would in conclusion solicit you to a careful and serious consideration of the subject of the Sabbath; and may your deliberations be such that you will decide to "so speak, and so do, as they that shall be judged by the law of liberty." See James ii, 8-12.

J. W. RAYMOND.

#### GO FORWARD.

"SPEAK to the children of Israel that they go forward." Ex. xiv, 15. All Bible students will recollect on what occasion the above language was used. The



children of Israel were in such straightened circumstances that to go backward was death, and to go forward was seeming destruction; the first by the Egyptian host, and the latter by the waters of the Red sea. But we are told that "by faith they passed through the Red sea and were saved." The commandment-keeper is now placed in a position not unlike that of ancient Israel; he knows that to go back and unite again with Egypt's dark and confused host would result in spiritual death; and although before him lies a broad and perilous looking sea, whose angry waves he sometimes looks upon with fear, yet his only hope and chance for life is in obeying his great Leader saying to him, "Go forward."

Says one, "My lovers and my friends stand aloof from me, and my kinsmen stand afar off; they also that render evil for good are mine adversaries; because I follow the thing that good is." So it was with your Lord and Saviour; follow him, and rejoice that you are accounted worthy to suffer with him. "Go forward."

Another exclaims, "Mine enemies would daily swallow me up; for they be many that fight against me." I am poor as to temporal things, my health is bad, and it is with difficulty that I can support myself and family, and I can do but little to advance the cause of truth. These things weigh down my spirits, and I sometimes fear that I shall at last fail of eternal life." Be patient, brother; the Lord in mercy has influenced you by his Spirit to embrace the last message of mercy to our fallen world; through tribulation he designs to prepare you for a seat in glory at the end. "At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth; and thou shalt know that thy tabernacle (the new earth) shall be in peace." In the strength of Israel's God "go forward."

Says another, "Our number is so small, and so many who set out with us in the present truth have gone away from us, and have become our enemies, and have made us 'a strife among our neighbors, and our enemies laugh among themselves.' My bosom companion, too, taunts me with being a companion of hypocrites and fanatics. These things discourage me, and"—

Stop! christian friend. Do you believe that the Lord will fail to carry on his own work aright? Do you wish him to retain those in the church who dishonor him, or would be stumbling-blocks in your path to the heavenly city? Depend upon it, he will not suffer a kernel of wheat to fall to the ground; but the chaff will assuredly be all blown away, and when your Lord shall come he will have "a glorious church, without spot, or wrinkle, or any such thing." And for our further encouragement let us look forward to the time when the latter rain shall be poured out; when a host of honest-hearted ones shall come out of Babylon, and join our little company, and make our now saddened hearts to leap for joy. "Look not behind thee, tarry not in all the plain," but through grace divine "go forward." Wm. S. FOOTE.

#### THE BIBLE.

WRITTEN FOR THE YOUNG.

Who can comprehend the worth of this sacred volume? As we take up this justly called Book of books for the purpose of learning therefrom our duty, the prayer of our hearts should be for wisdom to understand it. It should be our delight and our aim to study and peruse its contents.

But let us inquire before we proceed further, What is the Bible? It is emphatically the revealed will of God to man. How our hearts should swell with love and gratitude to the all-wise Being, that when the human family stood in so much need of a light by which our wayward feet might be guided while traveling through the dark night of time a guide was given us. A guide, too, that if followed will lead us into the enjoyment of all the great blessings it promises. Imagine a ship on the great and broad ocean without a chart or compass by which to steer its course, and you have a fair illustration of a world without the Bible.

But what makes this book so interesting to the Bible student? It is because that in it we read the lives of holy prophets and apostles, and better still, the great crowning biography of Jesus Christ, and all those great

and important truths that are necessary for our salvation.

And it is doubly sweet to the afflicted. For if they follow its teachings it will land them where afflictions never come. Having at the same time the assurance that it is all true because it is the inspired word of God. And says the wise man, Every word of God is pure. O, who, who can deny the divine authenticity of this book! O, who can read the sufferings and death of the Son of God without its melting their hearts in humble contrition, even if they possessed the qualities of adamant?

Again, we ought to make this book our chief study and delight, because that in it is contained our whole duty, both to God and our fellow-men.

This subject might be greatly enlarged, but I forbear. Time would fail us. The feeble mind of man is too weak to comprehend the worth of this book. The psalmist David exclaims, Thy word is a lamp to my feet, and a light to my path. Then, my dear young friends, let us be more diligent to study and peruse its sacred pages, heed its admonitions and warnings, and obey the sweet voice of the Saviour when he says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light.

My dear friends, my earnest prayer is that we may meet on mount Zion, and sing the song of Moses and the Lamb. W. W. STEBBINS.

Nile, N. Y.

#### FAITH.

FAITH is the substance of things hoped for, the evidence of things not seen. Without faith it is impossible to please God; and when we come before him, we should come believing that he is, and that he is a rewarder of them that diligently seek him. And when we come to him in prayer, we should come with humbleness of heart, and faith to believe that he will hear and answer our petitions.

Good old Abraham looked with an eye of faith to the inheritance which was promised him. He looked for a city which hath foundations, whose builder and maker is God. It was by faith that Moses, after he was come to years, refused to be called the son of Pharaoh's daughter, for he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. He esteemed the reproach of Christ greater than the riches or treasures of Egypt. It was by faith that he led the children of Israel through the Red sea.

And you will find by perusing the Scriptures that all the holy prophets had faith, and also the disciples of Jesus; for the just shall live by faith. The Saviour says, If ye have faith as a grain of mustard seed, if ye should say unto this mountain, remove hence to yonder place, it shall remove: and nothing shall be impossible unto you. The apostle James says, The prayer of faith shall save the sick. And in another place, The fervent, effectual prayer of a righteous man availeth much.

How important it is that we have strong faith in God; and we should have our trust in him who watches over us from day to day, when Satan's darts around us are hurled on every side, and he tries to draw us away from the path of duty and rectitude, if it were possible. O, what a time we are living in; and do we realize it as we ought? Do we see the necessity of living nearer to Christ, and leaning upon his arm for strength to support us in hours of trouble and affliction? And have we that living faith and hope that will buoy us up above these gloomy shades, above this dark, delusive world? Do we realize the storm that is fast gathering upon us? Do we realize the perilous times in which we live? O, I am afraid we do not. I am afraid we are too lukewarm in the cause of Christ. Let us then awake and put on the armor of God, and fight manfully the good fight of faith, and finally gain the reward of the righteous, eternal life in the kingdom of God.

Let us get ready speedily for the coming of our Saviour, for his coming is not far distant. The wheels of time are fast rolling round, and fast hastening on that

great and terrible day to the wicked, but a happy day to his dear saints. Let us begin now, and try to live up to all his requirements, and follow in the example which he has left us for a pattern. Let us pray to God daily for his assisting grace to help us to run the Christian race with patience, so that when Jesus comes we may be one of that happy number that shall receive the welcome, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

A. O. LANPHEAR.

Nile, N. Y.

"LOVERS OF PLEASURE." "In the last days men shall be . . . lovers of pleasure more than lovers of God." 2 Tim. iii, 1-4. Is not the following a fulfillment?

THE WAY THE WORLD GOES. Everything goes by sprees, fits, and jerks, feastings and carousings. "On with the dance!" Is the church in debt, the parsonage? Does the pulpit need a cushion, the floor a carpet? Is the minister's salary falling into the rears? Is the Sabbath-school library to be replenished, or an outfit for a missionary? What now? A spree, a feast, a frolic, a strawberry-festival, a pic-nic, a soiree or fancy-fair, a real smash-down business! Gospel is out of the question. Faith, that works by love and purifies the heart, is laid aside totally for the time being. Piety, the religion of Jesus, pure, undefiled, bleeds at every pore! Christ is dishonored, wounded in the house of his friends; Satan rejoices! So it goes, all right!—Golden Rule.

Never lay too great a stress upon your own usefulness, or perhaps God may show you that he can do without you.

#### LETTERS.

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

From Bro. Sparks.

DEAR BRO. WHITE: I wish to say that I am still striving to overcome the world and all its vices, by keeping all of God's commandments, and having the testimony of Jesus. It has been about two and a half years since myself and companion began to keep the Lord's Sabbath, and we feel thankful to God that we ever heard the third angel's message, and that our hearts were opened to receive its blessed and sanctifying truths. The church in this place are striving for higher grounds, but find some difficulty in becoming thoroughly united. Forty-eight have entered into an organization, covenanting together to keep the commandments of God and the faith of Jesus, while quite a number are standing without, and some of them are doing all they can against us. I think that organization is a good thing, as it enables us to discern between those who serve God and those who serve him not.

Pray for us, that we may all take more interest in the truths of the third angel's message, and at last have a home in the everlasting kingdom of our Saviour.

J. H. SPARKS.

Knoxville, Iowa.

Bro. J. R. Goodenough writes from Washington, Sauk Co., Wis.: "I would say for the encouragement of the readers of the Review that the cause is on the rise in this part of the State. I met with the church on Narrows Prairie, in Bro. Blood's neighborhood last Sabbath, and found that there were seven out of eight that have laid aside their idols of tea, coffee, tobacco, artificials, hoops, and jewelry. Organization is doing a good work here, and my prayer is that the time will soon come when the church will become a perfect man. Eph. iv, 13.

"I have given a few discourses in a school-house here, and although prejudice was strong at first, it soon gave way, and three expressed their determination to keep all of God's holy law. Others, I think, will soon take their stand with the remnant."

#### OBITUARY.

It becomes my painful duty to record the death of my much loved and honored parent, John W. Sawyer, who died at Port Byron, N. Y., Dec. 21, 1861, aged 70 years. ROBERT SAWYER.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEB. 4, 1862.

As all fears at present in regard to Canada money have subsided, we would say to those who can more conveniently send it than other bank notes, that we shall be glad to receive it for Review, Instructor, books, and shares and donations for the Association.

THE Treasurer has recently been unexpectedly called upon for quite an amount of deposits, and to meet other demands, so that it would be at least convenient to receive a few hundreds just now on pledged shares, or by donations. There are doubtless those who can meet present wants conveniently, or with a little effort.

LET all notice that the terms of the Review and Instructor are in advance. If those who have not paid for the present volume of these papers, or past volumes, will send the amount due they will confer a favor. Make an effort, friends, and save yourselves the pain of being behind duty.

THE Secretary cut off about 300 names of delinquents a few weeks since. Those among them that really want the Review should have it. Let those who see this notice look after such and see that they have it. Brethren should pay for the Review at half price for the worthy poor among them.

Testimony for the Church, No. 7, will be ready in about a week. Subjects: Slavery and the War—North and South—Manassas Defeat—Organization—Power of Example, &c. Price 10 cts.

SEND for the History of the Sabbath if you want to post yourself on the entire Sabbath question. Price 60 cts. In paper covers 30c.

## NEUTRALITY.

In the commencement of the present struggle between the North and the South, Kentucky undertook to maintain a neutral position. But the word with Unionists was, "He that is not for us is against us.—If Kentucky does not support the government, she favors the rebellion." The rebels also claimed her as their own, entering her territory with armed forces, till she was compelled to decide for or against the rebellion.

I have recently found some, where I have been laboring, who seem to admit that we have the truth in respect to the mark of the beast, but think they will not have the mark upon themselves, because they do not regard the observance of Sunday as a religious institution in any sense. It would seem that they propose to themselves neutrality, in the great and final moral conflict between truth and error. But they may find it as difficult to maintain the neutral position as did Kentucky. Truth cannot claim them as hers, but error will; because their works are in harmony with the popular error. Kentucky bore the mark of rebellion in her hand, till she received the seal of the Union in her forehead. So these will never free themselves from the mark of their allegiance to the beast, till they decidedly embrace that institution of Jehovah to which the mark of the beast is opposed. May they soon abandon their idea of neutrality, and take a decided stand for the truth.

R. F. COTTRELL.

## MEETINGS IN INDIANA.

DEAR BRO. WHITE: I have spent the last two weeks in and near Salem, Steuben Co., Ind. We had meetings every evening but one while there, also on the two Sabbaths and first-days. The church in that place are very much encouraged. Many of them are young in the truth, and are beginning to learn that trials must come. May they come forth as gold purified. Those who embraced the truth last fall appear steadfast and faithful, with but one or two exceptions. We visited some fifteen families, and in most of them there are some obeying the truth. Some who had been well nigh starving to death with the no-law system were made happy by learning that the law of the Lord is perfect, converting the soul. We had meetings in four school-houses, and in either or all of them I think a course of lectures would call a full house and do good.

I think about every family have laid aside the use of tea and coffee, and I do not know of but one brother there who uses tobacco. I think he will be an over-comer soon. There is much to be done yet to perfect an organization in Salem, but as we met Bro. Waggoner on his way to Indiana on our return, we were somewhat relieved, hoping he would find time more fully to set things in order. Our meeting in Colon on our return was one of deep interest to me. I think the difficulty there is entirely removed, and the church now will move forward. Our weak lungs feel better on our return than when we left.

JOHN BYINGTON.

Battle Creek, Jan. 31, 1862.

## SPIRITUALISM.

AN exchange says, "At a meeting in Lyceum Hall, Boston, on Sunday, the 8th, Miss Lizzie Doten, a celebrated trance lecturer, made the following regular prayer to the Devil:"

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift up our voices unto thee. We know thou canst not harm us unless by the will of the Almighty, of whom thou art a part and portion, and in whose economy thou playest thy part; and we cannot presume to sit in judgment over Deity. From the depths of thine infamy stream forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another? We know thou art yet to come up in his expanded creation, purified by the influence of God's love—for his love is not perfected while one of his children writhes in misery. So, O Lucifer, do we come up and stand before the throne of the Ancient of Days, band in hand with thee. As thou hast been the star of the morning thou wilt again become an angel of light. O Satan, we will subdue thee with our love, and thou wilt yet kneel humbly with us at the throne of God."—Cincinnati Gazette.

## Business Department.

## Business Notes.

William Mott: The money you enquire about has not been received by us, but we credit the amount on your Review in this number.

The P. O. address of Elder John Bostwick is Oronoco, Olmstead Co., Minn.

## RECEIPTS.

## For Review and Herald.

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

M. O. Shorts 1,00,xx,1. Ira Smith 1,00,xx,21. L. Barr 1,00,xx,1. William Smith 1,00,xx,1. P. W. Noyes for Geo. R. Noyes 0,82,xviii,9. A. R. Knight 1,00,xix,20. D. R. Palmer 2,00,xxii,1. I. D. Van Horn 0,33,xx,10. C. Harris 1,00,xxi,1. M. Johnson for Mrs. C. Lewis 1,00,xxi,1. William Mott \$3,00 (lost by the way) xviii,1. S. H. Peck 1,00,xxi,1. S. Blodgett 2,00,xxi,6. H. Huntington 1,00,xxi,1. Cynthia Fox 0,75,xxiii,1. Mrs. E. D. Scott 1,00,xx,12. Ira Chalker 2,00,xx,1. G. Leighton for John P. Barclay and Israel Leighton, each 0,50,xx,1. H. M. Haddens 2,00,xix,7. C. C. Bodley for H. L. Doty 1,00,xxi,4. C. C. Bodley 2,00,xx,8. A. J. Chaffee 0,50,xx,10. Otis Van Pelt 0,50,xx,10. Mrs. J. Vanburen 1,00,xix,14. R. S. Patterson 2,00,xix,18. J. A. Wilbur 2,00,xx,20. J. Goss 4,50,xxii,5. N. Hodges 2,00,xx,1. F. C. Castle 1,00,xix,13. H. Crosbie 1,00,xxii,14. H. Crosbie for E. Dalgren 0,50,xx,1. I. Andrews 3,00,xxi,15. B. F. Roberts 1,00,xx,18. M. H. Bates 2,00,xx,10. L. Lowrey 2,50,xx,14. Mrs. T. T. Morse 0,50,xx,1.

## For Shares in Publishing Association.

Lewis Hadden \$10,00. N. Hodges \$10,00. John Goss \$10,00. S. C. Conery \$10,00.

## Donations to Publishing Association.

W. Carpenter (s. b.) \$10,00. Ch. in Jackson (s. b.) \$15,00. Mrs. E. D. Scott \$1,45.

## Cash Received on Account.

A. R. Knight \$1,00. Eliza Root \$0,30. John W. Stewart \$5,00. J. Byington \$1,80. J. M. Aldrich \$10,00.

## Books Sent By Mail.

John Kaster 20c., S. O. Davis 22c., P. W. Noyes \$1,18. R. J. Lawrence \$3,00. Dan R. Palmer \$2,00. Mrs. U. Curtis 50c., Mrs. E. D. Scott 30c., C. Truman 25c., J. M. Aldrich 30c., M. H. Bates 10c.

## Books Sent as Freight.

John W. Stewart, Cleveland, Ohio; \$24,17.

## PUBLICATIONS.

- The New Hymn Book, containing 464 pages and 122 pieces of music. . . . . 80 cts.
- History of the Sabbath, in one volume, bound—Part I, Bible History—Part II, Secular History, . . . 60 "
- Sabbath Tracts, Nos. 1-4. This work presents a condensed view of the entire Sabbath question, . . . 15 "
- The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, . . . 15 "
- Hope of the Gospel, or Immortality the gift of God, . . . 15 "
- Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, . . . 15 "
- Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism, . . . 15 "
- The Kingdom of God; a Refutation of the doctrine called, Age to Come, . . . 15 "
- Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul, . . . 15 "
- Prophecy of Daniel: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days, . . . 10 "
- The Saints' Inheritance. The Immortal Kingdom located on the New Earth, . . . 10 "
- Signs of the Times, showing that the Second Coming of Christ is at the door, . . . 10 "
- Law of God. The testimony of both Testaments, showing its origin and perpetuity, . . . 10 "
- Viatication 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 "
- Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels, . . . 50 "
- Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message, . . . 50 "
- Scripture Doctrine of Future Punishment. An Argument by H. H. Dobney, Baptist Minister of England, . . . 75 "
- Debt and Grace as related to the Doctrine of Future Punishment, by C. F. Hudson, . . . 100 "
- Voice of the Church on the Coming and Kingdom of the Redeemer. A History of the doctrine, . . . 100 "
- PENNY TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Dobney (2 cts.)—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word.
- These small Tracts can be sent, post-paid, in packages of not less than twenty-five.
- Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.
- The Chart. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.
- German. Das Wesen des Sabbaths und unsere Verpflichtung auf ihn nach dem Vierten Gebote. A Tract of 80 pp., a translation of Nature and Obligation of the Sabbath of the Fourth Commandment. Price 10 cents.
- Holland. De Natuur en Verbinding van den Sabbat volgens het Vierde Gebod. Translated from the same as the German. Price 10 cents.
- French. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.
- La Grande Statue de Daniel II, et les Quatre Beles Symboliques, et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.
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