



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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"Overcome Evil with Good."

Yes, overcome evil with good—
How pleasant if every one would,
In word and in deed,
Be kind as 'tis need—
In dealing with man that we should,
To overcome evil with good.

Harsh words place thy foe out of reach,
And cause an incurable breach;
No matter what you
May afterward do,
To try as you certainly should,
To overcome evil with good.

Your presence will ever recall
The bitter harsh words you let fall;
How much better, then,
In dealing with men,
To keep in an affable mood,
And overcome evil with good.

No matter how harshly they speak,
Your courage should never grow weak;
You'll conquer be sure;
They cannot endure
Kind words, if you speak as you should,
To overcome evil with good.

When calm, cool reflection at last
Claims its sway, and anger is past,
He thou wilt recall,
And surely extoll,
The effort you made as you should,
To overcome evil with good.

And when, by your kindness, your foe
Is conquered—his anger laid low—
He'll turn in the end,
To be your best friend,
And learn as he certainly should,
To overcome evil with good.

A heaven-born principle, this,
And to mankind, brimful of bliss,
For anger it quells,
And hatred dispells,
And brings about peace as it should,
By overcoming evil with good.

The Fourth Kingdom.

AND the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it, of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

And whereas thou sawest the iron, mixed with miry clay, they shall mingle themselves with the seed

of men: but they shall not cleave one to another, even as iron is not mixed with clay. Dan. ii, 40-43.

We have advanced through the consideration of gold, of silver and of brass. And these words bring us to the fourth kingdom, or the two legs of iron, and the feet part of iron and part of clay. And the inquiry will at once be made, *What kingdom is this?* Among the nations of the earth, what people combined within themselves the qualifications here pointed out? It must be a kingdom stronger than all others.

As iron breaks and subdues all other metals, so this kingdom was to break and subdue all other kingdoms. What kingdom did this? And, doing this, what kingdom rested on its two great divisions? And, further still, what kingdom, doing all this, was afterwards divided into ten other kingdoms, even as the feet of the image were divided into its ten toes?

Now, I suppose there need be no hesitancy about our reply. We are not left to conjecture here; nor even to strong probability. These requisitions of the vision, fence the matter about so closely, that it seems scarcely possible for us to go wrong concerning it. No kingdom but one can satisfy these demands of the prophet. Look at them. It must subdue the third, or Macedonian empire. Breaking in pieces all other kingdoms, it must set its feet on the three preceding empires of the vision. It must reach to universal sway. It must be formed into two vast divisions. And afterwards it must be broken into ten parts—which were to continue until the kingdom of the God of Heaven broke them to pieces, swept them away as the wind does the chaff of the summer threshing-floor, and itself filled the world!

There is but one kingdom, of which, up to this time, all these things are true. You all anticipate me when I say, *That is the Roman kingdom!* To it, and to it alone, every item applies with great exactness. This kingdom of iron succeeded, in point of time, to that of brass: i. e., to the Græco-Macedonian empire. And then it wielded a power greater than that of any other kingdom before it. And, whether or not he was conscious of the real import of his words, it is a striking fact, that Gibbon uses this very figure in speaking of the Empire of Rome. He says:

"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Enphrates, the Danube, the Rhine and the Ocean; and the images of gold, or silver or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."

Beyond a doubt, the kingdom of iron was that of Rome. And it needs but a glance at its possessions, to see how well it deserved the name of a universal empire. "The empire of the whole earth"—was not this its favorite title? It succeeded the Babylonian, the Medo-Persian, and the Macedonian, in the government of the world. First, Macedon went down before it. Carthage was destroyed by it. Corinth became, in spite of its princely splendor, a heap of ashes in its path. Spain next bowed to its yoke. Egypt became a Roman province. Judah was annexed to its dominions. And the plough-share of the idolater was driven across the streets of the Holy City. And thus, it rose to the power of the first of the nations. It trod upon their necks. It made the world tributary to its great-

ness. It seemed the realization of its own fabled Briar. And, looking with its single eye—i. e. a lust of unbounded dominion—over the nations of the earth, it reached forth the hundred hands of its power to gratify that lust. The neighboring state and distant isle alike became subject to its dominion. Britain passed under its yoke. "These ravagers of the world," said Galgacus, as he addressed the Caledonians, "after all earth has been to narrow for their ambition, have ransacked the sea, also." In other words, at the time of the Christian era, the Roman Empire took in the whole south of Europe, France, England, the greatest part of the Netherlands, Switzerland and the South of Germany, Hungary, Turkey and Greece; not to speak of its possessions in Asia and Africa. Well, therefore, might Gibbon declare, "The Empire of the Romans filled the world. And when that Empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal: and it was impossible to fly."

Now the image stood on two legs of iron. In other words, this kingdom was composed of two main divisions—the Eastern and the Western Empire; into which it was formed about A. D. 364. And this, together with the period of conquest leading up to this, was the period of its strength. You observe that, up to this, the declaration is unqualified. "The fourth kingdom shall be strong as iron." And there, in its fore-ordained character, it stood like a mighty Colossus, bestriding the nations, conquering everything that opposed it, and giving laws to the world. This was the period of its strength.

But this was not to continue. "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron; 'the kingdom shall be divided.' And most exactly are its divisions pointed out. It was not to be broken at random. It was not merely to be divided. It was to be divided into an exact number of parts. That number was ten; according to the ten toes of the image.

Now, in dwelling on the first vision of Daniel, the consideration of these ten kingdoms will present itself more directly before us, than it does in this place. I therefore merely refer to them now. Read any history of Europe; take any map of Europe, after this division, under Theodosius the Great, and these ten kingdoms will be found to turn up. Revolution after revolution has swept over the nations. But, when the storm has passed, the constitution of the States of Europe, on which the feet of the image stood, has been found true to the prophetic word. Of course, there have been, there are now, more European kingdoms than ten. But the prophecy speaks only of those, whose territory was covered by the feet and toes of the image. It calls for those that should take the place where the image stood. When, therefore, the matter comes definitely before us, the inquiry will be for those into which the Roman Empire was divided. And these, when the division is completed, must be ten; or, we shall not have found the fourth kingdom at all.

Into these different parts, the kingdom of iron was to be broken. It is a plain record on the book of history; and therefore all writers substantially agree concerning it. I say substantially, because the enumeration has, at different times, included different nations. But, whether you adopt that of Machiavelli,

of Sir Isaac Newton, of Mr. Mede, of Bishop Lloyd, or Bishop Newton, you will equally find the ten kingdoms on the territory of the feet of the image. Into this number, then, the kingdom of iron was broken. And, in these parts, it was to continue, resisting all attempts to fuse them into one.

From this, its divided state, the first strength of the empire departed—but not as that of the others had done. No other kingdom was to succeed it, as it had the three which went before it. It was to continue, in this tenfold division, until the kingdom of stone smote it, upon its feet, broke them in pieces, and scattered them as the wind does chaff of the summer threshing-floor! Yet, through all this time, a portion of its strength was to remain. And so the prophet says, "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken." (v, 42.) How in any other way could you so strikingly represent the facts? For more than fourteen hundred years this tenfold division has existed. Time and again men have dreamed of rearing on these dominions one mighty kingdom. Charlemagne tried it. Charles V tried it. Louis XIV tried it. Napoleon tried it. But neither succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. "Partly strong and partly broken" was the prophetic description. And such, too, has been the historic fact concerning them. With the book of history open before you, I ask you, is not this an exact representation of the remnants of this once mighty empire? It ruled with unlimited power. It was the throned mistress of the world. Its sceptre was broken; its throne pulled down; its power taken away. Ten kingdoms were formed out of it; and "broken" as then it was, it still continues—i. e., "partly broken." For its dimensions still continue as when the kingdom of iron stood upright upon its feet. And then, it is "partly strong"—i. e., it retains even in its broken state, enough of its iron strength to resist all attempts to mould its parts together. "This shall not be," says the word of God. "This has not been," replies the book of history.

But then, men may say, "Another plan remains. If force cannot avail, diplomacy and reasons of State may—we will try them." And so the prophecy foreshadows this when it says, "They shall mingle themselves with the seed of men"—i. e., marriages shall be formed, in hope thus to consolidate their power, and, in the end, to unite these divided kingdoms into one.

And shall this device succeed? No. The prophet answers: "They shall not cleave one to another, even as iron is not mixed with clay." And the history of Europe is but a running commentary on the exact fulfillment of these words. From the time of Canute to the present age, it has been the policy of reigning monarchs, the beaten path which they have trodden, in order to reach a mightier scepter, and a wider sway. And the most signal instances of it, which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms; Austria was another. He sought to reach by alliance what he could not gain by force, i. e., to build up one mighty, consolidated empire. And did he succeed? Nay. The very power with which he was allied proved his destruction, in the troops of Blücher on the field of Waterloo! The iron would not mingle with clay. The ten kingdoms continue still.

And yet if, as the result of these alliances, or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The iron was "mixed with the clay." For a season, in the image, you might not distinguish between them. But they would not remain so. "They shall not cleave one to another." The nature of the substances forbid them to do so in the one case; the word of prophecy in the other. Yet there was to be an attempt to mingle—nay, more, there was an approach to mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God!

The next step in the development of the prophetic history is announced in these words: "And in the days of these kings shall the God of Heaven set up a

kingdom which shall never be destroyed." Verse 44. And the inquiry at once arises, What kingdom is that? Are we able to point it out?

I suppose we need not be in doubt here. There are landmarks enough, plainly and sharply enough defined, to guide us.

Doubtless, Christ is the Stone. It is his prophetic title. You all remember the passages? There is that of Isa. xxviii, 19, "Therefore, thus saith the Lord God, Behold I lay in Zion, for a foundation, a Stone, a tried Stone, a precious corner-stone, a sure foundation."

There is David's declaration: "The Stone which the builders refused, is become the head-stone of the corner." Ps. cxviii, 22. And there is our Lord's express appropriation of this to himself. "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" Matt. xxi, 42.

But then, what can be said of his kingdom? How shall we define it? Are we at liberty to say that his Gospel Dispensation is intended? Will it satisfy the demands of the prophecy?

I know that many teach so. I know that when Christ came, He preached, saying "The kingdom of God is at hand: repent ye and believe the Gospel." I know that the phrase, "Kingdom of Heaven," or "of God," is often interpreted by the Gospel Age, or Dispensation. But the question is, What is its meaning in this place?

I suppose that, to ascertain the real and exact meaning of the word of God, is the common desire of us all. We are all interested to know it. We shall all suffer from misconceptions of it. All our interests here, are alike. Here, every man stands on ground common to all. And, no matter what our views have been, or are now, we shall be profited by the word of God only so far as we have the exact mind of the Spirit concerning it. It becomes us, therefore, earnestly to seek for that mind; and resolutely to adopt it, when found.

I say then, that in this place, this phrase does not mean the Gospel dispensation, for the following reasons:

1. The God of Heaven was to set up this kingdom, "in the days of those kings;" i. e. in the days of the kings that ruled over the ten kingdoms into which the kingdom of iron was to be broken. Now beyond doubt, "the days of those kings" did not commence until near 500 years after Christ. The kingdom of iron was not broken until about that time. The Gospel had won its brightest triumphs; its followers had sealed their testimony with their blood; false doctrines were closing darkly around it; before "those kings arose. If this is true, it follows, as an inevitable certainty, that that kingdom was not "set up" in their days. But,

2. It does not mean the Gospel dispensation; because our Lord teaches us, that his kingdom is not yet set up. Hence, he teaches us to pray, "Thy kingdom come." That kingdom, therefore, is yet future. We do not pray for an accomplished fact.

He teaches us the same truth, by his reply to his disciples, just before his ascension. When they asked him, "Lord, wilt thou, at this time, restore the kingdom to Israel?" he did not point out their mistake. He did not tell them that they were harboring an unfounded idea. He did not say, "No. My kingdom is already set up." He was always prompt to point out their error. And who does not feel that he would have done so here, had they been in error? Instead of this, he replies: "It is not for you to know the times which the Father hath put in his own power." They were right as to the kingdom. They only erred as to the time of its setting up.

3. It does not mean the Gospel dispensation; because the prophecy calls for an absolute, literal, and visible kingdom. Such a kingdom was that of the "head of gold." Such was that of silver. Such that of brass. Such that of iron. They were four distinct, literal and visible kingdoms. Each had a supreme head. Each had dominions, in which it was set up. Each had subjects, over whom it reigned; and enemies whom it conquered and destroyed. Each succeeded to the possession of the other, and built up a mightier kingdom in its stead. Now, in neither of these respects

is the Gospel dispensation a kingdom. The rule of the Gospel in the heart is altogether a spiritual rule. It has nothing to do with visible dominions. It sits not down in the high places of power. It sways not the scepter. It wields not the sword. It marches not at the head of armies. It lays no scheme for the overturning of thrones. It is not, therefore, the kingdom pointed out by the prophet. Of the four kingdoms which have already come, the second displaced the first. The third overturned the second. And the fourth built up its throne on the ruins of the three which had gone before it. So the kingdom of the God of Heaven is to take the place of all other kingdoms, and, as a kingdom, fill the whole earth! It is not, therefore, the Gospel dispensation.

Finally. It is not that dispensation; because the rule of the Gospel is, "Peace on earth good will toward men." The kingdom of the Stone, on the contrary, is to "break in pieces and consume all these kingdoms." The figure is of the stone falling on the feet of the image; breaking them in pieces; driving them away as the wind does the chaff of the threshing floor; and itself becoming a kingdom that filled the whole earth!

Now, I submit to you, brethren, it is mere toying with words to predicate this of the Gospel. What has it to do with the enginery of destruction? It deals not in "garments rolled in blood." It has nought to do with the onset of armies and the pulling down of thrones. Its mission is to tell the story of the Crucified. Its plea is, "the love of Christ." Its weapons "are not carnal but spiritual." And all its conquests are those wrought by "the sword of the Spirit, which is the word of God." It is scarcely possible to conceive of a contrast greater than that pointed out between its triumphs and those of the kingdom of which the prophet speaks. What, therefore, is that kingdom?

You observe, that it is "the Stone" which smote the image on its feet. Now, as Christ is this stone, this smiting is clearly to be done by him. It is not a spiritual smiting by his truth. That never breaks and subdues kingdoms, and scatters them as the chaff before the wind. It is a literal and absolute smiting. Each kingdom smote and destroyed that which came before it. And even so—I mean as literally so—will this stone smite and destroy the kingdom of his enemies. If Christ is the stone, is it not illogical—does it not contradict the plain statement of the prophecy—to refer this smiting to the system of truth taught by him? Can you put the Gospel in the place of its author? No one pretends that that is the "stone cut out without hands." And yet it is this, and this alone, which is to smite the image. And the marginal reading of this phrase is significant. It is, "which was not in hands;" i. e., which did its work alone. No human instrumentality is used. Christ himself, in "the brightness of his coming," will be the destruction of his banded foes. And nothing less than this will satisfy the demands of the prophetic word.

And the Bible is full of this doctrine. You observe, that after this smiting the stone is to become a great mountain and fill the whole earth; i. e., the kingdom, established by Christ in person, is to take the place of all other kingdoms. He, in the splendor of his unbounded empire, will fill the earth with glory. At the head of his kingdom, he will "fill all things," "make all things new," and be the source and spring of the blessings of the everlasting age. Thus will the stone accomplish the part affirmed of it, and become the head of the corner, in all the universe of God. And the double pledge we have in the predictions of his word; and the accomplished fact of his resurrection and ascension.

And such we find the testimony of that word. Thus, we have the grant of the heathen, i. e., the nations, "for his inheritance; and the uttermost parts of the earth for his possession."

And how is that possession to be obtained? Peaceably? As the conquest of his truth? Just as far removed from this as possible. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii, 8, 9. Could there be a more express confirmation of the prophet's words? In the one, the stone is to smite the image; in the other, Christ himself is to break in pieces all the combina-

tions of his enemies, by an absolute, sudden, and remorseless destruction!

Now, we shall shortly see that the time of this destruction is at the second coming of our Lord. And every image of grandeur seems to be employed in describing the fearfulness of this event to his banded enemies. "He bowed the heavens," says the Psalmist, "and came down; and darkness was under his feet." "He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind." And what was the effect of his coming on his enemies? "He sent out his arrows and scattered them; and he shot out lightnings and discomfited them." "Then did I beat them as small as the dust before the wind; I did cast them out as the dirt in the streets." Ps. xviii, 9, 10, 14, 42. Here, and through the entire psalm, we have the same idea of a grand and terrific outpouring of the judgment that is written.

And so, of the same event, we are told, "The Lord at thy right hand shall wound even kings, in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries." Ps. cx, 5, 6.

So in the glorious vision which Isaiah saw. A mighty personage, traveling in the greatness of his strength, passed before him. The prophet asks, "Who is this that cometh from Edom, with dyed garments from Bozrah?" And the answer is, "I that speak in righteousness; mighty to save."

But the prophet demands, "Wherefore art thou red in thine apparel; and thy garments like him that treadeth in the wine-fat?" And he replies, "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment." Isa. lxiii, 1-3. It is the stone smiting the image, and visiting it with predicted destruction.

And so runs the representation all through the word of God. And when this is done, when the stone has smitten the image, and the kingdoms into which it was divided are overthrown and swept away, "great voices shall be heard in heaven, saying, 'The kingdoms* of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.'" Rev. xi, 15. The kingdom of the stone is set up. Sin is done away. Its blight is effaced. Its curse is lifted off. "And he that sat upon the throne said, Behold, I make all things new."

There are many lessons which this great theme brings home to us. Let us dwell on one or two.

1. How clearly mapped out are the events of the world's history before the eye of God! God forms his plans in reference to the kingdoms of the earth. And kings, generals, philosophers, and statesmen, rise up at the appointed time, and work out their appointed schemes. They thought they were carrying out their own plans. But God employed them in hewing out the block of his own high purposes. The madness of their rage he constrained to further his own designs. And when their power waxed too haughty against him, and their wisdom refused his counsel, he cut the sinews of the one, and sent foolishness into the other. Around all their designs his hand had traced, "Thus far shalt thou come, but no farther." What his wisdom permitted, they might do. But beyond that they could not go. All their acts, and all the consequences of their acts, are clearly traced out before him. He sees them all. He permits them all. He overrules them all. They are mapped out in his pre-appointed scheme—"written in his Book." Hours, days, months, years, and centuries, turn its leaves, and reveal to men a portion of what is written.

"His providence unfolds the book,
And makes his counsel shine;
Each opening leaf, and every stroke,
Fulfills some deep design."

Men may plot, and counsel, and combine. But there is no power and no wisdom against him.

2. How certain the destruction of those who reject his gospel. As the vast procession of history sweeps before us, there comes forth a voice, saying, "Who

ever hardened himself against him and prospered?" Armies perish, and sceptres are broken, and thrones are overturned, or crumbled away by slow decay, and nations rise, flourish, and pass away, and the proudest monuments of man's power forget to repeat the lesson with which they were charged. O, there is nothing great, nothing abiding, but that which links into the work of Jesus Christ the Lord! As the ages roll on, it progresses. The hand of the great Designer pushes on his work. And everything disappears, or is turned aside to make way for it. It were easier for heaven and earth to pass away, than for one of his promises to fail, or one of his enemies to escape his hand!

And is there no refuge? None, but in the shelter of his cross. There alone you can be safe. In all the universe beside, there is no place where his hand will not find you. There his promise meets you. There his love awaits you. There the everlasting arms are outstretched to receive you. His challenge is, "I said not to the seed of Jacob, Seek ye me in vain." He will not say so to you. No one ever sought him, through the blood of the cross, who did not find him ready to forgive. He hath bound himself by his own everlasting covenant, in nowise to cast out those who seek him. And that covenant cannot fail. His power supports it. His faithfulness watches over it. His love moves through it. It is not possible for it to fail. O, seek salvation through it; and you shall rejoice in the fullness and freeness of his pardoning grace!—*Lectures on Daniel.*

Demoralization of the Army.

An intelligent correspondent of the American Messenger, writes a lengthy communication to that sheet for October, 1863. He says he has spent some time in the Army of the Cumberland, visiting, preaching, and distributing books, among the troops, and the description he gives of the morals of the army is very discouraging. He opens his letter as follows.

G. W. A.

Notwithstanding all that is done for the spiritual welfare of this army by all agencies, I am constrained to believe that the general tone of character is gradually sinking, and vice gaining a stronger and stronger hold daily.

Against this conclusion I have struggled, and yet it must be true. In evidence, note the numbers of backsliders from a profession of Christianity found in every regiment. Scores of men there are who had maintained for years a standing in the church at home, who became, in a few months of soldiering, among the most noted of the flagrantly wicked. Said a clear-headed chaplain to me, "When you go north, tell the churches that the type of piety now prevalent in many places will not stand the tug of war. We need apostolic piety, martyr piety, for such days as these. Oh, send us men that have the *root of the matter in them*." I deliver his earnest message, and add the prayer that no man may go to the army professing Christ, who does not mean in his strength to stand up for Jesus against all comers. False professors do unspeakable injury, vastly more in the army than is possible at home.

Intemperance runs riot in some parts of this army beyond anything I have elsewhere seen: not while the men are on duty, for this neither the army regulations nor the safety of the men will allow; but with those off on furlough, going home or returning from it, going into hospital or just discharged, and at all times where the strong hand of military law does not prevent. Whatever physical causes may be found in the exposure of the men, their exhaustion from overmarching and underfeeding, or their need of stimulants, accounting for the almost universal indulgence in drink, the results are appalling; and unless the vice is checked, more strong men will fall by drink than by either the deadly bullet or deadlier disease to which the soldier is exposed. Oh, if the brave boys would utterly refuse to touch the maddening stuff, how many mothers' hearts would leap for joy.

Profanity of course follows in the wake of drinking. Men befuddled by vile liquor lose all sense of reverence for God and respect for their sober companions; so that in rail-cars and in hotels one constant stream of heaven-defying profanity pours along, oftentimes for

hours, until the devout Christian is led to wonder how a jealous God can bless an army whose members thus profane his name. As ten righteous men would have saved Sodom, so are there many men in every brigade of this army who have power with Him and prevail. In these and in the praying thousands at home is our hope that God will spare the wicked and not blast our cause, nor allow our country to be lost.

I am sorry to add that obscenity most shameless is abounding, and vile books and pamphlets pandering to the lowest passions are to be seen in the hands of youth who were carefully guarded from all such contamination at home. May God hear the prayers of their mothers and sisters, and save our young men from the ruin which comes upon the obscene and the licentious. Up to this point I fear that the tendency in all these and other respects is still downward.

How can it be otherwise when, in addition to the ordinary tendencies of all war, confessedly most destructive to good character, so many of our officers set the example of vice in all possible forms and degrees? I have traveled hundreds of miles in the railroad train with officers, from colonels down to corporals, who indulged in drinking, swearing, obscenity and gambling, for many consecutive hours, and in the presence of the soldiers. Many such officers, I am glad to know, are leaving the army for its good.

Sensations of a Modern Traveler as He Traversed Jerusalem and the Holy Land.

Was this indeed the soil hallowed by the feet of Christ and the apostles? I must believe it. Yet it seemed once, that if I ever trod the earth then beneath my feet, there would be thenceforth a consecration in my life, a holy essence, a purer inspiration on the lips, a surer faith in the heart. And yet I must confess in wandering through the Holy City, I have been reminded of Christ the man, rather than Christ the God. As I toiled up the Mount of Olives in the very footsteps of Jesus, I found it utterly impossible to conceive that the Deity, in human form, had walked there before me. And even among those scenes which most restores to my imagination, the Jerusalem of olden days, the Saviour who then haunts my thoughts is the man—Jesus, in those moments of trial when he felt the weaknesses of our common humanity; in that agony of struggle in the garden of Gethsemane, in that still more bitter cry of human doubt and human appeal from the cross: "My God! my God! why hast thou forsaken me!" Yet there is no reproach for this conception of the character of Christ. Better the divinely-inspired man, the purest and most perfect of his race, the pattern and type of all that is good and holy in humanity, than the Deity for whose intercessions we pray, while we trample his teachings under our feet. It would be well if many professedly Christians would more constantly keep before their eyes the sublime humanity of Jesus, instead of simply adoring him as a divine mediator; for then they would strive to walk the ways he trod on earth, and oh! how much of bitter intolerance and persecution might thus be spared our world.—*Sel.*

THE London Record, referring to the supposed increase of piety and morality in that vicinity, very significantly asks, "How is it that in this vast metropolis, there are more than twenty-six public houses and gin-shops or gin-palaces, to each Protestant place of worship, bad or good? How is it that even our great brewers compel their publican tenants to sell gin as well as beer, under pain of forfeiting their leases? And whence come the swindlers of this our day, in London and in the provinces, before whose gigantic frauds the aggregate of all rogues must hide their diminished head." But these are questions that might with equal propriety be asked concerning some other cities that we know of.

Don't let your children learn good and bad things indiscriminately. To be sure, the bad might be eradicated in after years, but it is easier to sow clean seed than to cleanse dirty wheat.

* Literally it is, "The kingdom," i. e., the rule, the dominion—for the word is in the singular; "the kingdom . . . is become," etc.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 27, 1893.

JAMES WHITE, EDITOR.

The Cause.

REVIEW No. 20 is received. The lecture on tobacco by J. C. Jackson, M. D., in Nos. 19 and 20, is a rich thing. Those still indulging in the use of this poison can afford to read it twice.

The reports from different States of the progress of the work, and the state of the cause, are most cheering. Iowa is coming up, thank God. We want more small preachers, like Bro. Sanborn, to go through the ranks and set things in order. We have always had too many large ministers, smart debaters, and the like. They lead the people astray. They attract the admiration of the people to them, so that they very much lose sight of Christ, and the humble path of truth and holiness. This is one reason why the cause prospers no better where our smart ministers labor. These smart men can reform so as to lead the people to Christ, and leave them hanging upon his arm. Then young disciples will be in a state of mind to be further instructed by any of Christ's little ministers, instead of being the especial pets of some smart preacher, refusing to take milk unless it be fed to them from his spoon.

The brethren can also reform as to their conduct toward these smart men. They are generally ready to exchange old well-tried laborers for a young stranger, if he be smart and pleasing in his preaching. They show a preference for him, and even flatter him. They should know that there are very few men of little experience who can receive such treatment and not be ruined.

There are able men among us. For this let us thank God; but we should treat them in a manner not to ruin them. Those who have thrown their whole strength into their preaching talent are generally very deficient in other things. Let them understand that to deliver sermons that they have preached over and over, in an able manner, is a work of small importance compared with building up churches and feeding the flock of Christ. He who does not excel in delivering those discourses he has repeated a hundred times, when preaching is his only business, and he has abundance of time to read and improve his discourses both in matter and manner, should be regarded as a block-head.

We are glad to see father Byington in the field, with plenty of work before him. His age and experience makes him an invaluable laborer in the cause. Let all the churches love him, care for his comfort, and value and reverence his judgment, and godly instruction. He has fought the battles of life well. By his diligent hand, sound judgment, and correct habits, he has acquired a competency for this life, and to open his hand wide to the wants of the widow, orphan and unfortunate, and for the cause of Christ. He has ruled his house well, and now has the pleasure of seeing his children respectable and most of them loyal to the God of heaven. The labors of such a man are worth more to the cause than half a dozen of young striplings who think they are smart.

We want more of these small preachers, men who have a good share of common sense and practical godliness. The cause needs more men who have acted well their part in the world before they entered the ministry. Elder Sanborn was a poor boy; but by good habits and correct ideas of things, he became an independent, thorough farmer. Such a man will succeed anywhere God calls him, and he will be just as thorough in the work of God, as on his farm. When will the church learn to properly estimate the labors of such men, and to not overvalue the labors of those who can only repeat over and over before the audience a set of lectures in a pleasing manner.

The cause wants small men. It must have laborers. The fields are white and all ready for the harvest. We have been wanting smart men, looking and longing for smart men. Now let us pray God to raise up laborers.

Let the desire be for laborers, and the prayer be, O Lord, send out laborers into the wide harvest field.

We could not attend the conference at Manchester in consequence of the delay of the work on the charts. Bro. and sister Loughborough went on without us. We are all in health and good spirits, here with our old friends, Bro. S. Howland and family. Our children will remain here at present and work on the charts with Bro. Howland. Fort Howland will probably be our headquarters for about one year, during which time we hope to see the cause revive in the East. Bro. Loughborough feels at home in this field. There are many new places ready for Bro. Cornell to enter. May God bless their labors.

We were encouraged to see the Association and a few friends in Battle Creek, Jackson and Tompkins showing their interest in the eastern mission by liberal donations. We hope this interest will spread all through Michigan, Ohio, Indiana, Illinois, Wisconsin, Iowa, New York and Pennsylvania. Now is the time to act, brethren. The future is uncertain.

We now design to be in Battle Creek November 14, and make a tour to Allegan, Monterey, Wright, Fair Plains, Lapeer, Oakland and Memphis, and wish to be addressed upon it at Adam's Center, Jeff. Co., N. Y., or at Battle Creek. We shall have the cloth charts with us at \$3.50 a set; printed on fine paper, backed with bleached cotton and varnished, \$4.50; on paper, backed with cloth, not so well finished, \$3.50 a set. They can be had by addressing Elder James White at Topsham, Maine, or at Battle Creek, Mich.

Lessons for Bible Students.

LESSON XXVIII.

The Sanctuary—Continued.

(PROPHECY OF DANIEL, PP. 51-61.)

1. MOSES having received the pattern of the sanctuary, in what chapter and book do we find an account of his erecting it?
2. Did God, after this, take possession of it as his dwelling-place?
3. How many times is this building called the sanctuary in the book of Exodus?
4. What does Paul say the first covenant had?
5. What was there in the first apartment?
6. What was the apartment after the second veil called?
7. What did that apartment contain?
8. What question is settled by this comment of Paul's?
9. Was the earthly sanctuary a pattern of the true?
10. What is said in regard to the earthly priests in Heb. viii, 5?
11. What are the earthly tabernacle and its sacred vessels called in Heb. ix, 23, 24?
12. What two important facts do we learn from these texts?
13. What do we learn from Acts vii, 45?
14. What is the sanctuary called in the book of Joshua?
15. Where was it first set up in the promised land?
16. What is it called in Josh. xxiv, 26?
17. What did God do on account of the gross wickedness of the priests and people?
18. Did the ark, after taken by the Philistines, ever return to the tabernacle?
19. Where was the tabernacle located in the days of Saul?
20. Where in the days of David?
21. How long did the ark remain with the Philistines?
22. What happened to them while it was with them?
23. To what place did they return it to Israel?
24. How many of Israel were smitten for looking into it there?
25. To what place was it removed from thence?
26. How long did it abide there?
27. To what place was it then removed?
28. From this place where did David remove it?
29. What was it that at this time came into the mind of David?
30. What did Nathan, the prophet, at first say to David in regard to this matter?
31. What did he afterward say?
32. Why could not David build the Lord a house to dwell in?
33. What did God promise?

34. What place was selected on which to erect the sanctuary?
35. Where do we find a full account of the erection of this glorious sanctuary?
36. How much time was occupied in building it?
37. How did it differ from the tabernacle?
38. The temple being finished, did the tabernacle give place to it?
39. What became of the sacred vessels of the tabernacle?
40. What was done with the ark?
41. Did God take possession of this new building?
42. How was this manifested?
43. Was the temple a pattern of the true sanctuary?
44. What does David say in 1 Chron. xxviii, 19?
45. What is said in the book called Wisdom of Solomon, chap. ix, 8.
46. Where is the history of the sanctuary very fully stated?
47. What is the land of Canaan called in Ps. lxxviii, 54?
48. What does the Psalmist testify in verses 68, 69?
49. What words does Jehoshaphat quote in 2 Chron. xx, 9, when speaking of the sanctuary which had been built in Canaan?
50. About this time what did God say by Isaiah?
51. What complaint did Zephaniah utter?
52. What did God threaten to do to the sanctuary on account of these sins of the people?
53. How did the people treat the messengers and prophets of God?
54. Did God fulfill his threatening?
55. What was done to the house of God?
56. Where is this recorded?
57. What notable period of time commenced with this destruction? See verse 21; Jer. xxv, 11.
58. What predictions were verified in this destruction?
59. What did God promise to be to Israel in the time of their dispersion?
60. How long did the sanctuary, thus destroyed, remain desolate?
61. What does Daniel pray near the close of the 70 years' captivity?

The Creation of Man.

If man has an immortal soul, it would be reasonable to look for some information concerning it in the account given of his creation. We could not think that the most important part of man—that without which man would not be man—should be left entirely out of that account. Then let us read the record.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii, 7.

Perhaps there is no argument more relied on to prove the immortality of the soul (for the Bible nowhere asserts it), than that which is drawn from its immateriality. It is held that that which is, properly speaking, the man, is immaterial, that is, composed of nothing, and that that which is immaterial cannot die, therefore man is immortal. Where did they get this so valuable information? From what source did they learn that immateriality could not die? Not from the Bible, for it says nothing about it. Do you say, Reason teaches it? How did human reason discover that that which is immaterial can live, but cannot die? that God has created beings material and immaterial, that he can destroy one class, but cannot destroy the other, because it is immaterial?

But if the real man, the soul, is immaterial, only dwelling in a material house, the author of the text above quoted made a great mistake; for he says, God formed man of the dust of the ground. And he further declares that the man thus formed of dust, when the breath of life was added, became (not an immaterial and immortal, but) a living soul. If the man proper is immaterial, this is a very improper account of him; for it not only neglects to tell us that he was immaterial, but, on the contrary, states the material of which he was formed. And instead of telling us that an immaterial soul was put into this dust, it declares that the man thus formed of dust, became a living soul when life was given. The soul was the man, and the man was the soul; and the man was formed of the dust.

God knows the end from the beginning. And the reason he inspired Moses to write this account of the formation of man, was, doubtless, that he foresaw that men would be deceived with this doctrine of immateriality, and flattered with the idea of his natural immortality, and thus be prepared for the seductions of the Devil, and led on, through spiritualism, to reject the word of God and the hope of the gospel—immortality through Christ. The inspired account of man's creation puts an everlasting veto on this doctrine of immateriality, with those who believe, with full assurance, the word of the Lord. O, that men would believe! It would save them from being puffed up with the idea that they are naturally immortal, warn them of the awful whirlpool of spiritualism which threatens to engulf them, and make them willing to accept of immortality through Jesus Christ, the only name given under heaven whereby they can be saved.

R. F. COTTRELL.

"Occupy till I Come." Luke xix, 13.

THE Lord compared himself to a nobleman who went into a far country to receive a kingdom, and to return. But before he started he gave his servants a number of talents, and then said, "Occupy till I come."

The talents spoken of no doubt represent our substance in a temporal, as well as in a spiritual, point of view. All that we have, may be considered as given to us by the Lord. He has given us property, temporal blessings, and says, Occupy till I come. It is the duty of all to occupy their various talents, as they are commanded. Those who have property should occupy it in such a way, that they may turn it to an advantage to the Lord's cause. Some have no property, but have a strong and able body, they are required to occupy their strength in such an industrious way, that they can also aid in pushing forward the interests of the cause.

There are some persons who profess to believe the present truth, who have no property, and think that it is wrong for them to labor to acquire any thing, but rather spend their time in visiting, and going from house to house and neglecting important duties at home. Paul would say to such, "For even when we were with you, this we commanded you that if any would not work, neither should he eat." 2 Thess. iii, 10. "For we hear that there are some, which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Verses 11, 12. Such persons should labor with their hands, make their own living, clothe themselves decently and respectably, and pay up what they are behind on their systematic dues and on the Review, and thus they can do a part in helping to advance the cause, instead of being helped. They must learn that the Advent doctrine does not justify them in sitting down and taking their ease and saying, "Well the Lord is coming, and it is not necessary for me to do anything. This truth is of an exalting character, and will exalt the receiver from dirt and filth, to an eminence of cleanliness and purity. It is sanctifying in its influence; and if we will submit to its requirements, it will make us pure and holy, so that when the nobleman returns, we shall have occupied our talents and will be prepared for the society of immortal saints, of holy angels, and of God and his Son Jesus Christ.

B. F. SNOOK.

Fanaticism.

It makes one ashamed, and almost provoked, to think of the ridiculous pranks of fanaticism in the past, and some even now.

One would not wear decent apparel; another would not eat pork, nor fellowship those who did; another thought he could remit sins; another starts out on a special message to the world, comprising the whole eighteenth chapter of Revelation; another dreams, and at once he looks with suspicion upon his best friend, he can discern just when the devils enter the room, he can fairly feel it; another feels it his duty to cry out against every advance move of the cause; an-

other thinks that the new postage currency is a mark of the beast; another won't get his deeds recorded; another has a duty to speak out on all occasions the present truth, most ridiculously and offensively; another won't vote for Brough, and anathematizes those who do; another thinks that the United States must be opposed, because this government is yet to act a part against God's people, therefore he goes in for Vallandigham; another has got some of the quills of the eagle spoken of by Esdras, in the secretary department of the government, and he discourses in the bar-rooms and groceries on what he calls the prophecies, and never feels so well as when he gets some bigoted sectarian boiling over with wrath; another has such a burden that he neglects to get his firewood; another likes the works against Spiritualism, and always has believed in witches, spells, &c. If his cow dries up, some one has put a spell upon her; if the barber cuts his hair he must gather it all up, every bit, and bury it (I think, something very particular, at any rate), lest he should have the sick headache; and it must be cut, too, just when the sign is in the "feet" (I think), somewhere very accurate, at least. An enlargement of the heart is in consequence of a spell put on him some twenty years ago by a Welch witch, who gave him hot punch and sent him home in a profuse sweat. He thinks "spooks," "spells," "charms," &c., are a part of the enginery of Spiritualism, and present truth throws light upon it all. Oh! he loves present truth. Another thinks that his dreams are inspired, and goes off on all kinds of excursions in obedience to what he thinks the mind of the Spirit.

But enough for the present. I will give a definition to the word fanaticism, which is not found in books, and may prove a benefit to some future lexicographer: Fanaticism is a mixture of bigotry, ignorance, conceit, self-exaltation, and spiritual pride. "We are not ignorant of Satan's devices." 2 Cor. ii, 11.

JOSEPH CLARKE.

The Atonement—Part II.

(Continued.)

THE NATURE OF THE SACRIFICE—THE SON OF GOD DIED.

SOME affect to think it derogatory to the character of God that his Son should suffer for us—the innocent for the guilty. But all such must have views of the divine government unworthy of the subject; unworthy of the eternal truth and infinite justice of a holy God. The Lord had said that death was the penalty of transgression, and that his law should not be set aside, nor its penalty relaxed; for he would by no means clear the guilty. Ex. xxxiv, 7. Was it necessary for God to keep his word? If so, in order to man's salvation, it was necessary to clear man from guilt—to save him from sin; for as guilty, in sin, he could by no means be cleared. Reason attests that the salvation of a sinner can only be effected by providing a willing and honorable substitute. The Bible attests that God gave his own Son, and the Son gave himself to die for us. What reason, in the name of justice and mercy demands, the Bible reveals as the gift of that holy One in whom infinite justice and mercy unite. Were the opposers of an atonement as correct in reasoning as they are loud in professing reason, they would cease to abuse the Bible, and admire with wonder and with awe "the mystery of godliness."

Inasmuch as the Law of God is honored by the death of his Son, it shows the high estimate God places on his Law; and we shall have correct views of each only so far as we have correct views of the other. Now as the glory of God was the first great object of the gospel, Luke i, 14, and, as we have seen, the honor of the law must be the chief object of an atonement, we shall best be able to estimate the value of the Law of God by having just views of the price paid for man's redemption from its curse. And it is also true that they only can properly appreciate the gift of Christ who rightly estimate the holiness and justice of that law for which he died.

What, then, was the sacrifice offered for us? the price paid to rescue us from death? Did Christ the Son of God die? Or did a human body die, and God's exalted Son leave it in the hour of its suffering? If the latter be correct, it will greatly detract from our views of the atonement; for the death of a mere hu-

man being, however sinless, would seem to be a very limited sacrifice for a sinful race. But, however that might be, we should not question God's plan, if that was the plan. But what say the Scriptures! This must be our inquiry. To these we appeal.

It is mostly supposed that the pre-existent being, the Son of God, could not suffer and die: but that he left the body at the moment of its death. If so, the only humiliation the Son manifested, was to leave heaven and dwell in such a body: and so far from the death of the body being any sacrifice on the part of the higher nature, it was only a release and exemption from the state of humiliation. This would hardly justify the scripture declarations of the amazing love of God in giving his Son to die for the sins of the world.

This view supposes that there were two distinct natures in the person of Christ; but I do not so read it in the sacred oracles. But if it be so—if there were two distinct natures united for a reason, and separated in death, we must learn it in the revelation concerning him. I ask, then, What are the terms in which this distinction is revealed? What terms express his higher, or divine nature, and what terms express his mere human nature? Whoever attempts to answer these questions will find the position utterly untenable. Christ expresses both combined. "Christ, the Son of the living God"—"the man Christ Jesus," both refer to the same person or individual; there are no forms of speech to express his personality higher than the Son of God, or Christ, and the scriptures declare that Christ, the Son of God, died.

The divinity and pre-existence of our Saviour are most clearly proved by those scriptures which refer to him as "the Word." "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." Jno. i, 1-3. This expresses plainly a pre-existent divinity. The same writer again says: "That which was from the beginning, . . . the word of life." 1 Jno. i, 1. What John calls the Word in these passages, Paul calls the "Son" in Heb. i, 1-3. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." In other places in this letter this same exalted one is called Jesus and Christ. In these passages we find the divinity or "higher nature" of our Lord expressed. Indeed, language could not more plainly express it; therefore it is unnecessary to call other testimony to prove it, it being already sufficiently proved.

The first of the above quotations says the Word was God, and also the word was with God. Now it needs no proof—indeed it is self-evident—that the Word as God, was not the God he was with. And as there is but "one God" the term must be used in reference to the Word in a subordinate sense, which is explained by Paul's calling the same pre-existent person, the Son of God. This is also confirmed by John's saying that the Word "was with the Father." 1 Jno. i, 2; also calling the Word, "his Son Jesus Christ." Verse 3. Now it is reasonable that the Son should bear the name and title of his Father, especially when the Father makes him his exclusive representative to man, and clothes him with such power—"by whom he made the worlds." That the term God is used in such sense is also proved by Paul, quoting Ps. xlv, 6, 7, and applying it to Jesus. "But unto the Son he saith, Thy throne O God is forever and ever, . . . therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. i, 8, 9. Here the title of God is applied to the Son, and his God anointed him. This is the highest title he can bear, and it is evidently used here in a sense subordinate to its application to his Father.

It is often asserted that this exalted one came to earth and inhabited a human body, which he left in the hour of its death. But the Scriptures teach that this exalted one was the identical person that died on the cross; and in this consists the immense sacrifice made for man—the wondrous love of God and

condescension of his only Son. John says, "The Word of life," "that which was from the beginning," "which was with the Father," that exalted pre-existent one, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled." 1 Jno. i, 1, 2. This testimony of inspiration makes the Word that was with the Father from the beginning, a tangible being, appreciable to the senses of those with whom he associated. How can this be so? For an answer we turn to John i, 14. "And the Word was made flesh and dwelt among us." This is plain language and no parable. But John is not the only witness speaking to the same intent. Said another, "Let this mind be in you which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself;" more literally *divested himself, i. e., of the glory he had with the Father before the world was.* Phil. ii, 5-8. Again Paul speaks of him thus: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same." Heb. ii, 14. The angel also announced to Mary, that her son Jesus should be called the Son of the Highest; and, "That holy thing which shall be born of thee shall be called the Son of God," Luke i, 32, 35. Not that the "Son of the Highest" should dwell in and inhabit that which should be born of her, but her Son was the holy, pre-existent one, thus by the energy of the Holy Spirit "made flesh." Now if the human nature of Christ existed *distinct* from the divine, the foregoing declarations will not apply to either; for, if that were so, the pre-existent Word was not made flesh; it was not the man, nor in the fashion of a man, nor did the man, the servant, ever humble himself, or divest himself of divine glory, never having possessed it. But allowing that the Word,—the divine Son of the Most High, was made flesh, took on him the seed of Abraham, and thus changed the form and manner of his existence by the consent and mighty power of God, all becomes clear and harmonious.

Having noticed the humiliation of the exalted Son of God, we come to the question at issue: Who or what died for man? I answer, Christ, the Son of the Most High; the pre-existent one that was with God in the beginning; the Word, that was made flesh. Now that the scriptures I have quoted all refer to the "higher nature of Christ, the pre-existent Son of God, no one can doubt. Indeed, if the incarnation of the Holy One is not therein revealed, it cannot be revealed at all, and Socinianism is the only resort. But it is therein revealed plainly; and it is equally plain that the same Word, or Son, or Christ, died for our sins. I have remarked that the titles of the Father are given to the Son whereby he is called God. In Isa. ix, 6, 7, he is called the son given; the child born; Wonderful Counsellor; the mighty God; the everlasting Father; the Prince of Peace; and he is to sit upon the throne of David. These expressions clearly identify the anointed of God, even Jesus. And he is evidently called Prince of Peace here in the same capacity that he is called the "King of Peace," in Heb. vii, because "he is our peace," Eph. ii, 14, or makes peace for us on the throne of his Father; for it is only in his priestly office that he is King of Peace, that is, a priest after the order of Melchisedec. But Paul again says that he is our peace, reconciling us unto God by the cross, we being "made nigh by the blood of Christ." Eph. ii, 13-16. We have seen the necessity of blood to make an atonement, and that the high priest never entered the holies without it; and Christ, the King of Peace, our High Priest, obtains redemption for us "by his own blood." See Heb. vi, 20, vii, 1-3, viii, 1, ix, 11, 12. Therefore that exalted one referred to in Isa. ix, 6, 7, shed his blood or laid down his life for us. Again he is prophesied of under the name Immanuel, which Matthew said means "God with us." The angel said he should "save his people from their sins," Matt. i 21, 23. And Paul said he accomplished this or put away sin by the sacrifice of himself," purging us "by his own blood." Heb. ix, 11-14, 26.

The gospel according to John, as quoted, takes up the Word, in the beginning, as God, with God, by whom all things were made; says the Word was made flesh and dwelt among us; represents him as saying he

came from the Father and returned to him; as praying that the Father would restore to him the glory which he had with him before the world was; relates how he taught and wrought miracles; was falsely accused of the Jews; was put to death on the cross; his blood was shed; he was buried, and rose again from the dead. Now I would ask the candid reader to look at this testimony, and answer: Is the history of any other person given in this book than of him who is called the Word, who was in the beginning? And if any other individual or person was referred to, who was that person?

Phil. ii, 5-8, as quoted speaks of Christ as being in the form of God; he thought it not robbery to be equal with God; was made in the likeness of man; humbled himself, and became obedient unto death, even the death of the cross. Again I appeal to the candid: Is not all this spoken of one person? Or did one person humble himself, and another become obedient to death?

Paul in Col. i, 14-20, uses the same form of expression that he does in Heb. i. He says of the Son: "In whom we have redemption through his blood, the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven, and that are in earth, . . . all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself." Here is a description of power, of authority, of fullness, of divinity, truly wonderful; yet this exalted one by whom all things were created, has made peace by the blood of his cross, and was raised from the dead; he is the head of the church, and we have redemption through his blood. Such testimony cannot be avoided; it needs no comment.

Jesus, in his testimony to the churches, takes up the same idea expressed by his apostle in Col. i, as being creator of all, and first born of every creature, and says: "I am the first and the last, I am he that liveth and was dead." Rev. i, 17, 18. Here it is expressly affirmed that he who is the first and the last, was dead. Thus it is abundantly shown that Christ, the Son of the Most High, the Word, by whom the worlds were made, in whom all things consist, the first and the last, the image of the invisible God, in whom all fullness dwells, was made flesh and laid down his life, to purge us from sin, and redeem us to God by his own blood. Well might an inspired one exclaim, "Oh! the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Well might he pray that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."

With this clear testimony before us, we are better prepared to appreciate the Law of God, to the honor of which such an amazing sacrifice has been offered. If we estimate it according to the price paid for its vindication, we are lost in wonder, and can only pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Psa. cxix, 18. The law is holy and just, and without a sacrificial offering man must have perished. And what an offering! the brightest ornament of heaven, by whom the Eternal Father made all things, who was worthy to receive the worship of angels, became obedient to death to redeem guilty man from the curse of his Father's law, thus showing to a wondering universe, that the law cannot be set aside, nor its judgments reversed. Truly has the Lord fulfilled his promise, to "magnify the law and make it honorable." Isa. xlii, 21. All the statements of Bible writers are shown by this to be fully warranted, in regard to its perfection, completeness, as containing the whole duty of man, the elements of justification, a rule of holiness, etc., also the remark previously made that the holiness of this law, and of course of those who would keep it perfectly, is that which grows out of the attribute of God, as pure and changeless as heaven itself. And I leave it to the candid judg-

ment of those who lightly esteem and wantonly break the law, if God in justice spared not his Son, his well beloved Son in whom he greatly delighted, but let him suffer its penalty when he took its transgression upon him, how can you hope to escape his justice and his wrath in the great coming day, if you continue to transgress it? Can you hope that God will be more favorable to you if sin be found upon you in that day, than he was to his Son? Do not abuse his mercy, because he grants the "remission of sins that are past," by claiming indulgence for sins in the future. Be warned in time, for Christ is not the minister of sin, but of righteousness. He will not save you *in sin*, but *from sin*. While the carnal mind is enmity against God, and not subject to his law, the Christian can say, "I delight in the law of God." Rom. vii, 22; viii, 7. J. H. W.

(To be Continued.)

The Discipline of Life.

"THEY also work, who only stand and wait."—*Milton*.

"Cast thy burden upon the Lord, and he will sustain thee."—*Bible*.

"There is a divinity that shapes our ends, Rough-hew them as we will."—*Shakespeare*.

"It is in man to devise his way, but the Lord directeth his steps."—*Solomon*.

How many sorrowing, sighing ones are there, to whom words like the above, come as balm to a wounded heart!—ones who have not yet learned not to chafe and flutter against the prison bars; and most truly this is a hard lesson to learn. Nevertheless each sorrowing one must learn it for himself, or never taste its sweet consolations; never know by experience, that the bitter tear which will unbidden start, because it is born of far bitterer tears secretly wept within the smitten heart, can be allayed and the soul calmly repose on Jesus, even amid outward unwonted disturbances. But when it is once learned, then can we feel "that in all these afflictions, he was afflicted, and the angel of his presence saved them." Then, and not till then, do we truly appreciate that assurance, "that like as one whom his mother comforteth," are they who confide in God, and unto him commit their ways.

But do I hear any say, "Yes I know, but my trials are so peculiar,—so trifling, perhaps that I should blush to have my fellow men know that they were trials." Aye, well,—you forget that a miracle was once performed to restore a poor man's axe, and Jesus himself performed his first miracle, to spare his entertainer from the mortification of an insufficient supply for his guests. Then think not that the stinging reproach, the sarcastic rejoinder, the scornful disdain, the pathway hedged up on every side, meets no echoing sympathy from "the captain of our salvation who was made perfect through suffering." Think not that He of whom we are assured, that "he can be touched with the feelings of our infirmities, having been tempted in all points, like as we are," feels not for us in our little trials.

Ah! no truer words were ever spoken, and they are just as true to-day, as when first uttered by the sweet Psalmist of Israel, "Each heart knoweth its own bitterness." But thanks to our great High Priest, "there is a balm in Gilead, and a physician there." Let us then cast all our care upon him; for he careth for us. M. W. HOWARD.

Malone, N. Y.

A Blessing for the children.

To the little children there is a blessing promised on condition; and the condition is, Obedience; but without complying with all of the commandments of God and the faith of Jesus we cannot expect to meet together in the kingdom of God. Many of us no doubt have great privileges, that your parents in their childhood were deprived of, and you should appreciate those privileges and try to form characters worthy of meeting your parents in the promised land. Dear children, what an awful thought it would be, to not be prepared when Jesus comes, to go to the mansions

above with all the blood-washed throng. Many of you no doubt have fathers or mothers that are asleep in the dust of the earth, who have prayed for you and exhorted you to prepare to meet them in the resurrection morn. Now if you should be negligent of gaining that rest, awful would be your condition. Dear children, be obedient and good children, and happy will be the time when the trump of God shall sound, and you meet a dear father, mother, brothers, or sisters, on that holy happy ground, to sing praises to God for eternal deliverance.

SAMUEL TOMLINSON.

Richmond, Iowa.

Three Words of Strength.

THERE are three lessons I would write,—
Three words as with a burning pen,
In tracings of eternal light,—
Upon the hearts of men.

Have hope. Though clouds environ now,
And gladness hide her face in scorn,
Put then the shadow from thy brow,
No night but hath its morn.

Have Faith. Where'er thy bark is driven,—
The calm's disport, the tempest's mirth,—
Know this: God rules the host of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man, as man, thy brother call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul,—
Hope, Faith, and Love; and thou shalt find
Strength, when life's surges rudest roll,
Light, when thou else wert blind.

—Schiller.

Letters.

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

From Sister Kilgore.

BRO. WHITE: I have had a longing desire to have a name and a place among the people of God, though feeling myself unworthy of such great honor. The reading of letters from the dear brethren and sisters who are scattered abroad as burning and shining lights over this dark world, gives me great strength and encouragement to press forward, and I thought that perhaps a few words from me would have the same effect on others of like precious faith. My husband, two daughters, and myself, were brought into the knowledge of these great and precious truths that God has so plainly set forth in his holy word by the labors of Brn. Waggoner and Snook, while they had their tent pitched in Washington, Iowa, July, 1862. We feel very deeply indebted to them for bringing us the good news and glad tidings of life and salvation, without which we should never have been prepared for that great and solemn change that awaits us. Since that time we have been striving to obey the commandments of our God and keep his Sabbath holy, as much as lieth in us.

I can truly say that I love the Lord, and delight myself in his holy commands. It is my meditation by day and by night. Praise his holy name, that he has ever given me a willing heart to receive the light of the third angel's message, and made me heed the last merciful warning that is ever to be given to a sinful and heedless world. O, may the Lord grant that I may realize the soon coming of my great King more fully than I have ever done.

My desire is to rise with the message, and be united with the body. We attended the late conference. The Lord was with us by his Spirit, and blessed his messengers with health and strength to send forth the warnings with great power. We had truly a reviving time. At the parting hour there was grief, mingled with great joy in hope of ere long meeting never more to part.

Brethren and sisters, pray for me, that I may be delivered from cold-heartedness, and have that love for God's servants, and for my brethren and sisters in Christ, that God requires of us in his word. I have a family of ten children, three of whom are in the army. It is my desire that the Lord may open the way for

them to come out and join us in obeying the commandments of our God, that we may be an unbroken family in that bright world where neither war nor strife ever enter.

In hope of eternal life.

MARY ANN KILGORE.

Washington, Iowa.

From Bro. Rogers.

BRO. WHITE: Thinking that perhaps there are some who would like to hear how we are getting along here in Missouri in the cause of the Lord, amid the desolating scenes of war and confusion, I will give a brief report of our standing. Our church numbers about twenty members, the most of whom, I trust, are able to give a reason of their hope. At the time Bro. Hull visited us last, about three years ago, we numbered considerably more; but the war spirit, straightness of the way, deaths, and removals, have thinned our ranks. We have lately adopted the plan of organization set forth in the Review, also the plan of systematic benevolence, though all do not yet see the necessity of it. We hold meetings every Sabbath, and can say that the Lord often verifies his promise to us. Our social meetings are becoming more interesting. May the Lord still revive his work of grace in our hearts, until we be found prompt in every good work.

As to the prospect for an advancement in present truth in this section, there is with the people an ear to hear. Of course wherever we go presenting the truth, the false shepherds are raising their cry against us. We have been holding meetings at different places around here this season. Our aged Bro. Morrison still preaches some. He presented the claims of the law and Sabbath to the people. They seem favorably inclined toward the truth. This was in a neighborhood where present truth had not been presented before. We scattered what books we had, among them, and left them investigating.

In another place we have been presenting God's holy law, showing what makes man a sinner, and that repentance toward God, and faith in our Lord Jesus Christ, is the only way to get back into the favor of our heavenly Father. To these things the people gave good attention.

J. H. ROGERS.

Victoria, Mo.

From Sister Rogers.

BRO. WHITE: I for the first time try to contribute a few lines to the pages of the Review. I have been trying to walk in the narrow way ever since Bro. Hull was here, three years ago. I was a Sabbath-keeper before, but have since seen the necessity of striving to live out the truth as I never did before. I have passed through many trials, but out of them all the Lord has delivered me so far. Praise his holy name! And his promise is sure, to be with his people to the end.

I feel as much as ever determined to press my way onward to mount Zion. That is the first object of my life, to be prepared for the coming of my blessed Lord. I want to be ever humble, prayerful, and watchful over my own heart, and be always ready to do my Saviour's will. He says, In the world ye shall have tribulation; but in me ye shall have peace. I want to live so as to have that peace, and be enabled to overcome every trial and temptation, that I may have an inheritance in that kingdom which the Saviour of the world is preparing for his faithful ones.

Your sister striving to overcome.

SARAH A. ROGERS.

Victoria, Mo.

Extracts from Letters.

Sister S. Brown writes from Burgen, Wis: I am striving to overcome. I have been a believer in the Advent doctrine a little over a year, and with God's grace to help, I mean to prove faithful to the end. I want to so live that I may have a right at last to the tree of life, and to enter in through the gates into the city. I want to meet all the good in that beautiful land where there will be no more pain nor sorrow.

Bro. W. Carthy writes from Little Prairie, Wis: I think I appreciate the worth of our paper, as it comes

weekly, laden with a rich store of spiritual food for the hungry pilgrim. And although it is not possible for us to fully realize the anxiety and care which has fallen on those who have labored amid the dark and discouraging scenes connected with the advancement of truth (especially in the first of the message) to sustain the Sabbath Herald, yet God knows and will give the reward due to such undaunted perseverance.

Sister L. E. Davis writes from Westerville, Iowa: I know not how to be thankful enough for the light of the third angel's message, and for a heart that was willing to receive it. It was a hard thing at first for me to lay aside my outward adorning, and give up the first-day for the seventh-day of the week; but I can now say that the law of the Lord is my delight. I want my adorning to be a meek and quiet spirit. I delight in trying to keep all the commandments. I am alone and hear no preaching but the Review, and have seen but one Sabbath-keeper in the past six months.

Bro. W. B. Pringle writes from Fairport, N. Y.: I think I can say that I love the truth the Review proclaims, I have long been a believer in the coming of our Lord Jesus Christ, but not in the third angel's message. Now I begin to see as through a glass darkly that these things are so. I have a great desire to serve the Lord and be ready for my King when he shall appear, to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. I desire your prayers that I may overcome and be found with those that have washed their robes and made them white in the blood of the Lamb.

Yours in hope of eternal life.

Sister E. A. Sevy writes from Greenbush, Mich.: I am still trying to overcome, that I may be ready to meet the Lord at his appearing. It rejoices my heart to see and hear of the union that is beginning to reign among Sabbath-keepers. It seems as though they were preparing for the scenes that are before us. We have been greatly blessed here in this place by the visit of Bro. Byington and wife. I never shall forget their visit. May the Lord bless them.

Obituary Notices.

DIED September 5, 1863, of scarlet rash, Elanza, son of Carlisle and Margaret Smith, aged 2 years and 7 months.

Also on the 27th of August, of same disease, Ira Z., another son of Bro. and sister Smith, aged 8 months.

The following lines were handed me to be published in connection with this notice.

Rest, little ones, in quiet sleep,
While angels watch around,
To guard your dust and safely keep
Till the last trump shall sound.

Then shall ye leave your dusty beds,
And like your Lord arise,
With joy and gladness on your heads,
To meet him in the skies.

Also on the 20th of September, our little babe, Alice Eva, aged four months and a half. In our affliction we feel that we have been abundantly sustained by the prayers of the brethren and sisters.

D. W., & A. M. HULL.

DIED in Kingston, Wis., September 14, 1863, of paralysis, my beloved mother, Rachel Fessenden, aged 55 years. After a severe illness of four months, she fell asleep in Jesus, to rest until he shall come to raise the sleeping saints to life and immortality. A little more than three years ago she embraced the Advent doctrine; since that time it had been her chief delight to serve the Lord and keep his commandments. She died with a bright evidence of her acceptance with God. Although we miss her more than words can express, yet the thought of her safety comforts us. She is free from the buffetings and temptations of the enemy. Her trials and troubles are all over.

"Unconscious now in peaceful sleep,
From all her cares at rest;
While friends around are called to weep,
She is divinely blest.

"Away from Satan's tempting snare,
Her faith's no longer tried;
In Jesus she is sleeping there;
For in bright hope she died."

MARY E. FARRAR.

Kingston, Wis.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 27, 1863.

Which will You Have, Hoops or Health?

THE reader will find in the following, a candid answer to an important question. It comes from good authority; and many can testify to its truthfulness from their own experience. We copy from the "Laws of Life," by J. C. Jackson, M. D.:

"Question. Are hoopskirts, on the whole, beneficial to the health, or not?"

"Answer. The hoopskirt is the most injurious article of clothing which woman ever put on to the lower portion of her body. She suffers in health more from it, than from the old petticoat, or close, heavy skirt, which used to be the fashion, for the reason that by means of it, the lower portion of the body, and the lower limbs, are constantly bathed in a stratum, or body of air, which lowers the temperature of the surface of the body, and thus checks the circulation in the lower extremities. Habituated, as by this style of dress women are, to a deficient circulation in the lower portions of the body, abnormal conditions of those portions take place, chilliness becomes constant, the blood recedes from the surface of the limbs, is driven into the upper portions of the body, inducing congestion, and, as a consequence, diseases of the respiratory organs are much more frequent than they otherwise would be.

"No woman having any care for her health, should ever wear hoopskirts under any circumstances except when sitting in a warm room, or reclining upon a couch, or bed."

A Conversation Between a Brother and a Messenger.

MESSENGER. Brother, how do you get along?

BROTHER. Not very well. I am in trial.

M. Have you been the cause of your own trials, or have your brethren injured you?

B. I have not been very faithful, but I think the church have not done right. They have injured me.

M. Have you taken your own wrongs out of the way?

B. Well, I want to do it, but I do not know —

M. Dear brother, I fear here is the difficulty. Let us be sure to get our own wrongs out of the way. Do you have good meetings?

B. I have not been to meeting for several weeks. For this reason I do not feel free when I go.

M. You may feel some bondage under the circumstances, but I think you feel much greater bondage to stay at home. By staying away, you not only grieve your brethren, but you wound your Saviour afresh, and put him to an open shame. Now, dear brother, go to the house of God and do your duty. If you have done wrong, make it the first duty to remove it, or confess it; and if the church have erred in your case, your faithfulness in the house of God will be the best means to lead them to correct their errors.

JOHN BYINGTON.

Milford, Mich.

NO CROSS, NO CROWN.—Endure hardness. Never dream of a delicacy. Think not to find God in the gardens of Egypt, whom Moses found not but in the burning bush. Many love Canaan but for the wilderness; commend the country, but look upon the conquest as impossible; would sit in the seat of honor with Zebedee's children, but not drink the cup of affliction. No wearing the crown but by bearing the cross first. Christ himself was not glorified till first crucified.—*Trapp.*

DIE TO SELF.—Live as near to Jesus as you possibly can, but die to self. It is a daily work. Jesus is as a sun that shines on the side of the mountain, and now and then a sunbeam comes over the top; we get a glimpse, a sort of twilight apprehension of the brightness of the sun; but self must be much more subdued

before we can bask in the beams of the ever-blessed Jesus, or say in everything, "Thy will be done."—*Beveridge.*

TRUE STRENGTH.—In the history of the heroes of this world—of such men as Charles XII, or Napoleon—there is always a critical moment, which shapes their career, and insures their future glory. It is that in which a consciousness of their own strength is suddenly imparted to them. And a moment not less decisive than this—though stamped with an impulse altogether different—is to be found in the life of every heroic servant of God; it is that moment in which he first recognizes his absolute helplessness and nothingness; then it is that the strength of God is communicated to him from on high.—*D'Aubigne.*

Appointments.

PROVIDENCE permitting, there will be a quarterly meeting of Seventh-day Adventists at McConnel's Grove, Ills., commencing Sabbath, Nov. 7, and continuing over Sunday. Some of the messengers are expected.

THOMAS BROWN.

PROVIDENCE permitting we will hold meetings with the church in Caledonia, Mich. Oct. 31st and Nov. 1st. Church in Bowne, evenings of Nov. 4th and 5th. Church in Lowell, Nov. 7th and 8th. Church in Greenville, Montcalm Co. Sabbath and first-day Nov. 14th and 15th.

It is proposed that several members of the Monterey church, unite with us in the Caledonia meeting.

If Bro. I. D. Van Horn is not otherwise engaged we should be much pleased if he would attend the Lowell meeting with us.

JOSEPH BATES.

Business Department.

Business Notes.

W. S. H. Jr. We cannot supply the back numbers of Review containing the Mark of the Beast, but we have it in tract form. See publication column.

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.

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Cash Received on Account.

I. C. Vaughan \$2. Philip Strong \$5.

For Shares in Publishing Association.

John M. Brown \$5.

General Conference Missionary Fund.

D. Andre \$20. J. T. Mitchel \$5. Church at Millgrove N. Y. \$10.

For Bro. Snook.

T. Hare \$12.

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