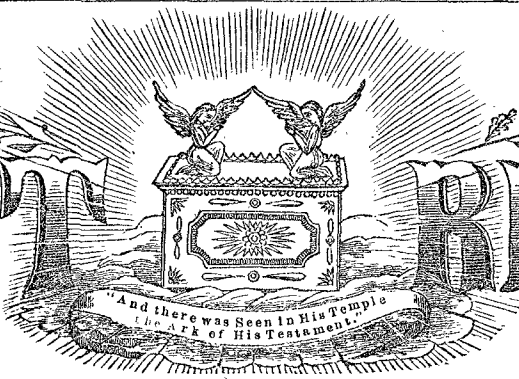


# ADVENT REVIEW,



## 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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### History of the Sabbath.

(Continued.)

#### THE FOURTH COMMANDMENT.

AND now we approach the record of that sublime event, the personal descent of the Ancient of days upon mount Sinai. That God was there in person with his angels, see besides the narrative in Ex. xix; xx; xxxii-xxxiv, the following testimonies: Deut. xxxiii, 2; Judges v, 5; Nehemiah ix, 6-13; Ps. lxxviii, 17. The sixteenth chapter of Exodus, as we have seen, is remarkable for the fact that God gave to Israel the Sabbath; the nineteenth chapter for the fact that God gave himself to that people in solemnly espousing them as a holy nation unto himself; while the twentieth chapter will be found remarkable for the act of the Most High in giving to Israel his law.

It is customary to speak against the Sabbath and the law as Jewish, because thus given to Israel. As well might the Creator be spoken against who brought them out of Egypt to be *their* God, and who styles himself the God of Israel Ex. xxiv, 10; Lev. xxii, 32, 33; Num. xv, 41; Isa. xli, 17. The Hebrews were honored by being thus entrusted with the Sabbath and the law, not the Sabbath and the law and the Creator rendered Jewish by this connection. The sacred writers speak of the high exaltation of Israel in being thus entrusted with the law of God.

"He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation, and as for his judgments, they have not known them. Praise ye the Lord!" "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the promises; whose are the fathers, and of whom as concerning the flesh Christ came who is over all, God blessed forever. Amen." Ps. cxlvii, 19, 20; Rom. iii, 1, 2; ix, 4, 5. The following from the pen of Mr. Wm. Miller presents the subject in a clear light: "I say, and I believe that I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively; but they were for a season the keepers of it in charge. And through them the law and testimony have been handed down to us. See Paul's clear reasoning in Rom. ii, iii, iv, on that point." Miller's Life and Views, p. 161.

After the Most High had solemnly espoused the people unto himself, as his peculiar treasure in the earth [Ex. xix; Deut. vii, 6; xiv, 2; 2 Sam. vii, 23; 1 Kings viii, 53; Amos iii, 1, 2], they were brought forth out of the camp to meet with God. "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Out

of the midst of this fire did God proclaim the ten words of his law. Ex. xx, 1-17; xxxiv, 28, margin; Deut. v, 4-22; x, 4, margin. The fourth of these precepts is the grand law of the Sabbath. Thus spake the great Law-giver:

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

The estimate which the Law-giver placed upon his Sabbath is seen in that he deemed it worthy of a place in his code of ten commandments, thus causing it to stand in the midst of nine immutable moral precepts. Nor is this to be thought a small honor that the Most High, naming one by one the great principles of morality until all are given, and he adds no more [Deut. v, 22], should include in their number the observance of his hallowed rest-day. This precept is expressly given to enforce the observance of the Creator's great memorial, and unlike all the others, this one traces its obligation back to the creation, where that memorial was ordained.

The Sabbath is to be remembered and kept holy because that God hallowed it, i. e., appointed it to a holy use, at the close of the first week. And this sanctification or hallowing of the rest-day, when the first seventh day of time was past, was the solemn act of setting apart the seventh day for time to come in memory of the Creator's rest. Thus the fourth commandment reaches back and embraces the institution of the Sabbath in Paradise, while the sanctification of the Sabbath in Paradise extends forward to all coming time. The narrative respecting the wilderness of Sin admirably cements the union of the two. Thus in the wilderness of Sin, before the fourth commandment was given, stands the Sabbath, holy to the Lord, with an existing obligation to observe it, though no commandment in that narrative creates the obligation. This obligation is derived from the same source as the fourth commandment, namely, the sanctification of the Sabbath in Paradise, showing that it was an existing duty, and not a new precept. For it should never be forgotten that the fourth commandment does not trace its obligation to the wilderness of Sin, but to the creation; a decisive proof that the Sabbath did not originate in the wilderness of Sin.

The fourth commandment is remarkably definite. It embraces, first, a precept: "Remember the Sabbath day to keep it holy;" second, an explanation of this precept: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;" third, the reasons on which the precept is based, embracing the origin of the institution, and the very acts by which it was made, and en-

forcing all by the example\* of the Law-giver himself: "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

The rest-day of the Lord is thus distinguished from the six days on which he labored. The blessing and sanctification pertain to the day of the Creator's rest. There can be therefore no indefiniteness in the precept. It is not merely one day in seven, but that day in the seven on which the Creator rested, and upon which he placed his blessing, namely, the seventh day. To this, however, it is objected that in consequence of the revolution of the earth on its axis, the day begins earlier in the East than with us; and hence that there is no definite seventh day to the world of mankind. To suit such objections the earth ought not to revolve. But in that case, so far from removing the difficulty, there would be no seventh day at all; for one side of the globe would have perpetual day and the other side perpetual night. The truth is, everything depends upon the revolution of the earth. God made the Sabbath for man [Mark ii, 27]; he made man to dwell on all the face of the earth [Acts xvii, 26]; he caused the earth to revolve on its axis that it might measure off the days of the week; causing that the sun should shine on the earth as it revolves from west to east, thus causing the day to go round the world from east to west. Seven of these revolutions constitute a week; the seventh one brings the Sabbath to all the world. And this day is definitely pointed out in the name given it by God: "the seventh day is the Sabbath, i. e., the rest-day of the Lord thy God."

That the seventh day in the fourth commandment is the seventh day of the New Testament week may be plainly proved. In the record of our Lord's burial, Luke writes thus:

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke xxiii, 54-56; xxiv, 1.

Luke testifies that these women kept "the Sabbath day according to the commandment." The commandment says "the seventh day is the Sabbath of the Lord thy God." This day thus observed was the last or seventh day of the week, for the following day [see also Matt. xxviii, 1; Mark xvi, 1, 2], was the first day of the week. Hence the seventh day of the commandment is the seventh day of the New Testament week.

The testimony of Nehemiah is deeply interesting. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good

He who created the world on the first day of the week and completed its organization in six days, rested on the seventh day and was refreshed. Gen. i; ii; Ex. xxxi, 17.

statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes and laws by the hand of Moses thy servant." Neh. ix, 13, 14. It is remarkable that God is said to have made known the Sabbath when he thus came down upon the mount; for the children of Israel had the Sabbath in possession when they came to Sinai. This language must therefore refer to that complete unfolding of the Sabbatic institution which is given in the fourth commandment. And mark the expression: "madest known\* unto them thy holy Sabbath:" not madest the Sabbath for them: language which plainly implies its previous existence, and which cites the mind back to the Creator's rest for the origin of the institution. It should never be forgotten that the term Sabbath day signifies rest-day; that the Sabbath of the Lord is the rest-day of the Lord; and hence that the expression, "Thy holy Sabbath," refers the mind to the Creator's rest-day, and to his act of blessing and hallowing it.

The moral obligation of the fourth commandment which is so often denied may be clearly shown by reference to the origin of all things. God created the world and gave existence to man upon it. To him he gave life and breath, and all things. Man therefore owes everything to God. Every faculty of his mind, every power of his being, all his strength and all his time belong of right to the Creator. It was therefore the benevolence of the Creator that gave to man six days for his own wants. And in setting apart the seventh day to a holy use in memory of his own rest, the Most High was reserving unto himself one of the seven days, when he could rightly claim all as his. The six days therefore are the gift of God to man, to be rightly employed in secular affairs, not the seventh day the gift of man to God. The fourth commandment, therefore, does not require man to give something of his own to God, but it does require that man should not appropriate to himself that which God has reserved for his own worship. To observe this day then is to render to God of the things that are his; to appropriate it to ourselves is simply to rob God.

J. N. A.

(To be Continued.)

### Evidences of Christianity.

BY MOSES HULL.

(Continued.)

CHAPTER II.

*The authenticity of the New Testament.* The preceding chapter was only designed to show the need of a revelation from God. In the present we shall present one of the reasons for believing the Bible to be that revelation.

We have found that those who are destitute of God's word and will to man, have ever been, and now are, miserable and wicked. If it were necessary we might commence this chapter by giving the history of those who bow to the authority of the Bible, and show that they are the people who have good clothing, comfortable houses, a market, and grain to take to it. They are the people who have schools, the pupils of which are wiser than the Egyptian priests or Grecian philosophers; that they are the people who step into the "chariots which rage in the streets," and travel from thirty to fifty miles per hour; that they are the ones who live in a land of liberty and improvements.

The fact being perfectly undeniable, that these blessings follow the Bible, and go no where else except where the Bible has been, leads us to ask

\*This expression is strikingly illustrated in the statement of Eze. xx, 5, where God is said to have made himself known unto Israel in Egypt. This language cannot mean that the people were ignorant of the true God, however wicked some of them might be, for they had been God's peculiar people from the days of Abraham. Ex. ii, 23-25; iii, 6, 7; iv, 31. The language implies the prior existence both of the Lawgiver and of his Sabbath, when it is said that they were "made known" to his people.

why is this? Infidels will not attempt an answer.

The examination of the evidences of Christianity may be lengthy or short, according to the object had in view. If we are only after one or two clear and distinct arguments, these can soon be obtained. The proof of the fulfillment of a single prophecy; the narrative of any miracle, or the history of the resurrection of Christ, is the proof of Christianity. But if our object is not only to satisfy our own minds, but a full view of all those great chains of evidence which draw around Christianity from every quarter, if we would learn that Christianity is not only susceptible of conclusive proof, but how wonderfully its divine Author has hedged it in with proof on every side, we may prepare to go into the labor of research, and expect as a reward the pleasure of knowing why we believe in Christianity, besides the ability to "give an answer" to the skeptic who asks us the reason of our hope.

We do not design to enter the investigation of inspiration, or even the truth of the Bible until we shall have ascertained its origin; for if it is the work of some lying spirit, or a forgery of the second, third, or fourth centuries, we may, as soon as we shall have learned that fact, dismiss any further examination of its contents.

Our motto is one thing at a time, and the New Testament is nearest to us, let us therefore commence with that. We possess a volume under this title, consisting of twenty-seven separate and independent books, reputed to have been written by eight different authors, who were cotemporaries of Jesus Christ, the author of Christianity. Four of these authors have written histories of Jesus Christ and his works, many of which they saw with their own eyes. They have also given the history of the death, burial, and resurrection of this individual, besides the planting of the Christian church, its ordinances, &c.

Is there insurmountable evidence that the several tracts of which the New Testament is composed were written in the first century of the Christian era, by those whose names they bear? We believe there is, infidels deny it; so here we make our first issue.

It is a notorious fact that we have the New Testament now. There is also a general opinion among all Christians, and ever has been, that this book was composed by Matthew, Mark, Luke, John, Paul, James, Peter, and Jude, in the first century. Where did men get this idea? How did they get it? How did the opinion become so general?

It is true that some deny the authenticity of the Bible, but upon what do they base their denial? We can not in justice be required to prove the Bible to be an authentic book. The laboring oar is in the hand of the infidel; the burden of proof rests upon his shoulders. Should the authenticity of the Declaration of Independence be called in question, no believer in its Jeffersonian origin would feel called upon to prove it; they would patiently wait to hear the objector prove his objection. This document has lived long enough to gain a reputation. So with the New Testament. Eighteen hundred years of high reputation are enough to prove its authenticity, until skeptics show what lying monks forged it, or at least prove it to be a forgery. Let the infidel show its spuriousness. Let him show a flawed link in the chain of evidence by which its authenticity is sustained. Let him undertake a work that a Celsus, a Porphyry, or a Julian was afraid to undertake. Let him try to show who made it, and when. Then it will be time for those who "tremble at the word" to show its apostolic origin.

Opposers of Christianity do not pretend to show how, when, or by whom, the New Testament was made. They find it very easy to throw out a suspicion. They know that many will grasp at a supposed objection, who would not take the trouble to investigate the evidences which cluster around Christianity. Mr. Horn says: "Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same

question will be triumphantly asked again the next year, as if nothing had ever been written on the subject. And as people in general, for one reason or another, like short objections better than long answers, in this mode of disputation, if it can be styled such, the odds must be ever against us; and we must be content with those for our friends who have honesty and erudition, candor and patience, to study both sides of the question." Letters on Infidelity.

Yes, ours is a laborious task, and men do not like to labor, hence, "the odds must ever be against us." It takes the incendiary but a moment to touch a match to the edifice which cost the mechanic years of hard labor. But we ask no odds of the infidel, as they cannot prove their assertion that "there was no such book as the New Testament, till more than three hundred years after the time that Christ is said to have existed." Age of Reason, p. 136. We will trace it back to the time in which it is said to have been written.

We have a book called the New Testament. Our fathers had it, our grandfathers, and great-grandfathers had it of their fathers, and they of theirs, and they of the century preceding that, and thus we trace the stream up to its source.

We claim no peculiar process of argumentation; we ask for no favors. The New Testament shall be submitted to the closest scrutiny. We prove its authenticity just as we would that of any other work of antiquity. What would prove it? Would the fact that it has been received by all Christians of all ages be admitted as proof? We have it. Would the testimony of those who are neutral prove it? It shall be presented. Would the testimony of apostates, heretics, and all the early opposers of Christianity be sufficient? Nothing more can be required. These embrace all the proofs that human reason can grasp, yea, more than can be presented to prove the authenticity of any other ancient work except the New Testament, yet they all testify in its behalf.

A person would be suspected of mental derangement who would question the authenticity of the Poems of Virgil, the Annals of Tacitus, Orations of Cicero, or Milton's Paradise Lost; yet we have not half the proof of the authenticity of either of the above-named works that we have of that of the New Testament.

The following reasons compel us to believe that John Milton wrote the poem bearing his name.

1. The title page ascribes it to him. This, in the absence of counter testimony, is proof enough.
2. It has been received by our fathers of their fathers, as his.
3. Cotemporary writers ascribe it to him.
4. Writers of every succeeding age quote it, and refer to it as his work, and
5. Its spirit and style display the distinctive features of Milton's mind and character. All of these evidences can be brought in favor of the apostolic origin of the New Testament.

PROPOSITION I. *The New Testament is quoted or alluded to by an unbroken chain of writers, extending from the present time to the first century.*

As before remarked, the present existence of the Bible is a great fact. It began to exist somewhere. Infidels are not agreed as to where. One fact however is admitted by all, and that is, that it was bound in one volume and in general circulation as early as the fourth century. We have found Paine denying the existence of the New Testament prior to this time. But in another place he says: "The first question, however, upon the books of the New Testament, as upon those of the Old, is, are they genuine. Were they written by the person to whom they are ascribed? for it is upon this ground only that the strange things related therein have been credited. Upon this point there is no direct proof either for or against." Age of Reason, p. 125. If there is no direct proof as to when or by whom the New Testament was made, why does he accuse those who do not know that it was made "more than

three hundred years after the time of the Saviour is said to have existed," of not being acquainted with history? Age of Reason, p. 136. If Mr. Paine had the history of the making of the New Testament "more than the three hundred years this side of the Saviour," why did he not give it? His "Age of Reason" certainly should have contained the historical facts, with reference to where they could be found. He would have immortalized his book by publishing those facts in it; at least, his book would have been something more than a summing up of old antiquated objections against the Bible.

Some affirm that the Bible was made by the Laodicean council, in the year A. D. 364, others that it was made by the Nicene council in A. D. 325. But they might as well affirm that it was made by the council of Trent, the Westminster assembly, the American Bible Society, or Methodist conference, either of which had just as much to do with Bible-making, as either of the others.

The council of Laodicea did what others had done before them. As many apocryphal gospels and epistles were in circulation, it investigated the merits of all the books claiming apostolic parentage, and ascertained which were authentic and which were not. Having ascertained that the twenty-seven books of the New Testament were written by their reputed authors, and that the others were counterfeit, they published a list of those of undoubted authenticity, for the benefit of those who had not the means of examining the claims of each book as they had. From that time forward these books were all bound in one volume. Prior to this the four Gospels were bound in one volume, and called "The Gospel." The Acts of the Apostles and part of the epistles were bound in another volume, and called "The Apostle." The other epistles and the book of Revelation were sometimes bound in another volume, as a second volume of apostolical writings.

Is it not strange that a conference of learned ministers should assemble to discuss the merits of books which had no existence? The very fact of the convening of this conference is a strong proof that these books existed, and were prized so highly that there were counterfeits on them. So it appears that the apostolic books were in existence and of sufficient notoriety to have so many spurious books in circulation upon their credit, that it was necessary for the emperor to call a council of learned men, to investigate the claims of all, and publish a list of the true apostolical books in order to secure the world against forgery, as early as the year 364.

The Nicene council, was a conference of ministers assembled to settle sundry questions concerning the divinity of Christ. But why meet to settle their points of difference on this question if a Bible must be made first? The fact is, they believed (whether true or false we will not now stop to inquire) that a teacher had been sent from God, and had appeared in Palestine some three hundred years before that, and had wrought miracles, such as opening the eyes of the blind, unstopping the ears of the deaf, cleansing the lepers, casting out devils, and raising the dead. That this wonderful Being had been put to death as a malefactor, that he was raised from the dead, and ascended to heaven. Now the question is, Who is this? Is he just a good man? Is he an angel, the Son of God, or the eternal Father? This conference assembled to decide this question. In this council are learned ministers on all sides of this great question, and throughout the entire discussion, appeal is made to the apostolic writings as being well known, and of unquestioned authority. For historical facts upon this point, see Lardner's Credibility of the Gospel History, Vol. iv.

I apprehend that at this gathering were venerable sires, whose hair had been whitened with the frosts of four score winters; if these gospels or epistles were something "new under the sun," would they not have been as likely, at least, to know it as our modern infidels? Yet not one of them exposes the novelty of the books, to whose authority they are bowing, nor do they even suggest

such a thing. Then these writings were of ancient date at the assembling of the council of Nice in A. D. 325.

Now let us step back another step. Prior to the assembling of this council, catalogues of the books of the New Testament were made, agreeing with ours. Archibald Alexander says, "Catalogues of these books which are still extant, were made out by Origen, Eusebius, Athanasius, Cyril, Epiphanius, Gregory Nazianzen, Philastrius, Jerome, Rufin, Augustin, and by the ancient author who goes under the name of Dionysius the Areopogite. To these may be added the catalogues prepared by two councils: that of Laodicea, and that of Carthage. The catalogue found in the book entitled "Apostolical Constitutions," and ascribed to Clement of Rome, and the catalogue of the council of Nice, are not referred to as testimony, because we are of the opinion that neither of these are genuine. But we have no need of additional evidence. We have here thirteen catalogues of the books of the New Testament, all of which were prepared by men the most distinguished, and who had bestowed great attention on this subject. Out of these thirteen, seven (or a majority of the whole) agree perfectly with our canon; and several others differ only by the omission of the book of Revelation, because it was not read in the churches, and had fallen into some discredit on account of the use made of it by the Millenarians. Alexander's Evidences, pp. 272-3.

Not only were catalogues made, but these books were quoted in the first, second, and third centuries, insomuch that if the New Testament were lost, the whole of it, except twenty-six verses, could be gathered from the quotations.

Eusebius, in his Ecclesiastical History (published about A. D. 315), mentions as belonging to our canon of Scripture, all our present books, while he speaks of the epistle of James, the second of Peter, the third of John, and the book of Revelations, as questioned by some, he states that they were generally received, and declares they are not to be doubted. Lardner, Vol. ii, p. 368.

Many testimonies might be added to the above, but these are amply sufficient to show these universal confidence of Christians of the fourth century in the authenticity of the New Testament.

We will now step back another step: this brings us into the third century. Here among other illustrious men, we find the celebrated Origen, who will ever be highly esteemed on account of his able defense of Christianity against the attacks of Celsus. Jerome says of Origen, "He had the Scriptures by heart, and labored day and night in studying and explaining them." Lardner, Vol. i, p. 527. He was born within less than one hundred years of the banishment of St. John to the island of Patmos. "He wrote a three-fold exposition of the books of Scripture, on which he bestowed all his learning. He lived within a hundred years of the death of St. John, and was therefore so near the time of the publication of the books of the New Testament that he could hardly avoid obtaining the most accurate knowledge of their origin and authors. His enumeration of these writings contains no other books than those of our sacred volume, and includes all that we receive, except the epistles of James and Jude, which could not have been omitted by design, as in other places he expressly acknowledges them as part of the sacred canon." M'Ilvaine, p. 69.

From this we proceed to the second century. Here we find Tertullian, of the city of Carthage. He lived within fifty years of the last of the apostles, and was a vigorous writer in defense of Christianity. His work abounds in quotations and long extracts from the books of the New Testament. It is said that "his quotations occupy nearly thirty folio pages." Lardner says: "There are more and larger quotations of the small volume of the New Testament in this one Christian author, than of all the works of Cicero, in the writers of all characters for several ages." Vol. i, p. 435. Irenæus and Clement both lived in this century. They often quote from the apostolic

writings; but my limits forbid my giving quotations from these, and others of this century. For an extended notice of this subject, see Alexander's Evidences, pp. 266-277.

Tertullian says in his Apology to the Roman Presidents: "Look into the words of God, our Scriptures, which we ourselves do not conceal, and many accidents bring into the way of those who are not of our religion." Does not this appeal to the heathen rulers to read "the words of God," show that it was in circulation at that time? In the time of Tertullian it is believed that the original manuscripts were still in existence. He says: "Well if you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside, in which their truly authentic letters are recited, sounding forth the voice and representing the countenance of each one of them. Is Achaia near you? you have Corinth. If you are not far from Macedonia, you have Philippi; you have Thessalonica. If you can visit Asia, you have Ephesus; and if you are near Italy, you have Rome, from whence also you may be easily satisfied." De Præscriptione, cxxxvi, p. 245. Alexander says: "If Tertullian did not mean that the original manuscript, but only authentic copies of the epistle to the Corinthians, Philippians, etc., were to be seen by application, why send inquirers thither? Could an authentic copy of the epistle to the Philippians be seen nowhere but at Philippi? or of that to the Corinthians nowhere but at Corinth?" Alexander on the Canon, p. 143.

One step further back and we are in the generation immediately succeeding the apostles. Here we find Justin Martyr, born ten years before John was banished. "After becoming a Christian, he occupied a high stand in learned writing, and holy living. His remaining works contain numerous quotations from, as well as allusions to, the four gospels, which he uniformly represents as containing 'the genuine and authentic accounts of Jesus Christ and of his doctrine.' The same is true in relation to the Acts of the Apostles, and the greater part of the epistles. The book of Revelation is expressly said by Justin, to have been written by 'John, one of the apostles of Christ.' Having lived before the death of that apostle, he had the best opportunity of knowing." M'Ilvaine, p. 72. Lardner, Vol. i, p. 336. One of John's hearers, Papias, says: "If at any time I met with one who had conversed with the elders, I inquired after the sayings of the elders; what Andrew, or what Peter said; or what Philip, or Thomas, or James had said; what John or Matthew, or what any other of the disciples of the Lord were wont to say." Lardner, Vol. i, p. 337.

We have now reached the apostolic age, but we may still ascend farther. We have the testimony of five cotemporaries of the apostles, who are called *apostolic fathers*. Three of these are named and often referred to in the New Testament. Acts xiii, 2, 3, 46, 47; 1 Cor. ix, 4-6; Phil. iv, 3. "There is scarcely a book in the New Testament, which one or another of these writers have not quoted or alluded to. Though what is extant of their works is very little, it contains more than two hundred and twenty quotations or allusions to the sacred volume, in which they are uniformly treated with the reverence belonging to inspired books, and entitled 'The Sacred Scriptures,' or the 'Oracles of the Lord.'"

Here by one line of evidence we have reached the apostles. Our evidence has been collected from only a few out of many witnesses. It is taken from writers of different ages and countries. The argument is now reduced to this:

1. The apostles are known to have left some writings.
2. No one pretends that these writings were lost.
3. No one pretends that any other volume besides the New Testament, contains them.
4. Therefore the books of the New Testament contain the authentic writings of the apostles.

Allow us to think that our evidence under this head is complete. Should one tenth of the evi-



dence be required to prove the authenticity of any other ancient book, it could not abide the trial.

(To be Continued.)

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."  
BATTLE CREEK, MICH., THIRD-DAY, DEC. 24, 1861.

JAMES WHITE, EDITOR.

### QUESTIONS.

The following questions from a correspondent of the Review have been handed me, with a request that I answer them:

"BRO. WHITE: Will you, or some one, explain Rev. xix, commencing at the eleventh verse?" The verses referred to read as follows:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he had on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

I have quoted the whole testimony because it will better enable the reader to comprehend the questions, and make it a shorter matter to answer them,

QUESTION 1. Who is it that sits upon the white horse, and what is the white horse?

ANSWER. The one that sits upon the white horse is Christ. "His name is called The Word of God." In the gospel of John [chap. i, 1] Christ is called "The Word." This scene here presented takes place in connection with the second coming of Christ. That being the case, we understand the white horse as a symbol of the clouds on which Christ is said to come. See Rev. i, 5-7; Matt. xxiv, 30; xxvi, 64; Acts i, 11.

QUES. 2. Who is it that is to rule the nations with a rod of iron, at what time does it take place, and how long is he thus to rule?

ANS. The one that rules the nations is the same that sits upon the white cloud, and we will find by other testimonies that the one who is to rule the nations with a rod of iron is Christ. If you turn to Rev. ii, 18, 26, 27, you read, "These things saith the Son of God. . . He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers; even as I have received of my Father." See also Ps. ii, 8, 9; Rev. xii, 5. The time when this takes place is after all nations are given into his hand, when the fury of God's wrath will be poured out upon them in the seven last plagues. When Christ rules the nations with a rod of iron there is no longer any mercy for them, and therefore this rule must commence when he

ceases to mediate for man; just at the time the seven last plagues are to be poured out. As this ruling the nations is to accomplish the work of dashing them to pieces as a potter's vessel, it must continue till all earthly rule is put down, and therefore till the seven last plagues are poured out and the earth is desolated.

QUES. 3. At what point of time does the angel call the fowls to gather themselves unto the supper of the great God?

ANS. It is at the point of time that the whirlwind of the Lord [Jer. xxv, 30-38] shall go forth, and when the slain of the Lord shall be from one end of the earth to the other, which must be about the time of the seventh plague. See also Zeph. i, 7.

QUES. 4. When are the beast and the false prophet cast into the lake of fire?

ANS. At the second coming of Christ. There is fire connected with his second coming, as you will see by referring to 2 Thess. i, 8, 9.

QUES. 5. Does probation last through the pouring out of the seven last plagues?

ANS. It does not. The seven last plagues are the wrath of God threatened by the third message of Rev. xiv. Of that wrath it is said, that it is the "wine of the wrath of God without mixture," which signifies that there is no mercy mingled with it. If there is no mercy with it, it must be poured out in a time when there is no probation. J. N. LOUGHBOROUGH.

### HIGH AUTHORITY ON THE COMMENCEMENT OF THE SEVENTY WEEKS.

In Mr. Benson's commentary on the ninth chapter of Daniel's prophecy, we find the following clear and logical argument for the beginning of the seventy weeks. We do not give the following extract because there is any lack of evidence for the right commencement of this famous period, but because it is good authority, and an unanswerable argument in establishing one of the main pillars of the Advent faith. Also admissions in favor of the truth, from the ranks of its enemies, constitutes the highest kind of evidence.

G. W. A.

Four edicts of the kings of Persia, in favor of the Jews, mentioned in Scripture, are, 1. That of Cyrus. Ezra i, 1. 2. That of Darius Hystaspes. Ezra iv, 6; Hag. i, 12. 3. That of Artaxerxes Longimanus, in the seventh year of his reign. Ezra vii; Esdras viii. And 4. That in the twentieth year of Artaxerxes. Neh. ii, 1. The first of these edicts can not be applied to this prophecy, inasmuch as from the first of Cyrus, before Christ 536, to the death of Christ, A. D. 34, are 570 years. It was, however, the basis of liberty to the Jews, for all the indulgences granted them afterward, by the following kings of Persia, were founded on the precedent of this great monarch. So that he might well be considered as fulfilling the prophecy of Isaiah: "He shall build my city, he shall let go my captives." Chap. xlv, 13. In consequence of this decree 50,000 Jews returned under Zerubbabel, and partly dispersed themselves in their several tribes, and partly settled at Jerusalem, and began to build both the city and temple. But this was in a very rude and tumultuous manner, and they met with so many hindrances from the Samaritans and others, that the decree was not carried into effect. This, therefore, is not the period we are to reckon from. The second, namely, that of Darius Hystaspes, was made about fourteen years after, preceding the death of Christ 550 years. But neither was this efficacious. Besides, it related to the temple only, as appears from the letter of the Samaritan colony to Cambyses [Ezra iv, 11-16], neither, therefore is this the period. The third decree, which was that of Artaxerxes Longimanus [B. C. 457], recorded at large [Ezra vii, 12-26], was of great solemnity and efficacy, importing no less than the restoration of the Jewish constitution, both civil and ecclesiastical, providing in the first place for the re-establishment of divine worship with becoming order and magnificence, exempting the priesthood from all taxes; then, for the civil government of the people, the institution of tribunals, and the administration of justice according to the law of Moses. This decree answers to all the characters of the prophecy, the restoration of the constitution, the rebuilding of the city, and the chronological periods distinctly specified, and is, no

doubt, here chiefly intended. Thus, of the four edicts, the first two are excluded because they were not efficacious, and prolong the term to near six hundred years; and the fourth was only a confirmation of the third. No other commencement of the four hundred and ninety years agrees with the event, than that of the seventh of Artaxerxes; and this system is perspicuous, and free from all difficulties.

### MEETINGS IN WRIGHT.

ACCORDING to a request of the Seventh-day Advent brethren of Wright, Mich., made through the Review, for aid and counsel in organizing a church in said place, a series of meetings were held, commencing Dec. 14, 1861.

On Sabbath Elder James White preached a discourse on the state of the Laodicean church. It was fairly demonstrated that the present state of the true church was in a beggared condition, and deceived with themselves. The importance of Bible sanctification was also urged upon the brethren in order that they might have an abundant entrance through the gates of the everlasting city. It was difficult for the speaker even on the holy Sabbath, to impress a sense of conviction or solemn attention upon many of the audience, on account of a spirit of levity and vanity which was in the assembly.

On first-day, Dec. 15, it seemed as if that spirit of vanity had grown to be a monster, and a spirit of such careless, indifferent, giddy, trifling, and taunting character, as would seem to defy the very speaker to his face. This was particularly manifested among the youth.

Bro. and sister White both gave repeated admonitions to them of this dreadful state of rebellious and God-dishonoring state of mind, and appealed to them with earnestness that they might take heed to God's word and the signs of the times, and forsake this foolish disrespect for God and his government.

On first-day two discourses were given, which embraced some of the principal points of the three messages, and showed how soon the church would become polluted by seeking the friendship of the world. James iv, 4.

On Monday evening the charm of the Devil was broken, and the Spirit of the Lord seemed to have free course. Some of the youth desired the prayers of the church, that they might be kept from this Satanic world-influence. Parents began to see that their children were in a horrible pit, and commenced to pull them out. The Lord began to help.

On Tuesday, 10 o'clock A. M. the church met to effect a more thorough organization. Between sixty and seventy Sabbath-keepers, with many of their children with them, assembled at the place of worship. As this day was appointed for business, the meeting was called to order by Bro. Walter Hastings. Opened by prayer by Elder James White. The objects of the meeting being declared, the church listened to remarks upon organization by Elder W., and the state of the church as sister White understood it, in Wright, and elsewhere. Adjourned one-half hour.

### AFTERNOON SESSION.

After an examination of most of the names of those who offered themselves for church fellowship, and a removal of many of the faults by confessions to one another and the church,

Resolved, That we adopt the covenant which was recommended in Review, Vol. xviii, No. 20, for the Wright church covenant. Adjourned till 7 o'clock.

### EVENING SESSION.

Resolved, That we proceed to the election of church officers.

Resolved, That Bro. E. H. Root be the elder of the church.

Resolved, That brethren R. J. Foster and J. I. Cramer be the deacons of the church.

Resolved, That James Sawyer be the clerk of the church.

The elder and deacons were ordained, and a vote of thanks declared to Bro. and sister White for their faithful labors with the brethren.

Adjourned *sine die*.

WALTER HASTINGS, Chairman  
JAMES SAWYER, Clerk.

## OUR DUTIES

As christians are alike, as regards keeping the heart, watchfulness and prayer, sobriety, temperance, chastity, virtue, holiness, godliness, obedience to all the ten great moral precepts, in their deep spiritual sense upon the heart; and the faith of Jesus is the same in its requirements, in regenerating, reforming the life, and changing the current of the thoughts, and in remodeling, purifying, and settling the character upon the basis of righteousness and truth, upon Jesus, the way, the truth, the life, the chief corner-stone. But in many relative duties our calls are not alike, nor are our gifts alike, nor is any one to complain of his sphere of duty, for God it is who appoints to us our bounds, and more than Sinai's thunders await him who, Korah-like, would overleap the boundaries of his calling. To one is given grace to conduct his business honestly and nobly, and to command his family, and lead them to God and glory, and by every way daily to reflect the image of Jesus. To the youth it is given to obey, to be useful, and diligent; to the aged, resignation and peace; to the young, sobriety; to the teacher, wisdom; to the apostle, zeal, and wisdom, and power: to the prophet, far-seeing penetration; to the pupil, teachableness; and should the layman complain because he did not have all the light and glory granted to the active messenger, it would be because his pride had mastered his common sense. We are promised grace for our day (circumstances), and strength for our needs, and we must expect this, and all superfluous strength or grace God will not grant for waste, to satisfy curiosity. Just what we need, and no more. God will not give so precious gifts to be abused as mankind abuse his common bounties. Lord, help us to attain to humble devotion and wise zeal, that we may all walk with even step in the way of relative, as well as positive, duty.

J. CLARKE.

## THE HIDDEN CHURCH.

ELIJAH had complained that Jehovah's name was forgotten, and his covenant forsaken by the children of Israel; and had added, that he himself was left alone. His complaint was correct enough for human knowledge. The days indeed were evil; the age of Noah seemed to have returned; all the vintage of God seemed gathered from the earth, with the exception of two or three on the topmost bough. Painful in the extreme must all this have been to such a spirit as Elijah's; but suddenly he receives from God himself the astonishing tidings that seven thousand were still reserved, who had not bowed the knee to Baal, nor kissed him. How astonished must the prophet have been at this disclosure! How ready to recall his words, "I, even I only, am left alone!" and how must his new commission have been undertaken with renewed courage!

And what could be more delightful in this our day than to be surprised by similar intelligence? Certainly, our own age seems greatly superior to that of Elijah's; but there is much that is only exterior show, which can hardly be mistaken. If all that appears to be divine life were really such; and if all were evangelists who in modern times are preaching, not for the truth, but against it; if they were men of God, led and gifted by the Spirit of God, and bowed the knee in truth to the exalted Redeemer; if all the multitudes, who in every place crowd into the places of worship, really said in their hearts, "Come, let us return to the Lord!" if the thousands who, in Bible and missionary associations, labor in building the ark, all came into this ark themselves—nay, if even all whom we see uniting for meeting of edification and prayer, could be regarded as true worshipers, then might we indeed say something good of our times, though much would still remain to be wished for. But of what use is it to deceive ourselves? Things are far from being what their appearance would indicate; alas, many things which, from a distance, look very beautiful, are found, when more closely examined, to be full of deformities, if not mere phantoms of what they seemed to be.

Yet supposing we could regard all who have the show of piety as real christians, how few would even these be, compared with the number of those among us who openly show themselves to be unbelievers!

The prevailing spirit of our times is that of infidelity and apostasy—a spirit of pretended illumination, but in reality of the blindest presumption—a spirit of opposition to the plain word of God, and of arbitrary determination upon good and evil independent of it—a spirit of the most idolatrous exaltation of mere natural reason above the revealed wisdom of God. Among the great mass of nominal christians, both of the learned sort and the illiterate, it has long been taken for granted that the doctrine of our native corruption is a gloomy fancy, and that of salvation by the blood and righteousness of Christ an antiquated and by-gone notion. It is held that the miserable tinsel of exterior decorum, the mere flimsy garniture of selfishness, is quite sufficient to satisfy God; and that a Mediator is not at all necessary to the salvation of men. Many have long been agreed that the dogmas of a few conceited philosophers, so called, are more to be trusted than the truth of God delivered by Christ and his apostles; and that such faith as that of Paul, Peter, or John, is insufferable in the present day, as being absurd, mystical, and unworthy of any maturely instructed mind—yes, that it ought to be banished from the earth, even by persecution, if no other means will suffice.

Such is the prevailing spirit of our modern christendom, which with some is disguised by a christian profession; with others, has shamelessly cast off all disguise. It is found in every district, and in all ranks of society, and is taught in by far the greater part of our schools and nurseries. Millions of men professing the name of Christ, lie at the feet of this impious, lying spirit in the present day. If you travel through the country, in whatever direction, you find it discovering itself in every company, at public tables and in private families. Go from one church to another, and you will almost everywhere find that this spirit of seduction is the preacher and expositor; inspect a multitude of our modern hymn books and catechisms, and instead of the spirit of God, this spirit of darkness in the garb of religion will confront you; yes, and in a very large number of our places of education, this spirit is the Moloch to which our youth and children are sacrificed. Indeed, a review of the Christian world in the present day is enough to make every pious spirit shudder. The spirit of antichrist is prevailing in the world to such an extent as it has never done heretofore; and it is almost time to join with the complaint of the psalmist, "Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men!" Ps. xii, 1.

Surely many think far too favorably of the present times. But do not others think far too gloomily of them? We are willing to believe they do, and the experience which Elijah had, who even thought that he only was left; and afterward heard to his surprise that there were seven thousand in Israel who had not bowed the knee to Baal, may help to confirm us in this belief. Assuredly the Lord has many servants with whom we are unacquainted, he has hidden ones whom we may never hear of in this world; and many a country, and many a city, would perhaps long ago have been as Sodom and Gomorrah, had not a small remnant of such been left in those places.

Elijah, as we find, received an express revelation concerning the faithful in Israel, and their number. The Lord unveiled to him the hidden church, and it may be supposed how great was the astonishment of this man of God at hearing that among the very people he had so severely accused, there were so many as seven thousand who had not bowed the knee unto Baal. He had regarded himself as the only light in the darkness of Samaria; and now, behold! a whole firmament of chosen souls is disclosed to his view, which the clouds of his weak faith had kept hidden from him.

However low may be the present state of the church, we have reason to conclude that it is not so poor and destitute of persons influenced by divine grace as we are ready to imagine. I believe that if it pleased God to lift the veil, we might be surprised with the discovery of such numbers as would seem like a resurrection scene. We doubt not but the Prince of the host has still many an ambush of reserve in this world, and that he needs only to sound the trumpet, as he will do, in due time, according to Zech. x, 8, and then we shall

be surprised at beholding troops of christians about us, as Elisha's servant was surprised at beholding troops of angels covering the mount of Dothan. 2 Kings vi, 17.

If we look in the day-time toward heaven, we can not see the stars of God. They are there fixed in the firmament, but the eye can not distinguish them. Wait until evening. The night invites their rays from concealment, and in the dark you behold their gentle luster once more. So also is the firmament of the church. In the sunshine of worldly prosperity they are scarcely perceptible, and the difference between them and the better sort of the children of this world is sometimes hardly discernible. But in this case also have patience until evening, and their glory will light up before you. As doubtless at the time when Hazeel, the Syrian, broke in upon the land with fire and sword, these seven thousand in Israel were made manifest, so also on the day of the mighty sifting which awaits the Christian world, we shall be better able rightly to measure the Lord's temple upon earth.

These days of purification are hastening on with rapid flight. There is no want of signs of the most diversified kind, which announce to us the nearness of that period in which the Lord will manifest that his fan is in his hand, and will thoroughly purge his floor. Predictions hasten to their close; and the days are approaching in whose wild perplexity even the elect, were it possible, might be deceived. Then if a time should come when the mark of the beast shall be obtruded on our foreheads at the point of the sword or bayonet, when nothing can save us from torture or a bloody death but a renunciation of Christ and his gospel, the gold will be separated from the dross in the church, and it will be made apparent where the substance of godliness existed, and where only the appearance and tinsel of it. Alas, how many a star, respecting which we have at present no such presentiment, will then fall from the firmament of the church; and what clouds of chaff shall we then see borne away on the wind, even from places where our eyes at present perceive nothing but rich floors of wheat! For every thing that is not from the Spirit of the Lord, will not survive the ordeal of that day; and everything which now assumes to itself the ornaments of the sanctuary, but is not clothed with them by the Lord's hand, will be seen in the shame of its own nakedness.

At the very same period when trees "without fruit" shall fall, when multitudes of false brethren shall be severed and distinguished from the true; thousands, of whom at present we know nothing, shall throw aside the veil, and with cries of Hosannah! shall range under the banner of martyrs. When no other choice will be left but between Christ and Belial, then will those who heretofore have been reserved and timid declare themselves openly for Christ and his cause.—*Krummacher*.

The twilight of present truth seemed to dawn upon our author's mind.

R. F. C.

## DID CHRIST ARGUE FOR TOBACCO?

PETER speaks of some who wrest the Scripture to their own destruction; and if the following is not a case of this kind, it would be difficult to find one at the present day. A professed Sabbath-keeper persists in the use of tobacco, and endeavors to justify himself in his course by these words of our Saviour: "Not that which goeth into the mouth defileth the man." Matt. xv, 11. Does the individual understand what he is doing by thus using this language? Does he really suppose that Christ was here laying down a principle calculated to justify men in the indulgence of any unnatural, filthy, and hurtful appetite they might see fit to contract? If not, if this was not the design of the language, then no one has a right to use it for such a purpose; but if any one should contend that this was its design, and it can be shown elsewhere in the Scriptures that these things are sin, then he makes Christ emphatically the minister of sin, and exposes himself to the denunciation of the apostle against such a course.

But let us try the above claim a little further. If it can be urged in defense of tobacco, it can be also in reference to any other thing that goeth in at the mouth. Try it then in the case of rum, brandy, and all other intoxicating drinks, by which men make themselves sots and drunkards. These things go in at the mouth;

consequently on the above-named principle, do not defile the man; therefore drunkenness is no sin, and there is no wrong in being a drunkard. While no one would probably go so far as to argue in this manner, it may be well to mention here the express declaration of scripture which says that neither "thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. vi, 10. It is an acknowledged principle that the greater offense must include all the less of the same kind; and when the Bible forbids drunkenness with intoxicating drinks as a sin, it forbids everything which partakes in the smallest degree of the same nature. Now can the advocates of tobacco tell us in what respect the appetite for tobacco differs from that for rum or brandy? They are both of them unnatural and acquired; both the articles are stimulating, and not only useless, but positively injurious. If one is expressly forbidden, the other is no less so. To use then the language of the Saviour in defense of the one or the other is glaringly to wrest and pervert it.

What then is the meaning of the Saviour's words? If they can not be taken in this sense, what were they designed to teach? The context will show. The circumstance which called them forth was the accusation of the Jews against the disciples because they ate with unwashed hands. The Jews, from a tradition of the elders, were scrupulously particular in this respect. Before eating they would wash their hands, just as they would filter their wine to strain out a gnat, lest they should swallow a particle of something that was forbidden in their law as unclean. Christ tells them that they need not be thus scrupulous; for it is not that which goeth into the mouth as food that defiles the man. The language may be legitimately used as an argument against the previously existing distinction of meats which was to perish when the middle wall of partition between Jew and Gentile was swept away; but to use it in defense of the gratification of a perverted appetite, to make the Saviour, the great teacher of righteousness and pattern of purity, stand up and plead for the practice among men, of fleshly and sinful lusts, if not the sin of blasphemy itself, can be nothing less than bordering thereon. U. S.

#### "TO BIND UP THE BROKEN HEARTED."

Among all the promises of the Bible, none is more soothing to the heart-stricken child of God than the following: "He hath sent me to bind up the broken-hearted." Isa. lxi, 1. This no doubt, was spoken with reference to Christ's commission to this world, and how strikingly it was fulfilled in his ministry. Surgeons may show great mechanical skill on the human frame, but the heart they can not touch.

Some years ago a circumstance came under my own notice which led me to admire and wonder at the skill of man. Near my school-house was a high swing, where the scholars every day took their nooning, and it was also a great resort on Sundays for those who kept the day for recreation and amusement. On my return one Monday morning I was startled by the intelligence that the day before a boy in the neighborhood had fallen from the swing and broken both his limbs just above the knee joint. He was taken up and carried home, with little expectation that he could live. The surgeons were sent for, and commenced their operations to bind up the wounds. That day-noon, out of sympathy and curiosity together, I went to the place of the misfortune. It presented a solemn and impressive scene. There was every appearance of a funeral, except life in the mangled body before me. The physicians were actively engaged with various tools, from the axe down to the small probing instrument, in making the necessary preparations that preceded the permanent binding up. All things being now ready, the most painful scene takes place. His lying in this mangled condition so long, the sinews of his limbs would of course become contracted, and must be stretched in order to replace the shattered bones. This they found extremely difficult, and with the united strength of two or three men, they failed of about an inch to bring one limb to its original length, thus leaving him subject to a halt the remainder of his days, should he survive the catastrophe.

A great undertaking, thought I, and observed to

some one, "The doctors can do more than I realize, if they can mend up this boy and make him live. Yet they did it. In six weeks' time, I believe, he was walking around. But suppose after the parents had sent for the physician they must dictate for him and carry out their notions of sympathy, objecting to any confinement, and the harsh means that he employed to bring his limbs into a proper shape before the healing process commenced. Think you that he would have recovered? By no means. His life depended wholly upon his own obedience, and that of those who had the care of him, to the rules and regulations laid down by the surgeon.

Here is a good moral lesson. The state of a broken heart is fitly represented by those mangled and broken limbs, and as the surgeon understood the science of binding up those shattered bones, placing them in a proper condition to heal, just so well does Jesus, the great Physician, understand binding up the broken heart, when every cord is affected.

But as the surgeon understood his business, and must have his rules and regulations carried out, just so with this Physician. We dare not choose our own way for the work to be accomplished. What think you would have been the consequence had that wounded boy refused to remain where he had been placed as the only position in which he could be healed? Why, it necessarily follows that during all the time he should have remained in the right position he would have suffered as in the beginning, and at the end of the days would have been unprofited, his wounds fresh and bleeding still. Or suppose he had been very careful most of the time, then in a fit of impatience thrown off all restraint, and tossed himself in any position he chose. The result would have been the same.

This is the reason, and the only reason, why christians are left to repine in sadness; they do not submit themselves to God, do not believe in Jesus, do not remember that this was one of his errands into the world.

The causes of a broken heart are various, and thus the processes of binding up are diversified. Some are broken in consequence of wrongs they have done, and others sympathize with those wrongs, and stand in the way of the instruments' being applied, and the severe measures necessary to be taken to bring them into a position where they can be healed. Thorough work must be made in the beginning. How painful is the operation after having set a bone wrong, to break it the second time and set it over. Equally so must be a half-hearted work; and it is not unfrequently the case that those whose sympathies are so warmly enlisted with the wrong, when they see the united strength of the church on one side, and the patient himself willing to submit to the painful process, refuse to come to their place, and must be severed from the body. Some have been crushed by the hand of injustice, and thus been led to distrust everybody and everything. In their case the cords of affection must be enlarged before the healing process can commence. It may be hard for an individual to forget the injustice heaped upon him by those whom he has been living to benefit, but in the strength of God it can be done. So was it painful for the boy to have his limbs set, but it proved well in the end. Just so with every case that Jesus undertakes. The patient will be led to adopt the language of one of God's tried and faithful servants, "I rejoice that there is no sorrow of earth so great, no wounds so deep, but what heaven can heal."

Again, there is another class who have been wounded by bereavement, and so deep is the wound that for many long years, like Rachel they refuse to be comforted. To you, O afflicted one, is this Physician especially sent. Jesus is willing to make you whole. He only waits for you to say with all your heart, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Can you not believe that he is able to raise you entirely above this sadness and despondency?

"Have loved ones gone? does earth look drear?  
Look up! shed not that bitter tear."

To those who have long carried a sad heart, there is hope in this promise. They need not say, "I am afraid these things will yet destroy me;" for they are not left to go in their own strength. They have a Physician to apply to who perfectly understands their

case, and has said, As thy day is, so shall thy strength be. He healeth the broken in heart, and bindeth up their wounds. Ps. cxlvii, 3. For thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones. May the Lord lead all the broken in spirit to his word, and to a careful investigation of this subject, then will they see what a tender care their heavenly Father has for them, and that he is more to them than all earthly friends.

E. J. WAGGONER.

#### SELFISHNESS.

In no period of this world's history has selfishness been so general as at the present time. Among the great sins that swell the catalogue of abounding iniquity, none are more blighting than this. It dries up all that makes man noble among his fellow-men; and with him who is under the control of this cruel power, Bible consecration is out of the question. When the plain, straight testimony of God's word is brought to bear upon the minds and hearts of the multitudes that surround us, God's faithful ministers often witness with sorrow, after weeks of labor in presenting the last solemn message of mercy, how few there are willing to obey. The reason is obvious. It may all be traced directly or indirectly to a selfish heart. The sacrifice is too great. Hundreds acknowledge the truth, but the Devil is ready to snatch away the good seed, and they submit to be led captive at his will, and pass on to their doom.

I have before me a letter from a very dear friend in the West, who has had the truth faithfully and ably presented to him the past summer. He acknowledges we have the truth on the Sabbath and near coming of the Lord, but adds, I am a Baptist. He has decided to glide along with a popular church. Will he not, with thousands of others who occupy a similar position, if persisted in, share the fate of those who knew their duty and did it not?

The life of the christian is a self-sacrificing, self-forgetting one. I speak of the real follower of Christ, who can pray with a dying Saviour, Father, forgive them, they know not what they do. How feeble are our best efforts to follow that dear Saviour in whose life cannot be found one selfish word or act. O, for more of the mind that is in Jesus; that willingness to suffer, esteeming the reproaches of Christ, with Moses, greater riches than the treasures of Egypt. Give me, dear Lord, strength and grace to walk the radiant path, to rejoice amid the surrounding perils of these last days; and above all,

"Give what I have long implored—  
A portion of thy grief unknown;  
Turn and look upon me, Lord,  
And break my heart of stone."

Is it not time, dear brethren, to closely examine ourselves and see if we are really in the faith? Here are a few gems from Paul's theology to try ourselves by. In honor preferring one another. . . . Condescend to men of low estate. Rom. xii, 10-16. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Phil ii, 3, 4. Let no man seek his own, but every man another's wealth. 1 Cor. x, 24.

But here is some testimony from the beloved disciple which comes a little closer, a sure test. But who-so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? And to crown the whole, he says, We ought to lay down our lives for the brethren. 1 John iii, 16, 17.

God declares Job to be a perfect and upright man. Did he forget the poor in the days of his prosperity? Let us see. Turn with me to chap. xxix, 11-16. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. And why, Job? Because I delivered the poor that cried, and the fatherless, and him that had none to help him, the blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a fa-

ther to the poor, and the cause which I knew not I searched out.

This, to my mind, is a noble instance of genuine christian benevolence. Why then, dear reader, withhold the means God has entrusted to your care to use to his glory, and lose the blessing of the cheerful giver? Why cling so tenaciously to the treasures of earth? The blessed cause in which we profess to be engaged, demands entire consecration; and if we really love God with all our hearts, and our neighbor as ourselves, we shall find ample scope for our best offerings and largest liberalities. May God help us to see duty, and overcome every prompting of self, and hear at last the "Well done! thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of thy Lord."

"And must I part with all I have,  
My dearest Lord, for thee?  
It is but just, since thou hast done  
Much more than this for me."

GEO. WRIGHT.

Lapeer, Mich.

### THE PILGRIM.

O FATHER, let thy pitying eye  
Fall on me now, I pray.  
O, save me from the snares that lie  
So thickly round my way.

Comfort, support me when I faint,  
Lest by the way I fall.  
Thou art the strength of every saint;  
My God, on thee I call.

'Twas thy dear Son that bade me come,  
That bade me lift mine eyes,  
Upward to that bright, heavenly home,  
And to its mansions rise.

'Twas he that said, "Come unto me,  
Thou heavy laden one;"  
And then he offered life so free,  
Could I refuse the boon?

Through varied scenes of joy and woe,  
Thus far my journey's been.  
My great desire and care to know,  
That I was saved from sin.

Sometimes by faith I've got a sight,  
As Moses did of old,  
Of that fair land so good, so bright,  
Its glories can't be told.

Then while the storms of life may come,  
O, may their influence be,  
Like pleasant gales to waft me on,  
And drive me nearer thee.

Thy grace sufficient still will prove,  
In every trying hour.  
Thy great salvation and thy love,  
A wholly saving power.

A. M. LINDSLEY.

New Haven, N. Y.

### LETTERS.

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

From Bro. Cady.

DEAR BRO. WHITE: I wish to say to the dear saints scattered abroad that I am still striving to overcome this wicked world, and wish to move in harmony with the third angel's message, believing it to be present truth, and the last message of mercy this guilty world will ever hear.

I feel that I can not praise my heavenly Father enough for opening my eyes to see wondrous things out of his law. I feel to thank him for his long-suffering unto me a poor sinner, in opening my eyes to see that I was walking according to the traditions of men, instead of the commandments of God.

Dear brethren and sisters, let us be careful to heed the counsels of God's immutable word, also the warnings and admonitions of his chosen servants who are called to give the household of faith meat in due season. Who would not be willing to lay aside tea, coffee, tobacco, hoops, and all other superfluities, for the sweet assurance and consolation of sacrificing in the cause of Christ? None, I believe, but such as are joined to their idols, and of such it will soon be said, Let them alone.

I am fully in harmony with the body on the subject

of organization and church order. In short, I have no disposition to find fault with those whom God has placed at the head of this work. I hope by the assisting grace of God to be found in my proper place, and finally to stand with you on mount Zion.

P. H. CADY.

Poy Sippi, Wis.

From Bro. Erb.

DEAR BRO. WHITE: We are still trying to serve God by keeping his commandments and doing those things that he has told us in his blessed word. Although separated from those of the same faith, our hope is strong in the Lord, for his promise is sure, and that is eternal life.

I am now returned from Oronoco, where I spent a happy Sabbath with the church. The Lord blessed us with his Spirit. Bro. Harlow spoke to us, and encouraged us to press on to the kingdom. In the afternoon three went down into the water, and rose to newness of life, praising God. In the evening we met at the house of Bro. Odell, where we thanked the Lord for permitting us to celebrate the ordinances of his house. It was the first time in three years that I have had an opportunity of attending the ordinances of washing of feet, and partaking of the broken emblems of the body and blood of our Saviour. This blessed privilege of meeting with those of the same faith I enjoyed as a blessing from the Lord.

I find that I have received a portion of meat to strengthen me, and am amply rewarded for traveling ninety miles to and from this meeting. May God in his infinite goodness bless and protect this young church from all the wiles of the enemy, is my prayer.

PETER ERB.

Enterprise, Winona Co., Minn.

### Extracts from Letters.

Bro. C. H. Anderson writes from Little Valley, N. Y.: "Bro. White—You and I are strangers, yet made nigh by the blood of Christ. I am but a young convert, lately enlisted under the glorious banner of those who are keeping God's commandments. For eight years I have been a Methodist, and have labored for the good of the church as much as I could. About two months ago, I started for the East (my home is in Wisconsin) to make my friends a visit. Not many years ago the family circle was broken and the members were scattered; but I was early taught by my parents the path of life, the road that leads to immortal joys. While journeying to see my friends, a young man with whom I was traveling, invited me to stop with him and see his friends in Jackson, Mich. I did so. I soon got into conversation with Mr. and Mrs. Gurney, and found that they were Adventists. I did not agree with them even on one point of doctrine. I finally stayed over the Sabbath, and went to meeting with them. I stayed there four days. I saw that they enjoyed something that I had not enjoyed since I was converted. When I left them they gave me some books on the Sabbath, &c. I took them and read them faithfully and prayerfully. Then I took the Bible and there I read, "Remember the Sabbath-day to keep it holy." I read again, "If you offend in one point, you are guilty of the whole." I saw that I had been trampling on one of God's holy commandments, and had been teaching men to disobey God. I thank the Lord that I have now found the narrow way. I am alone and among strangers, and though the finger of scorn may be pointed at me, I care not. I am trying to keep God's commandments that I may have right to the tree of life, and enjoy that rest which remains to such, and such alone. I hope and pray that the time may not be distant when the light from the new watch tower will be seen by thousands, and the lamps of its sanctuaries dispel the darkness of this sin-beclouded world."

S. W. Griffith writes from Amboy, Ohio: "EDITOR OF THE ADVENT REVIEW—Dear Sir: I am, or was, a Spiritualist, and a medium for the last eight years; and though many things have come up to overthrow the teachings of the Bible, yet I could not wholly give it up; but my confidence in it was becoming less and less, until I was led to read the Third Angel's Message. As it spoke of the Sabbath and the mark of the

beast, it seemed to let a new flood of light into my mind, and as one that is willing to obey God's law, I have resolved to keep the Sabbath-day, by his grace, holy unto the Lord. As a lover of truth, I am perusing other of your works and papers to know where we stand, and on what foundation we are building, for truth is what I want. For one I am resolved to take the Bible as my guide in the future. And here I would say a few words to my Spiritualist friends, for I am known by many, having been a public speaker for the last five years. It is time that we tried the spirits by the rule that has been given us, to know of whom they speak, and what testimony they bear. It may astonish many when they read this, but not more than it has me. The chain of evidence that has been brought to my mind, and the force of those things, have seemed to break the spell by which I have been held; and matters have come in a new light to my understanding. I can not as yet wholly give up the idea of a conscious life after death; but I am resolved to leave no stone unturned until I am satisfied in this matter. Let truth prevail, if my foundation crumbles beneath my feet!"

Bro. A. S. Hutchins writes from South Troy, Vt.: "I am truly thankful that we have the light set before us in so clear and consistent a manner as in the Address of the Battle Creek conference. If the caution be used that should be in receiving members to church fellowship, God will be glorified, I doubt not in the least, in our covenanting to keep his commandments and the faith of Jesus. In the cause of our divine Master we are called to labor with men of clean hands and pure hearts. Let us not then be unequally yoked together, but perfectly joined together in the same mind and in the same judgment.

"Some weeks since the Sabbath-keeping brethren in Irasburgh and Charleston met for organization. All present were agreed in associating ourselves together as a church, taking the name of Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus. In this step my mind is greatly relieved, as the church will be freed from some of its clogs, either by humble confessions and hearty repentance from some who have professed to be with us, or by their leaving the church free from their influence. May the Lord help us not to be of those who draw back unto perdition, but of them that believe to the saving of the soul."

Bro. Albert M. Smith writes from Bloomfield, Cal.: "We are deprived of all religious privileges in this place, as there are none of like faith that we know of in this State; and the Review is all the preaching we have. When we read of the trials and enjoyments of the dear saints scattered abroad, we are made to rejoice in hope that if we are never permitted to meet and enjoy each other's society in this life, there is a time not far distant when, if we prove faithful, we shall meet to part no more forever."

Bro. I. N. Cahoon writes from Winona, Minn.: "There are no Sabbath-keepers, except my companion and myself, within twenty-five miles of Winona, that we are aware of. We are striving to do the will of God and keep his holy commandments, but there are none near to bid us God speed, or give us a helping hand. On the contrary, we are looked upon as heretics. Yet we feel that we have the blessing of God, and with his smile upon us we care not for the world's frown. We expect soon to be gathered home, where there will be no more diversity of thought or opinion. My heart bleeds when I look around and see men walking blindly to perdition, and our prayer is daily, that he will send a messenger of truth this way, that the light may shine in this dark place. We have a few tracts to distribute, and as soon as circumstances will permit, we intend to take the Review, but we have to struggle with poverty, and discouragements of many kinds. I hope the brethren and sisters will pray for us that we may be kept in the midst of the perils of these last days."

Bro. E. F. Debord writes from Peoria, Ill.: "The church here came together yesterday for the purpose of worship. There was a general attendance, some members coming nine miles. The Spirit of the Lord was with us. We all want to be in union with the body; and hence we desire to have some of the ministering brethren come and set things in order; for as David says, 'How good and how pleasant it is for brethren to dwell together in unity.' Is there not some one of the preachers that can come this way?"



## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, DEC. 24, 1861.

## SYSTEMATIC BENEVOLENCE.

Do not grow slack and let it run down; if you do, we fear your religion will run down with it. It is the hope of the church to sustain the cause. Should not all our churches and brethren commence anew with the new year? Settle up the present year promptly. If you can not get the money, put your note into the treasury, payable to it, and redeem it with the cash as soon as possible. Start out with the new year as God hath prospered you. Has your property fallen? change your figures. Has your health failed? let your personal be less. Have you prospered, and increased your property? Have you a better chance to raise means? Have you got your heart and hand open a little wider? Then come up on your figures. But don't pledge unless you mean to pay; and what you do pledge, don't get slack and fail to pay. Put your figures just as you should, and then feel that sacred honor is pledged, and have sufficient self-respect to promptly meet your pledges. You that are coming out minus this year should not be discouraged and do nothing. Do something. Put your figures where you can meet them without fail. "Upon the first day of the week," says Paul, "let every one of you lay by him in store as God hath prospered him." Amen.

## NOTE TO HENRY C. BLANCHARD.

We wish to have nothing to do with the letter of B. D. Townsend, as he does not bear the reputation of a sound-minded christian. He has been reprov'd and labored with for his reckless fanaticism, and we think published in the Review as unworthy of christian confidence by the old, tried friends of the cause in the State where he lives, and has wandered from place to place with his disgusting novelties.

If any brother or sister wishes to make inquiries relative to the subject of spiritual gifts, we shall be happy to answer them through the Review, provided the questions are asked in the spirit of candor, and in a style that a brief reply will give light on the subject.

## NOTE FROM BRO. INGRAHAM.

I HAVE just been holding meetings at McConnell's Grove, Ills. In this place I have given twenty lectures. The effect is plainly seen. Fifteen have decided to obey the commandments of God. The interest is still increasing. Spiritualism has been the order of the day in this place for some time past. Soon after I commenced my labors a Spiritualist lecturer was sent for. He gave three lectures. I reviewed him, with the best effect.

WM. S. INGRAHAM.

**GOLD DUST.**—It is a mistake to suppose the miners and the mints have all the gold. You have some of infinitely greater value than the richest mines can yield—the seconds and the minutes, the gold-dust of time; specks and particles of time which we are so apt to waste and throw away. God does not give it to us in gold bars, a day, a month, a year long; nobody can be trusted with so much time all at once; but God wisely deals it out in seconds and minutes, so that we can make the most of it. If you are robbed of one, or lose one, the loss is comparatively small. It can not, to be sure, ever be made up; the whole world can not make up for a minute lost; but if it teach us to be thoughtful and careful for the rest, we may become rich with golden years of a useful and happy life.

## APPOINTMENTS.

THE Lord willing, I will meet with the church at Avon, Rock Co., Wis., Jan. 9, 1862. Meeting to commence in the evening, and continue over Sabbath and first-day. Let there be a general gathering. We hope to see Bro. Chesebro at these meetings.

ISAAC SANBORN.

Providence permitting, Bro. A. Stone and myself will meet with the Seventh-day Adventists in conference in Washington, N. H., Jan. 11 and 12, 1862. Jan. 18 and 19, we will hold meetings where Bro. L. W.

Hastings may appoint. We hope that the brethren whom we may visit on this tour will be ready to act in the good work of helping set things in order in the churches.

A. S. HUTCHINS.

## Business Department.

## Business Notes.

Frances Carlin: You will find your remittance in October last, received in No. 23, of Vol. xviii.

M. T. Scott: The P. O. address of Elder J. H. Waggoner is Burlington, Calhoun Co., Mich.

Albert M. Smith: You can remit money to us from California by draft on New York or Boston.

A. Chase: The edition of the "Two-horned Beast" is exhausted. The same matter is embraced in the work styled, "The Three angels' Messages," which we send you.

## RECEIPTS.

## For Review and Herald.

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

R. R. Jones 2,00,xxvi,9. A. T. Andrews 1,00,xix,1. James Minisy 3,00,xx,1. S. Crandall 1,50,xix,1. S. D. Covey 1,00,xx,1. Frederick Kittle 2,00,xxi,1. J. Suttin 0,50,xx,1. Charles Buck 1,00,xix,14. Jane E. Collar 1,00,xxiii,6. E. Stafford 1,00,xvii,7. A. McCoy 2,00,xix,1. E. Smith 1,00,xx,1. Church at Wright, Mich. s. b., for Ira Russell, 2,25,xxi,1. Mary Palmiter 1,00,xix,1. E. H. Root 2,00,xxi,3. J. Cramer 2,00,xxi,1. E. H. Root for J. Loberteaux 0,50,xix,9. Martha Woodward 0,50,xx,1. J. Wicks 1,00,xx,6. J. H. Ginley 1,00,xx,1. Wm. Gardner 2,00,xxi,14. J. Wilson 0,50,xviii,1. H. S. Pierce 1,50,xix,1. Ann Darling 0,25,xix,14. Geo. W. Eggleston 2,00,xx,16. W. M. Sexton 0,25,xix,3. C. L. Palmer 2,00,xx,1. C. Groom 1,00,xx,18. R. Hoag, for Russel Hoag, 1,00,xix,1. Lewis Bean 1,00,xx,8. John Harran 0,50,xx,1. W. G. Wolf 1,00,xx,1. P. H. Cady 1,30,xvii,1. George Martin 1,00,xxi,1. Samuel Dunn 1,00,xx,1. W. S. Bedient 1,00,xx,1. Miss A. C. Hudson, for Mrs. Jane Seymour, 1,00,xxi,1. Albert M. Smith 2,00,xxi,9. Elijah Childs 2,00,xix,1. Mrs. R. Wilkins 1,10,xxi,1. E. Wick 1,00,xx,14. E. Wick, for Margaret Currant, 1,00,xxi,1. J. W. Hough 1,00,xix,1. S. N. Haskell 4,60,xxi,1. Z. Brooks 1,00,xxi,1. Wm. P. Ballard 1,20,xx,6. S. C. Corey 1,00,xx,10. Edward Bliss 1,00,xxi,1. James R. Brown 10,00,xxi,1. M. G. Kellogg 2,00,xx,1. J. Loughhead 1,00,xx,1. L. Tarbell 2,00,xxi,1. J. Heald 1,00,xxi,1. John Buchart sen., 2,00,xxi,15. R. M. Pierce 2,00,xxiii,1. H. Barr 1,00,xx,1. Mrs. E. Hemenway 1,10,xx,1. Peter Erb 2,50,xx,1. Sarah Chase 1,00,xx,1. A. Perry 0,25,xxi,1. G. Stone 3,00,xxi,7. M. G. Bartlett 1,00,xxi,1. G. W. Newman, for Mrs. M. Newman 0,50,xx,1. Wm. Sevey 4,00,xx,14. A. J. Corey 2,00,xx,1. James Wicks 0,50,xx,1. G. Kimble 3,00,xxi,1. Thos. Coburn 0,50,xxi,1. C. M. Coburn, for C. P. Coburn, 0,50,xx,1. Calvin Flemming 1,00,xx,1. Moses Hill 1,00,xx,1. C. G. Daniels, (for Wm. H. Hall, Jackson Marshall, and Susanna Marshall, each) 0,50,xx,1. C. G. Daniels 0,50,xviii,24. G. Newman 2,00,xxi,1.

## For Review to Poor.

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## For Shares in Publishing Association.

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Abner Bliss, Peoria, Ills., \$8,20. J. M. Aldrich, Somersett, N. Y., \$10

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