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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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SONG OF A FAMILY.

O MAKE our house thy sanctuary!
Come in to us a friendly guest,
And in our circle ever tarry;
Then shall we be forever blest,
And thou, a house-mate, shall these walls
Transfigure into royal halls.

Joy dwells, O Lord, where'er thou stayest;
There blooms a heavenly blessedness;
In silk thy poorest thou arrayest,
Though men see but a ragged dress.
The purest high delight is there,
And even in want is wealth to spare.

Thou every morning us awakest,
And graciously to prayer dost call.
The household cares thou undertakest;
Thou knowest what is best in all;
And care, though 'twere a leaden load,
Is but a feather's weight with God.

One tender bond all hearts embraces,
A heavenly bond thy hand hath wove;
The rooms are turned to temple-spaces;
Illumined with God's peace and love.
Grace is the sunshine of our home,
And there God's angels go and come.

The Atonement.

BY ALBERT BARNES.

[The following argument on the Necessity of an Atonement deserves especial attention at the present time, when there are so many rising up to scout the idea of an Atonement as an unnecessary and foolish arrangement, and who base their hopes of life and salvation on other grounds. This is one of the great forms of the skepticism of the present day, which every lover of the Bible should fortify himself against. Mr. Barnes shows the utter fallacy of all these claims, and demonstrates that our only hope is in the shed blood of the Redeemer, without which there is no remission.—U. SMITH.]

NECESSITY OF AN ATONEMENT.

THE necessity of an atonement is founded on such considerations as have been already referred to in this Essay,—the difficulties in the way of pardon and in the restoration of an offender to favor. We have seen what those difficulties are, (1) if pardon is never extended to the guilty; (2) if it is often extended to the guilty; (3) if it should be always extended to the guilty; and (4) in any case by its coming in conflict with the regular administration of justice. We have noticed some of the embarrassments to which governments are subjected for the want of an atonement, and some of the devices, clumsy and ineffectual in their character, to which they are compelled to resort in order to escape from those embarrassments. We have considered what must be done by an atonement: that it is necessary that it should confirm, and not set aside, law; that it should carry out,

and not set aside, the real purpose of the penalty of the law as expressing the sense entertained by the law-giver of the value of law and the evil of violating it; that it should secure the reformation and future good conduct of him who is pardoned; that it should preserve a community from harm if any number of offenders should be forgiven; and that it should furnish in its own nature a proper representation of the character of him who has appointed the atonement. And we have seen that there were antecedent probabilities that such an atonement would be provided in the divine administration; or that there were such grounds of presumption that some arrangement would be made to remove the evils of sin as to excite an expectation extensively in the minds of men that such an arrangement would be made.

The failure of everything else to remove the necessary evils of sin and to restore an offender to the divine favor lays the foundation for the necessity of an atonement. An atonement is necessary because there is nothing else that will remove the difficulties in the way of pardon, or because there is no other way by which it can be consistent for God to forgive an offender and to restore him to favor.

It becomes proper, therefore, to inquire why, in this point of view, it is necessary that an atonement should be made; that is, why sinners cannot be saved without it; or why, in the language of the Bible, "without shedding of blood is no remission." Heb. ix, 22. If there is any other way by which the difficulties in the case can be met and sinners saved, then of course an atonement is unnecessary. It is proper, therefore, to inquire on what they who reject an atonement rely for salvation, and to see whether such grounds of reliance furnish security of happiness hereafter. If sinners may rely on the mere mercy of God for salvation, then an atonement is unnecessary. If they can offer sacrifices for their own sins which would constitute a proper expiation, then there would be no need of a higher sacrifice such as is implied in the idea of the christian atonement. If they may depend on the efficacy of repentance, and if that is all that is necessary to restore them to the divine favor, then also an atonement would be unnecessary. If men are punished in this life as much as their offenses deserve, and if all that is implied in the penalty of the law is satisfied on earth, or if the same thing should occur in a future world so that they would exhaust the penalty of the law and expiate their sins by their own sufferings, then in like manner there would be no need of an atonement. If offenders can claim admission into heaven on the ground that they have—by their own abundant good works, or by the merits of eminent saints made over to them by the power of a priesthood—made amends for the past, then also there would be no need of an atonement. And if it is a principle in the divine administration that the maladies of the soul may be repaired, as the diseases of the body may be healed, by a recuperative arrangement in the very system itself, then also there would be no need of an atonement.

It is indispensable, therefore, in inquiring into the necessity of an atonement, to examine each of

these points; for these are the things on which men who reject the atonement of Christ actually rely; these comprise all the grounds of the hope which they entertain in reference to a future world. Thus Dr. Priestley says, "We are commanded to forgive others, as we ourselves hope to be forgiven; to be merciful as our Father who is in heaven is merciful. But surely we are not thereby authorized to insist upon any atonement or satisfaction, before we give up our resentments toward an offending penitent brother. Indeed, how could it deserve the name of forgiveness if we did? It is only from the literal interpretation of a few figurative expressions in the Scriptures that this doctrine of the atonement, as well as that of transubstantiation, has been derived; and it is certainly a doctrine highly injurious to God; and if we who are commanded to imitate God should act upon the maxims of it, it would be subversive of the most amiable part of virtue in men. We should be implacable and unmerciful, insisting upon the uttermost farthing."*

In considering the necessity for an atonement, the question is not what God could or could not have done if an atonement had not been made. We are not to go back of all the arrangements that are actually made, and to inquire whether the course of things might not have been different, or why the present arrangement has been adopted. In inquiring, for example, why labor is necessary for the husbandman if he would secure a harvest, or why the law of gravitation is necessary in the physical system of the universe, we are not to ask whether it might not have been otherwise,—whether God, for example, might not have provided food by his own direct agency without toil on the part of man, or whether he might not have carried forward the operations of the universe without such a law as that of gravitation. The question relates rather to matters of fact: why, as things are, is labor necessary for man if he would have a harvest? or why is such a law as that of universal gravitation necessary in this universe, constructed as it is? There is undoubted force and truth in the remarks of Bishop Butler. "Certain questions," he says, "have been brought into the subject of redemption, and determined with rashness, and perhaps with equal rashness contrary ways. For instance, whether God could have saved the world by other means than the death of Christ, consistently with the general laws of his government. And, had not Christ come into the world, what would have been the future condition of the better sort of men; those just persons over the face of the earth for whom Manasses in his prayer asserts repentance was not appointed. The meaning of the first of these questions is greatly ambiguous: and neither of them can properly be answered without going upon that infinitely absurd supposition, that we know the whole of the case. And perhaps the very inquiry, *What would have followed if God had not done as he has?* may have in it some great impropriety, and ought not to be carried on any further than is necessary to help our partial and inadequate conception of things."

The inquiry on this subject cannot be pursued

*See Beeman on the Atonement, pp. 187, 188.

on the principle of an *a priori* argument. We are not to, for we cannot go back of the actual arrangement of things in the divine economy, and attempt to ascertain what God *could* or *could not* have done; we cannot determine beforehand whether it would or would not be proper that such a disposition of affairs should be allowed to exist as would make an atonement necessary; we cannot argue that, because sin is an infinite evil, therefore an infinite atonement was necessary, or that it was necessary that he who should make the atonement should be infinite in his nature.* But we *may* argue from the existing state of things. We may look upon the fact that man *is* fallen; that sin *has come* into the world; that the law of God *has been* violated; that the penalty of the law *has been* incurred; and that there *are* intrinsic difficulties in the way of pardon. We can look upon the course of events, and see what is the fact in regard to the effect of those things on which men *do* rely as securing salvation, and argue from the failure of those things as to the necessity of some higher mode of intervention. We can ask whether it will be safe for men to reject the atonement and rely on those things? We can see in the failure of all those things to meet the circumstances of the case—if they do fail—an argument for the necessity of an atonement. In this there can be no presumption; for we are here manifestly pursuing an inquiry of the deepest interest to ourselves, and which lies within the proper range of human investigation.

Such a course of inquiry it is proposed to pursue in this chapter. The necessity of an atonement will be argued from the *failure* of all else on which men are accustomed to rely for salvation; or, in other words, by showing that no reliance can be placed on those things to meet the circumstances of the case, it is proposed to demonstrate the necessity of an atonement.

The question relates to the salvation of sinners; and it is to be assumed in this discussion that men are sinners. Apart from the atonement, the only other methods of salvation by which it could be supposed that sinners could be saved are the following: The mere mercy of God; repentance and reformation; punishment; repairing the evils of the past by subsequent good conduct; sacrifices offered for sin; and a process of restoration in regard to moral evils—a recuperative process—similar to the healing of diseases in the body.

These methods of salvation it is proposed now to examine. There are no other methods, besides that of reliance on the atonement of Christ. These exhaust the subject. If a sinner may rely on any one of these methods, there is no need of an atonement. If all of these fail, then there must be an atonement, or the sinner must perish.

I. The mere mercy of God.

As this is perhaps the most general ground of reliance for salvation among men, it is important to examine it with care.

It is undoubtedly true that large classes of men—men of all classes and conditions—*profess* to rely on the mercy of God as a safe and sufficient ground of hope in relation to the future world. The most general ground of the hope of happiness hereafter is, probably, that which is founded on good works; on an upright character; on honesty and fidelity in the relations of life; on amiableness, kindness, and courtesy in the intercourse with each other; on the belief entertained by many that they have wronged no one, that they have defrauded no one, that they are just in their dealings with men, that they are faithful in the discharge of their duties as husbands, fathers, neighbors, citizens. But this ground of hope may be laid out of view now; for we are not inquiring whether it would be possible for men to be saved if they were perfectly righteous,—of which there could be no doubt,—but in what way a *sinner* may be saved. The question is, How

*In what sense is it true that sin is *infinite*? How is it ascertained that it is infinite? In what part of the Scriptures is it asserted or intimated that the necessity of an atonement rests on the fact that sin is an infinite evil? Where is it affirmed that sin has, in any sense, a character of infinity?

may one who is conscious that he has violated the law of God obtain his favor again? how may he approach him with the hope of pardon? The first of these grounds of hope is dependence on the mere mercy of God, with no reference to an atonement; and it is undoubtedly true that multitudes do profess to trust to this as a safe resort. The man who is externally moral, and who aims to lead an upright life, and who prides himself on his virtuous character, trusts that the few and unimportant errors of his life may be forgiven, and that he may safely rely, in respect to these, on the mercy of God. The skeptic—the denier of the truth of revelation—also relies on the mercy of God, and thinks that he may safely make it an article of his creed that God is merciful, and that he may in safety trust to that mercy for salvation. The Universalist is loud in his proclamation of the mercy of God, and in the expression of his belief that all men will be saved through that mercy; and even the dissolute, the profane, and the abandoned, when all other hope of salvation fails, take refuge, on the bed of death, in what they regard as the illimitable compassion of God.

And yet it may be doubted whether any of these persons really rely for salvation on the *mercy* of God. If the moral man, conscious as he may be of a few errors and follies of life, were questioned, he would say that he does not believe that he *deserves* eternal death, and that it would be *wrong* in God to consign him to future woe; and thus he is depending for salvation *not* on the *mercy* but on the *justice* of God. The skeptic, also, if questioned on the subject, would not allege that he had any communication from heaven to assure him that he might safely trust to the mercy of God,—for all such revelation he on principle rejects; but he would maintain also that it would be *wrong* in God to consign him to eternal death, and thus he relies for salvation *not* on the *mercy* but on the *justice* of God. The Universalist, also, loud as he is in praise of the mercy of God, and stoutly as he maintains that through that mercy all mankind will be saved, yet as loudly and as stoutly maintains that it would be *wrong* in God—that it would be horrible *injustice*—to consign men to everlasting punishment; and thus he also relies *not* on the *mercy* but on the *justice* of God for salvation; and, after all that he says in favor of the mercy of God, he has no belief that there is any occasion for the exercise of mercy in the case, but his system would be practically the same, and his hope would be precisely the same, if God were possessed of no such attribute as that of mercy, but were severely and only *just*. In like manner, also, even the abandoned and profligate sinner would maintain that it would be *wrong* in the God who made him to doom him to everlasting death for the sins of this short life; and thus he, at last, also finds refuge and hope *not* in the *mercy* but in the *justice* of God.

But, if it were true that men really relied on the mercy of God for salvation, would this be a safe ground of hope for a sinner?

In reference to this question, let the following considerations be borne in mind.

(1.) Mercy cannot be safely relied on by an offender in any human administration. We have seen, in a previous chapter, that no government could safely offer unconditional pardon to offenders, and that pardon can in *no* case be administered under a human government without doing much to weaken the strong arm of the law. Mere *mercy* can in *no* case be made a ground of hope under a human government. When pardon is extended to the guilty, it is in most, if not in all, cases, done *not* on the ground of mere mercy, but on the ground that there was some defect in the process of the trial; or that the sentence of the law was too severe; or that there were some extenuating circumstances in the case; or that there was something in respect to the age, the sex, or the previous character of the offender which made it proper to interpose with executive clemency; or that there was evidence of such a reformation as to make it proper to remit the remainder of the

sentence or to commute it; or that there was evidence that the punishment had answered all the ends contemplated by punishment; or that there was some new testimony in favor of the offender which was not before the court on the trial, and which might have modified the verdict; or that there is reason to suppose that, if all the testimony in the case had been before the court, the accused would have been acquitted: that is, so far as these circumstances bear on the case, the pardon is in fact an act of *justice*, and not of *mercy*.

(2.) It is to be borne in mind, in regard to dependence on the mercy of God for salvation, that there are other attributes in the divine character than mercy, and that, so far as appears, they are as essential to that character as mercy is, and that it is as important for the good of the universe that they should be displayed as it is that the attribute of mercy should be exhibited. "A God all mercy is a God unjust." There is as certain evidence that God is just as there is that he is merciful. In estimating the character of a neighbor, a merchant, a professional man, a magistrate,—in forming our conception of a perfect *man*,—we think of truth, and purity, and justice, and uprightness, as really as of kindness. We regard these as essential to a perfect character. We have no conception of a character as entitled to high respect and confidence where these are not found. If we could conceive of a case in which there were no traces of these attributes, we should say, however merciful or amiable the man might be, his character was radically deficient. If we could conceive of a case where the attribute of justice is *never* exercised,—where a man in his dealings with others always disregards its claims,—however amiable or kind he might be, we should say that such a character was worthy only of universal detestation.

It is worthy of special remark, as bearing on the point before us, that, when we say that the attribute of *justice* is essential to our idea of a perfect character, we say at the same time that it is essential to our idea of such a character that the attribute should be *exercised* or *displayed*. It would be of no value as a *dormant* attribute, any more than a dormant attribute of mercy or goodness would be. On suitable occasions, it is as proper that the attribute of *justice* should be displayed as the attribute of *mercy*; and, if there is any evidence furnished by our instinctive sense of what is essential to the character of perfection in God, that *one* of these attributes will be displayed, there is the same evidence, so far as that source of proof is concerned, that the other will be.

* * * * *

In the actual dispensations of providence, moreover, there are *more* proofs of justice than of mercy; there are more things occurring that can be properly traced to the infliction of penalty, and that should be regarded as proofs that God is just, than there are that can be regarded as proofs that he is merciful. In other words, there are more specific things that can be directly and certainly traced to the idea that God is *just*, than there are that can be traced to the specific idea of *mercy*. There are, indeed, numerous proofs of goodness, numerous evidences that God is benevolent, and that he desires the happiness of his creatures; but it is to be observed that these, for the most part, are found in the original constitution of things, or in the arrangements made anterior to the commission of crime, and therefore they cannot with propriety be referred to in this argument, for the arrangements which we are seeking for in the inquiry about the mercy of God are not general original arrangements of benevolence, but specific arrangements contemplated as following the violation of law; and the remark which is now made is, that, placing ourselves in that position, or regarding crime as committed, there are in fact more arrangements for the infliction of justice than for the exercise of mercy.

In other words, judging merely from the course of events under the divine administration, there is more to be dreaded by a sinner than there is to be hoped for; more that should lead a violator of

law to fear what is to come than to cherish hope.
* * * * *

There is no other mercy *promised* to men in the Bible than that which is founded on the atonement. There the offer of salvation is ample; but it is limited in the most absolute manner to mercy dispensed through the blood of the Redeemer. It is a great principle, also, in all things, that when God has revealed *one* method of obtaining his favor, or proposed one mode by which it is to be secured, all others are, of course, excluded. That fact is proof not only that it is the *best* mode, but it is proof that there is no other mode; and, whatever we may suppose may have been abstractly true about the *possibility* of any other mode originally, yet the fact that that mode has been selected and revealed to man as the mode in which God is willing to bestow his favors excludes, of course, all other methods, and is at the same time a demonstration that that is not only the *best*, but that it is the *only* one. The business of man is not to find out what method there might possibly have been of securing the divine favor, and then to infer that that is now a possible method: it is to find out what God has chosen and prescribed; and that ends the matter. If, therefore, God has said that mercy shall be bestowed through an atonement, that excludes all other methods; and speculation as to what *might* have been becomes vain, if not improper. * * * *

There is no evidence furnished in death that men can be saved, or are saved, by mercy irrespective of the atonement.

The death of all christians, as before remarked, is to be laid out of view here; and the death of no others furnishes such evidence as the case would demand that they who reject that atonement are saved.

Two reasons may be given why this is so: (1.) one is, that men who profess to rely on the mercy of God for salvation without reference to the atonement, but who, as we have seen above, really rely on the *justice* of God and believe it would be *wrong* in God not to save them, are often greatly alarmed when they come to die,—showing that, so far as the evidence in their case goes, this cannot be regarded as a safe ground of trust. The fact that such men are alarmed when they die, and that they then seek for some other ground of hope, is at least *so* common as to show that no one can certainly anticipate that he will himself regard this as a safe ground of reliance when he dies. This fact is such as to vitiate any argument that may be urged in favor of the position that men may *safely* rely on the mere mercy of God without an atonement; for if this *is* a safe ground of reliance for salvation, it ought *never* to give way under any circumstances. In the prospect of passing over such a river as that of death, what we want is not a bridge that *may* break down, but a bridge that never *will* break down and that never does. In the prospect of the storms that may beat around our dwellings, what we want is not a foundation that *may* give way when the 'rain descends, and the floods come, and the winds blow and beat upon the house,' but such a solid rock that it will *never* give way, however vehemently the storm may beat upon us. Such is the Rock on which the christian builds his hopes. It never gives way when he dies; for no true christian ever doubts the sufficiency of that trust on which he relies, never doubts that if he *is* a christian he is safe. Can it be said that no infidel, skeptic, philosopher, ever doubts, when he comes to die, that, if he *is* an infidel, a skeptic, a philosopher, he is safe? (2.) The other consideration is, that, even if it were a matter of fact that they who reject the atonement have no misgiving about the foundation of their hope when they lie down to die, this would not prove that this is a safe ground of reliance. Freedom from alarm and from the dread of death may proceed from other causes than that of safety, or from any well-founded assurance of future happiness. The calmness and peace of the dying skeptic may be accounted for satisfactorily on some other supposition than that he is actually going to heaven, or that he

will be saved by the mercy of God without an atonement. In the sternness of the stoic, in the studied and cultivated purpose of the infidel philosopher, in the stupidity which sin engenders, and in the paralyzing influence of disease as men pass away from life, may be found a sufficient explanation of the fact that such men die calmly. If it be said that the same solution might possibly, or with equal reason, be applied to the calm death of the christian, it may be replied that we do not refer to that calmness in death as the main proof that he is safe; for the reliance of the christian is on what he regards as a *promise* made to men that if they repent and believe the gospel they will be saved. Their hope is based on that. Their calmness in death is not the ground of their hope: it is the fruit or result of a hope founded on the promise of God.

ADVICE TO CONTRIBUTORS.—The duty of an editor is delicate as well as arduous, when exercising discretion in the articles furnished by his friends. We love to please, even those whom we are liable to affront. If a few rules are observed by correspondents, much of this embarrassment will be obviated.

1. Never attempt to write without a very distinct idea in mind, and conclude your article as soon as possible after it shall have been distinctly expressed. It is this practice which gives our city editors their raciness and popularity. We refer especially to the quality rather than the extent of an article; not insisting so much upon the length as upon the intrinsic value of what is written.

2. Avoid repetition of ideas. This is imperative upon writers, though not upon public speakers. Express yourself distinctly once, and let that answer.

3. Do not employ a profusion of adjectives. They are apt to prove noxious weeds in the field of ideas, choking out valuable thoughts. Over-dressed language is as distasteful to a sensible mind as an over-dressed individual. Persons of good sense apparel themselves and express their ideas in a manner calculated not to excite a thought.

4. Look very suspiciously upon every sentence which you regard as original and particularly smart. It is apt to prove the spoiled baby in an essay; agreeable to none but the parent.

5. Do not criticize the life out of your productions. Trimming in politics is detestable; a composition so pruned and wrought as to express little or nothing definitely, is not bearable. The uses of criticism are to remove excrescences, and to secure the best and most effective method of expressing ideas. When vivacity is taken out, and a leaden, obscure style remains, the criticism is worse than a failure.

6. Do not imagine that verse is necessarily poetry. It is often the very antipodes; and indeed, we are very jealous of versification. A poet is a *creator*; if you cannot give form to ideas filled with life and power, do not attempt rhyming. The best poetry which we have ever read was written in prose.

7. Do not write with pale ink, or on two sides of a sheet. Make your letters distinctly. Let the capital J never be written as though it was I. —*Sel.*

Religious Miscellany.

WHEN grace takes possession of a man's heart, we think only of what it should create; and we forget what a deal it has to sweep away before it begins to create. One man is constitutionally worse than another; and grace in the worst character has so much inner work in cleaning out the den of thieves, that it is a long time before its outer work can be developed in whatsoever things are pure, and just, and beautiful, and lovely, and of good report.

THE way to be mindless of the scoff of the wicked, is to be mindful of the words of the prophets and apostles spoken before; the way to

be sure, and to stand fast, and not to be shaken in our faith or in our hope, is to fall back upon what God has said, and to level his word against all the probabilities, and all the scoffs, and all the sneers of a world that knows not the truth, and loves not Christ's appearing.

WHAT did Christ's miracles imply? That much in the moral and material world had gone wrong. What was the result of each? The rectifying, so far, of what had gone wrong. Each miracle of Christ was not merely an act of power, it was also a redemptive and restorative act; it was an instance, on a microscopic scale, of what he will one day create on a magnificent and universal one.

IF you grant that God is not in the falling of a hair from an old man's head, I will demonstrate with irresistible force that he is not in the revolution of an empire, in the change of a dynasty, in the death of a king, or in the conclusion of the history of the globe itself. Deny God in things the most microscopic, and you must deny God in things the most magnificent.

THE eloquent and excellent Dr. Chalmers was asked to what he attributed the great success of his preaching. His answer was "To repetition." His way was to hammer one truth upon the people's hearts, and memories, and intellects, and never leave off till he was thoroughly satisfied he had convinced, or converted, or impressed them.

As well may you see the sun, the moon, and the stars through a London November fog, as God's truth through the atmosphere of a corrupt, a depraved, and an unregenerate heart. What men most need in order to be decided believers, is not greater light in their heads, but far greater grace in their hearts.

WHAT does the husbandman burn the weeds for in the harvest? That the soil of next spring may be more prolific. The very burning of the weeds in harvest, and the gathering of wheat into garners, indicates that there is to be a sweeter spring time, a softer and a more enduring summer than has ever yet overtaken our world.

IN every one of us there is the commencement of death, that is, disease. In every one of us there are defects, and failings, and taints, and poisons, and decay, which are the commencement and the premonitory symptoms of that approaching dissolution which is the wages of sin, and the consequence of our personal participation in it.

REMEMBER that the grace that culminates in glory begins now—that the character that is perfected in heaven begins now—and that most men die as they live; and while conversion at the twelfth hour is a possibility, and may be pressed, offered, received, enjoyed; yet the man that puts off the concerns of his soul to that hour is hardening his heart.

WE do not stir up cold ashes, we let them alone; we stir up embers in which a few sparks remain that they may be fanned into a flame, and give warmth to those that sit around them. Christians do not need lighting, they only need stirring; sickly they may be,—but dead, if christians, they never can be.

When Jesus died upon the cross, there was nothing *in* him worthy of death, but everything *on* him; when I shall stand upon the margin of heaven, there will be nothing *in* me worthy of heaven, but everything *on* me, entitled to its sunniest and its highest table-land. My sin on him was the reason why God smote him; his righteousness on me is the only reason why God will crown me.

Do you agree with Talleyrand, that a blunder is far worse than a sin? Do you think that sin is merely a very inexpedient thing? Do you think it does not matter though there be sin within, if you can, only by your face, and by the adjustment of your robes, and your manner, hide it from mankind? If so, the Spirit of God has never convinced you of sin.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, AUG. 27, 1861.

JAMES WHITE, EDITOR.

EASTERN TOUR.

SABBATH and first-day, Aug. 10 and 11, we spent with the brethren at Mannsville, N. Y. The church here have passed through some severe trials since we visited them near two years ago. Then there was apparently a good state of union; but soon after some made Spiritual Gifts a test in this way: They would not hear their brethren, older in the message than themselves, say anything about them in meeting, so after some contention they left. The brethren had their choice, to shut out what they firmly believed to be from heaven, or to let those go who would bind their consciences in this respect, and manifest that spirit against the testimony of Jesus set forth in Rev. xii, 17. They took the wise course to secure a clean conscience, and give freedom to the spirit of truth.

On Sabbath the meeting-house was full. Eld. Sumnerbell, Seventh-day Baptist, and Eld. Turner, no-Sabbath Adventist, were present. We spoke twice on the Sabbath, but much regretted that we were worn, weary and unwell at this meeting, which injured its interest. We decide that our time between meetings, when not traveling to appointments, must be spent in resting, instead of visiting and laboring from house to house.

First-day we spoke twice to a full house. We felt that the blessing of God was with us. At the close of the afternoon service, the brethren enjoyed a more social season. Mrs. W. spoke in relation to what she had seen at Roosevelt in regard to church order, and the struggle of our nation, and its effect upon the cause. It was a season of interest.

Second-day we met at Bro. Lowrey's with Bro. S. W. Rhodes. He deeply feels his past errors, and wants to be right. But he has so long wove into his confessions his ingenious manner of criminating others, and his masterly style of self-defense, that many really dread to have him attempt a public confession. And well they may. We told him his only hope was to let the cause of self go unpleaded, and confess his own wrongs. Not in public, for he could not resist the temptation to criminate others and defend self; but through the REVIEW, or by letter, or in private families, and let the Lord and the brethren plead his cause. It seems to us that the Spirit of God is unwilling to let this man go. We venture the assertion that his only hope is in confessing his own wrongs without touching the wrongs of others, or giving them the least advice in spiritual things.

ORGANIZATION.

ON our eastern tour thus far we seem to be wading through the influence of a stupid uncertainty upon the subject of organization. This is as might be expected from the circumstances connected with the introduction of the subject among us. Soon after we merely hinted at it about eighteen months since, an article appeared in the REVIEW from one of the Corresponding Editors well calculated to arouse the fears of many that Bro. White was in favor of something dreadful. We were then in Iowa where we could not give an explanation of our mere suggestions, and have a plain statement go out in the same number of the REVIEW. The poison took almost everywhere. When we completed our western tour and found time, we reviewed the subject, and set forth some of the necessities of organization. But only a portion of the brethren could then be reached. The cause suffered dreadfully. But if those who took the wrong side of the question had owned up when they saw the error and weakness of their position; if all who were convinced of the necessity of organization had spoken out freely, victory would have turned, and the poison of anti-organization would have been at once removed. But our ministers were generally silent. Some exerted a strong influence against organization, while the influence of others fell indirectly through their silence into the wrong scale with dreadful weight, and many of our brethren,

especially in the East, stood in doubt. The brethren in Pennsylvania voted down organization, and the cause in Ohio has been dreadfully shaken. It has suffered everywhere. If such ministers of experience as Brn. Ingraham, Andrews and Wheeler could have spoken upon the subject decidedly and in season, much might have been saved that has probably gone to ruin.

There is everywhere some one to hold back. They have no valid reasons for so doing, still they hold back. The infection was deep and stupefying. After an investigation for near two hours at Roosevelt, and the removal of objections, when the request was made for all who were in favor of organization to rise up, Eld. F. Wheeler kept his seat. At this a dreadful feeling of discouragement came over us that we have not yet been able to shake off. What can we expect of the people when ministers stand thus? We are weary in meeting such influences. We have no interest in this matter only what is in common with all our brethren, and have spoken only as we have been urged by necessity. The place of worship of the Seventh-day Adventists of Battle Creek is still the property of S. T. Belden. Organization has been postponed by this church until our ministers and people could come up unitedly to the work. There is no party feeling with those who feel the necessity of organization. They do not wish to move forward until all our ministers and people are prepared to go with them. How long shall we wait?

If any of our brethren have objections to organization, based upon the Scriptures, the REVIEW is open to them. We claim the privilege, however, of reviewing them in the same issue. It is time the question was settled. We feel crippled in our labors in consequence of the silence of our preachers on the subject of organization, and the consequent scattering influence, and shall touch at only a few points and return home. We would cheerfully visit New Hampshire, Maine, Massachusetts, Pennsylvania and Ohio; but wait for the decided voice in favor of organization from those ministers who have labored in these States to enter first. They know the REVIEW is open for them to speak freely.

Three years since we dwelt upon the subject of the unity of the church with pleasure, and felt strengthened in the position taken by the fact that we could point to the Seventh-day Adventists as being far advanced in scriptural unity. But we as a people are losing ground in this respect. And it is of no use to close our eyes to the real state of things, until our condition be much worse. It is a fact that need not be denied, that instead of our being a united people, growing stronger, we are in many places but little better than broken fragments, still scattering and growing weaker.

A few years since we could report success and additions to the ranks at every appointment on our eastern and western tours. Now these conference meetings are scenes of wearing labor to hold together and strengthen what remains. Some who have been expecting a time of shaking are in doubt whether it has commenced. May the Lord save us from a worse shaking than the present. We are surprised at the courage of our Tent preachers and their supporters under existing circumstances. We often inquire, Are these young churches brought out by wearing Tent labor to be brought under the distracting influence of anti-organization? We forbear saddening the hearts of the friends of the cause by following out further the painful reflections of our own mind, and will close this article by giving two illustrations of the necessity of organization.

A female lecturer, in bloomer costume, asked the use of our house of worship at Battle Creek. We called for her papers. This she met with a careless air of surprise, stating that no one had ever before called for her papers of recommendation, and she had never thought of taking them. We replied that she had doubtless formed an unblemished reputation somewhere, and that it would be exceedingly convenient to her, and gratifying to those of whom she claimed favors as a public lecturer, to take along with her a statement from her friends of her standing in society. As she had none, she was not admitted to our place of worship. We afterwards became satisfied that she was a doubtful fragment of the exploded excesses of Spirit-

ualism. Did we do right in calling for her papers? Most certainly.

How then can it be right for our preachers to enter new fields to meet wily opponents without papers showing their church relation and standing? The cause of truth has sometimes suffered for want of such papers. We say, Let every preacher have them, and let them be renewed every year. This course would open the way for our preachers, and would save our brethren from the abuses of impostors.

A few weeks since we received a letter from a brother in Minnesota, stating that an Eld. Lothrop had come among them professing present truth, saying he had traveled with Eld. White. The brother seemed to fear the influence of the new preacher, and wrote to us for particulars. We could only reply that the man he spoke of was probably an Eld. Lothrop we first met in Canada East, and afterwards met him at different meetings in Vermont; that we never traveled with him, and at almost every meeting we met him, had good cause to reprove him for his fanaticism; that he afterwards went in full fury with the Messenger spirits against us and the REVIEW. But now of a sudden he appears in Minnesota, one of our preachers. And to help himself into favor with the brethren, he reports that he is acquainted with Bro. White and has traveled with him. Were it the custom of our ministers to carry the papers, and of our brethren to call for them of strangers, such impostors could not impose upon God's honest people.

COMMUNICATION FROM SISTER WHITE.

SLAVERY AND THE WAR.

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influences.

All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow-men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bond-men and bond-women, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. God will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many professed followers of the meek and lowly Jesus can witness with heartless indifference. And many of them can inflict, with hateful satisfaction, all this indescribable agony themselves, and yet dare to worship God. It is solemn mockery, and Satan exults over it, and reproaches Jesus and his angels with such inconsistency, saying, with hellish triumph, *Such are Christ's followers!*

These professed christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties toward their fellow-men, while at the same time they hold their fellow-men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow-men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised toward Christ's followers. It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hard-hearted, untold, agonizing suffering, man in the image of his Maker, causes his fellow-man. The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury.

At the Roosevelt conference, when the brethren and

sisters were assembled on the day set apart for humiliation, fasting and prayer, Sabbath, Aug. 3, the Spirit of the Lord rested upon us, and I was taken off in vision, and shown the sin of slavery. Slavery has long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy, that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge now is upon the North, that they have so long submitted to the advances of the slave power. The sin of Northern pro-slavery men is great. They have strengthened the South in their sin, and sanctioned the extension of slavery, and acted a prominent part in bringing the nation into its present distressed condition.

I was shown that many realize not the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow, and the controversy be ended.

I was pointed back to ancient Israel held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver the children of Israel. Miracles were performed before Pharaoh to convince him that they were especially sent of God to bid him to let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel God's judgments. They were visited by plagues. While suffering under the effect of the several plagues, Pharaoh consented to let Israel go. But as soon as the cause of their suffering was removed, his heart was hardened. His mighty men and counselors strengthened themselves against God and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel, until the angel of the Lord slew the first-born of the Egyptians. From the king upon the throne, down to the most humble and lowly, was there wailing and mourning. Then Pharaoh commanded to let Israel go. After the Egyptians had buried their dead, Pharaoh relented that he had let Israel go. His counselors and mighty men tried to account for their bereavement. They would not admit that the visitation or judgment was from God, and they pursued after the children of Israel. When the Israelites beheld the Egyptian host in pursuit, some upon horses and some in chariots, and equipped for war, their hearts failed them. The Red sea was before, the Egyptian host behind. They could see no way of escape. A shout of triumph burst from the Egyptians to find Israel completely in their power. The Israelites were greatly terrified. The Lord commanded Moses to bid the children of Israel go forward, to lift up the rod and stretch out his hand over the sea and divide it. He did so, and lo, the sea parted and the children of Israel passed over dry shod. Pharaoh had so long withstood God, and hardened his heart against his mighty, wondrous works, that he in blindness rushed into the path God had miraculously prepared for his people. Again Moses was commanded to stretch forth his hand over the sea, "and the sea returned to his strength," and the waters covered the Egyptian host and they were drowned.

This scene was presented before me to illustrate the selfish love of slavery, the desperate measures the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The dreadful system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slave-masters regard them as such. Their consciences have become seared and hardened as was Pharaoh's; and if compelled to release their slaves, their principles are unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern men or Northern men.

The North and the South were presented before me. The North have been deceived in regard to the South.

They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the power of endurance and valor that Northern men have.

I had a view of the late disastrous battle at Manassas, Va. It was a most exciting, thrilling, distressing scene. The Southern army had everything in their favor, and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless, and marched forward boastfully as though victory were already theirs. As they neared the battle-field, many were almost fainting through weariness and want of refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely. The Southern men felt the battle, and in a little would have been driven back still further. Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in their ranks. It appeared to the Northern men that their armies were retreating, when it was not in reality so; and a precipitate retreat commenced. It seemed wonderful to me. Then it was explained, that God had this nation in his own hand, and would suffer no victories to be gained faster than he ordained, and no more losses to the Northern men than in his wisdom he saw fit, to punish the North for their sin. And in this battle had the Northern army pushed the battle still further, in their fainting, exhausted condition, a far greater struggle and destruction awaited them, which would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops was a mystery to all. They knew not that God's hand was in the matter.

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, dying and wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them great perplexity. They know that if the North have an equal chance with them, victory is certain for the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand.

The South have been strengthening themselves greatly since their rebellion first commenced. Then if active measures had been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it is a most powerful rebellion. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event.

The greatest anxiety now exists among our national men. They are in great perplexity. Pro-slavery men and traitors are in their very midst, and while they are professedly in favor of the Union, they have an influence in decisions, some of which even favor the South.

I was shown the inhabitants of the earth in the utmost confusion. There was war, bloodshed, want, privation, famine and pestilence, in the land; and as these things were without, God's people began to press together, and cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

My attention was then called from the scene. There seemed to be a little time of peace. Then the inhabitants of the earth were again presented before me, and everything was in the utmost confusion again. Strife, war and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this confusion and war. War caused famine. Want and bloodshed caused pestilence. And then men's hearts will fail them for fear, "and for looking after those things which are coming on the earth."

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the "Strong Hold." Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind.

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon.

PERILOUS TIMES.

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of these last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaged in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God and make them children of the world. God owns not the pleasure or amusement seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world.

Isa. iii, was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword and thy mighty in the war." I was shown that this portion of Scripture will be strictly fulfilled. Young men and women professing to be christians, yet having no christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain.

"War lifts his helmet to his brow,
O God, protect thy people now."

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and those who will come up to the help of the Lord, will receive his blessing. But Sabbath-keepers have a work to do. Hoops, I was shown, were an abomination, and every Sabbath-keeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. In arose from a house of ill-fame in Paris.

Individuals were shown me who will despise instruction, even if it comes from heaven, and they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given, and testimony borne, will put on hoops because it is the fashion, and risk the consequences.

ORGANIZATION.

I was shown that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars

would be broken to fragments. Hearts would flow together and unite like two drops of water. Then there would be power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed. The hearts of God's servants are made sad by meeting, as they journey from church to church, the opposing influence of other ministering brethren. Individuals have stood ready to oppose every step of advance God's people have made. Those who have dared to venture out have their hearts saddened and distressed by the lack of union of action on the part of their fellow-laborers. We are living in solemn times. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers, claiming to believe important, solemn truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. Their influence is recorded as those who retard the work of advance and reform among God's people.

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No: he was displeased with their cowardly silence, and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right. The people waited for the voice of their favorite minister in the truth, and because they could hear no response in favor from them, decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter while they professed to be in favor. They were afraid of losing their influence. Some one must move here and bear responsibility, and venture his influence; and as he has become inured to censure and blame, he is suffered to bear it. His fellow-laborers who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God marks his distress, his anguish, his tears, his discouragements and despair, while his mind is taxed almost beyond endurance; and as he is ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he puts his shoulder under the heavy burden. I saw that all will be rewarded according as their works shall be. Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard.

ELLEN G. WHITE.

Grass River, St. Law. Co., N. Y., Aug. 16, 1861.

THE OBJECTS OF CHRIST'S DEATH.

"Now, on the supposition in this case that the law had been as just as it was inexorable, what was needed, and what would have met the whole difficulty, was some device like an atonement—some arrangement by which the majesty of the law could be asserted and its proper influence secured, while at the same time the desire of the monarch's heart to release the offender could be gratified."—*Barnes*.

The case referred to in the text is that of the princes and presidents of Babylon vs. Daniel, reported in the book of Daniel, chap. vi. For the context, the reader is referred to *Review*, Vol. xviii, No. 10, p. 74. I have heard a preacher, as soon as he had read his text, deny what the text asserted. But I can say that I believe the text, and shall proceed to its elucidation.

I. The law of God is inexorable and equally just, demanding its penalty—the death of the transgressor. Hence the law cannot justify and save the sinner. This shows the need of an atonement.

II. The objects of the atonement. On this part of the subject there is controversy. According to the text, the objects of the death of Christ are,

1. That the majesty of the law could be asserted. In this our author agrees with more ancient commentators. Jesus says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*" Matt. v, 17, 18.

Paul says, "Do we then make void the law through faith? *God forbid! Yea, we establish the law.*" Rom. iii, 31. But the objector considers the death of Christ as an "arrangement by which" the law might be abolished, or at least that a few jots and tittles might pass from it, before the passing of the heavens and the earth.

2. The second object of the atonement as given in the text is, that the "proper influence" of the law might be "secured." To secure the proper influence of the law is to secure its obedience. But an abolished law demands no obedience. It should have no influence whatever. On this point our Saviour says, as a conclusion drawn from what he had said of the law, as above quoted, "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven," &c Paul also agrees with our text. Says he, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin (transgression of the law) in the flesh; that the righteousness (precept, *Whiting*) of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii, 3, 4. Again, "What then? shall we sin (transgress the law) because we are not under the law, but under grace? *God forbid.* Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin (transgression of the law) unto death, or of *obedience* unto righteousness?" Rom. vi, 15, 16. James teaches christians to obey the "whole law," but I will not take time and tax your patience to quote his testimony. James i, 22-25; ii, 8-13.

3. If an arrangement can be made by which the majesty of the law can be asserted, and the future obedience of the sinner secured, "the desire of the Monarch's heart to release the offender can be gratified." The grateful heart wants God to be pleased in his salvation as well as himself. But it would seem that those who meddle with the law, to abolish or change it, are seeking to find how far they can please themselves, and how little they may do to obey God, and yet be saved. The atonement will not reach them, because its objects are not attained, in their case. They exclude themselves from the benefits of the atonement, because they dishonor and oppose the "majesty of the law," will not let it have its "proper influence" upon them, and seek their own will and pleasure, instead of the will and pleasure of the great Monarch of the universe, who would be highly gratified in their salvation, provided it could be effected in a way that "the majesty of the law could be asserted and its proper influence secured."

R. F. COTTRELL.

MEETINGS IN POTTEN, C. E.

DEAR BRO. WHITE: Under the labors of Bro. Evans, there has been some interest awakened in the cause of present truth, in Potten, this summer. A few have embraced the Sabbath of the Lord. There has been, and still is, bitter opposition to the truth in that place.

I have spent one Sabbath and two first-days there since Bro. Evans left. While there first, I had an appointment to preach in the school-house on first-day, but the night previous to this the old school-house was burned down, it was believed purposely. This suspicion was heightened from the fact that the school-books were all carried across the road and safely laid away. But this neither discouraged nor prevented us from holding our meeting.

Aug. 4, Elds. Merrill and Blake, who had left their flock here for weeks, came to settle the minds of the people on the Sabbath question, by showing that the first day is the Sabbath for the gospel dispensation. I reached the place about the time Eld. Merrill was commencing the difficult task, upon which he entered in good earnest. His positions were new, and important, if correct.

He attempted to prove, first, that the seventh-day Sabbath was a type of the rest which the Jews would have enjoyed, had they received Christ at his first advent; but as they did not, both the type and the professed rest were lost. Second, that the seventh-day Sabbath was then changed to the first-day, which is the type of our future rest.

As might be expected, Eld. M.'s stroke against the Sabbath killed all the ten commandments. This was a terrible slaughter to prove the expiration of a type and the change of the same, but how could this otherwise be effected?

As these discourses closed we found we were left in midnight darkness as to the number of the commandments now binding, and as to how and by whom they became obligatory.

I gave notice that I should review these discourses at 5 P. M., the same day, and invited the preachers to be present and hear for themselves, but they did not come. The hall in which these discourses were preached was refused us, but a dwelling-house was opened in which I spoke with freedom to a goodly number of friends, nearly all of whom are satisfied that we have the truth on the Sabbath question. May the Lord help others to walk in the light while they have it.

Now is the time to endure persecutions and hardships for the cause of our divine Master; but soon the time will come for the faithful to reign with him. O, may we be of that number.

A. S. HUTCHINS.

Johnson, Vt.

GOOD WORKS.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii, 10.

Dear reader, let us look at some things in the above text, which I think are applicable to us all.

How are we created in Christ Jesus? Answer: By putting away old things, or our own ways, and becoming new creatures [2 Cor. v, 17], and walking in the ways that God has foreordained that we should walk in. To illustrate: God has foreordained that we should remember the Sabbath-day to keep it holy, which is a good work, as all must admit. And not only should we keep the fourth commandment, but all the other nine, which are also good works, before ordained of God for us to walk in. But is this all? No. See 1 John ii, 23. And this is his commandment that we should believe on the name of his Son Jesus Christ. Paul adds in 1 Cor. xv, 3, that Christ died for our sins, that he was buried, and that he rose again the third day, according to the scriptures. But will it do simply to assent to this by saying we believe it? No. Paul says [Rom. vi, 17], God be thanked that ye (or that though ye) were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. This form we understand is clearly brought to view in the first five verses of this same chapter, as follows: What shall we say then? Shall we continue in sin that grace may abound? *God forbid.* How shall we that are dead to sin (or transgression of the law, which is sin) live any longer therein? Now comes the form of doctrine: Know ye not that so many of us as were (or have been) baptized into Jesus Christ, were baptized into his death; therefore we are buried (not sprinkled nor poured), with him by baptism into death. This will prove our faith genuine and perfect, and is one of the good works ordained of God that we should walk in; for Jesus says, Go teach all nations, baptizing them; and he also says, As the Father said unto me, so I speak. This then is another good work for us to walk in.

But is this all? No; Paul says [Heb. x, 25], Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. This then is another good work. But do we see the day approaching? Yes. Do we not see that it hasteth greatly?

Dear reader, are you preparing for the great day? May God help you to get ready, by watching and praying, lest you enter into temptation, and the enemy make you think there is plenty of time to seek a preparation for that great and notable day of the Lord.

May God grant that we may all get ready, by obeying the truth, and be saved with his people in his kingdom.

ISAAC SANBORN.

Davis, Ills.

It is a grand thought that no force on earth can permanently set up a lie; and the combined energies of the world never can pull down God's truth.

PERILOUS TIMES.

LIVING in perilous times,
Knowing that danger is nigh,
Seeing an increase of crimes,
Help I would ask from on high.

Snares without number are laid,
Satan with power has come down,
He and his angels invade
Those who would seek for a crown.

Father and Friend of the youth,
Guide on my desolate way;
Lead me in mercy and truth,
Teach me to watch and to pray.

Wisdom of thee I would ask,
Words at thy bountiful hand,
A heart to perform every task,
Strength to be able to stand.

So in thy kingdom at last,
Happy, immortal and free,
Sorrrows and dangers all past,
I shall be ever with thee.

E. W. DARLING.

Wawkon, Iowa.

WHO IS HE THAT CONDEMNETH?

"Who is he that condemneth?" Rom. viii, 34.

The believer, as one with Jesus, as interested in the perfect work of Jesus, as stamped with the image of Jesus, stands before God acquitted from all charge, free from all blame, and forever exempt from condemnation. His debts are all paid; his obligations are all met. He has a perfect righteousness; he is complete in Christ. Who, then, will condemn him? Will God the Father? No; for he has laid all his sins on Jesus, punished all his sins in Jesus, and exacted full payment for all his sins at the hands of Jesus. He liberated the Surety from the prison, and sent forth the Substitute from the tomb, to show that he was well pleased for his righteousness' sake. Will Jesus condemn him? Never: he preferred dying for him to condemning him. Condemn him! why, he is the purchase of his blood, the object of his highest love, and a member of his body, of his flesh, and of his bones. Will the Holy Spirit condemn him? No; for he witnessed the obedience and death of Jesus as his substitute, he sprinkled the peace-speaking blood on his conscience, and testified to his acquittal at the bar of God. Will Satan? Yes, gladly would Satan do so, but he is not admitted into court; as a proved liar, his testimony will not be received; and as cast out by the Lord of life and glory, he has no power. "Who is he that condemneth? It is Christ that died, yea, rather, that has risen again, who is even at the right hand of God, who also maketh intercession for us." Oh the mystery of grace! though we condemn ourselves, and see enough in our hearts and in our conduct to condemn a thousand worlds, yet we are not, can not be condemned! Condemned! we are justified,—justified from all things, justified forever.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii, 1.—*Sel.*

LETTERS.

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

From Bro. Wheeler.

DEAR BRO. WHITE: I wish to say through the *Review*, a few words to the brethren generally in regard to my past and present position on the subject of organization.

I would here confess that in feeling and judgment I have been opposed to organization as my brethren have been laboring to carry it forward. I have in two or three instances in meeting, and more frequently in private conversation with brethren, spoken against it. In so doing I now see that my influence has been against those who have been laboring hard to advance the cause of present truth, thus increasing their burdens, and especially the burdens of Bro. and sister White. I now deeply regret the course I have taken. I design to profit by the correction I have recently received, and design in future to be found in unison with my brethren in the work of organization, as well as in all other portions of the work of present truth.

I would ask forgiveness of all that have been grieved by my course on this subject, and would say to any that I may have influenced against organization, that I wish to remove that influence, and to invite them to unite with the brethren in this work.

Yours in hope of immortality.

F. WHEELER.

Hubbardsville, N. Y.

From Bro. Dunham.

DEAR BRO. WHITE: While reading the many interesting letters from brethren and sisters I feel like speaking a few words in like manner. If we cannot praise God under the third angel's message, I fear we never shall; for the wrath of God is poured out without mixture into the cup of his indignation upon all who do not heed the message. I feel to praise God for giving me a heart to obey his truth, for his goodness and mercy unto me for forgiving my sins, for the blessings I daily receive, for his love shed abroad in my heart. Dear brethren and sisters, I want to so live on earth that I may join in that praise spoken of in Revelation xix. That will be perfect, glorious, praise—the praise of the redeemed. My heart fills with joy and gratitude while thinking of that glorious time. O may none of us who profess the third angel's message fail of joining in that praise.

We shall not fail if we heed the holy word. It is said in Isaiah xl, 31, "But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and walk and not faint." It is my heart's desire and prayer to God that I may overcome every sin, and wait upon the Lord to the end. He that endureth to the end, the same shall be saved. Matt. xxiv, 13.

We believe the end to be near, and so much the more need have we to wait upon the Lord; for we are to be found at the coming of Jesus without fault before the throne of God. Rev. xiv, 5. There is a great work before us to do. We have no time to lose, and while peace and safety is the cry of many, let us, dear brethren and sisters, help to make up the little flock that shall receive the kingdom. If we are able to enter the kingdom, all tears will be wiped from our eyes. Never again will we have to lay our friends away in the silent grave; for they can die no more. Luke xx, 36; Rev. xxi, 4. For the former things are passed away. Add to this the society of bright angels, at whose presence righteous men in this life have stood with fear and trembling, the society of all the righteous of earth, with Jesus for our king, whose countenance is like the sun shining in his strength, besides the glory of the great God, so much above the glory of the sun that the great city hath no need of them, for the glory of God doth lighten it. Praise be to the Lord.

Dear brethren and sisters, could we ask for more glorious promises than the good word tells us of? Nay, I think not. There can be no greater. Then let us look up and strive to cast away from us all things that would bind us down to earth, and have our minds placed on things above, which are pure, which are heavenly and eternal.

GIDEON G. DUNHAM.

Otter Creek, Mich.

From Bro. Henton.

BRO. WHITE: It has been now about sixteen months since I commenced keeping all the commandments of God and the faith of Jesus. I can say to-day that I bless the Lord for the present truth, and give glory to his holy name for what he has done for us, and for what he is still doing for us. I feel encouraged to go on, as I see the fulfilling signs around on every hand. It is enough to encourage the follower of Christ. It is enough to encourage us to mount up above the trials of this unfriendly world. Soon our Saviour will come and will not tarry.

Our Saviour told his disciples on the mount of Olives, as recorded in Matt. xxiv, that he would come again, and it would be as in the days of Noah. How was it in the days of Noah? Was he not preaching the coming of a great flood, and the destruction of all the wicked? and how few believed. Just so now. God's messengers are preaching the coming of Jesus, and how few believe. O, let us take warning by these words of our Saviour, and try to gain an inheritance in the earth made new. I can say that God is on the

giving hand. Let us turn to the Lord and he will turn to us, and let us resist the Devil and he will flee from us.

Yours waiting for Jesus the Life-giver.

WM. T. HENTON.

From Sister Johnson.

BRO. WHITE: I take my pen to say a few words through the *Review* to the saints scattered abroad. I am still striving for the kingdom. I believe we are living in the last days, and I desire to be found with the remnant people of God, keeping all the commandments, and having the faith of Jesus. I am striving for a closer walk with God. The *Review* is a welcome visitor, as it is the only preacher we have. We would be glad to receive any of the messengers of present truth any time they can come this way. For truly the harvest is great, but the laborers are few. Pray for me, brethren and sisters, that I may be an overcomer.

Yours in the truth.

A. JOHNSON.

Southampton, Ills.

Extracts from Letters.

BRO. S. WARNER writes from Providence, R. I.: "I trust in God that he will overrule these war times and their effects for our good and to his own glory. I hope the good cause of Jesus will continue to go on, redeeming sinners, and bringing them to the knowledge of the truth, as now brought out in the third angel's message. I feel to continue therein as far as in me lies; and with the help of my Lord and Master I hope to be with him in his kingdom. Blessed be his holy name! Brethren, I hope to meet you all there, and then we shall be acquainted with each other."

OBITUARY.

Our dear brother, Thomas B. Mead, fell asleep in Jesus at Wawkon, Iowa, July 26, 1861, aged nearly 34 years. His disease was consumption.

He was among the first who embraced the third message in New Hampshire, and was ever true to the cause till his death. Bro. Mead leaves a wife and daughter to mourn his loss. He was an affectionate husband and father, a beloved disciple in the estimation of all true christians who knew him, and an example of piety before the world. Our bereaved sister Mead says in a letter, Aug. 3:

"His mind was very clear during his last sickness. He was confined to his bed about one week. His last testimony was 'All is well.' He felt that his work was done, and that the Lord accepted him."

Nobly he battled in the christian warfare till the last, and he came down to the grave like a man of God. "Blessed are the dead that die in the Lord."

JAMES WHITE.

On the 14th inst., our beloved brother, Charles McMannis, was called from his labor here to rest a little season. He was accidentally drowned in the Des Moines river. His age was about 32 years.

From the best information I can obtain, he was reared in Ontario Co., N. Y., and afterwards settled in Warren Co., Pa., from whence he came to Marion Co., Iowa. Nearly two years since he was led to see and gladly embrace the third angel's message, and since then has lived a humble follower of truth, striving to keep all the commandments of God and the testimony of Jesus. A few months since he became convinced that it was necessary for God's remnant people to abstain from all filthiness of the flesh and spirit, and to strive for perfect holiness in the fear of God; and he determined to abandon the use of tobacco, to which he had been extravagantly addicted for many years. This produced a mighty struggle in the flesh; but he believed that they that wait on the Lord shall renew their strength; and he struggled through, till victory came, when he seemed by faith to view the city, and was enabled to mount up with wings as eagles, to run and not to weary. We feel to mourn the loss of our departed friend and brother, and to weep with his bereaved companion and friends. We can only say, Farewell, brother; if faithful we shall soon meet you at the resurrection of the just.

R. S. PATTERSON.

Knoxville Iowa.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, AUG. 27, 1861.

NOTE FROM BRO. WAGGONER.

OUR meetings have been in progress here a little over a week, day and night. The interest is good and increasing. Yesterday there were about 1000 people present from the country around, and much prejudice that has existed on account of the usual slanders was removed. Last night fourteen expressed their determination to keep the Sabbath; but this is not near all who are well convinced, nor whom we are confident will soon move out. The truth is taking a strong hold here, and the most substantial of the community are embracing it. We feel to give the praise to God.

Our health is pretty good. Mine is much improved. Several members of the Disciple church are firm in the truth, among them a young preacher, and most of them say they must be baptized! they are learning fast—disciples indeed. This is a rich farming country, but no money. Book sales merely nothing. I feel strengthened and encouraged in the work in this place. Pray for us, as we do for you. J. H. WAGGONER.

Eddyville, Iowa.

MEETINGS IN ILLINOIS.

DEAR BRO. WHITE: Our meeting closed at Harrison last Sunday, after having held over six Sundays. The interest the last week was the best of any week of the meeting. Over forty have come out to keep the Sabbath, and on the last day of the meeting ten were baptized. There were about one thousand people at the river side to witness the baptism. The procession of teams that went from the tent two miles to the place of baptism, was over half a mile long. More will probably go forward in obedience to the ordinance soon. Bro. Sanborn will be back there one week from next Sabbath to speak to the people again. We expect more will come out on the truth there.

Our tent is up in this place ready for meetings, which are to commence this evening, and hold till Sept. 11, evening, when we shall close for Avon conference; and, if interest demands, Bro. Sanborn will return and follow up with lectures in a large school-house in the place.

Yours in hope of life.

J. N. LOUGHBOROUGH.

Davis, Ills.

APPOINTMENTS.

Providence permitting, we will meet with the brethren at Wolcott, Vt., Aug. 31, and Sept. 1; Greenfield, Saratoga Co., N. Y., Sept. 7 and 8; where Brn. Hull and Cottrell may appoint, Sept. 14 and 15.

JAMES WHITE.

CONFERENCE IN WIS. AND ILLS.

A CONFERENCE for Illinois and Wisconsin will be held at the new meeting-house in Avon, Rock Co., Wis., commencing Friday evening, Sept. 13, and holding over Sunday, the 15th. We hope to see a general gathering of the brethren and sisters of Northern Ills. and Southern Wis., and delegates from churches in Northern Wis.

As this meeting will close up the tent season, we hope all who have pledged on the support of the tent will come to this conference prepared to pay, or else send their pledges. It will also be necessary to raise some \$50 more than was pledged at the last spring conference to meet the expense of the tent. Let the treasurers of the different S. B. funds come prepared to act in this matter.

Let the brethren and sisters, as far as convenient, bring blankets, buffalo-ropes and provisions. The houses of the brethren will be open and their tables free to all who come. We expect and hope that this will be the largest gathering of Sabbath-keepers ever known in Wis. Come, brethren, praying that the Lord may meet with us, and then our gathering together will not be in vain.

In behalf of the church. J. N. LOUGHBOROUGH. ISAAC SANBORN.

Conference in N. Y.

THERE will be a conference of Seventh-day Adventists at Lyndonville, Orleans Co., N. Y., commencing Friday, Sept. 13, at 4 p. m., and continuing over Sabbath and first-day. The object of this meeting is to settle up past tent expenses, and make arrangements for having the tent manned out next year.

It is expected that Bro. and sister White will be at this meeting. Brethren, come to this meeting praying the Lord to give us a good time. Come prepared to say what you will try to do another year. We have great reason to be encouraged. The cause is onward in this State. Let us prepare now to have the tent strongly manned and well sustained next year.

Especially do we invite our brethren in Central and Northern N. Y. to represent themselves at this meeting, as the tent will perhaps run in that field next year. M. HULL.

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 BRINGTON.

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.

HISTORY OF THE SABBATH.—We are receiving numerous orders for the forthcoming History of the Sabbath. To all such we would say, your orders are filed away carefully, and will be filled as soon as the work is completed.

Business Department.

Business Notes.

A. M. Preston: Your Instructor is already paid for Vol. x. We send you the book you ordered and apply the \$1 you sent on your Review.

Mary Jane Hill: The letter you refer to has not been received.

M. J. Chapman: Send "Bank of the State of Indiana." There will be 66c due on E. Root's Review to end of Vol. xix.

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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J. H. Waggoner \$3,15. Isaac Sanborn \$5. H. C. Whitney \$0,50. T. R. Walker \$0,41.

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F. Howe, Lyons, Mich., \$6,62.

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