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"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.

Trust in Christ.

WHEN life's afflictions me surround,
And trials press me here below,
When I with grief am sorely bound,
To whom for succor can I go?

I'll fly to Jesus! on his breast
I'll lean my head with pious care;
He knows my wants, he'll give me rest,
And make me all his joys to share!

Oh, blessed Saviour, be my friend,
Help me to trust in thee alone;
And when life's conflicts here shall end,
Receive me safe in heaven, my home!

There may I dwell in endless bliss,
And feed upon thy matchless love;
Oh! what is earth compared with this,
Compared with joys in heaven above!

Here shall I sing redeeming grace,
And my dear Saviour's glory see;
Oh, may I there behold thy face,
And dwell forever, Lord, with thee!

Evidences of Christianity.

BY MOSES HULL.

CHAPTER VI.

(Concluded.)

Rabbah.—The prophecies concerning the chief city of the Ammonites are not numerous; but some of them are very definite. One prophet says: "Therefore behold the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the Lord." Jer. xlix, 2.

Another says: "And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks; and ye shall know that I am the Lord." Eze. xxv, 5.

In Babylon the Arabian was not to pitch his tent, nor the shepherd to make his fold—it was to be a menagerie of wild beasts, but not so with Rabbah. The same God that ordered the lion and bittern to Babylon, ordered camels and sheep to Rabbah. Lord Lindsey says that he could not sleep in the ruins of Rabbah for the bleating of sheep; that the dung of camels covers the ruins of its palaces, and that the only building left entire in its acropolis is used for a sheep-fold."—*Lindsey's Travels*, vol. ii, pp. 78, 117.

Tyre.—An entirely different doom awaited the city of Tyrus. The Lord ordered Ezekiel to go and say to it, "Behold I am against thee, O Tyrus, and I will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets

in the midst of the sea; for I have spoken it, saith the Lord God; and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord." Eze. xxvi, 3-6.

Again in verses 11 and 12 he says, "With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water."

Tyre was the London of Asia, and at the time Ezekiel uttered these predictions, it was the commercial metropolis of the world. Its glory and splendor are described in Eze. xxvi, xxviii.

It was not to become as Babylon—"desolate, without inhabitant;" nor as Rabbah, "a couching place for flocks;" nor yet as Damascus, "a ruinous heap." But its dust was to be "scraped off," its "timbers and stones thrown into the sea." It was to become a scraped rock whereon "fishers" were to dry their nets.

The prophecy of Ezekiel has been so literally fulfilled that even the infidel Volney quotes it as a "vulnerable fragment of antiquity," and applies it to Tyre. He says the vicissitudes of time, or rather, the barbarism of the Greeks of the lower empire, and the Mahometans, have accomplished the prediction.—*Travels*, vol. ii, pp. 210-212.

Passing over the destruction of Tyre by Nebuchadnezzar, prophesied of in Isa. xxiii, and also its destruction by Alexander, when its stones, timbers, and dust were thrown into the sea, to make a bridge to New Tyre, let us notice its present situation. The whole village of Tyre, says Volney, "contained only fifty or sixty poor families who live obscurely, on a trifling fishery." "The port of Tyre," says Dr. Shaw, "small as it is, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted."

Bruce describes Tyre as a "rock whereon fishers dry their nets." For further testimony, see M'Ilvaine's *Evidences*, p. 258.

Were it at all necessary, we might now enter into the prophetic description of Nineveh, Damascus, Jerusalem, and other cities, but if the cases already presented do not convince the infidel that something more than human wisdom characterized the prophets, we despair of reaching his case. We will bring the argument under this head to a conclusion by giving a synopsis of the

Prophecies concerning Christ.—We present them as arranged by Dr. Berg, in his *Debate with Joseph Barker*, pp. 185-192.

"Messiah was to come among men before the destruction of the first temple. Jesus Christ preached in that temple; and it was totally destroyed within forty years afterward. Compare Haggai ii, 7: 'And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts;' with Matt. xxi, 23: 'And when he was come into the temple, the chief priests and the

elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?' See Josephus?

"Messiah was to come into the world before the dominion of the Jews was taken away. Christ was born that very year when Augustus Caesar imposed a tax upon the Jewish nation, as a token of their subjection to the Roman government. Compare Gen. xlix, 10, with Luke ii, 1-7.

"When Messiah should make his appearance among men, it was to be a time of general peace, after dreadful wars and convulsions. When Jesus Christ came into the world, the Roman wars were just terminated, the temple of Janus was shut, and universal peace reigned throughout the empire. Compare Haggai ii, 6, 7, 9, with the Roman history of this period.

"Messiah was to make his appearance among men at a time when there should be a general expectation of him. When Jesus Christ came into the world, all nations were looking for the advent of some extraordinary person. Compare Haggai ii, 7-9, with Matt. ii, 1-10, and John i, 19-45.

"Messiah was to be born according to the ordinary course of nature, but to descend from a pure virgin. Jesus Christ was born of the Virgin Mary. Compare Gen. iii, 15; Isa. vii, 14; Jer. xxxi, 22, with Matt. i, 22, 23.

"Messiah was to be the son of Abraham, the father of the faithful, and the friend of God. Jesus Christ was sprung from that illustrious Patriarch. Compare Gen. xxi, 1-12, with Matt. i, 1-16.

"Messiah was to be the Son of Isaac, and not of Ishmael. Jesus Christ was sprung from Isaac, and not from Ishmael. Compare Gen. xvii, 16-21, with Matt. i, 1-16.

"Messiah was to be the Son of Jacob and not of Esau. Jesus Christ did descend from Jacob, and not from his brother Esau. Compare Gen. xxv, 24-28; xxvii, 27-29; xxviii, 13, 14, with Matt. i, 1-16.

"Jacob had twelve sons. Messiah was not to spring from any other of the twelve, but from Judah. Jesus Christ claimed Judah as his ancestor in a direct line. Compare Gen. xlix, 8-12, with Matt. i, 1-16.

"Messiah was to be sprung from Jesse, the father of David, king of Israel. Jesus Christ was his descendant. Compare Isa. xi, 1, with Matt. 1-16.

"Jesse had eight sons. David was the youngest. From none of the seven elder, but from David alone, was Messiah to derive his origin. Jesus Christ was the son of David. Compare 1 Sam. xvi, 1-13; 2 Sam. vii, 12-15; Ps. lxxxix, 19-37, with Matt. i, 1-6.

"Messiah was to be born in a poor and mean condition, when the family should be reduced to a very low estate. Jesus Christ, both on his father's and his mother's side, was of very low and mean appearance, though descended from such illustrious ancestors. Compare Isa. liii, 2; Luke i, 48, 52; ii, 7, 24.

"Messiah was to have a messenger going before him, to make ready a people prepared for the Lord. Christ had a messenger going before him, who fully bore witness to his pretensions. Compare Mal. iii, 1, with John i, 19-34, and iii, 26-36.

"The forerunner of Messiah was either to be Elijah himself, or one in the spirit of Elijah. John the Baptist, the forerunner of Christ, was altogether in the spir-

it of that great prophet. Compare Mal. iv, with Mark i, 1-8.

"The forerunner of Messiah was to preach in the wilderness, and to prepare the minds of the people for his coming. John the Baptist did preach in the wilderness of Judea, and professed himself to be sent to prepare the Jews for the advent of Christ. Compare Isa. xl, 3-5, with Matt. iii, 1-16.

"The forerunner of Messiah was to be considerably successful in his office. John the Baptist was treated with great respect by his countrymen, and made large numbers of disciples. Compare Isa. xl, 3-5, with Luke iii, 21.

"Messiah was not to be born at Jerusalem, the capital of his kingdom, but at Bethlehem, an obscure country village. Jesus Christ was born at Bethlehem, by a very peculiar providence. Compare Micah v, 2: 'But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting,' with Matt. ii, 2: 'Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.'

"Messiah was to go down into Egypt, and to be called out from thence. Jesus Christ went down into Egypt soon after his birth, and was called out from thence by an angel of the Lord. Compare Hosea xi, 1, with Matt. ii, 13-23.

"Messiah was to converse and preach the gospel in the region of Galilee. Jesus Christ lived and conversed so long in that obscure and despicable part of the land of Israel, that he was, by way of contempt, denominated the Galilean. Compare Isa. ix, 1, 2: 'Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined;' with Matt. ii, 22, 23: 'But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene;' and Matt. iv, 23, 25: 'And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people. And there followed him great multitudes of people from Galilee and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.'

"Messiah was to sustain the office of a prophet, when he came to redeem mankind. Jesus Christ sustained that office in all its extent. Compare Deut. xviii, 15, 18; Acts iii, 22, with Luke xxiv, 19; Matt. xxiv.

"Messiah, though a Priest, was not to be of the tribe of Levi, and after the order of Aaron, but after the order of Melchizedec. Jesus Christ was of the tribe of Judah, and had an everlasting priesthood, after the order of Melchizedec. Compare Gen. xiv, 18, Ps. cx, 4; Heb. vi, 20; vii, 1-28.

"Messiah was to be a righteous King and emphatically the Prince of peace. Jesus Christ was eminently distinguished as a righteous person, and the great peace-maker, both on earth and in heaven. Compare Isa. xxxii, 1; Ps. xlv, 1-17; lxvii, 1-19; Jer. xxiii, 5; Zech. ix, 9; Isa. ix, 6; Luke ii, 14; Eph. ii, 4-22.

"Messiah was to be emphatically the Just One. Jesus Christ not only answered the description, but is repeatedly called by that name. Compare 2 Sam. xxiii, 3; Isa. xi, 5; Acts iii, 14; vii, 52; xxii, 14.

"Messiah, to whom belonged the land of Judea, was to be denominated Emanuel. Jesus Christ was the proprietor of that holy land, and was expressly called by the name of Emanuel. Compare Isa. vii, 14; viii, 8; Matt. i, 23; and John i, 11.

"Messiah was to be endowed with a peculiar degree of wisdom and understanding. Jesus Christ, his enemies being judges, spake as never man spake, and

taught a more pure and excellent doctrine than ever had been received by mankind before. Compare Isa. xi, 1-5; John vii, 46; Matt. xiii, 54-58; Matt. v, vi, vii, chaps.

"The doctrine of Messiah was to be of the most healing, and encouraging, and consolatory kind. The doctrine of Jesus Christ was singularly adapted to the healing of wounded minds. Compare Isa. lxi, 1-3; Matt. xi, 28-30; John xiv, 1-3.

"Messiah was to be peculiarly kind and affectionate to young, distressed, and tender-spirited persons. Jesus Christ was singularly attentive to all such characters. Compare Isa. xl, 11; lv, 1-3; lxi, 1-3; Matt. xii, 20; and Mark x, 13-16.

"In confirmation of his divine mission, Messiah was to display many wonderful works among the people. Jesus Christ wrought abundance of miracles in confirmation of his pretensions, and the doctrines he taught. Compare Isa. xxxv, 5, 6, with Matt. viii, ix; John xxi, 25.

"Messiah was to have but little success in preaching the gospel among his own countrymen, the Jews. Jesus Christ was almost universally rejected by them. Compare Isa. lii, 1; xlix, 4; Rom. x, 1, 3, 21.

"The minds of the Jews were to be so veiled that they should not know their Messiah when he came among them. The minds of the Jews were so sealed up, and enveloped in prejudice against Jesus Christ when he appeared, that he was treated by them as an impostor and deceiver. Compare Isa. vi, 9-13. xxix, 9-14; 2 Cor. iii, 5-18.

"Messiah was to be despised and rejected of men; a man of sorrows and acquainted with grief. Jesus Christ was despised and rejected of men; and a man of sorrows and acquainted with grief. Compare Isa. liiii, with Matt. xxvi, xxvii; Phil. ii, 6, 9.

"Messiah was to be seen riding into Jerusalem upon a young ass, as a token of the humility of his mind. Jesus Christ answered this prediction, as well as every other that went before concerning him, in the most minute circumstance. Compare Zech. ix, 9, with Matt. xxi, 1-11.

"When Messiah should enter Jerusalem in this meek and humble manner, great crowds of the common people should welcome him with shouts and rejoicing. When Jesus Christ rode into that proud metropolis in low disguise, the general cry of the mob was, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! Compare Zech. ix, 9, with Matt. xxi, 1-11.

"Messiah was to be actuated with such a burning zeal for the house of God, as even to be endangered by it. Jesus Christ displayed that zeal upon various occasions. Compare Ps. xlix, 9, with John ii, 17.

"Messiah was to be betrayed into the hands of his enemies by the treachery of an intimate friend. Christ was betrayed by one of the disciples whom he had chosen. Compare Ps. xli, 9; lv, 12, 13; Matt. xxvi, 47-50.

"Messiah was to be sold for thirty pieces of silver. Jesus Christ was sold for the sum predicted. Compare Zech. xi, 12; Matt. xxvi, 14-16.

"Messiah's price, the thirty pieces of silver, was to be cast to the potter in the house of the Lord. All this was done when Judas betrayed his Master. Compare Zech. xi, 13; Matt. xxvii, 3-10.

"Messiah was to be condemned in judgment, and suffer death under the color of public justice. Jesus Christ underwent a mock trial, was declared innocent by his very judge, and yet delivered over to be crucified. Compare Isaiah lix, 8, 9; Matthew xxvii, chapter.

"The followers of Messiah were all to forsake him in the time of his greatest need. When Jesus Christ was apprehended, and put upon his trial, all his disciples forsook him and fled. Compare Zechariah xiii, 7; Isaiah liiii, 5; Matthew xxvi, 56.

"Messiah was to finish his public employment, in confirming the covenant, in about three years and a half. Jesus Christ began his public office at thirty years of age, and was put to death at thirty-three and a half. Compare Daniel ix, 27, with the period of our Lord's ministry in the four gospels.

"Messiah was to be ignominiously scourged by his persecutors. Jesus Christ was treated in this manner. Compare Isaiah l, 6; with Matthew xxvii, 26.

"Messiah was to be oppressed and afflicted, and yet not open his mouth in complaint. He was to be brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. Jesus Christ, the Lamb of God that taketh away the sins of the world, before Pilate held his peace. 'And when he was accused of the chief priests and elders, he answered nothing.' Compare Isaiah liii, 7; with Matthew xxvi, 63, xxvii, 12-14.

"Messiah was to be taken up with wicked men in his death. Christ was suspended on a cross between two thieves. Compare Isaiah liii, 9; with Matthew xxvii, 38, 60.

"Messiah was to be buried in the sepulchre of a rich man. Christ was buried in the tomb of a rich counsellor. Compare Isaiah liii, 9; with Matthew xxvii, 38, 60.

"Messiah was to be manifested at the end of the 483 years, from a time when a commandment should go forth to restore and to build Jerusalem. Now it is remarkable, that from the seventh year of Artaxerxes Longimanus, king of Persia, from whom Ezra received his commission, ch. vii, 8; to the baptism of Jesus Christ, there are just 483 years. Daniel ix, 24.

"Messiah was to be presented by his enemies with vinegar and gall during his sufferings. In this manner was Jesus Christ treated, as he hung upon the cross. Compare Ps. lxix, 21; with Matt. xxvii, 34; and John xix, 28-30.

"The persecutors of Messiah were to pierce his hands and his feet. So did the bloody Jews and Romans treat the Redeemer of mankind. Compare Ps. xxii, 16; with Matt. xxvii, 35.

"When Messiah was put to death, his enemies were to part his garments among them, and for his vesture they were to cast lots. When Christ was crucified, these actions took place. Compare Ps. xxiii, 18; with Matt. xxvii, 32.

"When the Messiah should suffer death, not a bone of his body was to be broken. When Christ was crucified, not a bone of him was injured. Ex. xii, 46; and Num. ix, 12; with John xix, 28-30.

"When Messiah should be put to death, his side was, by some means not declared, to be pierced. When Jesus Christ was crucified, his side was pierced with a spear. Compare Zech. xii, 10; with John xix, 34-37.

"When Messiah should come, there was to be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. When Christ came, he appeared to put away sin by the sacrifice of himself, and by the shedding of his blood once for all. Compare Zech. xiii, 1; and Heb. chap. ix, and x.

"Messiah was to make atonement for the iniquities, transgressions, and sins of the world. Jesus Christ was a propitiation for the sins of the whole world. Isa. liii, 5; Dan. ix, 24; 1 John ii, 1, 2.

"Messiah was to make this sacrifice in the last of Daniel's seventy weeks. Jesus Christ was crucified that very week. Dan. ix, 27.

"Messiah was to abolish the old and establish a new dispensation. Jesus Christ abolished the ceremonies of the Law of Moses, and brought in a more perfect economy. Compare Jer. xxxi, 31-34; with Heb. viii, 6-13.

"Messiah was not to lie in the grave and be turned to corruption like other men. Jesus Christ did not continue in the grave, nor did he see corruption like the rest of mankind. Compare Ps. xvi, 10; with Matt. xxviii, 6.

"Messiah was to be raised from the grave on the third day after his interment. Jesus Christ was buried on Friday, and rose from the dead on the Sunday morning following. Compare Hos. vi, 2; Matt. xx, 19; Matt. xxvii, 1-7; 1 Cor. xv, 4.

"Messiah was to ascend up into heaven, and reign there at his Father's right hand, invested with universal dominion. Jesus Christ did ascend up into heaven in the sight of many witnesses, and took his place at the right hand of power, invested with universal dominion. Compare Ps. xvi, 11; lxxviii, 18; Isa. ix, 6, 7; Luke xxiv, 50, 51; Acts i, 9; and Matt. xxviii, 19.

"Messiah was to send down from heaven the gift of the Holy Ghost, as a token and pledge that he was exalted, and that his Father was pleased with what

he had done upon earth for the redemption of his people. Jesus Christ sent down the gift of the Holy Ghost, in the most conspicuous and miraculous manner. Compare Ps. lxxviii, 18; Joel ii, 28-32; with Acts ii, 1-4; and Eph. iv, 8-12.

"Though Messiah was generally to be rejected and despised in his life-time; after his death the pleasure of the Lord, in the conversion and salvation of mankind, was to prosper in his hand. How exactly these circumstances agree with the history of Jesus Christ, is well known to every Christian. Isa. liii, 10-12.

"The followers of Messiah should meet with great and severe trials and persecutions for their adherence to his cause. The followers of Jesus Christ had the whole world in arms against them for several ages. Compare Isa. lxxv, 5; and Mal. iii, 1-3; with Matt. x, 16-18; and 1 Cor. iv, 9.

"The rejecters of Messiah should be rejected of God, and his followers called by another name. The Jews, who would not have Christ to rule over them were rejected by him, and his followers were called by another name, through divine appointment, as it should seem, to accomplish this prophecy. Compare Isa. lxii, 2; lxx, 15; with Acts xi, 26.

"This is a concise view of some of the predictions contained in the Old Testament, concerning the nature, birth, life, doctrine, sufferings, death, resurrection, ascension, and kingdom of the Lord and Saviour Jesus Christ. There can be no doubt respecting the priority of the predictions to the birth of Christ, because it is well known by every person, who is at all conversant in these matters, that the Old Testament was translated out of Hebrew into the Greek language, and dispersed over the world, many years before Christ came; and that the latest of the predictions was upwards of three centuries before the birth of the Redeemer of mankind. Such a variety of circumstances, therefore, predicted concerning one man, so many years before he was born, of so extraordinary a nature, and under such convulsions, and revolutions of civil governments, all accomplished in Christ, and in no other person that ever appeared in the world, point him out with irresistible evidence, as the Saviour of mankind. I call upon, and challenge, the most hardened infidel in Christendom to refute the conclusion."

Now reader, my task is done. Not that I have presented all the evidences of Christianity, or all the outlines of the great chains have been examined. But I trust that at least enough has been said to convince you that there is evidence that the book which we call the Bible,

"Is divine and unalterably sure."

If I have succeeded in awakening a spirit of investigation so that you will examine other and more able writings upon this subject I shall be satisfied.

Before taking my leave of you I would remind you that it is not enough for you to assent to the truth of the Bible. Thousands who sincerely believe the Bible to be given by inspiration of God will land in destruction. "O taste and see that the Lord is good." "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat. Yea come, buy, wine and milk without money and without price." "If any man thirst let him come unto me and drink." "And the Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will let him take the water of life freely."

Reader will you come?

Avenging of the Elect.

(Concluded.)

We find prophecies that relate to two different advents, at different times, in different circumstances, and for different purposes, just as the Hebrews found it in their own Scriptures. And by confounding the two, just as they seem to have done, we become hopelessly embarrassed, and have to resort, as they did, to every imaginable method of reconciliation. It suited their preconceptions to consider one part as literal and personal, and another part as impersonal and figurative, without any established laws of interpretation to guide them. It agrees with our preconceptions to do the same thing, and in the same manner. There is, however, this remarkable difference between our Chris-

tian preferences and their Jewish practices in reference to Scripture exegesis: what they regarded as the personal and the literal, we prefer to consider as impersonal and figurative. What was all figurative and impersonal to them, we expound as being personal and literal. And thus—if the figure be not considered too undignified—the revealed truth of God, balanced equally between Jewish and Gentile extremes, has been subject to a perpetual see-sawing between the two opposites, instead of being held in a steady equipoise by both parties.

But the dire calamity of the fatal mistake is this: they clung tenaciously to what they considered to be literal, and spiritualized away what they were pleased to consider as figurative, at the very time when—if we may thus express it—it was more important for them to understand, and to be ready for, the fulfillment of the prophecies which they explained as being figurative and impersonal; and, for this reason, those events came upon them unawares, and found them unprepared for those eventful times.

We just as tenaciously cling to what we believe to be literal, and to have been already fulfilled by Christ in his own proper person; and we theorize and spiritualize away these prophecies which we please to consider impersonal and figurative; being those that relate to the millennial coming and reign, at the very time when it behooves us to be most careful in examining and understanding them, inasmuch as, according to the general conviction, the foretold events, whatever they may prove to be, must be very near. And as the Scriptures declared how it would be in the case of the Jews, at the first advent of Christ, so they just as distinctly declare what will be the result to us at the second advent. At the very time that the first coming took place, through general misapprehension, the people were generally unprepared, and were in expectation of another class of events. Even so, as the Scriptures do always teach, when the second coming shall occur, the world will be unprepared and surprised, and will be looking for events of quite another kind: and so that day will take men unawares.

If the ancient Jews who rejected Christ, and brought upon themselves and their posterity such infinite woe, had fallen into the error that now prevails, it would doubtless have proved far less fatal to them. And if modern Christians should now generally adopt the error of the Jews, it might result far less disastrously than the now general misimpression. But the author of all evil and error, to whom we must ultimately trace all misconception and disbelief, who perhaps as frequently appears as an angel of light, as like a roaring lion, knows how to contrive his far reaching schemes, and how to modify, adapt, and re-modify his plans, so as to work the greatest evil to the greatest number.

The summary and sequel of this portion of our argument may be stated thus:

1. The Jews expected Messiah would come at the first. We look for his coming again.
2. The Scriptures showed that they would be unprepared for his first coming; and so it proved. And the same Scriptures declare that people generally will be unprepared for his second coming; and so it will be.
3. Their source of misapprehension was a radical error in exegesis, where, not the language of the prophecies but their own imaginations, misled them. Ours is the same.
4. Their error was in departing from the literal, and substituting the figurative, in order to suit their preconceived opinions. Ours is the same.
5. Christ came in his spiritual dominion, at the very time he was expected to come, to establish his visible kingdom. He will come in his visible kingdom, it is probable, just when there is a general expectation of his universal spiritual reign. The misapprehension will be less in respect to season and time, than in respect to nature and results.
6. Their error was generally fatal to them. Ours, as the Scriptures sufficiently teach, will be generally fatal to the world.*
7. Their learned rabbis then ignorantly misled the people. Ours, unintentionally, are misleading us, in respect to these things.

*By the pronoun ours, the author is speaking in behalf of the nominal church.

8. There were then a few among the many who had the true faith, and were ready for those eventful times. When the Son of man cometh there will be some in the earth—a few among the many—who will have the true faith, and who will be found in readiness to meet the Lord.

9. Unto them that waited for redemption in Israel, like Simeon and Anna, the Lord appeared for the first time, with his sin-offering to redeem. And unto them that look for him shall he appear the second time, without sin, unto salvation.

Lord, have mercy upon us, unbelieving, unwatchful, insensible people that we are, and wake us that we sleep no more!

We remark, in conclusion, that God will in due time arise to vindicate his elect. He has covenanted to do it, and his word shall never fail. We may live to behold the set time for interposing in behalf of his people; but if we shall fall asleep in Jesus, and slumber with the innumerable hosts who have died in the Lord, even our flesh shall rest in hope; and, with Daniel, at the end of the days, we shall stand in our lot; and, with Job, at the latter day, shall behold with our own eyes our great Redeemer standing upon the earth.

When the Son of man came at first, he did indeed find faith in the earth—the true faith—the faith founded upon the words of the divine promises, which are so blended with the prophetic Scriptures. The specimens of the true faith at that period, were as the few visible stars of the firmament, compared with the innumerable multitudes that common vision cannot reach.

When the Son of man comes again, he will doubtless find faith in the earth—the true faith once delivered to the saints—the faith that takes God at his word, whether human wisdom coincides with it or not. But the living specimens, probably compared with others, will be as the isolated granite peaks that recent convulsions have thrust out from the deep, primitive foundations through all the disordered accumulations of more recent times. But the melancholy conviction is this: that, as on the morning of the Christian dispensation, the true faith, like the granite hills on the morning of the world, formed the conspicuous Alpine, bathed in the beams of the rising day; so now the isolated summits that have pierced their way up through and above the modern strata of theologic speculation and unbelieving creeds, find themselves the attracting targets of every reckless thunderbolt of ecclesiastic censure and skeptical jeer; and up in the dark, cold heavens are gleaming in the lingering light of our setting sun.

But the night that closes the present *aionos* shall be immediately followed by the dawn of another. And the evening and the morning will be the Sabbath day. Jesus, the bright and the morning star of the present dispensation, shall then come so near as to be the ever-present sun of that glorious day. The predicted consummation of the gospel *aionos* will not be the end of the material *kosmos*. The whole creation that groaneth and travaileth in pain together until now, shall then be delivered from the bondage of corruption into the glorious liberty of the sons of God. While we are waiting for the adoption, to wit, the redemption of our bodies, the earnest expectation of the creature waiteth for the manifestation of the sons of God. When the Lord Jesus shall come in his own, and in the Father's glory, to be glorified also in his saints, and admired in all them that believe in that day, he will receive his faithful ones into his everlasting kingdom, to enjoy the presence of his Person, and the glory of his power forevermore.

In the *paliggenesia*, [regeneration, or renovation,] when the Son of man shall sit upon his glorious throne, those who have forsaken all and followed him, shall be made kings and priests unto God, to reign and rejoice with Prince Messiah.

In that day—that dispensation of the fullness of times—when he shall gather together in one all things in Christ, both which are in heaven, and which are on earth in him; when all are purified and glorified, and their vile bodies, even, are changed, and fashioned like our Lord's most glorious body—in that day it will cease to be surprising that the Lord has loved his Church with such unchangeable love, and espoused her unto himself in a covenant in all things well ordered

and sure. For she shall be presented unto him without spot or wrinkle, or any such thing, blooming in all the loveliness of heavenly healthfulness and fadeless beauty. Her wornout and soiled apparel of earthly servitude and snuffing laid aside; her heavenly raiment put on; her bridal diadem upon her head; her immortal jewelry as the glittering stars; she shall look forth as the morning, fair as the moon, clear as the sun, majestic as an army with banners. She will be acknowledged as a divine princess. She will be all glorious within. Her clothing shall be of wrought gold. She shall be brought to the king in raiment of needle-work, with gladness and rejoicing shall she be presented. The king shall see and greatly desire her beauty. She shall be praised and admired as one worthy of all the solicitude and love that she had awakened in the heart of the Holy One.

Then shall be heard the voice of a great multitude that no man can number—as the sound of many waters—as the reverberations of many thunders—saying, “Alleluia! for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor unto him, for the marriage of the Lamb is come, and his bride hath made herself ready!”

Thus, after long forbearing, shall God speedily vindicate his elect.

Blessed are they who are called unto the marriage supper of the Lamb. Respected reader, these are the true sayings of God. May you be of that blessed number who shall be found with the wedding garment on, and with their lamps duly trimmed and furnished. May you not be among the improvident ones, who shall stand without and knock, saying, “Lord, Lord, open to us,” when once the Master of the house is risen up, and hath shut to the door, never to be opened again. For there shall be weeping and gnashing of teeth, when they shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and they themselves thrust out. May you, dear reader, be among those who come from the east, and from the west, from the north and from the south, and sit down in the kingdom of God!

A FEW WORDS AT PARTING.

1. Do you believe that “Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope?”

2. Do you believe that “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness?”

3. Do you believe that, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand?”

4. Do you believe that God gave and adapted the Scriptures to mankind—to you, and to me, as well as to others—and that these Revelations are a part of those given and divinely-adapted Scriptures that were intended for our learning and spiritual improvement?

5. Have you—your own self being judge—devoted the time and attention to these momentous and thrilling subjects which they ought to receive, as God’s revelations to us of things pertaining to our own and the world’s ultimate destiny?

6. Yourself being judge in this matter, have you felt and taken as much interest in these divine communications, by which your everlasting destiny will be determined, as you have in the unreliable fictions, and in the unprofitable political controversies of the day?

7. Will you, intelligent reader, for your own soul’s sake, and out of respect to what the Almighty One has spoken to us—will you, from this moment, awake to these momentous subjects, and study the Scriptures of truth with perseverance and prayer?

God bless you. Amen.—D. D. Buck.

THE Indian massacres in Minnesota (so say the papers) have produced great distress among the settlers all along the frontier counties. Appeals for contributions to aid them have been made in the principal cities. The Governor of Minnesota states that at least thirty thousand miserable men, heart-broken women and abject children, are wandering homeless, naked, and starving. Certainly our country affords no parallel of suffering such as this. Clothing is greatly needed by the suffering, for the rigors of winter are at hand.—Sel.

THE REVIEW AND HERALD.

“Sanctify them through thy truth: thy word is truth.”

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

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XIV.

VERSES 1-5. And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

It is a pleasing feature of the prophetic word that the people of God are never brought into positions of trial and difficulty and there left. Taking them down into scenes of danger, the voice of prophecy does not there cease, leaving them to guess their fate, in doubt, perhaps despair, as to the final result; but it takes them through to the end, and shows the issue in every conflict. The first five verses of Rev. xiv, are an instance of this. The xiii chapter left the people of God, a small and apparently weak and defenseless company, in deadly conflict with the mightiest powers of earth which the dragon is able to muster to his service. A decree is passed, backed up by the supreme power of the land, that they shall all receive the anti-christian mark, under pain of death if they refuse to comply. What can the people of God do in such a conflict, and in such an extremity? What will become of them? Glance forward with the apostle to the very next scene in the programme, and what do we behold? The very same company standing on mount Zion with the Lamb—a victorious company, harping on golden harps, their triumph through the courts of heaven. Thus are we assured that when the time of our conflict with the powers of darkness comes, deliverance is not only certain, but will immediately be given, being the next event in our history, the glorious rest after the weary pilgrimage, the glorious consummation of a life of toil, suffering, and ceaseless conflict here.

That the 144,000 here seen on mount Zion, are the saints who were just before brought to view as objects of the wrath of the beast and his image, several considerations show:

1. They are identical with those sealed in Rev. vii, who have already been shown to be the righteous who are alive at the second coming of Christ.

2. They are the overcomers of the sixth, or Philadelphia, state of the church. See Rev. iii, 11, 12.

3. They are “redeemed from among men,” verse 4, an expression which can be applicable only to those who are translated from among the living. Paul labored if by any means he might attain to a resurrection out from among the dead. Phil. iii, 11. This is the hope of those who sleep in Jesus—a resurrection from the dead: a redemption from among men, from among the living, must mean a different thing, and can mean only one thing, and that is translation. Hence the 144,000 are the living saints who will be translated at the second coming of Jesus Christ.

Where is the mount Zion where this company is seen standing? The mount Zion above; for the voice of harpers, which no doubt is uttered by these very ones, is heard from heaven; the same Zion from which the Lord utters his voice when he speaks to his people in close connection with the coming of the Son of man. Joel iii, 16; Heb. xii, 26-28; Rev. xvi, 17. A just consideration of the fact that there is a mount Zion in Heaven, and a Jerusalem above, would be a powerful antidote against the hallucination of the doctrine called “Age to Come.”

A few more particulars, only, respecting the 144,000, will claim notice in these brief thoughts.

1. They have the name of the Lamb’s Father in their foreheads. In chap. vii, they are said to have the seal of God in their foreheads. An important key to an understanding of the seal of God is thus furnished us; for we at once perceive that the Father regards his name as his seal. That commandment of the law which contains God’s name is therefore the seal of the law. The Sabbath commandment is the only one which has this; that is, that contains the descriptive title which distinguishes the true God above all false gods. Wherever this was placed, there the Father’s name was said to be. Deut. xvi, 6, and whoever keeps this commandment has, consequently, the seal of the living God.

2. They sing a new song which no other company is able to learn. In chap. xv, 3, it is called the song of Moses, and the song of the Lamb. The song of Moses, as may be seen by reference to Ex. xv, was the song of his experience and deliverance. Such therefore is the song of the 144,000. No others can join in it; for no other company will have an experience like theirs.

3. They were not defiled with women. A woman is the Scripture symbol of a church: a virtuous woman representing a pure church, a corrupt woman an apostate church. It is then a characteristic of this company that at the time of their deliverance they are not defiled with, or have no connection with, the corrupt churches of the land. Yet we are not to understand that they never had any connection with these churches; for it is only at a certain time that people become defiled by them. In chap. xviii, 4, we find a call issued to the people of God while they are in Babylon, to come out, lest they become partakers of her sins. Heeding that call, and leaving her connection, they escape the defilement of her sins. So the 144,000, though some of them may once have had a connection with corrupt churches, break off that connection, when it would have become sin to longer retain it.

4. They follow the Lamb whithersoever he goeth. We understand that this is spoken of them in their redeemed state. They are the special companions of their glorified Lord in the kingdom. Chap. vii, 17, speaking of the same company, and at the same time, says, “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.”

5. They are “first-fruits” unto God and the Lamb. This term appears to be applied to different ones to denote especial conditions. Christ is the first-fruits as the antitype of the wave-sheaf. The first receivers of the gospel are called by James i, 18, a kind of first-fruits. So the 144,000 ripening up for the heavenly garner here on earth, during the troublous scenes of the last days, being translated to heaven without seeing death, and occupying a pre-eminent position, are in this sense, we understand, called first-fruits unto God and the Lamb.

VERSES 6-12. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Another scene, and another chain of prophetic events is introduced in these verses. We here have what is known as the three angels’ messages of Rev. xiv. The first angel is called another angel, because John had already seen one flying in a similar manner. Chap. viii, 18. He proclaims the gospel, not a new one, but the everlasting gospel, called in Matt. xxiv, 14, “the gospel of the kingdom.” But while it is the same gospel, there are particular features which con-

stitute the burden of the message, chief among which as shown by verse 7, is the nearness of the kingdom. This message cannot therefore symbolize the preaching of the gospel by the apostles, nor by the reformers, nor by any class of people except those who live when the end is just at hand. The advent proclamation, especially from 1840 to 1844, completely answers to the prophecy, and is the only great religious movement which can be pointed to as its fulfillment. The judgment announced is shown by arguments which the designed brevity of these articles will not here admit, to be the investigative judgment, which the reader will perceive must necessarily take place before the coming of Christ; for when Christ comes it is already decided who of the dead shall be raised, and who of the living are worthy to be changed. That investigative work we believe commenced in the Sanctuary above, when this message ceased as a leading proclamation, at the close of the prophetic periods in 1844.

The second angel announces the fall of Babylon. What is Babylon? The figure is taken from the ancient city of Babylon; and that took its name from the confusion of tongues which there took place; hence we understand that by this symbol is meant the great mass of confused and corrupt Christianity,

"Whose creeds are various as her costly towers."

Her fall was a moral fall, caused by rejecting the vivifying truths of the first message, or great advent proclamation.

The third angel follows them with a message of most fearful import. From the language in which it is expressed, we understand at once that it is designed to warn men against the worship of the beast and his image, and prepare them for that time when the decree shall be issued enforcing such worship, as noticed in the previous chapter. This is the issue then into which the world is to be brought: refuse the mark of the beast and thus become exposed to the wrath of antichristian, earthly powers, or receive the mark and brave the unmixed wrath of God. This wrath is embraced, according to chap. xv, 1, in the seven last plagues. The torment of fire and brimstone, when is that? Some apply it at the end of the one thousand years, but we think not necessarily. Chap. xix, 20 shows that there is at the second coming of Christ, what may be compared to a lake of fire and brimstone, into which the beast and false prophet are cast alive. This can refer to none other than the destruction visited upon them at the commencement, not at the end, of the thousand years. Again, there is a remarkable passage in Isaiah to which we are obliged to refer in explanation of the phraseology of the threatening of the third angel, and which unquestionably describes scenes to take place here at the second advent, and the desolate state of the earth during the thousand years following. That the language in the Revelation was borrowed from this prophecy can hardly fail to be seen. After describing the Lord's anger upon the nations, the great slaughter of their armies, the departing of the heavens as a scroll, &c., it says: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." Isa. xxxiv, 8-10. And since there is to be a lake of fire at the end of the thousand years, we can only conclude that the destruction of the living wicked at the commencement, and the final doom of all the ungodly at the end, of this period, are very similar.

The period of the third message is a time of patience with the people of God. Paul and James both give us instruction on this point. Heb. x, 36; James v, 7, 8. Meanwhile this waiting company are keeping the commandments of God, the ten commandments, and the faith of Jesus, all the teachings of Christ and his apostles as contained in the New Testament. For a full exposition of this interesting and important subject, see "The Three Messages of Rev. xiv," published at this Office.

(To be continued.)

Report of Meetings.

BRO. WHITE: Last week Bro. D. T. Bourdeau and myself returned home from our tour South. We were absent four weeks.

Sabbath and first-day, Oct. 18 and 19, we met with the church in Berlin, Ct. Though our brethren and sisters here had not been favored with preaching before for over two years, we found them pressing forward and toiling on for mount Zion. They had felt the necessity of order in their midst for some time, and were anxiously waiting for organization. We enjoyed good freedom in our meetings, both in preaching and in the work of organization. About twenty were united as a church, covenanting together to keep the commandments of God and faith of Jesus. We were happy to see the strict regard for the observance of the holy Sabbath here. The Author of this sacred institution must smile with approbation upon such. Their tables were furnished on the Sabbath with plain, healthful food, prepared on sixth-day. Why cannot others do likewise?

In Ashfield, Mass., the Lord gave us good liberty in speaking upon, and answering objections to, our view of the gifts. Let us all heed the injunction, "Despise not prophesying." 1 Thess. v, 20.

In Vernon, Vt., we gave a few lectures, but the interest was not sufficient to give a full course at present. Bro. G. F. Richmond, who with his companion embraced the Bible Sabbath last winter in N. Y. from reading a few of our publications sent him by his mother, went forward in the ordinance of baptism.

In Jamaica the brethren felt the need of more order, and manifested a desire for it, by completing the work of organization.

The brethren in Andover also expressed a desire to have things set in order. A meeting was held for this purpose, which we trust resulted in great good to the cause here. It was truly painful to witness the sad work of the busy, mischievous tongue in this little church. But we hope there may be a speedy, thorough, and permanent reform in this respect. Says David, "I am purposed that my mouth shall not transgress." This is truly a worthy purpose! After the removal of hindrances, a church was organized, consisting of all found in union and Christian fellowship.

While in Ct. we received several urgent requests to visit other sections, with which we would gladly have complied, but we had left our team two hundred miles from home, which we must drive about three hundred more on our return to meet previous arrangements; and as it was too late in the season, we feared we might soon meet with cold weather, snow, and bad wheeling; and as I write to-day, the fast-falling snow, with the quantity already upon the ground, reminds us that such fears were not groundless.

With emotions of gratitude we call to mind the refreshing seasons enjoyed with the people of God on this tour. We also feel thankful for their readiness to administer to our temporal wants. May we all be of one mind, that the God of love and peace may be with us, and we all finally share in the inestimable reward of immortality and eternal life.

A. S. HUTCHINS.

Barton Landing, Vt., Nov. 9, 1862.

"Show it, Then!"

BRO. WHITE: Allow me to say to those who have taken the Review through my agency, promising to pay soon, that I have looked over the Iowa list and find that many have not yet paid anything, and are now all the way from three to ten volumes behind.

Now I feel it my duty to see that those whose names I have sent in, should pay up, or render a reason. If there are those who prize the paper, and are trying to live out the truth, that are not able to pay, let them write, or get some one to write for them.

Some have already come to the conclusion that this is a very cheap gospel, and that they are accommodating the Association very much to consent to take their papers free.

Such will soon find out their mistake. We are not the people that glory in numbers. A "little flock" well united, like Gideon's three hundred men, will triumph at last.

I say then, if you prize the paper, let it be manifested by earnest efforts to "Pay that thou owest." A man was once reproved and taught his duty by the singing of birds. He thought a bird on one side of the road said, "I love you, I love you," and was immediately answered from the other side, "Show it then, Show it then."

Do you prize the Advent Review? Show it, then! show it, then!

Where there is a will, there is (in most cases), a way. The devoted, worthy poor, are the only ones who can have the Review free, henceforth, through my agency. When honest inquirers after truth have taken the paper one year, they will do their utmost to pay for it, and when they cannot, will in some way let it be known. Adventists, of all people, should be most earnest and faithful.

M. E. CORNELL.

Stone of Stumbling.

PRIDE must fall, and however cautious the possessor of this passion may be, there is certainly some stone over which he will fall, some stone of stumbling and rock of offense.

To the Christian, occasions of stumbling lie all along the path to glory; but humility, and submission, and teachableness, do so temper his understanding that he is quick to discern the hidden danger; while the self-wise have their eyes so dimmed by pride and conceit, that the warnings of heaven are slighted and unnoticed.

The Jew stumbled at the cross, and fearful was the fall. Many were charmed with the teachings of Christ; but when he told them that they must eat his flesh and drink his blood, many were offended and forsook him, not asking or waiting an explanation.

The churches of the present day are evidently stumbling over the doctrine of the Advent, and the truths connected therewith.

Those connected with the S. D. Adventists may perhaps imagine that they are safe from danger of this kind.

Let us beware! The march of God's people is an onward march, in a perilous time, amid all dangers.

We, a weak remnant of a fallen race, we, fleeing from an apostate church, in which we have imbibed manifold errors and prejudices, have yet much to learn and much to unlearn.

Let us read carefully Vol. II of Spiritual Gifts, and consider the awful fall of many who started fair many years ago in this faith of the third message, and consider the history of the S. D. A. church, and notice the fall of many at every advance move of the body.

We find this people do not hesitate to abjure an error, however long it may have been held, or dearly cherished; nor do they hesitate to adopt a truth, when they find it to be truth, even though it may have been opposed before.

Now this is the opposite of bigotry. May they ever persevere in this, till all come into the full blaze of the truth as it was delivered once to the saints.

It is as necessary for a S. D. Adventist to free himself from bigotry and self-will, as for those who stand opposed to the whole truth. At present, the subject of organization seems to be the stone of stumbling among us; and a foolish stumble many are making. I have found in teaching school, that the more thorough and systematic its organization, the more successful the school.

From the first I have admired the plan of organization, and I have been puzzled beyond measure to see the part acted by those opposing it; especially that men of talent, of piety, of largeness of mind, should fail to move most heartily for complete organization.

Why is it? Why don't we all hasten? Is not destruction at hand? What! can it be! Are our officers acting like the army officers at the defeat at Bull Run? Men of God! Is it so? Are the soldiers cut to pieces for want of pluck in our officers?

Is it possible, we exclaimed, as we read the article on Organization in No. 18, by Bro. White, that anti-organizationists still are hesitating? Why don't you come up, to a man, in this business? When I think, after all that has been said and done on this matter, how Bro. White is tantalized, how the testimony is

trampled on, how the church is trampled, how the good Spirit is slighted, oh, it is provoking, it is sickening, it is discouraging, it is positively flat, nauseous as the lukewarm water from the stagnant pool.

It is amazing, with such a flood of light, that any should walk in darkness. Does not Paul compare the church to the human body? Is not the human body organized? Suppose it were possible that by some accident your body were disorganized, your limbs broken, your joints dislocated, your jaws locked, your pulse fitful and faint; and a council of medical men should meet, and the head surgeon should advise immediate action, to set the dislocated joints, and broken limbs; to organize as far as possible the disorganized parts: thus, says he, order will be restored, and the suffering patient will breathe free; his heart will cease to palpitate with such painful agony, his pulse will soon regain its regularity, and he will soon recover. Meanwhile the patient groans in agony, hardly conscious of existence, and the council of doctors seems to him like the visions of the nightmare, or the ghosts of the departed.

The council hesitate; the patient sinks; they doubt the propriety of the surgeon's suggestions; they doubt, and doubt; the patient sinks, and sinks; his breath is feeble, and more feeble. The surgeon is astonished at the stupidity of his council. He alone goes to work, straightens the spine and limbs as well as he can (God bless him), bandages the swollen places, sets the patient as well as he can with the help he can muster, and says he, "Now can't you assist me, my brethren?"

Now we, that groaning body, have got just out of this fainting fit, and can just sit propped up with pillows (thanks to the good surgeon's efforts), and our prayer to God is to send help to our surgeon, of the right kind, who will help to set our broken bones and dislocated joints; and if any quacks still doubt about setting these bones, and organizing this body, may God take from them their diplomas, and give them to good assistant surgeons, who will act like men of sense.

Our body is racked with pain. The church sighs to be free, to walk out and take air. It is painful to be thus confined to a state of inactivity and suffering.

J. CLARKE.

To the Brethren in Iowa.

I SEE by Bro. Snook's letter that there is talk of a conference at Marion of those who are disaffected, and that E. W. Shortridge is fellowshiped by them. I wish to say that I cannot have any fellowship for those who will join hands with such a man as E. W. S. has proved himself to be. There must be something wrong with those who have any desire to be in alliance with him. In business transactions, and in many other respects, he has proved himself unworthy of the confidence or fellowship of a Christian people.

I wish to say that I am personally acquainted with nearly all those who were at the trial of E. W. S., and I have the utmost confidence in their decision. I have thought that perhaps justice had not been done to the cause of truth in not giving a full report of all the facts developed in the case. But I cannot believe that those who will take sides with E. W. S., and take his word against all who conducted that trial, are worthy of our fellowship. When Satan rebelled, all that sympathized with him were cast out with him. A spirit of rebellion, or murmuring, cannot be tolerated among God's people. See Num. xi, 1; xii, 1; 1 Cor. x, 10, 11.

I have no fears for the ark of God. Those who are not for us are against us. Let the lovers of truth and order stand in their places, and give no countenance to any spirit of rebellion. I do most earnestly exhort my old friends at Marion to beware what steps they take in this matter. How can you exchange those who have labored for you, and have ever proved themselves worthy of your confidence, for one who has no such claim? Most affectionately would I entreat of you to consider well, and inquire what spirit is leading you to cut loose from the tried and faithful in the best of all causes. When we have proved a people good, we should hold them fast. Let me ever be found on the side of the humble, tried people of God, for he is with them, and will be with them to the end.

M. E. CORNELL.

Repentance.

"Where sin abounded, grace did much more abound."

ALMIGHTY God! I call to thee,
By shame and anguish shaken;
Incline thy gracious ear to me,
And leave me not forsaken;
For who, that feels the power within
Of past remorse and present sin,
Can stand, O Lord, before thee!

On thee alone my stay I place,
All human help rejecting,
Relying on thy sovereign grace—
Thy sovereign aid expecting;
I rest upon thy sacred word,
That thou'lt repulse me not, O Lord,
Who to thy mercy flee.

And though I travail all the night,
And travail all the morrow,
My trust is in Jehovah's might—
My triumph in my sorrow;
Forgetting not that thou of old
Didst Israel, though weak, uphold—
When weakest, thou most loving.

For though my sinfulness is great,
Redeeming grace is greater!
And though all hell should lie in wait,
Supreme is my Creator;
For he my King and Shepherd is,
And when most helpless, most I'm his,
My strength and my Redeemer!
[From the German of Luther.]

Voice from Minnesota.

BRO. WHITE: After reading your remarks in Review No. 16, on State Conferences, and your remarks on organization in No. 18, we thought it our duty to speak out in behalf of the cause in this State.

First, we can say that we have not suffered so much from a spirit of opposition to organization, as from the bad effects of premature organization. We have been so anxious to move in harmony with the body that we have moved in some things too fast. Had we waited till the Review had taken a decided stand in favor of the gifts being made a test, also the strait testimony of sister White on the subject of hoops, tobacco, tea, and coffee, we might have avoided much trial and perplexity of mind, together with the many bad results of a hasty organization. But we have learned a lesson by what we have suffered in the past that will cause us to move cautiously in the future.

We have of late been effecting a more thorough organization, with good success. Our last conference was the best ever held in the State. A deep solemnity pervaded the entire meeting from commencement to close. All seemed to realize that the perils of the last days are right upon us, and the importance of being awake to the time in which we live, and the dangers that surround us.

You will see by our conference report that we have organized into a State Conference. We would have been glad to postpone the organization till we could have had some one of experience to assist us; but the wants of the cause seemed to require the immediate concentration of our forces, that we might be enabled to more properly conduct our business operations. And we know of no better way than State Conference organization.

We have done the best we could, hoping to have some one of experience to assist in obtaining a more perfect organization, it being our desire as a people in this State (with few exceptions) to stand with the body, and to act upon, and carry out as far as possible, the instructions of the Review, its Editor having our hearty co-operation in every strike made for the further advancement and prosperity of the cause of present truth. We hope to have our next conference at a time when we can secure a visit from yourself and sister White. We think your labors among us would be highly appreciated.

We would be glad to state that the doings of the Michigan Conference meet our hearty approval, especially the action taken on the items introduced by Bro. Sanborn.

In conclusion we would say to those of our brethren scattered throughout the State, and who are not connected with any of our organized churches, that we

are desirous of having your hearty co-operation, and hope if possible you will organize with one or more officers, so that you may be able to have a voice in our State Conference. We hold ourselves in readiness to assist you, the Lord willing.

Brethren in Minnesota, let us rally to the standard, for the powers of darkness are pressing hard, and by standing together in an organization, where we can more effectually assist the cause by our prayers and means through systematic labor in every department, we can in this way, and this alone, carry forward the last solemn message ever to be given to the children of men, and be enabled to stand in that more perfect organization on the sea of glass before the throne.

JNO. BOSTWICK.
W. MORSE.

Deerfield, Minn., Nov. 3, 1862.

To the Churches and Brethren in N. Y.

DEAR BRETHREN: It will be seen by reference to the recent doings of our State Conference, that a plan has been adopted for sustaining the cause of present truth in this State, quite different from any method hitherto adopted for such purpose. I have no doubt that the plan will work admirably if properly executed. And believing, as I do, that you, brethren, are fully aware of the magnitude of the work before us, and the means necessary for the accomplishment thereof; and also that you have a realizing sense of the responsible position that we occupy as God's chosen instruments for carrying on his great work, I have no doubt that the plan adopted at the State Conference will be faithfully executed.

I beg leave however, in view of the responsible trust committed to me by the Conference, to call your attention again to the recent action thereof, as expressed in the Conference report, and especially to "Rule 4," and that resolution which relates to systematic benevolence.

Much more money will be required for the current expenses of the ensuing Conference year than has heretofore been needed. In view of this fact, I wish to enjoin upon you, brethren, the necessity of immediate action in the matter of systematic benevolence.

Let all the churches see to it immediately, that their weekly subscriptions to the S. B. fund be so made—or increased, if need be—as shall be adequate for the demands of the cause. As the several churches, through their clerks are to report prior to the first of January, the total amounts of their weekly receipts, it will be necessary to have the several S. B. subscription lists regulated immediately, so that the full, or maximum pecuniary strength of the several churches may be embraced in the forthcoming reports. No one, on considering a moment the requirements of "Rule 4," can fail to see the imperative need of immediate action. I would also suggest, for the sake of uniformity of action throughout the State, that, in regulating and perfecting our S. B. subscription lists, we commence the same with the first of October, which may be designated the commencement of each Conference year.

And to such scattered brethren as possibly, for some good reasons, may not have their benevolence to the cause embraced in any of the church reports above noticed, I would say, please name to me immediately, by letter, such amounts as will be your privilege to give toward sustaining the cause the ensuing year. I make this request that the conference committee may have, in due season, the proper basis for determining the amount of percentage that may be due from the several churches, as per "Rule 4."

Brethren, the great work in which we are engaged is worthy of being well done. I mean to try to be prompt and faithful in the discharge of the responsible duties assigned to me, but I shall need your prompt and faithful co-operation. Shall I have it?

J. M. ALDRICH, Con. Sec'y.
Somerset, N. Y.

Bondmen and Bondmaids.

(Concluded.)

1. God designed to make of the Jews a numerous, wealthy, and powerful nation. To secure this they must occupy a productive country, which he gave them,

described as "a land flowing with milk and honey." It was necessary also that they should be kept from being mingled with other nations, either by emigration to other countries, or by a large influx of strangers, who should not become identified with their religion and nationality. It was necessary to keep them a distinct people. Further to secure this end, their lands were secured forever, beyond their power to alienate them, so that every Jew was a freeholder in fact, or in prospect. A foreigner could not become permanently possessed of their lands, and could obtain a lasting interest in them only by becoming incorporated with some branch of the Jewish family, for which provision was made. This separating and signaling the Jews had reference to the execution of God's plan of redeeming mankind, for which it was a preparatory step. So far all is plain and will not be disputed.

2. The proposed position of the Jewish nation, with the means employed to secure it, the inalienability of their lands, tended to produce certain incidental evils, and a want of an element essential to the greatness and independence of any people, viz., a numerous and well-sustained laboring class, beyond the actual proprietors of the soil. A freehold interest is the greatest interest, and the cultivation of the soil is, and ever must be, the basis of all other great interests, yet there are other great interests that must be sustained. The circumstances of the Jews tended to produce a want of such a laboring class. A few of the influences tending to produce this want shall be named.

(1.) They were all land owners, and none need therefore engage in other pursuits than cultivating the soil, unless reduced by misfortune or bad economy. This would produce but very few mechanics and laborers to be hired.

(2.) Such was the richness of their country, so great the productiveness of the soil, that a large amount of labor could be expended with profit to the land owner, while the fact that every one was a land owner tended to render such labor difficult to obtain. In every prosperous community there is needed many more laborers than actual land owners, some must operate as mechanics, some as merchants, some must cultivate the lands of the unhealthy and widows, some must labor as additional helps to those who cultivate their own lands, and others will be needed as domestic help, commonly called servants.

(3.) The religion of the Jews required them to devote a large portion of their time to its special duties and exercises, rendering more laborers necessary to accomplish the same amount of labor in a given season. Every seventh year was a Sabbath the whole year. This was one seventh of all the time, and if averaged among the seven years, would be to each year just equal to the weekly Sabbath. For proof of this seventh-year rest, see Lev. xxv, 3-7. Next was the weekly Sabbath, every seventh day. Ex. xx, 8-11. This was another seventh of their whole time. Then there were three annual feasts; the passover, which lasted seven days; the pentecost, or feast of weeks, which lasted seven days; and the feast of tabernacles, which lasted eight days. For proof of these feasts see Deut. xvi, 3, 10, 16; Ex. xii, 3, 6, 15; Lev. xxiii, 35, 36, 39, 41, 42. See also Josephus, book iii, chap. 10.

Their national feasts were held in one place, the place which the Lord chose, which was Jerusalem, and thither the tribes went up to worship. Ex. xxiv, 23; Deut. xvi, 16; Luke ii, 41, 44. This required long journeys on the part of many, as Joseph and Mary went one whole day's journey homeward before they missed their remarkable son, so large was the company returning from the feast. More time must have been spent in the necessary preparations and journey than in the feasts themselves. The feasts together occupied twenty-two days, which gives the following result: The seventh year rest is equal to one weekly Sabbath, or fifty-two days in a year. To this add the weekly Sabbath, fifty-two days per year more, making one hundred and four days. To this add the three annual feasts, together occupying twenty-two days, making a total of one hundred and twenty-six, which is five days more than one entire third of the year, occupied in religion. To this might be added the time consumed in going and returning, as above supposed, and

other feasts that might be pointed out, as every new moon, and special occasions by which it would appear that one-half or more of the time of the whole male population was occupied with religious matters, but it is not necessary to press these additional matters, as it would cumber my page with many references to establish the several points. I have shown positively that over one-third part of their time was occupied by religious matters, and that is sufficient for my argument. This must have required an increased number of laborers. It should be remarked that all that class of servants which some suppose to have been slaves, were required to observe all these feasts and Sabbaths.

It may be asked how it could be expected that they should become great and wealthy, with a religion laying so heavy a tax upon their time. The answer is plain, in the words of the Lawgiver himself. "And if ye shall say, What shall we eat the seventh year? behold we shall not sow nor gather our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years." Lev. xxv, 20, 21. While they obeyed God, the shadow of his wing protected and blessed their whole land, but when they sinned and lost the divine blessing, without an abatement of their religious taxes, they felt them to be a burden. The system was not adapted to the whole world, embracing all countries and climates; and it was established by God only as a preparatory step, to last until the time of reformation, when they should pass away with what Paul calls "a yoke which neither our fathers nor we were able to bear." But while the system lasted it had to be made consistent with itself, and if one part tended to produce incidental evils, they had to be overcome by the action of some other part. One evil we have seen was a want of a sufficient number of laborers. This would naturally and mainly result first, from the inalienability of their lands, making all the Jews land owners; secondly, from the same fact tending to prevent other people from settling among them on account of their not being able to obtain a freehold estate; thirdly, from their religion, which consumed so much of their time; and fourthly, from the danger to their whole system which would arise from allowing laborers from other nations in sufficient numbers to become resident among them, without being naturalized and brought under the controlling influence of their laws and religion. To overcome this difficulty, the celebrated law was introduced, now under consideration, authorizing them to obtain servants from the Gentiles. "Thy man-servant and thy woman-servant shall be to thee from among the Gentiles. From them ye shall procure a man-servant and a woman-servant." The law has two faces to it, and removes two evils at once.

First, it renders the employment of Gentiles lawful, thereby supplying the demand for laborers, and thus increases the population. Secondly, it removed a temptation to which they would otherwise have been exposed, to oppress and degrade one another. Some in every community will be unfortunate or prodigal, and fall into decay, and become dependent. This is contemplated in the law. Verses 35, 36, 39, 42. Owing to the want of laborers and domestics, resulting as above, the wealthy might have been tempted to keep the poor down, for the sake of being able to obtain their services; but this the law prevents in two ways. First, it forbids it in so many words, and secondly, it opens another door through which servants can be lawfully obtained. Such servants were, by the very operation of that law, naturalized and became finally incorporated with the Jewish nation, and possessed in common with them all their civil and religious privileges and blessings. Thus did this law, which has been so terribly perverted and abused to make it justify American slavery, supply the land with labor, and at the same time naturalize the laborer to the nation, and proselyte him to the faith and worship of the true God.

But how were these servants obtained? Our translation says they were bought. If it were so, it would be clear that they voluntarily sold themselves, and used the price as they saw fit for their own benefit. Of whom else could they be bought, by men whose law provided that "he that stealeth a man and selleth him, or if he be found in his hand, shall surely be put to death." Ex. xxi, 16. There is no law in all the book

of God, by any provision of which, one man can get another into his possession to sell him in the market, without stealing. The law of the Jews punished the stealing and selling of men with death, and would he buy such stolen men? The right to buy involves the right to sell, on the part of him of whom the purchase is made. There being no way by which a man can obtain possession of a man to sell him but by stealing him, they could have been bought of none but themselves. It is true they might buy captives out of the hands of the heathen, but captives are stolen if held and sold as slaves. They could therefore rightfully buy captives only to free them, for as the captor has no title to captives, so he can sell none, and the buyer can buy none. If we understand by buying, merely engaging the services of men for a specified time for a valuable consideration agreed upon between the parties, the subject is all plain. Then might the Gentiles sell themselves to the Jews, or parents might sell their children to the Jews, by which they apprenticed them to the Jewish state as prospective citizens, and to the Jewish religion. I know not how Gentile parents could have done better by their children. It presented a brighter prospect than the sale of children does now in the human markets.

But we have seen that the word buy, in our sense of the term, is not in the text, that it is procure. Well, how were they procured? A Jew shall testify. Dr. Roy, in sending me the translation above given, accompanied it with the following:

"There is no word in the Bible for slave; a *ved* is the only word to be found there, and means a hired man, servant, laborer, soldier, minister, magistrate, messenger, angel, prophet, priest, king, and Christ himself. Isa. lii, 13; but it never means a *slave for life*; for the law of the Sanhedrim forbids slavery.

"1. The contract was to be mutual and voluntary.

"2. It was conditional that the servant should within one year become a proselyte to the Jewish religion; if not, he was to be discharged.

"3. If he became such, he was to be governed by the same law, to eat at the same table, sup out of the same dish, and eat the same passover with his master.

"4. Finally, the law allowed him to marry his master's daughter. Prov. xxix, 21. Yanhee in Sanhedrim."

This confirms the view I have given that the law presented a system of naturalization and proselytism. The circumstances of the case were such as to call for such a provision. In addition to what has been said of the necessity of some source whence laborers might be obtained, if we look at the condition of the Gentiles we shall see that their circumstances pointed them out as that source, under proper regulations and restrictions. They were generally inferior to the Jews in point of intelligence and civilization, and on the subject of religion they were in the darkest midnight, while the Jews enjoyed the light of heaven. They were divided into petty kingdoms, and were but little more than the servants of their kings, who wielded an arbitrary, if not an absolute, scepter over them. But moral advantages are above all other advantages, and these were found only in the land of Israel; over that land the wing of the Almighty was spread; there the angel of the covenant watched behind the veil, and the divine presence glowed upon the mercy-seat above the ark, and from that land alone the way shone clearly that leads to heaven. If David, who had danced before the unveiled ark, could exclaim, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness," to bring a Gentile from the darkness of idolatry to the tent service of an Israelite, where God's own institutions shone upon him, must have been a transition over which angels rejoiced. A position which would have been menial to a native Jew, was honor, exaltation, and even salvation to a Gentile, coming from the land of shadows and death.

To this must be added what we must suppose was the case, that numbers of heathen were attracted by the great fame of the Jews, that the report of what God had done for them, and of all the wonders he had wrought, and how he dwelled in that land, spread even among the surrounding nations, and that many resorted there, even to better their condition as servants. But it would not have been safe to have left these matters to regulate themselves, or to the will of each individual contracting party without the restraints of law, and hence all the laws regulating the subject of servitude.

The Jews were authorized to take the heathen that might come to them, on condition that they became proselytes to their religion, and then when they were fully inducted they became citizens, with all the rights of native Jews, and their children born in the land were regarded as native Jews. There can be no doubt many became proselytes by this system, which rendered the truth and altars of God accessible to the Gentiles even under the Mosaic system. And this proselyting the Gentiles was but the first fruits of their future grand gathering in Christ Jesus. And that Gentile blood was introduced into Jewish veins is evident; for David, the brightest lamp of the nation, descended on the side of his mother, from a Moabitess woman, who became a proselyte to the Jewish religion.—Lee.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 18, 1892.

Note from Bro. Ingraham.

I HAVE just returned from Avon. Spent evening following the Sabbath, Sunday, and Sunday night in the discussion of the law and Sabbath, with a Mormon preacher. This elder had been in the place, and had been successful in warping some minds that were inclined somewhat toward the truth. He challenged the world on some points. This stirred up a feeling among the churches who began to triumph over us, because they thought the Mormon could shake our foundation. Our brethren, thinking the man ought to be met, sent for me. The attendance was large and attentive. The elder said, if necessary he would contend a year and six months. But by the request of my opponent, the debate closed Sunday evening, he failing to fill up his last half hour into about twenty-five minutes. The result is satisfactory to the church, and the impression left on the minds of the people is in our favor.

WM. S. INGRAHAM.

APPOINTMENTS.

Quarterly Meetings.

THE Michigan Conference Committee appoint Quarterly meetings as follows:

Greenville,	Nov. 22, 23.
St. Charles,	" 29, 30.
Lapeer,	Dec. 6, 7.
Rochester,	" 13, 14.
Tompkins,	" 20, 21.
Hanover,	" 27, 28.
Parkville,	Jan. 3, 4.
Where Bro. Harvey, Ind., may appoint,	" 10, 11.
Charlotte, Eaton Co.,	" 17, 18.

One or more of the Committee will be in attendance at these Quarterly meetings. Should any changes be necessary in the appointments, they will be made in season to save disappointment.

JAMES WHITE, } Michigan
J. N. LOUGHBOROUGH, } Conference
JOHN BYINGTON, } Committee.

I WILL meet with the churches at McConnell's Grove, Ills., Sabbath, Nov. 22. Oakland, Wis., " 29. Lynxville, Wis., Sabbath and first-day, Dec. 6 & 7. Durand, Pepin Co., Wis., Sabbath, " 13, and tarry as long as the interest demands.

WM. S. INGRAHAM.

THE next monthly meeting of the church in Franklin Co., Vt., will be held at Bro. John Saxby's, Bakersfield, Nov. 29 and 30. We would here invite all the brethren and sisters in this section to attend. Especially would we invite those who intend to unite with the Enosburgh and Bakersfield church. Let us try to get into working order, and unitedly prepare for the coming storm.

D. T. BOURDEAU.
A. C. BOURDEAU.

Monthly Meetings.

THE brethren at Brady, Colon, and Parkville, Mich. have made arrangements for monthly meetings as follows: At Brady, Sabbath, Nov. 15th; four weeks from that time at Colon; and the month following at Parkville. They request the attendance of a messenger, if one can conveniently be present.

Quarterly Meeting at St. Charles.

BRO. WHITE: It is thought best to hold the quarterly meeting of the 29th and 30th inst. at St. Charles, as it is necessary (for several reasons) that we have help in this place. We hope all who can will come from other places and join with us in trying again to raise the standard of truth that (with us) has long trailed in the dust. Come Brn. praying that the God of mercy will meet with us and bless especially our endeavors to arise, and to remove all hindering causes, that his name be once more glorified among us.

E. S. GRIGGS.

P. S. Brn. coming on the cars will stop at Owosso,

where, on Tuesdays and Thursdays they will find stage for this place. If they can come better on some other day and will inform us when, we will meet them at Owosso with team.

E. S. G.

Quarterly Meeting in Rochester, Mich.

THE meeting of the Seventh-day Adventists which is to be on the 13th and 14th of December, will be held at the Lyceum hall, in Rochester, Mich. We cordially invite the brethren from abroad to meet with us. Come praying, one and all, that the Spirit of the Lord may be with us. Then we shall have a profitable season.

By request of Eld. Lawrence.

C. COPELAND.

BUSINESS DEPARTMENT.

Business Notes.

I. N. V. G.: Accepted.

Nelson Waid: We will change the address of your Review if you will tell us where to change from.

A. Pierce: We have no more of Testimony No. 7 to sell singly. We have but a few copies bound with other numbers.

C. N. Pike: Our present edition of blank Systematic Benevolence books is all sold. We expect to get up a new and superior edition by the first of January, 1893.

Isaiah Carpenter: Yours of the 8th inst. is received. We shall be able to give you credit on our book for the same when you inform us of your POST OFFICE, COUNTY, and STATE.

M. Aldrich: All right in relation to your acct.

The P. O. address of Bro. E. Macomber is Reading, Vt.*

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 due time acknowledged, immediate notice of the omission should then be given.

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