

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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FOR ME AND THEE.

WHAT to that for which we're waiting
Is this glittering earthly toy?—
Heavenly glory, holy splendor
Sum of grandeur, sum of joy;
Not the gems which time can furnish,
Not the hues that dim and die,
Not the glow that cheats the lover,
Shaded with mortality.

Heir of glory,
That shall be for me and thee!

Not the light that leaves us darker,
Not the gleams that come and go;
Not the mirth whose end is madness,
Not the joy whose fruit is woe;
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.

Heir of glory,
That shall be for me and thee!

City of the pearl-bright portal,
City of the jasper wall;
City of the golden pavements,
Seat of endless festival.
City of Jehovah Salem,
City of eternity,
To thy bridal-hall of gladness
From this prison would I flee.

Heir of glory,
That shall be for me and thee!

Ah! with such strange spells around me—
Fairest of what earth calls fair,—
How I need thy fairer image,
To undo the syren snare,
Lest the subtle serpent tempter
Lure me with his radiant lie;
As if sin were sin no longer,—
Life were no more vanity.

Heir of glory,
What is that to thee and me?

Yes, I need thee, heavenly city,
My low spirit to uphold;
Yes, I need thee, earth's enchantments
So beguile me with their glare.
Let me see thee,—then these fetters
Break asunder,—I am free;
Then this pomp no longer chains me,—
Faith has won the victory.

Heir of glory,
That shall be for thee and me!

Soon where earthly beauty blinds not,
No excess of brilliance palls,
Salem, city of the holy,
We shall be within thy walls!
There beside yon crystal river,
There beneath life's wondrous tree,
There with naught to cloud or sever,—
Ever with the Lamb to be!

Heir of glory,
That shall be for thee and me!

London Journal of Prophecy.

If God command, you have no right to ask for a reason; all you have to do is to obey: he says, "I will be glorified."

History of the Sabbath.

(Continued.)

THE FEASTS, NEW MOONS AND SABBATHS OF THE HEBREWS.

WE have followed the Sabbath of the Lord through the books of Moses. A brief survey of the Jewish festivals is necessary to the complete view of the subject before us. Of these there were three feasts; the passover, the pentecost and the feast of tabernacles; each new moon, that is, the first day of each month throughout the year; then there were seven annual sabbaths, namely, 1. The first day of unleavened bread. 2. The seventh day of that feast. 3. The day of pentecost. 4. The first day of the seventh month. 5. The tenth day of that month. 6. The fifteenth day of that month. 7. The twenty-second day of the same. In addition to all these every seventh year was to be the sabbath of the land, and every fiftieth year the year of jubilee.

The passover takes its name from the fact that the angel of the Lord passed over the houses of the Hebrews on that eventful night when the first-born in every Egyptian family was slain. This feast was ordained in commemoration of the deliverance of that people from Egyptian bondage. It began with the slaying of the paschal lamb on the fourteenth day of the first month, and extended through a period of seven days, in which nothing but unleavened bread was to be eaten. Its great antitype was reached when Christ our passover was sacrificed for us. Ex. xii; 1 Cor. v, 7, 8.

The pentecost was the second of the Jewish feasts and occupied but a single day. It was celebrated on the fiftieth day after the first fruits of barley harvest had been waved before the Lord. At the time of this feast the first-fruits of wheat harvest were offered unto God. The antitype of this festival was reached on the fiftieth day after the resurrection of Christ, when the great outpouring of the Holy Ghost took place. Lev. xxiii, 10-21; Num. xxviii, 26-31; Deut. xvi, 9-12; Acts ii, 1-18.

The feast of tabernacles was the last of the Jewish feasts. It was celebrated in the seventh month when they had gathered in the fruit of the land, and extended from the fifteenth to the twenty-first day of that month. It was ordained as a festival of rejoicing before the Lord; and during this period the children of Israel dwelt in booths in commemoration of their dwelling thus during their sojourn in the wilderness. It probably typifies the great rejoicing after the final gathering of all the people of God into his kingdom. Lev. xxiii, 34-43; Deut. xvi, 13-15; Neh. viii; Rev. vii, 9-14.

In connection with these feasts it was ordained that each new moon, that is, the first day of every month should be observed with certain specified offerings, and with tokens of rejoicing. Num. x, 10; xxviii, 11-15; 1 Sam. xx, 5, 24, 27; Ps. lxxxii, 3. The annual sabbaths of the Hebrews have been already enumerated. The first two of these sabbaths were the first and seventh days of the feast of unleavened bread, that is, the fifteenth and twenty-first days of the first month. They were thus ordained by God:

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses. . . . And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Ex. xii, 16; Lev. xxiii, 7, 8; Num. xxviii, 17, 18, 25.

The third in order of the annual sabbaths was the day of pentecost. This festival was ordained as a rest-day in the following language:

"And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations." Lev. xxiii, 21; Num. xxviii, 26. The first day of the seventh month was the fourth annual sabbath of the Hebrews. It was thus ordained:

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord." Lev. xxiii, 24, 25; Num. xxix, 1-6.

The great day of atonement was the fifth of these sabbaths. Thus spake the Lord unto Moses:

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you. . . . Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even to even shall ye celebrate your sabbath." Lev. xxiii, 27-32; xvi, 29-31; Num. xxix, 7.

The sixth and seventh of these annual sabbaths were the fifteenth and twenty-second days of the seventh month, that is, the first day of the feast of tabernacles, and the day after its conclusion. Thus were they enjoined by God:

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day shall be a sabbath, and on the eighth day shall be a sabbath." Lev. xxiii, 39.

Besides all these every seventh year was a Sabbath of rest unto the land. The people might labor as usual in other business, but they were forbidden to till the land, that the land itself might rest. Ex. xxiii, 6, 7; Lev. xxv, 2-7. After seven of these sabbaths, the following or fiftieth year was to be the year of jubilee, in which every man was to be restored unto his inheritance. Lev. xxv, 8-54. There is no evidence that the jubilee was ever observed, and it is certain that the sabbatical year was almost entirely disregarded. Lev. xxvi, 34, 35, 43; 2 Chron. xxxvi, 21.

Such were the feasts, new moons and sabbaths of the Hebrews. A few words will suffice to point out the broad distinction between them and the Sabbath of the Lord. The first of the three feasts was ordained in memory of their deliverance from Egyptian bondage, and was to be observed when

they should enter their own land. Ex. xii, 25. The second feast, as we have seen, could not be observed until after the settlement of the Hebrews in Canaan; for it was to be celebrated when the first-fruits of the wheat harvest should be offered before the Lord. The third feast was ordained in memory of their sojourn in the wilderness, and was to be celebrated by them each year after the ingathering of the entire harvest. Of course this feast, like the others, could not be observed until the settlement of the people in their own land. The new moons, as has been already seen, were not ordained until after these feasts had been instituted. The annual sabbaths were part and parcel of these feasts, and could have no existence until after the feasts to which they belonged had been instituted. Thus the first and second of these sabbaths were the first and seventh days of the paschal feast. The third annual sabbath was identical with the feast of pentecost. The fourth of these sabbaths was the same as the new moon in the seventh month. The fifth one was the great day of atonement. The sixth and the seventh of these annual sabbaths were the fifteenth and twenty-second days of the seventh month, that is, the first day of the feast of tabernacles, and the next day after the close of that feast. As these feasts were not to be observed until the Hebrews should possess their own land, the annual sabbaths could have no existence until that time. And so of the sabbaths of the land. These could have no existence until after the Hebrews should possess and cultivate their own land; after six years of cultivation the land should rest the seventh year, and remain untilled. After seven of these sabbaths of the land came the year of jubilee.

The contrast between the Sabbath of the Lord and these sabbaths of the Hebrews* is strongly marked. 1. The Sabbath of the Lord was instituted at the close of the first week of time; while these were ordained in connection with the Jewish feasts. 2. The one was blessed and hallowed by God, because that he had rested upon it from the work of creation; the others have no such claim to our regard. 3. When the children of Israel came into the wilderness, the Sabbath of the Lord was an existing institution, obligatory upon them; but the annual sabbaths then came into existence. It is easy to point to the very act of God while leading that people, that gave existence to these sabbaths; while every reference to the Sabbath of the Lord shows that it had been ordained before God chose that people. 4. The children of Israel were excluded from the promised land for violating the Sabbath of the Lord in the wilderness; but the annual sabbaths were not to be observed until they should enter that land. This contrast would be strange indeed were it true that the Sabbath of the Lord was not instituted until the children of Israel came into the wilderness of Sin; for it is certain that two of the annual sabbaths were instituted before they left the land of Egypt. Ex. xii, 16. 5. The Sabbath of the Lord was made for man; but the annual sabbaths were designed only for residents in the land of Palestine. 6. The one was weekly, a memorial of the Creator's rest; the others were annual, connected with the memorials of the deliverance of the Hebrews from Egypt. 7. The one is termed "the Sabbath of the Lord," "my Sabbaths," "my holy day," and the like; while the others are designated as "your sabbaths," "her sabbaths," and similar expressions. Ex. xx, 10; xxxi, 13; Isa. lviii, 13; compared with Lev. xxiii, 24, 32, 39; Lam. i, 7; Hosea ii, 11. 8.

*On this point Mr. Miller uses the following language: "Only one kind of Sabbath was given to Adam, and one only remains for us. See Hosea ii, 11. 'I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.' All the Jewish sabbaths did cease when Christ nailed them to the cross. Col. ii, 14-17. These were properly called Jewish sabbaths. Hosea says, 'her sabbaths.' But the Sabbath of which we are speaking, God calls 'my Sabbath.' Here is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come."—Life and Views, pp. 161, 162.

The one was proclaimed by God as one of the ten commandments, and was written with his finger in the midst of the moral law upon the tables of stone, and was deposited in the ark beneath the mercy-seat; the others did not pertain to the moral law, but were embodied in that hand-writing of ordinances that was a shadow of good things to come. 9. The distinction between these festivals and the Sabbaths of the Lord was carefully marked by God when he ordained the festivals and their associated sabbaths. Thus he said: "These are the feasts of the Lord which ye shall proclaim to be holy convocations, . . . BESIDE the Sabbaths of the Lord." Lev. xxiii, 37, 38.

The annual sabbaths are presented by Isaiah in a very different light from that in which he presents the Sabbath of the Lord. Of the one he says:

"Bring no more vain oblations; incense is an abomination unto me: the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." Isa. i, 13, 14.

In striking contrast with this, the same prophet speaks of the Lord's Sabbath:

"Thus saith the Lord, Keep ye judgment and do justice, for my salvation is near to come, and my righteousnessness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off. Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants; every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." Isa. lvi, 1-7; lviii, 13, 14.

Hosea carefully designates the annual sabbaths in the following prediction:

"I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts." Hosea ii, 11.

This prediction was uttered about B. C. 785. It was fulfilled in part about two hundred years after this, when Jerusalem was destroyed by Nebuchadnezzar. Of this event Jeremiah, about B. C. 588 speaks as follows:

"Her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and did mock at her sabbaths. . . . The Lord was an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed her strongholds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast." Lam. i, 7; ii, 5-7. The feasts of the Lord were to be holden in the place which the Lord should choose, namely, Jerusalem; Deut. xvi, 16; 2 Chron. vii, 12; Ps. cxxii; and when that city, the place of their solemn assemblies, was destroyed and the people themselves carried

into captivity, the complete cessation of their feasts, and as a consequence of the annual sabbaths, which were specified days in those feasts, must occur. The adversaries "mocked at her sabbaths, by making a noise in the house of the Lord as in the day of a solemn feast." But the observance of the Lord's Sabbath did not cease with the dispersion of the Hebrews from their own land; for it was not a local institution, like the annual sabbaths. Its violation was one chief cause of the Babylonish captivity; Jer. xvii, 19-27; Neh. xiii, 15-18; and their final restoration to their own land was made conditional upon their observing it in their dispersion. Isa. lvi. The feasts, now moons and annual sabbaths were restored when the Hebrews returned from captivity, and with some interruptions, were kept up until the final destruction of their city and nation by the Romans. But ere the providence of God thus struck out of existence these Jewish festivals, the whole typical system was abolished, having reached the commencement of its antitype, when our Lord Jesus Christ expired upon the cross. The handwriting of ordinances being thus abolished, no one is to be judged respecting its meats or drinks or holy days or new moons or sabbaths, "which were a shadow of things to come, but the body is of Christ." But the Sabbath of the Lord did not form a part of this handwriting of ordinances; for it was instituted before sin had entered the world, and consequently before there was any shadow of redemption; it was written by the finger of God, not in the midst of types and shadows, but in the bosom of the moral law; and the day following that on which the typical sabbaths were nailed to the cross, the Sabbath commandment of the moral law is expressly recognized. Moreover when the Jewish festivals were utterly extinguished with the final destruction of Jerusalem, even then was the Sabbath of the Lord brought to the minds of his people. Thus have we traced the annual sabbaths until their final cessation, as predicted by Hosea. It remains that we trace the Sabbath of the Lord until we reach the endless ages of the new earth, when we shall find the whole multitude of the redeemed assembling before God for worship on each successive Sabbath. J. N. A.

(To be Continued.)

Evidences of Christianity.

BY MOSES HULL.

CHAPTER II.

(Continued.)

PROPOSITION 4. *The ancient enemies of the New Testament have virtually admitted its authenticity.*

Infidels often object to the mode of argument which has been pursued, that our testimony has come from the friends of Christianity: to be of weight it should come from enemies. Profundity of logic! An infidel would not dare to testify to the authenticity of Paine's "Age of Reason," because forsooth he believes the doctrine contained in it!! Now let me ask who would be a better witness than the most rigid Christian? Think of Paul. One day his heart is filled with malice and revenge, being "exceedingly mad against" Christians, and going about to put them to death, compels them to blaspheme; the next day becomes convinced that Christianity is true, he becomes an humble penitent, and though "bonds and afflictions await him," and no earthly prospect before him, he spends the remainder of his days in advocating Christianity. Is his testimony not good? Recollect the friends of Christianity from whom we have quoted were all once enemies, but the preponderance of evidence being in behalf of Christianity, they were compelled to yield. Now will the infidel dare to say that their testimony is not so good as if they had become convinced of its authenticity and genuineness and still remained opposers? We think the fact of their being Christians gives weight to their testimony. But we will gratify the infidel by compelling opposers to admit the authenticity of the New Testament.

As the fact that Thomas Paine wrote against the New Testament in the eighteenth century proves its existence at that time, so the fact that the apostate Julian wrote against it in the year 361, proves its existence at that time. And think you that if its authenticity could have been called in question, he would not have done it? He concedes and argues the early date of the four gospels and the Acts of the Apostles, but picks flaws with the doctrines of the New Testament. "He has also quoted or plainly referred to the epistles to the Romans, Corinthians, and Galatians, and nowhere insinuates that the authenticity of any portion of the New Testament could reasonably be questioned." Lardner, Vol. iv, p. 341.

Mr. Campbell quotes Julian as saying to Christians, "You are so unfortunate that you do not continue in those things which were delivered to you by the apostles. For their successors have dressed them up for the worse, and more impiously. For neither Paul, nor Matthew, nor Luke, nor Mark ventured to call Jesus, God. But that good man John, perceiving that numbers of the Grecian and Italian cities were caught with that distemper, and hearing, as I suppose, that the sepulchers of Peter and Paul were privately worshipped, was the first who had the boldness to pronounce it." Further, he objects to what John says, No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath revealed him. Whether then is this God word made flesh, the only begotten Son who is in the bosom of the Father? and if he is the same as I think, then certainly even you have seen God; for he dwelt among you, and you beheld his glory."—Debate with Owen, p. 280.

Let us ascend a little higher. In the year 270, Porphyry wrote a work against Christianity. It is said that he was the most severe and formidable adversary that Christianity had to meet with in all primitive antiquity. He was well acquainted with the New Testament. "In the little that has been preserved of his writings, there are plain references to the gospels of Matthew, Mark, and John, the Acts of the Apostles and the epistle to the Galatians. Marsh says, "It never occurred to Porphyry to suppose it (the New Testament) was spurious.

This ingenuous writer denies the authenticity of the book of Daniel, and think you he would not have denied that of the New Testament if he could?

Celsus, a man of learning, wrote about seventy-six years after the last of the apostles. No one ever manifested a greater zeal in trying to ruin Christianity. His work lacks nothing in point of antiquity. If there was anything suspicious about the authorship of the New Testament, he must have known it. His book entitled "The True Word," is not extant, but the answer written by Origen, contains many long extracts from it. From the fragments of his work quoted by Origen, we can gather all of the particulars of the teachings, miracles, life, death, resurrection, and ascension, of Jesus Christ. Hence the New Testament is authentic, our enemies themselves being judges.

PROPOSITION 5. *The language and style of the New Testament indicate that it was written by Jews who lived before the destruction of Jerusalem.*

Upon this point Mr. Campbell remarks: "Each of these pieces was deemed by the writer perfectly sufficient to accomplish the object which he designed by it. But when all is collected into one volume, corroborating and illustrating each other, how irresistible the evidence, and how brilliant the light which they display! To him who contemplates the New Testament as the work of one individual, all written at one time, and published in one country; and to him who views it as the work of eight authors, written in different parts of the world, and at intervals in the extreme more than half a century apart, how different the amount of evidence, intrinsic and extrinsic, which it presents! The writers themselves, though all Jews, born in different provinces of the Roman

empire, having each a provincial dialect, a peculiarity of style, and some of them of different ranks and avocations of life, give great variety to the style, and weight to the authority of this small volume. They are eight witnesses, who depose not only to the original facts on which Christianity is based, but to a thousand incidents directly or indirectly bearing upon the pretensions of the Founder of this religion; and from the variety of information, allusion, description, and reference to persons, places, and events, which they present to us, they subject themselves not only to cross-examination among themselves, but to be compared and tried by cotemporary historians, geographers, politicians, statesmen, and orators. In fact, they bring themselves in contact with all the public documents of the age in which they lived and wrote." Debate with Owen, p. 266.

If the position taken by Mr. Campbell be true (and its truthfulness cannot be disputed) we have a three-fold cord against imposture. Would an impostor of the third or fourth century, if he were going to write a book to impose upon the people as an apostolic document, commence it in this wise? "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii, 1-3. Here in one sentence are twenty-three historical, geographical, political, and genealogical references; and it is said that every one of them can be confirmed by reference to secular history. The combined efforts of the enemies of Christianity have never been able to disprove one out of hundreds of such statements as the above. Such statements show where, and when the New Testament was written. They are characteristics of the apostolic age, also the nation and circumstances by which they were surrounded. The writers of the New Testament were Jews by birth, by education, and numerous strong attachments, and in different associations. The greater part of their writings were addressed to the Jews, hence their efforts in all their writings to remove Jewish prejudice and superstition. The religious institutions of the Jewish nation were in full establishment until after the death of all the apostles except one, hence we could not expect but that Jewish peculiarities should be found in the apostolic writings. Indeed we would look with suspicion upon any writings which did not abound with such peculiarities.

The national polity of the Jews ended at the destruction of Jerusalem, hence we should not expect the writings of those born this side of that event to be filled with such peculiarities. The New Testament is filled with words and phrases which are known to have been peculiar to Judea, in the times of the apostles. The continual allusions to the temple-services of the Jews as then existing, and which soon passed away, and the manner of expression used in the New Testament are such as none but Jews, brought up under the Old Testament were accustomed to use. The New Testament abounds with quotations from the Old, and references to the types and shadows of the law, with which none but Jews were familiar, and which could not have been introduced into writings as late as the second century without extreme awkwardness, inasmuch that the forgery would have been detected.

M'Ilvaine says: "In the times of the apostles, Greek was almost a universal language. It was spread over all Palestine. The Jewish coast on the Mediterranean was occupied by cities either wholly or half Greek. On the eastern border of the land from the Arnon upwards, toward the north the cities were Greek, and toward the south in possession of the Greeks.

Being thus favored on all sides, this language was spread by means of traffic and intercourse,

through all classes, so that the people, though with many exceptions, considered generally, understood it, although they adhered more to their own language. But the Greek thus spoken in Palestine was not like that of Attica, nor of the cities of Asia Minor; but having become degenerated in consequence of its associations with people whose native tongue was Hebrew, by means of Chaldee and Syriac intermixtures, into western Aramean, it contained a large share of the idioms and other peculiarities belonging to its heterogeneous neighbor. Such was the language in which the apostles must have written. Now if the books of the New Testament be their writings, they must contain the characteristic features of that Palestine Greek. Such is most manifestly the case. These books are in Greek, not pure and classic, such as a native and educated Grecian would have written, but in *Hebraic Greek*; in a language mixed up with the words and idioms of that peculiar dialect of the Hebrews which constituted the vernacular tongue of the inhabitants of Judea and Galilee in the age of the apostles. Had it been otherwise, were the language of the New Testament pure and classic, then the writers must have been either native and educated Grecians, or else Jews of much more Attic cultivation than the apostles of Christ. In either case a suspicion would attach to the authenticity of our sacred books. Neither case being true, the evidence of authenticity is materially confirmed. But we go further.

"The Greek of the New Testament could not have been written by men who had learned this language after the age of the apostles. This mingling of Grecian and Aramean as it is preserved in the New Testament, ceased to be the familiar tongue of Christians in Palestine before the death of St. John. When Jerusalem with the whole civil and religious polity of the Jews was in the seventieth year of the Christian era, entirely destroyed, and the descendants of Abraham were rooted out of the land, and foreigners came in from all quarters to take their places, the language of the country underwent such changes, that except with a scattered few who had survived the desolation of their country, the Greek of the New Testament was no more a living language. When St. John died there was probably not a man alive who could speak or write precisely that tongue. In the second century an attempt to compose a book in the name of the apostles, and in imitation of their Greek, would have been detected as easily as if a full-bred Frenchman, never out of France, should attempt to compose a volume in a dialect of English, and endeavor to pass it off as the work of a plain, sensible but unpolished Yorkshireman. Hence, while doubts were entertained for a while in some parts of the church, as to the authenticity of some portions of the New Testament, it was never doubted whether they were written by men who had lived when the Greek of Palestine, as it had been in the apostolic age, was yet alive." Evidences, pp. 112-114.

PROPOSITION 6. *The Christian ordinances testify to the authenticity of the New Testament.* Suppose it were possible for some one to conceive the idea of framing a document and passing it off upon the people of Michigan as their State Constitution, one which was adopted when this State became an independent Sovereignty, and which had been obeyed from that time to this. How far would he proceed on such an errand until he would be told that the people of Michigan knew nothing about such a book, that indeed we had a State Constitution, but that this book never had been known, much less obeyed in this State. Suppose that in addition to the Constitution under which this State was organized, this book professes to contain certain historical facts, and among other facts which it professes to relate, it states that there was a terrible battle fought at the city of Detroit between the white inhabitants of the State and the Indians, on the tenth of August in the year 1804, in which the whites gained a great victory, and that from that time to the present every 10th of August had been celebrated as

a memorial of our deliverance; would not the fact that no such celebrations are or ever have been known be sufficient to refute the whole book? This illustration is feeble, but let us apply it. Supposing the New Testament to be a forgery of the third or fourth century. Somebody wrote the New Testament, and made Christians believe that for two or three centuries they had been reading it, referring to it as authority and obeying it. Moreover, it claims to have ordinances (baptism and the Lord's supper) which were instituted when the Lord was on earth, by which we remember his death, burial, and resurrection. Would not such a person be assured that we never heard of such a person as "Jesus of Nazareth," much less his death, burial, and resurrection? Not only so, but the celebrations your book speaks of are not found among us.

Again, it is a notorious fact that we have Christian ministers in this age. When did they commence, or how? The New Testament says that Christ ordained them and sent them out to preach, and promised to be "with them to the end of the world." Now suppose there were no ministers, would it not be objected that that part of the gospel narrative is false? If so, will not their existence prove the authenticity of that book which tells when they began their existence, and how?

Permit us here to leave the question of authenticity. When we consider the cloud of witnesses with which the Lord has encompassed this subject, we do not wonder that Sir Isaac Newton said, "I find more sure marks of authenticity in the New Testament than in any profane history whatever." Its integrity will claim attention in our next chapter.

(To be Continued.)

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, JAN 14, 1861.

JAMES WHITE, EDITOR.

FIFTY UNANSWERABLE ARGUMENTS.

A FEW weeks since we noticed an advertisement which appeared in the Millennial Harbinger of a tract of sixteen pages, entitled, Fifty Unanswerable Arguments against Seventh-day Sabbath-keeping, by A. N. Seymour. We have read the tract, and find nothing new in it, only that the same old thread-bare objections which have been repeatedly shown up, are presented in the form of questions, in the writer's peculiar manner. He speaks with great confidence that he has just the thing to blow up Sabbath-keeping, and on the first page calls on God, in an ejaculatory style, to help him. He pretends much of the fear of God and love for souls and the truth, yet beneath all this is seen his well-known stripe of willful prejudice, extravagance, and fanaticism. He has evidently overdone the thing, which makes the effort appear exceedingly flat. In the very midst of his "unanswerable arguments," he states that Mrs. White has visions, which fact seems to constitute one of his most important proofs that the seventh-day Sabbath is abolished.

Fifty unanswerable arguments! One or two unanswerable arguments might be supposed sufficient to close the mouths of Sabbath-keepers, but here are fifty! No wonder that the writer says on the tenth page, "So let Sabbath-advocates twist and turn which way they will, and run to each avenue and shriek for help, yet they shriek in vain." Terrible! Terrible! But, seriously, what has the writer done? Why, he has simply asked fifty questions, which reminds us of the following from Horne in his letters on infidelity—"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."

Should we give the fifty questions, and a full reply to them, which would cover nearly the whole ground of the law and Sabbath, the readers of the Review would be wearied with much reading, in which they would find few, if any, new ideas on either side of the question. But we will notice one instance in which

pertness and ignorance have called to their aid deception, in stating one of these questions called unanswerable arguments—evidently designed to deceive those unacquainted with the positions of Sabbath-keepers. Here it is:

"26. Did not Jesus strictly enforce upon the multitude, and upon his disciples the whole law (of which the ten commandments compose a fraction) previous to the crucifixion? Some deny this; but let me arraign them before the standard of God's tribunal, and let them, if they will, contend against his own immortal arm." See Matt. xxiii, 1-3. Oh, do not, I beseech you, make Christ a liar, and thus endanger your own eternal salvation."

Our ministers have ever been united in teaching in harmony with Matt. xxiii, 1-3, that both the ceremonial and the moral law were in full force until the death of Christ. This fact they have used with force against the reckless assertion of the no-Sabbath men, that Jesus Christ broke the Sabbath. What a farce! Mr. S. here erects a man of straw, upon which he expends his ammunition. He knows very well that he puts Sabbath-keepers in a position that they do not occupy, that he may bring Matt. xxiii, 1-3, against them. And all this talk and parade in the use of such phrases as, "God's tribunal," "contend against his immortal arm," "make Christ a liar, and thus endanger your own eternal salvation," is an effort to cover with great solemnity an act of miserable deception.

But the way the tract winds up! Here is an extract from the last page:

"Dear brethren, you who have this great truth burning upon the altar of your hearts, do not neglect to carry this present truth among the Sabbath congregations everywhere! Go to head quarters, to Battle Creek, and implore them in the name of Jesus Christ and the holy apostles, to open their doors, their church, the columns of their paper, and their hearts, for the reception of the truth. They have had a great zeal, a zeal too, that is not according to knowledge, for our conversion. Now then, let us return the favor with a zeal and power that is according to knowledge. They will, and must feel the force of facts, and every honest soul must forsake that sandy foundation, or be lost eternally."

Here we have it at last!—Sabbath-breaking a test of salvation! That is, if we persist in keeping the commandments of God we shall be "lost eternally!" We did not suppose that the no-Sabbath men, in their rebellion against the government of Heaven would ever reach so high a pitch of fanaticism. At least, we were not looking for it at present. But these are rapid times. The harvest of the earth is fast ripening for the sharp sickle of the Son of man. Satan is rushing on to frightful madness ill-balanced minds which are sealed up against the third message.

We would call the attention of the readers of the Review to the list of publications found on the last page. In our works on the Sabbath, you will find the objections to the Sabbath candidly and fully answered. As a sample of how faithfully and fully this is done, we will give the first six of Mr. Seymour's "unanswerable arguments," and an extract from Bro. Andrews' History of the Sabbath. Mr. S. says—

"1. Where is there the least proof in the above language [Gen. ii, 3], that obligates Adam or any of his posterity to do as God did, viz., rest on the seventh day?

"2. Where is there one command from God the supreme law-giver, to keep holy the seventh-day Sabbath from creation to the exode of the children of Israel from Egyptian bondage?

"3. During the 2,500 years from the creation to the exode, where is there any example of any one observing it?

"4. Where is there any rebuke for violating any such precept during the same length of time?

"5. Where is the sin of Sabbath-breaking mentioned from Adam to Moses?

6. "What and where is the penalty for violating any such commandment prior to the exode?"

The following recently appeared in the Review; but it is so clearly to the point that we again repeat it:

"It is objected that there is no precept in the book of Genesis for the observance of the Sabbath, and consequently no obligation on the part of the patriarchs to observe it. There is a defect in this argument not noticed by those who use it. The book of Genesis was

not a rule given to the patriarchs to walk by. On the contrary, it was written by Moses 2500 years after creation, and long after the patriarchs were dead. Consequently the fact that certain precepts were not found in Genesis is no evidence that they were not obligatory upon the patriarchs. Thus the book does not command men to love God with all their hearts, and their neighbors as themselves; nor does it prohibit idolatry, blasphemy, disobedience to parents, adultery, theft, false witness, or covetousness. Who will affirm from this that the patriarchs were under no restraint in these things? As a mere record of events, written long after their occurrence, it was not necessary that the book should contain a moral code. But had the book been given to the patriarchs as a rule of life, it must of necessity have contained such a code. It is a fact worthy of especial notice that as soon as Moses reaches his own time in the book of Exodus, the whole moral law is given. The record and the people were then cotemporary, and ever afterward the written law is in the hands of God's people as a rule of life, and a complete code of moral precepts.

"The argument under consideration is unsound, 1. Because based on the supposition that the book of Genesis was the rule of life for the patriarchs. 2. Because if carried out it would release the patriarchs from every precept of the moral law except the sixth. Gen. ix, 5, 7. 3. Because the act of God in setting apart his rest-day to a holy use, as we have seen, necessarily involves the fact that he gave a precept concerning it to Adam, in whose time it was thus set apart. And hence, though the book of Genesis contains no precept concerning the Sabbath, it does contain direct evidence that such precept was given to the head and representative of the human family.

"After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who, during this period, were perfect, and walked with God in the observance of his commandments, statutes, and laws [Gen. v, 24; vi, 9; xxvi, 5], all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the judgment of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred? But the Sabbath is not mentioned from Moses to David, a period of five hundred years, during which it was enforced by the penalty of death. Does this prove that it was not observed during this period?"

THE VISIONS A TEST.

THE oft re-iterated fear is still occasionally expressed, that the visions are to be made a test of fellowship. We have heard a great deal, first and last, about the visions being made a test; and many are the panics that some have tried to raise over this subject. But let us look soberly at it for a moment. Take, first, the man who professes to believe them. Will he refuse to be tested by them? So long as he maintains his position, he cannot. The person who professes to believe the visions, and then refuses to be corrected by them on the subjects of tobacco, dress, covetousness, &c., shows at once that all his professions were the mere pretenses and false assurances of the hypocrite. Such a man is not, of course, entitled to the confidence of the church for a single moment. And in such cases the visions necessarily make themselves a test. But how is it with those who have not yet become decided in regard to them? As this is a subject on which there exists with some a peculiar sensitiveness, we may perhaps best arrive at the correct principle on this, by first considering how the matter stands on other points of our faith. Here is a man, for instance, who does not agree with us on the subject of the second coming of Christ. He believes that we are wholly mistaken in regard to this great truth. Can we feel union with such a man, and take him into our fellowship and communion? We cannot. We can but feel that he shuts his eyes to some of the clearest light of the Scriptures, and refuses assent to their most unequivocal testimony. We cannot therefore extend to him the hand of Chris-

tian fellowship. Just so with the Sabbath. Can we fellowship the man who violates it? We cannot. On a vital point connected with the teaching of the word of God, we are at issue; and the union that would otherwise exist between us, is of course destroyed. So with the subjects of baptism, the sleep of the dead, the destruction of the wicked, &c. Where there is not agreement in theory, there can be, in the christian sense, no real communion of heart and fellowship of feeling.

This is the principle that will everywhere manifest itself. It is moreover a principle that is everywhere acknowledged and acted upon. And this principle applies to the subject of spiritual gifts just as it applies to every other. The perpetuity of the gifts is one of the fundamental points in the belief of this people; and with those who differ with us here, we can have union and fellowship to no greater extent than we can with those who differ with us on the other important subjects of the coming of Christ, baptism, the Sabbath, &c. And this is the sum and substance, the length and breadth, the height and depth, of that great bugbear which Satan has conjured up to frighten the timid about making the visions a test of fellowship.

The principle above laid down, which applies to almost every point of religious belief, has a multiplied application to the subject of spiritual gifts; for while other subjects are distinct, and, as it were, occupy a separate province by themselves, the subject of spiritual gifts has, by the providence of God, become more or less connected with almost every point in the whole range of present truth.

But let us for a moment look at the position that some would have us occupy on this subject. To this alone, of all the subjects embraced in our theory, we must attach no importance; this alone we must make of no consequence; on this alone we must look alike with indifference whether our friends honor and reverence it, or whether they trample it under foot. But if there is a subject in the whole range of New Testament teaching that is entitled to a high and honorable seat in the temple of truth, and which should be esteemed and cherished by every lover of the pure testimony, it is this. Of what else have we the formal and explicit statement that God has set it in the church? 1 Cor. xii, 28. What else is said to be a special gift of God to men? Eph. iv, 8. We may be sure that God has given no gifts unto men, which he is willing to have neglected and despised; he has set nothing in his church, but what he designs should be loved and cherished, and revered by all his people. What then can we say of that course which would suffer this truth alone to be ignored and dishonored; which would guard with the utmost sanctity every other truth, and suffer this alone to be trampled in the dust! Yet this is the course some would have us take. They would have us say in effect like this: You must agree with us in all the fundamental points of our belief, with one exception, before we can receive you into our fellowship; that exception is spiritual gifts. That you may treat with as much neglect as you choose. It is a matter of indifference to us whether you love or hate it. We, to be sure, believe it to be as plain and scriptural a doctrine as any in the Book, and that it is a special arrangement of God for his church; but we shall take no pains to maintain its standing, or shield it from abuse. We shall extend to you the hand of fellowship alike whether you receive or reject, honor or despise it. How could a doctrine be more effectually degraded than by such a course; nay, what greater insult could be offered to its divine Author, who has expressly set it in the church! If we are cherishing doctrines that deserve no better treatment than this, let us give them up completely and at once. Let us purge our theory from everything but that which deserves maintenance—everything but that to which we can justly challenge belief from all who would come within our communion.

There has existed a delicacy of feeling upon this subject of which the enemy has taken advantage to force some into a timid, wavering, conservative course concerning it. It was formerly so with the Sabbath. Every little while the out-cry would be raised, "Why, you are making the Sabbath a test! you are making the Sabbath a test!" But when the position was boldly taken that if there is a test brought to view in the

word of God to be applied to men on earth, it is the law of the great Jehovah in all its length and breadth, and that, if that was not a test, none could anywhere be found, the agitation on this point subsided. So we believe it would be with the subject under consideration; and that consequently, the time long ago arrived when this delicacy should have been entirely laid aside, and this subject allowed to take its stand by the side of the other important points which compose our religious belief.

If any should be still startled at the view here presented, we would say that this is but the practical working of this question as experience thus far has shown. Suppose the body of Seventh-day Adventists should stand with open arms ready to receive all, whether they receive the gifts or not, it is a fact that those who reject the gifts do not have true union with the body. From the very nature of the case they can not have it; and though they may for a while maintain their connection with it, they are unprepared to weather with this people the storms which they have yet to encounter. The first slight breeze will break the slender cord that binds them to the church, and they will rapidly drift away from the body. So then should we break down all barriers on this question, and extend the hand of fellowship to all on the opposite side, it would not help the matter a particle; for while they occupy that position, union can not exist on their part. And since this seems to be the inexorable law that governs this matter, why should we endeavor to have our profession and theory on the point differ from what has already been proved to be its practical working?

U. S.

THE TWO WITNESSES.

THERE is a great variety of speculative ideas advanced on the subject of the two witnesses of Rev. xi. Still we consider the truth of the matter is plain, and will venture to make some remarks upon it. There has also been much querying as to the time when they are slain.

Some have claimed that these two witnesses are some two of the old prophets who are to appear on earth again and be slain and have a resurrection to life. I once saw two fanatical persons who professed to be the two witnesses, and claimed that they should yet be slain, but the nearest they ever came to it was when they were both imprisoned for the well-sustained charge of stealing, which I think made them two good "witnesses of human frailty."

The first question that properly comes before us in examining this matter is, Who are the two witnesses? It cannot be any two men, for the two witnesses exist, according to Rev. xi, 2, 3, during the whole time of the Papal beast. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." The forty and two months, and thousand two hundred and three-score days, are the same period as the time, times and a half, the forty-two months, and the 1260 days of Rev. xii, xiii, which all refer to the time of the civil rule of the Papal church. As no two individuals lived during the whole period of that civil rule, it is clearly evident that the two witnesses cannot refer to two individuals. If it referred to two persons, what propriety could there be in selecting two men when there were thousands who have borne witness to God's truth, and even sealed their testimony with their blood?

What then shall we understand by the expression, "my two witnesses," not two of my witnesses, as though there were more, but "my two," speaking of them as though they were all the witnesses there were of that class? On the subject of witnesses I quote the following from Miller's Lectures:

"A witness is a person, or legal instrument, testifying to the truth, the whole truth, and nothing but the truth, on matters of fact which are supposed to be known no way but through testimony, either oral or written. Oral testimony is given by a person who is sworn to tell the whole truth, as above, and relate what he actually knows, by the medium of his own senses,

and no more nor less. The apostles were such witnesses; for they testified to the things which Christ did in public. And when Judas fell by transgression, Peter informed his brethren that one must be chosen 'of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' We learn from this testimony what a witness must be. He must go in and out; he must know by actual observation, or he could not testify anything concerning Christ."

We see from the above that to be Christ's witnesses in the sense here claimed requires more than any man or set of men now have. Mr. Miller says further on this point:

"Written testimony is considered in all courts, under all laws, to be stronger than any oral testimony whatever. For instance, take the last will and testament of any man; if it was written or indited by himself, signed by his own hand, sealed with his own seal, in presence of witnesses chosen by himself, and ratified by his death, no oral testimony can stand against it: unless the instrument itself shows some contradiction or discrepancy, it cannot be destroyed. So it is with these two testaments, revealed, indited, confirmed, witnessed, and ratified, by the death of the testator, the Lord Jesus Christ. . . . By these witnesses we shall be justified or condemned."

The above agrees with the scripture. Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John v, 39. This language addressed to the disciples must of course refer to the Old Testament, for the New was not then written. The Old Testament testifies of Christ, and is therefore one of his two witnesses. But what is the other? Christ says, "But I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me." John v, 36, 37. Here then we have the two witnesses. First, the Father hath borne witness of Christ; but, as you see by verse 39, he has done this in the Scriptures of the Old Testament. Second, the works of Christ are a witness. But these works are the burden of the testimony of the New Testament; therefore Christ says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. xxiv, 14. The New Testament then is the other witness.

We read [Rev. xi, 4] of these two witnesses, "These are the two olive trees, and the two candlesticks standing before the God of the earth." Reference is had here, doubtless, to the testimony of Zech. iv, 3. "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." These olive trees we see are used in a symbolic manner, and in verse 14 (margin) they are called "sons of oil." This refers to the two large cherubim which were placed in the temple by Solomon, which cherubim were graven from olive (oil) trees. Of these it is said, "And within the oracle he made two cherubim of olive trees (margin, trees of oil) each ten cubits high. And he set the cherubim within the inner house; and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other touched the other wall; and their wings touched one another in the midst of the house." 1 Kings vi, 23, 27. Of these cherubim Mr. Miller says:

"These cherubim are a lively type of the Old and New Testaments. The signification of cherub is 'fullness of knowledge;' so is the word of God 'perfect, thoroughly furnishing us to every good work.' They have the whole truth, all we can know about Jesus Christ in this state. They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room, and reached to the center over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy-seat, it testified of the Messiah. The other cherub's wings reached from the center over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat. So does the New Testament begin at the preaching of John, and

carries us down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and the end of the world.

"Again, the angel tells Zechariah what the two olive trees are. Zech. iv, 4-6. 'So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel.' Here we are plainly told that the two olive trees are the word of the Lord, and the angel tells John [Rev. xi, 4] that 'the two witnesses are the two olive trees and the two candlesticks.' As candlesticks are the means of light, so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, 'Thy word is a lamp to my feet and a light to my path.' Miller's Lectures. Lecture xiii.

These two witnesses are said to prophesy "a thousand two hundred and three-score days, clothed in sackcloth." From this expression we understand that the light of the Bible was to be obscured for 1260 years, which was the case during the Papal persecution. At the time of the commencement of the 1260 years the Bible, in the Roman kingdom, was in the Greek and Latin tongues, and these ceased to be spoken in that kingdom about this point of time. Then the Bible was prohibited from the common people, and left only in the hands of the priests, and what they had occasion to quote from it was in a language that the common people could not understand; so but little of the true light of God's word shone in the minds of those where this darkness prevailed. There were some, however, who retained the Scriptures and read them, but had to hide themselves away from the rage of the Papal church. The Waldenses, Abyssinians, Syrian Christians, and some other sects who would not submit to their teachings had the light of God's word among them, but it was obscured from the rest of the world by the persecuting power of the church. Thus the Bible ("two witnesses") prophesied like light obscured with a sackcloth.

It is said still further of these witnesses, "If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them he must in this manner be killed." Verse 5. The word of God is hurt by unbelief in its testimonies, and also by taking a course to create unbelief in its testimony in others. It was hurt by the course the Papists took with it in keeping it away from the common people. But the fate of such as injure and withstand the word of God is marked out in that word. It threatens them with fire. See Rev. xxi, 8, &c.

"These have power to shut heaven that it rain not in the days of their prophecy." Verse 6. This was the case in the days of Elijah, "the man of God," who prayed that it might not rain on the earth, and it rained not by the space of three years and six months.

"And have power over waters to turn them to blood," as was the case in the time of the plagues on Egypt. See Ex. vii, 19-25. The same is to come again under the seven last plagues. See Rev. xvi, 3, 4.

"And to smite the earth with all plagues, as often as they will" [verse 6], as we see in the cases of Egypt and the seven last plagues. Ex. vii-ix; Rev. xvi.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Verse 7. The question now arises, When is it that these two witnesses are slain? It is stated above that it is "when they shall have finished their testimony." This refers to finishing their testimony in the sackcloth state. Their testimony in that state ends when the Bible is again translated into a language that the common people can read, and must be before the end of the Papal rule; for at the end of that period the sackcloth is removed from them. The war must then be made on them in the time that the Bible is coming into notice from its obscure position.

Again, the slaying of the witnesses is before the sounding of the seventh trumpet; for after describing this whole scene, he says, "The second woe is past, and behold the third woe cometh quickly." Then the

scenes here described must belong to the sixth trumpet, for if they were a part of the scenes of the seventh trumpet, the third woe would be commenced before the seventh trumpet sounds. But as these scenes connected with the slaying of the witnesses belong to the second woe, they must transpire before the sounding of the seventh trumpet. The seventh trumpet sounds at the time the temple of God in heaven is opened to cleanse it from the sins of God's people, which is at the end of the 2300 days—1844. This being the case, the slaying of the witnesses would be prior to that date. We understand the slaying of these witnesses was accomplished during the reign of terror in France, when infidelity (a child of the pit) stalked abroad, and a reign of terror ensued, as we shall presently see.

"And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified." It is in a spiritual sense that France is called Sodom and Egypt: in the sense that it is guilty of the same crimes. To the nature of the sin of Sodom you may get a clue by reading Gen. xix, 8. See also Deut. xxiii, 17, compared with the margin. They were great violators of the seventh commandment. The following will give some idea of the condition of things in Paris at the time of the fulfillment of this prediction:

"The most sacred relations of life were, at the same time placed on a new footing, suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorce immediately became general; and the corruption of manners reached a height unknown during the worst days of the monarchy. So indiscriminate did concubinage become, that, by a decree of the convention, bastards were declared entitled to an equal share of the succession (property) with legitimate children. The divorces in Paris in the first three months of 1792 were 562, while the marriages were only 1785—a proportion probably unexampled among mankind! The consequences soon became apparent. Before the era of the Consulate (that is, before the end of the reign of terror) one-half of the whole births in Paris were illegitimate." Thiers' French Revolution, Vol. ii, p. 380. Note.

Thiers, in his History, calls Rousseau the apostle of the French Revolution, and says it was the fashion of that day to publicly praise him as such. We may judge something of the Sodomitish character of the followers of this man, when we learn, as Thiers states, that "he lived in *avowed* adultery with a woman old enough to be his mother." Again he says, "The most important functions of government were carried on in the boudoirs of mistresses; the potticoat decided the questions of war or peace; and he would have been deemed a most incompetent Minister indeed, who would have dared to controvert the opinions of a Pompadour or a Du Barri." He quotes Pope as giving an excellent idea of how these crimes were tolerated and sanctioned by the majority of the people:

"See all our nobles begging to be slaves!
See all our fools aspiring to be knaves!
All, all look up with reverential awe
At crimes that 'scape or triumph o'er the law,
While truth, worth, wisdom, daily they decry,
Nothing is sacred now but villainy!"

Thiers' French Rev. Int. pp. 7, 8.

To see still further the Sodomitish character of this people it would be only necessary to read the account of the massacres of August 10, 1792, and those of Sept. 2, 1793, and see how the day was carried by the cries for blood raised by vast mobs of corrupt women whose wills the people dare not cross.

But the place where these witnesses were slain was also "spiritually called Egypt." This may be on account of the spiritual bondage that was brought on all those who loved the word of God by this spread of infidelity, which resulted in a war on the Bible and their faith. The French at one time put to death in the city of Paris and vicinity about 50,000 pious Huguenots. "They invited them into the city on St. Bartholomew's eve (August 24), 1572, under pretense of their doing honor to the king of Naples' marriage to the French king's daughter." Hist. of Puritans, p. 303. The blood of these people flowed ankle deep in Paris, and colored the waters of the Rhone for miles below the city. As we come up to the times of the slaying of these witnesses, vast numbers fled from

France like the Israelites from Egypt. "More than 50,000 families, nay, it has been said eight hundred thousand individuals fled the kingdom. . . . They were the people who plead for the Scriptures, or possessed them; and prizing them from principle, above life itself, left all behind." Anderson's Annals of the English Bible, p. 492.

Again, they may be spiritually called Egypt from the fact that like Egypt they were "sunk into idolatry. If Egypt had her gods of wood and stone, Paris was deifying the passions of man. In professing to adore reason they virtually worshiped *self*, the grossest of idols. And finally they claimed that whatever a man thought to be right was right. J. B. De Clootz, one of the principal orators during the French Revolution, in the year 1792, published a work entitled "The Universal Republic." In this work he laid down as a principle that "the people was the sovereign of the world—that it was God! That *fools* alone believe in the existence of a supreme being." This indeed seems some like Pharaoh when he inquired of Moses and Aaron, "Who is God, that I should let Israel go?" As the literature of De Clootz was popular in France, we get thereby the public sentiment on this subject. So this may be one of the ways in which France was spiritually like Egypt.

When the spirit of war against the Bible began to fully manifest itself in the year 1793, the views of the people were such that even theatrical performers were loudly cheered for their blasphemous rillery against God and the Bible. "The comedian, Monert, in the church of St. Roche (Paris) carried impiety to its height. 'God, if you exist,' said he, 'avenge your injured name! I bid you defiance. You remain silent. You dare not launch your thunders. Who after this will believe in your existence?' Thiers' French Rev. Vol. ii, p. 371.

Of the place where these witnesses were slain John says, "Where also our Lord was crucified." This is spiritually crucified, as well as being spiritually Sodom and Egypt. The acts of warfare against Christ's people are against Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To despise Christ and his atonement is to crucify him. Paul speaks of those who have once had great light and fallen away, that "they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi, 6. This I understand was done by the fanatical people of Paris in their great "festivals of reason," as described by Thiers. Speaking of Callot-d' Herbois and his companion visiting the finest parts of Lyons to make war on the Vendéans, who, because of their great reverence for the Bible and religion, had sorely fought against the revolutionists, he says, "Fouche, his worthy associate, published, before his arrival, a proclamation, in which he declared that the French people could acknowledge no other worship than that of universal morality; that all religious emblems should be destroyed; and that over the gates of the churchyards should be written, *Death is an eternal sleep!* Proceeding on these atheistic principles, the first step of Callot-d' Herbois and Fouche was to institute a fete in honor of Châlier, the republican governor of Lyons, who had been put to death on the first insurrection. This bust was carried through the streets, followed by an immense crowd of assassins and prostitutes. After them came an ass bearing the Gospel, the Cross, and the communion vases, which were soon committed to the flames, while the ass was compelled to drink out of the communion-cup the consecrated wine! The executions meantime continued without the slightest relaxation. Many women watched for the hour when their husbands were to pass to the scaffold, precipitated themselves upon the chariot, and voluntarily suffered death by their side. Daughters surrendered their honor to save their parents' lives; but the monsters who violated them, adding treachery to crime, led them out to behold the execution of their relatives! Deeming the daily execution of fifteen or twenty persons too tardy a display of republican vengeance, Callot-d' Herbois prepared a new and simultaneous mode of punishment. Sixty captives of both sexes were led out together, tightly bound in a file, to the Place du Brotteaux. They were arranged in two files with a deep ditch on each side, which was to be their place of sepulture, while gend'armes with

uplifted sabres threatened with instant death whoever moved from their position. At the extremity of the file two cannon were placed, loaded with grape, so as to enfilade the whole. The signal was given, and the guns were fired. Broken limbs, torn off by the shot, were scattered in every direction, while the blood flowed in torrents into the ditches on either side the line. A second and third discharge were insufficient to complete the work of destruction, till, at length, the *gend'armes*, unable to witness such protracted sufferings, rushed in and despatched the survivors with their sabres. On the following day this bloody scene was renewed on a still greater scale. Two hundred and nine captives were brought before the revolutionary judges, and, with scarcely a hearing, condemned to be executed together. . . . The whole were brought to the place of execution, where they were attached to one cord made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as at one discharge to destroy them all. . . . The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quicklime, and cast into a common grave. . . . All the other fusillades were conducted in a similar manner. . . . The bodies of the slain were floated in such numbers down the Rhone that the waters were poisoned. During the course of five months upwards of six thousand persons suffered death, and more than double that number were driven into exile." Thiers' French Rev. Vol. ii, pp. 338, 339. Note.

Thus we see those were brought into bondage and destroyed who would cling to Christ and his word. And by thus destroying them they were *spiritually* crucifying Christ.

While those engaged in the French Revolution professed to be warring against monarchy and priestcraft, they carried the thing to an opposite extreme, and this became a war for the extermination of God and the Bible. This is fully manifest in the opinions of De Cloutz, whose opinions were received by the masses. "He never ceased to propose the destruction of tyrants and all sorts of Gods, and insisted that, among mankind enfranchised and enlightened, nothing ought to be left but pure reason and its beneficent and immortal worship. . . . I boldly preach that there is no other God but Nature, no other sovereign but the human race—the people, God. . . . Reason will unite all men into a single representative bundle, without any other tie than epistolary correspondence. . . . Citizens, religion is the only obstacle to this Utopia. It is high time to destroy it. The human race has burned its swaddling-clothes." Thiers' French Rev. Vol. ii, p. 367.

J. N. LOUGHBOROUGH.

(To be Continued.)

THE CAUSE IN N. Y.

DEAR BRO. WHITE: It may be interesting to the readers of the Review to hear a word as to the state of the cause in Central N. Y. Although we have to regret that there is a lack of that living faith and entire consecration that should exist in the church, yet there is some evidence that the Lord has not forsaken us.

In November I held a series of meetings in Pharsalia and Otselic. There was good interest to hear the truth. A number confessed that we had the truth, and I hope some will obey. I intend to visit them again soon.

Sixth-day and Sabbath, Dec. 6 and 7, I met with the church at Mannsville. A good work has been going forward among the young. Sabbath, Dec. 7, I baptized seven, and Sabbath, Dec. 14, I baptized four. May the Lord help them to continue steadfast in the word of the Lord; and may the church realize the importance of coming up upon higher and holier ground before the Lord, and put off their lukewarmness, so that they may be to the young as nursing fathers in Israel.

Sabbath, Dec. 21, I spent with the church at West Monroe. They are united and steadfast in the truth, are laboring to put away their idols, and are coming up in the work of organization.

Dec. 28 and 29 I spent with the church in Roosevelt. Had some freedom in speaking the word. The church

are beginning to wake up to the importance of a more thorough work of consecration and union, and we hope to see the work of the Lord more forward. I have of late felt the necessity of a renewed consecration to God and his cause, both for myself and the church. God has long borne with his people in their lukewarmness. We have been slow to heed the counsel to the Laodiceans. O, let us fear lest his holy Spirit be withdrawn, and we left to our own ways. Yea, rather let us awake, put on the whole armor of God, and battle manfully for eternal life.

Yours, hoping to overcome.

F. WHEELER.

THY WILL BE DONE.

Ours blessings, Lord, are lent by thee,
And we receive them joyfully,
Yet read how often thoughtlessly,
Thy will be done.

But when these blessings fade away,
The afflicted then will try to pray,
But find it hard sometimes to say,
Thy will be done.

Thy mercies are forever new,
Thy love and goodness I can view,
And feel thou art forever true.
Thy will be done.

Father, to thee I lift my eyes,
And strive to heed thy counsel wise,
My chastened heart in grief replies,
Thy will be done.

I will not murmur or complain,
The Lord's corrections are not vain,
My heart shall breathe in mournful strain,
Thy will be done.

O, if thou givest grace to bear,
And for thy rest thou wilt prepare,
And save me, Lord, from every snare.
Thy will be done.

If when thou smitest with the rod,
Thou'lt show thy face above the cloud,
My joyful heart shall sing aloud,
Thy will be done.

A. L. GUILFORD.

Monroe, Wis.

LETTERS.

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

From Bro. Bourdeau.

DEAR BRO. WHITE: I would acknowledge that I have long been silent, and neglected my duty in not writing oftener for the Review than I have for some time past. I have been thinking of late that it will not do for me to remain silent. The Review is very precious to me. It comes weekly laden with truths of vital interest. The late article from sister White, entitled, Testimony for the Church, and the pointed remarks on Sobriety in Preachers, have induced me to look on myself with serious reflection, and close examination. I do feel that we are living in a solemn and important time, and that we should make all possible effort to walk "worthy of the vocation wherewith we are called." Eph. 4, 1. May God help me to double my diligence in the Christian warfare.

We have had much to contend with of late, on account of the inconsistent course of certain unseparated ones who have risen up against us; but their works are being made manifest.

I have been deeply interested with the moves that have been made in regard to our Publishing Department at Battle Creek, and am well pleased with the present work of organization. I am fully persuaded that the measures which are being taken are the very means needed to prepare the way for the message to go with a loud cry; and that, if the subject of organization is well attended to, and rightly managed among Sabbath-keepers, it will contribute to the prosperity of Zion. Those who are whole-hearted friends of the cause will be made manifest; but "such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel." Ps. cxxv, 5. Truly the Lord is leading his people in a way that they knew not. May the Lord continue his good begun work among the remnant church, till they become

fit subjects for the everlasting kingdom, which will soon be ushered in.

A. C. BOURDEAU.

West Enosburgh, Vt.

Extracts from Letters,

Sister C. Prentice writes from Red Rock, Iowa: "We have no church here, and seldom preaching, consequently prize the weekly visits of the Review bearing glorious tidings of the spread of the third angel's message. Brethren and sisters, grow not weary, and think not the burden too heavy or the cross too grievous to bear. Remember, 'We are homeward bound.' Cheering thought! Homeward bound! and heaven, sweet heaven, our goal! With such a reward at the end of the race, how can we grow weary or falter by the way?"

"'Budding fig-trees tell that summer
Dawns o'er the land,
Signs portend that Jesus' coming
Is near at hand.'"

"In view of this does it not behoove us to put on the whole armor of the Christian's warfare? Let us pray that not one who has embraced this glorious message shall be found in the day of Christ's coming unprepared. Let us keep every commandment of God and the faith of Jesus. Then will there be prepared for us a home in the holy city, even the New Jerusalem, city of our God. Glorious promises are made to the followers of the meek and lowly Jesus. Who would not accept the overture of mercy, and strive to run with patience the race set before us?"

OBITUARY.

FELL asleep in Bangor, N. Y., Jan. 2, 1862, sister Mary Prior, in the forty-first year of her age.

Sister Prior has long been looking for the coming of the Lord, and embraced the third angel's message some years ago in Vt., and has been a consistent believer in present truth ever since. She died of Consumption, from which she has been a sufferer for years. Her illness was protracted far beyond all expectation, and her sufferings at times were intense, but her patience and resignation amid it all was good evidence that her hope reached to "that within the veil." Her last moments were calm and peaceful, and without a struggle or groan she quietly fell asleep.

The funeral services were attended by Bro. C. O. Taylor, assisted by Eld. Allen of the Christian order. An interesting discourse was given from Rev. xiv, 13. Her wishes were carefully regarded by the relatives, by which the friends in present truth were enabled to participate in the exercises.

"She hath passed death's chilling billow,
And gone to rest;
Jesus smoothed her dying pillow—
Her slumbers blest."

S. B. WHITNEY.

By request of our afflicted brother, Victor Weed, it becomes my duty to record the death of his dear companion, and our beloved sister, Adelia H. Weed, who after an attack of bleeding at the lungs and an illness of about three weeks, departed this life Dec. 30, 1861, aged 28 years and three months.

Her stay with us has been short, having moved here from Marquette, Wis., one year ago last November. She was a firm believer in the soon coming of our Saviour, and the third angel's message. The near coming of Christ and the resurrection were a great consolation to her on her death bed. She often remarked that she should sleep but a little while, if she died. Her faith was strong that she would have a part in the first resurrection, and she seemed perfectly resigned to the will of the Lord, believing he would take care of her.

Bro. Snook was sent for, but was unable to attend her funeral. The brethren and sisters assembled at the appointed hour and sung an appropriate hymn, and read from Rev. xiv, and tried to realize the precious promise made in verse 15 to those who die in the Lord from henceforth: then bowing before the Lord, we asked him to sanctify the affliction to the good of us all, after which we all took the last parting look of our sleeping sister, and repaired to the grave, the resting-

place of the saints until the glorious resurrection morning, when we expect, if faithful, to meet in that land where death will never enter.

D. WEAVER.

Fairview, Iowa, Jan. 5, 1862.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JAN. 14, 1861.

SPECIAL NOTICE.

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

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

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

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

SYSTEMATIC BENEVOLENCE.

The church at Battle Creek held a Systematic Benevolence meeting in the evening of Jan. 11. The treasurer's Report showed that during the year 1861, the sum of \$362.45 had been paid into the treasury. The figures put down for 1862 equal those for the last year.

SIMPLICITY OF DRESS.

FEMALE loveliness never appears to so good advantage, as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and grand jewelry; and our dear human angels, if they would make good their title to that name, should carefully avoid ornaments, which properly belong to Indian squaws and African princesses. These tinseleries may serve to give effect on the stage or upon a ball-room floor, but in daily life there is no substitute for simplicity. A vulgar taste is not to be disguised by gold or diamonds.

NOTE FROM BRO. HUTCHINS.

DEAR BRO. WHITE: Recently I have held some meetings in South Troy and Newport, Vt. These feeble efforts we hope by the blessing of the Lord, may prove beneficial. Fifteen lectures were given. A few were attentive hearers. Four resolved to keep the Sabbath of the Lord. May they hold fast whereunto they have attained.

We can not free ourselves of the sad reflection that the influence of some professed commandment-keepers in this section, has stood directly in the way of others embracing the Sabbath. It is to be deeply regretted that there are those who claim sympathy and fellowship from Sabbath-keepers, whose influence strikes such a death-blow to the cause of truth. May others yet see the beauty, consistency, and power there is in the last message of mercy.

In Newport, the Sabbath was somewhat opposed by a Baptist preacher, but this the Lord turned in favor of the truth. Bro. A. C. and D. T. Bourdeau were with us last Sabbath and First-day, and assisted in presenting the words of life.

A. S. HUTCHINS.

Barton Landing, Vt., Jan. 2, 1862.

APPOINTMENTS.

THE Lord willing, we will hold meetings with the brethren in Vermont as follows:

Wolcott,	Jan. 25.
Bristol,	Feb. 1.
Roxbury,	" 8.

We are prepared to supply the brethren with new Hymn Books.

A. C. BOURDEAU.
D. T. BOURDEAU.

MINNESOTA STATE CONFERENCE.

THE Lord willing, a general conference of the Seventh-day Adventists in Minnesota, will be held on the first Sabbath and First-day in February, at the village of Oronoco, Olmstead County. Delegates will be expected from all the churches, so that we may properly transact the business connected with Tent operations the coming season. A general attendance is expected at this meeting. We hope that all who can, will come furnished with bedding and provisions.

JNO. BOSTWICK.

The first Quarterly Meeting of the church at Pleasant Grove, Minn., will be held on the fourth Sabbath in January, 1862.

H. F. LASHIER.

THERE will be a conference at Parkville, Mich., on Sabbath and first-day, Jan. 25 and 26. Bro. and Sr. White may be expected. I will try to be there the 23d. Will the brethren from Colon, Flowerfield, and Brady attend?

M. HULL.

PROVIDENCE permitting, Bro. Stone and myself will meet with the brethren as follows:

Where Bro. L. W. Hastings may appoint, 18th & 19th.
Vernon, Vt., Jan. 25, 26.
Jamaica, " Feb. 1, 2.
Andover, " in the evenings of " 3, 4.
A. S. HUTCHINS.

Business Department.

Business Notes.

Who writes from Roxbury, Vt., enclosing \$1 for Review, but signs no name?

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.

A. G. Hart 2,00,xx,1. M. Colburn 1,00,xx,1. C. Drew 2,00,xx,8. G. Cobb 2,00,xx,15. G. Cobb for D. Cobb 0,50,xx,1. C. Nichols 1,00,xix,1. E. Richmond 1,25,xx,7. J. B. Finlay 0,50,xx,1. D. Fees 1,00,xx,1. A. S. Briggs 1,00,xx,1. Miss E. Hudson 1,00,xx,1. D. J. Burroughs 1,00,xx,1. J. M. Brown 1,00,xviii,14. J. Durham 0,55,xix,2. A. H. Pervorse 0,50,xviii,14. I. C. Vaughan for L. C. Dunn 1,00,xx,1. S. B. Whitney for D. Curtis 0,50,xx,1. R. Hearson 1,00,xviii,1. S. M. Kellogg 2,00,xx,1. P. Z. Kinne 1,00,xx,1. H. Gardner 1,00,xx,1. C. Andrews 2,00,xx,1. I. Abbey, two copies, 2,00,xx,1. D. Carpenter 1,00,xx,1. M. A. Mills 0,75,xx,14. D. Crumb 2,00,xv,8. A. Buel 1,00,xx,1. S. Olson 2,00,xix,1. B. Reed 1,00,xx,7. N. Claflin 0,50,xx,1. A. Rankin 2,00,xx,7. I. M. Davis for F. Vaughan and N. Brown, each 0,50,xx,1. J. H. Scott 3,00,xx,12. S. A. Daniels 6,00,xix,11. T. Bryant jr. 1,00,xx,1. J. Harvey 5,00,xx,1. W. S. Foote 3,00,xix,1. S. Hastings 1,20,xx,6. M. Palmer 1,00,xx,1. D. H. Sanborn 2,00,xx,1. A. S. Johnson 0,95,xix,1. F. Hall 1,00,xx,1. S. W. Flanders 1,00,xx,1. C. E. Scribner 0,75,xix,7. J. Sage 3,00,xx,6. Mrs. H. R. Leighton 1,00,xix,14. C. Baldwin 0,50,xx,6. M. B. Clark 0,50,xix,17. Mrs. M. Wilcox 3,00,xviii,14.

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