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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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PATIENCE.

LONE pilgrim! dost thou meet
Perplexity and care?
Would Satan turn your feet
From watchfulness and prayer?
Seek then, above, thy heart to lift,
Whence cometh every perfect gift.

While striving here on earth
All sin to overcome;
To walk the narrow path,
The way of life to run,
Of all the graces that we need,
Love, faith and patience take the lead.

Restrain each fretful word;
'Twill only darkness bring.
Look up! Soon will be heard
The welcome of our King.
To old and young in every way,
Let patience have its perfect sway.

If heirs of God we be,
Affliction we expect;
Yet we'll confide in thee,
All things wilt thou direct.
Patience to bear affliction right,
It worketh glory e'en in sight.

S. E. LINDSLEY.

New Haven, N. Y.

Is Slavery Sanctioned by the Bible?

If there is one subject which, above all others, may be regarded as of national interest at the present time, it is the subject of slavery. Wherever we go, north or south, east or west, at the fireside, in the factory, the rail-car or the steamboat, in the State legislatures or the national congress, this "ghost that will not down" obtrudes itself. The strife has involved press, pulpit, and forum alike, and spite of all compromises by political parties, and the desperate attempts at non-commitment by religious bodies, it only grows wider and deeper.

But the distinctive feature of this, as compared with other questions of national import is, that here both parties draw their principal arguments from the Bible as a common armory of weapons for attack and defense. On the one side, it is claimed that slavery, as it exists in the United States, is not a moral evil; that it is an innocent and lawful relation, as much as that of a parent and child, husband and wife, or any other in society; that the right to buy, sell, and hold men for purposes of gain, was given by express permission of God, and sanctioned by Christ and his apostles; that this right is founded on the golden rule; and says Dr. Shannon of Bacon College, Ky., "I hardly know which is most unaccountable, the profound ignorance of the Bible, or the sublimity of cool impudence and infidelity manifested by those who profess to be christians, and yet dare affirm that the Book of God gives no

sanction to slaveholding." All these affirmations are fairly summed up thus: "As slavery was practiced by the patriarchs, received sanction and legality from God in the Mosaic law, and was not denounced by Christ and his apostles, it must have been right. If right then, it is so still; therefore Southern slavery is right."

On the other hand, it is contended that chattel slavery is nowhere warranted or sanctioned by the Bible, but is totally opposed both to its spirit and teachings.

It will be the object of the present discussion to determine which of these opinions is correct.

SLAVERY DEFINED.

What, then, is chattel slavery as understood in American law?

1. It is not the relation of wife or child. In one sense a man may be said to "possess" these; but he cannot buy or sell them. These are natural relations; and he who violates them for the sake of gain is branded by all as barbarous and criminal.

2. Not the relation of apprentice or minor. This is temporary, having for its primary object, not the good of the master or guardian, but that of the apprentice or minor, his education and preparation for acting his part as a free and independent member of society; but chattelism is *life* bondage, for the *sole* good of the master.

3. Not the relation of service by contract. Here a bond of agreement is implied, and therefore reciprocal rights, and the mutual power of dissolution on failure of either in the terms of mutual agreement; but chattelism ignores and denies the ability of the slave to *make a contract*.

4. Not serfdom or villeinage. The serf or villein was attached to the glebe or soil, and could not be severed from it, deprived of his family, or sold to another as a chattel; being retained as part of the indivisible feudal community. But the chattel slave is a "thing" incapable of family relations, and may be sold when, where, or how the master pleases.

Chattelism is none of these relations; its principle is "property in man." Its definition is thus given in the law of Louisiana (Civil Code, art. 35): "A slave is one who is in the power of his master, to whom he belongs. The master may sell him, dispose of his person, his industry, his labor; he can do nothing, possess nothing, acquire nothing, but what must belong to his master."

South Carolina says (Prince's Digest, 446), "Slaves shall be deemed, sold, taken, reputed, and adjudged in law, to be chattels personal in the hands of their owners and possessors, and their executors, administrators, and assigns, to all intents, purposes, and constructions whatsoever."

Judge Ruffin, giving the opinion of the Supreme Court of North Carolina (case of State vs. Mann), says a slave is "one doomed in *his own person and his posterity* to live without knowledge, and without the capacity to make anything his own, and to toil that another may reap the fruits."

We now come to the point at issue: Does the Bible sanction this system?

OLD TESTAMENT.

1. Hebrew Terms.

The Hebrew terms used in reference to this subject are *awadh*, "to serve;" the noun, *evedh*, "servant" or "bondman," one contracting service for a term of years; *saukir*, a "hired servant" daily or weekly; *amari*, and *shiphechau*, "maid-servant" or "hand-maid;" but there is *no* term in Hebrew synonymous with our word *slave*, for all the terms applied to servants are, as we shall show, equally applicable and applied to free persons.

The verb *awadh*, according to Gesenius, signifies primarily, to labor; then, to labor for one's self, for hire, or compulsory labor as a captive or prisoner of war. Gen. ii, 5, 15; iii, 23; xxix, 15; Ex. xx, 9; xxi, 2. Next, national servitude as tributary to others; as Sodom and the cities of the plain to Chedorlaomer, Gen. xiv, 4; Esau to Jacob, Gen. xxv, 23; the Israelites in Canaan to surrounding nations, Moabites, Philistines, and others, Judges iii, 8; Jer. xxvii, 7, 9. Next, national and personal servitude or serfdom, as of the Israelites in Egypt. Lastly, the service of God or idols, Judges iii, 7, &c. From these and similar passages we see that neither the generic nor specific meaning of the term, taken in its connections, implies chattel slavery, but labor, voluntary, hired, or compulsory, as of tributary nations or prisoners of war, whose claim to regain, if possible, their freedom and rights, is ever admitted and acted on; showing that freedom is the normal state of man, subjection and compulsory servitude the abnormal and unnatural.

But it is objected that, though the proper meaning of the verb "to serve" does not imply chattel slavery, it is certain that the derived noun *evedh*, translated "servant" and "bondman" in our version, is frequently used to designate involuntary servitude, the service of one "bought with money," and therefore a chattel slave. We reply, By far the most frequent use of this term, as is well known, represents either the common deferential mode of address of inferiors to superiors, or equals to equals, used then and to-day in the East, or the political subordination of inferior to superior rank invariably existing in Eastern governments. Otherwise we have Jacob saying to Esau, "The children which God hath graciously given thy slave;" and Joseph's brethren saying to him, "Thou saidest to thy slaves, Bring him down to me." "When we came up to thy slave my father." Saul's officers and soldiers are his slaves, David is Jonathan's, and *vice versa*; Abigail, David's wife, is his slave; his people, officers, and even ambassadors are all his slaves; all are slaves to each other, and none are masters, unless it be the king.

How, then, can we properly define the meaning and status of the term "servant" in any particular passage? We answer, only by the context and the usage of the particular time and place, so far as known.

2. The Curse of Canaan.

We first meet with the term "servant" in the oft-disputed passage, Gen. ix, 25-27: "Cursed

be Canaan; a servant of servants shall he be unto his brethren. . . . Blessed be the Lord God of Shem, and Canaan shall be his servant." Now, as we have no state of servitude in the context or the usage of the times with which to compare this, and as only Canaan and his descendants are included in the curse, we must look to their subsequent history for the fulfillment of the prophecy, and the kind of servitude there implied.

We find the descendants of Canaan and their land defined in Gen. x, 15-20. They were not Africans, as some ignorantly assert, but the Canaanites, who dwelt in Canaan, and were there destroyed by the Israelites, or rendered tributaries, except the Gibeonites, who were doomed to be "hewers of wood and drawers of water," the serfs of the temple service. Josh. ix, 23, 27. There is not one word of buying and selling *individuals*—no chattelism, or any sanction of it; there is a performing of the service of the temple, or paying tribute, but never slaves or chattels. Canaan thus became the servant (not slave) of Shem; and when afterward Israel was oppressed and rendered tributary to other nations, the Canaanites became thus not only "servants," but "servants of servants."

3. Patriarchal Servitude.

The next example of the word "servant" brings us to that epoch in relation to which the Harmony Presbytery of South Carolina says, "Slavery has existed from the days of those good old slaveholders Abraham, Isaac, and Jacob, (who are now in the kingdom of heaven), to the time when the apostle Paul sent a runaway home to his master Philemon, and wrote a christian and paternal letter to this slaveholder, which we find still stands in the canon of the Scriptures."

The account we have of Abraham's servants is briefly as follows: "That he had men-servants and maid-servants, Gen. xii, 16; xiv, 14; xvii, 27, (not *slaves*, for we have shown above by numerous passages that to give such a definition to the term "servant" is false and absurd, unless sustained by the context or the usage of the times); that they numbered some two thousand persons (reckoning by the number of fighting men among them, generally one in five of the population), were trained and accustomed to arms (Gen. xiv, 14); could inherit property (Gen. xv, 3, 4); in religious ordinances were perfectly equal with the master (Gen. xvii, 10-14); had entire control not only over property, but also the heirs of the household (Gen. xxiv, 2-10); lastly, they were invariably considered as *men*, not slaves or chattels. Gen. xxiv, 30, 32. "And the *man* (servant of Abraham) came into the house, and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet and the *men's* feet that were with him."

"But," it is objected, "some of these servants were 'bought with money,' therefore they must have been possessed as 'chattel slaves.'" This conclusion depends partly on the meaning of the Hebrew verb *kana'u*, "to buy;" and asserts that whenever this term is applied to persons, it implies the relation of chattel slavery. The primary definition of the verb, given by Gesenius, is, to erect; then, 1. To found or create; 2. To get, gain, obtain, acquire, possess; 3. To get by purchase, to buy.

Let us see the meaning of this term, applied to persons in other passages. In Gen. xxxi, 15, Rachel and Leah say of their father, "He hath sold us, and quite devoured also our money," referring to Jacob's long service for them; were they chattels? Gen. xlvii, 23, Joseph *bought* the Egyptians; were they chattels? Ex. xxi, 2, "If thou *buy* a Hebrew servant, six years shall he serve, and the seventh he shall go out free, for nothing;" was he a chattel? Ruth iv, 10, "Ruth the Moabitess have I *purchased* this day to be my wife; was she a chattel? These passages clearly show that the simple application of the term "bought with money" does not imply property and possession as a chattel.

The phrase "bought with money" relates, in the case of wives, to the dowry usual in Eastern

countries; in the case of servants, to the ransom paid for captives in war, and paid by the individual on adoption into the tribe; or to an equivalent paid as hire of time and labor for a limited period, either to parents for their children as apprentices, &c., or to the individual himself, as Jacob to Laban. Gen. xxxi, 41, "Thus have I been twenty years in *thy house*; I served thee fourteen years for thy two daughters, and six years for thy cattle, and thou hast changed my wages ten times." Thus Abraham could acquire a claim on the service of a man during life by purchase from himself; could acquire the allegiance of a man and his family, and all born in it, by contract, not to be broken but by mutual agreement; and in a few years have a vast household under his authority, "born in his house," and "bought with money," yet not one of them a slave.

Another general proof already alluded to is, that the terms *evedh* "servant," and *naar*, "young man," are applied synonymously and equally to servants and free persons. Gen. xiv, 24, Abraham calls his servants young men, and again in Gen. xvii, 23, 27. So in Job i, 15-19, the term *awadh* is applied alike to Job's servants and sons. Also in Judges vii, 10; xix, 3, 11, 19; 1 Sam. ix, 3, 5, 10, 22, and numerous other places, these terms are applied indiscriminately to servants, showing that they were always regarded as men, never as chattels.

But we are not left to conjecture in regard to the status or condition of Abraham's servants; we will bring proofs showing that it could not have been chattel slavery.

Two of the fundamental characteristics of chattelism are, the status of the mother decides that of the child, and the slave, being property, cannot inherit or possess property. Was this the condition of "servants" in patriarchal society? If so, then these characteristics brand them as chattels; but on the contrary, if no record is found of their being sold (the buying we have already reasonably accounted for); if the children of these servants were reckoned free, if they and their children could inherit property, then even American slave law and custom declare them free persons, and not chattels personal.

Take the case of Hagar. We read (Gen. xvi, 1), she was an Egyptian "handmaid, maid-servant," perhaps one of those referred to in Gen. xii, 16. Abraham, at Sarah's instigation, makes her his concubine. The usual bickering of Eastern harems ensues. Hagar leaves the tribe, is sent back by the angel, Ishmael is born, and this son of a slave (?) is regarded not only as free, but heir of the house of Abraham. Years pass, and the wild, reckless Ishmael is seen ridiculing Isaac, his puny brother and co-heir. At the sight, all the mother and the aristocrat again rise up in Sarah, and she cries out to Abraham, "Cast out this bondwoman and her son, for he shall not be heir with my son, even Isaac;" and Abraham, so far from regarding them as chattels personal, and selling them south, sends off the wild boy to be the wild, free Arab, "whose hand will be against every man, and every man's hand against his."

Take the case of Bilhah and Zilpah, given by Laban (Gen. xxix, 24, 29), as handmaids to his daughters Leah and Rachel. Gen. xxx, 4-14. They become Jacob's concubines, and bear him four sons—Dan, Naphtali, Gad, and Asher. Here the case is plain; the mothers are "servants," they have children, and these, instead of being (as in similar cases daily at the South) "reputed and adjudged in law to be chattels personal," are recognized as free and equal with the other sons, Reuben, Judah, &c., and become, like them, heads of tribes in Israel. In these cases, and they are all which relate to the point at issue—either the status of these servants *did* or *did not* decide that of their children. If it *did*, then, by the laws of chattelism, the children being free prove the mother (though servant) to be free; if it *did not*, then the mother was held only by feudal allegiance, while the children were always free. In either case the conditions of chattelism

did not exist; they were not slaves, but free persons in the same condition as members of wandering Arab and Tartar tribes to this day.

Did the second fundamental condition of chattelism mentioned above exist? The slave, being property, cannot possess or inherit property. In Gen. xv, 3, we find Abraham complaining to the Lord, "Behold, to me thou hast given no seed, and lo, *one born in my house* is my heir!" The same term is used here as in speaking of Abraham's other servants; and yet this "servant" is declared by Abraham his acknowledged heir. Here there is a manifest contradiction of the conditions of a chattel slave. They cannot inherit property; this man could; therefore he was not a slave. It is an entirely gratuitous assumption to assert that Abraham's dependents were slaves; for similar cases occur daily in nomadic tribes, as formerly they did in Scottish clans. If the chief has no child capable of succeeding him in office, he chooses from his dependents some tried and trusty warrior, and adopts him as lieutenant or henchman, to succeed him as heir or chief. Just so Abraham, then nearly eighty years old, despairing of a son to take his place as chief of the tribe, adopted some young warrior (perhaps a leader in the battle of Hobah) as his heir, with the proviso of resigning in favor of a son if any be born. But in the case of Jacob's four sons the conclusion is self-evident—children of "servants" or "handmaids," yet recognized as free like the other sons, sharing the property of the father equally with them;—the conditions of a state of chattelism did not exist.

These things prove conclusively that the term "servant" never meant *slave* in patriarchal families; that the term "bought with money" referred only to feudal allegiance or service for a time agreed on by both parties. These servants could possess and inherit property; their children were free; they were trained to the use of arms; in religious matters master and servant were alike and equal; and they were always considered and called *men*, never slaves or chattels,—all which are directly contrary to the principles and express enactments of American slave law, and are the characteristics of free persons even at the South. Add to this the significant fact that not one word is said in the patriarchal records of *selling* any of these servants, (the only act mentioned of selling a human being is that of Joseph by his brethren, so bitterly reprobated and repented of by them soon after), though frequently bought; that no fugitive slave law existed, in fact could not exist in a wandering tribe,—and the natural conclusion is, that they were not slaves, but free men and women; and therefore the records of patriarchal society conclusively deny the existence of chattel slavery or slavery as one of its institutions.

Years pass, and we find the Israelites reduced to a servile condition as the serfs of the Egyptians. God, in his purposes, allowed them to remain thus for a time, and then, instead of sanctioning even this modified form of slavery, demanded their instant release; and on refusal, with terrible judgments on their oppressors, he led forth that army of fugitive slaves, and drowned their pursuers in the Red sea.

4. Mosaic Laws.

We come next to the sanction and authority of chattel slavery claimed to exist in the laws and economy of these people just escaped from bondage, and framed by him who had shown his displeasure against slavery by nearly destroying a nation of slaveholders for holding and catching slaves. The arguments for this claim are 1. That the term "servant" or "bondman" used in the Mosaic law means chattel slavery; 2. That in certain cases the Hebrews might hold their brethren as slaves forever; 3. They might buy slaves from the heathen around, and hold them forever. These positions, we admit, have some plausibility, and have doubtless had great weight in producing the opinion that chattelism is sanctioned by the Bible. We propose to consider the condition of the classes of servants referred to in their order.

1. *Hebrew Servants.* These were of four

kinds—servants under contract or indenture for six years, probably from one sabbatic year to another: servants held till the year of jubilee, or “forever:” children born in the house, or hired out by their parents: convicted thieves; and afterward, though sanctioned by no law, debtors.

In respect to the first of these classes, the law is found in Ex. xxi, 2-6; Deut. xv, 12-18. “If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free, for nothing.” Here the term “buy” can only be applied to the service, sold by the servant for six years (or perhaps to the sabbatic seventh year, as daily or weekly service ended with the Sabbath), for it is applied to a state which no ingenuity whatever can construe as chattelism.

The second class of Hebrew servants is mentioned Ex. xxi, 5, 6. “If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; then his master shall bring him to the judges: he shall also bring him to the door or to the door-post, and he shall bore his ear through with an awl, and he shall serve him forever.” Deut. xv, 17, the same law adds, “And also to thy maid-servant shalt thou do likewise.” But in Lev. xxv, 39, 40, 53, it is expressly enacted that one who served longer than six years was not to be treated or considered as an *evedh*, one contracting for a term of years, but as a *sauleir*, a hired servant, to be well treated and compensated for his services. “Thou shalt not compel him to serve as a bond-servant, but as a hired servant and as a sojourner shall he be with thee.” The servant must plainly say, “I will not go out;” it must be voluntary service; but chattelism is involuntary, forced, and directly contrary to the case before us. “He shall serve him forever,” not his sons after him, not giving the right of transfer or sale of service to a third person. “He shall serve,” not his wife or children, but himself, till death, or his master’s death, or the jubilee. This, then, was not chattelism, for it was voluntary, without purchase or sale, ending with the life of the servant, the master, or the year of release—the jubilee.

The third class of servants—children—appear during minority to have been, as now in all Eastern countries, entirely at the service or control of their parents, and might by them be hired out [Neh. v, 2-6], but, when of age, were of course independent of parental acts and control. John ix, 21. That the offspring of servants in patriarchal times were free, we have already proved; that they were so among the Israelites is shown by the case of Abimelech, the son of a maid-servant [Judges ix, 18], yet free as his brethren, and afterward king of Israel; also of Sheshan. 1 Chron. ii, 34, 35. No service, indeed, could be recognized or demanded, in Jewish law, of grown persons, except as the result of contract or crime.

In respect to the fourth class, it is plain from the language used that only sufficient service could be required of them to cancel the obligation of restitution. Ex. xxii, 3. “He should make full restitution; if he have nothing, then he shall be sold for his theft;” in case of debt (Matt. xviii, 34), “till he should pay all that was due to him.”

2. *Servants obtained from the heathen.* These were, first, captives. From the account of the first taking of captives by the Israelites (Num. xxxi, 7-47), we learn (verse 7), that they marched into Midian, slew all the males, and siezed the women, children, flocks, and herds. On their return Moses reprimanded them for disobeying God’s command by preserving the grown women; and thereupon they killed all but the virgins and children, reserving them for adoption into the families of the nation. In Deut. xx, 14, and xxi, 10-14, we have these commands and regulations given, with an express prohibition of the enslavement of these captives, in case of repudiation by the captors. “It shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her.” Now, all slaveholding tribes and nations, when they

sieze captives for slaves, aim to obtain as many strong and vigorous men as possible; must it not, therefore, fairly be inferred from this regulation that God, by prohibiting instead of sanctioning the most productive mode of slave-making,—the enslavement of prisoners of war,—did not intend, but positively prohibited, the Israelites from becoming a slaveholding nation?

Secondly, “bought with money.” The law referring to these is Lev. xxv, 44, 46. “Both thy bondmen and thy bondmaids which thou shalt have shall be of the heathen round about you; of them shall ye buy bondmen and bondmaids. . . . And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever.” As we have already stated, the Hebrews had but two terms for “servant”—the generic term *evedh*, one under contract for a term of years, and *sauleir*, one hired by the day, week, or year. Now, the term here translated “bondman” is the generic *evedh*, elsewhere translated “servant,” and therefore should have been thus translated here, unless a different rendering is required by the context. The more literal reading of the Hebrew is, “And thy men-servants and thy maid-servants which shall be to thee from the nations around you, of them shall ye procure the man-servant and the maid-servant.” What, then, was the difference between the Hebrew and heathen *evedh*?

This. The Hebrew could only be an *evedh*, a servant by contract, for six years. Ex. xxi, 2: “Six years shall he serve, but in the seventh he shall go out free;” (longer service could not be contracted for, but must be voluntary, Ex. xxi, 5); or as a hired servant or sojourner till the jubilee, but never beyond. Lev. xxv, 10, 39-41. But a heathen could bind himself as an *evedh* for longer than six years; and thus his service, unlike the Hebrew, could be “bought” as “an inheritance for your children after you,” but, like the Hebrew voluntary “forever” servants, they were bondmen for the longest time known by the law—till death or the jubilee.

Is it objected that the terms “buy,” “possession,” “forever,” are used, and indicate chattelism? We answer, All admit the Hebrew was not a chattel; for his service expired at the seventh year, the death of himself or his master. “He shall serve him forever;” but, if both lived on, this service, though voluntary, as has been shown, expired with all such claims at the jubilee. Since the same terms, and, as we shall show directly, the jubilee, applied equally to both, if it does not prove the one a chattel, it does not the other; therefore both are equally voluntary contractors. The service, and not the bodies, were bought; and both were equally free at the jubilee.

Two objects were accomplished by this law. 1. To permit the Hebrews to obtain that assistance in tilling the land, which otherwise they would not have been allowed to do. 2. to increase the numbers of the commonwealth, since the Hebrews, in obedience to the Abrahamic covenant (Gen. xvii, 10-14; Ex. xii, 44-49), were bound to circumcise these indented servants, “bought with money,” thus making them a part of the household during their period of service, and also naturalized citizens of the State, members of the congregation, partakers of all the rites and privileges common to the mass of the people. Ex. xii, 44-49; Num. xv, 15-30. “One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations; as ye are, so shall the stranger be before the Lord.” Lev. xix, 34. “The stranger that dwelleth among you shall be as one born among you, and thou shalt love him as thyself.” In accordance with the frequently-repeated injunction of this law of equality, they were invariably recognized as citizens, and alike with Hebrew servants, were amenable to, and received protection from, the laws of the State.

In further proof of this, and in direct opposition to chattelism, is the fact, that the laws regu-

lating the relation of master and servant are each and all enacted for the benefit and protection of the servant, and not one for that of the master. Again, when property is spoken of, oxen, sheep, &c., the term *owner* is always used, *master* never; when servants and masters are spoken of, *master* is always used, *owner* never. Ex. xxi, 29. “The ox shall be stoned, and his *owner* also shall be put to death.” Ex. xxi, 34. If an ox or ass fall into a pit left uncovered, “the *owner* of the pit shall make it good, and give money to the *owner* of them.” But, Deut. xxv, 15. “Thou shalt not deliver to his *master* the servant which is escaped from his *master* unto thee.”

The inference from all this is plain. No such thing as property in man is recognized in the Mosaic law; but God, finding polygamy and the law of serfdom existing among the Israelites, did not see fit to abolish them at once, but so hampered and hedged them about by restrictive statutes as gradually and finally to abolish them altogether. —*Premium Tract.*

(To be continued.)

LEFT TO ITSELF.—Coleridge says that as one of his friends was expressing his idea that it was unfair to influence a child’s mind by inculcating any opinions before it should come to years of discretion, and be able to choose for itself, he showed him his garden, telling him it was his botanic garden. “How so?” said he; it is covered with weeds.” “Oh,” said Coleridge, “that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil against them for roses and strawberries.”

CHRIST A GUEST.—If thou desirest Christ for a perpetual guest, give him all the keys of thine heart; let not one cabinet be locked up from him; give him the range of every room, and the key of every chamber; thus you will constrain him to remain.—*Spurgeon.*

HERE AND HEREAFTER.—It is strange that the experience of so many ages should not make us judge more solidly of the present and the future, so as to take proper measures in the one for the other. We dote upon this world as if it never were to have an end, and we neglect the next as if it were never to have a beginning.—*Penelon.*

As if God would teach us the worthlessness of money, when we are young and ought to save, and might be somewhat covetous, we are apt to squander; when we get old and must leave our money, by a strange contradiction, we begin to grasp it the tighter, and become covetous.

THE BIBLE is the granary; preaching is the wind passing over it that carries on its wings the living seeds, and scatters and sows them broadcast. The Bible is the spring; preaching is drawing from it the living water, and letting it run in many channels to refresh and cleanse many hearts.

THE SCRIPTURES.—I have carefully and regularly perused the holy Scriptures, and am of the opinion that the volume, independently of its origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books in whatever language they may have been written.—*Sir W. Jones.*

FAITH AND WORKS.—It is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, yet put out the candle and they are both gone—one remains not without the other; so is it with faith and works.—*Selden*

A NEW musket has been invented in France, which is discharged by the ignition of the powder by the pressure of a column of air immediately set free.

The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."
BATTLE CREEK, MICH. THIRD-DAY, OCT. 1, 1861.

JAMES WHITE, EDITOR.

ORGANIZATION.

BRO. PHELPS has finally come out with his objections to organization in a communication for the REVIEW. We have concluded to give the entire article, excepting that portion of it referring to Brn. Andrews and Loughborough. We still believe Bro. P. can be helped. We divide his communication as most convenient for a distinct reply to each point, commencing his remarks with *Bro. P.*, and our reply with *Ans.*

BRO. P.—"I read with a degree of satisfaction the remarks addressed to me in No. 7. There is a candor and friendship in them seldom manifested by one toward those who come out from among their brethren. And I take it for granted from the heading of your remarks, that I am still permitted to speak through the *Review*, and I gladly embrace an opportunity, though it is quite a tax for me at present to write much. But I wish to notice one or two points in your remarks to me for the purpose of giving an explanation."

ANS.—We are truly gratified to learn that Bro. P. has not been grieved with our remarks, and now has the frankness to state his objections to organization. Again we say, Bro. P. can be helped.

BRO. P.—"First, you say, 'Should not such a declaration of separation from the body be accompanied with your reasons? I will give the reason why I did not accompany my declaration with my reasons. I waited for some one more competent than myself to take up the subject. And a few have spoken a very little, and in some instances I thought were met with severe remarks, which caused me to dread raising my objections to the course taken by the body of Sabbath-keepers with which I was connected. But I had, notwithstanding, made up my mind to speak frankly, until I read in *Good Samaritan* for June, 1861, Cause of Discouragement. In that it was stated, 'We hope to receive letters of counsel and encouragement from friends in different parts of the field. Be assured that all such communications will be perused with pleasure, while those of a meddling, fault-finding character, or highly tintured with wormwood and gall will be speedily reduced to ashes. We have something better to do than to reply to, and mourn over, such communications.' This is why I have taken the position which I now occupy without giving my reasons. And now, while I have taken my pen once more to write, I will say, that I hope that none of the friends will feel that I am meddling, or finding fault, or that my communication is highly tintured with wormwood and gall, for I have nothing but the best of feelings toward all my brethren; but I wish to speak freely, if I speak at all."

ANS.—It is frequently the case when brethren unfortunately take the wrong side of a question, hard to defend, that they feel injured at the frankness and plain speech of those who try to help them, and such will share largely the sympathy of those on that side of the question. Bro. P. had his sympathy in the wrong place, is the reason why our remarks hurt him. When we first suggested organization to hold church property, eighteen months since, we made the following request: "If any object to our suggestions, will they please write out a plan upon which we as a people can act." This request was reasonable, and fully opened the way for any to bring scripture to bear upon the subject, show the error of organization, and state a plan upon which we as a people could act. But the request was utterly neglected, and those objecting to organization did not bring one text of scripture bearing directly on the subject. Such a course deserved exposure and rebuke, and if Bro. P. had been standing on the right side of the question, his sympathy would have been with the one who had to feel the injustice of anti-organizationists.

BRO. P. knows we have ever treated him kindly. When he gave his influence to that sheet which poured forth its slander upon us, we could pray, Father, forgive, for he knows not what he does, and when we met him afterwards at Crane's Grove, Ills. and heard

his confession, with joy we mingled our tears with his. We still cherish a high regard for Bro. P. We believe him to be sincere, and pray God to keep him out of the wake of those who, in order to carry their points, when all other means fail, resort to a hypocritical whining about "harshness," and "a bad spirit."

We cannot accept Bro. P.'s apology for withholding his reasons for seceding from his brethren, for he had no just cause for the fears he expresses. Certainly no one could taste wormwood and gall in his communications unless he put the tincture in. Having received many very highly tintured communications from numerous sources for the past ten years, we think we have some skill in detecting, and therefore pronounce Bro. P.'s communication free from wormwood and gall. His difficulties seem to arise from misplacing his sympathy, and the want of a thorough examination of the organization question.

BRO. P. "You say, in speaking of the victory over the beast, &c.—'That great and glorious victory will be sung upon the sea of glass. Rev. xv, 2. It is doubtless the new song of the 144,000 of chap. xiv, 3. But that, dear brother, will be a united company. They will have one name, be sealed with the same seal, and sing the same song.' All this I most firmly believe, and think it is not difficult to determine what name they will have, when we consult Rev. xiv, 1, 'Having his Father's name in their foreheads.' And chap. iii, 12, 'I will write upon them the name of my God.' And with this agrees the apostle in all his epistles. They are addressed to the church of God. Acts xx, 28; 1 Cor. i, 2; x, 32; xi, 22; xv, 29; Gal. i, 13; 1 Tim. iii, 5. Now if we have a right to depart from the simplicity of the gospel in one instance, have we not in another? Most assuredly. Is not this the course that Babylon's churches have all taken? But enough of this at the present."

ANS. We conclude that Bro. P. thinks that church of God is the proper name for the church. But we do not see how this is proved by the fact that Rev. iii, 12; xiv, 1, describes the 144,000 after, or just before, the Second Advent, as having the name of God written upon them. Bro. P. seems to reason like this: The name of God is to be written upon the saints; therefore they should be called the church of God. But his mode of reasoning would prove too much, for in Rev. iii, 12, Christ also says, "I will write upon them my new name;" therefore the church should be called the church of Christ. Again, the same verse says, in stating what shall be written upon the saints, "and the name of the city of my God, which is New Jerusalem;" therefore the church should be called the New Jerusalem church, and the Swedenborgians have it right. These are all excellent names, and all in use before Sabbath-keepers began to talk of a name. Which shall we choose? Or would Bro. P. have us take all three because they are said to be written upon the overcomers? We should not depart from the simplicity of the gospel; but have a perfect right to depart from all positions which do not show wisdom, either divine or human. The New Testament speaks of the people of God as follows:

The Church. Matt. xvi, 18; xviii, 17; Acts ii, 47; v, 11; vii, 38; viii, 1, 3; xi, 22, 26; xii, 1, 5; xiii, 1; xiv, 23, 27; xv, 3, 4, 22; xviii, 22; xx, 17; Rom. xvi, 1, 5, 23; 1 Cor. iv, 17; vi, 4; xi, 18; xii, 28; xiv, 4, 5, 12, 19, 23, 28, 35; xvi, 19; Eph. i, 22; iii, 10, 21; v, 23, 24, 25, 27, 29, 32; Phil. iii, 6; iv, 15; Col. i, 18, 24; iv, 15, 16; 1 Tim. v, 16; Philemon i, 2; Heb. ii, 12; James v, 14; 1 Pet. v, 13; 3 John 6, 9, 10; Rev. ii, 1, 8, 12, 18; iii, 1, 7, 14.

Churches. Acts ix, 31; xv, 41; xvi, 5; xix, 37; Rom. xvi, 4, 16; 1 Cor. vii, 17; xi, 16; xiv, 33, 34; xvi, 1, 19; 2 Cor. viii, 1, 19, 23; xi, 8, 28; xii, 13; Gal. i, 22; 1 Thess. ii, 14; 2 Thess. i, 4; Rev. i, 4, 11, 20; ii, 7, 11, 17, 29; iii, 6, 13, 22; xxii, 16.

Church of God. Acts xx, 28; 1 Cor. i, 2; x, 32; xi, 22; xv, 9; Gal. i, 13; 1 Tim. iii, 5.

Churches of God. 1 Cor. ii, 16; 1 Thess. ii, 14.

Church of the living God. 1 Tim. iii, 15.

Church of Christ. Rom. xvi, 16.

Church of the first-born. Heb. xii, 23.

Churches of the saints. 1 Cor. xiv, 33.

Christians. Acts xi, 26.

If either of the above names be selected by which the church should be called, doubtless "Christian" is

the one. "And the disciples were called Christians first at Antioch." Acts xi, 26. On this passage we give the following from Clarke's Commentary, and Horne's Introduction:

"And the disciples were called Christians first at Antioch." It is evident that they had the name *Christians* from CHRIST, their master; as the *Platonists* and *Pythagoreans* had their name from their masters, *Plato* and *Pythagoras*. Now, as these had their name from those great masters because they attended their teaching, and credited their doctrines, so the disciples were called *Christians* because they took Christ for their teacher, crediting his doctrines, and following the rule of life laid down by him. It has been a question, by whom was this name given to the disciples? Some think they assumed it; others, that the inhabitants of Antioch gave it to them; and others, that it was given by Saul and Barnabas. This latter opinion is favored by the *Codex Bezae*, which reads the 25th and 26th verses thus: And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the church a whole year, and instructed a great number; and there they first called the disciples at Antioch Christians.

"The word *χριστιανισμός* in our common text, which we translate *were called*, signifies in the New Testament, to appoint, warn, or nominate, by divine direction. In this sense, the word is used, Matt. ii, 12; Luke ii, 26; and in the preceding chapter of this book, verse 22. If, therefore, the name was given by divine appointment, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character."—A. Clarke.

"Some are of opinion that it was first invented by the enemies of religion, and was fixed upon the disciples of Christ as a stigma of reproach. In confirmation of this opinion, they refer to Acts xxvi, 28, and 1 Pet. iv, 16. Others imagine, that the Christians themselves assumed this appellation. Others, with more propriety, conceive that it was given to them by divine appointment."—Horne's Introduction, Vol. I, p. 350.

But, from the fact that the church is called by the above names, it is evident that the Holy Spirit did not design to point out in the New Testament the name by which the church should be called. This is left as a matter of propriety and convenience. Hence our preference and love for the name, *Seventh-day Adventists*.

BRO. P. "You said in the heading of your remarks to me you had a firm hope that I could be helped. Well, this is just what I want, and what I must have, if I am ever moved from my present position. And now I wish to ask frankly a few plain, simple, candid questions, for the consideration of Bro. White, or any other brother; not for the sake of discussion, but for the sake of light on the subject, and if Bro. White, or any other brother, will answer them frankly and candidly, and clear up the subject, I as an honest man, and a christian, will be frank in confessing my error."

ANS. We have taken hold in faith to help Bro. P., and shall certainly help him out, if he will be helped. With pleasure we answer his questions.

BRO. P. "And the first question is, Are the churches Babylon, as declared by the second angel's message?"

ANS. The strongest position we have ever taken on the subject is that the Babylon of the Revelation embraces all corrupted christianity, and we have never seen good reasons for changing our position. But it is evident that this subject was poorly understood by the Advent brethren at the time of the giving of the second angel's message. The question with us is, What will stand the test of criticism? and not, What did we once believe?

We once made Rev. xviii, 4, a part of the second angel's message; but we now place this in the future to take place under the loud voice of the third message. We had the second message embrace too much, and were too fast in denouncing voting, the judicial oath, and holding of a civil office, as the mark of the beast, and the very climax of the sins of Babylon. As God's people are commanded to be separate from the world, they should engage in these things as little as possible and do their duty to God and their fellow men. But we do solemnly protest against distorting the subject of Babylon, for fear some one will become like the world and nominal churches. When we commenced to publish, ten years since, the cry was raised, Babylon! At the establishment of the Office, the cry was, Babylon! When the brethren erected an exceedingly plain place of worship at Battle Creek, only 22 by 30, which would

not seat comfortably more than one half the present congregation, one of our ministers groaned out, "Ah! this looks like Babylon!" And now, when the simplest legal organization possible to hold church property, and the simplest form of church organization, are suggested, we hear the same cry, Babylon! These things have hindered the progress of the work, and have thrown insupportable burdens upon those who devoted their entire energies to the cause. We suggest that it would be a wiser course to thoroughly investigate the Babylon question, and see if it will not harmonize with sensible efforts to advance the cause, and save the church from ruin, than to hold to all the notions that have attached themselves to the subject of Babylon.

Bro. P. "If so, what does their confusion consist in? Surely, not in the disagreement of any one sect upon doctrine; for each sect is a unit, and have their name, discipline, doctrine, and usages, from the Catholic church down to the last sect organized."

Ans. The confusion of Babylon consists in the use of creeds, which have secured false doctrines to the churches, instead of the gifts of the Spirit, given to secure the purity and unity of the church. "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv, 11-13. If the church had ever enjoyed these blessings, instead of being cursed with human creeds, we should now have but one church, and that, probably, bearing the simple and beautiful name of Christian.

We are surprised that Bro. P. classes *name, doctrine and usages* with discipline and creeds, as constituting the confusion of Babylon, after giving nine texts for no other conceivable object than to prove that we should take the *name* of Church of God; and he well knows that a church without doctrine and usage would be no church at all.

Bro. P. "Does it not take the whole of the religious bodies together, with their multiplicity of doctrines and creeds to constitute Babylon? If so, can we as a people organize, have our name, doctrine, discipline, and church usages, and not have them precisely in harmony with the Bible, and yet not help make up the great confusion?"

Ans. Bro. P. will certainly except that first "religious body" of Christians, the sect everywhere spoken against (Acts xxviii, 22), as not belonging to the great family of Babylon. And he will certainly except the last religious body, who reject human creeds and disciplines, receive the gifts of the Spirit, and are seeking primitive christianity, keeping the commandments of God and the faith of Jesus. We are glad that he uses the brotherly phrase, "we as a people," which shows that he has not really cut his log loose. But why this indiscriminate mixing up—name—creed—discipline—doctrine—church usages? Imagine a church with neither name, doctrine, or church usages! Bro. P. must be laboring under confusion of thought as if he himself had been sipping of the intoxicating wine of Babylon.

Bro. P. "Again, if the churches are the Babylon of Rev. xiv, 8, they are surely the harlot daughters of Rev. xvii, 5, and if so, what does their harlotry consist in? Does it consist in being incorporated by the government, and receiving the protection of the law, as Adventists have always believed and taught? If so, can we as a people do the same, and not become a member of the same great family, or become one of the harlots? For I do not understand there is any difference between the charter of the Seventh-day Adventists and any other sect in the land. If so, do we not then help make up that power which is symbolized by one of the horns on the two-horned beast? Or have we been mistaken in the application of the symbol to the ecclesiastical power, or to the churches of this government?"

Ans. Here Bro. P. erects a man of straw upon which he is charging most chivalrously. There is no Act in the statutes of any State, or county in reference to the Seventh-day Adventists in particular. The Seventh-day Adventist Publishing Association (which

has no connection whatever with church organization) organized under general law, and has no more of a charter from government than Bro. P. has to hold his land. In both cases the papers have to be made out and recorded according to existing law. Those churches who build places of worship, and wish to hold church property, only have to make out papers conforming to existing law, the same as Bro. P. would do to secure to himself and his family real estate. Hence, in condemning us, Bro. P. condemns himself. For, if it be wrong for the church to hold property legally, it is wrong for an individual to thus hold it. Further than this, we have only suggested a more perfect organization of our churches, and the division of the territory of our people into conferences, and the furnishing of our ministers with the papers showing their church standing, all of which has no more to do with the government than Bro. P.'s family prayers.

The harlotry of the daughters of the mother Babylon of Rev. xvii, 5, is explained in James iv, 4. "Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Do we become friends of the world in conforming to law to hold church property? then Bro. P. becomes a friend of the world, and the enemy of God, in securing real estate legally.

Bro. Phelps, dear brother, when you see a people adopting a human creed sustaining popular fables, and thus putting an end to investigation and reform, rejecting the gifts of the Spirit, perverting much of the faith of Jesus, seeking the friendship of the world, and conforming to its spirit and fashions, you may safely include that people in the great Babylonian family. But the Seventh-day Adventists have no human creed or discipline, therefore give room for God to teach through the gifts of the Spirit. They ardently desire to cast aside the traditions and fables of men, and keep the commandments of God and the faith of Jesus Christ. Their weekly practice in keeping the Sabbath is a standing rebuke on the churches and the world, and on almost every point of Bible truth they stand in direct opposition to the popular doctrines of the churches. And, besides this, there has been an unceasing testimony among us, warning us to stand out separate from the world. The only mark of Babylon among us is the element of confusion that would trample down that organization and order necessary to push forward the great work, and worship God without distraction.

Beware, then, dear brother, how you brand this people as Babylon, who have done no more in uniting with the world, and in seeking the protection of government than you have done in securing property, lest you incur the frown of God, and the penalty of offending Christ's little ones.

Never defend an error because you once thought it to be truth.

EXTRACT FROM "ELIJAH THE TISHBITE."

"ELIJAH had prayed—in zeal for the honor of God he had prayed that it might not rain; and, being assured of an answer to his prayer, had gone to Samaria, to meet Ahab. There, in his presence, he declared with holy boldness—and no doubt the whole country was soon filled with the report of it—There shall not be dew nor rain these years, but according to my word."

"The word was spoken in God's name, and the judgment denounced immediately followed: first, in appalling harbingers; then, in complete desolation. The sun glared upon the earth with its beams, a memento of the eyes of the Lord, the righteous judge, which are described as a 'flame of fire;' those rays which heretofore had diffused a smile over the whole face of nature were now changed into arrows of destruction and death; while the sultry winds dried up with their burning gusts every rivulet from its bed, and every fountain from its source; the plants and trees dropped their leaves and withered away; the lowing herds and bleating flocks explored every spot upon the parched fields; the wild beasts moaned in the forests; the dearth rose to its height, and it was not long before the famine became universal, and turned every habitation into a place of mourning and wo.

"And where is Elijah? Where should he be? He is sharing in the common calamity. No angel has come to convey him away—no chariot of fire has taken him up. There he stands, with the criminals on the place of execution, apparently himself a sacrifice to the wrath he had drawn down, and exposed, with the ungodly, to famine and death. There he stands, panting and groaning like the rest, exposed to the same dangers, and, over and above, execrated by a whole nation, and devoted to ruin by the infuriated populace. He seemed likely to suffer the fate of Sampson, who pulled down upon himself the pillars of Dagon's temple-roof, and was buried in the common ruin of his enemies. Surely it was no small matter, in such circumstances, to keep faith alive. What a commotion must have arisen in his soul at beholding the universal misery around him and his own personal danger! How easily may we suppose natural pity at one time, and natural fear and despondency at another, suggesting to him, 'Why didst thou pray for this?' It is not difficult to realize the perplexity in which the prophet must have felt himself. His joyful elevation of high spirit must well nigh have subsided, and no support was left him but simple faith in the 'Amen' of his God; the consciousness that all had been done in God's name, and that now the Lord would provide."

Elijah is considered a type of those that are alive and remain to the coming of the Lord, from the fact that they are to be taken up to heaven without death as he was. But there is much in his experience before his translation, which strikingly corresponds with that of the last generation of the true church, as marked out in the word of God.

1. He was a commandment-keeper in the midst of commandment-breakers—the mass of the people who were the worshipers of Baal. The mass of professed christians are now breaking one of God's commandments in following after the Baal of the book of Revelation—the papal beast.

2. Elijah had a message for the people of his time, very similar to the third angel's message, which is addressed to the last generation of earth. Compare them. "How long halt ye between two opinions? If the Lord be God follow him, but if Baal, then follow him." The people were reined right up to a choice between the service of God and that of Baal. The same is true of the last message. "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God," &c. "Here are they that keep the commandments of God and the faith of Jesus." Men must choose between the two.

3. Those that heeded Elijah turned back from Baal to the commandments of God. So will those that heed the third message. Elijah restored the commandments to the true Israel; so will this message. "Elias must first come and restore all things."

4. Elijah was accused of troubling Israel; so are those accused that preach this last message. But the answer of Elijah to Ahab applies with equal force today: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

But in reading the above in a book entitled, "Elijah the Tishbite," I was struck with the analogy between Elijah in the time of drouth and famine which had come according to his word, and the saints remaining on earth in the time of trouble, and while the seven last plagues are being poured out. We are now predicting, from the Bible, a time of trouble such as never was. We are warning men of the coming wrath unmingled—the last plagues. Soon we shall find ourselves involved, in a measure, in these troubles, though no plague shall come nigh our dwelling. The rage of the people will be turned against us, as the cause of their troubles. They will try to destroy us, but God will interpose for us. He will feed us if necessary in the time of famine by the agency of ravens, or by causing the handful of meal in the barrel not to fail, and will deliver us from the rage of the people that have rejected the final warning. The chariots of God will appear for us, and we shall be taken up to heaven as Elijah finally was.

But I only desired to call attention to this extract, and let each reader trace the analogy.

R. F. COTTELL.

NECESSITY OF CHURCH ORDER.

THE necessity of order in the church must be apparent to all who have given the subject an impartial investigation, from the fact that we have entered the perils of the last days, and are living in a time when Satan is trying with all his power to overthrow the message of the third angel, by bringing confusion and distraction among the people of God. It truly seems as though the children of light ought to manifest as much wisdom in conducting their affairs as the children of this world.

To illustrate: Suppose the government of the United States should call out their subjects and send them south to fight without qualified leaders, or even enrolling their names or having any principle of order by which they could concentrate their forces. Should we not think there was a great lack of wisdom in such proceedings? Surely we would; and it would be no marvel if half their number never reached their place of destination; and those who did reach it would be at the mercy of their enemy, liable to be cut to pieces or taken captive by them at their will. But this is not the case. On the contrary, we find them calling for volunteers, who, after being suitably inspected and having their names properly enrolled, have to go through with a thorough course of discipline before they are considered capable to be brought into action.

So likewise should it be with those who are brought out under the proclamation of the third angel's message. They should be such as are willing to obey God by keeping his commandments and the faith of Jesus, and then be brought into gospel order and disciplined in the school of Christ, and thereby be brought into one solid phalanx to attack their common enemy, who is going to make war with the remnant of the seed of the woman. Rev. xii, 17.

I cannot bring myself to believe that God is calling out a people to go to distraction; and without order we are all liable to be imposed upon by imposters or unqualified teachers. It has been shown through the gift of prophecy that this door through which the enemy comes in to perplex and trouble the flock can be shut by fleeing to God's word and becoming established upon gospel order. Order was observed in the days of the apostles; for Paul said to Titus, "For this cause left I thee in Crete, that thou shouldest set in order things that are wanting," &c. Titus i, 5. It appears from this testimony that what was wanting was order. This order consisted partly in ordaining elders in every city or church. Acts xiv, 23. The apostle, after giving the qualification of the elders, proceeds in verse 10 to give some reasons why it was necessary that the church should be thus organized. For, says he, there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, &c. Are we any more free from unruly and vain talkers and deceivers now than the apostles were in their day? I leave the reader to judge.

Again: Acts xx, 29. Here the great apostle to the Gentiles, after giving the elders their charge to take the oversight of the flock, and feed the church of God, over which the Holy Spirit had made them overseers, subjoins his reason: For, says he, I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Has Satan grown so stupid for the last eighteen hundred years that we have nothing to fear from this source? I think not. But on the contrary, he has come down with great wrath, knowing that his time is short, and he is to work with all power, signs and lying wonders here in these last days. Therefore we see the necessity of being prepared to shun his deceptions. For, as says the apostle, we are not ignorant of his devices.

Past experience also justifies us in this position; for it is a fact that those churches prosper best which have organized under the order of the New Testament. The fanatical spirit which arose in Wisconsin last winter, originated, and did its greatest work, among those who were opposed to order. If we may be permitted to learn from experience, it truly seems as though we

should try to close this door of the enemy. Wisdom is justified of her children.

I sincerely hope that the time may soon come when the subject of organization will be more fully entered into, and carried out through all the various branches of the church of Christ. A stormy future is before us. Satan is mustering his forces for the great battle. Therefore we do well to prepare for the conflict, by pressing together and striving to fortify ourselves for the attack. I confidently believe that the Lord is stirring up his faithful children to the subject of more thorough organization.

May God grant to speed on the work and hasten the time when we all shall see eye to eye on this subject, is my prayer.

RUFUS BAKER.

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COFFEE--ITS EFFECTS.

THERE are two reasons why the writer believes that this article should not be used as a beverage:

1. Because it is poisonous to the human system.
2. Because it is using the Lord's money for that which at most only gratifies the taste without nourishing the body.

We read in 1 Thess. v, 23, that Paul prayed that their bodies might be preserved blameless. Now in order to preserve our bodies blameless it is necessary that we use all those means within our reach which will enable us to become acquainted with those organic laws by which we are governed, and then in our dress, food, drink, &c., pay strict obedience to them. Now if the use of coffee and tea is contrary to those laws, we are under most solemn obligations to quit their use.

Again, we read in 1 Cor. x, 31, that whether we eat or drink we are to do all to the glory of God. Now if the use of coffee as an article of daily consumption is contrary to the organic laws (and the organic laws are the laws of God), then we cannot use it "to the glory of God."

Some may call this a very small and unprofitable subject to write upon, but perhaps if they could fully realize the amount of suffering in the shape of neuralgia, dyspepsy, nervous debility, &c., produced by these narcotics, they would not think so.

Many are the arguments and excuses brought forward to sustain the use of these articles; and while we desire to exercise christian charity and forbearance, we are compelled for the sake of truth to join issue with those who try to justify themselves in their use. We hope that none will try to justify themselves because many good and wise men have used them (although they have only been used in Europe about two hundred years); for if they are anti-vital they cannot become nourishing because many have used them, any more than Sunday can become God's sanctified rest-day because many have observed it as such.

A very common excuse is that those who use them do not experience any ill effects from their use. Let me say to such that feelings are not a safe guide in a physical, any more than in a religious, point of view. There is a false as well as a true experience. We need something besides feelings in religious matters; and in physical matters, we need facts as well as feelings. Conscience is not a safe guide of itself in religious things, neither is experience in physical things.

For instance, Alexis St. Martin had his left side so wounded as to leave an external opening through which could be seen the condition, and, to some extent, the operations, of the stomach. In these circumstances Dr. Beaumont instituted a series of experiments on the nature and effects of the gastric juice, by which he made many curious discoveries. One of these was that the lining membrane of the stomach might be so inflamed and filled with eruptions and ulcerations as not only to secrete pus, but to bleed without the subject being conscious of the least suffering, and without his health being in any way affected "in any sensible degree." This was often caused by a moderate use of liquor, eating voraciously, or to excess, &c. Now suppose St. Martin, relying on his feelings alone, were to insist that drinking liquor, beer, cider, tea, coffee, &c., did not hurt him, while the facts in the case proved the contrary, ought we to believe him? He certainly would speak from experience, but yet it would be a false experience. We hope all who profess to deny themselves and follow Christ,

all who wish to get rid of every foolish or hurtful habit and do all to the glory of God, will try to be willing to be convinced of the truth, let it be what it may, and be governed by reason rather than appetite.

Coffee is a medicine, a narcotic. To prove this we will cite some of the best medical men of Europe and America.

Hooper, in his medical dictionary, says, "It possesses nervine and astringent qualities. It is said to be a good antidote against an over dose of opium, and to relieve obstinate spasmodic asthmas."

Dr. Paris says, "It is suspected of producing palsies, and not without foundation."

Do we need any stronger evidence of its narcotic tendency?

Dr. Willich represents coffee as possessing anti-spasmodic virtues, and speaks of its powerful effect on the nervous system.

Prof. Hitchcock, in his "Dyspepsy Forestalled," speaks of coffee as a narcotic. He says, "The bewitching influence lies in its narcotic qualities—the same principle that gives opium and tobacco their attractions. The exciting principle is the same as ardent spirits."

Dr. Trotter, in speaking of the cause of nervous maladies, say that "the only means of cure lie in a total abstinence from every species of fermented liquor, and from everything that bears any analogy to them, such as tea, coffee, opium, and all other narcotics."

Dr. Dunglison admits its narcotic tendency. The same admission is made in the Journal of Health, the Catechism of Health; and in Bell's Catechism of Health it is admitted that coffee in all circumstances has a "pernicious effect on the stomach, bowels, and nervous system generally."

All this is good authority, and cannot be set aside unless we can discard all physiological facts, and consent to be led by feeling altogether.

Dr. Combe, in his work on Diet and Regimen, says, "It acts as a strong stimulant, and certainly increases our comfort for the time. Like all other stimulants, however, its use is attended with the disadvantage of exhausting the sensibility of the part on which it acts, and induces weakness."

Dr. S. A. Shurtleff, of Boston, says: "Of all common beverages drank in society, coffee is decidedly the worst."

Londe, a French writer on health, classes coffee among the drinks which stimulate, but do not nourish. "Coffee," he adds, "should be used only in those circumstances in which it is proper to use fermented or spirituous liquors."

Dr. Millengen says, "It is liable to produce feverish heat, anxiety, palpitations, trembling, weakness of sight, and pre-disposition to apoplexy."

Dr. Wm. A. Alcott, the well-known writer on health, bears this testimony: "They (tea and coffee) are among the numerous tributaries to the mighty stream of premature death; and he who effects a reform in his habits with regard to tea and coffee, though he were for a time to retain beer, cider, wine, or even alcohol, opium or tobacco, has not only removed from his family two articles that never ought to have been received into it, but has begun a good work in the right way, by commencing at the foundation."

Let the sources of intemperance and disease, the causes of an undue fondness for excitement, and an unnatural thirst, be but dried up, and the larger streams which they have so long fed will soon cease to flow, while the renovated, and happier, world will rejoice in their extermination."

He elsewhere says, "Coffee, like tea, is a slow poison to all under all circumstances."

We might quote from the writings of Hahnemann, father of the homeopathic system, Dr. Burdell, of New York, Mr. Cole, and others, to prove that coffee is a medicine—a narcotic. Besides all the suffering it produces, think of the vast amount of money we spend as a nation for this luxury. Dr. Alcott makes the estimate at \$12,000,000 yearly. Suppose there are 4000 families of Sabbath-keepers in the United States, and they each spend \$12 a year for these articles, it would amount to \$48,000 yearly; and notwithstanding this large sum might be spent for these unnecessary articles, and will be if we use them, the cause of God is suffering for want of pecuniary aid. The work is hin-

dered and crippled for the want of means to carry it on.

In a world like this, all that we have above what we need to supply us with the necessary things of life, can be spent in a good manner in advancing the cause of God, helping the needy, or in some way that will be a blessing to our fellow beings. Remember that we are under solemn obligations to do all in our power in this direction to advance the cause of truth and righteousness; not merely to do as much as some one else, but to do all in our power. The earth is the Lord's and the fullness thereof. We are stewards, and will have to render an account for the manner in which we use the Lord's property. O, let us cast away our idols, our unnecessary articles of dress and diet, and make to ourselves friends of the unrighteous mammon, that they may receive us into everlasting habitations. Luke xvi, 9.

M. B. SMITH.

Marion, Iowa.

LETTERS.

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

From Sr. Huntley.

DEAR BRO. WHITE: For the first time I attempt to speak in behalf of the cause I love. I have often thought, that were mine the pen of a ready writer, cheerfully would I contribute to the columns of the *Review*, but I know that I must improve my one talent. It has been a little over two years since I first heard and embraced the third angel's message; and during that time I have made many crooked paths, but I thank God that I have yet a desire to overcome all of my evil besetments. I want to live so that when Jesus comes I can hear the welcome news, "Well done, good and faithful servant." I know that I have much to do before I can be ready for the great change that awaits the people of God. I praise God to-day for the glorious truths of the third angel's message, and my daily prayer is that we may all live them out, and finally gain a humble seat in the everlasting kingdom.

Dear brethren and sisters, let us live out our profession. It is one that is well calculated to make us holy if we live it out. Let us strive momentarily to overcome. Truly we are living in solemn times, and let us redouble our diligence to make our peace, calling, and election sure with God. My prayer to God is that he will speed on the good work of the third angel, and prepare us for the time when it shall go forth with a loud cry. I am very thankful for the *Review*, and do not know how I should get along without it.

Your sister striving for holiness.

ABBY B. HUNTLEY.

Yattan, Iowa.

From Bro. Lanphear.

DEAR BRO. WHITE: We are pained to learn, from your remarks in the *Review*, of the discouragements that attended your eastern tour. May the Lord revive his work in all our hearts, and anoint our eyes with eye-salve, that all the dear saints may see eye to eye, and walk in the unity of the faith, with all meekness and humbleness of heart, and thus fulfill the love of Jesus Christ, and remove every stumblingblock that the truth of God may have free course and be glorified, and the third angel's voice be heard and felt, to the gathering of all the honest, and the purifying of the church.

The apostle Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Again, James says, Where envy and strife are, there is confusion and every evil work; but the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits; without partiality (or wrangling) and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

The church here are striving to overcome; though there is not that burning zeal and lively action and feeling that ought to characterize the people of God in these perilous times. O Lord, revive us, is my prayer.

We are building a meeting-house in Niles Settlement, about four miles from Wellsville, and have got it enclosed sufficient so that we held our conference in it.

Bro. E. L. Barr gave us much comfort by his presence, and the proclamation of the gospel. The church expressed a determination to renew their diligence, and take a more decided and holy stand for the truth of God, and the advancement of his cause.

At a business meeting of the church on first-day morning, we presented the subject of organization; and it was resolved, without a dissenting voice, that we organize a society to be called the Seventh-day Adventist Society of Alleghany Co., N. Y.; the object of which is, to hold property in trust for the Seventh-day Advent church. Perhaps we should have spoken out on this subject before; but we are young in the faith. But now we feel to move out, and in concert with the body. And may the love and abundant goodness of our Lord Jesus Christ constrain us to love and good works.

"Gently, Lord, O gently lead us
In the way of love and truth."

Yours waiting for redemption from earth.

A. LANPHEAR.

Nile, N. Y.

Extracts from Letters.

Bro. C. Woodman writes from North Leeds, Me.: "I sincerely hope and pray that God will be with you and bless you in your responsible labors for the good of the church, and the salvation of souls. And especially that you may be successful, under God, in promoting order in the church. It is evident that there is a right and scriptural organization which ought to be effected in the church, and which Satan will labor to prevent by increasing the prejudice which already exists in the church against it, and thus prevent the work which God designs to do for his people. We know it is the work of Satan to disorganize, distract and confuse the church of God; and we know it is God's work, especially in these last days, to thoroughly discipline his people, as an army for battle; and this cannot be done without perfect order in the ranks."

Bro. J. B. Merritt writes from Cheney's Grove, Ills.: "My desire is for the advancement of the cause, and I feel religiously bound to contribute of my means to sustain the same. I feel thankful to our divine Father that amid the commotions of our once peaceful land, and the call to arms that is resounding in our ears, we have nothing to fear while we put explicit confidence in the promise that says, I will never leave nor forsake those that put their trust in me. Our trust must be in God. We must be girded with the panoply of heaven. We must have on the habiliments of righteousness; and being thus equipped and following the example of Him that spake as never man spake, we may expect to conquer the flesh and the devil, and have fellowship with the Father and the Son, and of just men made perfect. May the Lord so direct and influence us by his good Spirit through the teaching of his word, that we may reach those high attainments and enjoy eternal life, is my desire and prayer."

OBITUARY.

Our dearly beloved brother, Eld. Charles W. Sperry, formerly of Bristol, Vt., fell asleep in Jesus, at the house of Bro. D. C. Demarest, North Parma, Monroe Co., N. Y., Sept. 15, 1861, in the 42d year of his age.

Bro. Sperry embraced religion when very young, and united with the Baptist church. He was ever distinguished for his steady, consistent and exemplary course of life; was faithful, punctual and persevering in whatever business he was employed. The orphan's lot was his, and, in the earlier part of his life, though of feeble health, he supported himself by farm-labor in the summer, and school-teaching in the winter, often exhausting his earnings during frequent periods of sickness.

He was engaged in the Advent movement in 1843-4, and shared in the disappointment of those whom the Lord led out in the proclamation of the message of Rev. xiv, 6, 7, though he did not preach at that time. He embraced the truths of the third angel's message in 1851. The Lord raised him from a sick bed, in answer to the prayer of faith, to preach this last message; and for the last nine years he has devoted his time to this work, faithfully and successfully. He refused the

promise of wealth in the employment of a wealthy relative, choosing to devote his time to the service of the Lord and the salvation of souls. At different times he has been brought near the grave, but was raised in answer to prayer and resumed his labors of love. The last of these instances was in the fall of 1860, which was his first attack of bleeding at the lungs. The Lord heard prayer, and he immediately pursued his arduous labor.

Last spring he came into the State of N. Y., to labor with the tent. On the 18th of May he was again attacked with bleeding, and bled several times. But he so far recovered that he rode out, and fond hopes were cherished of his recovery. But from some cause bleeding commenced again, and he was brought exceedingly low, in which state he remained about seven weeks. He bore his affliction with the most perfect patience and resignation. He had great desire at first to be raised up again to preach the message, but when he saw that the will of the Lord was otherwise, he patiently waited for the hour when he should rest. No murmur escaped his lips. When his sufferings were mentioned he would say, "O, this is nothing," or "How sweet it is to suffer for Jesus." He would often say, "The Lord is good!" His reason was continued, in answer to his earnest prayer; and that calm, sweet and heavenly smile which was upon his countenance during his waking periods, will not soon be forgotten.

On first-day morning, Sept. 15, he raised a little fresh blood. At noon a change came; he bled, and it seemed he would strangle with the blood. Sister Sperry said to him, "God's grace is sufficient." And O, the inexpressible joy which lit up his countenance, as praise poured forth from his lips. He continued to talk, but could not speak so that all could be understood. But O, the extremity of his sufferings cannot be told. He would plead so earnestly with his Father to let him rest. He moaned almost continually till about 8 o'clock in the evening. He gave a struggle, and began to exhort in a loud voice, and praise God and shout, "Glory to God, I am going free!" A portion of his exhortation was, "Live in the word and trust in God." Before he ceased, his mind seemed to wander, and he thought he was going to get up from his bed. The blessing of God rested upon him in great abundance. He was triumphant. As soon as he ceased to shout, he commenced to breathe very easy, but short, and without the least struggle his breath ceased and he was done. "Mark the perfect man, and behold the upright, for the end of that man is peace."

He has left an affectionate wife and a dear little boy of seven years, and other dear friends, to mourn his loss. But they mourn not as those who have no hope. "God set his love upon him, and will let him rest a little moment; until his indignation be overpast, then will remember him and bring him from the grave. The next thought will be, 'O death, where is thy sting? O grave, where is thy victory?'"

The friends and neighbors were all very kind and attentive to him during his sickness, and were ready to render every possible assistance, for which he was very thankful; and they are also remembered with gratitude by the family and other friends that had the care of him.

He was removed to Kirkville, Onondaga Co., for burial, the place of residence of Bro. H. Gardner, his father-in-law. Bro. F. Wheeler preached, at his funeral, an interesting and comforting discourse, from Jno. xi, 25. "I am the resurrection and the life." The sweet, peaceful slumberer was then carried to his resting-place.

"He hath passed Death's chilling billow,
And gone to rest;
Jesus smoothed his dying pillow—
His slumber's blest.

"When the morn of glory, breaking,
Shall light the tomb,
Beautiful will be his waking,
In fadeless bloom.

"Where no wintry winds are blowing,
No burial train;
Crowned with gems celestial, glowing,
We'll meet again."

R. F. COTTRELL.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, OCT. 1, 1861.

BRO. KING'S PROPOSITION.

THE following proposition from Bro. S. H. King, of Orleans, Mich., was given in REVIEW, Aug. 21, 1860.

"From last *Samaritan* I learn something of the situation of your Office, and the liabilities resting on the Office, &c. I was not acquainted with the affairs and the debts that Bro. White was personally holden for, till I saw the last *Samaritan*, and I feel that Bro. White did what every honest man should do. If deemed advisable to remove the burden from him, and let the brethren meet those debts, I for one am willing to help shoulder the burden.

"It is but some eight months since I embraced present truth, and most of the time I have been so blind that I could not see to read nor write, being much afflicted with my eyes, yet they are improving, and I feel to praise the Lord that he has restored them to sight, so that I can see to read and write a little.

"I would say to the brethren, How many will join with me this fall to set apart, when we sow our wheat, from one to five acres to pay the debt resting on the Office, and help raise a fund for publication? I say from one to five acres or more, as the brethren feel able. To the brother mechanic, you to set apart one day in each month, or one day in two months, as you feel able, and the laboring man one day in three months. Let us move in this plan, and the Office will soon be free, and those having the charge will breathe an atmosphere pure, not burdened with trouble as at present. Adopt this plan, and will not God bless the undertaking? I feel that he will.

"After we have done this, then follow Paul's advice, lay by in store as the Lord hath prospered, every one, for benevolent purposes.

"I would be glad to see an article from you or Bro. White on this subject. I do not send this for publication, still I am willing that you should use any part of it for publication, if you deem it advisable, by putting it in some form so that it will have the effect to enlist some in this enterprise, my name is at your service.

"If I can do any good in my Master's cause, God shall have all the praise. Since I have set out to obey God's law, I have been trying to do something for his cause, but I feel that I accomplish but little. After giving for the tent, and to messengers, and some other donations, I say to myself, I would like to do more, but my affairs will not let me. I came to the conclusion to adopt the above plan, and leave the result with God, feeling assured that he will bless the deed.

"Yours in Christ, hoping for eternal life at the appearing of our Lord. S. H. KING."

BRO. KING'S REPORT.

The following report we take from a letter from Bro. King, Sept. 22, 1861:

The enclosed draft for \$54 I send you, it being the product of 4½ acres of wheat set apart as proposed in *Review*, Vol. xvi, No. 14. Will you please give through the *Review*, if you think it advisable, what has been the result from said proposition?

When I wrote and agreed to take three shares I did it expecting to pay them out of the 4½ acres set apart for the Office, provided it was enough; if not, meet it from some other source. The result is \$54. I wish to pay the three shares, and the balance I leave for you to do as you think best. If you think it right to appropriate it all to shares, you may do so. I hope to see you at the Association-meeting, Oct. 4, if the Lord will.

Yours in love. S. H. KING.

Bro. King's proposition was good, and the result is good. Let others report. And those who have no good report of this kind to make, we advise to try the proposed plan, and they will find a blessing in it.—Ed.

MEETINGS IN EASTERN MICHIGAN.

DEAR BRO. WHITE: According to previous notice I visited North Branch, August 31st and September 1st, where a good congregation assembled in Bro. Sanborn's house, notwithstanding a protracted meeting was in session within a half mile of his house by the Free-

will Baptists. They claim some conversions. They held a quarterly meeting one week before ours, and protracted it until after we left, in which they passed a resolution not to fellowship Adventists, or any that sympathized with them. Consequently several of their members who attended our meetings were summoned to a church meeting, some of whom have fully endorsed our views. Quite an interest is manifested there.

On first-day four followed the Saviour by being buried in the likeness of his death. The cause is rising at North Branch.

September 7th and 8th I spent in Thetford; but in consequence of a conference held at the same place by the Christians, we enjoyed but limited opportunities. We spoke three times, to the encouragement of the church. On first-day four were baptized.

Yours striving to overcome, R. J. LAWRENCE.
Rochester, Mich.

HELP WANTED.

By request of the church at Parkville, Mich., I ask you to send us one of the messengers to spend a while with us and vicinity, as there are several places where requests have been made for a preacher, and in my judgment, places of importance. Send us one if you can, and soon as you can. One can be employed at different places for three or four weeks.

H. KEENEY.

Business Department.

Business Notes.

A. Lanphear: We have a good supply of the New Hymn Book on hand. We have not received a letter from you with an order for a Hymn Book, but will now send you one. We have no commandment charts.

Mary A. Graham: Your indebtedness for *Review* & *Herald* at \$1.00 per year, would be \$1.75 to No. 1, Vol. xix.

John P. Kanagy: If you let us know what numbers of the *Review* & *Herald* you have not received, we will send again.

The P. O. Address of D. T. Taylor is Rouse's Point, Clinton Co., N. Y.

C. Dunning: Your *Review* & *Herald* is paid to the close of present volume, and you owe no instructor for Vol. ix.

Francis Moorman: Your instructors have been regularly mailed from this office. We cannot tell why you do not receive them. If you inform us what numbers are missing, we will send again.

RECEIPTS.

For *Review* and *Herald*.

Annexed to each receipt in the following list, is the Volume and Number of the *REVIEW* AND *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.

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Donations to Publishing Association.

J. B. Merritt \$1,00. Seneca H. King \$4,00. Mary Aderton \$2,00. Jane Glover \$2,00. B. M. Hibbard \$2,00.

For Michigan Tent Fund.

For use of Tent by Agricultural Society \$4,00.

Cash Received on Account.

A. Lanphear (for B. F. Robbins) \$1,00. J. Banks (E. W. S.) \$1,00. A. M. Gravel (E. W. S.) \$1,00. J. H. Sparks 0,90.

Books Sent by Mail.

A. Lanphear 0,80. John P. Kanagy \$1,00. N. N. Lunt \$1,00.

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