

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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

ALMOST TO THE BEAUTIFUL LAND.

ALMOST to the beautiful land!

This be the watchword to cheer thee,
When o'er thee dark tempests expand,
And dangers and trials are near thee.
Then from this perilous way,
Look up to the glory before us,
Which with unglimmering ray,
Like a bright bow of promise bends o'er us.
Only a few more seasons
Of watching and weariness here,
Ere the day-star arises,
Ere the day-dawn appear.

Almost to the beautiful land!

Where the pilgrim may rest him forever,
And bask on the golden strand
Of the crystal and flowing river.
Where the fadeless crown awaiteth,
For the cross which here we bore,
And the glory ne'er abateth,
And sorrow is known no more.
Only a few more efforts
To toil up the rugged height,
Ere we reach the glorious summit.
And faith is lost in sight.

Almost to the beautiful land!

Shall we grow weary then? Never!
Lift up the faltering hand,
Strengthen the feeble endeavor.
Only a few more mornings
Allotted to laboring here,
Only a few more warnings
To fall on the sinner's ear,
Only a few more conflicts
To wage in the struggle of life,
Then the sweet victory cometh,
That endeth the toilsome strife.

Almost to the beautiful land!

Shall we lose courage now? Never!
Bold in the conflict stand,
Faint not in spirit nor waver.
Woe now to him who shall suffer
Earth's tinsel to blind his eyes;
Woe unto him who fainteth,
In sight of the glorious prize.
Up! for the moments hasten,
And the King is himself at hand:
Nerve thee with this glad watchword—
Almost to the beautiful land!

U. S.

History of the Sabbath.

THE SABBATH DURING THE LAST OF THE SEVENTY WEEKS.

(Continued.)

A few days after this discourse, the Lord of the Sabbath was nailed to the cross as the great sacrifice for the sins of men. Matt. xxvii; Isa. liii. The Messiah was thus cut off in the midst of the seventieth week: and by his death he caused the sacrifice and oblation to cease. Dan. ix, 24-27.

Paul thus describes the abrogation of the typical system at the crucifixion of the Lord Jesus:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and

took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, or of the sabbath-days; which are a shadow of things to come; but the body is of Christ. Col. ii, 14-17.

The object of this action is declared to be the handwriting of ordinances. The manner of its abrogation is thus stated: 1. Blotted out; 2. Nailed to the cross; 3. Taken out of the way. Its nature is shown in these words: "against us" and "contrary to us." The things contained in it were meats, drinks, holy days [Gr. *εορται*, a feast day], new moons and sabbaths. The whole is declared a shadow of good things to come; and the body which casts this shadow is of Christ. That law which was proclaimed by the voice of God and written by his own finger upon the tables of stone, and deposited beneath the mercy-seat, was altogether unlike that system of carnal ordinances that was written by Moses in a book, and placed in the side of the ark.* It would be absurd to speak of the tables of STONE as NAILED to the cross; or to speak of BLOTING out what was ENGRAVED in STONE. It would be blasphemous to represent the Son of God as pouring out his blood to blot out what the finger of his Father had written. It would be to confound all the immutable principles of morality, to represent the ten commandments as "contrary" to man's moral nature. It would be to make Christ the minister of sin to represent him as dying to utterly destroy the moral law. Nor does that man keep truth on his side who represents the ten commandments as among the things contained in Paul's enumeration of what was abolished. Nor is there any excuse for those who would destroy the ten commandments with this statement of Paul; for he shows last of all that what was thus abrogated was a shadow of good things to come—an absurdity if applied to the moral law. The feasts, new moons and sabbaths of the ceremonial law, which Paul declared to be abolished in consequence of the abrogation of that code, have been particularly noticed already. That the Sabbath of the Lord is not included in their number the following facts evince:

1. The Sabbath of the Lord was made before sin entered our world. It is not therefore one of those things that shadow redemption from sin.

2. Being made FOR man before the fall it is not one of these things that are AGAINST him and CONTRARY to him. Mark ii, 27.

3. When the ceremonial sabbaths were ordained they were carefully distinguished from the Sabbath of the Lord. Lev. xxiii, 37, 38.

4. The Sabbath of the Lord does not owe its existence to the handwriting of ordinances, but is found in the very bosom of that law which Jesus came not to destroy. The abrogation of the ceremonial law could not therefore abolish the Sabbath of the fourth commandment. Gen. ii, 1-3; Ex. xx; Matt. v, 17, 19.

*Deut. x, 4, 5, compared with xxxi, 24-26. Thus Morer remarks: "In the side of the ark, or more critically, in the outside of the ark; or in a chest by itself on the right side of the ark, saith the Targum of Jonathan."—Morer's Dialogues on the Lord's Day p. 211, London, 1701.

5. The effort of our Lord through his whole ministry to redeem the Sabbath from the thralldom of the Jewish doctors, and to vindicate it as a merciful institution, is utterly inconsistent with the idea that he nailed it to his cross, as one of those things against man and contrary to him.

6. Our Lord's petition respecting the flight of the disciples from Judea, recognizes the sacredness of the Sabbath many years after the crucifixion of the Saviour.

7. The perpetuity of the Sabbath in the new earth is not easily reconciled with the idea that it was blotted out and nailed to our Lord's cross as one of those things that were contrary to man. Isa. lxvi, 22, 23.

8. Because the authority of the fourth commandment is expressly recognized after the Saviour's crucifixion. Luke xxiii, 54-56.

9. And finally, because the royal law which is unabolished embodies the ten commandments, and consequently embraces and enforces the Sabbath of the Lord. James ii, 8-12; Matt. v, 17-19; Rom. iii, 19, 31.

When the Saviour died upon the cross the whole typical system which had pointed forward to that event as the commencement of its antitype, expired with him. The Saviour being dead, Joseph of Arimathea went in unto Pilate and begged the body of Jesus, and with the assistance of Nicodemus, buried it in his own new tomb. Heb. ix, x; Luke xxiii, 46-53; John xix, 38-42.

"And that day was the preparation, and the Sabbath drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke xxiii, 54-56.

This text is worthy of special attention. 1. Because it is an express recognition of the fourth commandment after the crucifixion of the Lord Jesus. 2. Because it is the most remarkable case of Sabbatic observance in the whole Bible. The Lord of the Sabbath was dead; preparation being made for his embalming, when the Sabbath drew on it was suspended, and they rested, says the sacred historian, according to the commandment. 3. Because it shows that the Sabbath day according to the commandment is the day before the first day of the week; thus identifying the seventh day in the commandment with the seventh day of the New Testament week. 4. Because it is a direct testimony that the knowledge of the true seventh day was preserved as late as the crucifixion; for they observed the day enjoined in the commandment; and that was the day on which the Most High had rested from the work of creation.

In the course of the day following this Sabbath, that is, upon the first day of the week, it was ascertained that Jesus was risen from the dead. It appears that this event must have taken place upon that day, though it is not thus stated in express terms. At this point of time it is supposed by

many that the Sabbath was changed from the seventh to the first day of the week; and that the sacredness of the seventh day was then transferred to the first day of the week, which thenceforth was the Christian Sabbath, enforced by all the authority of the fourth commandment. To judge of the truthfulness of these positions, let us read with care each mention of the first day found in the four evangelists. Thus writes Matthew:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Thus also Mark writes: "And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. . . . Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

Luke uses the following language: "And they returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared."

John bears the following testimony: "The first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. . . . Then the same day at evening being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, Peace be unto you." Matt. xxviii, 1; Mark xvi, 1, 2, 9; Luke xxiii, 56; xxiv, 1; John xx, 1, 19.

In these texts the foundation of the "Christian Sabbath" must be sought—if indeed such an institution actually exists—for there are no other records of the first day which relate to the time when it is supposed to have become sacred. These texts are supposed to prove that at the resurrection of the Saviour, the first day absorbed the sacredness of the seventh, elevating itself from the rank of a secular to that of a sacred day, and abasing the Sabbath of the Lord to the rank of "the six working days." Eze. xlvi, 1. Yet the following facts must be regarded as very extraordinary indeed if this supposed change of the Sabbath here took place:

1. That these texts should contain no mention of this change of the Sabbath. 2. That they should carefully discriminate between the Sabbath of the fourth commandment and the first day of the week. 3. That they should apply no sacred title to that day; particularly that they should omit the title of Christian Sabbath. 4. That they should not mention the fact that Christ rested upon that day; an act essential to its becoming his Sabbath. See the origin of the ancient Sabbath in Gen. ii, 1-3. 5. That they do not relate the act of taking the blessing of God from the seventh day, and placing it upon the first; and indeed that they do not mention any act whatever of blessing and hallowing the day. 6. That they omit to mention any thing that Christ did to the first day; and they even neglect to inform us that Christ so much as took up the first day of the week into his lips! 7. That they give no precept in support of first day observance, nor do they contain a hint of the manner in which the first day of the week can be enforced by the authority of the fourth commandment.

Should it be asserted however from the words of John that the disciples were on this occasion convened for the purpose of honoring the day of the resurrection, and that Jesus sanctioned this act by meeting with them, thus accomplishing the change of the Sabbath, it is sufficient to cite in reply the words of Mark in which the same interview is narrated:

"Afterward he appeared unto the eleven as they sat at meat and upbraided them with their

unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark xvi, 14. That this interview was certainly the same with that in John xx, 19, will be seen from a careful examination of Luke xxiv.

This testimony of Mark shows that the inference so often drawn from the words of John is utterly unfounded. 1. The disciples were assembled for the purpose of eating supper. 2. Jesus came into their midst and upbraided them for their unbelief respecting his resurrection.

(To be Continued.)

Evidences of Christianity.

BY MOSES HULL.

CHAPTER IV.

(Concluded.)

BUT for the gratification of infidels we propose to give the direct testimony of enemies in behalf of the purity of ancient Christians (which would preclude the possibility of their publishing lies), as well as to some of the facts of the gospel.*

Our first testimony is from Pliny, an enemy of Christianity, who was born in the year A. D. 61, while some of the apostles were alive. Pliny was prætor under Domitian, in the year 100, as Pliny's letter was written in the same mountainous region where Peter's letters "to the strangers scattered abroad," were indited, and not more than twenty-five years after the second of them, we shall expect Peter and Pliny often to refer to the same things. Will the reader please compare them?

"Pliny to the Emperor Trajan wisheth health and happiness:

"It is my constant custom, Sire, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me when I hesitate, or instruct me when I am ignorant?

"I have never been present at any trials of Christians, so that I know not well what is the subject matter of punishment, or of inquiry, or what strictures ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender, and the full grown and robust, ought to be treated all alike; whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so, whether the name itself, although no crimes be detected, or crimes only belonging to the name, ought to be punished.

"In the mean time, I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There are others of the same infatuation, whom, because they are Roman citizens, I have noted down to be sent to the city.

"In a short time, the crime spreading itself, even while under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me, without mentioning the author, containing the names of many persons who, upon examination, denied that they were Christians or ever had been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which, for that purpose, I have caused to be brought and set before them together with the statues of the deities. Moreover, they reviled the name of Christ. None of which things,

*The reader will find abundance of testimony collected from the ancient adversaries of Christianity, in Lardner's Credibility of the Gospel History, Vols. 3 and 4; Horne's Introduction, Vol. 1; Debate with Owen, pp. 310-325.

as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge.

"Others were named by an informer who at first confessed themselves Christians, and afterward denied it. The rest said they had been Christians, but had left them; some three years ago, some longer, and one or more above twenty years. They all worshiped your image, and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault or error lay in this: that they were wont to meet together on a stated day, before it was light, and sing among themselves alternately, a hymn to Christ as a God, and bind themselves by a sacrament, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to a meal, which they ate in common, without any disorder; but this they had forborne since the publication of my edict, by which, according to your command, I prohibited assemblies. After receiving this account I judged it more necessary to examine two maid-servants, which were called ministers, by torture; but I have discovered nothing besides a bad and excessive superstition.

"Suspending, therefore, all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering. For many, of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seems to me that it may be restrained and arrested. It is certain that the temples which were almost forsaken, begin to be frequented. And the sacred solemnities after a long intermission are revived. Victims, likewise, are everywhere bought up, whereas, for some time there were but few purchasers. Whence, it is easy to imagine what numbers of men might be reclaimed, if pardon were granted to those who shall repent."—Lardner, Vol. vii, p. 18.

Here follows Trajan's answer:

"Trajan to Pliny wisheth health and happiness:

"You have taken the right course, my Pliny, in your proceedings with those who have been brought before you as Christians, for it is impossible to establish any one rule that shall hold universally. They are not to be sought after. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case of any crime whatever may a bill of information be received without being signed by him who presents it, for that would be a dangerous precedent, and unworthy of my government."—Lard., Vol. vii, p. 24.

In the above letter we have a public and authentic account of the rapid growth of Christianity. Here in the remote countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia, Christians had become so numerous that the pagan temples were almost forsaken. Victims were not led to the sacrifices, and the sacred rites of the gods were suspended. He also mentions that some in that country had renounced Christianity above twenty years before the date of his letter. These worshiped images, and repeated after him the invocation to the gods. Now turn to 1 John ii, 19, and you will find him referring to the same individuals, in the following language: "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."

Again Pliny says: "In a short time the crime [Christianity] spreading itself even while under

persecution, as is usual in such cases, divers sorts of people came in my way." Here we have the fact stated by this heathen, that the Christians of this country were a persecuted people, thus confirming what Peter had written to them about twenty-five to thirty years before, when he says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv, 12, 13.

Having obtained the testimony of this Bythinian governor, and Roman emperor, to the existence of vast numbers of persecuted Christians in their day, and in this remote province, which never could have been the case had the gospel facts not been known to be such, we now remove the field of our investigation to Rome. Our historian shall be Tacitus, the well-known opposer of Christianity. His testimony is given in about the year A. D. 64. At the time when the apostles were "made the filth of the world and the offscouring of all things," and Christians were "made a gazing stock both by reproaches and afflictions," yea, "killed all the day long," and "accounted as sheep for the slaughter;" at the time when Paul was being compelled "to fight with beasts at Ephesus," and came to the conclusion that "if there be no resurrection of the dead," Christians "are of all men the most miserable."

Of the extract which we take from Tacitus, Gibbon says: "The most skeptical criticism is obliged to respect the truth of this important fact, and the integrity of this important passage of Tacitus."—Decline and Fall, Vol. 2, p. 407.

Tacitus, after relating the burning of the city of Rome, and the attempt to convict the sect "commonly known by the name of Christians," of the crime, says, "The author of that name was Christ, who in the reign of Tiberius was put to death as a criminal, under the procurator Pontius Pilate. But this pestilent superstition, checked for awhile, broke out afresh, and spread not only over Judea, where the evil originated, but also in Rome, where all that is evil on the earth finds its way, and is practiced. At first, those only were apprehended who confessed themselves of that sect; afterward, a vast multitude discovered by them, all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up for lights in the night time, and thus burned to death. For these spectacles Nero gave his own gardens, and at the same time exhibited there the diversions of the circus, sometimes standing in the crowd as a spectator in the habit of a charioteer; and at other times, driving a chariot himself, until at length these men, though really criminal, and deserving of exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."—Lardner, Vol. iii, p. 611.

This passage needs no comment. All we ask of the reader is to examine the cotemporary history prepared by Luke in the Acts of the Apostles, or the Epistles of Paul, especially the last one written from a dungeon in Rome, to a young minister by the name of Timothy, when he had "finished his course," "and the time of his departure was at hand," and then draw your conclusions.

What think you of that faith that enabled Paul to say, when viewing these things, and knowing that bonds and afflictions awaited him in every city: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Acts xx, 24. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts xxi, 13. And in all this he considers himself "more than conqueror through

him that loved him [Rom. viii, 35, 39], "knowing him in whom he had trusted." 2 Tim. i, 12.

Whatever may be your opinion of the faith and hope of the apostles and early Christians, you must acknowledge that the above testimony of the ancient enemies of Christianity, is a proof of many of the fact related in the New Testament.

I will close the present chapter by giving the testimony of one Judas Iscariot, an apostate. "Judas," says Alexander Campbell, "had long been a familiar acquaintance, and ranked among the most intimate friends of Jesus. He was enrolled among the twelve apostles. He had been so impartially treated by Jesus that, until the night that he betrayed him, not one of the others could suspect that he would prove a traitor. Now had there ever been the least reserve shown by Jesus to Judas, or had he been treated in any way less confidentially than any of the other apostles, as soon as Jesus told them that one of them should betray him, all eyes would have turned to Judas. To him they would have all pointed. Instead of saying, Lord, is it I? they would all have said within themselves, It is Judas. He had been, during the whole ministry of Jesus, most intimately acquainted with his speeches, and his actions. If anything insincere, political or contrary to the ostensible object of the mission of Jesus had ever transpired in secret, or if ever there had been any conspiracy among his followers, to delude or impose upon the nation, Judas must have known it. This must be conceded by all who have ever read the gospel histories.

"Now that Judas was a designing, selfish, covetous, and insincere adherent to the party, must also be conceded. Seeing things going contrary to his calculations, that no immediate gain, honor, or advantage was likely soon to accrue—in an evil hour his passion for gain impelled him to seize the first opportunity of making as much as possible by way of reprisal, for his disappointment in attaching himself to the retinue of Jesus. He therefore covenanted for thirty pieces of silver, the sum for which Joseph was sold into Egypt, to deliver into the custody of the sanhedrin the person of Jesus. He did so. Now had he been able to impeach Jesus of aught amiss in word or deed, it is evident that he had the disposition and the opportunity; nay, to extenuate his own conduct even in the eyes of the chief priests and elders, it was necessary for him to make a disclosure; but he had nothing to disclose, save, after a little reflection, the agonies of his own mind. I have, said he, betrayed innocent blood. Heart-rending thought! Here is the money: release him. If you have done so, we care not, said the priests, that is your concern, not ours. Now the import of the testimony of Judas is something like the following: A. B. is accused of some base or unworthy action. Eleven of his intimate friends and acquaintances, all of good character too, are summoned to give testimony in favor of A. B. They all give him a good character, and exculpate him from the charge. Their testimony, though not the same words, concurs in every grand point or fact. There is a twelfth person summoned, who is known to the court and jury to be at that instant a bitter enemy of the accused. He is interrogated and deposes—"That he has been intimately acquainted with A. B. for years, and that he never did know him to speak an unbecoming word, or commit an unworthy action in any one instance, either bearing upon the accused or any other human being. Nay, so far from that, he has lived the most exemplary life, and his whole conduct has been nothing but a bright display of purity, piety, and benevolence; and moreover, adds he, I do not think him capable of an evil word or deed. Now such a testimony weighs as much, yes, weighs more, with the jury than the testimony of many friends, however unexceptionable their character. Now just such a witness was Judas: I have betrayed INNOCENT blood, said he. I have been instigated by the Devil: my soul has no rest, and peace has departed from me. For so worthy a person as Jesus of Nazareth never lived: release him, or I die.

He dies; and though a *felo de se*, he is a martyr to the truth of the pretensions and character of Jesus."—Debate with Owen, pp. 310-312.

Here we may safely leave the question of the credibility of the New Testament. The evidence, to our mind, has seemed so clear and conclusive, that we have felt at each step that we were treading upon the patience of the reader, and tiring his mind with an unnecessary accumulation of evidence. But this heaping of evidence upon heaps shows what a "cloud of witnesses" the Lord has permitted to compass this subject. The credibility of the Old Testament will come under investigation in due time. Our next chapter will be devoted to the subject of the resurrection of Jesus Christ, which will be an additional argument for the credibility of the New Testament.

[These articles are necessarily suspended for the present, but will be resumed shortly. M. H.]

CONSECRATION.

Sabbath-keepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and his wondrous works, and rebel against him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to him. He wished to see if his people valued more highly his service, and the freedom he had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people.

Every true follower of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that picnics, donations, shows, and other gatherings of pleasure, the true followers of Jesus will discard. They can find no Jesus there, and no influence which will make them heavenly minded, and increase their growth in grace. The word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed by all those who are not devoted lovers of the cross, and are not spiritual worshipers of a crucified Jesus.

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take a part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain pointed testimony which reproves individual wrongs. In this refining time, these persons will either be converted wholly, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them.

"By their fruits ye shall know them." All of Christ's followers bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their life is unto holiness. It is elevated and pure. Those who bear no fruit, have no experience in the things of God. They are not in the vine. Read John xv, 4, 5. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

If we would be spiritual worshipers of Jesus Christ we must sacrifice every idol, and fully obey the first four commandments. Matt. xxii, 37,

38. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

The first four commandments allow us no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, takes the form of an idol. Our carnal hearts would cling to, and seek to carry along, our idols; but we cannot advance until we put them away; for they separate from God. The Great Head of the church has chosen his people out of the world, and required them to be separate. He designs that the spirit and life of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is to be far from loving the world's pleasures and friendship. There is no concord between Christ or Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience.

E. G. W.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 18, 1862.

JAMES WHITE, EDITOR.

PERPETUITY OF SPIRITUAL GIFTS.

(Continued.)

1 Cor. i, 4-8. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

The gifts were planted in the Christian church. God set them there. And we judge that the Corinthians shared largely of their benefits, from the fact that Paul in his epistles to them, occupies much space in speaking definitely in regard to their proper exercise. In the above quotation the apostle thanks God on their behalf for the grace bestowed upon them by Jesus Christ; that they were enriched in all utterance and knowledge, even as the testimony of Christ was confirmed in them. If we turn to Rev. xix, 10, for an inspired definition of the testimony of Jesus, we read, "for the testimony of Jesus is the spirit of prophecy." By this they were enriched in knowledge and utterance.

However applicable this testimony might have been to the church at Corinth at the time the apostle wrote, or to Christians from that day to this, certainly especial reference is made to the last days in the expressions, "waiting for the coming of our Lord Jesus Christ," "the end," "the day of our Lord Jesus Christ." Hence verse 7, "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ," teaches the perpetuity of the gifts, and the privilege of the waiting ones to enjoy them all. The end here mentioned, is evidently the end of the age.

Here in this very connection the subject of perfect unity is introduced. Read verse 19. Paul taught the Ephesians that the gifts were given "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." Chap. iv, 11-14. He here exhorts the Corinthians to "all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment," and this, too, in connection with the statement, "that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ." Then right

here comes in the restitution of the gifts to unite a people for the second coming of Jesus Christ.

If an effort be made to carry this testimony back, and restrict it to the very members of the Corinthian church living when Paul wrote, then we inquire, Was that what the apostle calls the day of our Lord Jesus Christ? Did they consistently and scripturally wait for the coming of our Lord Jesus Christ? Did "the end" then come? All well-instructed Adventists will answer these questions negatively. The present is the time to scripturally wait for the second coming of Christ, which event is associated in the New Testament with "the end."

The Epistles to the Corinthians were written for the benefit of the Christian church, not for those Christians only then living at Corinth, but for the church, and some portions have a special application to the present time. We will call attention to two passages where the apostle apparently, by the use of the word *we*, addresses only those then living, and yet the events of which he speaks are in the future. In chap. xv, 51, 52, Paul says, "Behold I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Shall we say that the word "we," used three times in this quotation, embraces only Paul and the members of the church at Corinth then living? Circumstances will not admit of so narrow an application. Paul and his brethren at Corinth did sleep—die. The last trump did not then sound. And none of them were changed to immortality in the twinkling of an eye. Hence this testimony has a special application to Christians who are alive on earth at the second coming of Christ.

The apostle says [1 Thess. iv, 16, 17], "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." Here he again uses the word *we*, but the events mentioned did not occur in Paul's day. He and his brethren at Thessalonica were not translated to heaven without seeing death. The chapter closes with the above quotation, and the next opens with the continuation of the same subject.

Chap. v, 1-4. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." The day of the Lord is seen to be the day of "sudden destruction." It is the day of wrath which is in the Old and New Testaments associated with the second advent of Christ. This day is not in the past, hence the language is not applicable to the Christians of past generations. The Christians of the last generation—the very men and women who are to be living on the earth when the day of the Lord comes—are here addressed. Hence all true Adventists will regard themselves as the "brethren" Paul addresses, and his language especially applicable to the present time. He continues in this chapter without change, setting forth practical duties applicable to those who are watching for the approach of the day of the Lord, and in verses 19-21, says, "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." Here are three very important injunctions.

1. "Quench not the Spirit." We quench fire with water. And prominent among the means of quenching the Spirit of God is unbelief. Jesus in his own country did not many mighty works because of their unbelief. There is at the present time almost a universal state of unbelief in regard to the operations of the Holy Spirit, especially in the manifestation of the gifts. Unbelief shuts the Spirit of God away from the mind. It quenches the Spirit, and leaves the masses exposed to the delusions of these last days.

Again, those who by unbelief quench the Spirit in

these last days will be illy prepared to share in the great blessings which God promises by the prophet Joel, quoted by Peter, Acts ii, 17, 18: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesy." The "former rain" was given on the day of pentecost, and enjoyed by the early Christians, to cause the gospel seed to germinate and take root. The "latter rain" is coming to ripen the golden harvest for the garner of God. Take care, dear reader, lest unbelief in you quench the Spirit, and shut you away from this great blessing designed for "them that believe."

2. "Despise not prophesyings." We are here warned of one of the dangers of the last days. The pretensions of Ann Lee, the mother of the Shakers, the corrupt prophets of Mormonism, and the one thousand and one of Satan's medium prophets, devoted to the cause of Spiritualism, with all its baseness, have struck the world with disgust at anything like the supernatural. The Devil got these things up to not only destroy many souls by them, but to disgust and drive others as far as possible to unbelief in regard to the gifts of the Holy Spirit. Hence the danger of indiscriminately despising all prophesyings.

3. "Prove all things; hold fast that which is good." The three declarations, "Quench not the Spirit, Despise not prophesyings, Prove all things; hold fast that which is good," have a close relation to each other. Therefore the "all things" to be proved, do not mean everything in the wide world, for this would be imposing an unreasonable tax upon believers; hence the expression must be limited to the subject of prophesyings. Despise not prophesyings, but prove them, and separate the genuine from the counterfeit coin of the Devil, and that which is good, which is from the Spirit of God, which will stand the test, *hold fast*. We will here give three rules by which true and false prophesyings may be known:

1. Matt. vii, 15-20. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

2. Isa. viii, 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

3. False prophets speak smooth things, prophecy lies, and cry peace to the wicked, which has ever been pleasing to the carnal mind, hence the love of the peace and safety in the delusion of Spiritualism.

Jer. xiv, 14. "Then the Lord said unto me, The prophets prophecy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart."

Chap. xxiii, 16, 17. "Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you."

Chap. viii, 10, 11. "For every one from the least even unto the greatest is given to covetousness. From the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

Isa. xxx, 8-11. Now go, write it before them in a

table, and note it in a book, that it may be for the time to come forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

On the other hand the prophets of God have faithfully reprov'd sin, and borne a testimony which has called down upon their heads the wrath of the self-righteous deceived.

(To be Continued.)

DEBATE IN MILLERSBURG, IOWA.

THE SABBATH QUESTION.

PROPOSITION: The Bible teaches that the seventh-day Sabbath should be kept by all men in all time.

1. My first argument was founded on the institution of the Sabbath. Gen. ii, 2. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his works which he had made."

I showed, 1. That God wrought, or labored, six days. 2. That he rested on the seventh day. 3. That as the word rest is here defined by good authorities (Buck and others) to sabbatize, God hence sabbatized on the seventh day, and thus made it his Sabbath, or rest-day. His act of resting was the cause, and the effect was, the seventh day became his Sabbath, or rest-day. The great fact of his resting on the seventh day made it his Sabbath. I showed that this fact yet exists, and hence the institution based on the fact also exists; for as the cause exists, the effect of necessity must follow it. Eld. Springer was compelled to admit this argument, though in his book he denies it.

2. The sanctification of the Sabbath. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his works which God created and made." Gen. ii, 3. Webster defines the word sanctify, to consecrate, or set apart to a holy or religious use. God did sanctify or set apart to a religious use his Sabbath or rest-day. Did he ever un-sanctify it? Did he ever take his blessing off from it? Eld. Springer could not show that he ever did; hence it remains the same sanctified and holy time.

3. We next proved that the Sabbath is God's sign. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. xxxi, 17. The facts here stated are the following: 1. The Sabbath is God's sign forever. 2. The reason why it is his sign is that God made heaven and earth in six days, and rested on the seventh day. A sign "is a token, or memorial, something by which another thing is made known; a monument to preserve the memory of a thing. Web. The reasons for this memorial yet exist; for it is yet true that God made heaven and earth in six days, and rested on the seventh; and hence the memorial based on these reasons yet exists. To this argument no reply was made.

4. We proved that Christ regarded the Sabbath as a divine institution, and treated it as such. Matt. xii, 1-7.

5. We next proved that the Sabbath was Christ's day of worship. Luke iv, 16.

6. We showed that Christ regarded the Sabbath as far down in the Christian dispensation as A. D. 70. Matt. xxiv, 20. "Pray ye that your flight be not in the winter, neither on the Sabbath-day. To this no reply was made.

7. We showed from the following scriptures that the apostles treated the Sabbath as an existing institution. Acts xiii, 42, 44; xvii, 2.

8. We showed that the Lord's disciples kept the Sabbath according to the commandment this side of his death. Luke xxiii, 56.

9. We showed from Isa. lvi that the Sabbath would be kept down in the Christian dispensation near the coming of the Lord when salvation is near. Heb. ix, 29; 1 Pet. i, 3, 4; Col. i, 4. That it would be kept by the Gentiles especially. Verse 6.

10. We next showed that it will be kept in the new earth." Isa. lxvi, 22, 23. "For as the new heavens and the new earth which I will make shall remain be-

fore me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This carries the Sabbath from Paradise lost to Paradise restored. To this the Eld. could make no reply.

11. Our next argument was founded on the perpetuity of the ten commandments. This we proved from the following testimony: 1. That the law will not fail while heaven and earth stand. So says Jesus. Matt. v, 17. 2. Christ taught that obedience to the ten commandments is necessary to eternal life. Matt. xix, 16; Rev. xxii, 14. 3. Christ obeyed the law as our example. John xv, 10; 1 Pet. ii, 21, 22; 1 John ii, 6. 4. Christ magnified the law, and perpetuated its claims by dying for the transgressor. Isa. xlii, 21; Matt. i, 21; xxvi, 28; 1 Cor. xv, 1-4. 5. By this law is the knowledge of sin. Rom. ii, 20. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

On this text we remark, 1. That by this law to the sinner there is no justification. 2. For by it is the knowledge of sin. 3. The reason why it brings to all the knowledge of sin is this: "For all have sinned and come short of the glory of God." Verse 23. Query. How could an abolished law be that by which a knowledge of sin is given? Eld. S. replied that it is the law of Christ by which is the knowledge of sin. I then proved that according to Paul there is no justification in that law, for he says by that law by which is the knowledge of sin there is no justification. Hence if S. is correct, that by the gospel is the knowledge of sin, then it follows that by the gospel there is no justification or salvation. Hence the Eld.'s system, instead of being one of mercy and salvation, is one of vengeance and universal damnation. From this difficulty he could not possibly extricate his theory. 6. The character of the law. "Wherefore the law is (not was, as Eld. S. said) holy, and the commandment holy, and just, and good." Rom. vii, 12. For we know that the law is spiritual. Verse 14. 7. Paul expressly declares that the law is not abolished through the faith or gospel. "Do we then make void (katargeo, abolish) the law through faith? God forbid; yea, we establish the law." 8. James treats the law as an existing institution in his time. James ii, 8-11. 9. John's testimony is to the point. "This is the love of God that we keep his commandments; and his commandments are not grievous." Chap. v, 3. 10. Christ seals the question in his testimony to John. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 12. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

Not one of these arguments received a fair reply, and I am sure they never will. Eld. S. said the law was abolished at the cross at the death of Christ. I admitted his position for argument's sake, and then deduced the following conclusions: 1. That from that time to the re-enactment of the law, there was no sin; for where no law is, there is no transgression. 2. The law was never re-enacted, and hence after that time there is no sin in the world, and universal peace and righteousness reign amid idolatry, profanity, Sabbath-breaking, dishonor to parents, murder, theft, adultery, false witness, and covetousness.

He replied that a new law went forth on the day of Pentecost which contained all the righteousness contained in the decalogue. This we negated, and defied him to prove, 1. That any new law ever went forth from old Jerusalem before or after Pentecost. Here he failed. 2. We challenged him to show that any law or command went forth in his new law on Pentecost that had not existed before. Here he was completely overthrown. There were but two commandments given on Pentecost—repentance, which dates far back in the previous dispensation, and baptism, which began with John. What now becomes of his boasted new law? It is like Rachel's children—it is not; and he may search for it in mourning, but will remain comfortless; for it is not! His next move was to make it appear that nine of the commandments had in some way got into the Epistles. I demanded the

how of this. But here, as usual, he was minus. I showed that they were referred to, on one of the following bases. Either, 1. They were re-enacted, or, 2. They were lifeless, not binding, or, 3. They had passed the cross without being abolished. He, however, thought they were re-enacted. I then met him with his own testimony as follows: "It had occurred to me that it would not comport well with infinite wisdom to abolish a law, or part of a law, which it would be necessary soon to re-enact again." *Christian Evangelist*. We clipped the above from an inquiry of Eld. S. to one of his brethren who wrote in favor of the abolition and re-enactment of the law. But now he comes out in debate and according to his own charge makes God act foolishly. But he failed to prove the re-enactment of the law.

We now come to one of two conclusions: either the apostles urged obedience to the law as an institution of existing authority, or as abolished, and without authority. Which shall we take? Would they urge obedience to an abolished law? They would not. Hence the conclusion is unavoidable that the law passes down to us without a stroke from our Saviour, and with the sanction of the apostles to its obligations. We urged him to deliver his theory from the no-law difficulty. His only chance was to get up a new law, and failing in this, his theory had to sail forth without the law of God. And as there is no sin where there is no law, and as the object of the gospel is to save from sin, its object is destroyed by the abolition of the law, and hence there is no need of the gospel; for there is nothing to be saved from. Therefore his theory is one of no law, no gospel, no God, no Christ.

The foregoing is a brief synopsis of five days' debate. The interest to hear was good throughout. The discussion generally was pleasant and agreeable. The evidence in favor of truth was so clear that among the unprejudiced and non-professors there was a general impression that S. did not maintain his ground, and that we had sustained ourselves triumphantly. Eld. S. condescended to some things harsh and vulgar, but knowing that he was hard pressed we overlooked them, and tried to realize that while it is human to do wrong, it is divine to forgive. May God add his blessing upon our efforts to do good and advance his truth.

B. F. SNOOK.

QUESTIONS.

ELD. WAGGONER: Will you please answer the following through the Review and Herald, or by letter, and oblige the undersigned?

1. If the righteous are to be translated to heaven at the second coming of Christ, what does Prov. x, 30 mean, which says the righteous shall never be removed?

2. How can Isa. lxxv, 20, be harmonized with Rev. xxi, 4? One says that death shall exist in the new earth, the other says it shall not.

3. When is it that Christ is to be a priest upon his throne, as declared in Zech. vi, 13?

Remark. I ask these questions in candor, wishing to know the truth. I am not satisfied with guess-work, as I must be if left to my own judgment in the matter. I am not a member of any religious society, though I have strong Adventist proclivities. I have read your book entitled "The Kingdom of God," but I do not find the above texts treated of, therefore my inquiry.

Yours respectfully.

C. N. GILES.

Harvard, Ills.

REPLY.

1. I cannot think that Prov. x, 30, indicates that the righteous must be stationary, as a post, as some have inferred. The contrary is directly declared by Paul to the Thessalonians, where he says they shall be caught up to meet the Lord in the air. I think I have proved in the work to which you allude that when they are caught up they are taken to the mansions on high, where our Saviour is gone, according to his promise John xiii, xiv.

David says, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." Ps. cxxv, 1. This is evidently the idea of the proverb, and denotes their stability on the sure foundation of God's word. The expression, "cannot be removed," can have no more reference to a physical

fact, than the expression, "The Lord is our rock."

2. I am as much at a loss on Isa. lxy, 20, as those who have written on it. In a careful examination of this passage some years since in Wisconsin, with D. P. Hall, who had quoted it in favor of the Age to Come, he frankly said that as it stood in the common version he could not use it for any purpose whatever. I have seen other versions which seem to remove the obscurity, one of which is quoted by Bro. Loughborough in the "Saints' Inheritance," pp. 84, 85, but I am not able to say whether it is reliable or not. In such cases I choose to rest my views on texts that are obvious and undeniable in their import and application.

3. You are mistaken on this point. If you look again you will find that I have treated on Zech. vi, 12, 13, in my work on the kingdom, in the objection examined on pages 59-66. I trust it is made sufficiently clear there, without any additional remark.

I hope that the Spirit of God may be your aid and guide into all truth. J. H. WAGGONER.

PHRENOLOGY, PSYCHOLOGY, MESMERISM, AND SPIRITUALISM.

I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly oreeps in to corrupt the work of God. The miracles and works of Christ, he makes all human. If Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation.

Read 2 Thess. ii, 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Satan has come unperceived through these sciences, and poisoned the minds of thousands and led them to infidelity. He is well pleased to have them spread wide. It is his own plan, laid out by himself, that he may have access to minds, and influence them as he pleases. And while it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left. And while those devoted to these sciences land them to the heavens because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself who steps in and works with all power and signs and lying wonders,—with all deceivableness of unrighteousness.

Said the angel, "Mark its influence. The controversy between Christ and Satan is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Messiah, the Son of God.

I was directed to the power of God manifested through Moses, when the Lord sent him in before Pharaoh. Satan understood his business and was upon the ground. He well knew that Moses was chosen of God to break the yoke of bondage upon the children of Israel; and that he in his work prefigured Christ's first advent to break Satan's power over the human family, and deliver those who were made captives by his power. Satan knew that when Christ should appear, mighty works and miracles would be wrought by him,

that the world might know that the Father had sent him. He trembled, for his power. He consults with his angels to accomplish a work which shall answer a two-fold purpose: 1. To destroy the influence of the work wrought by God through his servant Moses, by working through his agents, and thus counterfeiting the true work of God. 2. The influence of his work through the magicians would reach down through all ages, and would destroy in the minds of many true faith in the mighty miracles and works of Christ, which would be performed by him when he should come to this world. He knew that his kingdom would suffer, for the power which he held over mankind would be subject to Christ. It was no human influence or power Moses possessed, which wrought on the minds, that produced those miracles before Pharaoh. It was the power of God. These signs and wonders were wrought through Moses, to convince Pharaoh that the great "I AM" sent him to command Pharaoh to let Israel go, that they might serve him.

Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders, for Satan came to their aid, to work through them. Yet even here, the work of God was shown superior to the power of Satan, for the magicians could not perform all those miracles God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed up theirs. After the magicians sought to produce the lice, and could not, then they were compelled by the power of God to acknowledge even to Pharaoh, saying, "This is the finger of God." Satan wrought through the magicians in a manner calculated to harden the heart of the tyrant Pharaoh against the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the lice, and could no more imitate Moses and Aaron. God would not suffer Satan to proceed further, and the magicians could not save themselves from the plagues. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. ix, 11.

God's controlling power here cut off the channel through which Satan worked, and caused even those through whom Satan wrought so wonderfully to feel his wrath. Sufficient evidence was given to Pharaoh to believe, if he would. Moses wrought by the power of God. The magicians wrought not by their own science alone, but by the power of their god,—the Devil. Satan has ingeniously carried out his deceptive work in counterfeiting the work of God.

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful, and knows that the most effectual way for him to accomplish his work, is to come to poor fallen man in the form of an angel of light. Satan came to Christ in the wilderness in the form of a beautiful young man,—more like a monarch than a fallen angel. He came with scripture in his mouth. Said he, "It is written," &c. Our suffering Saviour meets him with scripture, saying, "It is written." Satan takes the advantage of the weak, suffering condition of Christ. He took upon him our human nature.

Read Matt. iv, 8-11. "Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him."

Here Satan spread the world before Christ in the most attractive light, and intimates to him that he need not endure so much suffering to obtain the kingdoms of earth. He will yield all his plains if he will but wor-

ship him. Satan's dissatisfaction first commenced in heaven because he could not be first and highest in command,—equal with God, exalted above Christ. He rebelled and lost his estate, and he, and those who sympathized with him, were turned out of heaven. In the wilderness he hoped to gain advantage through the weak and suffering condition of Christ, and obtain from him that homage he could not obtain in heaven. Jesus, even in his faint and exhausted condition, yields not to the temptation of Satan for a moment, but shows his superiority and exercises his authority by bidding Satan, "Get thee hence"—or, depart from me. Satan was baffled, and then studied how he could accomplish his purpose and receive the honor from the human race which was refused him in heaven, and by Jesus upon earth. Could he have succeeded in tempting Jesus Christ, then the plan of salvation would have failed, and he would have succeeded in bringing hopeless misery upon mankind. That which Satan failed to effect in coming to Christ, he has accomplished in coming to man.

If Satan can so begot and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished. He exults that fallen man presumptuously exalts himself, as he exalted himself in heaven, and was thrust out. He knows that the ruin of man is just as sure if he exalts himself as his was certain. He has failed in his temptations to Christ in the wilderness. The plan of salvation has been carried out. The dear price has been paid for man's redemption. And now Satan seeks to tare away the foundation of the Christian's hope, and turn the minds of men in a channel that they may not be benefited or saved by the great sacrifice offered. He leads fallen man, through his "all deceivableness of unrighteousness," to believe that he can do very well without an atonement; that he need not depend upon a crucified and risen Saviour; that man's own merits will entitle him to God's favor, and then he destroys man's confidence in the Bible, well knowing if he succeeds here, and the detector which places a mark upon himself is destroyed, he is safe. And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim—"Whatever is right." They acknowledge no rule to measure their course. Satan leads many to believe that prayer to God is useless, and but a form. He well knows how needful is meditation and prayer, to keep Christ's followers aroused to resist his cunning and deceptions. Satan's devices will divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength from him to resist his attacks.

I was pointed to the fervent, effectual prayers of his people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and princes because an excellent spirit was in him. Fallen angels feared his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king, but they failed. Then these agents of Satan sought to make his faithfulness to God the cause of his destruction. Evil angels laid out the plan for them, and these agents readily carried it into effect. The king was ignorant of the subtle mischief purposed against Daniel. With the full knowledge of the king's decree he still bows before his God, "his windows being open." He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it. On account of his praying to God he was cast into the lion's den. Evil angels accomplished their purpose thus far. But Daniel continues to pray, even in the den of lions. Was Daniel suffered to

be consumed? Did God forget him there? O, no; Jesus, the mighty Commander of the host of heaven, sent his angel to close the mouths of those hungry lions that they should not hurt the praying man of God, and all was peace in that terrible den. The king witnessed his preservation, and brought him out with honors. Satan and his angels were defeated and enraged. The agents Satan had employed were doomed to perish in the terrible manner they had plotted to destroy Daniel. The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus our advocate he detests, and when we earnestly come to him for help, Satan's host is alarmed.

It will serve his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. Satan accomplishes his object in setting his deceitful temptations before man, that which he failed to accomplish in tempting Christ. He sometimes comes in the form of a lovely young person, or in a beautiful shadow. He works cures, and is worshiped by deceived mortals as a benefactor of our race. Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. The detector, the Bible, is destroyed in the minds of thousands, and Satan uses his arts and devices, which are received as from heaven. And Satan here receives the worship which suits his satanic majesty. Thousands are conversing with and receiving instructions from this demon-god, and acting according to his teachings. The world, which is considered to be benefited so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of Spiritualism.

I was directed to this scripture as especially applying to modern Spiritualism. Col. ii, 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel it is almost sure to lose its balance and be controlled by a demon. "Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this philosophy. Nothing of the kind can be found in his teachings. He did not direct the minds of poor mortals to themselves to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Especial warning is given in verse 18. "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The teachers of Spiritualism will come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of his blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are willing to even make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil. They follow out the instructions purporting to be from their dead friends, now angels in a higher sphere. Satan has chosen the most certain, fascinating delusion, calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts

which their friends performed while living. In this way they deceive and lead the relatives of the dead to believe their deceased friends are angels hovering about them, and communing with them, which they regard with a certain idolatry. What they may say has greater influence over them than the word of God. These evil angels who assume to be dead friends will either utterly reject God's word as idle tales, or if it suits their purpose best will select the vital portions which testify of Christ and point out the way to heaven, and change the plain statements of the word of God to suit their own corrupt nature, and ruin souls. All may, with due attention to the word of God, be convinced if they will of this soul-destroying delusion. The word of God declares in positive terms that "the dead know not anything." Eccl. ix, 5, 6. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

Deceived mortals are worshiping evil angels, believing them to be the spirits of their dead friends. The word of God expressly declares that "the dead have no more a portion in anything done under the sun." Spiritualists say the dead know everything that is done under the sun, that they communicate to their friends on earth, give valuable information, and perform wonders. Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." I have been shown that Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up into an exceeding high mountain to present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to the Son of God, even after he had taken upon himself man's nature. In this degenerate age Satan holds control over mortals who depart from the right, and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Some, I was shown, gratify their curiosity, and tamper with the Devil. They have no real faith in Spiritualism, and would start back with horror at the idea of being a medium. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work, but such know not what they are doing. They are venturing on the Devil's ground, and are tempting him to control them. This powerful destroyer considers such his lawful prey, and will exercise his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their mind to Satan and he holds them captive, and he will not release his claims. No power can deliver the ensnared soul but the power of God, in answer to the earnest prayers of his faithful followers.

The only safety now is to search for the truth as revealed in the word of God as for hid treasure. The Sabbath question and man not immortal and the testimony of Jesus are the great and important truths to be understood, which will prove as an anchor to hold God's people in these perilous times. But the mass despise the truths of God's word, and prefer fables. 2 Thess. ii, 11, 12. "Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusions that they should believe a lie."

The most licentious and corrupt are highly flattered by these Satanic spirits, which they believe to be the spirits of their dead friends, and they are "vainly puffed up in their fleshly minds." Col. ii, 19. "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," they deny Him who ministers strength to the body, that every member may increase with the increase of God.

"Vain philosophy." The members of the body are controlled by the head. Spiritualists lay aside the Head, and every member of the body they believe must act themselves, and fixed laws will lead them on in a state of progression to perfection without a head.

Jno. xv, 1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christ is the source of our strength. He is the vine, we the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and are in the very position Satan wishes us to be in, that he may control these members as pleases himself. He works "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt not surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them.

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God and from the watch-care of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. And those who have tempted the Devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail and wrench them from the power of the evil angels.

As the curtain was lifted and I was shown the corruption of this age, my heart sickened, my spirit nearly fainting within me. I saw that the inhabitants of the earth were filling up the measure of the cup of their iniquity. God's anger is kindled, and will be no more appeased until the sinners are destroyed out of the earth.

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in heaven and earth. His rage increases, and we do not realize his power. If our eyes could be opened to discern the fallen angels at their work with those who feel at ease and consider themselves safe, we should not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against Satan's invisible agents, they will assume new ground, and will work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? Forms of error, and departure from the plain precepts and commandments of God and giving heed to fables is fitting minds for these lying wonders of Satan. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEB. 18, 1862.

WESTERN TOUR.

We have had repeated and numerous calls to visit Western churches, and probably we may not have a more favorable opportunity than the coming spring. We cannot now state how extensively we may travel in the West. We cannot meet with all the brethren who have urged us to visit them unless we make a six months' tour. Mrs. W. will accompany us. At present we only appoint to be at Avon, Wis., Feb. 22, 23; Hundred Mile Grove, Wis., March 1, 2. We wish no evening meetings appointed for us.

JAMES WHITE.

ON our western tour we will receive pay for the Review, Instructor, and for books, and have with us a supply of our latest publications.

WE have several large charts with the Ten Commandments painted on them with large letters. Price at the Office, \$3.

WE are prepared to furnish all the back numbers of present volume of Review to those who desire them.

WE will send the new hymn book, morocco bound, by mail, post paid, for 80 cents; with name in gilt letters, 90 cents. In calf binding, \$1; with name, \$1.10. One fourth discount by the quantity, when sent by express, or as common freight.

This book contains 123 pieces of music, and 525 hymns. There are at this Office 4000 copies of this work for sale, and the money is wanted for them. Please send in your orders.

TESTIMONY for the Church, No. 7, is ready. Subjects—The North and South—Great distress coming, and God's people not prepared for it—Slavery and the war—Perilous times—Organization—Our duty to the poor—Power of example—Philosophy and vain deceit—Consecration, &c.

A WORK entitled Miraculous Powers, of about 160 pages, will be through the press in a few weeks. It contains a choice selection of thrilling statements, which Bro. Cornell has taken from the vast amount sent in to him, of the manifestations of the power of God to Christians from the first century to the present. The work will contain, first, a lengthy introduction, in which we shall give some Bible reasons for the perpetuity of spiritual gifts, and also speak of the wiles of the Devil; second, Scripture testimony by Bro. Cornell, and, third, a host of well authenticated statements. The price of this work will be only 15 cents; one-third discount by the quantity. Those who first order will be first served.

WE can furnish the back volumes of the Youth's Instructor, neatly put up in paper covers, post paid, for 20 cents a volume. Where a whole set of eight volumes is taken we will furnish them for 15 cents a volume.

ENGLISH BIBLES.

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

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

APPOINTMENTS.

By request of some of our scattered and lonely brethren and sisters, I wish to give notice through the Review of the quarterly meetings to be held by the several Seventh-day Adventist churches in Wisconsin. I will give them by course as they will be held: Hundred Mile Grove, March 1 and 2, 1862; Marquette, 8 and 9; Mackford, 15 and 16; Rubicon, 22 and 23; Oakland, Jeff. Co., 29 and 30; Little Prairie, Wal. Co., April 5 and 6.

These meetings are to be held regularly every three months. Any of the messengers visiting these churches are there requested by the churches to visit at the time of the quarterly meetings. They can go within sixteen miles of the Hundred Mile Grove church by railroad, which is sixteen miles north of Madison.

ISAAC SANBORN.

Providence permitting, there will be a conference for Southern Iowa, of Seventh-day Adventists, at Knoxville, Marion Co., Iowa, commencing on Friday, March 14, and continuing over Sabbath and first-day.

It is hoped that every church in Southern Iowa will be represented. The preaching brethren in the State are especially invited to attend. Come up, brethren, in the name of the Lord, and may we be blessed. Cannot Bro. and sister White be at the conference?

WM. H. BRINKERHOOF.

The next monthly meeting of the brethren in Western N. Y. will be held at Somerset, Niagara Co., March 8 and 9.

R. F. COTTELL.

The second quarterly meeting of the church at Marquette, Wisconsin, will be held on the second Sabbath in March, 1862. Come, brethren and sisters, with pure hearts and clean hands. We would be thankful if some of the messengers would meet with us. In behalf of the church.

GEORGE MACKAY.

Business Department.

Business Notes.

J. Bostwick: There has been \$1.75 paid on Mrs. Pixley's Review, which pays it to xviii, 20. Shall we continue it?

J. Taber: Sister S. Jones is having her Review at half price.

Who writes from Franklin, Clark Co., Wis., enclosing 25 cts., and requesting their paper changed from Melrose, Jackson Co., Wis.?

H. S. Gurney: The business you refer to is all right on our books. There is due on W. Gifford's Review at half price 60c.

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.

W. Wolcott 2,00,xxi,1. H. S. Gurney 0,50,xx,14. J. P. Kellogg 1,00,xx,1. G. W. States 0,50,xx,1. H. C. Whitney for E. Cain 0,50,xx,1. S. D. Hall 1,90,xx,1. J. P. Munsel 1,00,xxi,1. E. H. Root for J. Lobarteaux 0,35,xx,1. Mrs. A. Grimes 1,00,xx,1. M. Kunselman 1,00,xxi,6. P. Markillie 1,00,xx,1. Lovina Chandler 1,00,xxi,1. R. Godsmark 1,00,xxi,1. R. Godsmark for Mrs. C. Aldrich 1,00,xx,1. J. W. Landes 1,00,xx,1. C. Smith 0,50,xx,7. H. D. Bruce 2,00,xxi,6. W. W. Giles 1,00,xix,6. F. C. Ross 1,00,xxi,1. J. M. Ballou 1,00,xviii,1. T. K. Henry 1,20,xxi,6. S. Warner 1,00,xx,1. G. H. Mathews 1,00,xx,1. James Loudon 2,00,xx,1. W. Martin 4,00,xv,19. D. Sevey 1,65,xix,18. G. L. Holliday 2,00,xx,10. M. Thompson 1,00,xx,1. C. M. Edmunds 4,00,xx,1. D. C. Purple 0,25,xix,25. John Emery 1,00,xix,7. W. H. Ball 1,00,xxi,7. C. Amy 1,00,xix,14. J. N. Davis 1,00,xx,1. W. C. Garretson 1,00,xix,18. Anna Pennock for Mary E. Young 1,00,xx,4. F. Ramsay 1,00,xx,15. G. W. Burnham 1,00,xix,1. C. C. Collins 2,00,xxii,1. A. S. Carter 0,50,xx,13.

For Shares in Publishing Association.

Julia M. Lay \$5. Daniel Andre \$10. J. J. Shepley \$3. J. G. Lamson \$5. G. L. Holliday \$10. Jno. Bostwick \$2. Anna Pennock \$20. Jno. Wilson \$10.

Donations to Publishing Association.

Church in Parma, s. b., \$2. Church at Ashfield, Mass., s. b., \$5. Sally Richmond \$1.65. S. D. Hall, s. b., \$3. T. K. Henry 80c. A Sister, s. b., \$1. Friends of s. b. \$2. Church at Marshall, s. b., \$6. Church at Bowne, Mich., s. b., \$9.85. Church at Walson, s. b., \$5.

Books Sent By Mail.

R. A. Sperry \$1.10. E. S. Griggs \$1. Henry Bolton \$1. Elder S. G. Mathewson 15c. W. E. Newcomb 30c. Jacob Root 15c. H. Blanchard 15c. J. J. Shepley \$1. Seth Newton 45c. Rufus Packard \$1. E. F. Reynolds 15c. W. W. Giles 50c. J. Stryker 20c. John Sisley 40c. G. L. Holliday \$1.75.

Cash Received on Account.

J. N. Loughborough 40c. W. C. Garretson \$8.

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? Moral or Immortal? or an inquiry into the present constitution and future condition of man, . . . 15 "
- Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism. 15 "
- The Kingdom of God; a Refutation of the doctrine called, Age to Come, 15 "
- Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the epistles of Paul, . . . 15 "
- Prophecy of Daniel: The Four Universal Kingdoms, the Sanctuary and Twenty-three Hundred Days, . . . 10 "
- The Saints' Inheritance. The Immortal Kingdom located on the New Earth, 10 "
- Signs of the Times, showing that the Second Coming of Christ is at the door, 10 "
- Law of God. The testimony of both Testaments, showing its origin and perpetuity, 10 "
- Vindication of the true Sabbath, by J. W. Morton, late Missionary to Hayti, 10 "
- Review of Springer on the Sabbath, Law of God, and first day of the week, 10 "
- Facts for the Times. Extracts from the writings of eminent authors, Ancient and Modern, 10 "
- Miscellany. Seven Tracts in one book on the Second Advent and the Sabbath, 10 "
- The Seven Trumpets. The Sounding of the seven Trumpets of Revelation viii and ix, 10 "
- Christian Baptism. Its Nature, Subjects, and Design, Assistant. The Bible Student's Assistant, or a Compend of Scripture references, 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, . . . 5 "
- 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 Fillion. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, . . . 5 "
- 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. 5 "
- 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. Dobbey, Baptist Minister of England, . . . 75 "
- Debt and Grace as related to the Doctrine of Future Punishment, by C. E. 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?—Unto of the Church—Spiritual Gifts—Judson's Letter on Dress—Law of God, by Dobbey (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 Bêtes Symboliques, et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.
- These publications will be sent by mail, post-paid, at their respective prices. When ordered by the quantity, not less than \$5 worth, one-third will be deducted from these prices on Pamphlets and Tracts, and one-fourth on bound Books. In this case postage added, if sent by mail. Orders, to insure attention, must be accompanied with the cash, unless special arrangements be made. Address Elder JAMES WHITE, Battle Creek, Michigan.