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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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Contentment.

Blest is the man of small desires,
With whatsoe'er he hath content;
Who to no greater thing aspires
Than Heaven hath lent.

Thrice happy he whose life is not
By fierce ambition's fire consumed;
'Neath Heaven's smile to cheer his lot,
Sweet flowers have bloomed.

I saw a man who, on Time's score
Had not yet reckoned thirty years:
And yet full thrice had lived them o'er,
In borrowed fears.

His frame was bony, gaunt and bent;
His limbs were weak—his eyes were dim;
Earth's glorious seasons came and went,
But not for him.

Yet Heaven had blest him well at first,
With mind and place and ample store;
But still his heart in secret nursed
A wish for more.

He could not rest on middle step,
While others held a higher seat;
So envy to his heart's core crept,
To gnaw and eat.

Though fortune smiled along his way,
And home was eloquent with bliss;
He never knelt aside to say,
"Thank God for this!"

I saw a man of eighty years,
Upon whose brow was lightly graved
The record of the cares and fears
Which he had braved.

His step was buoyant, and his eye
Was hopeful as the eye of youth;
His cheerful smile seemed to defy
Care's ruthless tooth.

"Father," I cried, "though full of years,
Thy brow is smooth, thy smile is glad;
A pilgrim through a vale of tears,
Yet never sad;

"Pray, tell me how thou hast passed through
So scatheless—earth's continual strife?
At what sweet spring didst thou renew
Thy waning life?"

"The tale is short," said he, "think not
Life's sweets were mine, unmixed with gall;
But I, contented with my lot,
THANKED GOD FOR ALL!"

The Atonement.

BY ALBERT BARNES.

[The following is the conclusion of the chapter commenced in last *Review*, on the "Objects to be secured by an Atonement." The reader will notice that in this article not only is the same great idea kept prominent, namely, that the Atonement must have respect to the

authority and perpetuity of God's law, but also a new point is introduced, which is, that the divine arrangement in relation to pardon, has respect to the *future obedience* of the subject, showing that he who seeks pardon, does so on the implied condition that he will in future live in obedience to that law, the violation of which has loaded him with guilt, and made a pardon necessary. This throws light upon such passages as Eze. xviii, 24: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." It appears from this that when a person after repentance relapses into sin, all his righteousness that he hath done avails him nothing, but all his previous transgressions stand against him. This is just; for since a person, when he seeks pardon for past sins, does so on the condition that he will obey the law in future, when he again transgresses he violates the condition on which his forgiveness was based, and has no right to expect the Law-giver to overlook his transgressions committed previous to the time when he sued for pardon. What unjust and limited views of the Atonement must they therefore have, who believe in the abolition of the law? —U. SMITH.]

THE OBJECTS TO BE SECURED BY AN ATONEMENT.

Now it is obvious that if an atonement is made for sin, it must be of such a nature as to secure the object contemplated by the penalty of the law; that is, it must be such as to show the sense entertained by the Great Legislator of the value of the law, and of the evil of violating the law. As the punishment of the offender himself would have secured this, and as this is the very design of the penalty, if an atonement is contemplated in virtue of which the guilty shall be rescued from the infliction of the penalty, it is clear that the atonement must answer the same end or secure the same result. If it can do this, then no objection could arise from this source to the pardon of the offender, whatever might arise from other sources; if it cannot do this, or if the atonement does not do this, then an act of pardon is, in fact, a setting aside of the penalty of the law altogether, and a public proclamation that that penalty is not to be regarded as an expression of the sense entertained by the legislator of the value of law and of the evil of disobedience. A friend of the government of God has a right to expect that an arrangement for an atonement will secure this end; an enemy of that government—a skeptic—has a right to demand that this provision shall be found in that which professes to be an atonement. If such an arrangement is found in any proposed scheme of salvation, it would be so far an evidence of the divine origin of the scheme,—for it is far above the wisdom of all human schemes; if it is not found in a professed revelation, or if the arrangement would not secure this end, it would be a conclusive argument for rejecting the scheme,—for a scheme originating in infinite wisdom must meet what is so radical a defect in all human governments. It is impossible to believe that God

would solemnly appoint a penalty to his law, and then in all his dealings with men act so as to set that penalty aside, or so that the fair interpretation of his acts would be that he regards the law as of no value and the violation of it as no evil.

III. The third point in an atonement relates to the offenders in whose behalf an atonement is made,—that it may make their reformation and future good conduct certain.

We have seen that one of the great difficulties of pardon—a difficulty which none of the arrangements in a human administration has been sufficient to remove—arises from the fact that there can be no *security* of the future good conduct of him who is pardoned, either from professed repentance and reformation, or from the efficacy of the punishment inflicted, or from any influence of the act of pardon itself on the mind of him who is pardoned. We have seen that one of the principal evils which results from the free exercise of pardon arises from the fact that convicts from prisons are sent out *without* any such evidence of their reformation, to prey again upon the community. We have seen that by no possible arrangement, under a human government, would it be safe to discharge at once all the convicted felons in the penitentiaries in the land.

To render a community secure would be one of the ends of an atonement; and if such an arrangement could be made, it would remove one of the main difficulties in the way of pardon. That arrangement in a human government, if it could be made, would consist essentially in some scheme for securing the reformation and future good conduct of the violators of the law who would thus be discharged.

Not precisely, indeed, for the same reason, but for a reason equally imperative, it is necessary, in a scheme of pardon under the divine administration, to secure the reformation of the guilty, and to obtain a guarantee for their future observance of law. It cannot be supposed that God would discharge the guilty, or release them from the obligation of the penalty of the law, unless there were some ground for believing that they would obey the law in time to come. It is possible that the very stability of the divine administration may depend on this: certainly it would be a reasonable expectation among holy beings that God would not discharge the guilty and demand that they should be received into the goodly fellowship of holy beings, without some evidence that they were thoroughly reformed. . . . What would heaven be if the hosts of atheists and scoffers, of murderers and seducers, of the profane, the corrupt, and the sensual, that are now upon the earth, were admitted at once to the blessed abodes of holy beings? What security of happiness could there be in those realms were they suddenly peopled with all the polluted and the defiled of earth?

If, therefore, the guilty are to be released on the basis of an atonement, then there must be some provision by which the reformation and the future good conduct of the guilty will be secured. What that is will be the subject of future inquiry. But it is obvious that it must be something quite different from any arrangement which has

been made by human laws. It must be something in the atonement itself, or something secured by the atonement,—some power or influence to act on the mind of the guilty to bring them to *voluntary* repentance and reformation,—for there can be no other true repentance and reformation; it must be something that shall extend into *all* the future—embracing eternity itself—making it certain that the offender who is pardoned will *never* again revolt from God.

IV. The fourth point relates to the community,—that its rights may be secured, and that it may have nothing to apprehend if the guilty are pardoned. We have seen that one of the difficulties in regard to pardon has respect to the safety of a community. That safety is now protected by the arrangements which have been made for detecting and punishing the guilty. The processes of law are important safeguards in defending the rights and securing the welfare of a community; and each one of those processes, as has been already remarked, constituted, when it was introduced, an epoch in the history of jurisprudence. The rights of person, property, life, reputation, are dependent on the forms of law; on the mode of indictment; on the trial by jury; on the confronting of the accuser and the accused; on the examination of witnesses in open court; on the writ of *habeas corpus*; on the vigilance of the police and the fidelity of public prosecutors in detecting offenders and bringing them to trial.

Yet, as we have seen, all these are practically set aside by an act of pardon. So far as that goes, all that the community has done to guard its own rights, and to secure public peace and safety, is declared to be of no value by each act of pardon. An offender, though arrested and tried by those forms of law which the community has regarded as of so much importance to its own peace and safety, is again discharged, with no security whatever that the same offense will not be repeated; with nothing to protect the community from the murderer or burglar who is thus set at liberty. Nothing can be introduced into the system that shall secure the community from a repetition of the crime for which he was arrested, tried and sentenced.

Now what, in this respect, is needed in the case of pardon, is some arrangement by which all the interests which it has been the object of the law to secure by the regular processes of trial shall be secured if pardon is extended to the guilty. To make such an atonement admissible, as a part of a just administration, there *must* be the same security of person, property, reputation and life which the community has sought to obtain by these processes of law. The act of pardon must not be capable of an interpretation by which all these, or any of these, would be set aside. There must be, under an atonement, *as much* safety as these processes of law have been designed to obtain; and, if this could be done, there would be no objection, on this account, to the discharge of the guilty; that is, to the pardon of one convicted of crime.

What would thus be requisite in a human government must be equally so in the divine administration. If an atonement is made, it *must* be of such a character that the divine declarations in reference to the evil of sin; that the laws which God has established in the soul itself to show the guilt of transgression, and the arrangements which he has appointed in society to keep up the idea of that guilt; that what he has intended to communicate to man in regard to that guilt by the threatenings of future woe; and that the various influences which he puts forth to detect and punish the guilty here and hereafter, shall not be set aside by that work. There must be the same security on all these points which there would be if they were all carried out, and if the guilty were made to illustrate the value of these arrangements by enduring themselves the penalty of the law. To all these the work of atonement must have reference; and, if these *can* be secured, the offender may be discharged.

V. The fifth point relates to the character of

the law-giver,—that that character may stand fair before the world, and be such as to inspire confidence, if the penalty of the law is remitted. We have seen that one of the difficulties on the subject of pardon has reference to this point. In a case where it should be contemplated that it was *never* to be extended to the guilty, the character of the sovereign, though it might be *just*, would be severe, harsh, repellent. A government such as that would be, would make its way over some of the finest feelings of our nature. It would be a government which might inspire cold respect, but never love or esteem.—In the case where it was supposed that pardon would be *often* extended to the guilty, we have seen that it is impossible so to do it as not to infringe on the arrangements made for securing the regular operation of law.—In a case where pardon should be *always* extended to the guilty, we have seen that the effect would be to encourage crime, and to render every interest in a community insecure. We have seen also, that in human arrangements it has been found absolutely impossible to *blend* the two attributes of justice and mercy so that they shall be exhibited in proper proportions; so to dispense pardon, or so to administer justice, that the one shall not cast a shadow over the other.

Now, what is needful, if an atonement is made, is, that there shall be, through that atonement, a proper expression of the character of the law-giver. It must be required and expected that the atonement shall somehow represent him as a *just* being; as the enemy of transgression; as maintaining the principles of his own law; as confirming all that he has said in that law in regard to its value, and in regard to the evils of its violation. The atonement must make the same representation or impression on this point which the actual infliction of the penalty would do. It would be unjust to the sovereign if it did not; that is, if one representation was made by a revealed law and its threatened penalties, and another by the atonement. In other words, it must be demanded that, for example, the character of God shall not be one thing, as seen in his revealed law and its threatened penalty, and another thing in the atonement; that, in looking at the atonement, we shall not get one impression of the character of God, and another from the threatenings of the law; that in the one, God shall not be represented as *just*, and in the other as *unjust*. In like manner, it may be demanded that there shall not be a false impression made by the atonement in regard to the *mercy* of God. If he *is* merciful, then the atonement should so represent his character. It should leave that as a fair impression on the minds of all who contemplate it. There should be in that atonement a *real* and not an *imaginary* display of mercy. There should not be a mere transfer of guilt; there should not be a mere infliction of wrath on the innocent instead of the guilty; there should not be mere punishment and nothing but punishment,—the punishment of the innocent instead of the guilty; there should not be a mere stern demand of the 'last farthing,' demanded of the offender or of a substitute; there should be real mercy, real forgiveness, a real *lessening* of the infliction of pain. If this were not so, then, whether a pretended atonement were made or not, the entire representation of the character of God in the case would be that he was only severely and absolutely just, or that there was *no* mercy blended with justice in his character. If God *is* merciful, then this would be a wholly unfair representation of what he is. In one word, it is necessary in the work of an atonement, that all the arrangements should be such that the divine character, as far as the atonement goes to illustrate that, should not be susceptible of a misrepresentation, or that it should *fairly* represent that character on these points: (a) That God *is*, in fact, just; (b) that he *is*, at the same time, merciful; (c) that he does not *connive* at sin; (d) that he is not *indifferent* to sin; (e) that he actually intends to *lessen* by the atonement the amount of suffering and sin in the universe, and does not mean merely to transfer

them from the guilty to the innocent. If an atonement can be so made as to furnish in itself a correct representation of the divine character in these respects, it is plain that so far as these points are concerned there can be no difficulty in pardoning offenders. If an atonement could be so made as to furnish a more clear and impressive demonstration than could be made in any other way of what the character of God in these respects is, there would be this additional reason why it might be introduced into the system.

Whether the atonement proposed in the gospel actually is such as to secure these results will be the main subject of inquiry in the remainder of this essay.

Fashions Among the Savage and Civilized.

[The following article is borrowed from the instructive writings of that calm philosopher, the celebrated Mr. Dick. From the extract here given the reader will perceive that the practice is almost universal of distorting the human form by surgical operations and fantastic dress, until it presents almost any idea except being in the image of its All-wise Creator. Let it be distinctly borne in mind that the following article places the wearing of hoops, contracted waists, and every attempted improvement of the human frame, in the same category with small feet, slitted ears and bored noses. But we will not forestall our author. We only beg the victims of the foolish and wicked fashions of our day to read and be wiser. G. W. A.]

THE human frame, when preserved in its original state, is one of the finest pieces of mechanism which the mind can contemplate. In beauty, in symmetry, in the harmony and proportion of all its parts and functions, it is superior to the organical structures of all the other ranks of sensitive existence. There is no part imperfect or deformed, no part defective, and no part useless or redundant. All its members are so constructed and arranged as to contribute to the beauty and perfection of the whole, and to the happiness of the intelligent mind by which it is governed and directed. In combination with the power of thought and volition, and when unstained by malignant passions, it is a visible representative of the Creator, having been formed after his image; and it displays, in a most striking manner, the wisdom and the goodness of its Almighty Maker. But, notwithstanding the acknowledged excellence of the human frame, it has been the practice of the degraded tribes of mankind, in almost every country, and in every age, to disfigure its structure, and to deface its beauty; as if the Creator, when he formed it, had been deficient in intelligence and in benevolent design. Such practices, I am disposed to think, imply a principle of malevolence directed towards the Creator, and a disposition to find fault with his wise contrivances and arrangements. At any rate, they display a degree of ignorance and folly, a vitiated taste, and a degradation of mind, inconsistent with the dignity of a rational intelligence. The following facts will, perhaps, tend to illustrate these remarks:

Condamine, when describing the natives of South America, informs us, that the Omaguas, and some other savages, flatten the faces of their children, by lacing their heads between two boards; that others pierce the nostrils, lips, or cheeks, and place in them feathers, the bones of fishes, and similar ornaments; and that the savages of Brazil pull the hair out of their beards, their eye-brows, and heads, which make them have an uncommon, and ferocious appearance. Their under lip they pierce, and, as an ornament, insert into it a green stone, or a small polished bone. Immediately after birth the mothers flatten the noses of their children. Captain Cook informs us, that, in New Zealand, both sexes mark their faces and bodies with black stains, similar to the tattooing in Otaheite. The men, particularly, add new stains every year, so that, in an advanced period of life, they are almost covered from head to foot. Besides this, they have marks impressed, by a method unknown to us, of a very

extraordinary kind. They are furrows of about a line deep, and a line broad, such as appear upon the bark of a tree which has been cut through after a year's growth. The edges of these furrows are afterwards indented by the same method, and, being perfectly black, they make a most frightful appearance. Both sexes bore their ears: they gradually stretch the holes till they are so large as to admit a finger. Into these holes they put feathers, colored cloth, bones of birds, twigs of wood, and frequently the nails which they received from the ships. The same voyager, when describing the New Hollanders, tells us, "Their chief ornament is a bone, which is thrust through a hole bored in the cartilage which divides the nostrils. This bone is as thick as a man's finger, and six inches in length. It reaches quite across the face, and so effectually stops up both nostrils, that they are forced to keep their mouths wide open for breath, and snuffle so when they attempt to speak, that they are scarcely intelligible to each other. Our seamen with some humor, called it their *sprit-sail yard*; and indeed it had so ludicrous an appearance, that, till we were used to it, we found it difficult to restrain from laughter." He also describes a custom of a peculiar nature which prevails in the Friendly Islands. "The greater part of the inhabitants, both male and female, were observed to have lost one or both of their little fingers. This custom seemed not to be characteristic of rank, of age, or of sex; for, with the exception of some young children, very few people were discovered in whom both hands were perfect. They likewise burn or make incisions in their cheeks."

All the eastern nations are said to have a predilection for long ears. Some draw the lobe of the ear, in order to stretch it to a greater length, and pierce it so as to allow the admission of an ordinary pendant. The natives of *Laos* so prodigiously widen the holes in their ears, that a man's hand may be thrust through them. Hence, the ears of these people often descend to the tops of their shoulders.* Gentil assures us, that the women, in the northern parts of China, employ every art in order to diminish their eyes. For this purpose, the girls, instructed by their mothers, extend their eye-lids continually, with the view of making their eyes oblong and small. These properties, in the estimation of the Chinese, when joined to a flat nose, and large, open, pendulous ears, constitute the perfection of beauty. We are informed by Struys, that the women of Siam wear so large and heavy pendants in their ears, that the holes gradually become wide enough to admit a man's thumb. The natives of New Holland pull out the two fore teeth of the upper jaw. In Calicut, there is a band of nobles called *Naires*, who lengthen their ears to such a degree, that they hang down to their shoulders, and sometimes even lower.† The Arabs paint their lips, arms, and the most conspicuous parts of their bodies, with a deep blue color. This paint, which they lay on in little dots, and make it penetrate the flesh, by puncturing the skin with needles, can never be effaced. Some of the Asiatics paint their eye-brows of a black color, and others eradicate the hairs with *rusma*, and paint artificial eye-brows, in the form of a black crescent, which gives them an uncommon and ugly appearance. The inhabitants of Prince William's Sound, paint their faces and hands, bore their ears and noses, and slit their under lips. In the holes made in their noses, they hang pieces of bone or ivory, which are often two or three inches long; and, in the slit of the lip, they place a bone or ivory instrument with holes in it, from which they suspend beads that reach below the chin. These holes in the lip disfigure them greatly, for some of them are as large as their mouths.‡

Such distortions of the beautiful structure of the human frame, are not peculiar to the savage tribes of the human race, but are practiced by nations which have made considerable advances in science and civilization. It is well known that,

in China, a ridiculous custom prevails, of rendering the feet of their females so small, that they can with difficulty support their bodies. This is deemed a principal part of their beauty; and no swathing or compression is omitted, when they are young, to give them this fancied accomplishment. Every woman of fashion, and every woman who wishes to be reckoned handsome, must have her feet so small that they could easily enter the shoe of a child of six years of age. The great toe is the only one left to act with freedom; the rest are doubled down under the foot, in their tenderest infancy, and restrained by the tight bandages, till they unite with, and are buried in the sole. I have inspected a model of a Chinese lady's foot, exactly of this description, which, I was assured, was taken from life. The length was only two inches and three-fourths; the breadth of the base of the heel, seven-eighths of an inch; the breadth of the broadest part of the foot, one and one-fourth of an inch; and the diameter of the ankle, three inches above heel, one and seven-eighths of an inch. With feet of this description the Chinese ladies may be said rather to totter than to walk; and, by such practices, they evidently frustrate the benevolent intentions of the Creator, and put themselves to unnecessary inconvenience and pain. Yet such is the powerful influence of fashion, however absurd and ridiculous, that women of the middling and inferior classes frequently suffer their feet to be thus maimed and distorted, in order to ape the unnatural customs of their superiors.

We have every reason to believe that the harsh and ugly features, and the ferocious aspect, by which numerous tribes of mankind are distinguished, are owing to such voluntary distortions of the human frame, and to the filthy and abominable practices in which they indulge. Father Tertre assures us, that the flat noses of the Negroes are occasioned by a general practice of mothers, who depress the noses of their new born infants, and squeeze their lips in order to thicken them; and that those children who escape these operations have elevated noses, thin lips, and fine features. It is somewhat unaccountable, and it shows the perversion of the human mind, in its present degraded state, that such practices should be so general, and so obstinately persisted in, when we consider the pain and inconvenience with which they are attended. To pull the hairs of the chin or eye-brows from the roots; to slit the under lip, till the incision be as large as one's mouth; to pierce the nostrils, till a bone as large as a man's finger can be thrust through them; and to cover the body with black streaks, which make the blood to flow at every stroke of the instrument by which they are produced, must be attended with excruciating pain. Sir Joseph Banks, who accompanied Captain Cook in his first voyage, was present, in the island of Otaheite, at the operation of tattooing, performed on the back of a girl of thirteen years of age. The instrument used had twenty teeth; and at each stroke, which was repeated every moment, issued an ichor or serum, tinged with blood. The girl bore the pain with great resolution, for some minutes, till, at length, it became so intolerable, that she burst out into violent exclamations; but the operator, notwithstanding the most earnest entreaties to desist, was inexorable, while two women, who attended upon the occasion, both chid and beat her for struggling.

I am therefore disposed to view such absurd and barbarous practices, as intimately connected with the operation of a principle of malevolence, as an attempt to frustrate the wise designs of divine benevolence, and as directly repugnant to the spirit of christianity, and to the benevolent precepts of the gospel of peace. And it becomes some of the ladies, and the dandies of modern Europe to consider, whether some of their awkward attempts to improve the symmetry of the human frame ought not to be viewed in the same light. Not many years ago, it was considered, in the higher circles of society, as an admirable improvement of the female form, to give the lower

half of the body the appearance of the frustrum of a large tun, as if it had been ten times the capacity of its natural size, by supporting their robes with enormous *hoops*; and, about the same period, the lower ranks of female society considered it as the perfection of proportion and beauty, to have their waists compressed into the smallest possible space, till the vital functions, in many instances, were deranged, and ultimately destroyed. Were the dictates of sound reason universally attended to, and were the influence of christianity fully felt among all nations, the preposterous and savage practices to which I have now adverted, would not only be discontinued, but held in abhorrence. And were such customs completely abolished, we might soon expect to behold, among all the tribes of mankind, every distortion of the features or the countenance removed, and the human form restored to its original beauty and perfection.—*Dick's Works—The Philosophy of Religion*, pp. 146, 147, 148.

Moral Inability.

WILL not this doctrine tend to paralyze the efforts of the sinner for salvation? And what then? The more completely his self-righteous strength is paralyzed, the better. No man can trust God and himself at once. Your self-reliance must be destroyed, or it will destroy you.

But if, by a paralysis of effort, be intended a stagnation of feeling and indifference to danger, I reply that this doctrine has no tendency to breed it. Suppose it should be suddenly announced to this assembly that a deadly malady had just appeared, and had begun to sweep off thousands in its course; and that the only possibility of safety depended on the use of a specific remedy, simple and easy in its application, and already within the reach of every individual, who had nothing to do at any moment but to use it, and infallibly secure himself against infection. And suppose that, while your minds were resting on this last assurance, it should be authoritatively contradicted, and the fact announced with evidence not to be gainsayed, that this specific and infallibly successful remedy was beyond the reach of every person present, and could only be applied by a superior power. I put it to yourselves which of these statements would produce security, and which alarm? Which would lead you to fold your hands in indolent indifference; and which would rouse you to an agonizing struggle for the means of safety? I speak as unto wise men; judge ye what I say. O my friends! if there is any cure for spiritual sloth and false security, it is a heartfelt faith in the necessity of superhuman help. The man who makes his helplessness a pretext for continuance in sin, whatever he may say, does not really believe that he is helpless. No man believes it till he knows it by experience. The firmest believers in man's plenary ability, are men whose hearts are hard through the deceitfulness of sin.—*J. A. Alexander*.

THE EYE OF THE NEEDLE.—Some traveler in the holy land informs us that there is (or was) at the side of the principal gate of Jerusalem, a small one which, upon occasions of great urgency, was opened for the admission of persons after the great gates of the city were all closed for the night. This gate, from its small size, was called the eye of the needle, and to get a camel through it at all was no small task—for a loaded camel to pass was an utter impossibility.

With the above fact before the mind, one can see that the words of our Saviour when speaking of the "strait gate" and the "rich man" were more literal than many suppose. And we see how as the rich man passes into the narrow way, the sides and the low top of the strait gate scrape everything from him in which he had before trusted. No one can take *anything* but himself through. For easier is it to strip a camel of its burden than to divest a rich man of his trust in riches.

*Smellie's Philosophy of Natural History Vol. II.

†Ibid. ‡Portlock's Voyage Round the World.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, AUG. 20, 1861.

JAMES WHITE, EDITOR.

EASTERN TOUR.

WE were obliged to leave our beloved Bro. Sperry at North Parma very low, and pursue our journey on to Rochester, and to the conference at Roosevelt, which held Aug. 8 and 4.

Sabbath, the meeting-house was full. It was indeed a solemn assembly. A day of fasting, humiliation and prayer seemed most appropriate to the condition of this people. Several of the pioneers in the cause were in great affliction. Bro. Edson had been unable to labor for about a year and a half in consequence of failing strength. Our beloved Bro. Goodwin was in despair, and chose not to come into the congregation. Bro. I. C. Snow had also nearly sunken in despair; and a dreadful gloom seemed to rest upon the whole assembly.

We spoke in the morning from Rev. iii, 17. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." We showed that from the plain language of the text the following facts were apparent:

1. Those addressed are in the greatest possible deception. They believe their condition to be what they say it is, namely, "rich and increased with goods, and have need of nothing," while in fact they are "wretched, and miserable, and poor, and blind, and naked."

2. They are honest in the deception. They are vindicated from the charge of hypocrisy by these words in the text, "and knowest not that thou art," &c., Therefore,

3. There is the greatest necessity of self-examination, humiliation, fasting and agonizing prayer.

This state of terrible deception calls for the note of alarm from every true watchman. He should search out from God's treasury of truth those illustrations of self-deception and their results, found in Bible history. He should call to his aid all those cutting declarations of inspiration designed to meet the wants of this fearful time, and if possible arouse the deceived to their real condition. He who dabbles with the work of God and withholds, and stands opposed to, that testimony which the times require, takes upon himself a most fearful responsibility.

Such a responsibility Korah, Dathan and Abiram assumed when they stood opposed to the high standard of holiness sustained by Moses. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. And they gathered themselves together against Moses and against Aaron, and said unto them, YE TAKE TOO MUCH UPON YOU, SEEING ALL THE CONGREGATION ARE HOLY, EVERY ONE OF THEM, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Read the full account in Num. xvi, and there learn the deceived state and fate of those who were under the influence of Korah, Dathan and Abiram. Their standard of holiness was not as high as that of Moses and Aaron, and hence the rebellion, and their own destruction. They regarded Moses' great care and anxiety for Israel superfluous, and a cause of trouble in the camp.

Elijah also, moving under the hand of God, was regarded as a trouble to Israel. "Art thou he that troubleth Israel?" said Ahab to Elijah. "And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalam." 1 Kings xviii.

Satan has been a deceptive liar from the beginning, and his principal mode of sinking men and women in perdition has been by his power to deceive. But the last days are perilous on account of the vigilance of Satan's forces to envelop all in his deceptive fogs. These hang over us most heavily as we near the heavenly shores, and render the entrance of the harbor dangerous. Even those who are professing to walk in

the light of the third message are so far held in Satan's deception as to be worthy to be addressed in the language of the text, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

With feelings of anguish we look forward to the day of recompense, when many will learn too late their sad mistake. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. vii, 22, 23. Not a few only, but many will awake to the deception when it will be too late for wrongs to be righted. And none will feel the agony of that hour so keenly as the unfaithful minister.

Sabbath afternoon we spoke upon the system of sanctification as set forth in 2 Pet. i. It was rather a refreshing season. Several spoke; then we had a season of special prayer for the afflicted and desponding among us, and for the return of the Holy Spirit to us as a people. We had been assembled seven hours without taking food, and the interest of the occasion was such that no one appeared to be faint or weary. God heard the united prayers of his afflicted people, and his Spirit came down upon them. Mrs. W. shared largely in this blessed refreshing, and was soon in vision, in which she had messages of comfort for the desponding and afflicted, and of correction for the wayward and erring.

ONWARD TO VICTORY!

We are living in a most solemn and momentous time. The perils of the last days are upon us. But God has graciously pointed out the way of escape. While Spiritualism is doing its work of deception, the third angel's message is pointing out the only way of preparation to meet the coming events. God is as able and willing to save us of this generation as those of any other generation that ever lived.

All things are favorable to the spread of the truth, and the perfecting of the saints. But are there not national troubles and commotions? and will not these be unfavorable to the spread of the truth? These things will cause the thinking and pious to inquire concerning what is coming, and what preparation is needed to be able to stand in the trying times before us. But it is hard times to sustain the cause and send out the truth. This is all right and for the good of the church. It will give us a chance to sacrifice in the cause. If money was easily raised, it would supersede the necessity of the spirit of sacrifice, and the people of God would lose a benefit. All these things are working for our good.

Who will falter here? I hope not I; my brethren, I hope not you. May God give you grace, may he give me grace, to sacrifice and suffer with Christ. We have tried to lay all upon the altar, we have said, to to offer our body a living sacrifice. Let us renew our consecration, and keep the offering upon the altar. In the hour of triumphant feeling and spiritual ecstasy we feel that we can suffer for Jesus' sake, that we can run through a troop or leap over a wall. In the hour of trial let us be steadfast and true to our profession, acting upon principle. Though it would be highly desirable that the cup should pass, let us willingly drink it, because it is our Father's will. Do we expect to get safely through without partaking of the sufferings of Christ? Do we expect to be purified as gold without getting into the crucible, and to be refined as silver, without feeling the fire? Let the fire burn up the dross. The precious metal, if there is any about us, will all remain.

May God revive his work in the hearts of his people, and prepare us for the great work that lies just before us. Let us move onward, trusting in the Captain of our salvation, who was made perfect through suffering. The prize lies just before us. Eternal life and joy is for us, if we will accept it on the terms of the gospel. Is the sacrifice too great? Look at our pattern. What did he sacrifice? or, rather, what did he not sacrifice for us? Did we but know the worth of eternal salvation as he knew it, we would gladly follow in his footsteps. Did we value our lives as angels value

them, we would not so often grieve away the messengers of heavenly love. Since all heaven is moved for us, shall we not be interested for ourselves? I hear the response, Salvation is cheap enough at the expense of all things. Onward, then, to victory! By the help of God I will meet you in the general assembly.

R. F. COTTRELL.

AGITATE! AGITATE!

We live in a period of the agitation of Bible truth. Bible questions now have to pass through the ordeal of scriptural investigation. A class of investigators have arisen who will not be satisfied with assertions, though they do come from learned men. One "thus saith the Lord" with them is of more weight than ten thousand *ipse dixit* from the lips of the learned, the popular, the great. The shackles of superstition are being torn off from the minds of the public, and they begin to understand it is no sin to investigate.

How important, how grand the hour in which we live! Creeds are being shaken, systems overturned, thrones totter, governments are distracted,—in short, everything shakes, or soon will be shaken that is not established on God's immutable truth. Every moment now is fraught with eternal interests. We are soon to place our feet on the blissful shores of immortality. The Devil is enraged, the dragon is angry, the truth is going, angels visit the people while the *test-message* is sounding through the land. It is a time of political as well as religious excitement. The deep, pent-up thunders in the distance show the nations are angry. The war cannons begin to rattle, the clash of arms is heard, and bodies of men harnessed for the conflict are marching to the scenes of battle. And amid all this military commotion, this tumult of civilians, and the angry attitude of the nations, the servants of the living God, faithful to their trust, are crying, "Here is the patience of the saints; here are they that keep the commandments of God, and have the faith of Jesus"—Who will be on the Lord's side—WHO?

G. W. AMADON.

DISCUSSION IN THE N. Y. TENT—TRUTH VICTORIOUS!

DEAR BRO. WHITE: Believing that the readers of the *Review* are always interested in hearing of the triumphs of truth, and especially of "present truth," over the popular errors of these last days, I will try to impart a few words for their gratification in this respect by giving a brief notice of a very interesting discussion that was held at Eagle Harbor, N. Y., in the tent, on Sunday the 4th inst., between Bro. M. Hull and Eld. P. A. Smith, of Rochester, N. Y.

QUESTION—Resolved that the Sabbath of the 4th commandment is binding upon Christians.

Bro. Hull affirmed; Eld. Smith denied. The discussion commenced at 10 o'clock A. M., and each disputant delivered seven half-hour speeches. The audience was very large—hundreds having to stand outside the tent, yet the strictest attention was given, showing that the interest was not confined to the few, but pervaded the whole assembly.

And here I am pleased to say that notwithstanding the great ability displayed by Eld. S. upon his side of the question, yet, the audience bearing me witness, a glorious triumph was achieved through the effort of Bro. Hull in favor of the Lord's Sabbath. The truth lost nothing in the conflict, but at the end came forth unscarred, bearing the victor's wreath.

Bro. H. in his opening address made the following points, viz.: 1. "The Sabbath was made for man." Mark ii, 27. He showed in the first place man's need of a Sabbath, and then in the most conclusive manner proved that the comprehensive term "man," in the Saviour's declaration must have embraced the whole human family; therefore the Sabbath was made for Christians, and hence binding upon them.

2. The Sabbath was given to the children of Israel as a sign to run throughout their generations. Ex. xxxi, 13. The generations of the children of Israel, the Jews, are not yet become extinct, but are found in every land as a living memorial of God's declarations concerning them; therefore the observance of the Sabbath is still binding on them; but the middle wall of partition being now broken down, that the

Gentiles may become fellow-heirs, etc., therefore Christians cannot be exempt from such observance.

3. The observance of the Sabbath was for a *perpetual covenant*, based on the immutable fact that the Lord made heaven and earth in six days, and rested on the seventh day. Ex. xxxi, 16, 17. The fact or basis still remaining unchanged and unchangeable, the Sabbath obligation must still continue, and be of binding force upon Christians as well as Jews.

4. God blessed the seventh day and sanctified it—set it apart for religious use—because in it he had rested from all his work which he had made. Gen. ii, 3. God has never taken his blessing from it; therefore the seventh day is still God's hallowed rest-day, or Sabbath; and hence Christians are without authority for neglecting to observe it.

5. The covenant containing the Sabbath is a covenant of ten commandments—no more, no less; and this covenant being *perpetual*, and commanded to a thousand generations, the Sabbath must also be perpetual, and Christians under obligation to observe it.

Bro. H. drove his pins on the foregoing points so tight, that Eld. S. very wisely concluded to let them remain, although he had previously boasted that he could easily draw all the pins Bro. H. could drive on the Sabbath question. Instead therefore of attempting to reply to the solid arguments of Bro. H., he led off in the discussion with *nine propositions* as the foundation and superstructure of his position on the question under debate. And lest his nine propositions when classified and stated, should, by some rude touch, or unwelcome breath, "vanish into thin air," he sought to stay their sudden flight by cementing them together into one solid piece of masonry, and then giving them a "local habitation and a name." He therefore ventured to draw upon the imagination of his hearers, by assuring them that he was about to erect before them, with said propositions, a huge pyramid, with broad base, of towering height, and comely proportions. He proceeded with his masonry as follows:

Strata No. 1. Why was the law given? "It was added because of transgression." Gal. iii, 19.

S. No. 2. How long was the law to continue? "Till the seed should come." Gal. iii, 19.

S. No. 3. Christ, the seed (Gal. iii, 16) did come; therefore,

S. No. 4. Christ became the end of the law. Rom. x, 4.

(So away goes the law! a poor foundation, surely, for such a stately structure!)

S. No. 5. "For the priesthood being changed, there is made of necessity a change also in the law." Heb. vii, 12.

S. No. 6. The change in the law consists in *magnifying* it. Isa. xlii, 21. It then becomes the law of Christ.

(In No. 4 we came to the end of the law, but now we are having it magnified! Query. If a house divided against itself cannot stand, how can this pyramid?)

S. No. 7. The law of Christ is the law of liberty. James ii, 12. And we are to fulfill the law of Christ. Gal. vi, 2.

S. No. 8. The Sabbath was included in the law that was changed, or magnified, but the spirit of the commandment is retained in the law of Christ, and has its fulfillment in Heb. iv, 3. "For we which have believed do enter into rest."

(The magnifying lens used by Eld. S. must be very peculiar indeed, for when he gets the Sabbath *magnified*, it becomes entirely *extinct*! But still he acknowledges allegiance to the spirit of the commandment! Doubtless the pathetic words of the poet have made a deep impression on his mind,

"Though lost to sight, to memory dear.")

S. No. 9. The apostles did not teach the observance of the Sabbath, but gave liberty to regard it the same as any other day. Rom. xiv, 5; Col. ii, 16.

Reader, behold the *pyramid* (!) that was erected as an impregnable barrier against the observance of the Lord's Sabbath! I scarcely need to say that it fell to the ground of its own uncemled proportions; but lest any one should conclude that its tottering form might have braved the storm, let him be assured the well-directed artillery of Bro. H. scattered it to the four winds, that not a vestige remained.

Time and space forbid that I should enter more fully into the details of the discussion. Upon the whole, it was very interesting, and I think profitable. The Lord grant that it may be the means of causing some at least to see and embrace the truth.

I must not omit to say that the debate was conducted by both parties in a gentlemanly and christian-like manner. Nothing occurred to mar the peace or good will existing between them. Eld. S. is a man of fine talents, and worthy of a better cause than fighting against the Sabbath of the Lord.

J. M. ALDRICH.

Somerset, N. Y., Aug. 7, 1861.

REPORT FROM BRO. LOUGHBOROUGH.

DEAR BRO. WHITE: Our meeting is still in progress in this place. The interest was somewhat abated by the great hurry of harvest, but we have had three meetings during the week-time and on Sunday. And last week, as the hurry of harvest was nearly over, two opposition sermons were preached in the tent on the Sabbath and life and death questions, which we reviewed. This has brought the interest up to a higher pitch than ever. We had good liberty in reviewing, and the result is a complete triumph of the truth. Last evening, although it was very rainy and dark, over two hundred came out to hear. After the discourse those who had made up their minds to keep the Sabbath were requested to rise, when about forty arose. Several who are already keeping the Sabbath were detained from the meeting on account of the rain. There are over forty that have expressed their determination to keep the Sabbath. Still we labor on here. Although we have been here five weeks, we shall remain another week at least. Books go off very well considering the hard times for money. We have sold here some \$15 worth. We have just introduced the *Review*, and shall probably get a number of subscriptions. We send you two with this letter.

J. N. LOUGHBOROUGH.

Rockton, Ills.

MEETINGS IN KNOXVILLE, IOWA.

LAST Sabbath was a day long to be remembered by the church in Knoxville. The day was spent in fasting and prayer. We appeared to realize our condition. At times it appeared as if God had withdrawn his Spirit from us; but before the close of our meeting we realized that it was no vain thing to wait before the Lord; and that in turning to the Lord with all our hearts, and with fasting, and with weeping, and with mourning, we have found great reward. The Lord has returned unto us again, praise his holy name! Many a desponding heart was set free, and made to rejoice under the influence of the melting Spirit of Jesus.

Our morning meeting was spent principally in examination; and not much of the good Spirit of the Lord was manifest among us; but we felt indeed that it was a solemn assembly. At 5 o'clock P. M. we again assembled at the meeting house, and the Lord dignified to meet with us, and blessed us abundantly. Such an outpouring of his Spirit has not been realized in this place for a long time—to God be all the praise. Truly God is good to his people. On first-day Bro. Waggoner preached the funeral discourse of Bro. Cronkite's child; after which we repaired to the water and seventeen willing souls were buried with Christ by baptism, some of whom have been the special subjects of prayer for months past; but, praise God! they have now witnessed a good profession before men. May the Lord give them grace to walk worthy of the vocation by which they are called.

We again assembled in the meeting house in the evening, and after a season of prayer and examination, the ordinances of the Lord's house were attended to. The Lord again met with us, and we had a joyful time. Praise God for his good Spirit! Surely the Lord is returning to his people.

H. C. WHITNEY.

Knoxville, Iowa, Aug. 5, 1861.

BREVITIES.

SELF-DENIAL is a lesson we should be constantly learning. It is painful to witness the desire even among the people of God, to minister to the carnal ap-

petites. God does not require of us to abstain from nourishing, strengthening food; but to expend money upon a costly and unnecessary article of consumption, seems plainly at variance with the command of cross-bearing.

CHURCH TRIALS, have a depressing and saddening effect upon the mind; they can only be avoided by avoiding the cause; by constant watchfulness, and if offenses and difficulties arise, dispose of them before they roll up like an Alpine avalanche. Brethren, let us endeavor to keep the unity of the Spirit, and if hate springs up for a moment in the heart, expel it, as you would a mad dog from your dwelling-house.

WITHDRAWING FROM THE CHURCH, because of offenses, is contrary to the genius of christianity. The tie which binds together the church of God, is stronger than any earthly relationship; and it would be a sad spectacle to see the husband withdrawing from the wife, or the wife from the husband, on every occasion of trial.

The church is the place where the christian is to develop and ripen the heavenly graces; and the mariner who leaves the ship, and attempts to breast the storm and waves by swimming, is not more distracted than the person who leaves the church, and the fellowship and watchcare of brethren, to walk alone the perilous journey.

THE WOUNDS OF FRIENDS.—There is no wound so severe as the contentions of those who go on pilgrimage to the celestial city; none so deep, none so fatal. Those who foment these contentions cannot long hold on their way; but while they do so, their presence is like some cancerous tumor, eating away the heart-strings of the loving, devoted christian.

CONVERSATION.—Appropriateness in conversation is essential. To speak whatever comes uppermost, shows a shallow brain, or a perverted understanding. Cull, select your best thoughts, don't lug in something entirely foreign to the subject in hand, to make a jingle of words, unless you want to make yourself abhorred by every wise man, and pitied by the good. The fool speaks just as it happens, the wise man selects, the good man weighs his words. A word fitly spoken is like apples of gold in pictures of silver.

FORGIVENESS.—It is true that evidence of true penitence should be full and clear, but when a brother has given this, and we have accepted his acknowledgments, and ratified by our own act his reconciliation, after this, to still brood over his failings, and refer back to his offenses, is ungenerous in the extreme. A brother who has humbled himself thus, who has thus asked for reconciliation and pardon, commends himself to our kindest efforts in his behalf, and now we should set about the work of assisting him in reform. He has erred, and his errors show where his weakness lies; and this is the office of brethren, to try to fortify the erring one on this very weak point.

SYMPATHY.—Sympathy is an excellent quality of the mind when it is rightly applied. If we sympathize with good, if our sympathies are on the side of Jesus, it is well; but when Satan gets control of our sympathies, and we begin to lean over the abyss, there is peril.

DEVOTION.—Devotion is the heart of godliness, when led of the Spirit of God, but not all devotion is thus directed. Let us beware of false experience. The Brahmin, the Mahometan, the Mormon, all have an experience, and Satan lends power to false experience very often. It is his stronghold, and he triumphs in fanaticism. O Lord, guard us in this hour of peril.

JOS. CLARKE.

VARIOUS MEANINGS OF THE WORD SOUL.

In the *Advent Herald* of Aug. 10, 1861, occurs this paragraph:

"We find the following in 'The Sabbath Herald' of July 30, which teaches the view that the soul is expressive of the entire man: 'A prayer that has no faith in it, is like a human body without a soul in it.'—Ed."

Does the Editor of the *Herald* think there is anything in this inconsistent with our position? Does he think there is any contradiction of what we believe? Surely he is better posted in this controversy than to suppose that any of us regard the word soul as exclus-

ively confined to one meaning. If not, we can correct that misapprehension, on authority which we doubt not will be current even with him. The word from which soul is principally translated in the Old Testament is *neh-phesh*, occurring 745 times, and being translated soul 473 times. This word occurs in Gen. xxxv, 18, and 1 Kings xvii, 21, 22, in which instances, Parkhurst, a celebrated linguist and lexicographer, thinks it should most properly be rendered *breath*. In addition to instances where it embraces the whole man, the Hebrew Concordance shows it to have been translated in the following different ways: Life, person, mind, heart, body, will, appetite, lust, thing.

In the New Testament soul comes wholly from *ψυχή*, a word which occurs 105 times and is translated soul, life, mind, heart, us, and you. On the words in Matt. xvi, 25, "For what is a man profited if he shall gain the whole world and lose his own soul," Dr. Clarke says: "On what authority many have translated the word *ψυχή* in the 25th verse, *life*, and in this verse *soul*, I know not, but am certain it means *LIFE* in both places."

Parkhurst, Clarke, and the translators of the Bible, are certainly authority over which it would not become any one to be captious; and on their authority the expression above referred to is vindicated from the use which the *Herald* would make of it; for it would be eminently proper to speak of a dead body as a human body without a soul [breath or life] in it; and such a body would be a fit emblem of prayers not animated by a living faith.

U. SMITH.

PSALMS XXVII, 6.

"And now mine head shall be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

The comforts of my Saviour dear,
O let me feel while tarrying here;
The scorn of men I well can bear,
Their hate and persecution share
While in his arms I sweetly rest,
Safe folded in his loving breast.

The blessed light of Jesus' smile
My sighs and tears will all beguile;
When Jesus speaks, how sweet to hear,
Those blessed words, child, never fear!
When friends forsake and love grows cold,
How sweet the shelter of his fold.

My sun and shield O Lord thou art,
From thee O let me never part;
But lead me gently on the way,
Through all my foes to endless day.
Uphold me Lord, thy grace reveal,
Bind up my wounds, my sorrows heal.

L. E. MILLNE.

Shabbona, Ills.

THE NATIONAL SIN.

FROM the following article it appears that we are not alone in our views of the hypocritical and wicked character of this nation. The extract is from the *American Missionary*; and although that paper, in penning it, had probably no reference to the prophecy concerning this nation [Rev. xiii, 11-17], its testimony is nevertheless unequivocal that though in profession this government is just and peaceable and pure, in its actions it gives the lie to its profession, and shows itself unjust, corrupt and wicked. Though in appearance it is innocent and 'lamb-like,' it 'speaks like a dragon.' Well does the writer remark that the "Almighty has a controversy with this nation;" and not only with this nation, we may add, but he has a controversy with all nations [Jer. xxv, 31], upon which he is evidently now about entering [Luke xxi, 25, 26]; and of the cup of God's fury from which all nations will be required to drink [Jer. xxv, 15] we believe the dregs will be administered to our own [Jer. xxv, 26; Ps. lxxv, 8]; for the guilt of any people is in proportion to the strength and brightness of the light which they reject; and how much light has been rejected by this government may be learned from the fact that a black and revolting iniquity which all other nations pretending to any degree of civilization have repudiated, and from which they are hastening to cleanse their hands, is still hugged by our own with a sottish tenacity, the people in one portion of the country blas-

phemously endeavoring to defend it by the Bible, and too many of the rest conniving at both its existence and its arrogant claims. But there is another practice almost equally deserving of rebuke, dwelt upon in the article from which we will not longer detain the reader.

U. SMITH.

It is marvelous in the eyes of the friends of the colored man, who acknowledge him as their countryman and brother, and in the eyes of the civilized world—this country excepted—that so large a portion of the people of the United States, religious and irreligious, and especially those who deify the founders of our Republican government, and more especially those who profess to be disciples of Christ, are so indifferent to the welfare, improvement and advancement of the colored Americans. We may well suppose also that the angelic hosts look with astonishment upon the aversion manifested by the citizens of this country, native and naturalized, toward those who are guilty of a skin not colored like their own. Talk of the "Question at the Door"—proposed by the *Vermont Chronicle* and the *Colonization Journal*, and all who sympathize with the sentiments we have quoted from these publications! Let them observe the signs of the times, the handwriting upon the wall, the indications of divine Providence, more visible to the spiritual eye than is the comet that has just visited us, to the natural eye; let them listen to the "Question" that the Almighty is propounding to the people of this land:

"Shall I not visit for these things? saith the Lord: Shall not my soul be avenged on such a nation as this?" "Have all the workers of iniquity no knowledge? who eat up my people as they eat bread?"

The free and enslaved people of color have suffered, and are suffering grievous wrongs at the hands of the white inhabitants—at the hands of the Church and those who minister at God's altar. Although the revolutionary patriots and statesmen asserted that all men were equal before the law, and founded the government upon that noble principle, although some of them protested against the dogma that man can hold property in man; although the Declaration of Independence asserts, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness"—and although the Constitution declares that it was, among other things, ordained to "establish justice, insure domestic tranquility, promote the general welfare, and secure the blessings of liberty to ourselves (the people of the United States, white and colored) and our posterity," yet, from the foundation of the government to the present time the free people of color have been maltreated and scorned, at the North as well as at the South, and their enslaved brethren inhumanly peeled and goaded at the South, aided in the inhumanity by the North.

The North has joined hands with the South in oppressing the colored man throughout the whole country. Exulting in their own freedom the white inhabitants of this country have trampled upon the rights of the poor and needy, and practically given the lie to the principle of equality engraven upon the cornerstone of our political edifice. The world has been witness of this, and the enemies of a Republican government have taunted us with our hypocrisy or indifference "to the opinion of mankind." Professing to be a Christian nation, the people—we allude to the masses—have set at naught the precepts of Christianity, in their treatment of their colored brethren, forgotten the exhortations of God, and unheeded his warnings, until the patience of the Father of all appears to have been exhausted, and he has come out against us in judgment. His voice to the American people is this: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

Who is so blind as not to see that the Almighty has a controversy with this nation: that notwithstanding the war waged by the South is a most unnatural, unprovoked and diabolical war upon the government of the United States, the whole country is guilty before God for national sins, of which the chief is slave-hold-

ing—a hellish practice connived at by all the States: and that slavery is the cause of the present war. And how astonishing is it that the people, especially those in the free States, do not see and acknowledge that there can be no satisfactory or permanent peace between the Southern and Northern people until the cause of the war—slavery—is removed, and that we can have no peace with the great Ruler of nations until we repent of the sin of slaveholding, and the sin of treating our "neighbors," the free people of color, with contumely, disdain and cruelty. How amazing that the church is so apathetic on the subject, that ministers are so dumb, that the people are so insensible to the rebukes of the civilized world, so neglectful of the lessons of history and the warnings of Scripture, and so regardless of the retributive justice of the Almighty.

A LOOKING-GLASS FOR THE HEART, OR SOME OF THE WAYS IN WHICH PRIDE AND SELFISHNESS APPEAR.

1. In setting a high value on our kindness or labors for the good of others; or by excessive impatience or mortification at ingratitude, or want of success.

2. In being over tenacious of our own property, and ready to resent encroachments upon it.

3. In strictly assuming the dignity, rights, or privileges that we think our due, and being mortified with disrespect or neglect.

4. In the risings of anger or revenge at any contempt or ill usage.

5. By impatience at contradiction, and irritation if our self-will be at all thwarted.

6. In a reluctance to give up our own will to obey the will of another;—this is so strong in some characters, that when a desire is expressed to lead them, it is sufficient to excite resistance.

7. By dislike to be dictated to, or found fault with.

8. By a high esteem of our own opinion, and unwillingness to yield it to another; and a desire to rule and have everything our own way.

9. In vexation at being blamed when we deserve it, offense at being suspected if we do not, and a spirit of self-justification and retort.

10. By a reluctance to condemn ourselves, or confess ourselves in the wrong even in trifles; and a tenacious adherence to what we have once advanced in argument.

11. In prejudice against those who dislike us, or have told us of our fault, crossed our self-will, or interfered with our interest, pleasure or comfort.

12. By a desire for the praise of men, for honors or distinctions.

13. By preferring the favor of the great only on account of their rank, fortune or influence.

14. In showing kindness to others from motives of self-interest, or self-gratification.

15. By accepting and being pleased with praise that we are not wholly worthy of; or allowing ourselves to be elated with that commendation which is our due from others, and not simply and truly desiring to give all the glory to God.

16. By jealousy of the love or preference shown to others.

17. By indulging the pride of appearance in dress, house, furniture, table, equipage, or any outward thing.

18. In a feeling of self-importance, and using the gifts of nature or Providence to feed our vanity or pride.

19. In the unrestrained indulgence in anything, however lawful, merely for our sensual gratification.

20. By feeling a cold interest in the concerns of others, listening to them merely from civility, whilst talking much of our own.

21. By relating with a secret complacency the faults or injudiciousness of others, compared with our own better judgment or conduct in the same particulars, or the good effect of our own advice.

22. By making representations to others that have a tendency to display advantages that we possess in riches, connections, reputation, &c., or good actions we have performed.

23. By imposing any little trouble or difficulty on a company, instead of willingly taking it upon ourselves.

24. In considering our own ease or pleasure in our domestic habits or arrangements rather than making any sacrifice to those we live with.

25. In making trifling annoyances or inconveniences of importance, and suffering them to irritate our temper.

26. By withholding money, or giving sparingly, or spending any in self-indulgence which might be better applied for the relief of the poor, or to the cause of religion.

27. By spending money in some instances extravagantly, to be esteemed liberal.

28. By feeling exalted with riches, or ashamed of poverty.

29. By aiming at an appearance beyond our property and income.

30. In feeling pain and impatience at being under an obligation to any one.

31. In expecting much personal attention from others.

32. By resisting whatever is humbling to us.

May every professor of Christianity seriously seek that Spirit of Christ by which he may truly mortify and subdue the carnal mind; the grace he needs is the purchase of the Saviour's sufferings, and can only be rendered effectual by a submission to the power of his cross, who emphatically declared, "Every plant that my heavenly Father hath not planted shall be rooted up."—*Advocate and Guardian*.

CAUSE IN KNOXVILLE, IOWA.

BRO. WHITE: Perhaps it may be interesting to some of your readers to see a word again from Knoxville, Iowa. I think I can discover that the testimonies from Southern Iowa, through the *Review* are becoming less frequent; and fearing that some may feel discouraged and be induced to conclude that we are turning unto fables and going after strange gods, serving the lusts of the flesh, I would say for the encouragement of such, we are still striving for victory, in hope of the reward that awaits the faithful.

Though we have many trials and difficulties to encounter, yet we have great reason to rejoice and praise God that he has done so much for us, while we have done so little for him. I fear we have failed to bring an acceptable sacrifice to the altar, a broken spirit and a contrite heart, not remembering that we must overcome by the blood of Christ and the word of our testimony. I fear the truth has not been permitted to go free because of false brethren unawares brought in, who came in partly to spy out our liberty, &c; but chiefly them that walk after the flesh in the lusts of uncleanness, and despise governments, these are murderers, complainers, walking after their own lusts, and their mouths speaking great swelling words, having men's persons in admiration because of advantage.

But thanks be to God who giveth us the victory through our Lord Jesus Christ, and maketh manifest the savor of his knowledge in every place in them that perish as well as in them that are saved. The third angel's message, with the straight testimony, is too straight and narrow a track for hypocrites to walk in, hence such are gradually dropping off, and seeking a more congenial home in the place which is fast becoming the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. xviii, 2.

On last Sabbath evening, Aug. 2, Bro. Waggoner preached to us on the mode and design of fasting, setting forth the truth as taught in the word, to a large and attentive congregation, in a manner, I trust, that will make a lasting impression. At 9 o'clock, Sabbath morning, a goodly number of brethren and sisters of this place and neighboring churches met in prayer for the prosperity of Zion, and that the Lord's remnant people may be able to stand in the time of trouble, when men's hearts are failing them for fear, and for looking after those things which are coming on the earth. After this, Bro. Waggoner preached a very stirring and appropriate discourse on christian duty and fellowship. At 5 o'clock p. m., a large congregation again assembled to continue in fasting and prayer.

In a short time it became manifest that the Lord was accepting our offering, and was pouring out his Spirit abundantly, and we began to realize that where the

Spirit of the Lord is, there is liberty. Many began to feel the love of God shed abroad; and while their hearts were made glad, their mouths were filled, and many that had never before confessed God, began to testify.

Praise God for his truths as revealed in the third angel's message! We continued to testify, to sing and rejoice until we were swallowed up and lost in the glory of God. Praise God! for he is good, for his mercy endureth forever!

On first-day morning we met again for social worship, after which Bro. Waggoner preached a funeral discourse, on account of the departed daughter of Bro. and Sr. Cronkite, setting forth the destiny of man as taught in the word of truth, in a train of logical arguments that should convince the world of the fallacy of the traditional fables of the modern (so-called) orthodox churches. We then repaired to Whitebreast creek, where seventeen made a public profession of Christ, by being buried with him in baptism, seven of whom had just made a profession and started to keep the commandments of God and the faith of Jesus.

In the evening we met again for the transaction of local business. Bro. Waggoner labored faithfully in giving us the straight and true testimony, after which we unanimously adopted for the support of the cause the plan of systematic benevolence. We trust there has been much good done in this place in preparing the remnant people to stand in the great day.

Let me say in conclusion, and in behalf of this people, The Lord bless Bro. Waggoner for his faithful and precious testimony. R. S. PATTERSON.

Knoxville, Aug. 5, 1861.

LETTERS.

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

From Bro. Steward.

DEAR BRO. WHITE: I have of late been north about one hundred and fifty miles, and spent three Sabbaths with the brethren in that region in the vicinity of Bro. A. H. Daniels. I found things not just as I would have them; yet I trust there are many honest souls in that region, who want to hear and understand what is truth. May the Lord send them his light and truth to lead them out.

Our meetings were appointed about fifty miles from Bro. Daniels', at Menomonie. We held six meetings, and I trust they were to the comfort and edification of the brethren. Our meetings were truly interesting, especially the last, held on second-day, at 2, p. m. I took up the subject of baptism briefly, and endeavored to show what it is to be dead to sin, and dead to the world. I then asked who were willing to forsake the world and its foolish fashions and pleasures, and deny themselves of their carnal appetites, to win Christ. Upon which some six or eight arose and expressed a willingness to leave all (tobacco not excepted) to gain an entrance into the kingdom of God. After meeting we repaired to the water where five willing souls were buried with Christ in baptism, and arose to walk in newness of life. These had all embraced the truth under the labors of Bro. Daniels.

Owing to my haste and the busy time of year among the brethren, I did not stop to organize a church, as I expect to visit them again in the fall.

We are trying to remove the stumbling blocks out of the way so that we can organize a church in this place. I trust the Lord will help us. Pray for us.

T. M. STEWARD.

Mauston, Wis.

From Bro. Goodenough.

BRO. WHITE: Once more I wish to write a few lines for the *Review*. Last winter I commenced a course of lectures in this place. The interest was good, and I gave forty discourses, and although there was great opposition, yet a few decided to keep the commandments of God and the faith of Jesus. I have visited the churches at Lodi and Hundred Mile Grove. There has been some opposition to organization there; but as far as I know it is all gone, and the church in this part of the State is striving to come into the unity of the faith. May the Lord hasten the time, is my prayer.

Yours striving to overcome.

JOHN R. GOODENOUGH.

Dane, Wis.

From Bro. Edwards.

DEAR BRO. WHITE: This is the fourth letter that I have written to send to the Office; but I felt too unworthy to speak to the dear brethren through the *Review*, since I rejected the Name, and Testimony No. 6. I now wish to confess my faults. From the time that I took a stand against them, I commenced dying. I had no freedom in speaking, or praying, or bearing testimony. It went on so for some weeks. At last I began to see that we had no life among us at our Sabbath meetings. I saw that there was something wrong. I went in secret before the Lord in the matter, and was led to see that I had been rejecting the pure testimony which the Lord had sent for the good of his people. When I saw my condition I mourned and wept over it. I then resolved to obey the Testimony and counteract my influence. I came before the little church and confessed my error. This brought me great relief; and the brethren all rejoiced with me that darkness had given way and light had shone in its place. I then went to Gilboa and there confessed my error. So now, dear brethren and sisters, what I wish to say to you is, that I am sorry that I was ever overtaken in such a fault. Pray for me, that I may be able to overcome every temptation and meet you where trials will be no more. May God still speed on the testimony in Ohio. We want help. I would be glad if you and sister White could meet with us in conference this fall in Ohio. Two more have commenced to keep the commandments of God and the faith of Jesus. We have now ten who meet every Sabbath to bear testimony to the truth.

Your unworthy brother. S. E. EDWARDS.
Napoleon, Ohio.

Extracts from Letters.

Sister M. E. Darling writes from Beaver, Minn.: "I want to have a place with the people of God. It is some time since I first made a profession of religion, but I have never known what it was to be steadfast. I have been for the most part of the time where I could neither enjoy the favor of God nor of the world. I feel that I am weak, but through the help of God I believe that I can yet be an overcomer. I am as one just starting in the way of life. Brethren and sisters, as such remember me."

"P. S. If any of the preaching brethren could come this way I think that good might be done in this place."

WHO CAN BE AGAINST US?

"If God be for us, who can be against us?" Rom. viii, 31.

The Christian has many enemies. Sin within him, the world around him, death before him, and Satan, who as a roaring lion goeth about seeking whom he may devour, are all opposed to him. But sin is pardoned, the world is overcome by Jesus, death is stripped of its power, and Satan is held in chains. The Christian, therefore, may ask, "If I am at peace with God, if God loves me, if God has promised never to leave me, if God has promised that as my day, so shall my strength be, who can be against me, or, being against me, can injure me?"—as Peter asks the question, "Who is he that will harm you, if ye be followers of that which is good?" With God for us, what if the universe were against us? What can creatures do to injure him who is defended by the Creator? "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." If the Lord fight for us, our enemies must flee. If the Lord undertake to protect us, we must be safe. Let worlds assemble to oppose us and still we may say, "There be more with us than with them. With them is an arm of flesh; but with us is the Lord our God to fight for us. Who can be against us?" If the Lord be with us—and he is with us—he will be for us. "Through our God we shall do valiantly; for he it is that shall tread down our enemies. Gracious God, give me faith in thy promise—in thy presence; help me to believe always and everywhere that thou art with me, that thou art for me: then shall I honor thee by my courage, confidence, and constancy.

"No weapon that is formed against thee shall prosper."

per; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." Isa. liv, 17.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, AUG. 20, 1891.

NOTE FROM BRO. CORNELL.

DEAR BRO. WHITE: We have given six lectures here with good effect. The tent is full each evening, and the interest is rising fast. Our positions thus far are generally admitted, and there is a prospect of a good work. With much esteem I am

Yours in hope.

M. E. CORNELL.

Waterloo, Iowa.

SABBATH SCHOOLS.

WE think we see the importance of again calling attention to this subject. God is now accomplishing his last merciful work for both old and young. And what good we can do must be done quickly. Not many more years will run their weary course before Jesus Christ will again make a visit to this earth, not in the capacity of a merciful High Priest, but as the judge of quick and dead. Yes, we most firmly believe that we are just on the confines of the great time of trouble spoken of in Daniel and John, and that very soon the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. In view of this, let us work while the day lasts, for the dark night of death and anguish is right upon us. But to the point in question.

Our duty to the youth and children may be plainly inferred from Old-Testament examples. Said God to our forefathers in Canaan, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. AND YE SHALL TEACH THEM YOUR CHILDREN, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates." Deut. xi, 18-20.

Here is most plainly marked out the duty of the people of God in relation to instructing their children in the "things of God." We understand these words to enjoin Sabbath-School instruction, Bible-class exercise, home catechising, and every such means of benefiting the rising generation. And this is not a matter that we can dally over without incurring the just displeasure of Him who has thus plainly spoken. The command is imperative, it runs thus: "Therefore shall ye lay up these my words in your hearts," "And ye shall teach them your children," "And thou shalt write them upon the door posts of thine house." &c. Whoso readeth let him understand.

My soul trembles when I think how much God's people fail of coming up to Bible requirements. We live in the time when the prophet says, God shall turn the hearts of the fathers to the children, Mal. iv, 6, and what does this mean except home catechising and Sabbath-school instruction? Whatever it does teach, it certainly means this. Children are too much neglected by those who might and should help them. Those who are entreated to take hold and labor in the Sabbath-School often plead inability. This is sometimes the case, but more often it is not. The truth is, there is too much pride in all this—a fear that we shall not come up to some other person's gift. But most any person will succeed admirably, who strikes out trusting in the Lord, and feels that his sufficiency is of God. How much we all lack the missionary spirit. What we want is to see young men and young women filled with the Spirit of Christ, and taking hold of this work as though they loved it, and felt its importance.

The duty of imparting Bible instruction to children is plainly inferred from the commendable manner in which Paul speaks of Timothy. Says he, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." And the credit of all this must be awarded to Timothy's pious mother and grandmother. They remembered the command of God to

teach the children; they obeyed it and their labors were blessed of heaven.

We now close our remarks by calling upon all the readers of the *Review* to inquire into the matter and see if they are doing their duty to the children. As for me, I never saw the importance of Bible-Class and Sabbath-School instruction as to-day, and shall labor on till He that took little children in his arms shall say to all, Well done, wear the crown.

G. W. AMADON.

APPOINTMENTS.

Providence permitting, I will meet with the church in Colon, Mich., fourth-day evening, Aug. 28. Meeting at Bro. Strickland's house, Burr Oak, Aug. 29. Salem, Ind., Sabbath, Aug. 31. JOHN BYINGTON.

Providence permitting, I will be with the church in Mannsville, Jeff. Co., N. Y., on Sabbath and first-day, Aug. 31 and Sep. 1. I will also be ready to enter into a discussion with Eld. Turner (of Syracuse) at Mannsville, Sept. 8, at 10 A. M. MOSES HULL.

Business Department.

Business Notes.

A. Burwell: The amount due on O. Walker's Review, at half price, is \$2.40.

W. Hastings: The Instructor has been regularly mailed to you from this office since May last. We now send again.

Isaac C. Snow: Your Instructor has been sent to Oswego regularly. We now change to South West Oswego, and send all the back numbers from No. 3, Vol. viii, except No. 1, Vol. ix, which is exhausted.

J. Bostwick: The books you ordered bound are ready. Where shall we send to?

David Smith: Your remittance is receipted in No. 7, of present volume.

Abel Whitney: The two dollars you sent to the Office about the middle of July, you will find receipted in No. 8, of present volume.

RECEIPTS.

For Review and Herald.

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

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Isaac Sanborn \$5,00. A. Lanphear (for B. F. Robbins) \$5,00. B. F. Snook \$24,00.

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Isaac Sanborn, Rockton, Winnebago Co., Ills., \$30,74. J. H. Waggoner, Eddyville, Iowa, \$15,00.

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