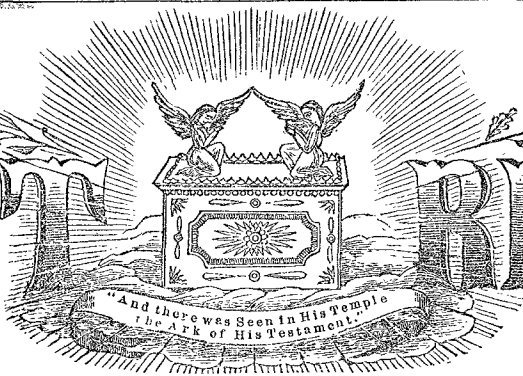


# ADVENT REVIEW,



## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XIX.

BATTLE CREEK, MICH., THIRD-DAY, MAY 6, 1862.

No. 23.

### The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### THE BIBLE.

WHAT is the world?—a wildering maze,  
Where sin has track'd ten thousand ways,  
Her victims to ensnare;  
All broad and winding and aslope,  
All tempting with perfidious hope,  
All ending in despair.

Millions of pilgrims throng those roads,  
Bearing their baubles or their loads,  
Down to eternal night;  
—One humble path that never bends,  
Narrow, and rough, and steep, ascends  
From darkness into light.

Is there a guide to show that path?—  
The Bible:—he alone that hath  
The Bible, need not stray;  
Yet he who hath, and will not give  
That heavenly guide to all that live,  
Himself shall lose the way.

[Montgomery.]

#### HISTORY OF THE SABBATH.

(Continued.)

##### TRACES OF THE SABBATH DURING THE DARK AGES.

WITH the accession of the Roman bishop to supremacy began the dark ages; and as he increased in strength, the gloom of darkness settled with increasing intensity upon the world. The highest elevation of the papal power marks the midnight of the dark ages. That power was providentially weakened preparatory to the reformation of the sixteenth century, when the light of advancing day began to manifestly dissipate the gross darkness which covered the earth. The difficulty of tracing the true people of God through this period is well set forth in the following language of Benedict:

"As scarcely any fragment of their history remains, all we know of them is from accounts of their enemies, which were always uttered in a style of censure and complaint; and without which we should not have known that millions of them ever existed. It was the settled policy of Rome to obliterate every vestige of opposition to her doctrines and decrees; everything heretical, whether persons or writings, by which the faithful would be liable to be contaminated and led astray. In conformity to their fixed determination all books and records of their opposers were hunted up and committed to the flames. Before the art of printing was discovered in the fifteenth century, all books were made with the pen; the copies, of course, were so few that their concealment was much more difficult than it would be now; and if a few of them escaped the vigilance of the inquisitors, they would soon be worn out and gone. None of them could be admitted and preserved in the public libraries of the Catholics, from the ravages of time and of the hordes of barbarians with which all parts of Europe were at different periods overwhelmed."—*Hist. Pap. Den.*, p. 50.

Among the dissenters from the Romish church, in the period of the dark ages, the first place perhaps is due to the Waldenses, both for their antiquity and the wide extent of their influence and doctrine. Benedict quotes from their enemies respecting the antiquity of their origin:

"We have already observed from Claudius Seyssel, the popish archbishop, that one Leo was charged with originating the Waldensian heresy in the valleys, in the days of Constantine the great. When those severe measures emanated from the emperor Honorius, against re-baptizers, the Baptists left the seat of opulence and power, and sought retreats in the country, and in the valleys of Piedmont; which last place in particular became their retreat from imperial oppression."—*Id.*, p. 33.

Dean Waddington quotes the following from a popish writer who had the best means of information respecting them:

"Rainer Sacho, a Dominican, says of the Waldenses: 'There is no sect so dangerous as the Leonists, for three reasons: first, it is the most ancient—some say it is as old as Sylvester [pope in Constantine's time], others as the apostles themselves. Secondly, it is very generally disseminated: there is no country where it has not gained some footing. Thirdly, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing respecting God which is not good.'"—*Hist. Ch.*, chap. xxii, sec. 1.

Benedict gives Sacho's own opinion as follows:

"Their enemies confirm their great antiquity. Reinerius Sacho, an inquisitor, and one of their most implacable enemies, who lived only eighty years after Waldo [A. D. 1160], admits that the Waldenses flourished five hundred years before that preacher. Gretzer, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief that the Toulousians and Albigenes condemned in the years 1177, 1178, were no other than the Waldenses."—*Hist. Pap. Den.*, pp. 21, 22.

Jortin places their withdrawal into the wilderness of the Alps about the same time:

"A. D. 601. In the seventh century Christianity was propagated in China by the Nestorians; and the Waldenses, who abhorred the papal usurpations, are supposed to have settled themselves in the valleys of Piedmont. Monks flourished prodigiously, and the monks and popes were in the firmest union."—*Ecc. Hist.*, vol. ii, sec. 33.

Benedict quotes president Edwards as follows:

"Some of the popish writers themselves own that that people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says the heresy of the Waldenses is the oldest heresy in the world. It is supposed that this people first betook themselves to this desert, secret place among the mountains, to hide themselves from the severity of the heathen persecutions which were before Constantine the great, and thus the woman fled into the wilderness from the face of the serpent. Rev. xii, 6, 14. And the people being settled there, their posterity continued there from age to age afterward; and being, as it were, by natural walls as well as God's grace, separated from the rest of the world, never partook of the overflowing corruption."—*Hist. Pap. Den.*

Benedict makes other quotations relative to their origin:

"Theodore Belvedre, a popish monk, says that the heresy had always been in the valleys. In the preface to the French Bible the translators say that they [the Waldenses] have always had the full enjoyment of the heavenly truth contained in the holy Scriptures, ever since they were enriched with the same by the apostles; having in fair MSS. preserved the entire Bible in their native tongue from generation to generation."—*Id.*, p. 33.

Of the extent to which they spread in the countries of Europe, Benedict thus speaks:

"In the thirteenth century, from the accounts of

Catholic historians, all of whom speak of the Waldenses in terms of complaint and reproach, they had founded individual churches, or were spread out in colonies in Italy, Spain, Germany, the Netherlands, Bohemia, Poland, Lithuania, Albania, Lombardy, Milan, Romagna, Vicenza, Florence, Vevepenetine, Constantinople, Philadelphia, Slavonia, Bulgaria, Diognitia, Livonia, Sarmatia, Croatia, Dalmatia, Briton, and Piedmont."—*Id.*, p. 31.

And Dr. Edgar says:

"The Waldensians, says Popliner, spread, not only through France, but also through nearly all the European coasts, and appeared in Gaul, Spain, England, Scotland, Italy, Germany, Bohemia, Saxony, Poland, and Lithuania."—*Variations of Popery*, p. 52.

According to the testimony of their enemies, they were to some extent divided among themselves. Dr. Allix quotes an old Romish writer who says:

"They are also divided among themselves: so what some of them say is again denied by others."—*Ecc. Hist. of the Ancient Churches of Piedmont*.

And Crosby makes a similar statement:

"There were several sets of Waldenses or Albigenes, like as there are of Dissenters in England. Some of these did deny all baptism, others only the baptism of infants. That many of them were of this latter opinion, is affirmed in several histories of this people, as well ancient as modern."—*Hist. Eng. Bap.*, vol. i, pref., p. 35.

Some of their enemies affirm that they reject the Old Testament; but others with much greater truthfulness bear a very different testimony. Thus a Romish inquisitor, as quoted by Allix, bears testimony concerning those in Bohemia:

"They can say a great part of the Old and New Testament by heart. They despise the decretals, and the sayings and expositions of holy men, and only cleave to the text of Scripture. . . . [They say] that the doctrine of Christ and the apostles is sufficient to salvation, without any church statutes and ordinances. That the traditions of the church are no better than the traditions of the Pharisees; and that greater stress is laid on the observation of human traditions than on the keeping of the law of God. Why do you transgress the law of God by your traditions? They condemn all approved ecclesiastical custom which they do not read of in the gospel, as the observation of candlemas, palm Sunday, and the reconciliation of penitents, the adoration of the cross on good Friday. They despise the feast of Easter, and all other festivals of Christ and the saints, because of their being multiplied to that vast number, and say that one day is as good as another, and work upon holy days, where they can do it without being taken notice of."—*Ecc. Hist. Anc. Ch. Piedmont*, pp. 231, 236, 237.

Dr. Allix quotes a Waldensian document of A. D. 1100, entitled the "Noble Lesson," and remarks:

"The author upon supposal that the world was drawing to an end, exhorts his brethren to prayer, to watchfulness, to a renouncing of all worldly goods. . . . He sets down all the judgments of God in the Old Testament as the effects of a just and good God; and in particular the decalogue as a law given by the Lord of the whole world. He repeats the several articles of the law, not forgetting that which respects idols."—*Id.*, pp. 175-177.

Their religious views are further stated by Allix:

"They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing. They hold the church of Rome to be the whore of Babylon, and that all that obey her are damned, especially the clergy that are subject to her since the time of pope Sylvester. . . . They hold that none of the ordinances of the church that have

been introduced since Christ's ascension ought to be observed, being of no worth; the feasts, fasts, orders, blessings, offices of the church, and the like, they utterly reject."—*Id.*, p. 209.

A considerable part of the people called Waldenses bore the significant designation of *Sabbati*, or *Sabbatati*, or *Insabbatati*. Mr. Jones alludes to this fact in the following words:

"Because they would not observe saints' days, they were falsely supposed to neglect the Sabbath also, and called *Insabbatati* or *Insabbathists*."—*Hist. Ch.*, chap. v, sec. 1.

Mr. Benedict makes the following statement:

"We find that the Waldenses were sometimes called *Insabbathos*, that is, regardless of the Sabbaths. Mr. Milner supposes this name was given to them because they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays. A Sabbatarian would suppose that it was because they met for worship on the seventh day, and did not regard the first-day Sabbath."—*Gen. Hist. Bap. Den.*, vol. ii, pp. 412, 413, ed. 1813.

Mr. Robinson states the views of previous writers—through himself of a different opinion, in the following language:

"Some of these Christians were called *Sabbati*, *Sabbatati*, *Insabbatati*, and more frequently *Insabbatati*. . . . One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day. Another says they were so called because they rejected all the festivals or Sabbaths in the low Latin sense of the word, which the Catholic church religiously observed. A third says, and many with various alterations and additions have said after him, they were so called from *sabot*, or *zabot*, a shoe, because they distinguished themselves from other people by wearing shoes marked on the upper part with some peculiarity. Is it likely that people who could not descend from their mountains without hazarding their lives through the furious zeal of the inquisitors, should tempt danger by affixing a visible mark on their shoes? Besides, the shoe of the peasants in that country was called *abarca*."—*Ecc. Researches*, chap. x, pp. 303, 304.

Mr. Robinson, by a process of reasoning, endeavors to show that the Waldenses who bore the name of *Sabbatati*, were so called because they dwelt in the mountains. Mr. Jones and Mr. Benedict agree with Mr. Robinson in rejecting the idea that the Waldenses were called *Sabbatati* from their shoes, yet do not adopt his opinion that it was derived from their residence in the mountains, but from the Hebrew word Sabbath.—*Id. ib.*; *Jones' Hist. Church*, chap. v *Gen. Hist. Bap. Den.*, vol. 2.

Robinson quotes the Jesuit Gretzer, who states that Goldastus testifies that the Waldenses were called *Sabbatati*, because they observed the Jewish Sabbath. To which Gretzer replies that this cannot be true, because that the Waldenses exterminated every festival, and repudiated the whole Old Testament. That they rejected the Catholic festivals is undoubtedly true; that they did not reject the Old Testament, as some of their Romish enemies have maliciously affirmed, is abundantly proved by other writers of that same church. The Jesuit understood the term *Sabbatati*, as applied to the Waldenses, to be derived from their shoes, yet he frankly acknowledges that many others understood it to be applied to them, because they worshiped upon the ancient Sabbath.

Mr. Jones gives the following account of a portion of the Waldenses in the fifteenth century:

"Louis XII, king of France, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was confessor to his majesty, to make inquiry into this matter. On their return they reported that they had visited all the parishes where they dwelt, and had inspected their places of worship, but that they had found there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath-day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God. The king having heard the report of his commissioners, said with an oath that they were better men than himself or his people."—*Church Hist.* chap. v, sec. ix.

We further read concerning the Vaudois or Waldenses as follows:

"The respectable French historian, De Thou, says

that the Vaudois keep the commandments of the decalogue, and allow among them of no wickedness, detesting perjuries, imprecations, quarrels, seditious, &c."—*Hist. of the Vaudois by Bresse*, p. 126.

It may be proper to add, that in 1686 the Waldenses were all driven out of the valleys of Piedmont, and that those who returned and settled in those valleys three years afterward, and from whom the present race of Waldenses is descended, fought their way back, sword in hand, and were guilty of acts of outrage and revolting barbarity, pursuing in all respects a course entirely different from the ancient Waldenses.

J. N. A.

(To be Continued.)

#### THE CAUSE IN NORTHERN WISCONSIN.

A BLIGHTING influence is upon the cause of present truth in Northern Wisconsin. If all had felt that attachment for the Review which God designed they should, they would have been benefited and instructed by the truths it advocates. They would have had a correct faith, a settled position upon the truths applicable for this time, and would have been guarded and saved from this fanaticism. The sensibilities of many are blunted; false excitement has destroyed their discernment and spiritual eye-sight. It is of the highest importance now for them to move understandingly, that Satan's design may not be fully carried out and his object accomplished in overthrowing those whom he has had power to deceive.

When those who have witnessed and experienced false exercises, are convinced of their mistake, then Satan takes advantage of their error, and holds it constantly before them, to make them afraid of any spiritual exercises, and in this way he seeks to destroy their faith in true godliness. A fear rests upon the mind, of making any effort by earnest, fervent prayer to God for special aid and victory, because they were once deceived. Such must not let Satan gain his object, and drive them to cold formality and unbelief. They must remember that the foundation of God standeth sure. Let God be true, and every man a liar. Their only safety is to plant their feet upon the platform of truth, to see and understand the third angel's message, prize, love, and obey the truth.

God is leading out a people, and bringing them into the unity of the faith, that they may be one, as he is one with the Father. Various views and differences of opinion must be yielded, that all may come in union with the body, that they may have one mind and one judgment.

1 Cor. i, 10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Rom. xv, 5, 6: Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus that ye may with one mind and one mouth glorify God; even the Father of our Lord Jesus Christ.

Phil. ii, 2: Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

There should be a mutual interest in the cause of God. There has been a lack of interest in the cause in Wisconsin. There has been a lack of energy. Some think it no sin to idle away their time, while others who have a love for, and interest in the precious cause of truth, economize their time, and in the strength of God exert themselves and labor hard that their families may be made neat and comfortable, and they have something besides to invest in the cause, that they may do their part to keep the work of God moving, and lay up a treasure in heaven. One is not to be eased and others burdened. God requires of those who have health and strength of body, to do what they can, and use their strength in his glory, for they are not their own. They are accountable to God for the use they make of their time and strength, which is granted them of Heaven.

The duty to help in the advancement of truth does not rest alone upon the wealthy. All have a part to act. The man who has employed his time and strength to accumulate property is accountable for the disposition he makes of that property. If one has health and strength, that is his capital, and he must make a right use of it. If he spends hours in idleness and needless visiting and talking, he is slothful in business, which God's word forbids. Such have a work to do to provide for their own families, and then lay by them in store for charitable purposes as God has prospered them.

We are not placed in this world merely to care for ourselves, but we are required to aid in the great work of salvation, and imitate the self-denying, self-sacrificing, useful life of Christ. Those who love their own ease better than they love the truth of God, will not be anxious to use their time and strength wisely and well, that they may act a part in spreading the truth.

Many of the young in Wisconsin have not felt the weight of the cause or the necessity of their making any sacrifice to advance it. They can never gain strength until they change their course and make special efforts to advance the truth, that souls may be saved.

Some deny themselves and manifest an interest and have double labor, because of their untiring effort to sustain the cause they love. They make the cause of God a part of them, and if it suffers they suffer with it; when it prospers, they are happy.

Prov. iii, 9, 10: Honor the Lord with thy substance, and with the first-fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Those who are slothful may quiet themselves and think that God requires nothing of them because they have no increase. This will be no excuse for them, for if they had diligently employed their time, if they had not been slothful in business, they would have increase. If their heart was fixed to exert themselves to cast into the treasury of God, ways would be opened for them, and they would have some increase to devote to the cause of God, and lay up in heaven a treasure.

#### SANCTIFICATION.

There is no Bible sanctification for those who cast a part of the truth behind them. There is light enough given in the word of God, so that none need to err. The truth is so elevated as to be admired by the greatest minds, and yet it is so simple that the humblest feeblest child of God can comprehend it, and be instructed by it. Those who see not the beauty that there is in the truth, who attach no importance to the third angel's message, will be without excuse; for the truth is plain.

2 Cor. iv, 3, 4: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

John xvii, 17, 19: "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

1 Pet. i, 22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

2 Cor. vii, 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Phil. ii, 12-15: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse

nation, among whom ye shine as lights in the world."

John xv, 3: "Now ye are clean through the word which I have spoken unto you."

Eph. v, 25-27: "Husbands, love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life.

Jesus considered as a man was perfect. Yet he grew in grace.

Luke ii, 52: "And Jesus increased in wisdom and stature, and in favor with God and man." Even the most perfect Christian may increase continually in the knowledge and love of God.

2 Pet. iii, 14, 18: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained.

Phil. iii, 12: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

It is constantly an onward march. Jesus sits as a refiner and purifier of his people, and when his image is reflected in them perfectly, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine, in order to yield fruit.

ELLEN G. WHITE.

#### A CONFESSION.

The following communication from Bro. W. H. Ball is gratifying. Experience is an unerring teacher; and some of the facts which Bro. B. is enabled to relate from his own, speak volumes. When a person, in opposing any point of doctrine, finds that what he says is pleasing to the wicked, that his sympathizers are the carnally-minded and unconsecrated, and that his own soul grows lean and barren under his efforts, he may be assured there is something wrong in his position. And such is the case with every one who, after due opportunities of investigating the subject, oppose the visions of sister White; and they can readily perceive that such is their condition, unless they have so far departed as to be unable not only to see, but also to feel. Happy are they who are awakened to these things, as Bro. B. has been, while they can perceive their true force and bearing. Of those who stand watching for such as may be skeptical upon the visions, ready to pounce upon them, like ravenous beasts upon their prey, to pour into their minds their poison of unbelief, and help them on in the downward road, thus imitating their great master who goeth about like a roaring lion, seeking whom he may devour;—of such, we have nothing to say. The Lord will reward them according to the evil which they thought to do. We commend Bro. B.'s experience to the careful consideration of any who may be troubled upon the subject of spiritual gifts as he has been, and trust that he may go forward till he reaches the full enjoyment of that sweet peace and assurance which is the portion of those

who are settled and grounded in the truth—an inseparable accompaniment of a faith which is untarnished by doubt, and free from fear. U. S.

BRO. SMITH: Your letter of March 13, treating more particularly upon my first objection to the visions, published in No. 8, present volume of Review, was duly received. I begin to see as through a glass darkly that your interpretation is correct. Although the light is not perfectly clear to my mind, yet as justice due to you I would say that you have answered my objections satisfactorily to that extent that I do not feel disposed to urge them longer as objections to the visions. Yea, more: I dare not longer oppose them, lest I do so at the peril of my soul. I am satisfied that the course which I have pursued in regard to them has not only been displeasing in the sight of heaven, but destructive to my own spiritual interest.

I would here confess that since it first became evident that the visions were to be made a test of fellowship, I have been prejudiced against them, and have manifested a spirit of opposition to them, which I do sincerely regret. It is very evident that what I have said against the visions has been very gratifying to the wicked. There is one fact which has not escaped my observation, viz., that those who have been the most ready to bestow their sympathies upon me, instead of being the most humble and devoted, have been the crooked, half-hearted, and scoffers, which has had a tendency to open my eyes to the fact that something was wrong. And after hearing Bro. Cornell present the subject of spiritual gifts in so clear a light, showing their perpetuity, also the Bible rule for testing true and false prophets, I became fully convinced that the visions were of God. I think he proved from the Bible to every unprejudiced mind that sister White's visions are of God. I dare not longer doubt them. I do believe; Lord, help mine unbelief. I praise the Lord that he sent Bro. Cornell this way. I can testify that his labors were not altogether in vain in this place. May he be instrumental in doing much good in the great harvest-field, and his labors blest to the good of thousands, is my prayer.

I hope, Bro. Smith, that wherein I have manifested an unkind or unchristian spirit in my former articles upon this subject, you will pardon me. And I would here say to Bro. and sister White, if what I have said in relation to the visions has been a grief to you, I am truly sorry, and humbly ask your forgiveness. I shall endeavor as far as possible to counteract what little influence I may have had that has not been on the side of truth.

And I would here say to B. D. Townsend, C. P. Russell, and all other opposers who have so generously bestowed their sympathies upon me, you can still oppose the visions if you choose. You can cherish a spirit of hatred and rebellion toward those whom God has placed at the head of this work, if you will. But be assured by one that has had some experience in this matter, that heaven will frown upon such a course. You will reap as the fruits of your labor, darkness, barrenness, and death.

I would add the following as a part of my experience in this matter. When I have been the most free from doubts, and have had the most confidence in the visions, I have enjoyed the most of the spirit and power of religion. Again, since I have had the most doubts, and the least confidence in them, my spirituality has been on the decline. I have been losing confidence in almost everything, until I have many times been alarmed while viewing the change that had come over me. But I thank the Lord that I feel there is yet hope in my case.

I have of late pondered well the following considerations, which all who oppose the visions will do well to consider:

1. It is a settled fact that the visions of sister White are from the Lord, or from the Devil. If from the latter, why does not the Lord bless any effort which may be made to prove them false?

2. Why is it that among Sabbath-keepers, those who come out against the visions take a downward course, until, sooner or later, they are left but little better than infidels?

Will those who fight the visions answer the above inquiries? I feel thankful that I have been led to see

the awful danger there is in opposing the work of God. I desire henceforth to pursue the course that the Lord will approve, and instead of trusting to my own weak judgment, strive to follow the leadings of the Spirit.

Yours striving for victory. W. H. BALL.  
Washington, N. H., April 20, 1862.

#### AND STILL THEY COME.

BELOW we give a sweet, good letter from Bro. Stiles, of Portland, Me. It is cheering to see those who have erred from the truth coming back frankly, and joining the ranks again. The present is a searching, shaking time; and while many are being shaken off, the honest in heart, who have erred from the way, are hastening into the ranks with a firm purpose, as though they meant to stay. It is high time that all those who have been moved out by the third message were rooted and grounded in the truth, and growing up in Christ. God save the erring, and bring them to the fold again. ED.

DEAR BROTHER: Again I find a little time to write a few lines; and perhaps finish what I began last month. And by the way I wish to say to you that I feel very sad, and sometimes very much ashamed, when I think of many things in my past experience; and my only hope is in the forgiveness of God and the brethren. I now see and realize that your past course with me has been a wise one; for when I thought I was something when I was nothing, and desired to appear in the columns of the Review against the Sabbath, you withheld my communications, for which I now sincerely and most heartily thank you.

I am satisfied God is, and has been, in the Sabbath movement, and that he will not leave it, nor those whom he has chosen in it from the beginning, to favor or build up some secession movement outside of it, who are fighting the truth. Those constituting the element among the remnant who have ever been tending to extremes, have felt very sure in their fanatical course, and the adversary would gladly have had more follow their lead. But this must never be, for God will never suffer it, further than to cure some, and manifest others in their true light. For there must needs be heresies among us, that they which are approved of God may be made manifest.

I have been greatly blessed of God since my return to the Sabbath, with my family; and I never feel such deep affection for you and sister W., as when the Spirit of the Lord is with me, and upon me; and I may as well say it first as last, that I am with you in your systematic and orderly course, and I believe that God also is with you to the end, if faithful. Tell Bro. Waggoner that I release him forever from reviewing anything I have written against the Sabbath. And what shall I say to our dear Bro. Andrews, to whom I have written in such a vaunting style? I assure you, and him too, that I feel very much ashamed when I recall to mind what I have written, which, although much of it was true, yet it was truth arrayed against truth, unintentionally on my part. I would rejoice to see him, or any of his co-workers, this way; for although I never saw him, yet I know he is a dear brother, and I love him for his works and labor in the Lord, which will not be in vain.

My dear wife often expresses a desire to see Bro. Loughborough this way once more. She is also with us on the Sabbath again, heart and hand. If you and sister W. should come this way again, I think none would rejoice more to see you, or receive you into their house than ourselves. Hereafter I think you will find us fighting in the ranks of the royal army, for the union and the royal law.

EDWIN C. STILES.

Portland, Me., April 20, 1862.

THE diphtheria is making fearful ravages in some portions of Maine. In the town of Knox, Mr. Blanchard has buried his wife and five children within three weeks. In Patten, forty families have suffered bereavement from this cause. Three have lost all their children, one has lost five, and twelve have lost three each, and about half of the forty families have lost two each, over one hundred in all. One in eleven of the whole population has died, mostly children and youth.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 6, 1892.

JAMES WHITE, EDITOR.

### THE GOSPEL.

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark xvi, 15-18.

Go preach the gospel, says Christ, and this he says to all his preachers. Those ministers who teach that our Lord here meant only the twelve, must admit that they have no commission from the great Head of the church to preach the gospel, hence they cannot expect that divine assistance which Christ promised. And no wonder that the gospel in their hands does not possess a saving power over sinners. Those who admit the perpetuity of the commission, yet deny that part of it which promises especial blessings to those that believe, are, to say the least, exceedingly inconsistent.

All agree that the gifts were needed when the twelve apostles went forth to sow the gospel seed, to sustain them in their arduous and responsible work, and to cause the good seed to take deep root. Very well. But pass on down through the periods of Pagan and Papal persecution, when the doctrine of Christ was being corrupted, and millions of his followers were being put to death for their faithfulness, and you will see all the necessity for the manifestation of sustaining grace and power, and instruction through the gifts, that existed in the days of the twelve. And when we look forward to the great work of fitting the 144000 for translation, and this, too, in the midst of the increasing perils of the last days, and the time of trouble such as never was [Dan. xii, 1], we see a necessity for the manifestation of the gifts, such as never before existed.

God, in his past dealings with his people, has never manifested his power for their amusement. Their extreme necessities for divine aid have been God's opportunities to manifest himself to them in might and in love. God lives and reigns, the same yesterday, to-day, and forever. He is leading out a people to keep his commandments. He is fitting them to bear a pointed testimony for primitive Christianity restored, and against the popular fables of the age. This testimony will stir the ire of the dragon, and will call down upon the heads of the remnant the rage of popular religionists.

The momentous period of the final ripening of the harvest of the earth, with the time of trouble such as never was, is just upon us. And will God look on in silence, and leave his people at such a time to the uncertain guidance of human wisdom? Never. The gracious manifestations of his presence to guide and to sustain his people, and power to save them, will be equal to their day.

### OUR PUBLICATIONS.

Efforts have been made to establish at suitable locations repositories of the publications of the S. D. A. Publishing Association. It is decided that common Rail-road and Steam-boat freightage be paid by the Association, so that our traveling preachers can call and fill up their trunks at the same prices as if they called at the Office of publication. This is done to encourage the greater activity in the circulation of the publications. Also the prices of the pamphlets and tracts are very low, and the discount by the quantity is very liberal, for the same object. Some societies, who print for the million, sell their publications as low as those advertised in the Review, while the prices of most of the small societies are generally nearly double. See the works advertised in the World's Crisis and Millennial Harbinger. Also those sold by Spiritualists generally.

#### POSTAGE.

The law requires the pre-payment of postage on all

transient publications, at the rate of one cent an ounce for books and pamphlets, and one-half cent an ounce for tracts in packages of eight ounces or more. It will be seen by referring to our revised list of publications, that the postage is no small bill, which if paid by the Association on our pamphlets, leaves a very small compensation for mailing. We wish to encourage our people to purchase these publications of our traveling preachers, that they may have, to encourage them in their arduous labors, a portion, at least, of what now is paid for postage. Hence those who order pamphlets and tracts, must send cash to pay for both the book and the postage. The prices of bound books are the same as before. See revised list in this number.

The Association will send its publications to responsible brethren in suitable localities, and will give them credit for the amount of common freightage on receipt of the bill, provided they will let our preachers have them as billed to them. The Association will require pay for the books no faster than sold.

We would also state that packages of books, of twenty-five pounds weight, can be sent to almost any part of the field, on direct Rail-road routes, for one dollar or less, according to the number of changes. By mail, the postage would be four dollars. We say, then, let more repositories be established in different parts of the field, for the accommodation of preachers and others. Then, when it is necessary, let packages be sent by express as above. And then those who cannot be otherwise supplied with small quantities, can obtain them by mail by sending to this office the prices of the books, and the postage on pamphlets and tracts as stated in the publication column on the last page.

### THE SWEETS OF SUBMISSION.

THE duty of submitting one to another in the fear of God, and especially of the younger submitting to the elder, is clearly taught in the word of God. 1 Pet. v, 5; Rom. xii, 10; Eph. v, 21; Phil. ii, 3; Heb. xiii, 17. And no one can fully taste of the joys of the truly converted, till they have learned this lesson. This is especially the case at the present time. The Lord is sending forth a message, foretold in the prophetic word, to gather his people—his scattered and bewildered people—into one; that they may be disciplined and prepared for the last great struggle with the powers of darkness, and for translation into the kingdom of God without death. They have had a vast variety of teaching, and have been subject to various surrounding influences. Almost every one has some unscriptural notion, which is considered by the individual as sacred truth, and has been so long considered so, that it is almost out of the power of argument to remove it from the mind. Hence the necessity of the gifts of the Spirit in the church, to correct these erring ones, to cause them to lay aside their selfish preferences and groundless notions, and come into the truth.

When a person is fully converted into this message, he receives the gift of prophecy that has accompanied the message from its very rise. He submits himself to be led out of his errors into the truth. He lays down his erroneous notions at the Lord's bidding, and when they cease to be a part of himself, and are so far separated from him that he can view them in the light of scripture and reason, he sees they are not what he thought them, and he has no desire to receive them back. When he views their deformities, he is glad they are gone from him forever.

My brother, my sister, young in the truth, if you have not yet learned this lesson of submission, learn it without delay. You do not know the sweet peace and joy it will yield. When once learned, you never will repent it; but if it is not learned, you will not be prepared for a place in the kingdom of God. The Lord has turned your feet into his testimonies through the instrumentality of the preaching of the third message. That message has been sustained and aided and brought to you through the instrumentality of the gift of prophecy; and you are indebted to God, and these his chosen instrumentalities for the light on the commandments which you now enjoy. Do not fear then to venture your all on the message. Do not fear to own the instrumentalities by which you have received so much good. Venture wholly—put all on board, for the vessel is sufficient to carry you safely

over. Lay down all the stuff with which you are freighted, and if there is anything worth saving among it, it will not be lost.

R. F. COTTRELL.

### REPORT FROM BRO. HULL.

I LEFT Battle Creek, April 16th, for my appointment at Rochester, Mich., and arrived there by private conveyance about two hours ahead of the Review containing my appointment.

It being very rainy and muddy, the brethren thought it not best to go to Oakland until first-day. So I preached three times in Rochester. The congregations were large considering the rain and mud, and the interest was very good. Many of the brethren are very confident that a good work could be done in Rochester, could a course of lectures be given there.

I have not had a more intelligent congregation nor better interest than I had at Rochester, for some time. I have had seventeen requests to go there and give a synopsis of our faith. Many of the best citizens want to hear.

On first-day, the meetings were moved to the Oakland meeting-house, about five miles north-west of Rochester. Here I gave two discourses, and announced three more, but just then

"Bolts and locks  
Turned orthodox,"

and I could not. So they got the supremacy, and I moved my battery to a neighboring school-house. As the school-house was not so large as the meeting-house, I feared it would not hold the people, and therefore requested those who had shut their neighbors out of their own meeting-house, to stay at home, or go to the meeting-house, for the space that they would occupy in the school-house, would be needed for those who were interested. This, together with the hard rain and mud, reduced our congregation, so that the first night all could be seated, yet the seats were full. I spoke on the "mark of the beast," after which I called for a decision, the result of which was, almost the entire congregation arose to signify their belief that the seventh day of the week, commonly called Saturday, is the only weekly Sabbath of divine authority.

On the second night at the school-house, notwithstanding the heavy rain, and the snow which was melting off, the congregation was so large that we had to put in several extra seats. The Lord gave freedom in talking on the signs or the times as presented in Matt. xxiv.

On the third evening the house was crowded to overflowing, with attentive hearers. I spake near two hours on the fulfillment of prophecy, in what is called "Millerism." The Lord gave great freedom. Many seemed to be entirely melted down, especially those who were engaged in the first message, but had since lost their "Moorings." They felt that the cloudy pillar was brightening, and that the "bitter" had again become "honey." Some signified their determination to go with us to the kingdom. Here I had expected to bring these meetings to a close and go to Chesaning, but I learned that the waters were so high that I could not get there, so I decided to stay another week.

This I think was providential, for truly we had "the best of the wine at the last of the feast." The interest increased from first to last. About twenty started for the kingdom. On first-day of the second week, after a discourse on the text "what must I do to be saved," we repaired to the water where Bro. Lawrence buried seven willing souls with their Lord in baptism, all of whom I trust arose to walk in newness of life. This scene was truly a solemn one, and left a good impression upon the minds of the large concourse of people who witnessed the scene.

On second day we again repaired to the water where I baptized six, who were not prepared to go forward the day before.

There is now a good little company of commandment keepers in Oakland, under Bro. Lawrence's care. They have decided to have their meetings regularly. I enjoyed one social meeting with them which was truly a feast to my soul. May I have the privilege of meeting them on Mount Zion?

MOSES HULL.

ENVY pursues its victims throughout life. It ceases to gnaw only when the grave-worm, its brother reptile, begins.

## THE TWO LAWS, AND TWO COVENANTS.

BY MOSES HULL.

(Continued.)

As a thorough investigation of the book of Hebrews is necessary to a correct understanding of the two laws and two covenants, we will now consider it. The book of Hebrews is a comment on the same law as that of Galatians, and on the Levitical and Melchisedec priesthoods—the old and new covenants—the offerings and ceremonies of the former dispensation, and those of the present.

The word "law" is of frequent occurrence in this book, and always refers to the ceremonial law, except when Paul quotes from Jeremiah: "I will put my laws into their hearts, and in their minds will I write them." Heb. x, 16; viii, 10.

To convince the reader that I am correct in this, I will quote the places where the word *LAW* occurs.

1. Heb. vii, 5. "They that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law." But it is impossible to take tithes of the people according to the ten commandments; for they do not regulate the taking of tithes. The ceremonial law does command the sons of Levi to take tithes. See Num. xviii, 21–26.

2. Heb. vii, 11. "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Query. 1. Which of the ten commandments did the people receive under the Levitical priesthood? 2. Which one of the ten commandments must be changed in order to change the priesthood from the tribe of Levi to the tribe of Judah?

3. Heb. vii, 15, 16. "And it is yet far more evident for that after the similitude of Melchisedec there ariseth another priest who is made not after the law of carnal commandment, but after the power of an endless life." The ten commandments never made a priest; hence they cannot be the law referred to in this passage.

4. Heb. vii, 19. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God." That the law here spoken of is the one that had "shadows of good things to come," and offered sacrifices "year by year," is evident from Heb. x, 1.

5. Heb. vii, 28. "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated forevermore." Query. Did the ten commandments ever make a high priest?

6. Heb. viii, 4. "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law." But no priests offered gifts according to the ten commandments, for the reason that they did not regulate the offering of gifts.

7. Heb. ix, 19. "For when Moses had spoken every precept [of the first covenant] to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people." Again, verse 22. "And almost all things are by the law purged with blood, and without the shedding of blood there is no remission."

Here I will propose two more queries: 1. Is it possible to speak the precepts of the first covenant according to the ten commandments, when they know no such precept? 2. By which one of the ten commandments are things purged with blood?

8. Heb. x, 1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." The ten commandments offered no sacrifices, hence they do not constitute the law of which Paul is speaking.

9. Verse 8. "Above, when he said sacrifices and offerings thou wouldst not, neither had pleasure therein: which are offered by the law." No one doubts that this is the ceremonial law, as the ten commandments offered no sacrifices.

10. Verse 28. "He that despised Moses' law died without mercy under two or three witnesses." The ceremonial law is sometimes called the law of God, but the ten commandments are never called "Moses' law."

From the above evidence we think all must conclude that the ceremonial law is the subject of comment in the book of Hebrews. That the two covenants spoken of in the book of Hebrews are the same as those spoken of in Gal. iv, I think no one will deny.

We have before stated our conviction that not one of the ten commandments was embraced in either the old or new covenants. We know that the ten commandments are a covenant; but they may be a covenant, and not be either the first or second, old or new. They are God's covenant, not made "with the house of Israel and Judah," but *commanded to a thousand generations.* We have before stated that old and new are relative terms; so are first and second. A thousand covenants may be made or commanded, and only two of these have the relation of old and new. A and B may make a hundred bargains, and neither of these sustain the relation of old and new, first and second. But let them make two bargains concerning one thing, and the first of the two can with propriety be called the first, or old, bargain, and the other the second, or new, bargain, though there may have been numerous bargains made before the first, between the first and second, and after the second, on other matters. So it is with the covenants.

When trying to show the perpetuity of God's covenant, or law of ten commandments, I have often been met with an objection something like the following: "The old covenant of ten commandments belonged to the Jews, but it has given place to the new, or gospel covenant. Not only so, but as we are Gentiles, even though the old covenant was not done away, it could have no claims upon us: we are under the new, or gospel, covenant, which was made for the Gentiles."

In the above, the objector errs (1) in making the ten commandments the old covenant, and (2), in making the old covenant belong to the Jews, and the new one to the Gentiles. No covenant was ever made with, or for, the Gentiles, as such. The Gentiles are recognized only as dogs, in the Scriptures of truth, until they are engrafted into the Abrahamic stock. Matt. xv, 26, 27; Rom. xi, 17–24. Then they become Israel, and hence covenantees in all the covenants which may be binding at that time.

In Rom. ix, 3, 4, Paul says, "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants (plural) and the giving of the law, and the service of God, and the promises."

Here we learn that not only the old covenant belonged to the Israelites—Paul's kinsmen according to the flesh—but to them pertained the *adoption*, and the *glory*, and the *covenants*, i. e., both old and new, and the *giving of the law*, and the *service of God*, and the *promises*. Certainly this statement deprives the Gentiles, as such, of not only the covenants, but of the privilege of serving God, and of every promise in his word.

If we were disposed to make an argument on this as our opponents do on the Sabbath, they claiming that it is a Jewish institution because given to the Jews, we certainly should deprive the Gentiles of even the privilege of approaching God in prayer, or hoping to enjoy anything that he has promised in his word. The above is not an isolated case, but the Bible everywhere contains the same sentiment.

In Eph. ii, 11, 12, Paul says, "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Here Paul deprives the Gentiles of the blessings of the gospel, of Christ, of hope, and of God in the world, as emphatically as any text in the Old or New Testaments deprives them of the old covenant.

We have found that to the Israelites belong the covenants. Lest some one should think the new is not embraced in the word covenants, we will quote a prophecy which proves that it is. "Behold the days come,

saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah: not according to the covenant that I made with their fathers in the days that I took them by the hand to bring them out of the land of Egypt, which my covenant they break, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi, 31–33.

This prophecy never can be fulfilled by making a covenant with the Gentiles; "for it is a covenant made with you, not according to the covenant made with your fathers (i. e., the fathers of the Jews) in the wilderness." Had it been the Canaanites, the Amorites, or some other Gentile nation with whom the old covenant was made, then the making of a new one with the Gentiles might have fulfilled the prophecy; but as it is, it cannot. Will the reader mark well this point.

We are now prepared to investigate the old and new covenants as presented in the book of Hebrews. We have before remarked that this book is a commentary on the ceremonial law, on the Levitical and Melchisedec priesthoods, on the ceremonies of the old dispensation, and those of the present, and on the old and new covenants. As we have found the book of Hebrews agreeing so perfectly with that of Galatians on the law, we may expect to find an agreement on the covenants.

In Heb. vii, 22, Paul gives us to understand that Christ is the mediator of a better testament, than were the priests of the Levitical order. But the Jewish priests were mediators of the old covenant, which our opponents inform us is the ten commandments. It follows then if the old covenant is embraced in the ten commandments, that we have a better covenant in this dispensation than God's perfect law which embraced the whole duty of man. Ps. xix, 7; Eccl. xii, 13, 14. This cannot be; hence we must look elsewhere for the old covenant.

Heb. viii, 6, 12. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, for if that first covenant had been faultless, then should no place have been sought for the second; for finding fault with them he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Here we are again informed that he is a mediator of a better covenant; but it is not better because of better commandments in it, but because it is established upon "better promises." See verse 6. Am I asked what these better promises are? I answer, the old covenant could not take away sin. Heb. ix, 9; x, 4. It could only stay the judgment upon their sins (transgression of the law) for one year, Heb. x, 3, and point them to the antitypical sacrifice—to the blood of the new covenant as their only hope. Heb. x, 11. Whereas under the new covenant, God promises to remember their sins no more. Heb. viii, 12; ix, 17; Rom. xi, 27.

The fact that in the new covenant God promises to "be merciful to their unrighteousness," shows that it is made up of secondary principles; that unrighteousness antedates its existence. This being true, there must be something to tell us what sin is, besides this new covenant. How was it with the old? We answer, It was not designed to tell the people what sin was. It could only bring sin to remembrance again every year. Hence sin was the transgression of some law which existed before that covenant.

(To be Continued.)

## I LEAVE MY CASE TO THEE.

PHYSICIAN of our dying race,  
To thee alone I come for aid;  
Thou know'st the ills of every case,  
All skill and power thy arm pervade.

I need not tell thee of my case,  
Or which of all the ills are mine,  
But only need I seek thy face,  
And ask, and gain thy care divine.

Thou knowest whether healing balm  
Or cleansing scourge for me were best;  
Henceforth my anxious fears be calm,  
My troubled soul henceforward rest.

I would not boast that I could bear  
Thy chastening; rather would I seek  
In thy sustaining grace to share;  
For well thou know'st the flesh is weak.

But should'st thou deal severe with me,  
Though my weak heart may shrink the stroke,  
Yet would I leave it all to thee,  
And trust thine arm to do the work.

Should friends, and hopes, and earthly gain,  
And my right hand, and all my stays  
Be taken, yet may I refrain  
From murmuring thought against thy ways.

And should I tremble to yield up  
My all to thee, and sadly moan,  
And pray thee to remove the cup,  
Yet may I add, Thy will be done.

I know if thou but be my friend,  
All things shall work for good to me;  
Though dark at first, yet in the end,  
In all, thy goodness I shall see.

O, may I never more complain,  
Or my short-sighted wisdom trust;  
For with thy favor loss is gain,  
Without thy favor all is lost.

E. W. DARLING.

Beaver Minn.

## QUESTIONS.

SOME ask proper questions for information, some to perplex, others to draw out a statement with which to carry points in local differences, and still others ask questions on subjects which have no real bearing on our position, and should not be urged upon the Review. Those who understand the principles of Bible unity, will avoid all questions, but the first, namely, proper questions for information. These we shall be happy to notice when circumstances will possibly admit.

We received the following questions from an esteemed brother in the West, and decided not to notice them, as probably no good can result from discussing them. But, by mistake, we sent them to Bro. Waggoner, who returns them with the reply below.—[Ed.]

## QUESTIONS.

1st. Can an individual be in the message if he believes that slavery is a sin in the sight of God, and that the slave should go free, and be colonized or sent to Africa? Or 2d. Must he not only believe slavery to be a sin, and that the slave should go free, but also believe that these slaves should remain in our country?

## ANSWER.

BRO. WHITE—Did you wish me to give an answer to these questions? If so, I will offer the following:

I cannot see any connection between our belief in the sinfulness of slavery, and our belief in regard to the proper remedy, especially as there is no remedy within our reach, or, we are not permitted to provide one. If the slaveholders were willing to do justice to the slaves, and would call upon us to assist them, common humanity would demand that we respond to the call. Then a responsibility in the case would attach to us; but it does not now, and never will. Hence, it can never be a profitable question to discuss, as it rests on contingencies that will never arise.

If any further answer is expected, I would make it only on the consideration that the moral condition of the mind is in a measure dependent on our views of right and wrong, even though we are not involved personally in the action.

I hold that a state of freedom is the natural condition of man, and any deprivation by usurpation or op-

pression cannot destroy the right. The slaves, by right, ought to be free. Colonization, of itself, defines no usage; it might, or it might not, effect the desired object. The idea, however, is inconsistent with freedom. Thus, if you have your freedom assured to you on condition of your being taken to Africa, the condition destroys your freedom. You would, of course, protest that it was only a choice between servitude and banishment. There can be no freedom where terms are settled by dictation instead of agreement.

As a question of right, the slave is not only entitled to freedom, but to recompense. This, of course, can only be partially bestowed. As they have been deprived, to a great degree, of the capability of properly using and preserving their rights, it belongs to their oppressors to restore the capability as far as possible. This could now only be done by education. In my opinion, education and gradual emancipation would be the best for all parties. But who has any hope for such a thing? J. H. W.

## OUTSIDE TESTIMONY.

H. W. BEECHER, in a discourse published in the N. Y. Independent of March 27, says: "I know not of a single nation, where now any painter would make his ideal man stand, as the old painters made theirs, with head lifted up, and with reverential expression, as if seeking communion with God. If you would paint your ideal man in that way, people would gaze at him and say, What is he looking at? What does he see? They would imagine perhaps that he saw a balloon, or something that other people could not see, which he might turn to profit! Our national thought, and feeling, and genius, and power, are material. We are a scientific people; we are an inventive people; we are a calculating people, we are a thrifty and accumulating people. Men are controlling the crust of the globe. They are piercing mines, bridging rivers, breaking through mountains, building continents of ships; they are digging, weaving, building, creating, accumulating, as they have never done before. Men are fond of weighing and measuring—the yard-stick and the scales are their deities. People go to church and hear about unknown things, and things not seen, and accept them as the arabesque of Christianity. But a faith in these things, on which a man may lay his whole weight, that shall inspire his conduct, that shall penetrate his life with a divine enthusiasm—there is little of that."

We have sufficient evidence of the truth of our position, without asking for the testimony of those who, we must think, are "blind, leaders of the blind." But when they unwittingly bear witness in favor of the truth, we cannot reject it. The testimony above is, that now, in the days of the coming of the Son of man, or during the days of the proclamation of his coming, the scriptures which refer to the actions of the children of men at this time, are being fulfilled to the letter. People do not heed the proclamation; but as it was in the days of Lot, and of Noah, the things of this world almost wholly take up the attention, indeed they are planting and building, "creating and accumulating, as they have never done before," the yard-stick and scales being their deities. And in addition to this, "People go to church and hear about unknown things, and things not seen," but with regard to "faith which works by love and purifies the heart," there is little of that. So that the great mass of mankind, instead of being converted to God, are ripening for the sudden destruction which is soon to overtake the wicked rejecters of God's holy law.

Wm. S. FOOTB.

## GOD.

How immeasurable! how unfathomable! How terrible! how sublime! The framer of worlds! the mighty sovereign of the universe!

His wonderful works are continually before us. In the heavens above, and the earth beneath, we see his majesty.

The towering mountain and deep valley; the barren desert and fertile plain; the sun's bright light and star's faint glimmer; the sweeping tempest and gentle zephyr; the foaming billows and dead calm; the

cataract's awful roar and streamlet's quiet ripple; the lightning's frantic leap and thunder's dreadful crash, all speak forth the greatness of his power, and the sublimity of his character.

When we contemplate him, we are overwhelmed with awe and reverence.

Seated high on the throne of his glory, all creation sits at his feet and yields implicit obedience to the dictates of his will.

Ten thousand glorious messengers surround his throne, ready to perform his mandates.

He it is who worked out for man a plan of redemption from his lost estate. He is the great restorer of mankind—the renovator of earth. He is a Father to the righteous, a shield to the oppressed. He it is who setteth up potentates, and pulleth them down; establisheth kingdoms and uprooteth them. Eternal life he grants to those who seek it; but the wicked are destroyed from his presence forever.

Great Creator! mighty Ruler! Glory, honor, and majesty belong to him now and evermore. Amen.—*Gospel Banner.*

## LETTERS.

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

From Bro. Rhodes.

DEAR BRO. WHITE: I find it in my heart to hold upon the altar my former confessions of wrongs, that I have made through the Review to the public, and also those made to individuals verbally and by letter. I think I stand ready to do all I can or know how to do, to correct every wrong word, feeling, act, or development of spirit of mine in the past. I shall need, and will try to appreciate, the help, the prayers, and the counsel of kind friends in this critical and most important work. As my confession to yourself and sister W., at our last interview was not full (yet it left a good influence upon my mind), I wish to add, and say that my unwillingness to do duty, and heed and act upon kind reproofs, mercifully given, left me in a prepared state to sip at the bitter and poisonous waters which ran through our ranks, during the short life and sudden and shameful death of the so-called Messenger of Truth. I was willing that dear Bro. White should suffer a little. May God have mercy upon me, and forgive such a heinous sin. A wurmuring and faultfinding feeling or spirit troubled me occasionally afterward. There was no good reason why I should have thus felt. The trouble was in my own heart—an unsanctified nature.

Bro. and Sr. White have done all that I could reasonably ask any Christian to do to help me, from the beginning of our acquaintance. I have needed all the reproofs that have been given me, to bring me to myself and open my eyes to see that I am "poor, and miserable, and wretched, and blind, and naked." I have played the prodigal so far as the wandering away from his father's house and coming to himself.

I mourn over the past, and know not how to forgive myself, or how others can forgive such great wrongs. A spirit of rebellion has at times rested upon me. I have complained (especially in my own heart) of the manner in which sister White has delivered some of the Lord's messages to me. This too was sinful and cruel, to add sorrow to the heart already trembling and fainting under the burden of the word of the Lord. I pause and weep at the thought of the injustice I have done her. I cannot repair the breach. I can feel and say that I am heartily sorry for my sin in these things, and regret that I have waited so long before confessing as I should.

Dear Bro. and Sr. White, since I last saw you, my wrong feelings and spirit alluded to in the above have been changing into a calm, submissive, and grateful feeling and spirit toward reproof, toward God, toward you, and toward all the saints.

Had I lived in the light of the Lord, I might have saved you many trials, and myself, the church, and the cause, many wounds. I wish the prayers of all who can pity, and sympathize with and are willing to help a deeply self-wounded pilgrim.

Yours in the furnace.

S. W. RHODES.

West Winfield, N. Y., April 1, 1862.

From Sister Shaw.

DEAR BRETHREN AND SISTERS: I feel myself unworthy and the least of all; but from week to week those words in the Review greet my eyes, "Then they that feared the Lord spake often one to another," and it increases in my heart a desire to cast in my mite. Through the same sovereign grace of God, I trust that I am united by a living faith to the same living Lord as yourselves, believing the same truth, trusting the same most precious blood, resting on the same precious promises, rejoicing in the same glorious prospect of living and reigning with Christ and all the redeemed, and sharing those lasting pleasures which none but Zion's children, heirs of the spiritual kingdom, humble, contrite and broken hearted shall know.

With many others, I can say that the paper affords me much comfort and pleasure, and that in an increased degree my heart is made glad from week to week, while reading the many sweet testimonies from those that love God and keep his commandments.

It is some over a year since I commenced trying to walk this narrow way and keep the faith of Jesus. I feel that I have been blessed in so doing; have felt that unshaken confidence, that divine favor of God, that I never felt before in my Christian experience. Though oftentimes I do not reflect the image of Jesus as it is my heart's desire to do, still I am striving to overcome the world, the lust of the flesh, and everything that is not pleasing in the sight of God.

I can truly say the way grows brighter and brighter, and truth looks more glorious day by day. I am perfectly established in that faith which I have found by experience to be truth, that by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, and that we are kept by the power of God through faith unto salvation, ready to be revealed in the last time; that he is an ever present help to them that put their trust in him. I feel him to be a very precious Saviour, a friend that sticketh closer than a brother, a perfect and all-sufficient Saviour, able to save even to the uttermost. He is indeed worthy of all praise, honor and glory. Through all his word I find that sacred harmony that I find in nothing else. His law is my delight, his word is my meditation day and night.

I want to be on the side of truth, to take the word for my guide; to be ready and waiting when Jesus comes, and be found with the remnant few that will become joint heirs with Jesus to that inheritance that is incorruptible, undefiled, and that fadeth not away, reserved for all those that love and serve the Lord.

Yours striving to overcome.

LYDIA JANE SHAW.

Wethersfield, Wv. Co., N. Y.

From Sister Butler.

DEAR BRETHREN AND SISTERS:—Through all the trials and conflicts of the way I am yet spared, and desire to add my feeble testimony to the truth.

I feel thankful for the Review and the truths and testimonies it brings us from week to week. How could we do without it in these perilous times, when Satan is working in every possible way to destroy God's people. I also feel very thankful for Spiritual Gifts, Volumes 1 and 2. They have been a great help to me and others in this place. I fully agree with Br. Bourdeau's views in Review No. 21.

Those who have undervalued the gifts would do well to remember that the remnant have the testimony of Jesus which is the spirit of prophecy. They would also do well to bear in mind that the third angel's message and the gifts are inseparably connected; and that those who do not believe in the gifts of the spirit, do not fully comprehend the last message of mercy.

I feel it to be my duty to tell what the Lord has done for me the past week. I was taken lame, and, in great distress, unable to walk. I have felt for years that I could not employ an earthly physician. I felt it was my duty to follow the directions given in James v. 14. The brethren and sisters came and as they prayed the sweet blessing of God came upon us, and I was released from Satan's power, and walked and praised God with all my heart. All present were much blessed, and the room was filled with glory; but I had

a great trial of my faith. Had I not had faithful Brn. and sisters that held right on, I fear I should have lost the blessing. But I praise the Lord that I believe the time is come when the saints must stand by faith. This is the victory that overcometh the world even our faith. I would exhort you dear Brn. and sisters to have faith in God's word. It will stand forever. Not a jot or tittle of it will fail. Pray for me that I may ever humble myself before him, seek meekness and righteousness that I may be hid in the day of the Lord's fierce anger. Yours in hope of eternal life,

SARAH G. BUTLER.

Waukon, Iowa, April 29, 1862.

## Extracts from Letters.

Bro. D. Price writes from Lynxville, Wis.: "It has been about two years and a half since I was led to see that all the ten commandments are binding, and set out to try to obey them. But when I look back on the progress that I have made, I feel to regret that I have made so little advancement in the cause of God. I feel determined to renew my diligence unto the Lord. I want to be found with the whole armor on when the Lord shall come. I believe we are living in the shaking, and all who do not strive to get the whole armor on, will soon be left behind."

Bro. R. Garrett writes from Lisbon, Iowa: "I praise the Lord and bless his holy name that whereas I was once blind now I see; that he has made his light to shine upon my pathway to guide my feet amid the perils of these last days.

"Dear brethren and sisters, may our faith grow stronger as the day of redemption draws nearer. We that have this hope within us should abound in the praises of God. We should abundantly utter the memory of his great goodness. We should realize that it is good to sing praises unto our God; for it is pleasant, and praise is comely; and though our poor praise is not worthy of his acceptance, yet he is pleased to say, "Whoso offereth praise glorifieth me." Let us improve upon every moment; for our probation is fast hastening to its close. The day of the Lord is evidently coming on. Distress with perplexity is upon the nations. How thankful should we be to God for the light of present truth in these dark and trying hours! But while we prize it highly, let us ask ourselves a few serious questions: Have we gladly received it? Do we know it to be the power of God to our salvation? Have we that faith in Jesus which works by love, and purifies the heart? which crucifies us to the world, and the world to us? Let us make heaven the constant object of our pursuit, and Christ our way, and holiness our walk, that we may have at last an abundant entrance into his everlasting kingdom. The little church here are striving for that rest which remains for the people of God."

Sister N. G. Sanders writes from Rush Lake, Wis.: "As time passes, my faith that the great day of the Lord is near and hasteth greatly, is much strengthened. As I see Satan marshaling his host under the banner of Spiritualism, against the coming day, and observe its peculiar features, I must think it well adapted to ripening the harvest of the earth for the sickle of the reapers. And it is reasonable, judging by the past history of the church, that God should be found sustaining a counter-work; that if Spiritualism is ripening the tares to be burned, God's truths which are applicable to the times should be ripening the wheat for the garner. I wish to be guided into all truth."

Sister D. Tripp writes from Oneida Center, Mich.: "How beautiful, how bright, clear, and harmonious are the Scriptures, if we read them with an unprejudiced mind. I am happy to be able to say that there are about seventeen of us here who are keeping the sanctified Sabbath. Others are convinced of the truth, but think it not worth while to change the day of worship. O may they become fully awakened. We have meetings Sabbaths and Tuesdays. Brethren meet with us from Delta and Benton to strengthen us in our endeavors; and the Lord is with us.

"My father and mother, who are over 60 years of age, have embraced the third angel's message. We were much disappointed in not receiving a visit from

Bro. and sister White, but hope they will meet with us as soon as may be."

Sister C. B. Fairchild writes from North Ridgeville, Ohio: "I am a lonely one, not having seen a Sabbath-keeper since I came to this place. But I find no trouble in keeping the Sabbath, although separated from the fellowship of kindred hearts, and church privileges, for I feel the presence of Him who ruleth the universe. He has promised to listen to the prayers of his children, and send his angels to lead us. May we not grieve them from us, but be willing to be led in the path that is narrow. Since I heard the third angel's message, I have been determined to place my eyes on the mark and follow on to know the Lord."

Bro. H. Miller writes from Oneida Mills, Ohio: "It rejoices my heart to hear of the progress of the precious cause of present truth. It is about five years since I covenanted with my heavenly Father to keep his commandments instead of the commandments of men; and in this resolve I have been blessed of God. I thank God to-day that my heart was ever made susceptible of present truth."

Bro. L. W. Hastings writes from New Ipswich, N. H.: "I am still looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. The prospect looks bright, the truth clear, and the way straight. I believe the time is not far distant when he that shall come will come, and will not tarry. I hope by divine help to arise and put on the whole armor of God, that I may be able to stand in these last days, and at last be numbered with the remnant that shall stand on mount Zion."

Bro. H. A. St. John, writes from Ayersville, Ohio: "The brethren and sisters here feel encouraged to press on. We want to rise with the message, to come up on to high ground with the remnant. I feel a longing desire in my heart for free and full salvation. It is the privilege of God's people to enjoy it. God has promised to draw nigh to us, only on condition that we draw nigh to him. I want to be engaged, to work while probation lingers. How precious the moments! Time is fleeting! Jesus is soon coming! Prepare me dear Saviour for heaven my home."

THE PIN OF SCANDAL.—Mr. Wilberforce relates that at one time he found himself chronicled as "St. Wilberforce," in an opposing journal, and the following given as an instance of his Pharisaism:

"He was lately seen," says the journal, "walking up and down in the Bath pump-room, reading his prayers like his predecessors of old, who prayed in the corners of the streets to be seen of men."

"As there is generally," said Mr. Wilberforce, "Some slight circumstance which perverseness turns into reproach, I began to reflect, and soon found the occasion of the calumny. It was this—I was walking in the pump-room in conversation with a friend; a passage was quoted from Horace, the accuracy of which was questioned, and as I had a Horace in my pocket, I took it out and read the words. This was the plain 'bit of wire' which factious malignity sharpened into a pin to pierce my reputation."

The best thing to be done when evil comes upon us, is not lamentation, but action: not to sit and suffer, but to rise and seek the remedy.

## OBITUARY.

DIED in Parma, Ohio, April 5, 1862, sister Clarissa, wife of Bro. Byron Robb, aged 19 years.

Bro. Robb and wife embraced the present truth in the fall of 1860, at the tent-meeting held in Royalton by Brn. Butler and Holt, were baptized, and have since been striving by the grace of God to keep all the commandments of God and the faith of Jesus.

D. A. MINER.

Died in Hampden, Wis., March 26, 1862, of lung fever, Clara Alice, daughter of Wm. E., and H. Newcomb, aged 13 months.

Died in North Branch, Mich., April 15, 1862, of whooping cough, Luther F. Day, aged 10 weeks.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MAY 6, 1862.

BOOK NOTICE.

WE are happy to find upon our table this morning a very neat volume entitled, "Thrilling and Instructive Developments: An Experience of Fifteen Years as Roman Catholic Priest, By M. B. Czechowski, Minister of the Gospel."

Those who are acquainted with Bro. Czechowski, and have the evidences of his sincerity and fervent love for truth, will receive this as a book of facts. It is well written, and is, indeed, a Thrilling Narrative. The book does honor to the editor and publisher, J. F. Cotton, of Boston, Mass., and the printing and binding are done up in plain, but neat, Boston style.

Orders, inclosing \$1 in current Eastern bills or postage-stamps, may be addressed to Wm. P. Butler, Boston, Mass., box 1079, when the book will be forwarded at once by mail, postage paid.—Ed.

INFIDELITY AND SPIRITUALISM.

THIS is the title of a tract of sixteen pages gotten up by Eld. Moses Hull. It is probably the nicest and keenest little thing to cut up Spiritualism the reader ever saw. Send for it. Price, post-paid, 2 cents single copy, one-third discount by the 100.

TO THE BRN. IN IOWA.

ACCORDING to present indications it will be my duty to go to Iowa. I suggest that preparations be made and a meeting appointed, and I will endeavor to meet the appointment. I can not tell exactly what time I will be able to go, as I have labor in this State to do that cannot be neglected.

J. H. WAGGONER.

Sturgis, Mich., May 3.

MEETINGS IN REAUSAU, IOWA.

BRO. WHITE: I have been holding meetings in Reausau, lately, and the interest to hear the truth is good. Error in all its hideous deformity has been preached there lately, and the people now are better able to judge between it and truth; and many are investigating. O may the Lord help them to decide in favor of truth.

Two weeks ago last first-day, five bowed in obedience to the word, and were baptized. I think there are others that will follow soon. While I remained there the ordinances of the Lord's supper and feet-washing were attended to, and never have I enjoyed a more blessed time in my life. Wrongs were confessed, and the sweet influence of the Spirit was felt by every one. While the church is steadily gaining in numbers, I pray that it may not fall behind in spirituality.

When Bro. Waggoner was out last summer, the most of this church rejected his testimony; but I am happy to say, they now see the condition they were in, and receive the testimony, and are trying to live it out. Formerly this church also rejected systematic benevolence, but have lately adopted it, and are practically living it out. Brethren that thought they could not raise any money before, are now ready to pay their dues, and think the plan a good one. I am satisfied that this is what each church will have to adopt if it would be prosperous. Brethren have been skeptical in regard to the gifts, but it is giving way, and useless and filthy habits are being laid aside. Truly, if we would be that "peculiar people, zealous of good works," there must be more purity of actions, manners, and words, than some are manifesting.

O may a burden of the nearness of the Saviour's coming be upon this people, and may that preparation be made which is necessary to enable us to stand in the time of trouble.

I am waiting to ascertain whether we get any help to labor with the tent, before I make any arrangements to go out into new fields. If no messenger comes, I will go out into the small villages or highways and do what little I can, and may the Lord help.

WM. H. BRANKEBHOOF.

SYSTEMATIC BENEVOLENCE.

DEAR BRO. WHITE: We held a meeting for business on the 13th ult., and re-organized our systematic benevolence. Bro. F. P. Fereiot was chosen treasurer, and Bro. John Clarke secretary. The following resolutions were adopted:

Resolved, That we date back to Feb. 1, 1862.

Resolved, That we hold meetings for business on the first Sunday of each month at 10 o'clock A. M.

Resolved, That we hereafter settle with the treasurer at least once in three months, and if we cannot pay, that we give our notes.

Some old dues were paid in, and some in advance. We paid some \$14 to Bro. Cornell when he was here, and have now over \$20 in the treasury.

Resolved, That we send \$10 to the S. D. A. Publishing Association. For this and some other payments, we are waiting till conference, as we do not like to send per mail.

Our S. B. is \$5.64 per month—\$67.68 per year. I enclose 15 cts. for a new S. B. account book.

Our meetings on the Sabbath are interesting. We are trying to rise. May our heavenly Father assist us to overcome. Two, Bro. Avery and wife, have returned with repentance. He now gives up tobacco gladly. You will recollect preaching a funeral sermon on the death of their child some four years since.

May we all have "the go through spirit," and above all, the good Spirit of God to guide us aright. I beg to remain your brother striving for immortality.

JOHN CLARKE.

Lovett's Grove, Ohio.

APPOINTMENTS.

PROVIDENCE permitting I will meet with the church at Oneida Center, Sabbath May 17, at half-past ten, A. M., and remain over first-day. Bro. Byington designs to attend this meeting. J. B. FRISBIE.

BUSINESS DEPARTMENT.

Business Notes.

S. Osborn: We sent you Vol. ix of Instructor. We will send again.

E. C. Styles: The credit you refer to we suppose to be yours, as it corresponds with your account on our books.

B. F. Brockway: Your Review is paid to Vol. xviii, No. 10.

E. R. Whitcomb: Your Review is paid to the close of Vol. xvii.

E. Goodwin: All satisfactory.

RECEIPTS.

For Review and Herald.

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

J. Johnson 2,00,xviii,18. T. J. Clement 1,00,xxi,21. C. A. Hames 1,00,xxi,1. Sarah Robinson 1,00,xxi,1. S. Whitney 1,00,xx,13. Ch. in Franklin Co., N. Y. s. b. for H. W. Lawrence, and S. Wright each 1,00, to xxi,1. B. J. Carpenter 1,00,xxi,14. A. Korb 1,00, xx,18. C. Tomlinson 1,00,xx,23. Sarah Becket 1,00, xx,1. H. Keefer 1,00,xx,20. B. F. Brockway 0,35, xviii,10. C. Monroe 1,00,xix,1. J. L. Locke 1,00, xxi,1. Fanny Bond 1,00,xxi,23. N. T. Preston 4,25, xxi,14. Mrs. R. C. Hunnewell 1,00,xx,20. Mrs. J. Smith 1,00,xx,14. F. W. Morse 2,00,xxi,1. A. Olmstead 1,00,xxii,25. D. M. Stites 1,00,xxi,1. J. Whitenack for Elizabeth Southard 1,00,xx,14, for C. Mer-serreau 1,00,xx,14, for Jane Boylan 1,00,xxi,1, and for S. Whitenack 1,00,xxi,1. J. Whitenack 1,00,xx,1. M. Borden 1,00,xxi,7. P. Kanagy for E. Reefy 1,00, xxi,23. S. Rogers jr. 1,34,xviii,18. A. Shepard 1,00, xix,1. S. E. Brundage 1,00,xx,1. H. H. Elder 1,00, xx,15.

For Shares in Publishing Association.

E. B. Whitcomb \$5. M. S. Kellogg \$5.

Donations to Publishing Association.

Ch. at Hillsdale, Mich. s. b. \$24. L. Babcock \$1.

Cash Received on Account.

D. Daniels \$5. F. T. Wales 20c.

Books Sent By Mail.

W. S. Knight 15c. M. J. Chapman 40c. L. J. Shaw 51c. S. Osborn 20c. E. Barnes 30c. B. F. Brockway 15c. H. J. Overmier 35c. W. B. Richards 10c. N. C. Prestou 75c. E. Cain 25c. A. Olmstead \$1. D. M. Stites \$2. D. Daniels 15c. W. Huffaker \$1. J. Clarke 15c. A. Rose 50c. S. A. St. John \$1. M. S. Kellogg 15c. P. Cornell 50c.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table with columns for Title, Price, and Postage. Includes items like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'Law of God', 'Facts for the Times', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Fillo', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poon', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'English Bibles', and 'Bound Books'.