



## 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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### CHRISTIAN SOLDIER.

The war in which the soldier fights,  
Is not the war for me;  
By it are crushed all fond delights,  
And sadness there I see;  
But there's a war of holy strife,  
By which is gained a blissful life,  
Through all eternity—  
O that's the war for me.

The sword the crested warrior wields,  
Is not the sword for me—  
While marching over tented fields  
To death or victory;  
But there's a sword that pierces deep,  
That often makes the sinner weep,  
And to the Saviour flee—  
O that's the sword for me!

The fame that's gained by men of blood,  
Is not the fame for me—  
By drenching earth in gory flood  
Of friend and enemy;  
But O the fame—the glory bright,  
The Christian soldier has in sight,  
As onward marches he!  
O that's the fame for me.

The wreath that binds the victor's brow,  
Is not the wreath for me;  
For, to receive it, who would bow,  
Save that through pride it be?  
But there's a wreath—a shining crown,  
For him who gains—O great renown!  
O'er sin the victory—  
O that's the wreath for me.

### History of the Sabbath.

#### THE SABBATH DURING THE LAST OF THE SEVENTY WEEKS.

(Continued.)

AFTER this our Lord returned into his own country, and thus we read of him:

"And when the Sabbath-day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" Mark vi, 1-6.

Not far from this time we find the Saviour at Jerusalem, and the following miracle was performed upon the Sabbath:

"And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been there now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked; and on the same day was the Sabbath. The Jews there-

fore said unto him that was cured, It is the Sabbath-day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. Then they asked him, What man is that which said unto thee, Take up thy bed and walk? . . . . The man departed and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said that God was his Father, making himself equal with God." John v, 1-18.

Our Lord here stands charged with two crimes: 1. He had broken the Sabbath. 2. He had made himself equal with God. The first accusation is based on these particulars: (1.) By his word he had healed the impotent man. But this violated no law of God; it only set at naught that tradition which forbade anything to be done for curing diseases upon the Sabbath. (2.) He had directed the man to carry his bed. But this as a burden was a mere trifle,\* like a cloak or mat, and was designed to show the reality of his cure, and thus to honor the Lord of the Sabbath who had healed him. Moreover, it was not such a burden as the Scriptures forbid upon the Sabbath. Compare Jer. xvii, 21-27, with Neh. xiii, 15-20. (3.) Jesus justified what he had done by comparing his present act of healing to that work which his Father had done HITHERTO, i. e., from the beginning of the creation. Ever since the Sabbath was sanctified in Paradise, the Father, by his providence had continued to mankind, even upon the Sabbath, all the merciful acts by which the human race has been preserved. This work of the Father was of precisely the same nature as that which Jesus had now done. These acts did not argue that the Father had hitherto lightly esteemed the Sabbath, for he had most solemnly enjoined its observance in the law and in the prophets [Gen. ii, 1-3; Ex. xx, 8-11; Isa. lvi; lviii, 13, 14; Eze. xx]; and as our Lord had most expressly recognized their authority [Gal. iv, 4; Matt. v, 17-19; vii, 12; xix, 17; Luke xvi, 17], there was no ground to accuse him of disregarding the Sabbath, when he had only followed the example of the Father from the beginning. The Saviour's answer to these two charges will remove all difficulty:

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." John v, 19.

This answer involves two points: 1. That he was following his Father's perfect example, who had ever laid open to him all his works; and hence as he was doing that only which had ever been the pleasure of the Father to do, he was not engaged in the overthrow of the Sabbath. 2. And by the meek humility of this answer—"The Son

\*Dr. Bloomfield's Greek Testament on this text; Family Testament of the American Tract Society on the same; Nevin's Biblical Antiquities, pp. 62, 63.

can do nothing of himself, but what he seeth the Father do"—he showed the groundlessness of their charge of self-exaltation. Thus in nothing was there left a chance to answer him again.

Several months after this the same case of healing was under discussion:

"Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the Sabbath-day circumsise a man. If a man on the Sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I made a man every while whole on the Sabbath-day?" John vii, 21-23.

This scripture contains our Lord's second answer relative to healing the impotent man upon the Sabbath. In his first answer he rested his defense upon the fact that what he had done was precisely the same as that which his Father had done hitherto, that is, from the beginning of the world; which implies that the Sabbath had existed from the same point, else the example of the Father during this time would not be relevant. In this, his second answer, a similar point is involved relative to the origin of the Sabbath. His defense this time rests upon the fact that his act of healing no more violated the Sabbath than did the act of circumcising upon the Sabbath. But if circumcision, which was ordained in the time of Abraham, was older than the Sabbath—as it certainly was if the Sabbath originated in the wilderness of Sin—there would be an impropriety in the allusion; for circumcision would be entitled to the priority as the more ancient institution. It would be strictly proper to speak of the more recent institution as involving no violation of an older one; but it would be otherwise to speak of an ancient institution as involving no violation of one more recent. The language therefore implies that the Sabbath was older than circumcision; in other words, more ancient than the days of Abraham. These two answers of the Saviour are certainly in harmony with the unanimous testimony of the sacred writers, that the Sabbath originated with the sanctification of the rest-day of the Lord in Eden.

What had the Saviour done to justify the hatred of the Jewish people toward him? He had healed upon the Sabbath, with one word, a man who had been helpless thirty-eight years. Was not this act in strict accordance with the Sabbath institution? Our Lord has settled this point in the affirmative by weighty and unanswerable arguments,\* not in this case alone, but in others already noticed, and also in those which remain to be noticed. Had he left the man in his wretchedness because it was the Sabbath, when a word would have healed him, he would have dishonored the Sabbath, and thrown reproach upon its Author. We shall find the Lord of the Sabbath still further at work in its behalf in rescuing it from the hands of those who had so utterly perverted its design;

\*Grotius well says; "If he healed any on the Sabbath he made it appear not only from the law, but also from their received opinions, that such works were not forbidden on the Sabbath."—The Truth of the Christian Religion, book 4, sec. 7.

a work quite unnecessary had he designed to nail the institution to his cross.

The next incident to be noticed is the case of the man that was born blind. Jesus seeing him said:

"I must work the works of him that sent me whilst it is day: the night cometh when no man can work. As long as I am in the world I am the light of the world. When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. . . . And it was the Sabbath-day when Jesus made the clay and opened his eyes." *Jno. ix, 1-16.*

Here is the record of another of our Lord's merciful acts upon the Sabbath-day. He saw a man blind from his birth; moved with compassion toward him he moistened clay and anointed his eyes, and sent him to the pool to wash; and when he had washed he received sight. The act was alike worthy of the Sabbath and its Lord: and it pertains only to the opponents of the Sabbath *now*, as it pertained only to the enemies of its Lord *then*, to see in this even the slightest violation of the Sabbath.

After this we read as follows:

"And he was teaching in one of the synagogues on the Sabbath. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus healed on the Sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath-day. The Lord then answered and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not that this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." *Luke xiii, 11-17.*

This time a daughter of Abraham, that is, a pious woman [*1 Pet. iii, 6*], who had been bound by Satan eighteen years, was loosed from that bond upon the Sabbath-day. Jesus silenced the clamor of his enemies by an appeal to their own course of action in loosing the ox and leading him to water upon the Sabbath. With this answer our Lord made ashamed all his adversaries, and all the people rejoiced for all the glorious things that were done by him. The last of these glorious acts with which Jesus honored the Sabbath, is thus narrated:

"And it came to pass as he went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, that they watched him. And behold there was a certain man before him which had the dropsy. And Jesus spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things." *Luke xiv, 1-6.*

It is evident that the Pharisees and lawyers durst not answer the question, Is it lawful to heal on the Sabbath-day? If they said, "Yes," they condemned their own tradition. If they said, "No," they were unable to sustain their answer by fair argument. Hence they remained silent. And when Jesus had healed the man, he asked a second question equally embarrassing: Which of

you shall have an ox fall into a pit and will not straightway pull him out on the Sabbath? They could not answer him again to these things. It is apparent that our Lord's argument with the Pharisees from time to time relative to the Sabbath, had satisfied them at last that silence relative to their traditions was wiser than speech. In his public teaching the Saviour declared that the weightier matters of the law were judgment, mercy, and faith [*Matt. xxiii, 23*]; and his long-continued and powerful effort in behalf of the Sabbath, was to vindicate it as a MERCIFUL institution, and to rid it of Pharisaic traditions, by which it was perverted from its original purpose. Those who oppose the Sabbath are here guilty of unfairness in two particulars: 1. They represent these Pharisaic rigors as actually belonging to the Sabbath institution. By this means they turn the minds of men against the Sabbath. 2. And having done this they represent the effort of the Saviour to set aside those traditions as directed to the overthrow of the Sabbath itself.

And now we come to the Saviour's memorable discourse upon the mount of Olives, on the very eve of his crucifixion, in which, for the last time he mentions the Sabbath:

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains; let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." *Matt. xxiv, 15-21.*

In this language our Lord brings to view the dreadful calamities of the Jewish people, and the destruction of their city and temple, as predicted by Daniel the prophet. *Dan. ix, 26, 27.* His watchful care over his people as their Lord, leads him to point out their means of escape. 1. He gives them a token by which they should know when this terrible overthrow was immediately impending. It was "the abomination of desolation" standing "in the holy place;" or, as expressed by Luke, the token was "Jerusalem encompassed by armies." *Luke xxi, 20.* The fulfillment of this sign is recorded by the historian Josephus. After stating that Cestius, the Roman commander, at the commencement of the Roman contest between the Jews and the Romans, encompassed the city of Jerusalem with an army, he adds:

"Who, had he continued the siege a little longer, had certainly taken the city; but it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day. It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world."—*Jewish War, book II, chap. xix.*

2. This sign being seen, the disciples were to know that the desolation of Jerusalem was nigh. "Then," says Christ, "let them which be in Judea flee into the mountains." Josephus records the fulfillment of this injunction:

"After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."—*Jewish War, book II, chap. 20.*

Eusebius also relates its fulfillment:

"The whole body however of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety, there before the war, removed from the city and dwelt at a certain town beyond the Jordan, called Pella. Here those that believed in Christ having removed from Jerusalem, as if holy men had entirely

abandoned the royal city itself, and the whole land of Judea: the divine justice for their crimes against Christ and his apostles, finally overtook them, totally destroying the whole generation of these evil-doers from the earth."—*Ecc. Hist., book III, chap. v.*

3. So imminent was the danger when this sign should be seen, that not a moment was to be lost. He that was upon the house-top could not even come down to take a single article from the house. The man that was in the field was forbidden to return to the house for his clothes. Not a moment was to be lost; they must flee as they were, and flee for life. And pitiable indeed was the case of those who could not flee.

4. In view of the fact that the disciples must flee the moment that the promised token should appear, our Lord directed them to pray for two things. 1. That their flight should not be in the winter; 2. That it should not be upon the Sabbath-day. Their pitiable situation, should they be compelled to flee to the mountains in the depth of winter, without time even to take their clothes, sufficiently attests the importance of the first of these petitions, and the tender care of Jesus as Lord of his people. The second of these petitions will be found equally expressive of his care as Lord of the Sabbath.

5. But it is replied that this last petition has reference only to the fact that the Jews would then be keeping the Sabbath strictly, and as a consequence the city gates would be closed that day, and those be punished with death who should attempt to flee; and hence this petition indicates nothing in proof of Christ's regard for the Sabbath. An assertion so often and so confidently uttered should be well founded in truth; yet a brief examination will show that such is not the case. 1. The Saviour's language has reference to the whole land of Judea, and not to Jerusalem only: "Let them which be in Judea flee into the mountains." The closing of the city gates could not therefore affect the flight of but a part of the disciples. 2. Josephus states that the remarkable fact that when Cestius was marching upon Jerusalem in fulfillment of the Saviour's token, and had reached Lydda, not many miles from Jerusalem, "he found the city empty of its men, for the whole multitude were gone up to Jerusalem to the feast of tabernacles."—*Jewish War, book II, chap. xix.*

The law of Moses required the presence of every male in Israel at this feast in Jerusalem [*Deut. xvi, 16*]; and thus, in God's providence the disciples had no Jewish enemies left in the country to hinder their flight. 3. The Jewish nation being thus assembled at Jerusalem did most openly violate the Sabbath a few days prior to the flight of the disciples; a singular commentary on their supposed strictness in keeping it at that time.\* Thus

\*Thus remarks Mr. Crozier in the *Advent Harbinger* for Dec. 6, 1851: "The reference to the Sabbath in *Matt. xxiv, 20*, only shows that the Jews who rejected Christ would be keeping the Sabbath at the destruction of Jerusalem, and would in consequence, add to the dangers of the disciples' flight, by punishing them perhaps with death for fleeing on that day."

And Mr. Marsh, forgetting that Christ forbade his disciples to take anything with them in their flight, uses the following language: "If the disciples should attempt to flee from Jerusalem on that day and carry their things, the Jews would embarrass their flight and perhaps put them to death. The Jews would be keeping the Sabbath, because they rejected Christ and his gospel."—*Ad. Harbinger, Jan. 24, 1852.*

These quotations betray the bitterness of their authors. In honorable distinction from these anti-Sabbatarians, the following is quoted from Mr. William Miller, himself an observer of the first day of the week: "Neither on the Sabbath-day." Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many who profess to believe in Christ at this present day, make it a point to visit, travel and feast on this day! What a false-hearted profession must that person make who can thus treat with contempt the moral law of God, and despise the precepts of the Lord Jesus! We may here learn our obligation to remember the Sabbath-day to keep it holy."—*Exposition of Matt. xxiv, p. 18.*

Josephus says of the march of Cestius upon Jerusalem that—

"He pitched his camp at a certain place called Gabao, fifty furlongs distant from Jerusalem. But as for the Jews, when they saw the war approaching to their metropolis, they left the feast and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard; but that rage which made them forget the religious observation [of the Sabbath] made them too hard for their enemies in the fight."—*Jewish War*, book II, chap. xix.

Thus it is seen that on the eve of the disciples' flight the rage of the Jews toward their enemies made them utterly disregard the Sabbath! 4. But after Cestius encompassed the city with his army, thus giving the Saviour's signal, he suddenly withdrew it, as Josephus says, "without any reason in the world." This was the moment of flight for the disciples, and mark how the providence of God opened the way for them in Jerusalem:

"But when the robbers perceived this unexpected retreat of his, they resumed their courage, and ran after the hinder parts of his army, and destroyed a considerable number of both their horsemen and footmen; and now Cestius lay all night at the camp at Scopus, and as he went off farther next day, he thereby invited the enemy to follow him, who still fell upon the hindmost and destroyed them."—*Jewish War*, book II, chap. xix.

This sally of the excited multitude in pursuit of the Romans was at the very moment when the disciples were commanded to flee, and could not but afford them the needed facility of escape. Had the flight of Cestius happened upon the Sabbath, undoubtedly the Jews would have pursued him upon that day, as under less exciting circumstances they had a few days before gone out several miles to attack him upon the Sabbath. It is seen, therefore, that whether in city or country, the disciples were not in danger of being attacked by their enemies, even had their flight been upon the Sabbath-day.

6. There is therefore but one view that can be taken relative to the meaning of these words of our Lord, and that is that he thus spake out of sacred regard for the Sabbath. For in his tender care for his people he had given them a precept that would require them to violate the Sabbath, should the moment for flight happen upon that day. For the command to flee was imperative the instant the promised signal should be seen, and the distance to Pella where they found a place of refuge was at least sixty miles. This prayer which the Saviour left with the disciples would cause them to remember the Sabbath whenever they should come before God. It was therefore impossible that the apostolic church should forget the day of sacred rest. Such a prayer that they might not at a future time be compelled to violate the Sabbath, was a sure and certain means of perpetuating its sacred observance for the coming forty years, until the final destruction of Jerusalem, and was never forgotten by that early church as we shall hereafter see. The Saviour who had taken unwearied pains during his whole ministry to show that the Sabbath was a merciful institution, and to set aside those traditions by which it had been perverted from its true design, did, in this his last discourse, most tenderly commend the Sabbath to his people, uniting in the same petition their own safety and the sacredness of the rest-day of the Lord.

J. N. A.

(To be Continued.)

You may talk of divine things as long as you please, but you must feel them; and if you feel them, you will love and practice them. Truth in the heart produces obedience.

WHEN afflictions have done their work, God will recall them.

## Evidences of Christianity.

BY MOSES HULL.

### CHAPTER IV.

(Concluded.)

We have already referred to the minute accuracy with which the writers of the New Testament clothed their testimony. But there is another and stronger evidence in the minutiae which mark all the allusions of the New Testament to the customs, opinions, and political events, and other circumstances of the times in which it was written. It would exhaust the patience of the reader, were we now to attempt to detail the various references and appeals to illustrious personages, as well as to the customs and institutions which then existed in that and the adjoining countries.

Upon this point Mr. Campbell quotes Dr. Chalmers as saying: "As a specimen of the argument let us confine our observations to the history of our Saviour's trial and execution and burial. They brought him to Pontius Pilate. We know both from Tacitus and Josephus, that he was at that time governor of Judea. A sentence from him was necessary before they could proceed to the execution of Jesus; and we know that the power of life and death were usually vested in the Roman governor. Our Saviour was treated with derision; and this we know to have been a customary practice at that time, previous to the execution of criminals, and during the time of it. Pilate scourged Jesus before he gave him up to be crucified. We know from ancient authors that this was a very usual practice among the Romans. The account of an execution generally ran in this form: He was stripped, whipped, and beheaded, or executed. According to the Evangelists, his accusation was written on the top of the cross; and we learn from Suetonius and others, that the crime of the person to be executed was affixed to the instrument of his punishment. According to the Evangelists, this accusation was written in three different languages; and we know from Josephus that it was quite common in Jerusalem to have all public advertisements written in this manner. According to the Evangelists, Jesus had to bear his cross; and we know from other sources of information, that this was the constant practice of those times. According to the Evangelists the body of Jesus was given up to be buried at the request of friends. We know that, unless the criminal was infamous, this was the law, or the custom, with all Roman governors.

"These and a few more particulars of the same kind, occur within the compass of a single page of evangelical history. The circumstantial manner of the history affords a presumption in its favor, antecedent to all examination into the truth of the circumstances themselves. But it makes a strong addition to the evidence, when we find that in all the subordinate parts of the main story, the Evangelists maintain so great a consistency with the testimony of other authors, and with all that we can collect from other sources of information, as to the manners and institutions of that period. It is difficult to conceive, in the first instance, how the inventor of a fabricated story would hazard such a number of circumstances, each of them supplying a point of comparison with other authors, and giving to the inquirer an additional chance of detecting the imposition. And it is still more difficult to believe that truth should have been so artfully blended with falsehood in the composition of this narrative, particularly as we perceive nothing like a forced introduction of any one circumstance. There appears to be nothing out of place, nothing thrust in with the view of imparting an air of probability to the history. The circumstances upon which we bring the Evangelists into comparison with profane authors, is often not intimated in a direct form, but in the form of a slight or distant allusion. There is not the most remote appearance of its being fetched or sought for. It is brought in accidentally, and flows in the most natural and undesigned man-

ner out of the progress of the narrative."—*Debate with Owen*, pp. 285, 286.

But here the infidel again steps forward and says, "If the New-Testament narratives are true as matters of fact, why did not the ancient enemies of Christianity bear witness to their truth?" We answer, It is enough that not one of the facts of the gospel have ever been proved untrue, or even contradicted by those who used every means in their possession to put Christianity down. We cannot expect them to come out with a formal acknowledgment of the facts of the gospel, and still remain enemies. And if they did do such a thing, why credit their testimony in preference to that of a Christian who lives conformably to what he says? Could Tacitus be credited if he asserted emphatically that Jesus Christ arose from the dead, and still remained an idolator? His testimony would be much like that of the individual who cries fire! and sits in the burning house. At best their testimony would not be worth half so much as that of those concerning whom Paul wrote when he said, "For they themselves show of us what manner of entering in we had unto you, and how you turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come." 1 Thess. i, 9, 10.

The witnesses to whom Paul here refers are friends who had once been enemies. Certainly their testimony is better than though they had remained enemies. Upon this point Mr. M'Ilvaine remarks: "Is the evidence of Tacitus who relates such events, but remained a heathen, anything like so strong as if we could say, It is the evidence of Tacitus who was a heathen, but believed these events so firmly that he became a Christian? If a man speak well to me of the virtues of a certain medicine, but does not use it himself, is his opinion half so weighty as if he were to receive it into his own vitals, and administer it in his family? Would it be reasonable in this case to refuse his testimony, because you might denominate him an interested witness?"—*Evidences*, p. 148, 149.

It is unreasonable in the extreme for infidels to ask us to show where the heathens or Jews ever came forward with a detailed statement, acknowledging the narratives of the Evangelists, this we have not, but we have something much better. We have the confession of the whole nation of the Jews, and all of the Greeks, to the same point. No one ever ventured in any publication to deny the statements of the Evangelists. If the facts recorded in the New Testament are untrue, many of them are easily disproved: such as the summoning of the chief priests and scribes, and demanding of them where Christ should be born; the destruction of the male children of Bethlehem, the preaching of John in the wilderness, the number baptized, the beheading of John by the intrigues of Herodias, the miraculous feeding of five thousand men, the resurrection of Lazarus, the crucifixion of Christ, the supernatural darkening of the sun for the space of three hours, the rending of the veil of the temple from top to bottom, the quaking of the earth, the resurrection of Christ, and many saints, who went into the city and appeared to many, the speaking with foreign tongues on the day of pentecost, the healing of a well-known public beggar; that Paul was detained a prisoner by Felix, the conduct of the Philippian magistrates, the sending of Paul to Cæsar, and a hundred other things the most easy of detection and exposure, yet no ancient writer has ever contradicted one of these statements. Unquestionably they would have done it, had they been able. The fact that enemies permitted these things to go out uncontradicted, is a testimony from them in their behalf.

(To be Continued.)

He that has no bridle on his tongue, has no grace in his heart.

Begin with modesty, if you would end with honor.



# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 11, 1862.

JAMES WHITE, EDITOR.

## PERPETUITY OF SPIRITUAL GIFTS.

(Continued.)

THE apostle presents the gifts more fully in 1 Cor. xii. 28. "And God set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

God set them in the church. And where is the text that declares that they have been set out of the church? We offer a reward of \$500 to any one who will find one text in the New Testament which teaches that the gifts have been by divine authority taken from the church. Readers, search carefully. It is time that this subject be fully tested by the Scriptures.

Here are eight gifts mentioned, and given in their order of importance. That "first," "secondarily," "thirdly," and so on, refer to importance, and not to time, is evident from the fact that Paul in this connection dwells largely upon the relative value of some of the gifts, and in verse 31 says, "Covet earnestly the best gifts." Upon this passage H. L. Hastings gives the following novel comments, which we take from his article headed, *The Pastoral Work*, and the various Gifts of the Church, published in the *World's Crisis* of Dec. 4, 1861:

"But God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii. 28. And if God has set them in the church, they ought to be in the church now, and in it always. Truly spoken; but what do you mean by 'in the church?' Do you mean by it in your little, narrow, contemptible, bigoted society or sect? If so, let me say I do not think it is big enough to hold one apostle, much less a dozen. Possibly if Paul was in it now, i. e., in your church, you would very soon turn him out. But the apostles are in the church. The church is one body. Successive generations do not make successive churches, nor do they mar the unity of the 'one body,' and the one building. Paul is in the church to-day, sleeping in Jesus though he be; 'being dead, yet speaketh.' God hath set the apostles 'in the church;' but where? We set great stones in a building, but where? In the roof, in the sides, all along up and down? No; but in the foundation! There is just where God set the apostles first; not second, third, or fourth; but he hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; and in this divine arrangement the church is 'built upon the foundation of the APOSTLES and prophets; Jesus Christ himself being the chief corner-stone.' Eph. ii. 20. There is where God put the apostles 'in the church.' Let them stay there then; or at least if others come, let each of them show 'the signs of an apostle,' 'with all patience,' before we be required to believe."

We can hardly tell who was designed to be hit in this extract, or who the gentleman has not hit in his article with his wordy, egotistical, sarcastic, sneering pen. Some think him very eloquent. "Your little, narrow, contemptible, bigoted society or sect." Wonder how large his church is! He seems to be driving in his peculiar style at almost everybody excepting himself. A year or two since he opposed anything like the name of Adventists, or Advent Believers, to the annoyance of some of his friends who still loved the Advent name. May be he regards himself alone as constituting the only true church on earth. But it may appear that in wielding his mighty pen he has also hit himself. Let us examine the extract.

1. "Paul is in the church to-day." How is he in the church? "Being dead, yet speaketh." That is, he speaks through his writings. In this way the "dozen" or twelve apostles are said to be in the church. But have we the writings of the twelve apostles? If we have, according to H. they are all in the church. If not, then they are not in the church. It is a fact that we have in the New Testament the writings of but

five of the chosen twelve, namely, Matthew, John, Peter, James, and Jude.

2. Says H., "God hath set the apostles in the church; but where? We set great stones in a building, but where? In the roof, in the sides, all along up and down? No; but in the foundation! There is just where God set the apostles first; not second, third, or fourth; but he hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers."

We understand him. The twelve apostles are, first, the foundation; prophets are, secondarily, shall we say, the first floor; teachers, thirdly, the second floor; miracles, the third; gifts of healings, the fourth; helps, the fifth; governments, the sixth floor in this stupendous structure, and diversities of tongues, the roof, which must represent the very time in which H. flourishes as a teacher of these things. Diversities of tongues! Yes, yes; but a gift of fallen nature, and not of the Spirit of God.

But if "first," "secondarily," "thirdly," &c., are to be understood in point of time, and hence the words, "first, apostles," proves that there can be no apostles of the Lord only the twelve, then it follows that none of the gifts, excepting apostles, were genuine during the lifetime of the twelve. But what strikes the bottom out of this novelty is the fact that there were prophets, miracles, &c., &c., in the days of the twelve. "Secondarily, prophets." Not first, not thirdly, but secondarily, of course, in the second century, after the death of the apostles. "Thirdly, teachers." Not first, secondarily, or fourthly, but thirdly, teachers, and according to H.'s view of the order of the gifts in point of time, teachers would come in just after his prophetic age, probably in the third and fourth centuries. "Let them stay there then!" But hold! Paul was a teacher in the first century, and H. seems to be eminently such in the nineteenth century!

It seems that "Mormons, Irvingites," and H. L. H., all fall into the same error, that the apostles, or the sent, of the Lord were only a "dozen." No one questions but what Paul was an apostle of our Lord Jesus Christ. Hear him. 1 Cor. xv. 5. Speaking of Christ he says, "And that he was seen of Cephas, then of the twelve." Verse 8. "Last of all he was seen of me also, as of one that was born out of due time." This makes a dozen and one. Paul was seen and sent of the Lord. No one will deny this. He was an apostle of the Lord, as verily as either of the twelve. But he was not seen and sent by the Lord in the same manner the twelve apostles were. They were personally with the Lord on earth. Paul saw the Lord in a vision [Acts xxvi. 12-19], and in this way received his commission as an apostle of the Lord.

But what was the seal of Paul's apostleship? Some think it consisted in his having seen the Lord, hence they suppose that none are the apostles of the Lord only those who saw him while on earth. But here is trouble, for Paul did not thus see him. We will let the apostle speak for himself as to the seal of his apostleship. 1 Cor. ix. 1, 2. "Am I not an apostle? Am I not free?" Yes, Paul; but is freedom the seal of your apostleship? He continues, "Have I not seen Jesus Christ our Lord? Yes, Paul, you saw him in vision; but if that constitutes you an apostle, then all who have visions of the Lord, even the servants and handmaidens of the last days who are to have visions, and prophesy, are apostles. But he still continues. Hear him. "Are ye not my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord." These were converted through Paul's labors, and were the seal that he was an apostle of Jesus Christ.

Again Paul speaks for himself in the opening statement of his epistle to the Galatians. Hear him. "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." Apostle signifies one sent. Jesus Christ is called an apostle, for he was the sent of God. Paul tells the brethren at Galatia that he is an apostle, that is, he is one sent; but "not of men, neither by man," therefore he was not the apostle of the Romans, nor the Corinthians, the Galatians, Ephesians, Philippians, Colossians, nor the Thessalonians. But he was the apostle, the sent, of "Jesus Christ, and God the Father." Hence Paul was in the highest sense an apostle of Jesus Christ.

(To be Continued.)

## SUNDAY SUSTAINED!

"The fact will not escape attention that the battles of Somerset and Bull Run both commenced on Sunday, and the assailants in both cases were defeated. This will prove a good argument in favor of Sunday observance."

We find the above paragraph going the rounds of the religious press. In connection with it we trust that another "fact will not escape attention," and that is, that the above is the very best argument that can be urged in favor of Sunday-keeping. So far as the revealed will of God to man is concerned, Sunday stands the same as any other of the six working days; hence we would fain not deprive its observers of the pitiful consolation they are able to derive from such facts as the above. Only we trust that, should an assault be made by either party on any other of the secular days, and the "assailants be defeated," they will be consistent, and consider that a "good argument" in favor of the observance such day.

Another idea will suggest itself here. The battle of Somerset, Ky., was an attack by the rebels under Zollicoffer, upon the Union forces. But the rebels were defeated and Zollicoffer slain, because they made the attack on Sunday. Had they made their attack on any other day, they would not have been defeated. This must be the light in which to regard this thing, or else the "argument for Sunday" is good for nothing. It follows then that the sin of Sunday-breaking caused a defeat which the sin of slavery, and all the enormities, corruptions, and iniquities which cluster around that system could not cause. In other words, you may be guilty of upholding any system of iniquity you choose, engage in any unjust cause, and go to any depth of corruption and crime—but observe Sunday, and you are all right! carefully regard that day and you will be successful. The desecration of that day will bring calamities which no other crime will. Surely this is clothing the institution with an enormous sanctity, for the sake of getting an argument in its favor.

U. S.

FREEDOM.—Whatever exists as the Lord made it, is free. The air is free, circulating where it will. The water is free, yielding to no obstacles. The birds of the air, and the beasts of the forest, are free. The earth is free, whirling on in its majestic revolution. The planets are free, revolving in the beautiful harmony in which God set them at first in motion. And so, too, the Christian, if he is in the place where his Master wants him, will likewise be free. It is only he who goes about as a roaring lion, who is opposed to freedom, and who would bring us into bondage. Let those about whom he has succeeded in weaving his strong cords, rise in the strength of the Lord, and break them as Samson did the green withes, like a string of tow. The directions which we have are to resist the Devil and he will flee from us; and he can bind us only when we permit him to come up to us; it is therefore in our power to keep ourselves free from his snares. We may be as free as the air which goeth where it listeth; as free as the running brook which rises and rolls over every obstacle which nature or the hand of man may throw across its course, thereby adding another song to the many voices of its melody. So the Christian may, and should, surmount every obstacle that lies in his path, and passing on, buoyant and free, make it the occasion of adding another note to the song of triumph and thanksgiving which he raises to Him who giveth him the victory.

U. S.

## REPORT FROM BRO. SNOOK.

I LEFT home on Thursday, Jan. 2, en route for Richmond, and arrived there just before the Sabbath. I was much rejoiced on being informed that Bro. Shortridge was preaching there for the brethren, and had been for nearly a week. The brethren were all happy and rejoicing on account of the good meetings they had enjoyed with Bro. S. I preached one discourse on Sabbath, and the evening following we met for organization. We began this very solemn and important work in the name of the Lord. Several difficulties were cleared up, and unity restored. The church en masse, with two exceptions, came into the organization,

and all seemed to feel the great importance of the work. The church there is now in good order, and I hope will get better all the time. We were made to mourn to learn that Satan had secretly crept in among some of the brethren and sisters, and had his work not been arrested, the church would have soon been destroyed. Let all take warning. Bolt every door. Lay up every bar, or Satan will come in. I hope that all may watch, be devoted and prayerful. If so, I am certain Satan will not enter.

We next went to Millersburg. We met with the brethren after the debate, and Bro. Shortridge preached to them three times. They were greatly encouraged, but are not yet ready for organization. Some are too much joined to their idols—tobacco, &c. We pray that they may have grace to leave off this ungodly, self-polluting, and dirty habit. It is beneath the dignity of a true Christian, and no man can be a Christian and use it after he sees the light. I have just as much fellowship for the man who is drunk with whisky, as for him who is drunk with tobacco. Let us have more of the good Spirit of God, and less tobacco, &c. Brethren, which shall rule us, the gifts of God's Spirit, or tobacco, and other Satanic lusts. As for me and my house, we prefer to follow God's blessed Spirit, and leave tobacco and its inveterate users to enjoy themselves in the bogs of iniquity where fiends of darkness love to dwell.

I long for the time to come when the remnant shall arise and walk on high and holy ground, and live in close communion with God and one another. May we all enjoy much of God's good Spirit; and rise with the last great and glorious message till Jesus comes. Amen.

B. F. SNOOK.

#### REPORT OF MEETINGS.

For the encouragement of the dear saints I wish to report what omens of good I have seen where I have labored since my last account of meetings. I love to hear any tidings of good in this glorious work, and I am willing to contribute my mite in regard to the progress of the cause, and especially in reference to organization. It is time the saints were mustered into the service, according to the testimony of Jesus, who is our Captain, and Commander-in-Chief of the army of the Lord. I am glad the good work is moving forward, and that there is a prospect of its soon being manifest who is on the Lord's side.

After I left Tyrone I went with Bro. Lawrence to Lapeer, where we found a sad state of things for the want of order. Some were stumbling somewhat at the movement on organization, and as a matter of course the spiritual gifts were called in question. It was very dark there, as might well be supposed, but as those subjects were explained, and confidence was restored, light began to break in. Several hearty testimonies were given in favor of the gifts, and of organization. At a meeting appointed for the purpose of bringing about a more perfect unity in the body, the especial blessing of the Lord attended the effort, and many were set free. And now the brethren and sisters at Lapeer can testify, in common with others, that if they ever knew what the blessing of God was, it does surely attend the effort to come into unity on the gifts and organization. If the manifestation of the Spirit of the Lord, and the increase of brotherly love, are not good fruits, what is? As Bro. Loughborough had given encouragement to visit them soon, we did not complete the organization, but we could not learn that there was a dissenting voice in regard to it. Eight or nine of the little company of believers at North Branch were at Lapeer, and they appeared to be of one mind in regard to the importance of the subjects preached.

The next Sabbath after I left Lapeer, I spoke at Newton on the gifts, and was glad to learn that there was still an interest in that place. The next Sabbath and first-day was at Parkville. As Bro. Waggoner was going to Indiana, and we to Ohio, it was thought best for us to attend the conference at Parkville, as Bro. Hull's duty called him another way. We found a representation from Monterey, Newton, Colon, Union City, Burr Oak, Flowerfield, and Vicksburgh. They were evidently disappointed in not seeing Bro. and sister White, but appeared satisfied with an explanation, and gladly received the word preached by us. The

subjects presented were the Christian's hope, spiritual gifts, necessity of the whole armor, the three messages, and the signs of the times. Several testified that their doubts in regard to sister White's visions were now all removed. Bro. Glover said his name had been paraded in the public print, by our enemies, as a "vision lover," but he was not ashamed of the visions, nor to own that he loved them. On first-day the social meeting was good. Bro. Phillips was especially blessed and led out in exhortation to the edification and comfort of those who knew but little of the past Advent movement. We were glad to see Bro. P. resolve to enter into the work anew, for if he moves carefully he can be a help in the work. The time was well filled with pointed testimonies, which continued some time after the hour of preaching, and we all felt that the Lord was present in Spirit and power. A brother who was greatly afflicted, and was suffering an agony of pain, was relieved, at the house of Bro. Kinney, in answer to prayer, and had a comfortable night's rest. The Lord is returning to his people.

At Burr Oak we met Bro. and sister Byington on their return from Indiana, and heard a good report of the interest where they had labored. We were made comfortable at the home of Bro. Strickland, and at midnight took the cars, feeling thankful for the kindness of so many good brethren in helping us on the way.

M. E. CORNELL.

Toledo, Ohio.

#### TRIP TO INDIANA.

My journey South was attended with unusual difficulties. Soon after leaving home on sixth-day, 24th ult., I was severely attacked with pleurisy, by which I was obliged to stop at Colon, and feared I should have to return home. But by the blessing of our kind heavenly Father, I was enabled to attend the conference at Parkville, which was a good meeting to me in several respects, but chiefly for the privilege I enjoyed of hearing Bro. Cornell present an argument on the perpetuity of the gifts of the Spirit, which he did in two discourses, to the satisfaction of all who love present truth.

On Monday following we met Bro. and Sr. Byington at Burr Oak, by whose request I went about twelve miles that evening, in La Grange Co., Ind., to tarry over night. Most of this distance I traveled in a very tedious, driving snow storm, which soon blocked the roads so that night overtook me on the road, and the evening was far advanced before I arrived at the place of stopping. The storm turned to rain, which increased in the morning; but about noon it abated, and I started for Salem. Soon after I started it commenced raining again, and continued most of the afternoon, but I was obliged to go to Salem that night or fail of getting through my journey that week. I there took a very severe cold, from which I am suffering yet. Next day I went to Fort Wayne, where I took the cars on Thursday morning, and went to Lafayette, where I had to lay over till next morning. Here I found that my going via Fort Wayne instead of South Bend, as I at first intended, was providential, for the heavy rain had literally flooded the country, and the Wabash bridge north of Lafayette was not considered safe to run over. Friday morning I took cars for Gosport, Owen Co., from which place I went up White River some five or six miles, where I have now commenced a course of lectures in the Disciple meeting-house, in the small village of Paragon, Morgan Co. The house is commodious, but the hearers are somewhat scattered and the roads very bad.

To realize the extent of this field of labor, one must come and see for himself. The openings are abundant, and the calls urgent. But who shall fill them? In the north-east part of the State I have several invitations, some of which I hope to be able to comply with before my return home.

I feel my weakness; and what awaits me I know not. But the times call for action, and I desire to gird on the armor anew. May the Lord help and prosper his own cause.

J. H. WAGGONER.

Morgan Co., Ind., Feb. 3, 1862.

P. S. My P. O. address at present is Gosport, Owen Co., Ind.

#### DEBATE IN MILLERSBURG, IOWA.

THE debate long pending between myself and Eld. W. G. Springer began Jan. 13, and continued five days. The following proposition was discussed:

1. The Scriptures teach that the kingdom of Christ was fully set up on the day of Pentecost.

Springer affirmed; Snook denied, and affirmed that the kingdom of Christ will be set up synchronous with the second advent of Christ.

Springer's proof was drawn from the four following sources: 1. Assumptions. 2. Assertions. 3. Misapplication of scripture. 4. Misrepresentation of his opponent. He asserted, first, that on the first Pentecost after his resurrection Christ took David's throne. Proof. David's throne is God's throne, and God's throne is David's throne. Christ then took God's throne. Therefore he took David's throne.

Reply. I granted that David's throne on the earth was God's throne, and that God's throne on the earth was David's throne; but then, query, Eld. Springer, Is God's throne in heaven David's throne? O, no, he responded. My argument then was as follows: 1. God's throne in heaven is not David's throne. 2. Christ was seated on God's throne. 3. Conclusion. Therefore Christ did not take David's throne. Failing here, he then asserted that David's throne merged into God's throne. And what think you, reader, was his proof? "The Lord giveth, and the Lord taketh away." This was his only proof, and he confessed that it did not fit his application. I then showed that Christ reigns as Priest on his Father's throne [Zech. vi, 13, 14]; that his reign as Priest will cease at the close of probation [1 Cor. xv, 24, 25]; that then he will take his own, or David's, throne, and reign forever. Rev. iii, 21; Isa. ix, 6, 7; Luke i, 32, 33; Matt. xxv, 31.

Second. He asserted that on the day of Pentecost Christ was crowned with glory and honor. Proof. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii, 9.

Reply. This does not say that he was crowned to reign as King, but for the suffering of death, that he should taste death for every man, and hence has no reference to any act of coronation in heaven. When was Jesus thus crowned? Springer said, when he ascended to heaven. But I proved that it was before his death. "For he received from God the Father honor and glory when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." 2 Pet. i, 17.

Third. He asserted that Christ is our Law-giver. This I showed could not be, from the following reasons: 1. James says there is but one Law-giver [chap. iv, 12], which implies but one. Isaiah says the Lord is (not will be) our Law-giver. Chap. xxxiii, 22. Hence as God is Law-giver, and as James says there is one Law-giver, we must conclude that Christ is not a Law-giver. 2. Christ is our Mediator. He mediates between God, the Law-giver, and man, the law-breaker; but if Christ is Law-giver, then unless he is Mediator between man and himself (which is impossible) we have no Mediator, and hence no salvation. As the Eld. failed thus far, we challenged him especially on the following points: 1. To show that on the day of Pentecost Christ took David's throne. Of course he failed to do it. 2. To show that Christ was then crowned King. In this he also failed. 3. That as I knew it was impossible to show that the kingdom was set up on the day of Pentecost, I would give up the debate if he would prove that any kind of a divine government was then set up. This was reducing the whole matter to a nutshell, and giving him all chances for a victory. But alas for his poor theory! though it could have been saved by one small text of scripture, it was lost. That one text was not; and here his defeat was clearly visible. He did not make any appearance of argument toward proving that any kind of divine government was set up on the day of Pentecost. I proved that the kingdom will be set up synchronous with the second advent of Christ, from the following:

1. The time when the feet of the image are smitten. Dan. ii, 34, 45.

The kingdom of God cannot be set up till the feet of the image are smitten.

They could not be smitten before they existed. As they represent the divided state of Rome, they did not exist for three hundred years after Christ. Hence it is impossible that the kingdom be set up within three hundred years of the day of Pentecost.

But the image yet remains to be smitten, which will be done when probation ends, with the destruction of the wicked powers of earth, in connection with the advent of Christ. Dan. vii, 9; viii, 25; Ps. ii, 9; Rev. xi, 15-18.

2. There will be a plurality of kingdoms when God's kingdom will be set up. "In the days of these kings (kingdoms, Septuagint) shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii, 44. I showed that on the day of Pentecost Rome was undivided; hence there were then not a plurality of kingdoms; consequently God's kingdom was not then set up. I showed that there will be a plurality of kingdoms when Christ will come again. Rev. xi, 15. That in their days God can and will set up his kingdom.

3. The time when the saints possess the kingdom. "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. vii, 21, 22.

This power makes some kind of war with the saints. 1. Till the Ancient of Days comes. 2. Till judgment is given to the saint. 3. Till the time comes for the saints to possess the kingdom. Query. Did the Ancient of Days come on the day of Pentecost? No. Did the Papal power wage war upon the saints up to that day? No, for he did not come into existence for five hundred years afterward. Hence the saints did not then possess the kingdom; but they will possess it when Jesus comes. Matt. xxv, 31. When the Son of man shall come in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, then shall he say to the righteous, Come, ye blessed of my Father, inherit the kingdom.

4. 2 Tim. iv, 1. "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." This text proves our position most conclusively. From it there is no escape. If Christ made his second advent on the day of Pentecost, then his kingdom was set up; but if his second advent is yet future, his kingdom is also future.

5. The saints cannot now inherit the kingdom. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. xv, 50. But they will be made immortal when Jesus comes. Verses 52, 54. They then will inherit the kingdom. Matt. xxv, 31.

6. We next proved that entrance to the kingdom is to the saints a matter of promise, and is also conditional.

1. James says, "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him?" Chap. ii, 5. Query. If the saints already have the kingdom, how can it be a matter of promise? The very fact of its being a promise is as conclusive proof of its futurity as the fact that eternal life is a promise is proof that the saints do not possess it yet, and that it is future.

2. Acts xiv, 22. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." This text settles the controversy. Campbellites teach that all baptized believers are in the kingdom; but here we find the Lord's disciples, who had been baptized, admonished to faithfulness, and to continue in patience, in tribulation, that they might enter into the kingdom. Query. How could this be if they were always in the kingdom? Eld. Springer said they were admonished to enter into the kingdom that they were already in. We urged him to tell how this could be, but all in vain: it was beyond his wisdom. Such a miserable evasion only proved the imbecility of the system he was trying in vain to save from sinking.

3. 2 Pet. i, 10, 11. "Wherefore the rather, brethren, give all diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is corroborative of the above, and triumphantly sustains our position.

Every effort made to reply was but an effort to cover up and evade their force. Never did I more fully realize the gigantic force and power of the truth than in this discussion. And never did I more realize the weakness of the strong when fighting the truth. God's word will prevail in spite of all the efforts of the adversary to put it down. We will conclude next week, with a synopsis of the arguments on the Sabbath question.

B. F. SNOOK.

#### THE RESTITUTION.

"AND the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii, 27.

The vision of the captive prophet being symbolic of a succession of human governments—each of which in turn was to exercise supremacy over the surrounding nations, and the destruction of the last of these having been foreshown—the scenic representation closes with the advent of One like the Son of man, and the bestowal on him of the dominion. In the new government, thus inaugurated, we find these characteristics:

1. It is universal—over the entire earth: "All people, nations, and languages, should serve him." Verse 14. It comprises "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven." Verse 27. The dominion thus given to the Son is not, therefore, over a limited section of the earth, nor in some distant region of space; but it is on the earth, and embraces its entire surface.

2. It is to be eternal. Unlike the changing, transitory kingdoms, the rise and fall of which had been previously symbolized, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Verse 44. Whose kingdom is an everlasting dominion. Verse 27. And, 3. It is a holy kingdom. It is given to the people of the saints of the Most High. Verse 27. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Verse 18.

For a kingdom thus to exist on the earth forever, its epoch must be subsequent to all the physical changes predicted of our planet. To have only holy human intelligences for its subjects, its period must be subsequent to the resurrection of the just. And as this earth is destined to undergo a deluge of fire, according to 2 Pet. iii, in which the elements will melt with fervent heat, the eternal occupancy of it by a kingdom of saints will require that burning to be considered as not the final end of our planet, but as introductory to the eternal establishment upon it of the divine government. Our earth, therefore, is not to be annihilated, is not to disappear in the final conflagration like a taper burned to its socket; but is to re-emerge, phoenix like, from its ashes, and re-appear in robes of beauty, such as it has not worn since sin marred its comeliness and trailed its glory in the dust.

This re-adjustment of our terrestrial sphere is the subject of frequent inspired predictions, and is variously denominated the regeneration, the restitution, the world to come, the redemption of the purchased possession, the new heavens and new earth, &c.

That our world is a fallen one, that it is in a lapsed condition in respect to its original creation and purpose, is as clearly apparent from our every observation, as it is distinctly affirmed by inspiration.

Amid scenes of surpassing beauty—of lofty mountains, hillsides crowned with verdure, grass-covered plains, luxurious forests, fertile vales, broad rivers, majestic cataracts, laughing brooks, purling rills, waving harvests, grazing flocks, birds beautiful in plumage and song, glorious sunsets, an atmosphere of healthful sweetness, and a firmament thickly studded with the lamps of heaven—we behold the direst confusion and disorder. We see arid wastes which man cannot inhabit, rocky and barren cliffs which his foot can never

scale, inhospitable regions sealed up in perpetual ice and snow, impenetrable marshes given over to desolation, belching volcanoes overwhelming fields and cities, deadly miasma, noxious beasts and insects, unwholesome vegetation, burning heat and piercing cold, the heavens oft overspread with blackness emitting lurid lightnings and deafening thunders, and sweeping the earth with terrific tempests, and death and decay seizing on, and consuming, all that is fair and lovely. This world, therefore, is a world in ruins—its present beauty and loveliness being only traces of its original condition surviving the fall; to show us what our earth once was, and what it would have continued to be, had not sin entered with its attendant curse.

This also harmonizes with the testimony of inspiration. The earth was created faultless; for when its creation was complete, "God saw everything that he had made, and behold, it was very good." Gen. i, 31. And then "the morning stars sang together, and all the sons of God shouted for joy." Job xxxviii, 7. But when man swerved from his allegiance to his Maker, God said to him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii, 17-19.

Thus we see that this earth was created a perfect orb, and that it was blighted with the curse. But was this blight always to continue, or to be our earth's final condition? Is there no hope of a restitution?—of a removal of the curse, with its attendant thorns, thistles and death?

Nature gives some slight encouragement, of a recovery from the fall, in the re-arrangements and re-adjustments that are continually progressing on a smaller scale. The sun sets, and rises again. The moon wanes and fades away, then the new moon appears and increases to its full. The lights of heaven are veiled in dark clouds; and then these disappear, and the sun and stars again shine forth in all their glory. The raging tempest gives place to the bow of hope spanning the heavens. The seeds of plants, falling into the earth, spring up again in varied forms of vegetable life. Unsightly worms encase themselves in tombs and seem to die; but they re-appear winged insects sporting in plumage of varied beauty. And though the leaves fall from the trees, the flowers disappear from the earth, the songs of birds be hushed in the silence of winter, and snow and ice seal up the face of nature, it is only for a time; for soon, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell." Cant. ii, 11-13.

These minor changes and transformations, if not premonitory, show at least the possibility that the winter of our globe may, also, in due time pass away, to be followed by eternal spring, covering its entire surface with perpetual verdure, and removing from it all the disabilities of the fall. We are not, however, left to rely merely on inferences drawn from the changes of nature, nor to rest our faith on what is only possible, or even probable. Inspiration often alludes to a glorious future in respect to our earth; and its predictions are of such a nature, and are expressed in such unequivocal phraseology, that there seems no necessity for questioning their import, or for doubting that its curse will be ultimately removed.

Instead, therefore, of desert wastes and arid plains, it is revealed that "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sbaron, they shall see the glory of the Lord, and the excellency of our God." Isa. xxxv, 1, 2. "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass with reeds and rushes." Isa. xxxv, 6, 7. "I

will plant in the wilderness," saith the Lord, "the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it." Isa. xli, 19, 20. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lv, 12, 13. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." Isa. xxxiii, 17. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. xxxiii, 24. "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. xxv, 7, 8.

One seraph "cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Isa. vi, 3. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi, 9. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. xxvi, 19. The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. xxxv, 10. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. Isa. lx, 13. Violence shall no more be heard in thy land, wasting nor destruction within thy borders. . . . Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Isa. lx, 18-21. For behold I create a new heaven and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days. Isa. lxv, 17-20. For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. Isa. lxvi, 22. They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. Jer. xxxi, 34. As truly as I live all the earth shall be filled with the glory of the Lord. Num. xiv, 21.

Such are some of the many predictions—the text and context of which show this earth to be their subject—in which exemption from sickness, recovery from the tomb, the restoration of the earth, and the unending duration of a new order of things are clearly foretold; and they evidently synchronize with the time when "the kingdom under the whole heaven," shall be given to the saints of the Most High forever.—*Advent Herald*.

(To be Continued)

## LETTERS.

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

From Bro. Chase.

DEAR BRO. WHITE: I have just returned from meeting with the church in monthly conference at Hundred Mile Grove. The Seventh-day Adventist church met at Hundred Mile Grove, at Bro. Rankins', for the purpose of attending to the ordinances. A goodly num-

ber of the brethren and sisters were assembled, but not all of them. During the first part, or the prayer-meeting, a cloud of darkness seemed to rest down upon us until about the close, when, by the confession of faults by one brother, the burden seemed to roll off from the minds of the brethren and sisters, and we had a heavenly time, while partaking of the emblems of the broken body and spilled blood of our Lord Jesus Christ. Previous to partaking of the ordinances there were three more added to the church, we hope of such as shall be saved. We believe that God will have a pure church.

It is said in Scripture, He will thoroughly purge his floor, and gather his wheat into his garner. I believe the purging process is in some degree now going on. We must be honest, upright in all our transactions, live devoted, and with an eye single to the glory of God. Pray for us, that we, as a church, may keep the word of his (Christ's) patience, that we may be delivered from the hour of temptation, and finally have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Your unworthy brother striving to overcome.

JONATHAN CHASE.

North Leeds, Wis.

From Bro. Russell.

DEAR BRO. WHITE: I feel very thankful for the light I have received on present truth. I feel that I cannot be too grateful to God for showing me his truth. Since I embraced the third angel's message I have, by the assisting grace of God, overcome tobacco, tea, and coffee. Brethren and sisters, let us deny ourselves of all ungodliness, and turn to the Lord with our whole hearts, and make clean work of our repentance. The Lord will not accept a lame sacrifice. He requires the whole heart. So let us cleanse ourselves that we can enjoy the presence of our Saviour.

I am thankful that the Lord is reviving his work among the remnant, and that he will make a short work on the earth. It becomes us to get on the whole armor, and keep it bright by constant use. May the Lord help us to ever keep in our proper places, so that we can hear his voice and obey his call. I am thankful that so many of the remnant are heeding the voice of the true Shepherd. We were thankful for a visit from Bro. Sanborn, and for his setting things in order. May the Lord help us to take every means to get rid of, and keep out, the scattering influence that has been at work in Wisconsin. My prayer is that the Lord may keep us until his coming, and save us all in his everlasting kingdom. Brethren, pray for me and mine, that we may be ready for the Lord.

L. H. RUSSELL.

West Green Lake, Wis.

From Bro. Bates.

DEAR BRO. WHITE: It is about a year and a half since I heard the third angel's message proclaimed by Bro. Sanborn. I do bless the Lord that he gave me a willingness to investigate and embrace the message, and strive to keep all the commandments of God and the testimony of Jesus. I find a beauty and harmony in the Bible that I never saw before. My Bible seems like a new book. Although I have read it from my youth, I now find it a delightful study.

There are eleven here who meet on the Sabbath for prayer-meeting, and a few twice in the week. Our meetings are very interesting. The Lord is working in our midst. My companion has of late acknowledged her determination to keep all the commandments of God, and go with the remnant to the kingdom. I feel encouraged. There is a coming up, here, on to holy ground; and it looks as though the time for the loud cry to go forth was near. In view of all the things that are coming upon the earth, I feel that it is important that we are prepared to escape all and stand before the Son of man.

M. H. BATES.

North Leeds, Columbia Co., Wis.

## Extracts from Letters.

Wm. F., & S. Crous write from Toboso, Ohio: "It is truly cheering to us to get the Review week after week, and read the many rich testimonies it brings. It is all the way we have of hearing from those we love, the followers of the meek and lowly Jesus. We be-

lieve with all our hearts that the Seventh-day Adventists are the chosen people of God. We want to live with this people; for we think their end will be peace. The third angel's message is truly a rich message to those that love it. We feel thankful that we are permitted to live in a time when the gifts of the church are being restored."

Sister S. Robinson writes from Union City, Mich.: "I am not discouraged, but am determined to press my way onward toward the mark for the prize of the high calling of God in Christ Jesus. New year's day I formed a determination to be more devoted to the service of God. I want to be a bold soldier in the cause of Christ. I want to live close to God, knowing if I do, that he will never forsake me. I would be very glad to meet with those I love in truth, and for the sake of the truth, but I know not whether I ever shall have the privilege. I want to have an inheritance in the new earth, wherein dwelleth righteousness."

Bro. N. Keezer writes from Lodi, Wis.: "For the first time I write to you, feeling it a duty to give in my testimony on the side of the Lord. It is now over a year since I first saw that all the commandments were binding, and have been trying to keep them. But O, how much I lack! I find that it takes but a trifle to break a commandment, and if we break one of the least commandments we are guilty of all. Since the tent-meeting in Lodi, the opposition has been very strong. 'Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' Heb. x, 38, 39. David says, The commandment of the Lord is pure, enlightening the eyes. And he also says, Blessed is the man that walketh not in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night. I want to live faithful in the cause, and be ready to receive my Saviour when he shall come without sin unto salvation. There is great encouragement for us to go on and endure to the end; for the Saviour informs us that the same shall be saved."

Bro. T. M. Steward writes from Mauston, Wis., Jan. 28, 1862: "I have been examining the subject of spiritual gifts, and the more I look at the subject the more I see the necessity of them. We believe we are the people that will be found without fault before the throne of God, having no guile in their mouths. If this is so, then we are to be found perfect and entire, wanting nothing, keeping all the commandments of God and the faith of Jesus. But are we perfect now? No. Then we must be made perfect. But if the people of God have been so long striving to attain unto perfection and have not arrived at the point yet, then may we not well despair of ever attaining to perfection? Certainly, unless we take God's own appointed way and means.

"I understand Paul to teach that the gifts of the Spirit are for the perfecting of the saints. So we may look for the gifts before the church gets perfect. It seems these gifts are to bear a part in perfecting the saints. We would not expect that they all would make their appearance at once, but one serve to prepare the way for others, and as the church becomes acquainted with them, and is capable of using and appreciating them, the Lord will bestow others, until we are found in possession of all the gifts. But these gifts will be no help to us unless we acknowledge them, and are willing to be reprov'd and corrected by them. I can see no way to be consistent with them, without making them a test. Now let us as a people adopt any and every means God may see fit to use to bring us to perfection before the solemn decree shall pass, 'He that is unjust, let him be unjust still.' If we will only submit to God's own way and will, he will sanctify us wholly, soul, body, and spirit. I am sorry that I distrusted the gift that God has already placed in the church so long. I pray the Lord to forgive me."

Real holiness has love for its essence, humility for its clothing, the good of others as its employment, and the honor of God as its end.



## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEB. 11, 1862.

## SPECIAL NOTICE.

To CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

## SPIRITUALISM.

LAST week we gave the prayer of Miss Lizzie Doten to the Devil, copied by the Cincinnati Gazette. We gave it upon the same authority it came to us. That the Spiritualists are progressing somewhere no one can doubt. The Herald of Progress for Feb. 1, corroborates the statement as follows:

"Spiritualists in Boston have commenced having free seats; this should ever have been. Miss Doten, the queen of Spiritualistic intellect in the old Bay State, a few Sabbaths since invoked the evil one! Among the many of the Spiritualists it was considered a 'happy hit.' You noticed the fact—it was reported for the Banner of Light."

The Herald of Progress, the organ of A. J. Davis and Co., for Feb. 1, 1862, says:

"By the term 'spirit world' is meant the 'silver lining to the clouds of matter' with which the mind of man is thickly enveloped."

The following from the same issue is doubtless a fair description of the deceptive powers of the Devil and his angels:

"All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them, in the style which would produce the deepest impression on the receiver. The will-power, and the knowledge of the intimate connections between mind yet in the body and mind disembodied, are familiar to most spirits. They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation."

## BRO. SNOOK.

OUR faithful and beloved Bro. B. F. Snook has a wife and two children, and has never owned a home. He says—

"There is a good situation here [Marion, Iowa], that I can get if I can be helped. The house is large and roomy, very convenient, with a good well, cellar, &c. It has two beautiful lots. Is fronted with large locust trees, and surrounded by about thirteen nice bearing apple trees. It has a good fence. It sold about a year ago, so I was informed, for thirteen hundred dollars. The owner offers it to me for five hundred. The brethren generally say it is very cheap. Bro. Weaver was down and looked at it. He says it will make us a good home, and is very cheap. I have counseled with the brethren about it rather than trust my own judgment. If I can get it I shall be satisfied to remain here."

Those who know Bro. and Sr. Snook, love them. We can recommend them both in the highest terms to any church that can appreciate faithfulness, intelligence, devotion, and that which is lovely. They should have a place that they can call "our house." The brethren in Iowa can obtain them a good home if they try. But we are done appealing to eastern brethren to get western ministers homes, when western brethren are doubly able to raise it for themselves, than eastern brethren are to do it for them. We will give \$25 toward getting Bro. Snook a home, provided the brethren in Iowa and elsewhere, those who wish to

join them, will promptly raise the \$475, to make up the required \$500. Or, we will find a half dozen churches in Michigan, and further east, either of which will get Bro. S. a home. We have but few leading men like Bro. S. and the brethren prize them very highly. The brethren at Wright, Mich., would esteem it a great pleasure to settle such a family with them. We know both parties, and therefore speak with confidence that such an arrangement would please both the church and Bro. S. and family. We wait to see what will be done.—Ed.

## ENGLISH BIBLES.

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

Diamond, Marg. Ref.	Calf binding,	\$0.90,	Postage 12 cts.
Pearl, Ref. after verse,	" "	\$1.50,	" 15 "
" " Marg. Ref.	Morocco " "	\$1.00,	" 15 "
" " "	" " "	\$1.00,	" 15 "
Nonpareil, " "	Calf binding,	\$1.00,	" 21 "
" Ref. after verse,	" " "	\$1.00,	" 21 "
" " "	Morocco " "	\$2.00,	" 21 "
Minion, " " "	" " "	\$2.25,	" 28 "

## APPOINTMENTS.

THE Lord willing, I will commence a course of lectures at Geneva village, Walworth Co., Wis., Feb. 6, to continue as long as the interest may demand.

ISAAC SANBORN.

Elder M. Hull appoints to preach at Newton, Friday evening, Feb. 14, at 7 o'clock, and spend the Sabbath and first-day in that community.

## Business Department.

## Business Notes.

J. Averill: We will send you the Review at half price, and have credited your last remittance accordingly.

G. L. Holliday: The is one volume due on G. Kelsey's Review.

C. Bunnell: As a reply to your question relative to 2 Thess. ii, see article "After the Working of Satan," in Review, Vol. xviii, No. 16. Also see our published work on the Prophecy of Daniel, as a reply to your queries on the seventieth week.

M. G. Kellogg: You will find your remittance received in No. 4 of present volume.

Lebbeus Drew: You were right. We receipt \$1 in this number.

The P. O. address of R. G. Lockwood is 34 Auburn-st., Boston, Mass.

## RECEIPTS.

## For Review and Herald.

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

A. S. Barber \$0.50, in full. L. Schellhaus for R. Schellhaus 1,50,xix,7. L. Schellhaus 0,50,xxii,14. Lebbeus Drew 1,00,xxi,14. R. Hicks 1,00,xx,1. Prudence Gay 0,51,xv,1. Wm. A. McIntosh 2,00,xxi,7. Elizabeth Parks 1,00,xix,1. Wm. Hyatt 2,25,xxi,14. J. N. Cahoon 1,00,xx,1. J. N. Andrews for Lydia Gilbert 2,00,xix,1. Mrs. L. P. Reynolds 1,00,xxi,1. L. M. Jones 2,00,xxi,1. J. Philbrick 1,00,xxi,1. J. Sawyer 1,75,xxi,1. Ira Tubbs 2,00,xxi,14. E. R. Royne 1,00,xxi,1. L. B. Kneeland for C. E. Kneeland 1,00,xxi,7. L. B. Kneeland 1,00,xx,1. Wm. James 2,00,xxi,14. O. Nichols 1,00,xxii,1. D. Howard 1,00,xx,1. A. Gleason 1,00,xx,6. J. Averill 1,00,xx,16. J. Hogle 0,50,xx,1. Mrs. O. J. Dayton 1,00,xx,17. H. C. Whitney 2,50,xxi,6. Emily Paine 1,00,xx,1. G. N. Collins 1,00,xx,1. M. H. Collins 1,00,xx,1. R. C. Ashley 1,00,xix,1. J. T. Ashley 1,00,xx,1. P. Daily 3,00,xvi,21. J. R. Grimes 1,20,xv,6. R. N. Jenks 3,00,xix,7. R. Covell 2,00,xx,2. Naomi Jones 1,50,xix,14. S. Osborn 1,50,xx,5. Geo. P. Cushman 2,00,xxi,1. C. Herriek 1,00,xxi,1. L. Newcomb 1,00,xx,1.

## For Shares in Publishing Association.

S. W., and E. M. Flanders \$10. J. Harvey \$40. W. P. Rathbun \$10. Mary Rathbun \$10. B. Auten \$10.

## Donations to Publishing Association.

Ch. at Wright, Mich., \$40. W. F. Crous \$0,50.

## Books Sent By Mail.

J. L. Howe 0,05, J. H. Lonsdale \$3,00, M. G. Kellogg 0,70, J. N. Andrews 0,60, Martin H. Brown 0,60, W. F. Crous 0,50, Wm. James 0,44, D. B. Mill 0,45, J. R. Grimes 0,80, M. A. Dalby 0,55, Jeremiah Stryker 0,35, W. E. Newcomb 0,60, L. Newcomb 0,30.

## Cash Received on Account.

J. B. Frisbie \$1,52, M. Hull \$10,00, I. C. Vaughan \$1,00, S. Osborn for M. E. Cornell \$17,00, I. Sanborn \$5,00.

## PUBLICATIONS.

- The New Hymn Book, containing 464 pages and 122 pieces of music. . . . 80 cts
- History of the Sabbath, in one volume, bound—  
Part I, Bible History—Part II, Secular History, . . . 60 "
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- Hope of the Gospel, or Immortality the gift of God, . . 15 "
- Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man, . 15 "
- Modern Spiritualism; its Nature and Tendency. This book should be in the hands of every family, as a warning against Spiritualism. . . . 15 "
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- Holland. De Natuur en Verbinding van den Sabbat volgens het Vierde Gebod. Translated from the same as the German. Price 10 cents.
- French. Le Sabbat de la Bible. A Tract on the Sabbath of 32 pp. Price 5 cents.
- La Grande Statue de Daniel II, et les Quatre Betes Symboliques, et quelques remarques sur la Seconde Venue de Christ, et sur le Cinquieme Royaume Universel. A Tract of 32 pp. on the Prophecies. Price 5 cents.

These publications will be sent by mail, post-paid, at their respective prices. When ordered by the quantity, not less than \$5 worth, one-third will be deducted from these prices on Pamphlets and Tracts, and one-fourth on bound Books. In this case postage added, if sent by mail. Orders, to insure attention, must be accompanied with the cash, unless special arrangements be made. Address Elder JAMES WHITE, Battle Creek, Michigan.