

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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Time.

EACH hour spent in weary mourning,
One hour less have we to stay;
One hour less to wait the dawning
Of a brighter, happier day.
All its griefs and joys have tasted,
All been held in its employ;
Some improved it, others wasted,
Some met sorrow, others joy.

While we're wishing time would hasten,
Do we ever pause to think
How our chance each hour lessens
To escape from ruin's brink?
Do we ever pause to ponder
On these moments thrown away?
How we use them, we must render
Our account at that great day.

Not a word that has been spoken,
Not an action or a thought,
Not a vow that has been broken,
In its record is forgot.
And we'll meet that record, telling
How the hour that now has gone,
Has the list of crime been swelling,
Or the good that has been done.

While the privilege then is given,
Let each strive some good to do;
Every day in which we're living
Some good action have to show.
Though 'tis but a cup of water,
In the name of our dear Lord,
Given to his son or daughter,
It will meet a rich reward.

C. M. WILLIS.

Charlotte, Mich.

Authenticity of the Scriptures.

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

Response No. 3.

(Continued.)

We find also Tertullian within fifty years of the death of John. He says, "Look into the words of God, our Scriptures, which we ourselves do not conceal, and many accidents bring in the way of those who are not of our religion." This you may consider a partial answer at least to your question as to how these books were received previous to the time of the said councils. In appealing to the heathen on the subject of the miracles of Christ, &c., this writer tells them, if they do not believe his words, to go to Corinth, Ephesus, Rome, &c., and they can find with the churches in those places the originals of these gospels and epistles, which he was quoting to them, that is the very ones that Paul and other apostles had written.

But these matters can be traced farther back still.

We come to Justin the Martyr, so-called because he suffered martyrdom. He was born ten years before John was banished to the isle of Patmos. In his writings he quotes from all four of the gospels and calls them the genuine records of Christ and his doctrine. He quotes also from the Acts of the Apostles, from the epistles, and says expressly that the book of Revelation was written by John. Certainly he ought to know if any one. All the early Christian writers that have occasion to refer to the New Testament call it the "Sacred Scriptures" or the "Oracles of the Lord," and an appeal to its testimony was final proof in their disputes. It seems to me that this testimony should be sufficient to establish the point as to the time when and by whom the New Testament was written.

But more proof will be advanced on this point in the testimony showing the preservation of the Scriptures. Profane historians have borne witness to many of the facts which are in the New Testament record. But I will confine myself for the present more especially to your questions.

We will now make some inquiries respecting the Old Testament. We find the New Testament making reference to a book called the "Word of God," "The Scriptures," &c. In Christ's discourse to his disciples after his resurrection as recorded by Luke, he speaks of these scriptures by the appellation of *Moses, the Prophets, and the Psalms*. These were the three grand divisions into which the Jews had divided their scriptures. The books of our Old Testament comprise thirty-nine books, "but among the ancient Jews they formed only twenty-two books according to the letters of their alphabet which were twenty-two in number, reckoning Judges, Ruth, Ezra, Nehemiah, Jeremiah and his Lamentations, and the twelve minor prophets respectively as one book." *Eusebius, book vi, ch. 25.*

Josephus says, in his treatise against Apion: "We have not thousands of books, discordant and contradicting each other; but we have only twenty-two, which comprehend the history of all former ages, and are justly regarded as divine. Five of them proceed from Moses; they include as well the law, as an account of the creation of man, extending to the time of his (Moses') death. This period comprehends nearly three thousand years. From the death of Moses to that of Artaxerxes, who was king of Persia after Xerxes, the prophets who succeeded Moses, committed to writing, in thirteen books, what was done in their days. The remaining four books contain hymns to God (Psalms), and instructions for the life of man." *Book i, p. 8.*

Here then are three corresponding testimonies as to the number of their books. And allowing these testimonies, the canon of the Old Testament must have been made out previous to the time of Christ. The uniform belief of all Christians from the very commencement of Christianity to the present time, has considered the books above spoken of as constituting all the books held sacred by the Jews. We find lists made by Athanasius, Epiphanius, and Jerome, toward the close of the fourth century, by Origen in the middle of the third century, and Miletus bishop of Sardis, toward the close of the second century, all agreeing with the lists above. The *Peshito Syriac* version, made at the close of the first century for the use of the Syriac Christians, contains the same books as our

Old Testament. *Philo*, an Egyptian Jew, of the first century of the Christian era, quoted no books as canonical but those of the Hebrew Bible, which are the same as our present list. Thus we trace the canon of the Old Testament to the time of Christ. And he, as I have shown by the testimony of Luke, quoted the Scriptures under the appellation of *Moses, Prophets and Psalms*, by which the Jews called them. But you may now inquire as to when it was that they were arranged in this manner. It must have been some hundreds of years before the time of Christ. For about three hundred years before the birth of Christ, in the reign of Ptolemy Philadelphus, the Old Testament scriptures were translated into Greek to be placed in the Alexandrian library. This is the origin of what is called the Septuagint or the translation of the seventy, because made by seventy elders of the Jews. The books of the Sept. Bible are the same as those of the Hebrew Bible. This shows that the canon of the Old Testament must have been made out before the time of this translation, that is before 300 B. C., otherwise there would be on bringing them together some discrepancy between them.

It is not probable that that list had just been made out when this translation was called for by Ptolemy Philadelphus; for it seems he had been somewhat conversant with their scriptures, which led him to call for a translation in such a language that his people could read it. They were having no new prophecies at that time, so there could be no cause to alter their scripture canon. I know of no positive testimony by which to trace back the exact canon of scripture later than the reign of Ptolemy Philadelphus. But from the reign of kings spoken of in the later prophets it can be shown that none of these books were written later than 500 years B. C. And it is not material to our purpose to tell just when the books were brought into the order in which they now stand. The question we wish to ascertain is, are they genuine and authentic documents. On this we will present the proof in its proper order.

As the Jews were a more ancient people than the Greeks and Romans, and were for many ages totally unconnected with them, it is not to be expected that we should derive much evidence as to the genuineness of the Old Testament from those nations. They testify, however, to many facts which the Jewish scriptures record, which were of a public character, that is, of such a character that everybody could know it. But not being acquainted with the Jew or their scriptures, we cannot expect them to tell much about them. We have this much however, that when we come to a time when they are acquainted with them, they assent to their truthfulness, as in the case of the emperor Julian.

In looking at the original languages in which the manuscripts of the Old Testament were written, and comparing the first books with those of later times, we find a material difference in the language used in the writing of them. For instance, in the books of Moses we find occasionally Egyptian words which would show that he with the Israelites had known something of Egypt. Again, from that time to the captivity in Babylon all the productions were first written in Hebrew, but those after that time are in the Chaldeic language, and the reason of this is obvious; It is a well-known fact that the Hebrew ceased to be the liv-

ing language of the Jews just after they went captive to Babylon. Some of the minor prophets also are written in the Chaldaic language, which shows that they must have been written after the time of the captivity. It is also a well-known fact that some years before the time of Christ the Jews were unable to understand the Hebrew language without the assistance of the Chaldaic paraphrase.

But I am taking up too much space with this investigation and must hasten. Most of the books in the Old Testament make mention of the writings of Moses, and the laws of Moses, as well as of the acts which are recorded by him. But it is claimed by many that the books ascribed to Moses must have been written by a later hand. The argument for this I shall not notice now, as you will probably present them in your own form. For the reason already assigned, when we call for external testimony as to who wrote the books of Moses, or the laws of the Jews, we get no definite answer. The book of Moses, according to its chronology, is about the oldest production we have. As there are no other histories that go back to his time, we shall have to take such authority as we can find in this matter. The testimony of the Jews is of the first importance and should be admitted in this case, unless it can be shown that there is just cause for believing that they forged these productions. Surely they are best prepared of any one to tell where they got their laws. And would they not be likely to give as just an idea of the matter as we could at this late date? "We all permit the Athenians, Lacedemonians, Romans, and Persians, to testify as to where they got their laws; and we believe their testimony when they tell us they were given to them severally by Solon, Lycurgus, Numa, and Zoroaster. And why should we not believe the Jews' testimony, when they tell us Moses was the founder of their book of laws?" Every book almost of the Old Testament proceeds on the ground of the previous existence of the Pentateuch. Some say it must have been written by Ezra, but why should Ezra refer us to the book of the law of Moses if it was his own writing? See Ezra vi, 18. He never claims that he wrote it, but ascribes it to Moses. The Jews claim that Moses wrote their law.

In the work called *Lamy's Apparatus Biblicus*, Vol. i, pp. 245, 246, we have two of the ancient Jewish articles of confession of faith, as follows: "Art. 7. I firmly believe that all the prophecies of Moses our master (God rest his soul in peace!) are true: and that he is the father of all the sages, whether they went before, or came after him. Art. 8: I firmly believe that the law which we now have in our hands was given by Moses: God rest his soul in peace!"

Some people have found a difficulty in the book of Moses, saying that there were some things in the book of Moses that he could not have written. But no one claims, that knows anything about it, that he wrote the whole of the books called in the Bible the books of Moses, but that they are called the books of Moses because they were written by him down to the time of his death, the account of which was written by Joshua. I am sure the Bible does not claim that Moses wrote all that is in these books, but it does positively speak of some things which Joshua wrote in the book of the law of Moses. But the Jews understood that Moses was the person through whom they received their law, and the one who had written a history of the race of man to his (Moses') death, as I have before quoted from Josephus. It seems, however, that the Pagan nations supposed, according to their testimony, that Moses was the founder of the Jewish laws. "Thus Manefho, Eupolemus, Artepianus, Tacitus, Diodorus Siculus, Strabo, Justin, and Juvenal, besides many other ancient writers, all testify that Moses was the leader of the Jews, and the founder of their laws." Bishop Newton's works, Vol. i, pp. 32-40.

The fact I have before stated, that the Hebrew language ceased to be a living language about the time of the Babylonish captivity, shows that the books of the Old Testament down to Ezekiel and Daniel, were written before the time of that captivity; for they are in pure Hebrew. But as their language shortly after going into captivity became what is called a mixed Chaldaic, that is, a mixture of Chaldaic and Hebrew, any one writing after that time would of course write in a lan-

guage they could understand. Ezekiel, Daniel, and the books following, have the mixed language already spoken of, which is a means by which we may determine the time when these books were written at least.

But your questions on the preservation and what you call the intervals of the Scriptures I must defer to another letter, as I have already made this one too long. I will try to have my answer ready by the time I hear from you again.

Yours with respect,

J. N. LOUGHBOROUGH.

Battle Creek, Jan. 23, 1862.

Happiness.

THE mind that was formed for enjoyment, naturally seeks some object which seems to be the summit of happiness. Instinctively it shuns wretchedness and misery, bent to secure the desired boon of happiness. All are in its pursuit, some in one way and some in another.

The miser seeks happiness in hoarding the shining dust, he feasts in recounting his accumulating treasure. The pleasure-seeker, continues the round of pleasure and gayety, though it leaves a sting behind. The lover of learning, stores the mind with valuable knowledge; but he may be called to leave all this enjoyment ere he reaches the goals of earthly fame. True and lasting happiness is not enjoyed in the pursuit of wealth, pleasure or fame, for these are but the result of an inward selfishness, which is opposed to true happiness. To be truly happy, the mind must be raised above self, placed upon some object worthy of its admiration. Our Creator alone can be such a being, worthy of all love and worship, the center of all our affections.

In cultivating and expanding the heaven-born attributes of the natural mind, in love to God, and good works to our brother, true and lasting happiness is enjoyed. We being formed for expansion and culture intellectually, morally and physically, all are necessary to perfect happiness; but our race have lost their pure and high nature, by the fall in the sin of our first parents, so none are perfectly happy in this imperfect state, so marred by sin; for none are of perfect physical form, of high pure moral nature, and of noble intellect. But so far as they can be, and are cultivated in the spiritual aspirations of the soul, true and lasting happiness is enjoyed here.

The famous Magii once sought a country where perfect beings dwelt, who were perfectly happy. They looked for a pure climate, a country adapted in all respects, to a race noble and beautiful, such a race as were once placed in the garden of Eden. These wise men of the East sought a country suited, in all respects to such a race; a country where none would ever be sick, but ever free from sorrow and sin, and were always happy. But they sought in vain; for no such spot could be found upon our earth.

But, dear readers, I can point you to a fair and happy clime, where the inhabitants are always purely happy. The way to this country is rough, and attended with many difficulties, but true and lasting happiness is enjoyed by all who reach this distant land. Jesus the Son of God has led the way. He came to this earth, and by a life of sorrow, and benevolence, and sacrifice of his life, has secured to you and me an entrance into this beautiful country where all will be pure and perfectly happy. Those who, in this world, follow Jesus, and "do his Father's will," shall finally enter through the pearly gates of that heavenly city, to walk those golden streets, and be in the most glorious presence of God, and Jesus our Redeemer, and share the society of all the holy angels and saints of all ages, through the endless ages of eternity.

Dear reader, is this not enough for all we are called to suffer in this world of sorrow? May we all reach this beautiful city and range the fields of the New Earth, and forever be perfectly happy.

F. M. BRAGG.

Be slow in choosing a friend, and slower to change him; courteous to all; intimate with few: slight no man for poverty, nor esteem any one for his wealth.

Hooks and Velvet, or Paws and Claws.

THERE are two aspects in which you may view a cat's paw. In one condition the hooks predominate—it presents to you a set of articles which can hardly be matched for purposes of scratching and tearing. At another time puss is in a more placable mood, and lo! the claws are turned into paws, and the hooks are exchanged for the softest pads of velvet that you ever felt. And yet they are the same identical feet, and it depends upon the disposition of puss whether you have paws or claws, hooks or velvet.

Here is a man who has both of these elements in him,—most men have. Now to his neighbors, customers, and the world in general, he is all velvet; but when he gets at home, with his wife and children, how the claws stick out! Wouldn't it be well for you, my friend, to try the velvet principle at home? You would not like to treat others as you do your own family. Suppose you carry a little of your velvet home, and see if you cannot find a market for it there.

Here is a man who tries to save sinners, and he is wise and careful. How gently he works! how softly he treads! how diligently he labors! And he has his reward, for he sees many souls gathered to the Saviour's arms.

Another man wants to see men saved, but he works with hooks, and claws, and files, and rasps, and saws. He uses hard words, and scolds, and frets, and drives, and when all is done he never gains his end, but rather makes himself a public pest, and religion and truth both suffer through his bitterness of spirit. He serves God very much as we might expect a man to serve the Devil, provided he was frank and used no deception. And yet he has good motives, purposes, and desires; but all is spoiled by his spirit of hooks and claws. He would do much better if he would try the velvet principle a little.

There are preachers who are gentle, and neither quench the smoking flax, nor break the bruised reed; but there are others,—oh, how they tear and rend things! how they desolate and destroy!

Out of the true believer flow rivers of living water, and their course is marked by verdant banks, and fertile vales, and fruitful trees, on either hand; but the track of these men is marked by blackness, darkness, ruin, division, and dismay. They are more like rivers of burning lava, than they are like rivers of living water. Clouds are they without water, trees whose fruit withereth, without fruit, twice dead and plucked up by the roots. They may brag of being the best trees, and prate of excellent culture, and may practise grafting, and use all other appliances, but where is the fruit? "Trees whose fruit withereth." So be it. If they do not serve God, harshness and bitterness befit their case,—such is their element.

But Christians can do better. They can try the velvet principle. They can catch more flies with a spoonful of molasses than with a barrel of vinegar. They can show all meekness to all men. They can speak the truth in love. May God help us so to do.

H. C. H.—in *World's Crisis*.

The Self Deceived.

A TRUE lover of God hastens to do his will on earth as it is done in Heaven. But is this the character of the presumptuous pretender to the love of God? Nay, but his love gives him a liberty to disobey, to break, not keep, the commandments of God. Perhaps, when he was in fear of the wrath of God, he did labor to do his will. But now, looking on himself as "not under the law," he thinks he is no longer obliged to observe it. He is therefore less zealous over his tongue. He is less earnest to deny himself, and to take up his cross daily. In a word, the whole form of his life is changed, since he has fancied himself to be at liberty. He is no longer "exercising himself unto godliness;" "wrestling not only with flesh and blood, but with principalities and powers," enduring hardships, "agonizing to enter in at the strait gate." No; he has found an easier way to Heaven; a broad, smooth, flowery path; in which he can say to his soul, "Soul, take thy ease; eat, drink, and be merry." It follows with undeniable evidence, that he has not the true testi-

mony of his own spirit. He cannot be conscious of having those marks when he hath not; that lowliness, meekness, and obedience; nor yet can the Spirit of the God of Truth bear witness to a lie; or testify that he is a child of God, when he is manifestly a child of the Devil. Discover thyself, thou poor self-deceiver! thou art confident of being a child of God; thou who sayest, "I have the witness in myself," and therefore defiest all thy enemies. Thou art weighed in the balance, and found wanting; even in the balance of the sanctuary. The word of the Lord hath tried thy soul, and proved thee to be reprobate silver. Thou art not lowly of heart; therefore thou hast not received the Spirit of Jesus unto this day. Thou art not gentle and meek; therefore thy joy is nothing worth; it is not joy in the Lord. Thou dost not keep his commandments; therefore thou lovest him not, neither art thou partaker of the Holy Ghost. It is consequently as certain and as evident as the oracles of God can make it, his Spirit doth not bear witness with thy spirit that thou art a child of God. Oh cry unto him that the scales may fall off thine eyes; that thou mayest know thyself as thou art known; that thou mayest receive the sentence of death in thyself, till thou hear the voice that raised the dead, saying, "Be of good cheer, thy sins are forgiven, thy faith hath made thee whole."—John Wesley.

Boasted People.

PEOPLE who have been bolstered up and levered up all their lives, are seldom good for anything in a crisis. When misfortune comes, they look around for somebody to cling to, or lean upon. If the prop is not there, down they go. Once down, they are as helpless as capsized turtles, or unhorsed men in armor, and they cannot find their feet again without assistance. Such silken fellows no more resemble self-made men who have fought their way to position, making difficulties their stepping-stones, and deriving determination from their defeat, than vines resemble oaks, or spluttering rush-lights the stars of heaven. Efforts persisted in to achievements train a man to self-reliance; and when he has proven to the world that he can trust himself, the world will trust him. We say, therefore, that it is unwise to deprive young men of the advantages which result from energetic action, by "boosting" them over obstacles which they ought to surmount alone. No one ever swam well who placed his confidence in a cork jacket; and if, when breasting the sea of life, we cannot buoy ourselves up and try to force ourselves ahead by dint of our own energies, we are not worth salvage, and it is of little consequence whether we "sink or swim, survive or perish."

Moral Courage.

HAVE the courage to discharge a debt while you have the money in your pocket.

Have the courage to speak your mind when it is necessary you should do so, and hold your tongue when it is prudent to do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one, and well attired.

Have the courage to own you are poor, and disarm poverty of its sharpest sting.

Have the courage to "cut" the most agreeable acquaintance you have, when you are convinced that he lacks principle. A friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your own conscience, at the risk of being ridiculed by men.

Have the courage to wear thick boots in the winter, and insist upon your wife and daughters doing the same.

Have the courage to prefer comfort and propriety to fashion, in all things.

God is good.

Wayfaring Man of Grief.

THESE beautiful lines of James Montgomery have often been published with alterations. The following we are assured is the complete and unaltered reading of the hymn. Familiar as the lines must be to most of our readers, they are nevertheless so scriptural, chastened and elevated in their tone and spirit, that like the New Testament writings, they do not tire with repetition, but continually disclose new beauties of sentiment and feeling.—Register.

THE STRANGER AND HIS FRIEND.

"Ye have done it unto me."—Matt. xxv, 40.

A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief

That I could never answer "nay;"
I had not power to ask his name,
Whither he went, or whence he came,
Yet was there something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered;—not a word he spake;
Just perishing for want of bread,
I gave him all; he blessed it, brake,
And ate, but gave me part again;
Mine was an angel's portion then,
For, while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mocked his thirst;
He heard it, saw it hurrying on.
I ran to raise the sufferer up;
Thrice from the stream he drained my cup,
Dipt, and returned it ruffling o'er;
I drank, and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof:
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest:
Then made the hearth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed;
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'mid shame and scorn;
My friendship's utmost zeal to try,
He asked if I for him would die?
The flesh was weak, my blood ran chill,
But the free spirit cried, I will.

Then in a moment to my view
The stranger darted from disguise,
The token in his hands I knew;
My Saviour stood before mine eyes.
He spake; and my poor name He named;
"Of Me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto Me."

TAKE HEED.—On a winter evening when the frost is setting in with glowing intensity, and when the sun is now far past the meridian and gradually sinking in the western sky, there is a double reason why the ground grows every moment harder and more impenetrable to the plough. On the one hand the frost of evening, with ever increasing intensity, is indurating the stiffened clods. On the other hand, the genial rays, which alone can soften them, are every moment withdrawing and losing their enlivening power. Oh take heed that it be not so with you. As long as you remain unconverted, you are under double process of hardening. The frosts of an eternal night are settling down upon your souls, and the Sun of righteousness is hastening to set upon you for evermore. If, then, the plough of grace cannot force its way into your ice-bound hearts to-day, what likelihood is there that it will enter in to-morrow?

Great peace have they that love Thy law.

The Day of Judgment.

FORGETFULNESS of death, judgment, and eternity, is very prevalent. The present world engages the whole attention of the most of men. But a day will come when we must not only think differently, but also give an account of all we have thought, said, and done. That is the day of judgment. It is hastening on apace. Before the great white throne we all must appear and give an account of the deeds done in the body. Are you prepared for that meeting? God has been expediting judgment from the beginning, but all his past acts of judgment have been but foreshadows of the coming day. They have been heavy drops, but they are only the first of the thunder shower.

"Earnests and intimations of this his judicial character, and of the equity that marks all his administration, are strewn over all the daily course of providence; and furnish, as said Bacon, 'the hand-writing of the Divine Nemesis,' inscribed 'along the world's highways, and he who runs may read.' But there comes a day, when this justice shall no longer as now but shoot out its bright sparks, and scintillate its occasional flashes; but when it will flame out in full-orchestrated radiance and flood Heaven and earth. In that day he will 'bring every secret thing whether it be good or evil.' How shall I, and how will you abide that dread day of account, the day to which all days preceding it are to be held responsible, and when all the liabilities, and debts, and arrears of a race morally insolvent, must be met in the final and tremendous reckoning? * * * * Earth's inequalities need to be remedied. Earth's mysteries await on that day their long expected solution. Earth's iniquities are treasured up for the day of inquisition. Yes, God must judge, and man must be judged; and all the quick and the dead, the small and the great, and all of us from the graves of the wilderness, and from the crowded cemetery of the metropolis, and from the abysses of ocean, must hear the rustling of the leaves of the book of doom, and must encounter the flaming glance of those pure Omniscient Eyes, and bide the adjudication of those Infallible Lips, as they read the record and append the sentence that wafts us to unspeakable bliss, or sinks us to irremediable perdition."

If these things are true, surely the great proportion of men are acting the part of fools. Is it not unwise to put off preparation for meeting God at his judgment throne till the hour of death? If the present were the only life, you might say, "Let us eat and drink for to-morrow we die;" but if you must exist in another world, and stand at the bar of the Eternal to be judged by your present life, it is time to consider your ways. He is a God of justice, and will give to every man according as his work shall be. "Seek ye the Lord while he may be found, call ye upon him while he is near."

"The Peace of God"

INEXPLICABLE term; the fruit of obedience; the inestimable wealth of every believer; and although myriads have partaken of it, its blessedness is inexhaustible, being measured out "not as the world giveth." The failure of the fig-tree's blossoms, the unproductive field, and the cutting off the flock from the fold, neither the prospect of the earth's removal, the mountain's being carried into the sea, and the troubling of the waters thereof, attain unto its height. It is a blood-bought inheritance for every believer; and art thou, O reader, an "heir of the kingdom," and not asserting your rights for its possession? Is not the glory of God, the honor of the Lord Jesus, and the brightness of thy crown, inseparably connected with it? If so, then rise to the fullness of that privilege which cost Gethsemane's prayers and Calvary's sufferings, and be not shorn of your power by Satan's subtlety. Deprived of this peace, your testimonies for Jesus are not so glowing and effective; your efforts to make ready "a people for his appearing" have no vitality, and are not irresistible. Seeing this, and knowing it by sad experience, resolve to be comfortless until perfectly reconciled by God's providences, and that peace is a sure accompaniment.

The Review and Herald.

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

BATTEN CREEK, N.H., THIRD-DAY, DECEMBER 27, 1864.

URIAH SMITH, EDITOR.

Any Way but the Right One.

THE subject of the sanctuary and the 2300 days, when correctly understood and applied, forms a tower of strength and a great center of harmony in prophetic truth; but incorrectly applied, it is destined to work confusion in any theory in which they are incorporated. Our opponents on the sanctuary question, have invariably, so far as we know, until recently, located the cleansing of the sanctuary at the coming of Christ. The sanctuary, they say, is the earth, or some part of the earth; and it is to be purified by fire at the second advent. But the new-time theory makes a change in this programme necessary; for this theory places the coming of the Lord in 1888, but the 2300 days, at the end of which the sanctuary is to be cleansed, do not end till 1875. Now, what is to be done? The coming of the Lord and cleansing of the sanctuary, which have thus far been inseparably connected, are now thrown apart by a period of seven years.

The easy and matter-of-course way with which such a change of theory is got along with, is not a little remarkable. Wm. Sheldon, in a late number of the *Voice of the West*, referring to the new view that the Lord comes in 1888, but the 2300 days extend to 1875, then speaks of the cleansing of the sanctuary at the latter date, as an event that evidently does not take place till after the coming of the Lord! How is this? Heretofore it has been very "evident" with them, that the cleansing of the sanctuary took place at the coming of the Lord. How it all at once becomes so "evident" that it is not accomplished till seven years after, he does not inform us. The evidence is not produced. One thing to us is very "evident;" and that is, that the theory demands the change, and it is forthwith conceded, and then instantly their former view becomes "evidently" wrong, and this one "evidently" right.

There are but three points where the cleansing of the sanctuary can by any means be supposed to take place; one is before the coming of the Lord, another at his coming, and the other after his coming. They have for a long time placed it at the coming of Christ, now they place it after that event; being seemingly ready to place it anywhere except before the advent, where we have given unanswerable evidence that it is to take place.

But we cannot hope to remedy these vagaries on the subject of the sanctuary until we can manage by some means to get into their minds a ray of light concerning the location of that glorious object, and the nature and design of the ministry connected therewith.

Eat What You Like.

Tobacco, even, has its apologists and advocates; much more have tea and coffee. So it might be expected, when a reform in the food we eat, begins to be urged upon the people, advocates would spring up to defend the popular style of living. In the *Scientific American* of Oct. 29, 1864, we find an article from which we take the following declarations:

"We eat just what appetite and inclination prompts us to. Statisticians have prepared tables showing the nutrition contained in certain articles of food, and the time required to digest them in healthy stomachs. These tables are useful as information; but as guides to health they are useless. When a man orders his dinner, he does not consult the state of his system, nor examine the tables to see what would suit his condition, but he asks his palate and that decides the momentous question. 'The appetite is satisfied by the food the stomach calls for, so that it is easily appeased, and does its work good humoredly, so to speak, even though it be harder.' 'Taste is not, as many suppose, a thing to be disregarded and crushed. It is

the instinct of the stomach telegraphed to the palate, and from thence communicated to the will, so that through the exercise of an instinct, man orders what he likes for dinner and keeps his body healthy."

Man, no doubt, orders what he likes for his dinner, but facts give the lie to the declaration that he keeps his body healthy. Yet we consider that there is enough truth in the extracts above given to make them all the more dangerous. It is undoubtedly correct that there should be a correspondence between the food and the appetite; that our food should taste good to us, and we eat it with abundant relish; and that the same benefit could not be derived from food which from our dislike to it, had to be forced into the stomach.

But the article goes upon the ground that the appetite as it is, is to be the standard in this matter; and herein lies its fallacy; for the appetite, like the conscience, sometimes becomes perverted; and we have good reasons for saying that people generally are laboring under an artificial, unnatural and perverted appetite—an appetite that has been trained to crave food which is not best adapted to our physical good. Shall such an appetite be allowed to choose for us? If so, the tobacco user and the rum drinker have an excuse for their unnatural indulgences. In the present state of physiological and chemical science, it is too late to deny the claims of these sciences that certain kinds of food contain more nutriment and health-giving properties than others, and are better adapted to the wants of our bodies. Now if our appetites can be brought to choose such kinds of food, would it not be far better? But experience without exception shows that when the appetite is brought back to a natural and healthy state, these are the very kinds of food which it does choose, and relish most. A person never enjoys his meals so well as when under a healthy appetite he is partaking of healthy food.

We say, then, correct your appetite; make that right, and then "eat what you like for dinner," and "keep the body healthy."

Interesting Extracts. No. 14.

BY ELD. M. E. CORNELL.

ABSURDITY OF SUNDAY ARGUMENTS.

Robert Barclay, on Rev. i, 10 well remarks:

"No proof at all for Sunday here. A mere assertion that it was set apart by the Lord, as a special memorial of his resurrection; and assuming that it is a holy day because he rose on it, is a fair inlet to all the Popish holy days; and brings us under the same obligation to keep one for his conception; one for his birth; one for the annunciation of the angel; one for the crucifixion, and one for his ascension; and then shall we have holy days in good store.

We know no moral obligation from the fourth commandment, to keep the first day of the week holy, more than any other.

If the argument drawn from the resurrection of Christ, on the first day, the coming together of the disciples to break bread on the first day, the command of Paul to lay by them in store on the first day, the fourth commandment, the declaration of Christ 'I come not to destroy the Law,' the testimony of John that he was in the spirit on the Lord's day, &c., prove the first day of the week to be the Sabbath, I know of no absurdities so great, no heresies so damnable, no superstitions so ridiculous, but may be clothed with the authority of Scripture."—*Apology* p. 89.

NO RIGHT TO ENFORCE A VIOLATION OF THE MORAL LAW.

"I do not admit that ever so large a majority have a right to make the minority their surfs and chattels, I deny the right of a majority to repeal any one of the ten commandments, or reverse the Golden Rule."

—*New York Tribune*, 1856.

"The constitution in its word is plain and intelligible, and is meant for the home-bred, unsophisticated understandings of our fellow citizens.

"The people alone are the absolute owners and uncontrollable movers of such sovereignty as human beings can claim to exercise; subject to the eternal and unchangeable rules of justice, of truth, and of good faith. The moral law is out of its reach. Sovereignty

cannot violate that, and be more justified than the humblest individual."—*Dallas on the Constitution*.

CONFUSION OF TONGUES AT BABEL, AS DESCRIBED BY DU BARTAS, A FRENCH POET.

"Bring me," quoth one, "a trowel; quickly, quick! One brings him up a hammer. 'Hew this brick;' Another bids, and then they cleave a tree. 'Make fast this rope,' and then they let it flee. One calls for planks, another mortar lacks— They bear the first a stone, the last an axe. One would have spikes and him a spade they give; Another lacks a saw, and gets a sieve. Thus crossly crossed, they prate and point in vain; What one has made another mars again. These masons then, seeing the storm arrived Of God's just wrath, all weak and heart deprived, Forsake their purpose, and like frantic fools, Scatter their stuff, and tumble down their tools."

BIBLE RELIGION VS. FANATICAL ODDITIES.

Probably no class of religionists since the apostles' times, have had more truth than Adventists of America: but alas, what class of people, having as much truth, were ever guilty of disgracing their cause by teaching so many fanatical oddities in the name of religion. Those who love a consistent religious deportment, will be interested in the following:—

"CHRISTIAN DEPORTMENT.—A haughty, severe, and stoical deportment, and an unrelenting strictness of opinion, on the social and cheerful enjoyments of life, are far from giving a just and true conception of religion to such as are averse from it, and devoted to the pomps and vanities of life. This severity (instead of convincing them of their errors, and recalling them to the God of mercy and goodness) may harden their minds still more, by representing the worship of God as a system of unceasing hardships and mortification. Many good but mistaken people, too often seek to convert and reform others, by exhibiting, in their own practice, certain acts of self-denial.—But it is not in these that true religion consists. When used in moderation, they may, indeed be innocent, and sometimes useful; but God is not to be served only with the words of the mouth, or the bending of the knee; it is the pure and upright heart which he requires, and with which alone he will be satisfied.

With this pure and upright frame of mind, we may live in the world without either affectation or singularity, and cheerfully conform to its reasonable amusements, (or customs) and yet preserve the most strict subjection to our duty to God. * * * This is true religion, and the service of God—of that God, who made the world and all things in it, and who, although a jealous God, is the God of love, who delights in the happiness of his creatures. All other ways of serving him, are but the outward forms of ceremonies instituted by bigotry and superstition."—*Fenelon*.

Reminiscences.

BRO. WHITE: In my recent visit with the church at Champlain, memory called to mind much that in other days was of interest, and is of profit now. Here I had my first experience in the great truths of the third angel's message. I had ten years of interesting life with this church. Our tolling in the rise of the truth has endeared them to me. It was here that I first received the light of the Advent message in 1848. It was the proclamation of the hour of his judgment come. It was the coming judgment on definite time, '48, that moved me on and caused me to seek a preparation for the event. Such was its power, such its force, that I could not resist it, and hundreds felt as I did. I gave glory to God, and thousands did the same. I look upon that move to be as complete a fulfillment of Rev. xiv, 6, 7, as was our Lord's ride into Jerusalem a fulfillment of Zeph. ix, 9, or as the parting of his garments and casting lots was a fulfillment of Ps. xxii, 18. And it was here, in this frontier town, not alarmed by raiders from Canada, as now, but by the judgment message, that I was called to bear the heavy cross of breaking my connection with the Methodist church. I had warm Advent friends that advised me in the matter. Some of them became my enemies when I took another step in the same chain of prophecy, and commenced keeping all the commandments of God. This is what some call, "Go-

ing out from us;" just the same way the apostolic went out from the Jewish church, or the Lutheran from the Roman church, and the very way that we left the different churches in 1844. They would not walk in the light of prophecy. We chose to do so. As it was once remarked by Bro. Hutchinson, of C. E., a man of excellent spirit, one of the best then, "that if the churches wished to remain in that old field they could; but we wished to pass into a new field where we could find better pasture. The way to the white cloud, and the coming of Jesus is through the field called 'patience of the saints, commandments of God, and faith of Jesus.'"

I fail to see how any can reach that great event in safety, but by that field, adventists of any class not excepted.

C. O. TAYLOR.

Adams' Center, Dec. 4, 1864.

Method.

MANY a valuable thought and imagery of the mind is lost, both to the thinker and others, for the want of some means whereby our thoughts are copied at the time they occur. Thinking is like picture-taking. There is plenty of light, and any amount of pictures may be obtained; but as light is a living substance, it is necessary to have some apparatus, and to adopt some process by which the light is forced to expire and leave us its dead body to look at.

There are times when the mind is unusually clear and strong, and one single half day of thinking will accomplish more than a week of hard study under other circumstances. Yea, there are times, no doubt, in every religious man's experience, when it seems that an angel of God's presence was standing beside us pouring into our minds a flood of heavenly light and knowledge. But as perhaps we are occupied with labor and unable to secure the picture, sooner or later, like a dissolving view, it passes from our minds, and like a forgotten dream it cannot be called up again. And it is just as reasonable to suppose that a business man can remember every little item of debt and credit and have them properly arranged in his mind for future reference and settlement, as to suppose that a thinking man can retain and satisfactorily arrange every thought and argument that forms itself in his mind on any given subject without the aid of note or memorandum.

One reason for the great lack of clearness in writing and speaking results from a corresponding lack of clearness in thinking. For no man can express in a well-defined manner a thought or view that never had an organized existence in his own mind. The method of memorizing one's thoughts as they occur is the same as that of Book-keeping. As an example, upon the first page of a quire (more or less) of foolscap paper mark the heading of the subject upon which you wish to write or speak, or the one upon which you are actually thinking. Then, upon some designated page of the book, write every satisfactory thought bearing on said question. If you have one thought to-day, write it; if two on the morrow, write them. In this way one has all the advantage that time, place, and circumstances, can give him. He has the chance of reviewing from different points of observation, of revising at his leisure, and of retaining if he wishes, all the vividness of first impressions. One article written in this manner, for clearness of expression, for point and interest, is worth half a dozen written on the impulse of the moment, or in a cold and formal manner. The reader will readily understand that the hints given above are designed principally for beginners.

E. GOODRICH.

Edinboro, Pa.

CHANCELLOR KENT thus writes: "We live in a period of uncommon excitement. The spirit of the age is restless, presumptuous, and revolutionary. The rapidly increasing appetite for wealth, the inordinate taste for luxury which it engenders, the vehement spirit of speculation and the selfish emulation which it creates, the growing contempt for slow and moderate gains, the ardent thirst for pleasure and amusement, the diminishing reverence for the wisdom of the past,

the disregard of the lessons of experience, the authority of the magistracy, and the venerable institutions of ancestral policy, are so many bad symptoms of a diseased state of the public mind."

The Law of God vs. the Law of Nature.

A SHORT time since, I was conversing with a deistical physician upon the law of God. He acknowledged that it was all good, even perfect, except the expression in the second commandment, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

"There," said he, "That is unjust and cruel, to punish the children for the sins of the parents. I don't believe that God would ever do that. Hence, I don't believe the Bible is from him."

Said I, "Doctor, you believe that there is a God."

"Yes."

"You believe that he created all things?"

"Yes."

"You believe he made the laws which govern our physical nature?"

"Yes."

"Being a physician, you tell me that men frequently bring upon themselves disease, as scrofula, consumption, &c., by their bad or wicked habits?"

"Yes."

"You also tell me that the children inherit these diseases from their parents, and that this is a law of their nature?"

"Yes."

"Did your God make this law?"

"Well, yes, I suppose that he did."

"Is not this law the same as the one in the second commandment to which you object?"

"Why—yes, I don't know but it is. The principle seems to be the same."

Finding that his charge of cruelty stood as good against the God of nature as against the God of the Bible, he said no more upon this point.

D. M. CANRIGHT.

Chinese Adulterations of Tea.

THE following article on the above subject from the pen of one of the most experienced tea buyers in this city, will be read with interest. The two general classes of tea known as "green" and "black," are both subjects for chicanery. The Chinese to meet the demands for tea, are often "obliged" to "make up" the styles to "suit the eye," of the "foreign barbarian;" and if at the same time they can deceive the palate, this is lucre gained. To accomplish this, they use leaves; flowers, roots, barks, buds, seeds and stems of shrubs, plants, and trees, foreign to the real tea. The class "green" is more generally known to be colored. To meet this predilection among the Americans for the "verdant," the Celestials use Prussian blue—ferrocyanide of iron—a deadly poison; gypsum—sulphate of lime—or plaster of Paris, such as our farmers use as a manure, turmeric—the root of the *Curcuma longa*, used as a medicine and a dye, to make this beautiful "green." Sometimes the drug indigo is used in the place of the Prussian blue.

To color the "black," a preparation of iron—a most deadly poison—is often used, as well as the juice of certain barks. The leaves of the *Epilobium angustiflorum* (excuse the length of this name, as it is botanical), the *Gardenia florida*, as well as its flowers, are used to mix with teas. The leaves of the *Camelia susanqua* and other varieties of the *Camelia*; also those of the *Rose*, their buds and stems, and the leaves of the *Olea fragrans* as well as their flowers, with a host of others, are mixed in with true tea, for the purpose of adulteration. Indeed, there are so many leaves growing in China that resemble the tea leaf in shape and color, that they avail themselves of this species of fraud for the purpose of increasing their wealth. The writer has often taken these foreign leaves from packages of tea; some of which possess no more the flavor of qualities of tea, than the autumn leaves of our own forests. Lie tea is the dregs of all that pertains to real tea. It is made from the sweepings of the China tea packing houses,

consisting of the broken leaves of all the various teas, both "green" and "black," damaged and spurious; dust and dirt, cemented together with rice water, or the "serum of the blood of animals," and rolled into grains. If for "black" tea, it is colored with a preparation of iron; if for "green," it is colored with turmeric, Prussian blue, and plaster of Paris, and in appearance is a good imitation of delicious gunpowder tea. The proportion of mineral matter in the genuine tea leaf, is from 5 to 6 per cent; in the lie tea, from 37 to 45 per cent; chiefly sand and vile impurities.

This lie tea is imported to this country—particularly the lying gunpowder. The writer has a sample out of two thousand boxes which were sold in a New York tea sale, at four cents per pound; and a tea judge would, from appearance, decide it to be worth fifty cents or more per pound. This stuff put with true "green" tea, will make a mixture deleterious in its effects upon the constitution of the drinker, and makes up a real lying compound. Another variety from the same source, called "little tea," "tea endings," "tea bones,"—anomalous in name as well as quality—is imported to this country for the purpose of adulterating wholesome and good teas. This is the sweepings of the "Hongs," consisting of the dust of "green" and "black" teas, passed through sieves to make it uniform in size. There are millions of pounds of damaged teas, musty, decayed, and those that were once infused, brought to America, and find their way into the stomachs of even the fastidious. The wild tea plant affords vast quantities of leaves, which are made into a kind of miserable tea, used for adulteration. It is sold for from five to fifteen cents per pound, and even more.

The above we clip from the Scientific American. We can give our readers a rule by which they can infallibly save themselves from being imposed upon by these adulterations; and in these days of quacks and humbugs, everything that is genuine ought to be doubly esteemed. Our rule is simply this: Don't drink it.—ED.

Facts about Celesta.

"WHEREFORE if they shall say unto you, behold, he is in the secret chamber, believe it not. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible even the elect." Matt. xxiv, 26; Mark xiii, 22.

In the "Day Star," No. 2, is an article from my pen showing how perfectly infatuated I at first was with Celesta. I wish now to undo publicly and privately what I have done in regard to that place. I would say at the outset, I believe P. E. Armstrong is honest in his views, but is lead captive by Satan, and the very movement here, is one of the strong "temptations," referred to in the motto of his paper. He thinks I also am honest but deceived. He has stated his side of the question I will now state mine, and leave it with the reader to decide by the word of God and his own conscience, which is right.

In answer to private invitations persons came to Celesta months ago. In a little while they all had left but Giles Russell. I was led to believe from reading No. 1, of the "Day Star" that there were already several families here. On reaching here I was disappointed in not finding any one here but Mr. A's family, Giles Russell, and two men who had arrived four days before me. I had also been led to believe that A. owned a saw mill, but found it owned by a man in New York. I also found his wife strongly opposed to the work, although I believe she enjoys much more religion than he does. His family are all unconverted except the two oldest, and they have no faith that a large gathering will ever be accomplished here, and would give the entire work up were it not for the writings of their father. I was soon greatly surprised in seeing his lack of government. He does not govern his house well, but allows his children to do about as they please, and one or two of the boys are greatly disliked by all who have been here this fall.

Next I saw a slackness in providing for even his own house which caused me to doubt as to such a man's being called of God to act as steward for a large gathering. The family worship and all meetings were

insipid and formal, and I wondered why it was so, if God was in the work. Soon I frequently heard loud disputes between him and Giles, and a spirit manifested far from what I conceived to be Christlike. He also soon showed a peculiar method of interpreting Scripture claiming it as possible for him to be the one on whom the church is to be built, and whatsoever he should bind on earth should be bound in Heaven, &c. Again he leads people, by private letters to believe things are more comfortable here than they are; and all who have come here since July have in my presence expressed dissatisfaction on this point. He writes to people to bring nothing from a distance except bedding and a few light articles: knowing at the same time that this place is destitute of crockery, tin ware, iron ware, and for lack of help and machinery, chairs, tubs, pails, &c., are not to be had. Celesta is twenty-four miles from the R. R. and A. having no good team, and not possessing the requisite energy, as yet, to get one, persons have to wait months before getting their goods. He also claims the right, and wishes it so understood, to break into trunks and letters against the owners' wishes, at the same time claiming to be a non-resistant. I claim that he acts in this on the same principle as the man who forces you at the point of the bayonet. To be sure he gives others the privilege of opening his letters, but that does not make it right to open other's contrary to their wishes. I did not come here with the impression that I had got to quietly bow to, and believe, all his ideas. But a short time ago, because I expressed to him my doubts about his theory of "My Lord delayeth his coming," he told me I had better leave, and that if I doubted I was damned; and because I wished him to state in the paper that his wife was not in the work, and that some had left, he thought I had better take the editorship of the paper. A brother was witness to this conversation and will testify to this and more of a similar nature.

I at that time saw the spirit of Satan so plainly that I cannot doubt any longer. And Satan soon saw he had driven the man too far, and attempted to palliate the matter; but the scales were removed from my eyes, and I could see that he wished to keep me merely for hate. He said "If you go away now, it will hinder the work, for others will think that if you cannot live here, they surely cannot. After there is a large number here one or two leaving will be but a particle of dust to a fly wheel." I told him if the work here was of God nothing could retard it. I told him also that when I came, it was "On the broad liberal platform of simply loving the appearing of Jesus" as stated in the first number of the "Day Star," and he told me after I had been here a few weeks that he thought he and I could live happily together in common interest even though Gentile times are not ended. But he now renounces that position, and declares that if Gentile times are not ended he will not live in common interest, and he will either open a large store here or go back to what he is pleased to term Babylon. Let those who are preparing to come here remember this, and that he twits the poor of the fact of their being poor.

But the most conclusive evidence is, that all who have come here see the matter in a somewhat similar light with myself; even his own son, George, the most Christlike of any here, says "that he would not believe his father had any religion, were it not for his writing." One of the men who was here when I came, as good a man as you will often see, expressed a hope that Jesus would come in 1868. He longed to see Jesus coming. But because he showed a lack of faith in some of A's views, and failing to see the Spirit of Christ in A., and not wishing to put in his money too hastily, was told he had better leave till he had more faith in the work; and leave he did. After a while a Bro. Rogers and wife came. They with Giles Russell have now left the place and are staying in the woods in a rude house of poles and hemlock boughs. Bro. and sister Rogers both condemn P. E. A. as having no religion. Giles has gone so far that he dislikes to denounce the whole thing, but he told A. the other day in my presence that his eyes had been "dusted, blinded," &c. The remaining one of the two men first mentioned left near the 1st of Nov. His name was A. Boynton. The 7th of Oct., George Hart and wife and Sanford Hart came here. Sanford soon discovered what he termed a "wolf in sheep's clothing," and he stayed about four

weeks. His brother George and wife, live here with me. A brother Manly came soon after I did and he expects to leave soon. A sister Heaton came when the Brn. Hart did. I know nothing of her feelings except she once said she had about as lief be in the world, but she spent her all in getting here, and will have to be helped away if she wishes to go. Next came a Bro. Lathrop, but as he has been here but a short time, his mind is not decided, although he admits he sees things different from what he was led to expect. Mr. A. can make things appear so nice that when once under his influence it is hard to break away until time has demonstrated again and again that the Spirit of Christ is not here. The last arrival was a Bro. Tinkham and son. He says he shall not stay here.

In reply to all this P. E. A. will say, "Wait till God condemns." But God will not work a miracle. If we will not believe Christ and the prophets, we will not believe though one rose from the dead. In the last days, Satan is to do lying wonders. So if the inhabitants of Celesta escape the draft, taxation, and death, it to my mind will appear the attempt of Satan to deceive the very elect. Satan has the power of death till he is destroyed. Heb. ii, 14. A release from taxation is a simple matter of justice if no favors or protection of the government is asked, and Irish Catholic professors in St. Louis, have been released on parole of honor lately, in the same manner as Giles Russell of this place was.

Look at this candidly, dear reader, and compare it with the Bible. I believe I was led here to become an humble instrument in God's hands of exposing this deception.

Yours for truth.

D. EDSON SMITH.

Celesta, Pa.

Life Through Christ.

"WHICH in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." 1 Tim. vi, 15, 16.

Here we learn that God is the only one who has immortality in, and of himself—it originates with him, and belongs to none else, either by right or inheritance.

Again: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." Jno. v, 26. Here we learn that the Father gives the same to the Son.

Once more we read: "For the wages of sin is death; but the gift of God is eternal life THROUGH Jesus Christ our Lord." Rom. vi, 23.

The wages of sin is death. The sinner finds himself condemned by the law of God, poor, helpless, dying. He cannot go to God if he would; and he dare not if he could; for he has broken his law. What can he do? Jesus stands between him and the Father, the only fountain of life and immortality. He looks to Jesus and cries for mercy and help. Jesus intercedes with the Father for him. The Father hears his Son, grants his request, and Jesus then gives life to the perishing sinner. Rom. vi, 23. Thus we have life and immortality through Christ.

D. M. CANRIGHT.

The Condition of the World as the Advent of Our Lord Approaches.

AN idea is abroad in Christian society that through the progress of civilization and the gradual spread of the gospel, a millennium of peace and righteousness will be introduced, and this world will thereby be prepared for the Second Advent of our Lord. This is without doubt, a grand theory, and one which is sure to obtain favor; but it is FALSE. The word of God has nowhere sanctioned such a notion: indeed, the direct contrary is clearly laid before us. Moreover, we ourselves are called to live in days when science and civilization have arrived at wondrous height. Men's talents never were so highly tutored; human skill was never so developed; refinement also has attained to exquisite perfection in almost every grade of life. But what of PEACE? It is needful to speak very cautiously

respecting it, and to give all our science a direction which concerns the munitions of war. And what of RIGHTEOUSNESS? In every circle of society (clothed indeed in seemly garment, but all the more iniquitous in consequence) *ungodliness abounds*. Sin grows in presumption, and comes in with gentleness and plausibility, to take possession and to overthrow. We are not, therefore, making progress toward this visionary excellence. Nay, are we not departing further, day by day, from what is good and holy? I need not stay to offer proofs of these positions. They are patent to the most casual observers of the times. No one who mingles with society, or reads the daily newspapers, can help lamenting that the case is *even thus*. It does not seem, therefore, as if we were at present making progress toward millennial perfection. No one, I should suppose, can say that matters lead to any such conclusion.

But let us look, now, at our Bibles, and find what we must expect as time flies on, and the great day of Christ approaches. In the first place, we find that nothing is laid down in plainer terms than this, "Iniquity shall abound" in a peculiar and fearful manner as the time draws near.

Our Saviour's words are powerful, which in the twenty-fourth chapter of St. Matthew, and elsewhere, foretell some of the wonders of that "end" for which we look. He cheers us indeed by the declaration that "the gospel of the kingdom shall be preached in all the world for a witness unto all nations," and by other gladdening assurances; but then, on the other hand, he forewarns us how that as the end draws near "iniquity shall abound" and "the love of many shall wax cold." He reminds us of the days of NOAH, when the world was totally regardless of the fear of God, when "every imagination of the thoughts of man's heart was only evil continually," and tells us "so shall it be also in the days of the Son of man." He refers, likewise, to the days of LOT, when men were sinners before the Lord exceedingly, and declares, "Even thus shall it be in the day when the Son of man is revealed." And elsewhere we find the Saviour asking the conclusive question, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

But let us see now what the word of the inspired apostles was upon this subject. St. Paul deals there-with plainly, in his second epistle to the Thessalonians: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition, . . . whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." So, likewise, in his second epistle to Timothy, we find him speaking of the "perilous times" which shall come "in the last days," when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

St. Jude, also, in his short epistle, warns us how that in the last times there shall be "mockers" who shall walk "after their own ungodly lusts." To the same conclusion does the book of Revelation lead us.—Selected.

God Knows us Altogether.

It is a solace that God knows us altogether, that there is nothing hid from him. He knows not only every sin and weakness, but he knows the strength of temptation, and the power with which it has been resisted. He knows every palliating circumstance, and when he judges us, it is with all a father's love, and with a fullness of love no earthly father ever felt. He knows all our efforts to overcome sin, and to do faithfully our appointed work. The feeblest struggle he has appreciated, and will not forget.

Religion in the United States.

It is worthy of remark that those Christians who look for the promised Millennium before the coming of Christ to effect it, base their hopes, with great uniformity, upon what has been achieved in this direction by this country, and upon what it is destined to achieve. Such are fond of speaking of this as a "Christian country," and of its "Christian civilization." We beg to suggest a few thoughts for their consideration.

1. The number of professing Christians of all evangelical denominations, in this country, is proportionately less now than a few years ago. Said a worthy minister, not long since, to the writer: "This country is relapsing into heathenism." The remark was made after a careful comparison of the census tables of 1860 with those of the previous decade. It was discovered that the number of evangelical Christians is relatively diminishing. The increase of the church is considerably behind that of the population.

Does this look like the gradual subjugation of even this country to Christ? And where else is the record more favorable, or the promise more hopeful?

2. It cannot be maintained that the standard of piety is higher now than formerly. On the other hand, since the war began, there is mournful evidence of desolation and decay. And proofs are being sadly multiplied of a diminution of respect among high and low for the church, and those that minister at her altars.

3. The view in question, lamentedly and inexcusably, overlooks the true relation between Christ and the world. "He that is not for me, is against me," is the standard by which all that profess to belong to Christ must be tried. And is this nation "for Christ," either in its councils, its policy, its principles of action, or its avowed aims?

What would be thought, for example, of a member of Congress bringing his Bible into the Hall of Representatives, and insisting upon discussing every proposed measure in the light of God's word? How unworthy and absurd to call that a Christian state in which the vast majority do not even confess the name of Christ, much less practice his commands,—in which the name and authority of the Lord Jesus is not recognized in the fundamental law; where an appeal to the word of God in the national councils, would be regarded as out of place; when Judaism and Mahometanism and Spiritualism are tolerated equally with the religion of Christ.

4. It is to be observed that our Lord gives no maxims for the government of worldly states. Neither do his apostles. And why? Because they do not regard the existence of Christian States as possible, until the coming of the Kingdom of God. The Lord Jesus will own no state in which he must reign on a divided throne. In the days of his flesh he was tempted with such an offer. His prompt rejection indicates what should be the position of the church, through all this dispensation, in respect to these worldly kingdoms. For the "god of this world" still "deceives the nations," and leads them, "captive at his will." And through all the history of the Church, he repeats to her the temptation of her Lord. Would that, like her Divine Master, she scorned the offer.

The Lord, and those inspired to speak for Him, take for granted that no "Christian state" is possible until His kingdom is revealed, in which He alone shall be exalted, and "every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father." Between this kingdom of the future and those states which are now administered according to the maxims of this world, there is no compromise.

We cannot but believe that one object of the fearful calamities God has sent upon this nation, is to destroy this dangerous fiction in the minds of His people. We call it dangerous, for nothing so effectually perverts in the minds of Christians the true idea of the coming kingdom, and weakens their hope of it, as the vain-glorious delusion that they are to achieve this golden age without the coming of the Lord. This explains why there is so little patient waiting for His "appearing and Kingdom."

Let Christians be warned in time. For nothing is more certain than that God will spare no pains to break up an error so fraught with danger. If His

people will not hope for the coming kingdom, they will be forced to do so by destructive judgments, far more severe, upon those objects which now divert their hope. It has been the grand aim of Satan to foist his substitutes for that Divine kingdom upon the attention and affections of the church, until she has well-nigh lost her hope.—*B. in Prophetic Times.*

Letters.

"Then they that feared the Lord, spake 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 Priest.

BRO. WHITE: I rejoice this morning in hope of the soon coming of that very same Jesus that the men of Galilee gazed upon, when the angels declared unto them that he should so come in like manner as they had seen him go away. Notwithstanding we have waited long, we are waiting still; believing without a doubt that at the appointed time he will come again. Never did the truth look more plain and seem more precious than now. Truly the word of the Lord is so plain that the unlearned need not err therein. It is indeed a lamp to our feet and a light to our path.

When we hear people talk of a spiritual or mystical understanding of the Scriptures, having a Heaven away off somewhere "beyond the bounds of time and space," and that the Saviour comes every time any one dies, I am glad that we can see that the word teaches of but two comings. The first, when he suffered and died, giving his life a ransom for ours; and the second, when he shall appear in the clouds of heaven to call forth, and take home his ransomed ones. And when they tell us that the Revelation is a sealed book, I think that the very name should convince them to the contrary. If this does not, should they read the three first verses of the book with care, it seems to me they might see that God revealed things to his Son that must shortly come to pass, and he showed them to his servant John to show to us, and that the blessing is upon those who read, and hear, and keep those things written therein. Thank the Lord for the light that shines from his word.

The little company of believers in this vicinity, are striving to overcome. We are glad for all the help we have to guide us through the perils of these last days, earnestly praying that we may be able to so yield our wills to the will of God, that we shall consider no sacrifice too great, if we may but have the favor of Heaven now, and a home with the saints when they receive their reward.

M. L. PRIEST.

From Bro. Morrow.

DEAR BRETHREN AND SISTERS: I too would like to give in my testimony to the goodness of God to us in this day of preparation. When I look around me and see how many there are who make a profession to love God and still are blinded to the test of that love, 1 John ii, 3-5, it makes me more than ever desire to heed the counsel of the faithful and true Witness. I want the "anointing" that I may be able to stand in these perilous times. This truly is a time of deception. If it was not so, it seems to me that some of the brightest minds of the 1844 movement, those that spent their fortunes and their lives, would not be found battling so furiously against the commandments of God, the great wedge that divides us from the world or from those that work iniquity. I, for one, am grieved to find some of those from whom I learned my first lessons in the Advent faith now warring against the only thing that can unite the people of God in these last days; namely "the commandments of God and the faith of Jesus." The testimony of Jesus seems to be very much in the way of those that would fain pull down. But my prayer to God is that their eyes may be opened before it is too late. I do not mean those who have lately come up, but those in whom I had the utmost confidence, and who in 1848, I believed were walking in the light and trying with all their might to spread the same.

There is another evidence that the people of God have made their appearance and that the dragon is being wroth, from the many batteries that are brought all to bear against the Review and its managers at Battle Creek. But dear Brn. be not discouraged. Your heavenly Father has prepared you with a goodly number of David's weapons against the bold Philistines. Keep on using them in the fear of Israel's God. He is mighty and those under his command are safe. You may be assured you have the prayers and sympathy of the brethren all through the ranks. When any one of the members of the body is assailed, let us hold each other up by our prayers and encouragement, in short, be one another's keeper.

F. MORROW.

Clarence, Iowa.

From Sister Gage.

BRO. WHITE: I have long felt a desire to relate something of my experience to the brethren and sisters of the household of faith, since embracing the third message. I have been strengthened by reading the many cheering testimonies contained in our excellent paper, and after gaining an experience of about a year in the good way, I esteem it a privilege to relate it.

I had for some time previous to embracing the truth, flattered myself with a false hope, taking the modern churches for my standard of piety, instead of the living Jesus; and I frequently attended Levees, &c., but at times a feeling of condemnation would come over me, and I have often experienced a thrill of terror, while at such places, as the thought would occur to my mind, what would be my fate should Jesus come now?

When I heard a few sermons on present truth and the Sabbath question discussed by Elds. Cornell and Grant, by the merciful kindness of the Lord, I was led to embrace the truth, and strive to keep all the commandments of God. I cannot express my joy and thankfulness to the blessed Lord, that he has called after me, and I cannot too faithfully serve Him who has done so much for me; but the grace of God assisting, I mean to devote my all to his service, during the little time I remain here. I desire to experience the sanctifying effects of the message, and be growing in grace, and in the knowledge of the truth. We are living in perilous times; the enemy is "seeking whom he may devour" and we that profess Christ, should live watchful and prayerful lives lest we fall out by the way. We should keep our garments pure, and ourselves unspotted from the world. It is the pure in heart that shall see God, and as we are nearing the haven of eternal rest, it becomes us to lay aside every weight of sin, that the Lord can work by and through us. It will be but little longer ere we shall see our blessed Lord and Master coming in the clouds of heaven with all the holy angels; and as I realize this, I long for a more entire consecration to him. Pray for me; that I may be an overcomer, and reign with Christ in the earth made new. ELLEN L. GAGE.

Manchester, N. H., Dec. 11, 1864.

Sister M. F. Conklin writes from Central City: For about six years I have been trying to keep the commandments of God and the faith of Jesus, and it is almost three years since I have heard any preaching, or had the privilege of meeting with those of like precious faith. But the Lord has said that his grace was sufficient for us; and if we will but put our trust in him, he will never leave nor forsake us. I sometimes feel lonely, but have the consolation of knowing that God is not confined to numbers, but is willing to meet even one.

D. E. Gibson writes from Melrose, Wis.: The Review is a welcome messenger of present truth to us. As I read the communications from the scattered ones, it cheers my heart to press onward. There are a few here who are still striving to overcome all the evil be-
se-
tments of our hearts, that we may stand on mount Zion.

Bro. Wm. Worters writes from Brighton, Mich.: About five years ago last summer, I went to a tent-meeting at Milford, Oak Co., and heard Bro. Lawrence lecture on the Sabbath question. That convinced me that the seventh day was the Sabbath of the Lord. I thank God that I was convinced of the truth. That very night I made a solemn resolve that I would keep the Sabbath; and I have kept it so far, though through much persecution. Last summer I was baptized and joined the church at Milford. I praise the Lord that I ever saw the light; and I desire to walk in it, and be prepared for the coming Saviour.

Obituary Notices.

DIED, in Brewer, Maine, Dec. 12, 1864, of consumption, Sr. Ruth M., wife of Geo. W. Fields and daughter of W. T. and D. F. Hannaford, aged 23 years and 6 months. Sr. Ruth embraced religion some twelve years since, and has ever been an observer of the Lord's Sabbath. Her sickness though distressing was borne with patience and she expressed to the writer in her last moments that all was well. She rests in hope, leaving one child and many other relatives to mourn her loss.

"With what grief and anguish riven.

Should we see the loved depart!

If there was no promise given,

Which could soothe the wounded heart!"

J. N. LOUGHBOROUGH.

DIED near Marysville, Iowa, of spotted fever, Nov. 10, 1864, Bro. E. Whiteis, husband of Rebecca Whiteis, aged 51 years & 1 month. He calmly fell asleep in Jesus, leaving a companion and eight children to mourn his loss. May they all meet again, when Jesus comes.

R. WHITEIS.

The Review and Herald.

BATTLE CREEK, MICH. THIRD DAY, DECEMBER 27, 1864.

The first number of the series of Pamphlets entitled, *How to Live*, will contain an extra 16 pages, in which a full list of all books and articles for sale at this Office will be given, with the prices, and amount of postage on those that can be sent by mail, also how unprofitable things can be sent. Those who wish to send for our standard works, Health works, Charts, &c., &c., will need this list. First number of the series, post-paid, 20 cents, or the six, post-paid, for \$1 in advance. J. W.

Systematic Benevolence.

I wish to call especial attention to the recent article of Bro. White on this important subject. Experience has shown that wherever this plan is in good faith adopted and lived up to, the wants of the cause of truth are properly met. I trust that none of our people will be negligent in this good work. If we would have the blessing of God upon our earthly substance, we must honor him with the first fruits of all our increase. If all the tithes are brought into the treasury, God has promised his blessing upon his people. Is it not worth our while to secure this blessing to ourselves? Can we hope for it, if we do not act honestly and truthfully in our reckoning with the Lord? J. H. A.

Monthly Meeting in N. Y.

Bro. WHITE: Our last Monthly Meeting for this county has just closed. The going was bad and the weather stormy. Only one from Mannsville—and not any from Housfield. Yet our God was not forgetful of his people. Those that were present gave strong testimony to his goodness and mercy, and covenanted anew to serve him better, in all faithfulness, meekness and love.

As a church we are resolved to leave the things that are behind, to be overcomers, to walk in love and harmony, to be at peace with God, and as far as in us lies, with all men.

Our meeting closed with strong resolutions in each breast never to be at peace with sin or its authors; but to fight on, until we are honorably discharged by the coming of our Lord and Master.

C. O. TAYLOR.

Adams' Center, N. Y., Dec. 11, 1864.

Religion Sliced up.

There was a good brother who embraced the truth last spring where Bro. Van Horn and myself gave a course of lectures. This brother had belonged with the Episcopal Methodists for a good many years, but saw the light, and came out decided with us.

His circuit-preacher came and made him a visit just before leaving the circuit, to mourn and complain of him for taking the step he had in leaving the Methodists.

This brother inquired of the preacher why it was that the Methodists did not not enjoy so much religion as they used to. The reply was that they did, only with this difference: there were more of them now, and each one enjoyed less than they used to; but the church, as a whole, had as much religion as they ever had. The brother remarked that it was the first time he knew that their religion was measured out to them. J. B. FRISBIE.

Appointments.

If the Lord will, we will hold meetings as follows, Mannsville Jeff. Co., Dec. 30 & 31. Roosevelt, Oswego Co., Jan. 7 & 8. Kirkville, Onondaga Co., (evening) 18 & 19. Verona, Oneida Co., 21 & 22. Middle Grove, Saratoga Co., 28 & 29. Brookfield, Madison Co., Feb. 11 & 12. We shall spend two Sabbaths in Oswego, Saratoga, and Madison Counties.

Will be at Onondaga depot the morning of the 20th, Friday; at Ballston Spa, evening of the 26th, Thursday.

C. O. TAYLOR.

S. B. WHITNEY.

P. S. Let there be a general coming up to the above appointments, of all that love the truth of the Bible. C. O. T.

PROVIDENCE permitting, I will meet with the Brn. at South Bend and North Liberty, Ind., Dec. 31, and Jan. 1, as Bro. Hawley may arrange. I will remain there two weeks. Brn. can address me at South Bend. R. J. LAWRENCE.

THERE will be a Quarterly Meeting in Little Prairie Wis., January 7 & 8. Will Bro. Sauborn meet with us. C. W. OLDS.

THE next Quarterly Meeting of the Lynxville and Kickapoo churches, will be held at Lynxville, the second Sabbath and first day of Jan. 14 and 15. The Brn. and sisters of the surrounding churches are invited, together with the ministry. Will Bro. L. G. Bostwick attend. THOMAS DEMMON.

THE next Quarterly Meeting for Orleans County, Vt., will be held at the house of Bro. Enoch Colby in Charleston, the first Sabbath in January 1865. It is hoped that brethren and sisters from the surrounding churches in Northern Vt., and C. E., will meet with us. We cordially invite Eld. A. Stone to meet with us on this occasion. A. S. HUTCHINS.

Business Department.

Business Notes.

Where shall we send it? Some one from North Jay, Maine, orders the Review sent to Sonoma Co., Cal., but gives no Post Office.

John Leland. There was no money in your letter when received at the Office.

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 due time acknowledged, immediate notice of the omission should then be given.

A H Adams 29-1, F Morrow 27-1, Naomi Jones 27-1, Louisa Wilhite 27-14, R D Tyson 28-7, J Kirfman 28-14, A R Morse 26-1, H S Priest 27-21, L H Priest 27-1, B S Merriam 27-5, Mary M Leach 27-1, W McQueen 27-1, C M Holland 27-1, P R Blake 27-1, Jane S Farnsworth 27-1, J Ferrell 26-1, G A Gilbert 27-1, B F Wilkinson 27-1, H R Leighton 26-1, S Steele 27-1, J Heath 27-1, Mrs C Stevens 27-1, G J Foster 27-1, Mrs J H Aldrich 26-14. \$2.00, each. J B Taber 26-1, M W Neal 28-15, John Cole 26-1, S Garrison 25-1, P Helsel 26-1, E H Tefft 26-1, E G White for Mary Chase 27-1, for Samuel Foss and Melissa Tapley 27-9, Mary Borden 27-1, F Nutting 26-1, J Heath 27-14, J Cady 26-1, A D Thorp 26-1, Mary F Conklin 26-1, H Salisbury 26-2, Leroy Young 26-1, Fanny Palmer 27-1, J H Cottrell 26-1, Jane Strong 26-1, H M Grant 27-1, P F Powelson 26-1, D Kellogg 25-14, F Anderson 26-1, M H Leonard 26-1, M Beardslee 26-1, C Beach 27-1, D Emmert 26-1, C Penoyer 26-1, J Hawkes 26-18, S T Chamberlain 26-14. each \$1.00.

Betsey Henry 26-1, J N Rutions 26-1, M A Robinson 26-1, A Russell 26-1, J K Chamberlain 26-1, 50 cts. each.

P Ringdolf \$5.00 28-1, Mary A Eaton \$2.17 27-5, Sarah A Snyder \$3.00 26-1, W H Coffman \$5.00 on acct. in full. Esther Cummings 40c 27-1, Mary Thorp \$1.50 27-1, Luke Van Ornum \$2.50 27-1, H A Mead \$2.50 27-1.

Subscriptions at the Rate of \$3.00 per year.

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Cash Received on Account.

B F Snook \$39.00, A S Hutchins \$5.00, S B Whitney \$30.00.

Books sent by Express.

G W Sheldon \$2.00, J L Edgar \$2.00, M R Place 40 Griswold st. Chicago, Ills, \$17.50.

Books Sent By Mail.

J Eggleston \$2.10, M Kunselman \$1.00, T Winchell \$1.00, O H Pratt 83c, A Ridgway 25c, Mrs H R Pierce \$1.75, T Hamilton 25c, F C French 75c, L S Bristol 35c, W Guiss \$1.30, F Keitzman \$1.00, L J Richmond \$2.24, J B Tinker 92c, I Jones \$1.00, T A Herrick 7c, R M Crawford 50c, L Emmest \$1.12, L M Gates \$1.12, Mrs C Beach \$1.25, H D Corey 83c, Mrs C Starr 83c, C R Ogden 83c, C N Pike 25c, E W Coy 56c, S O Winslow \$1.00, S Chase 60c, W L Stiles \$1.37, C C Belden 25c, Charles Hinsdale 20c, E Lander 25c.

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