

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."

VOL. XXV.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 3, 1865.

No. 6.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Rest.

Not here, within this desert drear,
Find I my home;
The beating sun brings weariness and death,
The hot earth glows my toiling feet beneath,
The shadows fall but rest not on my path,
As day by day I roam.

Not here, where falls the blinding tear,
Find I my home,
Where hearts that love too fondly must be rent,
Where cloud with sunshine, storm with calm is blent,
Where joys that make us with the world content,
Vanish like billow foam.

Not here, harassed by gloomy fear,
Find I my home,
So often tempted from the onward way,
So often wandering from my Lord away,
Shuddering, as through some devious paths I stray,
Lest short of Life I come.

'Tis there, within a purer air,
My home is given;
Where Jesus reigns, the Lamb for me once slain,
Where sorrows never come, nor sin, nor pain,
Where saints who part on earth ne'er part again,
The perfect rest of Heaven.—*Observer.*

Authenticity of the Scriptures.

CORRESPONDENCE BETWEEN ELDER J. N. LOUGHBOROUGH,
OF BATTLE CREEK, MICH., AND E. O. DARLING OF
ROCKTON, ILLS.

Response No. 4.

MR. E. O. DARLING, My dear Sir: I still further reply to your questions in the letter of Jan. 2nd, in accordance with my promise in my last. You say, "Of these manuscripts, how, and where were they preserved, previous to their compilation? in other words, were they at that time genuine, and have they since such compilation been kept beyond the reach of all possible alteration?" Your first question I will answer first; "Were they at that time genuine?" I answer, Yes. A genuine document I understand, is one which is written by a person whose name it bears as the author of it. So my first proof will be to show that at the time of the earliest compilation of which we have any account of the books of the Old Testament, that compilation was of the genuine writings of Moses and others to whom those writings were ascribed. And the earliest compilation of the books of the Old Testament as we now have them, was, as I have shown, back as far as 300 years B. C. And to answer this question, it will carry us back to show the preservation of the books of the Old Testament before the time of its later writers, which may not be out of place here although you ask no question directly upon that point. I have already presented evidence to show that Moses was the founder of the Jewish book of laws, and the principal writer of the facts stated in the five

books of Moses. Of course the evidence presented in the other letter concerning the compilation of the books of the Old and New Testaments is equally valid on this point. But I will pass to notice other testimony bearing directly upon the point of the preservation of the books *before* and *after* their compilation. There could be no earthly object for them (the Jews) to change their laws, nor is there any evidence that they ever attempted to change them. Again, there is good evidence that they *did not* change their Scriptures, from the fact that they themselves thought it an unpardonable sin to change or mutilate them. Philo and Josephus both declare that the Jews would suffer any torment and even death rather than change a single point or iota of Scripture. A law was also given them denouncing him as guilty of inexpiable sin who should alter in the least their laws. See Deut. iv, 2; xii, 32. And for this reason the Jewish doctors got up their traditions in which they explained and gave their ideas of Scripture; but they did not call their tradition Scripture. Christ and the apostles charged them with reverencing their traditions, but they never accused them of altering their Scriptures.

Again, it would have been a great difficulty for any one person to have corrupted their Scriptures at that time; for others would detect them. Their rulers were required to have a copy of the law. The priests had a copy, and parents must have had a copy in order to comply with the requisition, to teach them to their children. So you readily see if any one attempted to alter the law at that time, others would detect them. If the priests or rulers had undertaken to change the laws, a people who had been taught these laws from their earliest infancy could easily detect any such change. These remarks, you understand, I design to apply simply to the Pentateuch, or laws of the people called "the book of the law of the Lord given by the hand of Moses." Their Scriptures which were written from the time of the giving of the law to the captivity, refer to persons and events connected with the affairs of the Jewish kingdom, and these writers refer to the records of their own nation as proof of many of the statements they make. It would be absurd for any one to attempt to write about events and tell the exact time and place, when and where such and such events occurred, if no such event had happened. The record of the affairs of the nation would of course give the lie to their statements, if they were not correct. But they, as already remarked, refer to the records of the nation to prove the correctness of their statements. And allowing that their records of facts when made agree with the records of the nation (as they must have done, or else they would have been rejected), we have a strong testimony for the genuineness of these documents, and an equal barrier to the changing of them, for the records of the nation would at once detect such an alteration if made.

Again, after the Jews were divided into two kingdoms, both the people of Israel and those of Judah still retained the same book of the law; and the rivalry between them would hinder either of them from altering it. For should they either of them alter it, the others would detect them. We find also that after the Israelites went into captivity at Babylon, the Samaritans possessed the Pentateuch in the old Hebrew characters, in which it remains unto this day, while the

Jewish copy (as I have already shown), after they went to Babylon, was copied into the Chaldee language. The jealousy between these two nations would of course be a barrier against either of them altering their Scriptures in any degree; for that alteration would be certainly discovered and used to the detriment of the one so changing them. The general agreement between the Hebrew and Samaritan Pentateuch, which are both of them now extant, show them to have come from the same source. And in the language of Mr. Horne I would say: "No better evidence can be desired that the Jewish Bibles have not been corrupted than this very book of the Samaritans; which, after more than 2000 years of discord between the two nations, varies as little from the other as any classic author in less tract of time differs from itself by the unavoidable slips of many transcribers." A copy of the Scriptures was always kept by the Jews in the sacred place of the temple and brought forth from thence in the time of some of their feasts, and every Sabbath, and read in the hearing of the people, so that all had an opportunity to know their oracles; not like heathens who kept theirs from the eyes of all except the rulers. As I have stated in my last letter, when we come down to about 300 years B. C. (or rather to be definite, 282 years B. C.), we find the same books we now have comprising the Old Testament translated into Greek. It was not certainly a very hard matter for the Jews at that time to know what books were authentic, as the law and prophets &c., had been read in their synagogues every Sabbath day, long previous to that time.

To sum up these facts already stated. We have the Septuagint Bible, carrying us back to about 300 B. C. The Chaldee Paraphrase carrying us back to 600 B. C., and containing the same books in our Bibles which were written previous to the captivity, and also those which were written in the same language after that time. We have the Old Hebrew text also written previous to the captivity. By comparing these together, we see they agree in their books, and facts related, which is a strong evidence of the preservation of the Scriptures of the Old Testament till the days of Ptolemy Philadelphus.

The Scriptures of the Old Testament were also translated into the Syriac language at the close of the first century. Of these different versions of the Old Testament which I have mentioned, a celebrated French writer, *Cellerier*, in his "*Authenticity and Divine origin of the Old Testament*," pp. 148-151, says: "These three versions have been preserved to our time; numerous manuscript copies and printed editions of them are extant; and, with the exception of a few unimportant differences, they represent to us the same text, the same books, the same predictions, and the same phrases. Now these agreements are not the result of any design on the part of translators, or of any fraud on the part of learned men. These three sister versions, having once issued from their common parent, have been forever separated by events and by a rivalry which still subsists. The Chaldee version which was carefully preserved and consulted by the Hebrews, remained unknown to Christians during the early ages of the church, and has been in their hands only for two or three centuries. The Christians of Syria knew as little of the Greek ver-

sion, as the Greek did of the Syriac; and the Greek version, which was diffused throughout the West, and translated in its turn into Latin, and which, under this second form, became the object of exclusive respect in the Roman Church, could not borrow anything from the other versions, of the existence of which the inhabitants of the West were utterly ignorant. The agreement, therefore, of these three witnesses is so much the more remarkable, as they never could have heard that these versions belonged to rival and hostile churches. They were the work of inveterate enemies of Christians and Jews, of Eastern and Western Christians, of Jews of Palestine, and Alexandrian Jews. They do, however, agree together. Therefore they give us, with certainty, the ancient and true text of the Old Testament, precisely as it was extant before the time of Jesus Christ." Since the time of Christ the alteration of the Old Testament would have been a greater difficulty than previous to that event, for we have the Jews of two or three classes, the Samaritans, the Syrian Christians, and finally the other hostile sects of the East and West. Many of these sects were at variance and utterly hostile to each other, yet all of them revered the Old Testament as the word of God, and had copies of it in their respective languages. The agreement of these different versions on bringing them together after being separated for so long a lapse of time, is the best of evidence of their uncorrupted preservation.

In answering your question on the genuineness of the books of the Old Testament at the time of their compilation, I have (virtually) also answered your question on their preservation. The two questions are in fact inseparably connected. Concerning the genuineness of the Old and New Testaments, the testimony given on their compilation, is a sufficient proof of their being preserved as genuine documents to the present time. But I will pass to notice some further evidence for their preservation. First, then, I prove their preservation, by the facts they contain. I have already presented proof that the apostles wrote a record of the life and sayings of Christ, and also epistles enforcing his doctrines. And on the genuineness of the New Testament, I have already presented some evidence that what they wrote is the same as we now have in the New Testament, which of course is evidence for its preservation.

But the question now comes up as to their uncorrupted preservation. We use the same arguments to prove their uncorrupted preservation, that would be used to prove the genuineness and preservation of any ancient manuscript extant. First then, these writings could not be corrupted during the lives of the writers of the books, without being detected. If like the "Sibylline oracles" they had been locked up from public view where no one could look at them without special authority from the emperor or king, there might be some chance for them to be corrupted without the common people knowing it; but we find, on the contrary, that these writings of the New Testament were addressed to large societies in different parts of the world. Within twenty years after the ascension of Christ, churches were formed in the principal cities of the Roman empire; and in those churches the writings of the New Testament, as then extant (namely, the gospels and some of the epistles) were read as a part of their public worship. Their Scriptures were exposed to public examination, and taught in public. When these writings were delivered to the world, the Christians held them in the highest estimation as giving a record of the life and sufferings of Christ, &c. Hence, copies of them were multiplied and disseminated as rapidly as the doctrine of Christ was spread abroad. Translations were made in as many languages as the Christians spoke, and were scattered throughout the empire, and many of these translations remain to the present time. And as Mr. H6rne says: "We see by its being thus translated and copied by various individuals, it would very soon be rendered absolutely impossible to corrupt these books in any one particular word or phrase. Now, is it to be supposed (without violating all probability) that all Christians should agree in a design of corrupting or changing the original books? And if some only should make the attempt, the uncorrupted copies

would still remain to detect them. As these books could not be corrupted during the lives of their respective authors, and while a great number of witnesses were living to attest the facts which they record, so neither could any material alteration take place after their decease without being detected, while the original manuscripts were preserved in the church. The Christians who were instructed by the apostles, and their immediate successors, traveled into all parts of the world, carrying with them copies of their writings; from which other copies were multiplied and preserved." Harmonies of the gospels were also anciently constructed, and commentaries were written upon them, and the other books of the New Testament. Manuscripts were multiplied, and editions of the New Testament were put forth. These sacred records being universally regarded among Christians as the supreme standard of truth, were received by every class of Christians as possessing an authority belonging to no other book. The scriptures of the New Testament were appealed to by every one of them in matters of controversy, as being conclusive testimony. So you see, as these writings were appealed to by those who were at variance with each other in sentiments, it would be actually impossible for either of them to alter these scriptures without being detected by the others, as they each possessed them. If one party was inclined either to omit what opposed their creed, or peculiar tenets, or to insert what might afford them additional evidence, there was always some other party both ready and willing to detect the fraud whenever attempted to be made.

Again. Those books of the Greek New Testament have been transcribed thousands of times more than any other Greek author, and of course the difficulty of corrupting them increases with every transcription.

Again. The early opponents of Christianity, among whom we may mention *Celsus Porphyry* and *Julian*, have never mentioned any attempt by the early Christians to alter their scriptures, and had any such alteration been attempted, it certainly would have been so public a matter, that it would have been known by them, and they would have seized upon and used it against the Christians. But on the contrary *Celsus* quotes the New Testament books by the names they are now called, and speaks of them as teaching the same facts and doctrines which we now find them to record.

Again. You are perhaps well aware that in the fourth century, a division commenced between the churches of the East and West, which in the ninth century was irreparable and resulted in the establishment of the Greek and Latin, or Eastern and Western churches, and that that division of Latin and Greek churches exists at the present time, under the names of the Roman Catholic church and the Greek church of Russia. Now if after this division was commenced, the Eastern church had attempted to alter or falsify their copies of the Scriptures, those of the Western church would certainly have detected them. And so also the Eastern would have detected the Western, had they attempted to change their copies. But we find that the versions of these two churches agree, which is an additional evidence that neither of these sects falsified the sacred text.

Again. In the first centuries the New Testament was read over three quarters of the globe, while profane writers were limited to one nation or to one country. These writings have also been quoted by an uninterrupted succession of writers from the first century to the present time. These quotations were not only made by friends to the doctrines of the Scriptures, but by opposers to the Christian faith. This cannot be asserted of any of the best classic authors. And as translations of the New Testament were made in the second century, which in the course of two or three centuries more were greatly multiplied, it became absolutely impossible to forge new writings, or corrupt the sacred text, unless we suppose that those differing in sentiment and hostile to each other should all agree in a forgery, which would be an absurdity. The quotations from the New Testament by the early church writers are said to be so numerous that all the New Testament could be compiled from their writings. That is, in referring to passages in their various writings, they have quoted almost the entire New Testament.

One point I neglected to state on the preservation of the Old Testament, which I will notice here, although a little out of place. It is this: The Jews, since the destruction of their temple, have been scattered into every nation under heaven, and as they have gone into their various places of exile, they have carried their Scriptures with them, in the Hebrew and mixed Chaldee languages. And although these Scriptures in many of their testimonies which speak of the Messiah condemn them in rejecting Christ, still we find even these texts are unaltered; and surely if they were to change any of their Scriptures, here would be the texts which they would most naturally change. And we find by comparing various copies of their Scriptures together, that they agree, which of course is good evidence that they have not corrupted their scriptures of the Old Testament.

I know not how I could better close this testimony for the preservation of the New Testament than to quote a testimony from the writings of *Rousseau* on the subject.

He says: "I confess to you that the majesty of the Scripture strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our Philosophers with all their pomp of diction, how mean, how contemptible, are they when compared with the Scriptures! . . . Socrates, with all his wisdom, was nothing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done and to reduce their examples to precepts. And where could Jesus learn among all his competitors, that pure and sublime morality of which he only has given us both precept and example? . . . Yes! If the life and death of Socrates were those of a sage, the life and death of Jesus, were those of a God. Shall we suppose the evangelic account of him a mere fiction? Indeed my friend, it bears not the marks of fiction; on the contrary, the history of Socrates which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable, that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

You say, next, "The Bible, its internals. Is it as a whole in its matter essentially different from any and every other book or books of which we have any knowledge? If so, in what does that difference consist?" I suppose the Bible is different from other books, not because its paper or letters in and of themselves are any more holy than those of any other book, but because it treats of matters which are of the greatest and gravest importance to man, even matters that decide his *eternal welfare*." Other books, some of them at least, tell us how to live, to secure the greatest benefit in this world; but the Bible tells us how to live to secure eternal life in the world to come. You say still further; "Is it in a more direct manner than any other book composed by an omniscient, omnipotent, and all good Being, so that in its every narration of fact and every precept enjoined, it can be depended upon as strictly true, so clear, concise, and plain that to a moderately well-balanced mind previous to all theological tinkering, it would be a "safe guide to follow?" I understand wherever moral precepts are enjoined they are a safe guide to follow, but I shall not take the position that every circumstance related that some one has done is a moral precept. And as to the "theological tinkering" of which you speak, I think much of it has tended more to blind the minds of men than to help them. For instance such tinkering as you sent me a sample of in the Elder's sermon on the Sabbath question, preached at Rockton, of which you gave me a brief report. A great deal of the tinkering that has been going on, has been to prove the truthfulness of doctrines which are not once expressed in the Bible. And of course to make such doctrines agree with the Bible, there must needs be a great amount of tinkering done. Of course, like other books, the Bible may use figures; but we shall ex-

pect that those figures will be explained in the book, and that it will be necessary to understand the writer's use of figures and parables in order to understand their teachings in such testimonies. As to the Bible being composed by an omniscient, omnipotent and all-good Being, I suppose he gave directions to the people to write and what to write, and showed them in holy vision (in which they were under the absolute control of his Spirit) things to come. I do not know that it is essential to the truth of the book, or to show that it is an inspired book in the sense that we commonly understand the term, to claim that every word in it was spoken by the Lord to man. But I should claim that the moral precepts and prophecies of the book were directly taught to man by the Lord, while matters of fact which had transpired under the immediate observation of the people, they were commanded of the Lord to write. And as I have before shown, they of course could not fabricate facts of so stupendous a character that anybody could detect them if no such events had happened.

You say still further in speaking of the Bible: "In a word, is it as we generally understand the term peculiarly inspired?" As I understand the term inspiration, I will say, Yes, to the above question. Then you will want to know how I understand the term inspiration. I understand a book to be inspired which the Lord directs a man to write, if he reveals to the man so writing, prophecy, moral precepts or even facts contained in such book, although the book itself perhaps may also contain facts which the said man is commanded of the Lord to write which he may know by actual observation without any express revelation being made of the said facts to him. Your next question is now due, "If you say it is so inspired I, of course, can only ask, what, and where is the evidence?" The two principal evidences relied upon to prove the inspiration of the Scriptures, is that of miracles, and prophecy. An inspired man, I understand, is one who is directed in his doctrine, and receives information by the teachings of the Spirit of God. The fact of such man's working miracles, would prove him to be possessed of some power superior to human power; then the foretelling of events which concern things perhaps hundreds of years in the future, when fulfilled would show him to be directed by some power or Spirit that knows all the future, "the end from the beginning", and that power must be that of the Spirit of God. This latter evidence of course in the form here stated becomes a stronger evidence to us than to those to whom such prophecies were made; but events were prophesied of by them which were immediately to come to pass, which when fulfilled would of course confirm them in the conviction that the one who had spoken of these events, was directed of the Lord. And then the miracles which these prophets wrought, were to the people an evidence that they possessed a power superior to that of human beings.

But in connection with all this, they were to watch the tendency of the teaching of such prophecies, or prophets, and if their teachings were of an immoral character, that would have a great bearing in the settlement of the matter, as to whether they were of God, or not. As we come to Sinai, we find testimony that the Lord spoke to the whole house of Israel in an audible voice, as he declared to them his law. Of course no man could write and tell them that they had heard God speak his law if they knew they had never heard any such thing. So we conclude they had heard such law spoken. And that now these laws, after that time, (according to the record) became the standard by which all teachings in the shape of prophecies must also be tried. These laws we think could not have been originated by the people at that time, for there was no model of them among the nations around them; but nearly all the people of the world were sunk in the depths of heathenism. But I am going much beyond my limits in this letter also, and must close for the present. I have now written you two letters in reply to yours of Jan. 2nd, and have received no reply. Yours with Respect.

J. N. LOUGHBOROUGH.

Feb. 20, 1862.

Fear God.

The Witch of Endor Raising Samuel.

CAN any one reasonably suppose, in reading the scriptural account of the interview of Saul with the witch of Endor, that she really did raise Samuel. I cannot. I give my reasons why I cannot.

1. It is not positively stated in the narration that she did raise him. It does not appear that Saul, or his accompanying friends, saw any appearance of Samuel, but only the woman saw a peculiar apparition, which she, at Saul's request, gave him a description of. See 1 Sam. xxviii. I know it may be said,—"but Samuel talked with Saul." I will notice that point hereafter. It will then, I trust, appear plainly to the contrary.

2. It is represented, that this apparition, which was by Saul called Samuel, came up "out of the earth," in the sight of the woman. Samuel was buried in Ramah, which was about a degree—quite a good many miles—from Endor; how then could he come up out of the earth at Endor?

3. It could not have been the "disembodied immortal soul" of Samuel that the woman saw; for she said it was an "old man covered with a mantle!" Do disembodied souls become old and wear mantles? She said he came "up out of the earth." Do disembodied immortal souls stay down in the earth? If so, would not Samuel's soul have been somewhere near his body at Ramah, rather than away there at Endor?

4. God had strictly forbidden the art which this woman practiced—witchcraft, on pain of death; and can we allow the unholy inconsistency, that this wicked woman, in open violation of the law of God, and at the desire of one whom God had abandoned, was permitted to disturb the repose of one of the most holy of the prophets, in the unseen world! The very thought seems to me almost sinful.

Let us now look at the whole connection of circumstances in the case, candidly. Saul was a very wicked man. God had left him to himself. In case of great martial emergency, he sought help from the Devil through one of his "mediums." God would therefore let him reap the full reward of deception due to his criminal course. Saul inquired for a woman with a familiar spirit. He was told of one at Endor. With two of his friends he went to her house in the night, and pressed her "to bring up," by evil power which she possessed, one whom he would name. She finally consented to his wish.

He named Samuel. She began to operate. Immediately she pretended to be, or really was frightened, and at once became aware, by some kind of superhuman intelligence, that it was Saul for whom she was operating; for until that moment she had not been aware of that fact, he having come to her disguised. Saul inquired of her what she saw. She replied, "I saw gods ascending out of the earth." (I saw Elohim God—a god, gods, a judge,—it is rendered differently—Patrick.)

Saul inquired "what form is he of?" (What form is the Elohim, the judge,—the god of?) She replied, "an old man cometh up; and he is covered with a mantle." Then Saul "perceived" by the description which the woman gave of him, that it was Samuel, and addressed him accordingly. The apparition is therefore called Samuel, in accordance with Saul's perception. But we are not to conclude that Inspiration regarded it as being Samuel! It was perfectly proper to represent the matter as it appeared to Saul. There can be no room to doubt that this was a demon, counterfeiting Samuel, by the woman "medium." This demon was forced to speak that which would be most for the glory of God, in the case; and he certainly talked very religiously, as demons sometimes do. It is however, rather doubtful if all his words were true. Learned men question if Saul died on the morrow! However, he said enough to show Saul his wretched condition, and make him feel, that indeed, Heaven and earth were against him; and thus he was punished on the spot. Once more. This woman of Endor was a "necromancer." A necromancer is not one who really converses with the dead, but one who "pretends to converse with the dead!" A person may pretend to converse with the dead, and yet be deceived by diabolical appearances.—*Ad. Herald.*

A Ministerial Error.

It is, I think, an error into which many of our modern ministers, whose education has been carried to a high pitch, have fallen; that everything is to be done by the head rather than the heart. We know very well that the true method is to reach the heart through the head, and men must be made to feel by being shown why they should feel, and what is to make them feel. But in very many cases, especially in the least educated, the head is to be reached by appeals to the heart. We often hear the remark, "Yes, it was a smart sermon, but wanted heart." It sparkled like the stars, or shone like the moon on a wintry night, but it warmed no one." I have been sometimes struck, as every one else must have been, with the varying effect produced by different speakers at a public meeting; and how much more power over an audience, and how much more the object of the meeting has been accomplished by a few gushes of simple eloquence from the heart of some earnest and ardent advocate, than by the elaborate, but passionless pleader. The latter was coldly admired, and admitted to be an eloquent speaker; but the former melted and moved his audience by the depth and intensity of his own feeling.—*James.*

Treasures in Heaven.

We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here that I do not want!" Now this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what is called *good things*. It has spots of honor and power to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world and exclaims, "How much there is here that I do not want! I have what is far better. My treasure is in heaven."

[*Dr. Tyng.*]

OURSELVES AND OUR SAVIOUR.—Oh! did we but know ourselves and our Saviour! We are poor, but he is rich—we are dead, but he is life—we are sin, but he is righteousness—we are misery, but he is mercy—we are lost, but he is salvation. If we are willing, he never was otherwise. He ever lives, ever loves, ever pities, ever pleads. He loves and saves to the uttermost all who come unto him.

Fast Living.

"LORD BYRON," says Leigh Hunt, "used to go about humming all the morning, and reserved his serious work for the night." He said himself in a conversation with Lieut. Medwyn, that he largely used "the inspiration of gin" to keep up tired and flagging nature. Schiller resembled him in both habits. What was the consequence? Byron died at 36. Schiller lived on to 60, but with a broken constitution and shattered energies. The fire of genius blazed with intense and wasteful brilliancy in both, but soon burned itself out. *Night labor and the inspiration of gin will make short work with the most robust constitution.*

Sunshine.

SECLUSION from the sunshine, Dr. Dio Lewis says, is one of the misfortunes of civilized life. The same cause which makes potatoe vines white and silky, when grown in dark cellars operates to produce the pale, silky girls that are reared in our parlors. Expose either to the direct rays of the sun, and they begin to show color and strength.

THE chief art of learning is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulation of single propositions.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 3, 1865.

URAH SMITH, EDITOR.

The Law of Chastisement.

IN Jeremiah xxxvi, 32, we read, "And there were added besides unto them, many like words." The circumstances in reference to which this declaration was made, were these: God had sent Jeremiah to the nobles and rulers of Israel with terrific warnings and fearful denunciations against their wickedness, designing thereby to turn them from their evil ways. Jeremiah being in confinement called in Baruch to act as scribe for him, who wrote from his lips upon a roll of a book, all the words that the Lord uttered by the prophet against Judah and Jerusalem. This roll Baruch then took and read in the house of the Lord, and before the princes, and was finally called in to read the same words before the king. Did the king learn wisdom from the denunciations he received? Did he heed the warnings given, and seek by repentance, and turning to the Lord, to avert the impending calamities? By no means. But on the contrary in the anger of his rebellious heart, he took the roll, and with his penknife impiously cut it up and threw it into the fire before him.

What did he accomplish by this? He had destroyed the roll; its words of warning which he hated were no longer before him; he had endeavored to vent his spite upon their Author; but were the purposes of God frustrated thereby? Because the written record was destroyed, did God forget his intended judgments, or lose the power to bring them to pass? The sequel shows. Jeremiah was immediately commanded of the Lord to take another roll, and write in it all the former words of the first roll which the king had destroyed; but *this time* the matter did not stop here; for, in the language above quoted, "there were added besides unto them many like words." The first denunciation of wrath and coming judgments against the king and people were designed to turn them from their evil ways, and lead them to repentance and the service of the Lord; and had they received it in this way, he would have turned from the evil he thought to do unto them. But instead of this they rose up in rebellion, they despised the counsel and scorned the reproof. And then not only the original threatenings were made to stand against them, but many more were added, the judgments were multiplied, and their severity increased. And this is what we mean by the law of God's chastisements: Whenever they do not have their designed effect upon us, they are increased in severity, till they do bring us into a right position or we get beyond hope.

In this, there is an important lesson for us. Whenever a test is presented before us, if we cannot stand that, a severer one will come. If a trial is sent us to bear, designed for our benefit, if not received aright, if we by our resistance and rebellion prevent its having its designed effect upon us, a harder one still will be given to school us into the way of right. If one chastisement from the Lord does not work in us the needed reformation, a heavier will be inflicted.

We had better, therefore, yield at the outset. We had better not be stubborn or rebellious scholars in the school of Christ. We had better so profit by the first lesson, that it will not need to be repeated with many things added thereto. We had better, at the first intimation of the will of our Lord, seek earnestly to know all his counsel, and yield to it a prompt and willing obedience. Such a course will save others much perplexity on our account, and ourselves much sorrow in the end.

The Living and the Dead.

WERE we only half as lenient to the living as we are to the dead, how much of happiness might we render them; and from how much vain and bitter remorse might we be spared when the "all-atoning grave" has closed over them!

Doubtings.

WHILE there are some who seem as naturally constituted to doubt and despair as plants to absorb every other color and reflect only the green; and while there are those who are ready to swallow down every thing presented to them until their confidence is bitterly betrayed when they will run quite as far in the opposite extreme; there are others more happily disposed, whose eyes separate the light from the darkness and whose feet are almost always planted in a sure place. Nevertheless there are times when the most courageous heart is filled with terror and the stoutest faint and fall under the cross that is laid upon them.

While the light of divine truth is shining full and clear upon us and the powers of darkness are held in check, there is little danger either of stumbling, of losing our way, or of being taken captive by our enemy. But when the light becomes immediately obscured and our pathway, which up to this point was straight and plain, is lost in apparent windings, and added to all the rest, we are beset with a host of clamorous passions, 'tis then that doubts will force themselves upon us in a manner and with a power not easily resisted by the most experienced Christian.

While the evidences bearing upon any given question array themselves all on one side, speaking the same things, there is little or no fear that we shall decide wrong; but when the witnesses do not agree and the case seems equally balanced between positive assertion on the one hand, and direct testimony on the other, no one will say that it is easy to conclude concerning either doctrine or duty. At all such points as these, the probability is that we will either refuse to act at all, or else we will follow our own blind prejudices. But there never was a night so dark as to be utterly devoid of light to the healthy well-trained eye; and there never was a question so doubtful (morally speaking) as not to have a safe side to it. And whenever we have any doubts, there can be no doubt that it is our duty to always give the benefit of our doubts on the right side of the question. On the side of innocency, on the side of liberty, on the side of purity and virtue, on the side of love and humanity, and on the side of faith and hope.

Then let the rains descend upon us, let the floods come, let the winds blow and beat upon us, we are safe. And if in the end we find we were wrong in judgment, we were right in our action and no upbraidings of conscience or wailings of despair can reach us.

Would the man who is moderately sick have any doubts as to his proper course of action, if there were standing ten bottles upon one shelf all apparently alike, yet nine containing infallible remedies, and one a deadly poison? Would he hazard the one chance of being poisoned for the sake of securing the nine of being cured? Certainly not. And we may regard it as a safe rule, that it is always criminal to act on the wrong side of any question, where there is a single doubt standing against us.

And what a crowd of instances illustrative of this truth occur to our minds, as we refer to the gaming table, the grog shop, and house of ill fame, all of which places are filled with their thousands of reckless and abandoned victims, whose history of vice and crime dates back to the first misstep impeded only by a single doubt. Had they heeded this one reasonable doubt on the side of honesty, temperance and chastity, all would have been well.

But we sometimes labor under a mistake in applying this rule to the wrong side of the question. And when a truth or duty is presented we wait and wait to see all its bearings and results; and as perhaps that time never comes, we never embrace the truth or discharge the duty. But would the man lost in the woods on a dark, rainy night, if he knew, from the point at which he entered the woods and the general appearance of the land, that home was somewhere at the right of him, sit down and perish with the cold, waiting for the noonday sun to shine upon him? Would he not rather exert every nerve to find his way out, although he had nothing but some winding stream and an occasional flash of lightning to guide his weary footsteps?

And as it is with the light, so it is with the truth. Whenever it shines upon our minds we should follow

it, though a thousand doubts should weigh against it. And although at times the most devout Christian has his doubts, and though even the objections urged against Christianity should be admitted, yet there is no doubt that the morals and faith of the Scriptures are sublimely superior to any thing elsewhere to be found, and that the religion of the Bible has done infinitely more to elevate and bless mankind than all the other systems of religion (both positive and negative) put together.

Hence at the very lowest point of our faith we may reasonably exclaim, "Lord I believe help thou my unbelief."

E. GOODRICH.

Edinboro, Pa.

Weakness of the Opposition.

BRO. WHITE: As I have been looking over some of the notes of my discussions, I find the following notes I took in my debate with Elder Hiram Hitchock in Monroe, Wis. His position on the Sabbath question is in harmony with the future-age people generally. He dwelt largely on the great unit law system, asserting that God never introduced but one law before the Christian dispensation, and that was nailed to the cross and taken out of the way by the death of Christ. This theory he demolished completely by his many contradictions.

I will notice a part of them as they stand in my notes, also my reply, as he has misrepresented the above debate.

ELD. H. God has given us several dispensations and has had laws adapted to the wants of the people living in those different periods of time.

REPLY. This position he contradicts by contending that there has been but one law.

ELD. H. Neh. ix, 13, 14. If God made known the Sabbath on Mount Sinai he never made it known before.

REPLY. This he contradicts by admitting that the people kept the Sabbath thirty days before, in the wilderness of Sin.

ELD. H. The law was a shadow of good things to come.

REPLY. This he contradicts by saying that he did not make any of the ten commandments shadows but the Sabbath, whereas he declares that the term law embraces the whole.

ELD. H. There was a law given before the ten commandments were given on Mount Sinai.

REPLY. This he contradicts by his one law only.

ELD. H. The Lord made not this covenant with our fathers. (This was to cut off the obligation of the Sabbath until that point.)

REPLY. This he contradicts by admitting that the Sabbath was kept before by divine authority.

ELD. H. To fulfill don't mean to abolish, but to accomplish; and this was the end of it.

REPLY. This he contradicts by applying Eph. ii, 15, to the same law which Paul says was fulfilled

ELD. H. not only contradicted himself, but contradicted the Bible a large number of times. I will notice only a few of them.

ELD. H. The Sabbath was a memorial of the deliverance of Israel from Egypt.

REPLY. The feast of unleavened bread on the fifteenth day of the first month was given to celebrate that event, Ex. xii, 17, 18, 40-42; and Deut. v, 15, was only an appeal to their gratitude for bringing them out of bondage where they could keep the Sabbath.

ELD. H. Christ nailed to his cross and blotted out and abolished the ten commandments, ceremonial law and all.

REPLY. Jesus says that he did not come to destroy the law. Matt. v, 17.

ELD. H. The ten commandments never reached the heart. A man could have murder and adultery in his heart and not be condemned by the ten commandments.

REPLY. Psa. xix, 4. The law of the Lord is perfect converting the soul. Psa. i, 2. But his delight is in the law of the Lord: and in his law doth he meditate day and night.

Psa. xl, 8. I delight to do thy will, O my God. Yea thy law is within my heart. The tenth command-

ment forbids covetousness which takes root in the heart and leads into almost every crime.

The errors above referred to, are only a part of the many Eld. H. ran into during the debate. Being hard pushed he acknowledged that some of his positions were contradictory, but assigned as a reason that he had a severe headache at the commencement of the debate. If this reason was a valid one, I am sure his head grew worse, and continued to the close of the discussion. In how many ways people try to get away from the claims of God's holy law! How much better it would be to heed the injunction of the apostle, "So speak ye, and so do, as they that shall be judged by the law of liberty!" James ii, 12.

WM. S. INGRAHAM.

Sabbath, or No Sabbath?

BRO. WHITE: For several months past, until quite recently, in view of the above query, I have been led to ask with Pilate "What is truth?" Instead of turning carelessly away, as did Pilate when he had asked this question, I have felt like sitting at the feet of Jesus and learning of him, the meek and lowly. Since Jan. 1858, I have been looking for the Lord soon to come; and among other topics that have claimed my attention, the Sabbath has presented itself before me. I endeavored to give it a candid examination, but can now see that prejudice and preconceived opinions had their influence over me. I only saw one, instead of "Both Sides." Those with whom I associated and the periodicals which I read, misrepresented the position and views of Sabbath keepers, and I settled down on the position that there was no Sabbath for the present dispensation. This view I honestly advocated in private, until within a few months. In public, as I have in weakness tried to preach the word, I have occupied the negative position, tearing down instead of building up, arguing against the Sabbath, and saying nothing about the "Pope's Sunday." Thus I stood when Eld. Preble commenced writing upon the subject, early in 1864. With his first articles I was well pleased, as I mentioned in a note to the Crisis which was copied in the Review. His position "If there is any one day mentioned in Scripture, which is now more holy than another, then the seventh day is the one;" also that "the law of the ten commandments was abrogated by Christ," was just my view of the matter.

But when he put in the claim that not only was the law abolished, but the first-day of the week substituted for the Sabbath of the fourth precept; when he brought all the testimony that has any bearing to sustain the position, and much that has no bearing upon it, I could not see it. Although I had drank so deeply of the wine of the mother of harlots, that I could not see the Sabbath, instituted in Eden, commemorative of the work of creation and the rest of Jehovah; still I was not so intoxicated that I could see the first-day Christian(?) Sabbath, for which there is neither precept nor example. This inconsistency, in one occupying such a position, like the question by Eld. J. Marsh to Eld. P. "opened to me a new door of thought;" but more than "three full weeks' careful review of the whole matter" was necessary to satisfy me that I was wrong. Six months I read and reflected upon what I read. I prayed earnestly for the influence of that Spirit which guides into all truth, that the Lord would direct. That prayer, as it ascended to the Father's throne, mingled with others that were offered for me, he heard, and answered. The truth fastened upon my mind and I was constrained to "rest the Sabbath-day according to the commandment." With the fourth command unabrogated and unchanged, (save by edict of the beast,) what other course could I pursue?

The "first-day" following the first Sabbath that we kept, I met with the brethren that I have associated with in years past and confessed "that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and in the prophets." At the close of the meeting I was accused by one of backsliding from God. Said he, "I never knew an Adventist to embrace the Sabbath without first getting in a backslidden state."

What an evidence of the truth of his statement, that such take the unpopular position of keeping the com-

mandments of God! Is not this course an indication that they love him, rather than that their love has grown cold?

"But none of these things move me." Though stepping out upon the truth, may subject me to the scorn and derision of the world, and even of those who profess to be children of God by adoption; God is with his people, and if we fear him and keep his commandments he will be a refuge for us, a "sun and shield; he will give grace and glory; no good thing will he withhold from them who walk uprightly." May he direct, leading in a plain path, we be sanctified through the truth, enabled to "lay aside every weight, and the sin that so easily besets, and run with patience the race set before us," that, when Jesus comes, we may hear from his lips, "Come ye blessed of my Father."

NAHUM ORCUTT.

Troy, Vt.

Report from Bro.-Snook.

BRO. WHITE: I am still doing my mite in laboring to advance this good cause. Since my last report we have had a good deal of sickness in our family. On my return home I found some of my children sick and my wife so disabled that she could with difficulty wait upon them. Home duties then drew upon my time for about three weeks, since which I have been laboring again.

Nov. 18-20, spent with the Fairview church and held a very good meeting with them. They have now got them a very good and comfortable meeting house, and are prepared to do good.

Nov. 26-29, spent at Elgin preaching to the scattered friends of the cause in that place. We desired much to get to Waukon but on account of failing to get a conveyance, and the very bad weather, were hindered. The few who attended our preaching were deeply interested, and some who have recently started, were much encouraged. Many circumstances were against us, but still we had a good meeting.

Nov. 30 to Dec. 4, we spent with the church in West Union. We found things here in a very bad condition: Division, confusion, and evil work stared us in the face. We labored faithfully, trusting in God, and before we closed we rejoiced to see union and brotherly love again prevail. There was a general confessing of wrongs, and renewing of vows before the Lord. Two were baptized.

We left the church in a prospering condition and pray that it may ever continue so.

Dec. 9-11, spent at home during our Quarterly Meeting. We were much pleased to meet Bro. Brinkerhoff and the rest of the brethren and sisters from abroad. The going was quite bad and but few came; and before our meeting closed it was so intensely cold that we could barely keep comfortable. Still the Lord was with us in our meetings and blessed us, so that we feel newly determined to go on to salvation.

Dec. 17-18, spent at Fairview, where with Bro. Brinkerhoff we held a very profitable meeting. There was a good interest in and out of the church, which was encouraging to us. We hope these brethren will from this time on let their light shine.

I go next to Toledo, Tama Co., to give lectures.

B. F. SNOOK.

To the N. Y. Conference.

I WOULD say to the church of the N. Y. and Northern Penn. State Conference, that your treasurer, W. S. Salisbury, of Adams' Center, Jeff. Co., N. Y., is waiting to open an account with you. He wants the amount of your pledges to the state Conference. He wants it at once. He wants his books to be in some business shape at the end of the year, and he cannot have them so unless the treasurers of the different churches do their duty and send in the amount.

I presume by this time each treasurer knows the amount that the church will donate to the State fund, and it will not take ten minutes to inform the State treasurer of it. I would recommend to the churches and treasurers of this State, the remarks of the Mich. Conf. Com., in Review No. 3, as far as they are applicable. Let all concerned in this matter do their duty at the

right time and place, that all may know that your heart is in the work.

Your treasurer will then expect your quarterly reports according to Art. iii, Sec. 3, of the constitution. I understand there has been too much neglect in the department of reporting to our State secretary, and treasurer the last year, from churches and messengers. I do not understand this. We are certainly engaged in a work in which promptness will pay.

Your Bro. in much love.

C. O. TAYLOR.

Persecutions and Trials the Lot of God's people.

THE Scriptures in many places declare that during this life the Christian must suffer for Jesus on account of his faith in him. Paul and Barnabas exhorted the disciples to continue in the faith and that we must through much tribulation enter into the kingdom of God. Acts xiv, 22. Peter also says, "Beloved, think it not strange concerning the fiery trial, which is to try you as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. 1. Pet. iv, 12-13. These fiery trials were patiently suffered by the primitive Christians. Their zeal, and faithful lives of constant holiness, provoked the Devil, their great adversary, who stirred up the enemies of their faith to envy and wrath against them.

Fox says, that "during this reign (Domitian's) there were a variety of tales invented for the purpose of injuring the reputation of the Christians. Among other things, they were accused of meeting together for the grossest immorality, of murdering their children, and even of eating them. They were also accused of being rebellious, and opposed to the Roman government. And when any calamity befel any portion of the Roman empire, such as earthquakes, pestilences, or famines, it was imputed solely to their impiety."—*Book of Martyrs*, p. 17.

Again he says on p. 18: "The various kinds of punishment inflicted, were imprisonment, confiscation of property, banishment, broiling, hanging, and worrying with dogs and wild beasts. Many were torn piecemeal with red hot pincers, and others were thrown upon the horns of furious bulls."

And yet amid these fiery trials, God's people were zealous, faithful and active. And if such be true, ought not we to live more faithfully, under our benign and comparatively happy circumstances?

We should live nearer to God and farther from the Devil, lest our persecution be for our faults instead of our virtues. May God give us stronger courage and more strength in which to serve him and live out his blessed truths.

B. F. SNOOK.

Day of the Lord. No. 7.

BY ELDER R. F. COTTRELL.

THE THIRD ADVENT OF CHRIST TO EARTH WILL TAKE PLACE IN THE DAY OF THE LORD.

It is objected that the Bible does not mention a third advent of Christ. It is true, the phrase, third advent, is not found in Scripture; neither is the second coming thus named in the Old Testament. But did not the ancient prophets foretell it? All must admit they did. And the Jews stumbled over the first advent, and fell, because they had their eyes fixed on the glories of the second. So, now, there is a class that have their eyes fixed on the third advent and the glorious reign on earth, while they reject the only message that can prepare them for the second.

In the Old Testament, the different advents are spoken of in close connection, and not so clearly separated; but the progressive fulfillment of prophecy and the revelations of the New Testament, clear up whatever might be involved in doubt. And here permit me to say, that whatever seems doubtful in respect to unfulfilled prophecy, is interpreted by God himself in the fulfillment. It was so at the first advent; it is so now. Men may differ concerning the meaning of the three messages of Rev. xiv, but God is giving his own interpretation of them in their fulfillment; and those

who will not accept of it, will remain in the dark, and stumble into perdition.

In Malachi iii, 1-2, the first and second advents are spoken of in close connection. The Messenger sent before him was John the Baptist. (See Matt. xi, 10, and parallel passages.) But the second verse, "But who may abide the day of his coming? and who shall stand when he appeareth?" clearly refers to his second coming. In like manner the second and third advents are spoken of in different scriptures. As an example, I quote 2 Thess. i, 7-10. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints," &c.

The Lord is revealed from heaven with his mighty angels, at the second advent. At that time he is taking vengeance on his enemies in the pouring out of the seven last plagues, one of which is flaming fire, or the sun scorching men and the earth with great heat. Rev. xvi, 8, 9. Joel i, 19, 20. But though he is then taking vengeance, he is not, at that time, punishing them with everlasting destruction; but he says, "Who shall be punished," at a time then future, "when he shall come to be glorified in his saints," that is, to present his glorified saints in the presence of the resurrected wicked; when they shall be gathered around "the camp of the saints and the beloved city," and "shall see Abraham, Isaac and Jacob in the kingdom of Heaven," and they themselves shut out.

This we learn from Rev. xx, is a thousand years after the first resurrection, which takes place at the second advent. The wicked are not punished with everlasting destruction till they are raised from the dead, encompass the "beloved city," which will have descended to the earth, and fire comes down "from God out of Heaven and devours them." There is no resurrection from the "second death"; therefore this is everlasting punishment, a punishment not inflicted at the second, but at the third advent; for we have before proved that, at the second advent, Christ returns with his saints to Heaven. The day of the Lord includes the taking of vengeance in the seven last plagues, or the wrath without mixture, the second advent, the thousand years, the third advent, and the everlasting destruction of the wicked by fire and brimstone from heaven. (Compare Rev. xiv, 10; xx, 9. Ps. xi, 6. Gen. xix, 24. Jude 7.)

This view of the day of the Lord explains Zech. xiv, and removes an objection which is raised upon that chapter, by those who confound the second and third coming. Keeping in mind what has been proved, let us look at the events here brought to view. 1. The nations are at war, they are gathered against Jerusalem. 2. The second advent takes place—the Lord goes forth to fight against those nations as when he fought in the day of battle. Referring to Josh. x, 10, 11, where the Lord fought against the enemies of Israel, and "cast down great stones from heaven upon them," as a type of the great hail-stones which fall under the pouring out of the seventh vial. Rev. xvi, 21. This battle is described in symbol in Rev. xix, 3. In that day, at the close of the thousand years, the Lord makes his third advent, sets his feet upon the mount of Olives which cleaves asunder and prepares a place for the city that comes from Heaven. Verse 4. Here is the camp of the saints and the beloved city, on this prepared spot. The revived wicked surround it, and are destroyed, the earth is melted and the new earth appears. 4. Then commences the eternal day described in verses 6, and 7, the waters of life flow from Jerusalem the new, and the Lord is "king over all the [new] earth," verse 9, and there is "no more utter destruction, but Jerusalem shall be safely inhabited." Verse 11. This is not a city built by human hands, to be superseded by the city from Heaven, but it is the heavenly city itself, which is to remain forever. No more utter destruction, it will be eternal. What follows concerning the plagues is not written in its chronological order. It is something fulfilled in the present world; while the Jerusalem described

evidently belongs to the eternal world. Thus there are three principal advents, though the Son of God may have passed from Heaven to earth, and from earth to Heaven a thousand times. Gen. xviii, 17, 22; Acts vii, 38; Jno. xx, 17.

"The Interval."

THURMAN'S CHRONOLOGY.

In my last article I found Mr. Thurman plainly disagreeing with Herodotus, respecting the season and place of the eclipse seen by Xerxes and his army when on the way against Greece. Let us now see how he agrees with another historian, Thucydides.

I closed by alluding to the interval between the invasion of Greece and the Peloponnesian war, which Mr. T. reduces almost to half the time usually allowed. He seems aware of his difficulty, and on page 160 endeavors to remove it. He has just referred to the eclipse of the sun, occurring in the second year of the Peloponnesian war, which he dates B. C. 431, Dr. Zech B. C. 430. Then, speaking of "the interval," he says:

"According to our English copy of the book of Thucydides, there was an interval of fifty years between the expedition of Xerxes against Greece and the time of the Peloponnesian War. We have only about twenty-five years: (A) yet, since a different punctuation would give a different construction, this can hardly be considered as clashing with Thucydides; for the arrangement of the punctuation is not his, but one of a modern date."

I have deemed this remarkable proposition worthy of italics. Mr. T. assumes that whenever any thing can be gained by changing a comma or a period in an English translation, the same may certainly be done in the Greek original. Let us see if the rule will work another way. There is a famous ancient oracle, of which one translation reads thus: "Thou shalt go, and return never; thou shalt perish in war."

The original, without points, reads thus:

"Ibis et redibis nunquam peribis in bello."

This is fearfully ambiguous. If we make a pause after "nunquam" (never), the sense is as above. If the pause is made before "nunquam" the sense is reversed. Suppose some Roman, not liking the oracle in the sense above given, proposes to put the comma or semicolon before "nunquam," and quietly assumes that the English will allow it. Would not every one who knows English say, "Well, you may put the pause before 'never' if you please; but we shall know you are a foreigner if you try to read it so. 'Thou shalt go and return; never thou shalt perish in war.' Never thou shalt—that is not English, sir. We should say, Never shalt thou."

Thus the order of words, often of the least words, settles the punctuation in English. And in other languages the sense is generally settled either by the order of words, or by other matters. A translation is often ambiguous while the original is not. And in assuming that a point may be changed in a Greek edition of Thucydides, because it can be done in some translation, Mr. T. is wholly without warrant.

But let us hear him out, and see whether he changes any thing more than the punctuation. He proceeds: "The difficulty is removed by punctuating it thus: 'All these things the Greeks performed against one another and the barbarian, occurred in about fifty years.' Thus, placing a full stop at 'fifty years,' we will commence a new sentence for the time 'the Athenians established their empire on a firmer footing.' Indeed this is the only way we can punctuate it so as to reconcile Thucydides with himself; for he tells us positively,—not that a part, but, emphatically,—'All these things the Greeks performed'—not only against one another, but also against 'the barbarian—occurred in about fifty years.' (Thu. b. i. c. 118.) And in another place he tells us that the war with 'the barbarian' commenced ten years before the expedition of Xerxes. (Thu. b. i. c. 18.)"

The reader sees that either Mr. T. or his printer makes lame English. But we will let that pass, and see if the Greek will allow his interpretation. He does not tell us what English "copy" (translation) he uses. But I have the Greek, and find Smith's rendering of the passage substantially correct. It reads thus:

"All these transactions in general, whether of Gre-

cians against Grecians, or against the Barbarian, fell out in the compass of fifty years, between the retreat of Xerxes and the commencement of this present war; during which period the Athenians had established their dominion on a solid basis, and had risen to a high exaltation of power." (c. 118.)

The version is somewhat free, but the words I have italicized are a very literal rendering. But the reader sees that in changing the "full stop," Mr. T. has given no account of the intervening words. He does not report the whole sentence, even with his own punctuation. More than that: when we hear Thucydides himself we find that his fifty years cannot be taken as Mr. T. proposes, by any punctuation. They are directly and distinctly asserted of the interval between the retreat of Xerxes and the beginning of the Peloponnesian war, which Mr. T.'s chronology reduces to less than twenty-five years, as the retreat occurred a year or two after the invasion. And the nail is clinched by Thucydides in employing the same fifty years to measure another series of events also: "During which period the Athenians had established," etc.

I think the reader will agree with me that such "punctuation," which expunges the words I have italicized and leaves no place for them, is not only unwarranted but not easily paralleled. No historian can consent to be thus "reconciled with himself." And Thucydides does not need even explanation. He does not say that the Greeks performed "all things," etc., in fifty years, but "all these things." And if the term "these" were not defined by the previous context, it would be limited by the interval mentioned in the clause which Mr. T.'s punctuation throws out. The ten years which he names in c. 18 are, on the face of the record, no part of the fifty years. They precede this period, and make it about sixty years from the battle of Marathon to the Peloponnesian war.

But if the ten years could be made part of the fifty years, Mr. T. would gain but little. "The interval" would still be forty years, and Mr. T.'s chronology allows for it less than twenty-five years, dating the invasion B. C. 457, and the Peloponnesian war B. C. 432. So that if Thucydides were thus reconciled with himself, he would still lack fifteen years of being reconciled with Mr. Thurman.

(A) Here Mr. T. subjoins the following note; "While those who follow Ptolemy's canon are reduced to the necessity, in so many ways, to contradict authors both sacred and profane, this is the first place that our chronology appears to come in contact with any author of that age." I have only to say Mr. T.'s tally differs from mine. And though I am not master of the question respecting Ptolemy's canon, my confidence in it must be shaken by sounder interpretation of ancient records than that which I have examined.

But, granting that Thucydides asserts an interval of about fifty years between the two wars, some one may ask if he was not mistaken in making it so long. I reply, that he was commander of the Athenian allies during the Peloponnesian war. Though not old enough to recollect the Persian war, he must know when it occurred, just as every American must know, even without books, that our war with England about free trade and sailors' rights was waged fifty years ago. But more than this: his history of the Peloponnesian war is to this day a masterpiece and a model, because it gives not a mere narrative of events, but their causes and connections. And his first book is an account of that growth and rivalry of the different Grecian states in which Athens came to be so greatly envied and feared; just as the power and influence of the New England States have been so long hated by the South, and that hatred is a main cause of our present war. Horace Greely, in his history of the rebellion, very justly goes back more than fifty years to trace its causes and their progress. And if the period which such a historian assigns is to be reduced to shorter dimensions by some critic, centuries afterward, the calculation of an eclipse may have its weight; but a thorough and satisfactory argument must be more than such a mere raid; the critic must be so at home in that period of history that the sky shall be unclouded and the sun without eclipse, to his clear vision. And, as I said in my last, the period which Thucydides names is one of the most marked and eventful of Grecian history. If

its length is uncertain by fifty per cent., then we may as well write "fabulous age" over the whole history of antiquity. I am not ready for this.

Personally I have nought to say against Eld. Thurman. We are told that his scruples respecting bearing arms have commanded respect where he is known; and I almost reverence the man whose daily life gains such respect, whether his scruples and opinions are my own or not. But when I take up his book and find in it modes of argument which are open to criticism, and well nigh open to censure, I am sure he will thank me for pointing out his errors. I shall be grateful for all the good wheat I find; but if any chaff is swept away, there is so much clear gain. The reign of peace may begin in 1875, or later, or sooner. But whenever it shall begin, if we are to tell the blessed day, let us tell it so there shall be no occasion for gainsaying.

C. F. H. in *World's Crisis*.

P. S.—I fail to find the translation of Thucydides which Mr. Thurman quotes. But the clause which his punctuation omits is rendered by Hobbes thus: "from the time of the departure of Xerxes to the beginning of this present war; in which time," etc. And by Bloomfield thus; "which elapsed between the retreat of Xerxes and the beginning of the aforesaid war; during which period," etc.

Our Reward.

WHAT shall it be? When shall we receive it? Let us read Matt. xvi, 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Our reward, then, will be given us at the time when the Son of man is revealed. Again we find the Saviour saying: "Thou shalt be recompensed at the resurrection of the just." Now we understand that "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Again Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Again John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is." May the Lord help us to be faithful in his cause that we may each claim the promise and be looking with joy for his appearing. Let us not become weary in well doing but look up and rejoice, for our redemption draweth nigh. What weight have the vain joys and allurements of this world when compared with that "exceeding and eternal weight of glory" which is the reward of those who faithfully do their Father's will and endure unto the end. Let us ever keep the prize in view, and press on through trials, afflictions, and tribulation humbly trusting in Him who is mighty and who has promised to be with us always, even unto the end.

Yours in love of truth.

SARAH J. WAKELING.

Memphis, Mich.

The Bitters Cure.

It is almost impossible to look into the religious or secular papers of the day, without observing lengthy advertisements of somebody's Bitters. A country daily that I have just read, contains a standing advertisement of this kind, two columns in length, filled with certificates of the cure of everything, from corns to pulmonary consumption. One remarkable cure unpublished, because the victim died too soon, was that of a man afflicted many years with gravel, and who, after using ten bottles of *Swindle's Bitters*, went about declaring himself entirely well; but on discontinuing its use, delirium tremens supervened, and, believing himself beset with ten thousand devils, he fled from his home shrieking with terror, and when the paroxysm subsided, sank into a comatose condition

from which he never revived. Startling as this occurrence was to the community, but few perhaps, traced the effects back to the alcoholic ingredients of the bitters, as the actual cause of the sudden death. Thousands of bottles are annually drunk by the willing dupes of those who are amassing fortunes out of the sale of it. The demand for these pernicious preparations would rapidly diminish, if those who make them, were as honest as the farrier who, after dosing a horse to death, presented a bill for \$10 to the owner "for doctering his horse till he died."—*Herald of Health*.

A Good Prayer.

My God, in me thy mighty power exert,
Enlighten, comfort, sanctify, my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with thy Spirit fill.
I want to live on earth a life of faith,
I want to credit all the Bible saith;
I want to imitate my Saviour's life,
Avoiding lightness, gloom, and sinful strife.
I want to bring poor sinners to thy throne,
I want to love and honor Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for each eventful hour,
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name:
I want a living sacrifice to be,
To him, who died a sacrifice for me.
I want to be whatever God requires,
I want my heart to burn with pure desires:
I want to be what Christ my Lord commands,
And leave myself, my all, in his dear hands.
O Lord, pour out thy Spirit on my soul,
My will, my temper, and my tongue control:
Lead me through life, to glorify thy grace,
And at thy coming see thee face to face!

An Unprofitable Habit.

Some persons are in the habit of dwelling upon, and greatly magnifying every little injury they receive at the hands of others. They thus render themselves very disagreeable to those into whose ears they are continually pouring their complaints; and at the same time greatly injure themselves in the estimation of such, whilst they are contributing very much to their own personal misery. How much better would it be were such persons to bury their little troubles, or at least to keep them entirely out of sight! It is to be presumed that they do not sufficiently reflect upon the true nature of their conduct, else they would certainly be more careful to avoid it than they are. Jamieson forcibly exposes the great folly of such conduct by the following illustration: "A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up I am taking off the bandage continually and examining the depth of the wound, and make it fester till my limb becomes greatly inflamed and my general health is materially affected; is there a person in the world who would not call me a fool? Now such a fool is he who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate or inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!"—*German Reformed Messenger*.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Butler.

DEAR BRETHREN AND SISTERS: For the first time I attempt to address you through our excellent paper. As it comes to me from week to week laden with precious truth, my heart feels encouraged by its good admonitions, and my determinations are strengthened to press forward in this blessed cause. I am all alone here, have not seen a Sabbath-keeper for six months, yet my love and zeal for the truth do not abate. My motto is onward and upward. The rich reward is only offered to those that endure unto the end; therefore we must not get discouraged nor give up to the temptations of the wicked one; but keep our faces set as a flint Zionward, and Jesus will help us through all our

trials and tribulations. May the Lord bless the brethren at the Office with strength to endure hardships as good soldiers. It is through their kindness that I am permitted the privilege of reading the Review. I appreciate it as a kind favor and great blessing. I would be glad to have a messenger come this way and proclaim the present truth. I think that much good might be accomplished. The people never heard of this work and all that I have talked with seem to manifest a desire to hear more. I desire an interest in your prayers that the Lord may give me strength to overcome and be prepared to meet him in peace when he comes.

Yours in hope of eternal life

LUVINA BUTLER.

Trenton, Grundy Co., Missouri.

From Sister Tolhurst.

DEAR BRETHREN AND SISTERS: I would like to say through our precious sheet, the Review, that there are still a few names of us in Columbia that love the truths of the third angel's message. We meet every Sabbath when the roads are passable. Some have to go seven miles. We feel the need of being organized. There are several brethren and sisters who live eight and ten miles from us, who desire to be organized with us.

Bro. Hutchinson met with us last September. We had a good meeting. All that were present, could testify that the Spirit of the Lord was in our meeting. Love ran from heart to heart. We expect Bro. Hutchinson again in two weeks.

I have just returned from the church in Wright, Michigan, where two of my sisters lie side by side. They sleep in Jesus. They wait the morn of the resurrection. They died in the love of the truth. With this church I also saw how remarkably the prayer of faith was answered in rebuking disease upon Bro. McPherson after three had, in so short a time yielded to the enemy, death. God manifested his power in rebuking disease. My spirit cries for faith, the faith that God is able to perform that which he has promised. I do feel thankful for the feeling in my heart that I have of confidence in the power of God. I desire to humble myself before God, under the affliction which I have been passing through. Pray for me, that as earthly helps and comforts are one after another taken, I may be led to seek more and more from the only true source.

Yours in affliction.

L. C. TOLHURST.

Copopa, Ohio.

From Bro. Reed.

BRO. WHITE: The brethren and sisters in Durand are striving to overcome the world, the flesh and the Devil.

A deep interest is taken in the reading of the Review, also in the writings of sister White, as well as others on the subject of health. There is a growing conviction in the church that it is high time to leave the flesh pots, by which we have sat so long, and away with the use of swine's flesh. For myself, I have for many years believed that the use of swine's flesh was forbidden to the ancient church, because of its injuriousness to the human constitution. And if it defiled the flesh and shortened life then, will it not do the same now? May the Lord send out his light and truth on all subjects essential to prepare his people for their pending trials and for an abundant entrance into the everlasting kingdom.

E. W. REED.

Durand, Wis.

Extracts from Letters.

Bro. W. E. Caviness writes from Fairfield, Iowa: Time is undoubtedly short, and all that we can ever do for God and his cause must be done quickly. It should be esteemed a great thing to be counted children of the great God, the maker of the heavens and the earth, and to give and sacrifice in such a good cause, which will secure a crown for us that will fade not away, and bags in Heaven that wax not old. Let us, then, work for God and his cause while it is called to-day, for the night cometh when no man can work. A few more fleeting days and time will close, and Jesus will come in the clouds of heaven, to take his blessed children home. That we may all watch and pray that that day may not overtake us as a thief, is the desire of your unworthy brother.

M. M. Moody writes from Chatham Center, Ohio: As I am deprived of the privilege of meeting with brethren and sisters, I would say to them that I am still determined to keep the commandments of God and the faith of Jesus that I may have a right to the tree of life. I am glad that I ever accepted this message, and by the grace of God I hope to be faithful unto the end. Pray for me that I may live out my profession before parents and friends.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 8, 1865.

The Height of the New Jerusalem.

THE common version of Rev. xxi, 16, declares that the length, breadth and height of the holy city, the New Jerusalem above, are equal. The city is said to lie four squares, and the length is expressly declared to be as large as the breadth, and the measure of the city to be twelve thousand furlongs, which according to the lowest computation would give us 375 miles each for the length and breadth of that holy city. To make it as high even as this, would seem unnatural and out of order. But if we may understand the word equal in reference to the height, to mean proportionate, the subject is freed from all difficulty. We should then have a city the height of whose gorgeous structures and palaces, would be such as would be appropriate for a city covering so vast an area.

But there is another conjecture on this subject which we have to lay before the reader. It is, that the true reading of that text would say nothing of the height of the city, at all. Says C. F. H. in the World's Crisis of Dec. 20, '64: "It is certainly no very rash conjecture of Granville Penn, when he thinks the true text would read thus: 'And he measured the city with the reed, twelve thousand furlongs. The length and the breadth of it are equal. And he measured the height of the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.'"

Read the article in another column entitled "The Interval," a criticism on Thurman's Chronology. This chronology is the basis of the new-time movement, and the discovery of so grave a mistake as is there pointed out, should lead the abettors of that theory to abate a little their tone of confidence.

THE Quarterly Meeting in Minn., reported in No. 8, was held at Ononoco.

The Instructor.

BRO. WHITE: It seems to me, that your proposition relative to supporting the Instructor, in the December number, will meet the minds of its true friends. We hail the monthly visits of this friendly sheet, with real satisfaction, and do not want to be deprived of it.

I presume that letters bearing liberal donations and subscriptions are daily reaching you, and that these sums will foot up bountifully at the end of the month.

Inclosed I send two dollars to help on in this good work. A. S. H.

Note from Bro. Bostwick.

BRO. WHITE: I wish to say through the Review that since our State Conference, I have been holding meetings in an adjoining township. My lectures have not yet closed, much prejudice exists in the minds of the people; and this was stirred up by false reports about the visions, &c. But prejudice is now giving way, and some are taking hold of the truth, who, I trust, will be an ornament to the cause.

Truly I can see the importance of following up commenced labors in a new field with continued and persevering effort, and not getting discouraged. I am truly thankful for the testimony of sister White on this point. In hope of life. Jno. Bostwick.

Pope's House at Jerusalem.

A PARIS correspondent of the London *Christian Times*, says: "A private letter from Jerusalem informs me that the house intended for the residence of his Holiness, whenever he feels inclined or forced to take another flight, is being built in that city. I leave this fact to the meditation of the prophetic students among your

readers. Our Jansenists, the only members, I believe, of the Catholic church who make a conscientious study of prophecy, declare that Anti-christ is to sit on Peter's chair at Rome, 'whence evil has ever come;' they will probably regard the possible flight of an amiable man, too weak to stem the torrent of Ultramontane doctrine and practice, as the preliminary act in the last great drama of darkness, which they daily expect, and which after a terrible sifting time, is to usher in the reformation of religion, the conversion and restoration of Israel, and the personal reign of our Lord."

Agents in particular, and all who are indebted to this Office, will confer a favor in immediately forwarding to the amount of \$2000. J. W.

Business Department.

Business Notes.

A D Thorp. We are out of the number of the Review you write for.

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