



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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God the Christian's Strength.

My flesh and my heart faileth, but God is the strength of my heart and my portion forever.—Psalms, lxxiii, 26.

Yes, though disease may waste the frame
And bear our strength away,
And sorrows crowding on the heart
Make dark the weary day,
Yet Thou, our God, art ever nigh,—
Thou art our portion still,—
Thy breath revives the fainting soul
That trusts Thy holy will.

Though friends may all forsake us when
Misfortunes round us press,
We look to Thee in confidence
To shield us from distress;
To Thee in constant trust we turn,
Though all else prove untrue,
The precious promises thou'st given
Thy loving kindness show.

Though flesh is weak, though heart should fail,
Yet Thou art ever near,
Our strength, our portion, and our aid,
In darkest hour to cheer.
O, soothing thought through all the ills
That here on us may crowd,
The Christian soul, in trusting love,
May stay itself in God.

The Mark of the Beast, and Seal of the Living God.

A DISCOURSE ON REV. XIV, 9-12.

BY ELDER MOSES HULL.

(Continued.)

BUT the query here arises, In which one of the ten commandments is the seal of God contained? Let us examine them and see. Suppose a missionary were sent to some heathen land, the inhabitants of which were idolaters—worshippers of the sun, to preach to them the gospel of salvation. In order to convince them of their need of salvation, they must be convicted that they are sinners. This can only be done by presenting the law they are violating. James informs us that those who "commit sin are convinced of the law as transgressors." James ii, 8. In order to convince them of the sin of worshiping the sun, he must point out the true God to them, and show them what he requires. He proceeds to read the first commandment to them. "Thou shalt have no other gods before me." But who is this God? "It is the missionary" says one. "No" says another "'tis the sun, and we don't have other gods before the sun." The missionary finding that he has failed to convince them of the sin of idolatry by that commandment proceeds to quote another. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not

bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments."

"We do not make graven images, nor bow to them," respond half a dozen voices. "We worship the sun—the brightest object known, and why not bow to the king of day, since he has promised to show mercy unto thousands of them that love him and keep his commandments?" The missionary knowing that the law must point out the true God decides not to give it up so.

So he turns to his Bible and reads "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." "We don't," is the immediate response. "We never speak the name of the sun but with the most profound reverence."

Here our missionary is stranded again. What can he do? He would try the fourth commandment but the thought occurs to him that it has been abolished. That it did indeed point out to the Jew the true God, but it never was anything but a Jewish commandment. It was rather an oversight on the part of God, to put it into the heart of the decalogue; but through the sufferings, and death, of one who was to magnify the law, and make it honorable," Isa. xlii, 21, the law has been honored by expunging that part of it.

He proceeds with the next commandment, "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." "There don't you see, the sun is going to give us land" is the reply. Here our missionary must report another failure. What can he do now? The name God does not occur in either of the other commandments, hence there can be nothing in them to point out the true God. His last and only chance is to go back and hunt up that down-trodden commandment. He decides that God will not break his covenant, nor alter the thing that is gone out of his lips. Ps. lxxxix, 34; that the fourth commandment is indeed a part of God's covenant; that it, as well as the others went out of his lips. He therefore resolves to test them by it.

Accordingly he once more approaches them and reads "Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it."

Ah, this has the desired effect. It settles the question. "In six days the Lord made heaven and earth, the sea and all that in them is." The one who made the universe is the author of this law. His signature is found in the last of those commandments that express the duty of his creatures toward him. Here is the seal of the living God, the sign by which he is distinguished from "all the gods that made not the heavens and the earth." Jer. x, 10-12. In the language

of another, "This shows the extent of his dominion, and his right to rule. He made the universe, and he has a right to govern it. This teaches the heathen that, not the sun, but the Maker of it, is the true and living God. This gives authority to the law—it is the mark of God's name."

Yes the Sabbath is God's memorial—a memorial of his creative power. "Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations." Psa. cxxxv, 13. One who has thoroughly canvassed this whole question has said. "Confirmatory of this position is the significant fact that whenever the sacred writers would point out the true God in distinction from false gods of every description, an appeal is made to the fourth commandment. See 2 Kings xix, 15; 2 Chron. ii, 12; Neh. ix, 6; Ps. cxv, 15; cxxi, 2; cxxiv, 8; cxxxiv, 3; cxlvi, 6; Isa. xxxvii, 16; xlii, 5; xlv, 24; xlv, 12; li, 13; Job. ix, 8; Jer. x, 10-12; xxxii, 17; li, 15; Ps. xcvi, 5; Acts iv, 24; xiv, 15; xvii, 23, &c., &c."

It may not be amiss to here give some of the reflections that pass through the minds of those who observe this "sign of the living God." The holy Sabbath of the Lord is drawing near, I must prepare for it. Its hallowed moments are almost here. I must keep it. Why do I keep the Sabbath? Because God commanded it. Why did God command it? Because he kept it. When did God keep it? Immediately after having made the heavens and the earth in six days. What God kept it? The one who made heaven and earth." Thus every Sabbath keeper finds the Sabbath a weekly memorial of the great Jehovah—the Maker of all things.

Would that the world had ever kept the Sabbath. It never could have run into idolatry or atheism.

"Before Jehovah's awful throne,
Ye nations bow with sacred joy,
Know that the Lord is God alone
He can create and he destroy."

That the above reasoning is correct cannot be disputed by the one who has carefully examined Ex. xxxi, 13. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Again, verses 16, 17. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Here this "sign" by which God's people might know that he is the Lord that doth sanctify them, is given for a perpetual covenant. When does PERPETUAL come to an end? Never. Again it is a sign between God and the children of Israel forever. And again, it is binding on them throughout their generations.

But says the objector, it was only binding upon the children of Israel throughout their generations. The text says not one word about the Gentiles keeping it.

To this we reply, that, if our limits would permit, we could show, not only that the phrase "children of Israel" applies to all the people of God, of every nation, tribe, and tongue, but that the Sabbath is binding upon the Gentiles. See Isa. lvi. But our present purpose will be answered if our opponents will

admit that the Sabbath is binding upon the children of Israel *throughout their generations*. Have their generations run out? No. Go to any of our principal cities, and you will find Jews engaged in various mercantile pursuits. Then it follows, to say the least, that the Sabbath is binding upon the Jews to-day.

Now we are prepared to ask what we think is an important question. That is, What is the mystery of God? Is it not that the *Gentiles* should be made *FELLOW HEIRS AND OF THE SAME BODY*? See Eph. iii, 6. Are they not partakers with Israel? Are not those who were once "*Gentiles in the flesh*," who were aliens from the commonwealth of Israel, now made nigh by the blood of Christ? Are they not now "*fellow citizens*?" Eph. ii, 11-22. Has not the middle wall of partition between Jews and Gentiles been broken down? If so, who dare build it up in order to get rid of the Sabbath, which is binding upon the children of Israel to-day?

To illustrate: Suppose that Mr. A. has two fields, with simply a partition fence between them. In one of these fields is good pasture for his stock, also an abundance of good running water. In the other field also, he has stock, but there is nothing for it to eat or drink. It becomes evident that the stock in the barren field must die unless something is done. He therefore removes the fence or "middle wall of partition." What is the result? Will not the stock in the barren field get a portion of that food which hitherto belonged exclusively to the stock in the other? Then what can be the result of removing the "partition" between the Jews and Gentiles? We think we hear you say, that the Gentiles will share in the blessings which before belonged to the Jews alone. That indeed the privilege of calling the Sabbath a delight is now granted to them.

But to return to the subject of the sign of the living God. God says by the mouth of Ezekiel, "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. xx, 12.

Again verse 20. "And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God."

Query. Could they know that they were worshippers of the true God without the Sabbath? If they could, then, to say the least, God did a work of supererogation in giving them the Sabbath by which to know him. But if the Sabbath was necessary to point out the true God to the Jew, it is just as necessary to point him out to the Gentile. He is not the God of the Jews only, but he is the God of the Gentiles also.

With the following questions, from the pen of another we submit this part of the argument. "1. When we speak of the seal of any one in authority, do we not always understand by it, that which gives authenticity to his enactments? 2. Can we speak of the seal of God in any other sense? 3. Is there anything which points out the true God, except the fourth commandment, and expressions derived therefrom? 4. Is it not, then, in this sense his signature and seal?"

Having now learned what the seal, or mark of God is, we propose to consider

THE MARK OF THE BEAST.

The beast, whose mark men are compelled to receive, is the one brought to view in Rev. xiii, 1-10. It is universally conceded among Protestants that this beast is the Papal Roman power. The "little horn" of Dan. vii, 8, represents the same power. Their specifications prove the powers to be identical.

1. To the beast of Rev. xiii, is given a mouth speaking great things and blasphemies; while in the little horn of Dan. vii, were eyes like the eyes of a man, and a mouth speaking great things.

2. Power was given to the beast to continue forty and two months. The little horn has times and laws given into his hands until "a time and times and the dividing of time."

3. The beast opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and them that dwell in heaven. The little horn speaks great words against the Most High.

4. Power was given to the beast to make war with the saints, and to overcome them. The little horn made war with the saints and prevailed against them. These facts we think prove the identity of the above

symbols. The "man of sin" brought to view in 2 Thess. ii, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God," (see verse 4) is universally considered to be the same power.

The beast of Rev. xiii, was to claim worship of those who dwell upon the earth. The little horn of Dan. vii, was to claim the power, and privilege of changing times and laws; while the Man of Sin was to *oppose and exalt himself above all that is called God, or that is worshipped*. If he exalts himself above God, he of course claims that his laws must be obeyed in preference to those of God. There is no other way that it can be done.

Suppose that Mr. A., in consequence of being absent from home much of the time, finds it necessary to write out a few simple rules by which to have his children governed. But Mr. B. comes into A.'s family during his absence, and says, "Children, let me see the law of your father." They hand him the law, and he reads until he comes to a precept which he thinks is not just right, and he takes his pencil and crosses it; after which he proceeds to read further until he finds another commandment that does not exactly suit him, and he changes that. Thus he goes through the whole law, crossing and changing, and dividing the commandments. Has he not in this exalted himself above the one those children call father? He has legislated for that family, and in that act he has virtually said that the father of that family either has not the ability or the right to govern his own household. Now if the children keep that law as altered, whose law are they keeping? Every one must say, that of B.

The way is now opened for the proof of the position that the Papal power has changed the ten commandments, and that if the ten commandments are kept as changed by that power, and not as given by the great Jehovah, the law-changing power is worshipped, instead of the law-making power. Paul has said, "Know ye not that, to whom ye yield yourselves servants to obey, his servants ye are?" Rom. vi, 15.

(To be Continued.)

A Word from an Aged Sister.

Sister S. Osgood writes from Haverhill, Mass.: I was seventy-two years of age last March. I have been traveling the good old way for many years. It is about forty-one years since, I trust, that God for Christ's sake forgave my sins, and although I have made many crooked paths, the Lord has been merciful to me, and has led me in a way that I knew not. He has carried me through many trials and troubles, and I have ever found him a present help in time of need. I feel to praise his holy name to-day for what he has done for me.

It is twenty years since I believed in the near coming of Jesus. I believed he would come on the tenth day of the seventh month, 1844, and tried to show my faith by my works. With many others, I was disappointed, but not discouraged. I am still looking for him, and feel that evidences brighten every day, that he will soon appear. I am striving to be ready, and hold fast whereunto I have attained, that no one take my crown. Let us praise God that Jesus is soon coming to put an end to sin and wickedness.

Dear sisters, I want to say a word about the Sabbath; for it is very near my heart. I know some have trials in their families about cooking on that day. Well, I also had. But it is now eleven years since I became decided on that point, and the Lord has blessed me in trying to keep the Sabbath holy. I have done no cooking, not even to boiling a potato on the Lord's holy Sabbath. My dear sisters, I feel that God's holy Sabbath is very precious to me. Now if any of the dear sisters are tried on these things, only be decided for God, and put your trust in him, and he will clear the way before you.

O how good the Lord is to his poor, erring creatures. Let us praise him for what he has done for us, and for what he is still doing for us. I want to praise him the few days I have to stay here on earth, and when Jesus comes I want to be able to meet you all on Canaan's happy shore, where we shall meet to part no more.

Our Hope.

WHAT a blessed hope is ours. 'Tis not a hope of ease, or comfort, or long life in this unfriendly world; but of a boundless eternal life in the bright world to come. And although the billows of life may roll darkly at times, yet this hope bears us up above the waves. We shall have trials but we need them to purify us. We shall have temptations but with every temptation, God will make a way for our escape. We shall have to suffer persecutions, but while Jesus is our friend we will rest secure; for he has promised never to leave nor forsake us. His ear is not heavy that he cannot hear, neither is his arm shortened that it cannot save. He will hear and answer those who pray in faith and will send the help they need. We must struggle hard if we would obtain the victory. "The road may be rough, but it cannot be long." I do not ask for an easy path, neither would I shrink from the suffering part of religion, for we shall all have it, if we go through. I cannot, nor would I, ask to sail to heaven on flowery beds of ease. It will be through great suffering and tribulation that we shall enter our Father's home. But O when we are safely there, we shall rejoice that we were made partakers of Christ's sufferings here, that we may share the glory with him in his Father's kingdom. In the strength of Him who died to save such unworthy creatures as we are, I am determined to go through and dwell forever where there is,

"No hidden grief,
No wild and cheerless visions of despair,
No vain petitions for relief,
No tearful eyes, no broken hearts are there."

ESTHER P. WARREN.

Medford, Minn.

Bro. & Sr. A. & H. Smith write from Colton, N. Y.: When we read the cheering testimonies of the brethren and sisters scattered abroad, we almost forget that we are among the lonely ones. We seldom see any one who loves to converse upon the subject so dear to us, the coming of the Saviour; but we do not feel like giving up, but rather feel to rejoice that we are accounted worthy to be of the number who suffer reproach for the cause of Christ. We feel like girding on the whole armor, and above all, like taking the shield of faith, that we may the more steadfastly rely upon the promises of God. We feel that we are truly living in solemn times, and it becomes us to examine well the foundation of our faith, that we may be able at all times to give a reason of our hope. We beg an interest in your prayers, that we may stand firm unto the end, and then receive the reward of the faithful.

Detached Thoughts.

It is not every broken heart which constitutes the sacrifice of God. It depends on what has broken it—whether the experience of misfortune, or the sense of sin—the sorrow of the world, or the sorrow of God. Both break the heart, but it is a different fracture in one case from what it is in the other. God values the latter; and hearts so broken he mends and makes whole.

Some sinners repent with an *unbroken* heart. They are *sorry*, and yet go on, as did Pilate and Herod.

A sinner must *come to himself*, as did the prodigal, before ever he will come to Christ.

The consummation of madness is to do what, at the time of doing it, we intend to be afterward sorry for; the deliberate and intentional making of work for repentance.

When a Christian backslides, it is as if the prodigal son had re-acted his folly, and left his father's house a second time.

There is a mighty difference betwixt feeling "I have done wrong," and feeling "I have sinned *against* the Lord."

Some sinners lay down their burden elsewhere than at the feet of Jesus.

Ministers should aim in preaching to *puncture* the heart, rather than *tickle* the ear.

He who waits for repentance, waits for what cannot be had, so long as it is waited for. It is absurd for a man to wait for that which he has himself to do.

Human friends can weep with us when we weep, but Jesus is a friend, who, when he has wept with us, can wipe away all our tears. And when the vale of tears terminates in the valley of the shadow of death, and other friends are compelled to retire and leave us to go alone, Jesus is the friend who can and will enter and go all the way through with us.

It is better for us that Christ should be in heaven than on earth. We need him more there than here. We want an advocate at court.

When a family party are going home, it is common for one to go before to make all ready for the rest, and to welcome them. "I go to prepare a place for you," says Christ to his disciples.

Procrastination has been called a thief—the thief of time. I wish it were no worse than a thief. It is a murderer; and that which it kills is not time merely, but the soul.

Surely the subject of religion must be the most important of all subjects, since it is presently to become, and ever after to continue to be, the only and all-absorbing subject.

The obstacle in the way of the sinner's conversion possesses all the force and invincibility of an inability, with all the freeness and criminality of an indisposition.

In vain will sinners call upon the rocks and mountains to hide them. Nature will not interpose to screen the enemies of her God.

What strange servants some Christians are!—always at work for themselves, and never doing any thing for Him whom they call their Master! And what subjects!—ever desiring to take the reins of government into their own hands!

It is one of the worst of errors, that there is another path of safety besides that of duty.

The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose.

The danger of the impenitent is regularly and rapidly increasing, as his who is in the midst of a burning building, or under the power of a fatal disease.

How many indulge a hope which they dare not examine!

If the mere delay of hope—hope deferred, makes the heart sick, what will the death of hope—its final and total disappointment—despair, do to it?

The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity.

The sublimest thoughts are cherished by the intellect when it is excited by pious emotion.

There are many shining lights, which are not also burning lights.

Those may hope to be saved at the eleventh hour, who, when called at that hour can plead that it is their first call: who can say, when asked why they stand idle, "Because no man hath hired us."

Some never begin to pray till God has ceased to hear.

The Christian's feeling himself weak, makes him strong.

Genuine benevolence is not stationary, but peripatetic. It goeth about doing good.

Preparation for meeting God ought to be made first, not only because it is most important, but because it may be needed first. We may want nothing so much as religion. It is the only thing that is necessary, certainly, exceedingly, indispensably and immediately.

Some things, which could not otherwise be read in the book of nature, are legible enough in it, when the lamp of revelation is held up to it.

It is easier to do a great deal of mischief, than to accomplish a little good.

No man will ever fully find out what he is by a mere survey of himself. He must explore, if he would know himself.

When a man wants nothing, he asks for everything. —Nevins.

Bible Light Refused.

I ONCE happened to be on a visit to a great castle, situated on the top of a hill. There was a steep cliff, at the bottom of which was a rapid river. Late one night there was a woman anxious to get home from that castle, in the midst of a thunder-storm. The night was blackness itself; the woman was asked to stop till the storm was over, but she declined; next

they begged her to take a lantern, that she might be able to keep upon the road from the castle to her home. She said she did not require a lantern, but she could do very well without one. She went. Perhaps she was frightened by the storm—I know not the cause—but in the midst of the darkness, she wandered from the path, and fell over the cliff. The next day that swollen river washed to the shore the poor lifeless body of this foolish woman! How many foolish ones are there who, when the light is offered them, only say, "I am not afraid: I fear not my end!" and how many have refused the light of God's truth, which would have guided them on the road to heaven!—*Bishop Villers.*

The Moral Condition of Richmond.

If we are to believe the Copperheads, the root of all evil is abolitionism, and were that fatal heresy banished from the earth, the reign of the millennium would begin at once. We fancy that at Richmond there is quite as little of that taint as anywhere in the world; and yet we find in the columns of *The Daily News* a description of that city which differs from common notions of the millennium. A correspondent, writing from the spot, says:

"It is noted fact that of late more crime and prostitution have existed in Richmond than in any other city or town on the continent, New York not excepted. Garroting and being waylaid on the streets and roads is of common occurrence, and it is all but safe to be in the streets unarmed or alone after dark. The Police Courts and Hustings are well patronized daily by these cowardly highwaymen; and although several examples of severe punishment have been made by the magistrates, the evil has not abated, and will not cease until either the honest citizens form themselves into a vigilance committee, or have the city placed under martial law."

In this short statement of the condition of the chief city of the confederacy, we behold the genuine fruits of slavery and rebellion.

The Two Farmers.

IN a small country town, in Massachusetts, there lived two wealthy farmers, whose lands adjoined each other. On some account or other, they became involved in a law-suit, which both lessened their money, and promoted a spirit of rancor toward each other. After a time, one of these men was convinced of the sinfulness of his past conduct, when, yielding to the influences of the gospel, he became desirous of reconciliation and friendship with his neighbor. With a trembling heart, he rapped at the door of the man he had offended, which he had not entered before for six years. Not suspecting who it was, his neighbor invited him in. He went in, took his seat, acknowledged that he had in the affair been much to blame, and entreated forgiveness. The other was much astonished, but maintained his high ground. "I always knew you were to blame, and I never shall forgive you," with much more to the same purpose, was the reply given to him. He again confessed his wrong, asked the pardon of the neighbor, expressed a hope that the Divine Being would forgive him, and added, "We have been actuated by a wrong spirit, and we shall be afraid to meet each other at the bar of God, where we must soon appear." The other became a little softened, and they parted.

The family when left to themselves, were filled with astonishment. But the mystery was solved, when they learned that their neighbor had become a follower of Christ. "What!" said the farmer, "has S— become a Christian? Why should he come and ask my forgiveness? If religion will humble such a man, it is surely a great thing. He said, 'We shall be afraid to meet each other at the bar of God.' Such reflections as these, with a consciousness of his own ill-conduct, occasioned him great distress for several days. At length, he could smother his feelings no longer—he took his hat, and went to see his once hated neighbor. As he entered the door, he received a cordial welcome; they took each other by the hand, and burst into tears. He said, "You came to ask my

forgiveness, the other day, but I find I have been a thousand times worse than you." They retired and prayed together. They became members of the same church, and lived many years in uninterrupted harmony. Such are the triumphs of Christianity, compared with which,

"The laurels that a Caesar reaps are weeds."

Testimony of Macknight.

MARK xiii, 32.—"But of that day and that hour knoweth no man."

"It may seem strange that the Son, . . . who in prophecy had been pointing out the various signs by which the disciples might foresee his approach, should not have known the day and the hour, or the particular time of his coming. This difficulty some endeavor to obviate by supposing that our Lord spake of himself here only as a man. But the Father following that of the Son, shows that he spake of himself as the Son of God, and not as the son of man. Besides, the gradation in the sentence seems to forbid this solution. For the Son being mentioned after the angels, and immediately before the Father, is thereby declared to be more excellent than they, which he is not in respect of his human nature; and therefore he cannot be supposed to speak of himself in that nature.

"The proper translation of the passage, I think, affords a better solution. The word '*eiden*' here seems to have the force of the Hebrew conjugation *hiphil*, which, in verbs denoting action, makes that action, whatever it is, pass to another. Wherefore '*eideo*,' which properly signifies *I know*, used in the sense of the conjugation *hiphil*, signifies, I make another to know; I declare. The word has this meaning without dispute, in 1 Cor. ii, 2. '*I determined to know (eidenai) nothing among you but Jesus Christ, and him crucified;*' i. e., I determined to make known, to preach nothing among you but Jesus Christ. So likewise in the text, '*But of that day and that hour,*' none maketh you to know, none hath power to make you to know it; just as the phrase, Matt. xx, 23, '*is not mine to give,*' signifies '*it is not in my power to give;*'—no, not the angels, neither the Son, but the Father.' Neither man nor angel, nor even the Son himself, can reveal the day and hour, . . . because the Father hath determined that it should not be revealed."

Note. Dr. James Macknight was one of the first in Scotland that obtained the "degree" of "Doctor of Divinity." The first edition of his "*Harmony of the Gospels*" was published 1756. The comment on Mark xiii 32 is taken from the fourth edition, published 1809, in the second volume, sec. 123, page 659.—*F. H. Burbank, in World's Crisis.*

Man in Death.

THE following is from the *Herald of Gospel Liberty*, a paper published in Newburyport, Mass., by the Christian denomination:—

"Paul once stood upon an island, allegorically representing truth, and shook a viper from his hand. While standing upon such a foundation, no error could hurt him. Our modern Pauls stand upon a continent of error. How shall they free themselves from the viper, Spiritualism, that has fastened upon them? Yea, they stand upon the very corner-stone and foundation upon which it is built, viz., that the soul is immortal, and has conscious existence separate from the body. Hence the danger; if Spiritualism falls, their own structure will come tumbling about their heads. Once get the Bible idea of no future life out of Christ, and without the resurrection, fully established, and where is Spiritualism? At a spiritual circle in the city of Washington, in 1853, the following question was asked: '*What good can result from these manifestations?*' 'It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul.' So said John C. Calhoun. The same question being put to what purported to be the spirit of W. E. Channing, the same answer was returned as before.

"Now tell me, candid reader, is not this the foundation on which they are built and by which they have succeeded? And yet these sticklers for man's natural immortality, deny the divine authenticity of most of the Bible. And why? Because, forsooth, it does not teach the doctrine they wish, but instead bases all hopes of a future life upon Christ and the resurrection."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 23, 1863

JAMES WHITE, EDITOR.

Lessons for Bible Students.

LESSON XXIII.

Nebuchadnezzar's Great Image—Dan. ii. (Concluded.)

(PROPHECY OF DANIEL, PF. 7-14.)

1. WHAT is the date of the Roman empire in prophecy? [Ans. B. C. 161, because then it became connected with the people of God, by the famous league with the Jews.]
2. How long did it last? [Ans. 644 years, till its full division into ten kingdoms, A. D. 483.]
3. In this prophecy of earthly kingdoms, it is said that the God of Heaven shall set up a kingdom; in the days of what kings or kingdoms, is this to be accomplished?
4. Is this to be an earthly, or Heavenly and immortal kingdom?
5. In regard to this fifth kingdom, how many general views are there?
6. What is the first of these?
7. Is there any Bible for this view?
8. What is the other view?
9. What does the stone do to this image?
10. Does the stone become a great mountain before earthly governments are broken and cease to exist?
11. If the "kingdom of grace" was set up in the days of Christ, could there have been any kingdom of grace before that time?
12. If not, what has become of Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and the prophets?
13. This fifth kingdom, whatever it is, is represented by the stone, and is set up when the stone smites the image; but does the stone smite the image on the head—Babylon?
14. Does it smite it on the breast and arms—Medo-Persia?
15. Does it smite it on the division representing Grecia?
16. Does it smite it on the legs—Rome Pagan?
17. Should it not have done so, if this kingdom was set up at Christ's first advent, as Pagan Rome was then the ruling empire?
18. Where then does the stone smite the image?
19. Could it smite the feet before they were in existence?
20. How long after Christ's crucifixion was it, before the feet were fully formed?
21. Could the fifth kingdom therefore have been set up previous to the year A. D. 483?
22. What did the Lord teach his followers to pray in reference to this kingdom?
23. What does this prove?
24. What did the mother of Zebedee's children desire of our Lord?
25. What, then, did she understand concerning the kingdom?
26. Was it future when our Lord ate the last passover?
27. What proves this?
28. Did Christ set up this kingdom before his ascension?
29. What scripture shows that he did not? and how?
30. Repeat 1 Cor. xv, 50.
31. What question does this scripture settle?
32. When will the saints put on immortality?
33. What is addressed to Christians in Acts xiv, 22, and what is proved by it?
34. Is the kingdom a matter of promise?
35. To whom is it promised?
36. What word of encouragement is made to the "little flock?"
37. What was the transfiguration designed to show?
38. In that scene, how did Christ appear?
39. How was the glory of the Father manifested?
40. Of what were Moses and Elias representatives?
41. Of what was this scene a demonstration, according to 2 Pet. i, 16-18? [See page 11, last part of first paragraph.]

42. What objection is urged against the view here presented?
43. To whom was this spoken?
44. Did our Lord mean to say that the kingdom of God was within the Pharisees?
45. What does he say of them?
46. Why did Christ speak to the people the parable found in Luke xix, 11, and onward?
47. What does he teach in that parable?
48. What then shall we understand our Saviour to teach in Luke xvii, 21?
49. Does the phrase, kingdom of heaven, always refer to the future, immortal kingdom?
50. In such cases, how must it be understood?
51. To do this what will be necessary?
52. In what passage is this phrase applied to those who hear and believe the gospel?
53. What fact shows that the kingdom entire is not referred to here?
54. In what passage does the phrase kingdom of Heaven refer to Christ alone?
55. In what passage does the same expression refer to the principles of the kingdom only?
56. Christ preached the kingdom of Heaven at hand, Matt. iv, 17, Mark i, 15: what do the words, at hand, signify in these passages?
57. In what sense was the Kingdom of Heaven then at hand?
58. What did Paul teach his brethren, in 2 Thess. ii, 2?
59. Did Paul use the same original word for at hand, that Christ did when preaching the kingdom at hand?
60. What does the word used by Paul signify?
61. Harmonize the teachings of Christ and Paul on this subject?
62. What is the great inquiry that should be made at the present time?
63. Are we in the kingdom of Babylon?
64. In the Persian empire?
65. In the kingdom of Grecia?
66. In Rome in its undivided state?
67. Where then are we?
68. How long since these divisions came up, which constitute the feet and toes?
69. Where does the stone strike the image?
70. Where are we now?
71. What takes place when the stone smites the image?
72. What is therefore the next great event before us?

What Outsiders Think of it.

THE New York *Herald*, in a notice of the recent Sabbath Convention at Saratoga, says:

"The canting hypocrites of that day [say two hundred years ago] failed, as their descendants and imitators of this day fail, to see the gross inconsistency of their denouncing and reviling as papistical the canons of the early church, and yet insisting on the observance of a day for which there is no other authority than such canons. There is just the same moral constraint to recognize the change of the Sabbath from Saturday to Sunday as there is to abstain from the use of meat on Fridays—neither more nor less. The only authority for either is that of some religious caucus, or convention, or council, which the fanatics of Cromwell's day, and the Sabbatarian delegates at Saratoga, would alike revile and scoff at."

From the above it appears that the great truth that Sunday is only a human institution, is beginning to make itself felt with intelligent minds, that are not stereotyped in their theology, or imbedded hand and foot in cast iron creeds.

A Good Day.

SABBATH, Sept. 19, was a good day for the church at Battle Creek. Eld. John Byington was here, having recently returned from his Northern tour, and by special request spoke to the assembled congregation. There were an unusual number in, and remarkable freedom characterized the meeting. The subject chosen was from the latter part of the 21st of Luke, and had a cheering effect upon us all. After an hour's discourse, many of the brethren and sisters came for-

ward with ready testimonies, and as they sung and exhorted, the place truly seemed heavenly. As nearly all observed, it was "a good day for Zion," and we take delight in speaking of it to those who love this Advent hope. ELDERS.

A Parable.

A COMPANY of men were upon a Railroad track upon which a locomotive was running. They were unable to get off the track, and of course in danger of destruction. But a friend interposed for their safety. The question arose, How did he save them? which A. and B. answered differently. A. said he stopped the locomotive. B. said, Not so; he took them off the track. Let us hear their reasons for their different conclusions.

A. said they could not get off the track, which was admitted. He said also that the person interposing was able to save them, which was also admitted. Hence, he concluded the locomotive must have been stopped. And many said this conclusion was reasonable.

But B. denied this conclusion, and offered the following proofs of his position. 1. All who were saved were afterward found off the track; which proves that the interposing friend could take them off, though they of themselves, were unable to get off. 2. The person so interposing was actually run over by the locomotive in his efforts to save others. 3. Those who rejected his aid, and who refused with his help to leave the track, were run over by the locomotive after his efforts for them had ceased, which could not have been the case if he had stopped it. These proofs of B. were not denied. He further argued that he could admit A's proofs, as they did not conflict with his (B's.) position. But as B's proofs were destructive of A's conclusion, reason requires A. to deny the proofs of B., (which he did not), or to renounce his conclusion as erroneous.

As there seems to be some doubt as to this matter still, I request that the proofs be examined and the question be answered. Did he stop the locomotive, or take them off the track?

N. B. This question is open to all antinomians.

J. H. W.

The Cause in Southern Iowa.

As it may be interesting to the readers of the Review to know how the cause is prospering in Southern Iowa, I can assure all, that the churches I have visited are making decided efforts to rise and come to the unity of the faith; and God is blessing them, and adding to their numbers. I have been astonished as I have traveled through this field of labor to find the churches, many of them, so far behind the body of Sabbathkeepers in many respects. But now I know that if they will be faithful in keeping the covenants they have made with God, he will bless them and bring them through to the kingdom.

God has greatly blessed me with freedom in presenting the truth, through which Jesus prayed they might be sanctified: and I have rejoiced as I have seen the sanctifying power of truth taking effect in the hearts of his people. May God continue to bless and sanctify them wholly, that we may at last meet in his everlasting kingdom.

I commence meetings this evening in the court-house in Washington, and continue over Sabbath and first-day.

ISAAC SANBORN.

Washington, Iowa, Sept. 11, 1863.

Tent Meeting in Orwell, Ohio.

WITH many misgivings I concluded to pitch the tent in Orwell. The way did not seem to be open in any other direction; yet there was so much feeling against the truth we teach, on account of those who had professed it, that I feared for the result. I say *feeling*, for I cannot call it *prejudice*, when I know there was so much reason for it. But the people soon understood our position. The congregations were larger throughout the meeting than we expected, and the interest increased to the very last. It commenced Aug. 21, and closed Sept. 6. When I arrived in Orwell, I

was worn down so that I could do nothing. After a few days of rest I commenced in the tent; and preaching without intermission soon brought me down again. Some of the time it was very cold; yet the people would come out and listen with interest. Seeing this I felt constrained to do all in my power to set the truth before them. Had I acted upon my own circumstances, or even the feelings of my friends, I should have closed several days sooner; but had I had some one with me to take part of the labor and burden upon them I should have been glad to remain two weeks longer. As it was I continued as long as I possibly could with profit to the cause.

The interest seems very general. About fifteen informed me of their determination to keep the Sabbath. I could not take the steps that are often taken elsewhere to ascertain the number in a public manner, on account of the persistent obtrusiveness of some who had already brought the cause to shame: who profess to keep the Sabbath in the love of God, yet show an utter disregard for the principles of Christianity, and do not scruple to persecute and oppress "the fatherless and the widow in their affliction." I feel to praise God that their influence was checked even beyond my anticipations.

My last experience there was, to me, the most gratifying. Sr. Chaffee has been faithful to the truth under the most adverse circumstances, her only company in the faith being Sr. Swan, whose companion used us as kindly as an own brother could, and no Bro. in the truth ever took more pains to aid us and to help on the meetings. Yet he did not yield himself to the truth till the evening before I left, when after conversation, as we bowed before the Lord he joined us in prayer, and gave himself to the service of God in obedience to his word.

Some from the adjoining town were constant attendants, and the way is now open for labor there, as urgent requests were made in almost every direction for meetings to be held. I hope and trust that in the providence of our Lord these requests may be soon complied with.

Although it seems almost useless for any person of feeble health to undertake to run a tent alone, yet I feel greatly encouraged with the results of this meeting, and am no less determined than ever to resume my labors as soon as my health will permit.

J. H. WAGGONER.

Columbia, O. Sept. 14, 1863.

Note from Bro. Loughborough.

OUR meeting here is still progressing with good interest. We have given already eighteen lectures. Our congregations, evenings through the week, have numbered six or seven hundred, and last Sunday evening we had 1200 present, some 300 more than could get into the tent. We have already sold about \$33 worth of books. We shall continue here as long as the interest holds good.

J. N. LOUGHBOROUGH.

Manchester, N. H.

Is the Doctrine of the Destruction of the Finally Impenitent Licentious in its Tendency?

THE advocates of the doctrine of endless misery, in their great zeal to destroy the truth, in the absence of better argument, urge that the doctrine of the destruction of the wicked is licentious in its tendency; that it tends to make men indifferent about the future, and hence they sin without restraint. In reply to this we give the following:

1. Does the Bible teach that the wicked will be destroyed? It does, in language so clear and plain that no other meaning can be attached to it. "The Lord preserveth all them that love him; but all the wicked will he destroy." Ps. cxlv, 20. "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." Mal. iv, 1-3. "But he will burn up the chaff with un-

quenchable fire." Matt. iii, 12. "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." John xv, 6. "The Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i, 7-9.

These testimonies can never be made to teach anything but the final destruction of the wicked, though they be ever so much perverted and misconstrued. Therefore the objection falls upon the Bible, and hence, on this supposition, it is guilty of teaching a doctrine that encourages sin.

2. We will in the next place show that this is a false and slanderous charge, having its foundation in base and wicked hearts. If the objector can show that the believers of this doctrine are less faithful, less prayerful and generous, than those are who believe the endless misery doctrine, then he will make an important point. But this he never can do. Great and numerous facts are against him. The world, mostly, believe, or profess to believe, in the endless "miserable" theory. Then the world as such (if there is any virtue in the awful doctrine) should be all Christians, and very devoted and prayerful. While on the other hand, the few who disbelieve that view, and believe in the destruction of the wicked, should be the only class of wicked and profligate sinners in the land, and the only convicts in the State prisons. Is such the case? Facts show that just the reverse is truth. The believers of the Bible doctrine on this subject will compare well with any other people, for morality and uprightness.

The theology of the State prisons is generally that of the popular theory. Hear the following truthful statements taken from the History of Windsor Prison, Vt. "It has been very often said that the convicts of State prisons, are either Atheists, Deists, or Universalists, than which however, nothing can be farther from the truth. I have known as many as five hundred while they were in confinement, and I have always made it a practice to learn the religious opinions of all with whom I have conversed, and what I am going to write may be depended upon as the actual result of my personal inquiries. Those whom I have known, have been educated in the doctrine of the endless punishment school, and in but few cases have departed from these doctrines. I have only two Atheists, not one Deist, and but one Universalist. The doctrine of endless punishment, is strongly and broadly speaking, the orthodoxy of State prisoners. I am confident of the truth of this statement, and I make it, not by way of slur, or insinuation against any sect of Christians, but as a fact which all denominations may use, as they may have occasion. Very many of the convicts, have been members of churches; and a few of them have been preachers."

This testimony is very candid and should have due weight. The conclusion is, therefore, that the tendency to licentiousness is wholly on the side of the objector.

The orthodox hell is indispensable to their theology. But on this part of the subject, they are far behind their brethren in China. Dr. Morrison a Missionary to China, says, "Among the Chinese the fear of death is distressing. Their imagination has invented no fewer than ten hells. One is stuck full of knives, another is an iron boiler full of scalding water; in another the punishment consists in pulling out the tongue; another is full of poisonous serpents; in another, the victim is drawn into pieces; another is a hell of blackness and darkness. You may hear them praying, 'May I not fall into the hell of swords, of serpents, of boiling water, &c. We would recommend our orthodox friends to go to China, and get the rest of their theology, that they may have a perfect system, and be prepared to reform men at a rapid rate, for if there is reforming power in one hell, there certainly is much more power in ten hells."

The history of China, and our own country, shows

that no one is any better for believing the popular theory on this question. During the "Dark Ages," the endless misery theory reigned without opposition. Why was there then, so much blood shed? and why did not they have a fair heaven upon earth, if this is such a sanctifying doctrine? Those men who serve God through fear of such an end, are not capable of yielding an acceptable service to him, for it is his goodness, and not an endless hell that leads to repentance.

B. F. SNOOK.

The Atonement—Part II.

(Continued.)

"ALL HAVE SINNED."

Our present relation to the law is easily ascertained. Though we rest under a perpetual and everlasting obligation to obey the law of the Most High; we have not fulfilled our obligation. On this point the scriptures are very explicit. Rom. iii, 9-23 contains sufficient evidence. Jews and Gentiles are on a level—all have sinned and come short of the glory of God; there is none that doeth good; no not one. The law stops every mouth, and proves all guilty, and subject to the judgment of God.

What is the penalty for sin? I have remarked that government is a system of laws maintained. This is a simple definition that all can understand; and that it is truthful is evident from this, that a government cannot exist without law, and if the law is not maintained the result is anarchy and the subversion of government. It is for this reason that a law without a penalty is a nullity. All the force and sanction of law is its penalty, and whenever the law is violated justice requires the infliction of the penalty. Therefore if we understand the penalty of the law,—the nature of the infliction to be visited upon the sinner or violator of God's law, we shall of course understand what justice demands for our redemption. I have considered that justice can only be satisfied by the infliction of the penalty, either upon the offender or upon a voluntary substitute. I cannot reconcile with justice, nor with Scripture, the idea so often advanced, that Christ did not suffer the same penalty that the sinner was subject to. If the law itself be strictly just, the penalty of the law neither more nor less, will answer the demands of justice. Many systems of theology have had this error incorporated into them to avoid other apparent difficulties; but to me it is evidence of defects in the systems that demand a conclusion at variance with reason, with justice, and with Scripture.

Dr. Barnes in his work on the atonement says: "It will be impossible for a substitute to endure the same sufferings which the sinner himself will endure in the future world for his sin. There are sufferings caused by sin which belong only to the consciousness of guilt, and these sufferings cannot be transferred to another. The sin itself cannot be transferred; and, as it is impossible to detach the suffering from the consciousness of guilt, it follows that a substitute cannot endure the same kind of sufferings which the sinner would himself endure. Remorse of conscience, for example,—one of the keenest sources of suffering to the guilty, and which will be a most fearful part of the penalty of the law in the future world,—cannot be transferred. p. 228.

And again; "Remorse of conscience is manifestly a part of the penalty of the law; that is, it is a portion of what the law inflicts as expressing the sense which the lawgiver entertains of the value of the law and of the evil of its violation." p. 235.

I am fully convinced of the correctness of the positions taken in my remarks on the reasonableness of the atonement, though the above from Dr. Barnes conflicts with them. I am led to the belief that his position is not taken because it is strictly reasonable or scriptural, but because his theory of theology would not admit of any other view. I say this with great respect to him; but there are many differences among theological writers which can be attributed to no other cause.

Remorse of conscience is no part of the penalty of the law. That view, which is indeed the corner stone of Universalism, is as contrary to reason as to scripture, and grows out of the error before noticed of making no distinction between the penalty of the law

and mere consequences. The penalty is a *judicial infliction*, prescribed by the statute, administered by authority, and its infliction must be subsequent to the judgment. Consequences are various according to circumstances, and not according to desert, and may flow immediately out of the action without any relation to the penalty. The wicked all suffer more or less remorse in this present state, but the Bible informs us that they are *reserved* "unto the day of judgment to be punished." 2 Pet. ii, 9.

There are two kinds of sorrow for sin: a "godly sorrow," and a "sorrow of the world." 2 Cor. viii, 10. The first is that of the penitent, sorrowing that he has violated a holy law and grieved a holy God. The other is that of the worldling, sorry that he is detected in crime, or in danger of punishment. No one doubts that the sorrow of the God-fearing penitent is deepest; that his remorse is the keenest. Yet the nearer he is to God, the finer his sensibilities, and the deeper his hatred of sin, the stronger will be his remorse for his sin. Therefore if this be part of the penalty of the law, it is evident that this part is inflicted more severely on the penitent than on the impenitent and incorrigible.

Again, Paul speaks of those whose conscience is seared with a hot iron; 1 Tim. iv, 2. That is, they run to such lengths in sin that their sensibilities are blunted, and they feel little or no remorse of conscience.

Now both reason and revelation teach us that the punishment must be proportioned to the guilt; but if remorse of conscience be a penalty, it is executed by inverse proportion; that is, the punishment decreases according to the increase of crime.

But we are led to inquire, Where did Dr. Barnes (or any other person) learn that remorse of conscience is a part of the penalty of the law? As it is the duty and sole prerogative of the governor to reveal his law, so he alone can define the penalty. This he has done in his word, "The wages of sin is death." Any effort to evade this plain truth, or to make it anything but a plain truth, involves difficulties and contradictions. For it will not obviate the difficulty to *spiritualize* the term death, so as to make it embrace remorse of conscience; for if that be included in death, whatever will remove the remorse will remove so much of the penalty, or of death, and bring a proportionate degree of life. But sin does this, as the apostle shows; therefore, according to that theory, sin removes a portion of its own penalty; which is absurd.

Dr. Barnes asserts that Christ did not suffer the penalty of the law, but something *substituted* for the penalty. There is no cause for such a declaration, except it be found, as before said, in his theory.

In the teachings of the Bible there is no uncertainty in this matter. They plainly inform us that "the wages of sin is death;" and that "Christ died for our sins." Rom. vi, 23. 1 Cor. xv, 3. As sin is the transgression of the law, death, the wages of sin, is its penalty; and as Christ died for our sin, the penalty was laid upon him for our sake. Now that "Christ died" is not only plainly declared in the scriptures, but it is a fundamental truth in the gospel system: for it is easy to show that, if Christ did not die, there can be no atonement and no redemption. It appears evident then that those who assert that Christ did not suffer the penalty of the law, do not so assert because the fact is not revealed in the Bible; but as before intimated, because of certain difficulties supposed to lie in the way of that fact. These difficulties are concerning the nature of the penalty, death.

It is assumed that death, the penalty of transgression, is three-fold in its nature consisting of temporal, spiritual, and eternal death. If this assumption were true, I should at once give up the atonement as a thing impossible. Yet it has been advanced by men of eminence, and incorporated into works recognized as standard. Let us examine it.

1. The death of man is temporal only by reason of a resurrection. But the resurrection belongs to the work of Christ, and as his work was not necessary or a subject of promise till after the transgression, it can not have any place in the announcement of the penalty. When death was threatened to Adam it was not said that he should die temporally, spiritually, and

eternally; nor that he should die a first or second death; nor the death that never dies; but that he should *surely die*. It was death; simply death. Had not a promise been given afterward, of "the seed" to bruise the serpent's head, it would necessarily have been eternal death. But Christ introducing a resurrection for Adam and his race, causes it to be temporal. But since that time this death, temporal, has not been the penalty for personal transgression. This is evident for two reasons: (1.) Infants die who never have transgressed; and (2.) In the judgment we stand to answer for our deeds, and the second death is inflicted for personal sin. But on those who are holy "the second death hath no power;" the penalty does not reach them. So it appears that the death we now die is occasioned by Adam's transgression, and is rendered temporal by the second Adam: and comes indiscriminately upon all classes and ages, thus precluding the idea that it is now a penalty except as connected with that first transgression, in which we are involved only by representation.

2. Spiritual death cannot be a penalty at all. A penalty is an *infliction* to meet the ends of justice. But spiritual death is a state of sin, or absence of holiness; and to say that *God inflicts unholiness* upon man is not only absurd but monstrous. That is confounding the crime with its punishment. God does not make man wicked or sinful as an infliction; but man makes himself wicked by his own actions, and God punishes him with death for his wickedness.

Again, there will be a resurrection of the dead, both of the just and the unjust; for as in Adam all die, even so in Christ shall all be made alive. Now if the penalty upon Adam included spiritual death, the resurrection through the second Adam would be to spiritual life, or holiness; and if all were restored to spiritual life through Christ, there would be none to fall under the second death; for it falls not on the "blessed and holy."

3. The wages of sin is death; and as the death of Adam became temporal by reason of a resurrection, so we may say that the infliction for personal sins, the second death, is eternal because no resurrection will succeed it. Thus it appears plain that from the beginning death was the penalty of the law of God, circumstances determining the *duration* of it. This view, which is in strict harmony with the Bible, really removes all difficulty in regard to Christ having suffered the penalty due to sin.

But another difficulty is presented to us by giving an extraordinary definition to death; it is said to mean *eternal misery*. But on examination of this, the difficulty will be entirely on the side of those who present it. Though I am free to confess that if the definition is correct, there is an insurmountable difficulty, involving the whole doctrine of the atonement, and making it utterly impossible for God to be just, and also the justifier of him that believeth in Jesus.

First, I say then that if the signification of death is "eternal misery," Christ never died at all; and then all the scriptures that say *he died* are untrue; and thus the atonement would be proved impossible, and further consideration of it would be useless. But admitting the scripture testimony that the wages of sin is death, and that Christ died for sin, and we have the *scriptural view of the term death*, utterly forbidding such an unnatural and forced construction of a plain declaration.

Second, If the correct definition of death is eternal misery, the relative terms, first and second, as applied to death before and after the resurrection, are used absurdly. For how can there be a first and second eternal misery? Sin entered into the world, and death by sin; and death passed upon all men. But the very fact that man may be resurrected, released from death, as the Scriptures teach, clearly proves that the scripture use of the term death is entirely different from the "theological use," as given above.

And third, If death means eternal misery, then that is the penalty of the law; but as Christ did not suffer it, and as the redeemed will not suffer it, so it follows that justice is never vindicated by the infliction of the penalty, either upon them or a substitute: and thus justice is *suspended*, not satisfied; and Christ's death (if it could with any reason be called so) is not truly vicarious. As I have before considered, justice demands the infliction of the penalty of a just law; and

as God is unchangeable and infinitely just, the penalty will surely be inflicted upon the transgressor or his substitute. But the above view makes it impossible. According to that, mercy does not harmonize with justice, but supersedes it; and God's justice is not manifest in justifying the believer. The sum of the matter is this: that if the penalty be eternal misery, then all that have sinned must suffer it, and be eternally miserable, or else the demands of the law are never honored. But the first would result in universal damnation, and the other would degrade the government of God, and contradict both reason and scripture.

It was well said by that great Christian philosopher, John Locke, that "it seems a strange way of understanding law, which requires the plainest and most direct terms, that by death should be meant eternal life in misery." Life and death are opposites; the first is promised to the justified, the second is threatened and inflicted upon the unjust. But life and misery are not opposites; misery is a condition of life. In anything but "theology" such a perversion of language would not be tolerated, as to make eternal misery and death, or even misery and death, synonymous. Were I to report that a man was dead because I knew him to be suffering in much misery, it would be looked upon as trifling—solemn mockery. With a cessation of life every condition of life must cease.

A further examination of this subject might properly be introduced when we come to consider the consequences of rejecting or neglecting the salvation of Christ. For the present I pass it by, satisfied that the death of Christ clearly shows what is the penalty of the law.

J. H. W.

(To be Continued.)

To Brethren in Minnesota.

DEAR BRETHREN AND SISTERS IN MINN.: We would call especial attention to the following from our constitution:

"Art. II. Sec. 3. It shall be the duty of the Executive Committee to call on the churches and scattered brethren for means when needed, and disburse the same."

Minnesota is a good field for labor, and we need help. If our Gen. Conf. Committee see a commendable promptness in us, we shall certainly have help. According to the advice of Brn. Sanborn and Snook, we design making a request for missionary labor, but we wish to have our request accompanied with a liberal donation to the Gen. Conf. Missionary Fund.

Our fund is ample for the support of the cause among us, for all have pledged nobly. The third quarter of the year closes with this month. Come, brethren, be prompt; the Lord loves the cheerful giver.

We would also call attention to Art. III, Sects. 3 and 4, of our constitution:

The different church treasurers will send the donation of their respective churches in a draft on New York, to our State treasurer, David Farnum, Deerfield, Steele Co., Minn.

W. MORSE,	} Minn.
H. GRANT,	
WM. MERRY.	

Quarterly Meeting in Ills.

BRO. WHITE: We have just closed our quarterly meeting of Sept. 5th and 6th. We had a refreshing time, and the Lord met with us by his Holy Spirit. We listened to a discourse by Bro. Blanchard after which we repaired to the water, and one united with us by baptism. We met again in the evening to celebrate the ordinances of the Lord's house. A sweet heavenly spirit rested upon us as we moved forward in the ordinance of feet washing, and while this was going on, spirited testimonies were given. The sweet melting Spirit of Jesus seemed to run from heart to heart. O worship the Lord in the beauty of holiness: fear before him, all the earth, say among the heathen that the Lord reigneth.

The church in this place seems to be coming up on higher ground. We would be happy to meet with any of the preaching Brn. who may see fit to come this way.

Yours in hope.

CHARLES G. SATTERLEE.

Princeville, Ills.

Imperishable.

THE timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour,
That proves a friend indeed—
The plea for mercy, softly breathed,
When Justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel, but never tell;
The hard repulse that chills the heart
Whose hopes were bounding high;
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true.
So shall a light that cannot fade,
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

[All the Year Round.]

Letters.

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

From Sister Crandall.

BRO. WHITE: With a thankful heart I wish to write a few lines for the Review. I can say to-day that I thank my God for what he has done for me, and for what he is still doing. I am striving to keep the commandments of God that I may have a right to the tree of life, and may enter in through the gates into the city. I want to live so that when Jesus shall come, I can meet him with joy, and not with grief. This world is not our home. If we are only faithful a little while longer we shall reach the land of rest.

Let us search our hearts as with a lighted candle and see if they are right; and if not make haste to set them right.

Let us have on the whole armor and fight manfully the good fight of faith. I am willing to become anything or nothing for the sake of Christ. I want to be weaned from the world. I will strive to make heaven my home. It is my determination to walk in that straight and narrow path that is cast up for the ransomed people of God to walk in. I want to hold out faithful to the end that I may meet you all where parting can never come.

Your sister striving to overcome.

ELIZA C. CRANDALL.

Scio, N. Y.

From Sister Steward.

BRO. WHITE: Thinking that perhaps there may be some who would like to hear from me, I take my pen to write a few words for the Review. I can say that I am still striving to serve the Lord by keeping his commandments and adhering closely to his word. I do thank him for the light of present truth, and my great desire now is, to be sanctified through it and made fit to dwell with all the pure, loving ones who will be in heaven. When I look within, this often seems next to impossible, and were it not for Jesus; I should at once pronounce it so. The great work that lies before me is not to be done in my weakness, but in his strength; and, praise his holy name, it is sufficient. I feel to put my trust in him.

Many dark, lonely days and months have I seen, but I feel that the Lord has worked for me and I want to glorify him not only with my tongue but in my body and my spirit which are his. I thank and praise him for the gift he has placed in the church for our good. I have the utmost confidence that God is with his remnant people, with the third angel's message, guiding and upholding it, and I do desire to be one of those whom God is sanctifying to himself. How unworthy I am of a place among them, but I believe it is his good pleasure that even I should come and take of the waters of life freely. How condescending and of long and tender mercy the Lord is!

I feel that it only discourages without benefitting me

by dwelling on the past. Henceforth I desire to redeem the time, always be found in perfect union with the body and their closing work of mercy, and by the help of God I will be. I am now trying to look up, and O how good it is! My Father is there, always ready to encourage. I love him, but oh, not half enough. I want to please him, to obey him in all things, for he has done and is still doing great things for me.

I would here say to those who think "the Review people have nearly ruined her" (should this meet the eye of any such) that by the blessing of God they have been the means of bringing me to see light in his light, to escape the woe of those who put darkness for light and light for darkness, and of giving me a view of myself as I am and I hope when my heart shall have been sufficiently humbled, that what I have learned will yield the peaceable fruits of righteousness, and if I continue faithful, give me that sanctification which will make even me a fit companion of saints and angels.

I love very much these dear Brn. and sisters who have dealt so faithfully with me, through the Review. It would cheer my heart to hear from Brn. and sisters in Mackford, Marquette, and other places where I am acquainted, once more. I would say to them, look up. Take courage. Eternal life! O what a treasure! Far above millions of worlds like this, is immortality to one poor soul. Let us be faithful. I cannot express my feelings; and I am not half awake to the dreadful solemnity of the times in which we are living. In the judgment—Jesus drawing nigh, signs fulfilling, earth's drama nearly closed. Oh let us be faithful to God, that we may soon shout victory! with all the redeemed ones. I earnestly beg an interest in the prayers of God's dear children.

Your unworthy sister striving for eternal life.

MYRTA E. STEWARD.

Mauston, Wis.

From Bro. Hayes.

BRO. WHITE: Although we find ourselves in a world of care, disappointment, sin, and death, I feel thankful to my heavenly Father that we are living in a time when the weary and worn pilgrim can scripturally look for his returning Lord. Although we are entering the perils of the last days, and bordering the time of trouble such as never was since there was a nation on the earth, I am glad that my confidence is growing stronger in the God of Israel. In him will I trust; and as I see the clouds arise that indicate a dreadful storm approaching, I pray the Lord that I may be hid in his pavilion till it be overpast.

It cheers my heart to hear of the prosperity of the cause of present truth in some places, and I really wish that we could have a revival among us here in Little Prairie.

I have a strong desire to get ready with God's people, to receive the latter rain that is soon to be poured out upon the remnant, to prepare them to sound the loud cry of the third angel's message. I long to see the church stand where Solomon saw it, clear as the sun, fair as the moon, and terrible as an army with banners, and then they will present one solid front, that the enemy cannot penetrate. They will be able to move on toward mount Zion.

Brethren and sisters, let us humble ourselves at the feet of Jesus, and cry mightily for strength to stand through the time of trouble that is right upon us.

I still remain a humble seeker for immortality at the appearing of Jesus.

ASA HAYES.

Little Prairie, Wis.

From Bro. Hinton.

BRO. WHITE: I would say to my brethren and sisters scattered abroad that I still love the narrow way. I am still striving to overcome desiring to meet them all in the Heavenly kingdom. I believe, that it will not be long, if we are faithful, before we shall be able to realize more than our poor hearts can even now desire. We are not left in darkness and doubts to stumble along through life's journey. No, no, God has described all our pathway. He has made sure waymarks that we can know our whereabouts. One of these waymarks is the peace and safety cry which we can hear all over our land, though war and bloodshed

is in our midst. Oh is it not time that we who profess to be getting ready for the return of our absent Lord and for translation into that holy kingdom should gird on the whole armor that we may stand against all the fiery darts of the enemy. I long to be of that company which the Psalmist describes when he says, "Great peace have they that love thy law and nothing shall offend them." Ps. cxix, 165.

Dear brethren, pray for me. I have many trials to contend with, as I travel the journey alone.

Yours striving to overcome.

WM. T. HINTON.

Leeds Center, Wis. Aug. 30, 1863.

Extracts from Letters.

BRO. J. Weeks writes from Tabor, Iowa: BRO. WHITE: Since the fall of 1857, myself and family have been endeavoring in an imperfect way to keep the commandments of God and the faith of Jesus, although there has been only one family within our acquaintance that to our knowledge have kept the Sabbath of Jehovah. Is not this fact an alarming one? Only two families within a circuit of probably twenty-five miles keeping the seventh-day Sabbath. It is indeed astonishing to me, that professed Christians can excuse themselves from such an open and evident violation of God's commandments. Nowhere in God's word is there a command found to observe any except the seventh day—the Sabbath of the Lord. It is a matter of regret to us that we have not Sabbath and meeting privileges, especially on account of our children. But we are thankful for the Review richly laden with sacred truth. I have felt the necessity of late of praying more fervently and frequently, that I may find Him whom my soul loveth, and thereby dwell beneath the shadow of his wing.

SISTER H. R. Pierce writes from Liverpool, Ohio: I wish to say that I am striving to keep the commandments of God and the faith of Jesus. I feel that God owns me for his child. The thought of the soon coming of my Saviour lifts me above the vanities of earth. Although I have come in at the eleventh hour I want to work diligently; and the language of my heart is, Lord, what wilt thou have me to do. We read in the word of God, He that gathereth not with me, scattereth abroad.

I am thankful Bro. Waggoner came to our place and faithfully preached the truth. I think the word spoken is at work in the hearts of the people. There seems to be an inquiry What do the Scriptures say about these things? May the Lord lead us by his Spirit.

SISTER M. M. Castle writes from Lapeer, Mich.: I am still trying to overcome. Although weak, I know that God's grace is sufficient for those that will trust in him. I mean to try more earnestly to lay aside every weight and the sin that doth so easily beset me, and run with patience the race set before me. When I view my own heart and see what I am by nature, and what I must be in order to be received to those mansions that Jesus has gone to prepare for the faithful, I fear and tremble. Let us gird on the whole armor and fight manfully the battles of the Lord.

BRO. C. G. Campbell writes from Oronoco, Olmstead Co., Minn.: I would say that the Review, and the cause it advocates, and the truths it contains, are very dear to me. When I review my past life, and think what my condition was when the sound of present truth first came to my understanding, I am astonished to think that I did not see it before, reading my Bible every day with the same truths before me. But I thank God that it was in his providence to send Brn. Allen and Andrews to Minnesota. It was through them that I heard the truths of the third angel's message preached. Since then I have been trying by assisting grace to keep the commandments of God and the faith of Jesus; but I see, upon self-examination, that I have made some crooked paths. I feel to retrace my steps, and strive more faithfully to walk in the narrow way that leads to life everlasting. I rejoice that it is only a little longer when, if faithful, we shall receive the reward of eternal life, and a crown of never-fading glory, and be possessors of an inheritance in the new earth. Unto this end I am striving to be an overcomer.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 22, 1863.

W. T. HINTON: For an answer to your inquiries, we refer you to the article entitled, "Experienced Religion," from R. F. Cottrell, in No. 3, of the present volume.

In the *Millennial Harbinger* of Sept. 16, 1863, we find the following: "We learn by the *Rochester Democrat* of yesterday that Eld. Joseph Marsh died suddenly, at his daughter's residence, in Tecumseh, Mich. He went from the Ind. Conf. to Tennessee, and there contracted the disease which resulted in his death."

QUARTERLY MEETINGS.—We are now approaching the season when several of the messengers will so far change their fields and modes of labor, tent season being nearly over, that it will be practicable to resume Quarterly Meetings in this State to some extent. Brethren who wish Quarterly Meetings in their localities, will therefore please make known their desires by sending in word to the Review Office, and they shall be supplied as far as possible.

MICH. CONF. COMMITTEE.

Appointments.

Annual Meeting of the Seventh-day Adventist Publishing Association.

THE third annual meeting of the Seventh-day Adventist Publishing Association will be held in Battle Creek Mich. on Friday the Second day of October 1863, commencing at 9 o'clock A. M., for the election of officers and the transaction of all other business pertaining to the interests of the Association.

At this meeting it is proposed to make certain changes in the By-laws, as follows: In Art. ix, Sec. 2, in the first line after "All voting" strike out—"except for an adjournment" and insert in its place—"for the election of officers." Add to the section after the representation of our printed ballot, "All other voting to be done as the President may direct."

In Art. ii. Sec. 1. after the words, "shall be elected" in the fifth line, strike out all the remaining portion of the sentence closing with the word, "year" and substitute in the lieu thereof "every year at such time and place as may be determined by the last meeting of the Association or announced in the call for the meeting." In the last line of the same section after the word, "until" insert "three weeks after."

In Art. ii. Sec. 13. Strike out all the remaining portion of the section after "The Association shall elect its editors," and substitute in lieu thereof, "at each yearly meeting, whose term of office shall continue until three weeks after their successors are elected."

In Art. v. Sec. 2. after the words, "this Association," in the second line, strike out "held in one of the autumnal months," and at the close of the fourth line strike out "and this" and insert in lieu thereof "or announced in the call for said meeting, which."

To Article xi add the following: "Sec. 2. No money paid to the Association for shares or donations, nor interest or profits arising therefrom, shall be subject to withdrawal, but shall be, and forever remain, a part of its funds, to be used in accordance with sec. 1, of this Article."

JAMES WHITE,
G. W. AMADON,
URIAH SMITH,
J. N. LOUGHBOROUGH,
E. S. WALKER,
WM. HALL,
I. D. VAN HORN.

Trustees.

P. S. We would add that this is to be merely a meeting of the Association for the transaction of business. There will be no conference held in connection with it, and no especial religious exercises. Brn. White and Loughborough of the trustees, are now East, and are not expected to be present at this meeting; but the above-mentioned changes are proposed with their suggestion and concurrence. The reason for these changes will be apparent to all. It is that we may accomplish

the voting on all business matters with more convenience and dispatch, and also that the meeting of the Association may not be confined to any particular season of the year, but may be held at any time in connection with other gatherings, as, for instance, our General or State Conferences.

TRUSTEES.

Ills. and Wis. State Conference.

THE State conference for Illinois, and Wisconsin, will be held at Avon, Rock Co. Wis., the first Sabbath and Sunday in October next. Churches will be represented by delegates, each church sending letters of commendation by their delegates. The balance of tent pledges will be expected. Brethren should come prepared in part to take care of themselves. But let none stay away on this account, as provisions will be made for all the needy. Come one, come all, praying that the Lord will meet with us, and that steps may there be taken for the advancement of present truth.

There will be teams at Brodhead at the arrival of the cars on Sixth-day Oct. 2d., at 4 P. M. to take such as come by R. R.

ISAAC SANBORN.
WM. S. INGRAHAM.
JOSEPH G. WOOD.

Conf. Com.

Providence permitting, I will meet with the church in Otsego, Mich., Sabbath, Sept. 26, at 10½ o'clock, A. M., and also on first-day, if the brethren desire.

And as I have been requested, I will meet with the churches of Colon and Parkville, at their monthly meeting in Vicksburg, Sabbath, Oct. 3, at 10½ o'clock, A. M.

JOHN BYINGTON.

PROVIDENCE permitting there will be a Quarterly Meeting in Charlotte, Mich., to commence Sabbath, Oct. 10, and continue over Sunday.

MICH. CONF. COMMITTEE.

THE next quarterly meeting of Seventh-day Adventists of Roxbury, Vermont, will be held at the school-house near my residence, on the first Sabbath in October next. The scattered Brn., and sister churches in this region are invited to attend.

STEPHEN PIERCE.

Sept. 11, 1863.

Business Department.

Business Notes.

A. M. S. and M. G. K., of San Francisco: We have placed your requests in the hands of the General Conference Committee.

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.

N. V. Hull 1,00,xxiii,16. J. J. Sherman 1,00,xxiv,16. Fanny Blinn for Jane Porter 1,00,xxiii,1. Fanny Blinn 2,75,xxv,1. J. Deming jr. 2,00,xxiv,16. J. Snyder 1,00,xxi,23. A. Lawrence 4,00,xxiv,1. N. N. Anway 2,00,xxi,1. E. S. Huntley 1,75,xviii,1. G. W. Field 1,00,xxiii,16. F. Harpster 2,00,xxiii,15. D. Overton 2,00,xxiv,1. J. Wall \$2 on acct. S. C. Hoyt 2,00,xxiii,1. Mrs. C. Groom 1,00,xxiv,18. E. A. Hillis 1,00,xxiii,1. W. Hornaday 2,00,xxiv,14. W. R. Robertson 2,00,xxii,13. B. Sutton 2,00,xxiii,18. J. Goss 2,50,xxiv,18. E. Van Syoc 2,00,xxiv,18. C. Smith 1,00,xxi,13. Robert Rex 1,00,xxiii,16. Orrin Wolcott 2,00,xxiv,16. L. G. Tracy 0,50,xxiii,16. J. Griffin 2,00,xxiv,16. Wm. Kerr 2,00,xxiv,1. A. C. Stevens 1,00,xxiii,16. C. H. Crowther 2,00,xxii,17. C. Stebbins 4,00,xxiv,1. C. Lancaster 2,00,xvi,3. James A. Strong 1,00,xxiii,1. F. Unvanzant 2,00,xxiv,17. Mary A. Bascomb 1,00,xxiii,10. Frederick Kittle for Jacob Pound, Jesse Weaver, and John C. Kittle, each 1,00,xxiv,1. V. B. Gaskill 2,00,xxiv,17.

For Shares in Publishing Association.

John G. Whipple \$20. A. Graham \$5.

Cash Received on Account.

J. H. Waggoner for Ohio Conference Committee \$13. Josephine House \$3,50.

For New Charts.

J. Deming jr. \$1,80. E. Temple \$10. C. Brown \$5.

For Bro. Snook.

Minerva Van Dorn \$1.

Books Sent By Mail.

M. G. Kellogg \$1. A. Graham 40c. J. Deming jr. \$1,20. W. Kerr 68c. M. H. Irish 50c. C. A. Crowther 17c. J. A. Strong 25c. W. Cheever 30c. Abba Smith 5c. H. H. Bramhall 75c. Thos. Hamilton \$3. John Newton \$1. T. F. Frauenfelder 12c. V. B. Gaskill 25c. T. Paton \$2.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath, . . .	5	1
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THREE CENT TRACTS . Dobney on the Law—Milton on the State of the Dead—Scripture References, . . .		

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