

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Blessed Herald! I will prize thee!
Like the Sabbath, thou dost come
Once in seven days, to bless me,
While I, toiling, journey on.
Heart to kindred heart cementing,
Oft they to each other speak,
Joy with those who are rejoicing,
Weeping, aye, with those that weep.

Speed thee on thy glorious mission!
Life, and light, and joy impart.
Scattering truth, and love, and gladness,
Healing many a wounded heart.
Speed! thy work will soon be ended!
Swift the approaching night draws near!
But the good thou hast accomplished,
Shall by morning light appear.

J. A. DAYTON.

Chesaning, Mich.

The Bible no Refuge for Slavery.

(Continued.)

ARGUMENT SIXTH.

The Bible further condemns slavery specifically by condemning the traffic in human beings.

Deut. xxiv. 7. "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you."

This text most clearly condemns, not only the act of stealing men, but the act of making merchandise of men. The principle of traffic in human beings is condemned. There is only one point on which the advocate of slavery can hang an objection and that is the fact that it simply condemns making merchandise of the children of Israel. This is fully answered by the remark that Israel after the flesh, cannot be more sacred in the eye of God, than Israel after the Spirit. If it was wrong to make merchandise of a Jew, because he was a Jew, it must be wrong to make merchandise of a Christian, because he is a Christian.

Chapt. xxi. 14. "And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her for money, thou shalt not make merchandise of her."

This is spoken of a female captive taken in war. It fully condemns the idea of selling human beings.

Amos ii. 6. "Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away

the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes."

On this text it may be remarked.

1. The slaves are often *righteous*, so that it is true to the very letter, that the righteous are sold for silver.

2. The slaves are all *poor* and are often bartered and gambled away for a consideration as small as a pair of shoes.

Zech. xi. 4, 5. "Thus saith the Lord my God, Feed the flock of the slaughter, whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord: for I am rich: and their own shepherds pity them not."

If there ever was a true picture, this is a true picture of slavery. The members of the flock of Jesus Christ are sold, "and they that sell them say blessed be the Lord, for I am rich; and their own shepherds pity them not."

Joel iii. 3. "And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink."

That every crime here condemned is part and parcel of American slavery, cannot be denied. The right of property in man is the foundation of these crimes. How often are slaves exchanged one for another, so that it is literally true that a boy is given for a harlot. Again, how often is it the case in their gambling and drinking revels that slaveholders pawn their servants for their bills, or gamble them away, so that it is literally true that a girl is sold for wine that they may drink.

In concluding this argument, two things are to be noticed.

1. The Bible, as has been shown, clearly condemns the traffic in human beings.

2. American slavery assumes the right of buying and selling human beings as personal chattels.

From the above propositions it follows that the Bible condemns slavery.

ARGUMENT SEVENTH.

The Bible further condemns Slavery specifically by condemning Involuntary Servitude.

That slavery is involuntary servitude will not be denied: Indeed it is only involuntary slavery that we labor to condemn in these numbers. The only question that needs to be settled in this argument, is the wrong of forcing one man to serve another against his will. We know of no scriptures, which by any fair construction, can be made to justify compulsory service. But we will quote a few texts which, in our own mind, condemn it.

Deut. xxiii. 15, 16.—"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him."

This text most clearly condemns involuntary service, for it most clearly justifies the servant in leaving his master and protects him in it against the pursuits of his master, and even forbids the people among whom he may go to deliver him up. It appears from this text that there was such a thing as involuntary servitude, and in this text it is effectually condemned. It is clear that the Jews were forbidden to compel ser-

vice against the will of the servant. This will appear still more plain from another text. This subject is treated at large by the prophet, and to save the reader the trouble of turning to his Bible, while reading this argument, we quote the prophet at length.

Jer. xxxiv. 6. "Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem:

7. When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah; for these defenced cities remained of the cities of Judah.

8. This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

9. That every man should let his man servant, and every man his maid servant, being a Hebrew or a Hebrewess, go free; that none should serve himself of them; to wit, of a Jew his brother.

10. Now when all the princes and all the people, which had entered into the covenant, heard that every one should let his man servant, and every one his maid servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11. But afterward they turned and caused the servants and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids.

12. Therefore the word of the Lord came to Jeremiah from the Lord, saying,

13. Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the house of bondmen, saying,

14. At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor; and ye had made a covenant before me in the house which is called by my name:

16. But ye turned and polluted my name, and caused every man his servant, and every man his hand-maid, whom he had set at liberty at their pleasure, to return, and brought them into subjection; to be unto you for servants and for hand-maids.

17. Therefore thus saith the Lord; ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor; behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth."

The fourteenth verse speaks of being sold for seven years, but it is obvious the price for which a man was sold was his own, and went into his own pocket, for the benefit of his own family, or at most to pay his debts, the amount of which he had previously enjoyed and consumed. What is here called selling was obviously nothing more than a contract for service with pay in advance; and hence the law was like our statute of limitation. It forbade men to make a contract for

service for more than seven years. The seven years' service was voluntary, because agreed upon by the parties, and paid for in advance; but when they kept the servant beyond that time, it became involuntary, and God condemned it, and punished them for it.

Isa. lviii. 6. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free?"

The expression, "let the oppressed go free," is a full condemnation of involuntary servitude. To compel any man to serve another against his will, who is out of his minority and uncondemned for crime, is to oppress him; and the command to let the oppressed go free, condemns such forced service.

American slavery is a system of force and violence, and cannot be maintained for a day, only by a constant war upon the very life of the slaves. For all this there is no warrant in the Bible, but much against it. Involuntary service must be wrong, from the fact that the violence necessary to maintain it is wrong. Whips for the naked back, thumb screws, chains, prisons, and other modes of torture, to subdue persons unconvicted of crime, have no warrant in the Gospel, and cannot be justified, only upon a principle which will justify every species of violence men may choose to practice upon one another.

ARGUMENT EIGHTH.

Slavery is a work without wages, which is condemned in the Bible.

Deut. xxiv. 14, 15. "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that be in thy land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee."

It may be said that this text does not meet the case, because it speaks of hired servant, but this cannot alter the principle involved. The text condemns the act of withholding what is a man's due for his labor, and this every slaveholder does. One man voluntarily goes to work with the expectation of wages, while the employer seizes upon another and compels him to work, *volens volens*. We ask, is not the man who is compelled to work as much entitled to pay as he who works voluntarily? Certainly he is. This is kept back, and in this the slave is oppressed.

Jer. xxii. 13, 14. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house, a large chamber, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion."

This most certainly meets the case exactly; nothing is said about hiring men, but simply using their service without wages, which every slaveholder does. Men are here absolutely forbidden to use their neighbor's service without wages, and as slavery is a system of work without wages, it is here forbidden.

Hab. ii. 9, 10, 11, 12. "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a city by iniquity."

To establish a city by iniquity is to build up a city with the fruit of the unpaid toil of slaves, and every city in the South is built in this way.

Mal. iii. 5. "And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts."

James v. 4 "Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The above texts are sufficient to prove that the Bi-

ble forbids one class of men to use the labor of another class, without paying them for their work, and in forbidding this, it forbids slavery. Some may say that slaves are paid in food and raiment. These are bestowed only so far as they promote the master's interest, and they are not wages any more than the oats a man feeds his horse, or the grease he puts upon his carriage, or the manure with which he dresses his field, are wages. Wages is the amount stipulated and paid for service, but there is no stipulation between the master and slave; the slave has no voice in determining the amount he receives; this is unknown to him at the time labor is demanded and rendered, and is determined by the arbitrary will of the master. To constitute wages, the amount rendered for service must be a matter of mutual agreement between the parties. But as slavery is a system of absolute rule on the part of the master, and of coerced submission on the part of the slave, without the consent of his will to condition or stipulation, the very idea of wages is excluded.

(To be continued.)

Important Points Touched Upon.

The following interesting article is taken from the Wesleyan Methodist Magazine.

SANCTIFICATION, OR THE OBSERVATIONS OF FORTY YEARS ON CHRISTIAN EXPERIENCE.

Jacob and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which, was quick and strong perception, which gave them a talent for making property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike, in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore who was two years the elder often said to his brother, "Come on Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light, to confess faults to his mother, of which she had never heard.

They were educated in the sternest Calvinism. Theodore who, from his peculiar constitution, expected every good thing, and every advantage belonged to him, was rather pleased with the doctrine of election, having a vague, but comforting assurance that he was elected if any body was. Jacob, however who was constitutionally generous and unselfish, felt that if anybody was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor of God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable dis-

play of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon: what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered and praised. Everybody knew him. Jacob labored by precept and example, to save men, making no display. Few knew him.

Jacob Schoonerhoven was asked to give his views of "Sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise, to men who knew not their worthlessness. All this he said was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of Sanctification, in the light of loving God with all my heart, and loving my neighbor as myself,—not so much a work of the emotions as of the judgment,—a work not of one moment, but of a life time; agreement, union and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, 365 in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; laboring, buying or selling.

"I went into the woods and prayed for Sanctification, when the Lord said:—'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do Lord; and the Lord said:—'dost thou love thy neighbor as thyself?' I answered, I do Lord. The Lord said: 'Very well, and now Jacob, prove thy word in thy life.'

"I went to my house in a happy frame singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self, I turned and rode home. I had coveted two colts, which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on and said: 'Peter keep your colts, they will make the most valuable horses among all I know.' 'Peter said, 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which is mortgaged.' 'I will lend you the money,' I said 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said:—'Jacob remember thy word.' I said:—'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years. It did fail, and I turned those lots into a farm.

"Thus my Sanctification went on.—These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and, coming from my lodging-room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the Church of my early choice tore my heart. The Lord said: 'Jacob, lovest thou me more than these.' I answered: 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stopped in my barn and cried:—'Speak Lord, for thy servant heareth.'—The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea Lord, take all. Thou gavest, and, if thou takest all away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in heaven."

"I believe Brother Schoonerhoven, that you do not profess Sanctification. I never heard you speak of it." "I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, willful, proud men make high professions of Sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office: has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed Sanctification. I deem it my duty to make no noisy profession. We should however, be sanctified every day, in all our volitions, motives, purposes and designs; in our affections, in our temper and spirit, and in all of our business transactions. All other sanctification is mere emotion, excitement and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."

Established Points in the Life and death Question.

1. THE eternal sinfulness of wicked beings would involve perplexing relations to the Divine Government, and give a kind of dignity to the wicked themselves. And eternal wickedness, though in punishment, and however overruled for good, would be an eternal evil. This must be either God's choice, or his necessity; and either view brings insuperable difficulties into our theology. But temporary evil may be neither God's choice nor his necessity, being simply permitted, in a system of probation or of recovery. The distinction between evil temporary and evil eternal appears important from such facts as these: A learned writer

closes an account of the dispute between Bayle and his opponents by saying, "No one can deny that the very great difficulties which press the doctrine of the origin of evil and its reconciliation with the justice and goodness of God, could be more easily overcome if an end of hell-punishments is supposed, and not their eternity." And Dr. Muller concludes his work on "The Christian Doctrine of Sin" thus: "A solution of the problem of the world would be possible, if the evil were not;—the evil which . . . is capable of being maintained, by the will of the personal creature, persistently hardening itself, through endless ages."

2. The scriptural doctrine of a Future Life is, endless life for the righteous. "The doctrine of the 'immortality of the soul' and the name are alike unknown to the entire Bible." (Olshausen, on 1 Cor. xv, 19, 20.) This supposed fundamental truth is treated with profound silence in the Scriptures, while the Divine Existence, with which it is often compared, is named continually. The phrase "everlasting punishment," put in contrast with "eternal life," does not imply immortal life in suffering. This is shown from the terms used, from Jewish opinions, and from the concession of orthodox divines that eternal extinction would be eternal punishment. The phrase "their worm dieth not," etc., (Isa. lxxvi, 24; Mark ix, 44,) as much proves the immortality of carcasses as of souls. The phrase "unquenchable fire" was used by Eusebius in speaking of the martyrdom of Christians. These and other like expressions properly denote a complete and utter destruction of that to which they are applied.

3. The phrase "immortal soul" is not found in a Christian document until A. D. 135; nor such phrases as "eternal misery" until a later period. Such expressions resulted from the combination of Christian doctrine with Platonic opinions. This combination is apparent in the earlier writings of Justin Martyr, A. D. 140; but his later writings warrant the statement of Giesler, that he "appeared to regard it as possible that the souls of the ungodly will at some time be wholly annihilated." Irenæus, (A. D. 178,) opposing the Rationalism of his day, speaks very plainly of "continuance for ever and ever to those who are saved;" and of others as "depriving themselves of the gift of duration to all eternity." It would be easier to show that even Athanasius, the "Father of Orthodoxy," held this, than that he held the now orthodox view. The results of the above named combination were, Manichæan difficulty on the one hand, and Restorationism on the other. The latter, unknown before, soon prevailed extensively, produced the doctrine of Purgatory, and continues to this day.

4. The practical tendency of the view here offered is suggested by the last statement. A punishment too fearful—is unfearful. This is illustrated in the history of the English criminal code, ere its reform by the efforts of Romilly and his coadjutors. And the history of the Church goes to show that the new—rather, old and forgotten—doctrine of Life in Christ only, would give the Gospel new energy and power.—*Hudson*.

Careless Sinner, Come to Jesus.

WHAT, a rebel against God—hastening toward death—doomed to hell—yet careless? Reader, are you one of those who are so busy with the trifles of this world as to pay no attention to the eternal realities of the next? Listen to the startling question of Jesus. Ponder it. "What shall it profit a man, if he gain the whole world, and lose his own soul?" Suppose you saw a crowd walking along a meadow, at the end of which was a terrific precipice. They pass on merrily, plucking flowers, till, as they reach the edge, one after another falls over, and is dashed to pieces. Would you not call to them, "Stop, stop! as you value your lives, turn back?" You are strolling onward to a far more terrible fate. Yawning beneath you is the lake of fire—and do you still go forward? Jesus calls to you, "Turn ye, turn ye, why will ye die?" But you see not the danger. You feel happy, and hope it will be all right with you hereafter. Have you never seen how smooth the stream is just before it leaps down the cataract? Such is your peace, soon to be broken by a fatal plunge into endless death. Many

poisons are pleasant to the taste, and soothe those who drink into sweet slumbers; but from these slumbers they never awake. You are quaffing Satan's cup of death. What you think pleasant drink is deadly poison; and your unconcern about religion is the sign how dreadfully it is operating on your soul. Before it is too late, shake off this lethargy. Your house is on fire; the roof will soon fall in and crush you. But you sit at ease, amused with trifles, and neglecting every warning. Many cry, "Fire, fire—fly for your life;" but you pay no attention to the alarm. Jesus offers himself as a refuge, but in vain. Yet though you regard it not, you are in danger. In danger you draw every breath. Danger is your traveling companion when you journey, and danger haunts your home. Danger hovers over you during the bustle of day, and danger peeps between your curtains amid the silence of night. You may be prosperous, beloved, flattered, and thoughtless; but you are in danger. You may drown reflection in business, or by plunging deeper and deeper into worldly dissipation and sin; but you are in danger—danger of wrath, death, hell. Oh flee to Jesus. There only we are safe. Escape by the door of salvation, while it is yet open; for it will soon be shut, and then you will knock in vain.—*Sel.*

Showing Piety at Home.

You tell me a man is changed by the converting and renewing grace of God. Is he? Let me look at him. It is something that I may see him with a Bible in his hands. It goes as confirmation, that I behold him on his knees. It helps the evidence that I hear him speaking his public vows in covenant with God and his people. But I would rather visit him insensibly in his home; whether he is gentle and self-restrained, when he used to be petulant and irritable; whether he is monarch of all he surveys, or the servant and minister of all; lives to receive the incense of the family homage, to be saved trouble, and to guard his personal comfort and convenience from interference and restriction, or to lavish thought and toil and care upon the welfare of all the dependent circle. Let me know, are the angles rounded off in the home? Is he eager to lift off the household burdens from the frail form at his side, and adjust them to his own broader shoulders. Especially has he become, in a scriptural meaning phrase, a nursing father to his little ones there. Are they only the playthings of his idle moments, with whom he frolics as so many kittens when he is good natured, and looks upon as so many stumbling blocks to be kicked out of the way when he is moody and hasty? or are the young plants to be watched and nurtured for the garden of God, youthful learners to be taught the way of life, early pilgrims whose feet he is to lead with his own in the path to heaven? Show me the evidence that he has discerned and accepted his most privileged and responsible calling of nurseryman for the great Husbandman in this little plantation of human beings. I wish to see him kneel with his right arm around his eldest born, and the left on the cradle of his babe; to hear him—with a tax which he shall feel, because it is pains-taking, study and effort, and yet for love's sake shall not feel, because it is freely and gladly borne—reading and expounding to young hearers the way of truth and salvation. If his heart is not turned to his children, it is not turned to Christ.—*Rev. A. L. Stone.*

THE BIBLE TO THE POOR.—I am confident that among the poor are those who find in that book, the Bible, more enjoyment, more awakening truth, more lofty and beautiful imagery, more culture to the whole soul, than thousands of the educated find in their general studies, and vastly more than millions among the rich find in that superficial, transitory literature which consumes all their reading hours.

A sick bed is a school of instruction. We are put there to learn lessons of wisdom and holiness: whenever sickness falls to your lot, be earnest with God to teach you by it, and bring you out the better for it.

Afflictions always make us better, or leave us worse; they never leave us in the same state they found us.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 24, 1883.

JAMES WHITE, EDITOR.

Short Interviews with Correspondents.

ATTENDING MEETING ON THE SABBATH.—A friend writes that there is in some places a difference of opinion in regard to the propriety of harnessing a team and traveling from six to ten miles to meeting on the Sabbath, and asks for light on the subject. For the argument's sake let us for a while suppose it to be wrong. If it is wrong to go six miles, it is wrong to go three, two or one. But if it is wrong for a person to drive his horse a mile, or half a mile, it must be wrong for the person to go that distance himself on foot; for more labor would be involved in this than in the other. But if it is wrong for him to go half a mile, it is equally wrong for him to go half that distance, or a rod, or a foot. In short, he must stay stock still in his house. This is the legitimate result of this theory; and hence it cannot be based upon correct principles. The Bible commands us not to forsake the assembling of ourselves together; and it designates the Sabbath as an especial time for holy convocations. It is therefore proper to go any reasonable distance to attend them; as this is not *our* work, which is alone forbidden by the commandment, but work performed in the service of the Lord.

THE PROPHETIC PERIODS.—J. B. P. of Lodi, Wis.: You base your argument that the prophetic periods extend to 1873, on the assumed ground, 1. That deliverance is promised to God's people, at the end of the days, hence, as deliverance has not yet come, that the days have not yet ended, and 2. That the 1290 and 1335 days commence with the 1260 in 538. We consider these premises altogether erroneous. 1. The Bible nowhere declares that deliverance comes to the people of God at the end of the prophetic periods. Two things were predicted to take place at that time; namely, that the sanctuary should be cleansed, and that Daniel should stand in his lot. The lot in which Daniel stands, is not the "lot" of his inheritance; for the word here used does not have that meaning; but it denotes chance or decision; as, to cast lots for anything. When the sanctuary is cleansed, Daniel, a righteous man, stands, or is acquitted, in the decisions of the judgment. David says, "The ungodly shall not stand in the judgment." Ps. i, 5. Thus all is harmony here. 2. The 1290 days, Dan. xii, 11, are said to commence "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up." It will be noticed that the word sacrifice is in italics, denoting that it is a supplied word. Good critics tell us that it should read, "From the time that the daily abomination shall be taken away, and the abomination that maketh desolate set up. The margin reads, *To set up the abomination, &c.* That is, from the time the daily desolation, or paganism, was taken away to prepare the way for the setting up of the abomination of desolation, or papacy, there should be 1290 days. The setting up of the papacy was not the work of a moment. Paganism had first to be removed as the national belief, and time given for transition to the new religion. When was this accomplished? It is probably as clearly established a historical fact that paganism was taken away in 508, thus opening the way for the setting up of the papacy, as that the papacy itself was fully established in 538. Now it is manifestly wrong to date the 1290 days from the setting up of the papacy, when the prophecy says they are to date from the taking away of paganism, which was thirty years previous. We therefore date the 1290 days from the year 508; and as the 1335 days are spoken of in connection with these, no possible reason can be given why they do not commence at the same point. The 1290 and 1260 end together in 1798.

THE SABBATH THE WORLD OVER.—How can the Greenlander, the Asiatic, and the American, keep the Sabbath according to the commandment? Such is a question proposed for information, by J. V. W.,

of Tabor, Iowa. The supposed difficulty arises from the difference in time east and west, and from a difference in length, of the periods of daylight and darkness, north and south. We answer that the Sabbath law does not require, from people in different parts of the world, the observance of the same identical hours. Days are marked off by the revolution of the earth; hence all that can be required is that we keep the Sabbath as it is brought to us by these means. That this is so is evident from the New Testament record: Thus, the Sabbath was kept in Palestine; it was also kept at the same time in Corinth, Acts xviii, 1-4, which was so far west as to make a difference in time of about one hour. But if the Sabbath could be kept in Corinth, when it would commence one hour later than in Palestine, it could be kept in places still further west where it would commence ten or even twelve hours later. Hence, in the cases of the Asiatic and the American, there is no difficulty. But how is it with the Greenlander? or, in other words, how can the Sabbath be kept in those high northern latitudes, where there are six months of continual day, and a like period of uninterrupted night? Answer. Just as easily as it can here. There is a fact which we would that every Sabbath-keeper would lay carefully away in some corner of his mind for ready reference, whenever this subject is up. That fact is this: That there is no spot on this globe, east, west, north or south, habitable or uninhabitable, in summer or winter, daylight or darkness, where the revolutions of this earth, and the consequent succession of days, cannot be marked with the utmost accuracy! Thus, at the north when the sun is continually above the horizon, his position in the heavens accurately marks each revolution of the earth; and when the sun is below the horizon, this is no less accurately determined by other heavenly bodies which are constantly in view. Thus may we rest assured that when God gave the Sabbath to all mankind through their representative, Adam, he did not adopt arrangements in nature, which would render it impossible for some of them to keep it. u. s.

Meetings in New Hampshire.

BRO. WHITE: On our way to New Hampshire we spent Sabbath and first-day, Jan. 24 and 25, with the church at Roxbury, Vt. We here dwelt on the proper observance of the Sabbath, and some of the gracious invitations and promises that God extends to his people for their encouragement. On first-day we spoke on the subject of baptism, and Bro. Donprier, a French brother, was buried with Christ by baptism. After baptism, the church met to transact business, and attend to the ordinances. Four were added to the church, and the meeting closed with a refreshing season in attending to feet-washing, according to John xiii, and in commemorating the sufferings and death of the adorable Saviour. We were glad to see Bro. Pierce free in the Lord, and greatly encouraged to labor on for perishing souls.

Jan 29, we reached Washington, N. H., where we were happy to meet Bro. and Sr. Hutchins, who had been holding meetings at Lempster, near Washington. The burden of our remarks was in regard to the children. We felt that the Lord was about to work for the young among us; and the church gladly received our testimony, which was a source of great encouragement.

At this meeting we ascertained that the way had opened to give a course of lectures at Peterborough, N. H.; but as this place was about thirty miles from Washington, and as we had but one week before us before the conference, we judged it advisable to hold meetings at Lempster, where some labor had been bestowed. We gave four more lectures at Lempster, and visited a few families, who were convinced that we have the truth. May God give them courage and grace to obey it.

Sabbath and first-day, 7th and 8th inst., we held a conference at Washington, agreeably to appointment. Notwithstanding the bad roads, we had a good gathering. Sabbath forenoon a discourse was given on the trials of the Christian; and in the afternoon Bro. Hutchins gave an interesting and encouraging discourse on the ministration of angels. At this meeting,

as well as at the previous one, we enjoyed the greatest amount of freedom while dwelling on our duty to children. Here was the right vein in the mine of truth. Here God gave light and strength, and waited to be gracious; and the children unanimously requested a Sabbath-school.

First-day morning the church met and organized a Sabbath-school. Bro. Hutchins heard the children recite their first lesson. We felt as though Jesus and holy angels smiled upon his people while trying to benefit the young. At this meeting the church felt the necessity of State organization, and expressed a strong desire to concentrate their strength and means, and bring them to bear upon the one great leading object among us; namely, the advancement of the glorious cause of present truth. They adopted the following resolution:

Resolved, That we invite Bro. and Sr. White to aid us in organizing in that manner that will prove most conducive to the good of the church, and to the advancement of the cause in the East.

We are now in Peterborough where we have given three lectures in a Baptist meeting-house. We have quite a large attendance. Prejudice is being removed, and the people pay the strictest attention to the truths spoken.

D. T. & A. C. BOURDEAU.

Peterborough, N. H., Feb. 13.

Labors in Ohio.

I VISITED East Townsend, Feb. 2. Found a few, mostly females, holding on to the truth, having passed through many discouragements. It has been impossible for them all to meet together regularly this winter, yet their meetings have been kept up. As they are most of them in feeble health, and all unfavorably situated, their efforts to keep up their meetings are truly commendable, and in striking contrast with the course of some much more favorably situated. On the evening of the 3d, one who had not met with them in a long time, arose and announced his determination to meet with them and renew his efforts to get to Mt. Zion. This was heart cheering to the "little flock," and I pray they may be more than ever united in faith and duty.

I am here reminded of the fact, that many of those who have declined from the love of the truth in this State, have been drawn away by suffering their minds to become absorbed in politics. It is humiliating indeed to know that any who have been enlightened by the pure principles of the commandments of God and the faith of Jesus, teaching love to God and our fellow men, should sympathize with this rebellion, the purpose of which is to perpetuate slavery and subvert the unalienable rights of man. But it is almost equally fatal to pure Christianity to actively mingle with those who are inflamed by passion, and who too often make truth and right the expedients of personal and selfish purposes. To strive for the truth is laudable, but the crown is for such alone as strive lawfully. 2 Tim. ii. 5.

At Norwalk I called on Bro. George Smith, also visited some others who are more or less interested in this truth. Arrangements are being made for the scattered ones in Norwalk, Milan, Townsend and Wakeman to meet together monthly or quarterly as shall be most expedient. This will doubtless prove a great blessing to the believers in Erie and Huron counties.

Sabbath 7th inst., at Green Springs. The church there had also suffered discouragement. The elder elected when Bro. Cornell was with them, soon after that enlisted, and went to war. The clerk also moved away without giving any notice, and they have stood in that condition since. They felt it duty to elect other officers. Meetings with them were cheering, and they seemed to feel encouraged. Most of the believers at Republic met with us at Green Spring.

On the 9th I went to Townsend. Though my arrangements were such that my stay was necessarily brief, yet I trust it will prove of much benefit to the little church there. I found them earnestly devoted to the truth, yet laboring under some misapprehension about organization and systematic benevolence, which were calculated to hinder perfect union with those in

the work. But their interest is in the truth, and their desire is for union: Lord bless their efforts.

I came to Cass on the 11th, having arranged with Bro. Van Gorder to meet me here, and convey me to Attica. But it has rained and snowed for the last 18 hours, and it will probably be necessary to defer that trip for the present. I think now of going to Leipsic and Gilboa next, but earnestly pray the Lord to direct and guide in the work. J. H. WAGGONER.

Cass, Ohio, Feb. 12, 1863.

Monthly Meeting in New York.

BRO. WHITE: I am again requested to give a report of our monthly meeting held at Roosevelt the 7th and 8th inst. It was thought by those present, to be the most profitable meeting held in Oswego Co. for years. Old roots of bitterness which had been nourished and cherished for a dozen years or more, and by which the whole Church in this region had been defiled and the precious cause of truth hindered, and reproached, seemed to be dug out completely; and it is to be hoped, and prayed that they may never spring up again. Again old difficulties, and wrongs existing for many years between some in Brookfield and some in the Roosevelt church, were settled and healed, by being thoroughly confessed. Bro. Andrews was with us "in the fullness of the blessing of the gospel of Christ," and preached the straight cutting testimony connected with the third angel's message. We think the Lord is wonderfully helping Bro. A. to right up the Church, and "strengthen the things that remain" in central New York.

Brethren were assembled from Oswego, West Monroe, Kirkville and Brookfield. The Lord manifested his willingness to work for, and encourage his people by answering prayer for sister Chapel, and raising her up from a bed of sickness, and enabling her to meet with his people. May her faith endure every test until she is strong in body and spirit, and become a pillar in that church.

The cause in Oswego Co. is evidently rising, (though it may be slow) but the harvest is great, and the laborers are few. We think that our monthly meetings have been and are proving a great blessing to those that attend them, and we would like to have more of our brethren and sisters enjoy the same blessing, by making a little effort and sacrifice to get to them, and not let some little storm, or bad going (which would not hinder them from accomplishing any important worldly business) prevent them.

Brethren I expect, that those who gain eternal life will have to make at least as much effort and sacrifice as they would to obtain an earthly inheritance. If you don't think so you'll be disappointed. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching."

Our next monthly meeting will be held at Kirkville the first Sabbath in March. Let us pray that this meeting may be the best one yet.

ELIAS GOODWIN.

Meetings in Wisconsin.

BRO. WHITE: I have now given forty lectures in this place, to large and attentive congregations, with growing interest from the beginning to the close. There were four Sabbath-keepers here when the meetings commenced, and eleven more have decided since, and about thirty more stood up last night, saying thereby that they believed the seventh day was the Sabbath, and that it was the duty of God's people to keep it, thus saying that if they ever take upon them the profession of Christians, they will keep the Sabbath. The brethren have appointed meetings every Sabbath. I hope the brethren from Little Prairie and other places will meet with them as often as they can. This is an excellent place for our brethren and sisters to work for the salvation of souls. This morning we went to a small lake where five were baptized, to show

their faith in the death, burial, and resurrection of our divine Lord.

I start home this afternoon in good health. Praise the Lord, brethren! Let us all be faithful, for the crown will soon be given to those who overcome.

ISAAC SANBORN.

Meetings in Wisconsin.

BRO. WHITE: I am now at Brooklyn, Green Co., Wis. Have given sixteen lectures here. The third night the house was full, and the interest has kept on increasing till the present. Several have decided to obey God and keep his commandments and go with the remnant to Mt. Zion. Error is giving away before the truth, and although there has been some opposition from the Methodists, yet the truth is bearing off the victory, for which let the Lord be praised. Pray for us. Yours striving to overcome.

JOHN R. GOODENOUGH.

Brooklyn, Wis.

To the Young.

SWIFTLY the ever-rolling wheels of time have borne us along, and brought before us the unsullied pages of another year. It now remains for us to decide for ourselves what shall be the record that these pages shall bear; and as our decision is made, let us remember that the record is faithfully borne to heaven's court, to witness for or against our right to enter into the coming kingdom. We are told that those only who have clean hands and pure hearts, shall inherit that never-fading land. Perfect acts and holy thoughts must reign, if we would be prepared to meet our Jesus and receive from his hand the sweet-toned harp, and shining crown.

Another year is before us, in which to prepare; and shall we spend its hours in idle talk? Will the record of a day spent thus, tell that we are striving for victory over our besetments, when we are well aware that one great besetment is trifling talk? Shall its record tell of hours spent among the pleasure-loving youth of our acquaintance, when we know that such society tempts to levity? Nay, let us pray, Lead us not into temptation, and then live our prayer by shunning those who would tempt us. Let us each so act that the record of this year will tell that we have indeed striven for victory in its full sense. Many are the temptations surrounding us; but, dear brother, or sister, let us arouse, gird on the whole armor, and in Jesus' strength disappoint Satan of his prey.

Oh, I fear and tremble when I look at the young, myself included. Shall you and I, dear reader, be found among those who will hear the awful word, "Depart?" and that from the lips of our Jesus? Oh, this would be "anguish which no measure knows." Let us awake, and so strive that the record of our remaining days may be such that instead we may hear his lovely voice say, "Come, ye blessed of my Father."

Your sister, hoping to wear the victor's crown.

M. J. COTTBELL.

Mill Grove, N. Y.

"With What Measure Ye Mete."

THERE was stationed at Cairo, at an early period of the war, a General noted for his antipathy to, and harsh treatment of, slaves. On one occasion, the soldiers of his camp gathered about the shore to witness the struggles of a negro who had been washed down the Ohio river, and was struggling toward them. Presently the negro gained the shore, and stood trembling and entirely naked before them. A white man shouted across the river, "That is my negro, send him here!" Some of the soldiers heard a voice which said, "I was naked, imprisoned, sick, and ye ministered unto me;" but the General heard it not: he sent the negro over in a boat, to his owner, who whipped him with a cowhide in sight of the camp. A month or so later, at the battle of Shiloh, that General was taken prisoner. In a Southern town, a lady was insulting him grossly, and he sneeringly turned his back upon her; whereupon the husband of the lady took a cowhide, and inflicted upon the defenceless Major General

about as many stripes as he had seen fall upon the defenceless negro he had returned! When that General was exchanged, he celebrated the first night of his arrival at Washington by a glowing appeal for the immediate abolition of slavery.

This whole nation has been going through exactly the same discipline with that General. God holds the balances of the universe in a hand that never trembles, and justice never fails but to our short vision. Every stripe we have ever brought upon the negro, or suffered to be inflicted upon him, has been felt on our own flesh. Every groan we have wrung from a negro's heart will be sure to find its echo in some white breast, until at last our quivering lips cry "Justice to the negro," as the only way of stopping the drain of our own heart's blood.—*Boston Commonwealth.*

Plain Preaching.

THE late Rev. Dr. C. Evans, of Bristol, having once to travel from home, wrote to a congregation to say that he should have occasion to stay a night in their village, and that if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them, "knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we could not understand you; but you have been quite as plain as any minister we ever hear." "Ay, ay," the doctor replied, "you certainly misunderstand the nature of learning, my friend; its design is to make things so plain that they cannot be misunderstood." Similar was the view of Archbishop Leighton, who says in one of his charges to his clergy: "How much learning, my brethren, is required to make these things plain?"

Afflictions Repress Worldliness.

MEN are naturally worldly; just as naturally as they are sinful. The nature of sin, indeed, is such that its aims all lie beneath the moon. It has not one to overpass the grave. But when the ambitious spirit of worldliness finds nothing beneath the sun which can constitute a secure and sufficient portion, or can avail as a shield to ward off the arrows of affliction, its zeal is damped—its career is checked—its heart appalled—it may be only for a moment, indeed, and while the pain of affliction stings—but yet the power of worldliness is diminished by it. Amid unbroken felicity and successes, the worldly spirit increases in power. It becomes strong, absorbing mind and heart, far-reaching, rancorous and unsatisfied. Then there is no end to its ambition—no limit to its hopes, no boundary to its aims; it would engross the whole soul and gain the whole world.

There never was a more blind and stupid spirit. It aims after what it does not need and cannot use. It longs to attain that which has no other tendency than to prove a burden. And this stupidity and blindness are not to be cured by moral lectures. Lecture to a rock as soon. There is a necessity for affliction to come in to hush down the clamor of worldly affection before the man will hear you. Trial must open his eyes, or he will see nothing but *the world*—a world that dazzles and blinds him. Make him miserable and you may cure his stupidity. And were it not for the miseries all around the worldly, and so often coming in at their windows, the evils of worldliness would become far worse than they are. A worldly spirit has strong influences to check it. What a lecture a fever gives to it! or a funeral! What a lesson the grave-yard reads in its ears! What a rebuke when a man bears to the tomb the son for whom he thought he was hoarding his thousands! The miseries we suffer are sent to repress a spirit of worldliness which might ruin us without them.—*Dr. Spencer.*

BELIEVE confidently, pray fervently, expect largely, walk humbly, and repent daily.

Cling to the Lord.

A curious arrangement of different Biblical texts is given in the following poem:

CLING to the mighty One, Cling in thy grief; Cling to the holy One, He gives relief.	Ps. lxxxix, 19. Heb. xii, 11. Ps. xvi, 10. Ps. cxvi, 8.
Cling to the gracious One, Cling in thy pain; Cling to the faithful One, He will sustain.	Ps. cxvi, 5. Ps. lv, 4. 1 Thess. v, 24. Ps. xxviii, 8.
Cling to the living One, Cling in thy woe; Cling to the loving One, Through all below.	Heb. vii, 25. Ps. lxxxvi, 7. 1 John iv, 16. Rom. viii, 38.
Cling to the pardoning One, He speaketh peace; Cling to the healing One, Anguish shall cease.	Isa. lv, 7. John xiv, 27. Ex. xv, 26. Ps. cxlvii, 3.
Cling to the bleeding One, Cling to his side; Cling to the risen One, In him abide.	1 John i, 7. John xx, 27. Rom. vi, 9. John xv, 4.
Cling to the coming One, Hope shall arise; Cling to the reigning One, Joy lights thine eyes.	Rev. xxii, 20. Titus ii, 13. Ps. cxvi, 1. Ps. xvi, 11.

Life's Autumn.

LIKE the leaf, life has its fading. We speak and think of it with sadness, just as we think of the autumn season. But there should be no sadness at the fading of a life that has done well its work. If we rejoice at the advent of a new life, if we welcome the coming of a pilgrim to the uncertainties of this world's way, why should there be so much gloom when all these uncertainties are passed, and life at its waning wears the glory of a completed task? Beautiful as is childhood in its freshness and innocence, its beauty is that of untried life. It is the beauty of promise, of spring, of the bud. A holier and rarer beauty is the beauty which the waning life of faith and duty wears. It is the beauty of a thing completed; and as men come together to congratulate each other when some great work has been achieved, and see in its concluding nothing but gladness, so ought we to feel when the setting sun flings back its beams upon a life that has answered well life's purpose. When the bud drops blighted, and the mildew blasts the early grain, and there goes all hope of the harvest, one may well be sad; but when the ripened year sinks amid its garniture of autumn flowers and leaves, why should we regret or murmur? And so a life that is ready and waiting for the "well done" of God, whose latest virtues and charities are its noblest, should be given back to God, with uncomplaining reverence, we rejoicing that earth is capable of so much goodness, and is permitted such virtue.

—J. F. W. Ware.

Six Rules for Young Christians.

1. NEVER neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. Heb. xi, 6.
2. Never neglect daily private Bible reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backslidings begin with the neglect of these two rules. John v, 39.
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. v, 13-16.
4. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. iii, 17. If you can not do this, it is wrong. Rom. xiv, 23.
5. Never take your Christianity from Christians, or argue that because such people do so and so, that therefore you may. 2 Cor. x, 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow Him. John x, 27.
6. Never believe what you feel, if it contradicts God's

word. Ask yourself, "Can what I feel be true, if God's word is true?" and if both can not be true, believe God, and make your own heart the liar. Rom. iii, 4; 1 John v, 10, 11.—*Brownlow North, Esq.*

LETTERS.

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

From Sister Belden.

BRO. WHITE: As it cheers my own heart so much to read the communications, of the dear brethren and sisters in the Review, I concluded I would pen a few lines, if perchance, it might be the means of comforting even one of the lonely ones scattered abroad.

God in his loving kindness, has of late brought affliction and sorrow into our family, by removing from our midst, a darling son and brother; but, thank God, we mourn not as those who have no hope, for we confidently believe he has fallen asleep in Jesus. Like a flower he has been cut down in his early youth but he gave good evidence some time before his death that he had given his heart to God, and that with him all "was well;" and when he passed away it was so calmly, so peacefully, with the praises of God upon his dying lips, that it seemed as if the loving hand of Jesus had left its sweet impress upon the countenance of our departed one. "Blessed are the dead that die in the Lord," and I can say from my inmost heart, "The will of the Lord be done."

Since the sickness and death of my child I have felt more than ever before the importance of renewing my covenant vows with God. I feel there is a fearful responsibility resting upon God's children, at the present time. Let us then, dear brethren and sisters, awake to a realizing sense of the duties that are devolving upon us, especially those of us who are parents. Let us see to it that the blood of our children be not required at our hands, and I would ask your earnest prayers in my own behalf that I may be kept faithful even unto the end. In the hope of meeting you soon in the Kingdom, I remain your sister striving for eternal life.

CAROLINE C. BELDEN.

New Boston, Mass.

From Bro. Bennett.

BRO. WHITE: I would like to say to the brethren and sisters through the Review, that I am striving to overcome. It is nearly two years since I commenced to keep the commandments of God. I am truly thankful for the light of present truth, that is shining on my pathway. I rejoice that it has been my privilege to listen to the sound of the third angel's message. Two years ago this winter I listened to a course of lectures given by Bro. Cornell. I was determined to resist the truth, which I did for some time, but soon became convinced on the Sabbath. I did not however commence to keep it until the May following, when Bro. Bates was here the first time. I attended all his meetings. There were a number baptized among whom was a dear friend of mine. I came to the conclusion that they had something that I knew not of; and from that time I made up my mind to enlist under the banner of king Jesus; and by the help of God's grace I mean to go through to the kingdom.

Yours in hope of eternal life.

M. J. BENNETT.

Chesaning, Saginaw Co. Mich.

From Bro. Jordan.

BRO. WHITE: Our quarterly meeting of the church at Hundred Mile Grove, Wis., was held Feb. 7 and 8. The weather was pleasant, and at the hour appointed for the meeting, the house was filled, mostly with Sabbath-keepers. I think that there was the largest number of Sabbath-keepers at this meeting, that has ever met at Hundred Mile Grove.

Bro. Blood with three or four others from Narrow's Prairie (which is between forty and fifty miles from here), were present at this meeting. They were strong in the truths of the third angel's message. We had a very profitable meeting. Most all seemed to be refreshed and strengthened for the mighty conflict which is before us. The people of God in this meeting

seemed determined to become more fully consecrated to the service of the Lord. May the Lord help us to come up on higher ground, and to overcome our fault-finding dispositions, and to fulfill the law of God with love, love to God and love to one another.

Yours in hope of eternal life.

N. M. JORDAN.

Lodi, Wis.

From Bro. Bostwick.

BRO. WHITE: Last Sabbath I spent with the church at Cleveland, Minn., and I trust the meeting was one of profit, as there appeared to be a coming up to the help of the Lord.

One aged brother who gave up the use of tobacco some two years since, but had resumed the habit, thus becoming a stumbling-block to others, also setting a bad example to weaker brethren, confessed his wrong, and covenanted to do better.

We were pleased to meet with brethren Odell and Johnson, who enlisted in the U. S. service some time since. They regret the steps they have taken, and it is their prayer almost day and night that they may be released from the service. Bro. Johnson expressed it as being in the "gall of bitterness." They earnestly requested our prayers.

Our meeting was one of solemnity and tears. Notwithstanding the distraction that has existed in this church, there appeared to be honest souls inquiring for the truth.

JOHN BOSTWICK.

Extracts from Letters.

Bro. J. W. Sawyer writes from Gaines, Tioga Co., Pa.: I have great reason to thank the Lord for his goodness to me, in sending his messengers this way, and giving me light on his blessed commandments. About three years ago Brn. Fuller and Baker came into this place, bringing the truth of the Lord with them. As they labored the light of present truth reached me. I was forced to give up my old-school Baptist doctrine, and embrace the doctrine taught by our blessed Saviour. Since that time I have been trying to keep the commandments of God and the faith of Jesus.

We are organized here. We are glad that we are living in the time that the prophet Joel speaks of; for without the Testimonies we should have been in darkness in some things. I am thankful that I have been able to see my idols and get rid of them. We are striving to overcome, that we may be prepared for the coming of the Lord. Pray for us.

Bro. E. R. Whitcomb writes from Olivet, Mich.: I am often led to thank God and take courage that I enjoy the blessings of the society of those who love God and keep his commandments. When I read the word of God, and see the promises there are in it, it gives me courage. It is a lamp unto my feet, and a light unto my path. I want to practice its precepts, be guided by its counsels while on the earth, and in the world to come inherit everlasting life. Praise the Lord for the glorious hope we have in the holy Scriptures, the word of God. Jesus yet pleads. Angels wait. Mercy lingers. O give thanks unto the Lord, for he is gracious, and his mercy endureth forever. Praise ye the Lord!

I can say in the language of David, He brought me also out of the horrible pit, out of the mire and clay, and set my feet upon the rock, and ordered my goings. And he hath put a new song in my mouth.

Bro. J. Iden writes from St. Louisville, Licking Co., Ohio: We never have doubted the reality of the truth since we first heard it, although it was a great cross, and we have had to make many sacrifices, and renounce many errors. The truth shone so brilliant when contrasted with error, that we were constrained to yield to its claims, and let error return to the founder of it.

Some months ago we moved and located in a place where the truth had never been proclaimed; and although we have lived here some months, and many of the people have become partially acquainted with our views, there does not seem to be any prejudice against them. Many are very eager to know our views entire.

and desire that I send for a messenger. They have a house that they will open as long as any one will occupy it. The house once belonged to the Methodist church, but the church went into fragments some years ago, and the house went back into individuals' hands. I think that the truth would have some effect here. Cannot Bro. Waggoner or some other brother heed this call for help? We are all alone here in the truth, and see many thirsty souls that are perishing for the want of it. We feel very anxious that it be set before them. If the way should open for a messenger to heed this call, he will come to Mansfield, Ohio, and then take the south road, and stop at St. Louisville, Licking Co., Ohio, about forty-two miles distant.

Bro. G. W. Sutherland writes from Readstown, Wis.: For two years past I have been trying to keep the commandments of God and the faith of Jesus. The Lord is very precious to me. He has sustained me in sickness and in health. Blessed be the name of the Lord. Although I have waded through sorrow and afflictions, I can put my trust in the Lord. There are a few here who meet every Sabbath, and the Lord meets with us. We very much need the aid of a messenger, and the prayers of God's people, to help us on our journey toward the kingdom.

Sister L. J. Waters writes from Muskegan Co., Mich.: I believe we are truly living in perilous times. We need God's Spirit to guide us and lead us on in the narrow way. I feel the need of a deeper work of grace in my heart. O how I wish the truth could be presented here. I think I should not be alone in keeping the commandments if the people could hear the truth proclaimed. I have a few books which I lend them to read, and some seem quite interested.

We live about fifty miles north-west of Grand Rapids, in the county of Muskegan. Any one coming should come to Muskegan Village, and there inquire for the Wright Settlement.

OBITUARY.

DIED in Waterloo, Mich., Jan. 21, 1863, Mrs. Olive Randolph, in the sixty-sixth year of her age.

Sister Randolph embraced the truth of the third angel's message some ten years since. She has stood firm in its defense in the midst of opposition. Whenever she had the privilege of meeting with us, her testimony was clear, in the spirit of the gospel. The last time she was with us she regretted much that she could not meet with us in communion. She greatly desired to be with those of like precious faith, but could seldom have the privilege. She now rests in the grave. She sleeps in Jesus. Jesus has slept and arisen, and those who sleep in Jesus will God bring with him. Sweet promise—blessed hope! raised to eternal life, beauty, and glory at the resurrection of the just!

H. S. GURNEY.

DIED in Hillsdale, Mich., Aug. 5, 1861, of whooping cough, Oran, son of A. and P. Gleason, aged one year six months and three days.

Also Albert, another son of A. and P. Gleason, of croup, Feb. 14, 1863, aged five years and eight days.

The parents and their two youthful daughters feel sorely afflicted over these bereavements, but they mourn not as those who have no hope; for they believe that the Life-giver will soon come and rescue them from the power of the enemy.

W. B. CASTLE.

DIED, Jan. 10, 1863, of diphtheria, in Wethersfield, Wyoming Co., N. Y., Mary Jane, daughter of O. S. and Delia A. Eddy, aged six years, six months, and nine days. Little Mary was beloved by all. She loved the Bible, the Sabbath-school, and the Youth's Instructor. She had committed to memory the commandments, the Lord's sermon on the mount, and the first chapter of John. We endeavored to comfort the mourning parents, from 1 Thess. iv, 13, 14. And when her lifeless form was gently lowered into the grave, we felt that we were bidding her good-bye but for a few days. May the Lord keep the afflicted parents, through faith, unto salvation soon to be revealed.

A. M. ANTISDALE.

DIED, Feb. 2nd, 1863, at her residence in Beaver, Fillmore Co. Minn., our mother Relief W., wife of John H. Darling, in the fifty-eighth year of her age.

Although she had for many years had but feeble health, yet her death was brought on more directly by a cancerous tumor which had for some time past been gathering near her stomach. This gave but little trouble till about four days before her death, when it seemed to break and obstruct the passage causing great pain at times. A few hours before her death the pain subsided, and she sank calmly to rest in the full enjoyment of her senses, expressing a bright hope of a crown of life to be received at the resurrection. She leaves a companion and four children to mourn her loss. Her greatest anxiety was that we should serve the Lord and that her little son (only eight years old) should be trained up in the way he should go.

One of the lowly, contrite ones of earth, she led a life of suffering and privation; but she has gone to rest.

"Those lids she so seldom could close,
By sorrow forbidden to sleep,
Now hushed in their mortal repose,
Have strangely forgotten to weep."

Brightly in contrast with her life here we hope will be her life in that better land. She was blessed with a gift of counsel and steadfast purpose, above many, on which account we shall miss her much, but could not wish her back to this world of danger and sin; for we believe she sleeps sweetly beneath the kind watchcare of her Saviour. War may drench the world with blood, the savage may sweep through this land, but no such evil "can reach the silent slumberer there." The next sound that breaks on her ear will be the trump of the Archangel that wakes the dead. She expressed an unwavering confidence in present truth, was in full sympathy with the cause, and gloried in the soon coming of her Saviour. She had with her family kept the seventh-day the past nine years. She looked forward with desire to the time when the truth should be proclaimed here, having faith that it would be with good results. So let it be. Brethren we need your sympathy and prayers. There are but four of us here, the only Sabbath keepers we know of within sixty miles.

E. W. & M. E. DARLING.

DIED Feb. 14, 1863 at his residence in Lapeer, Mich. Samuel Merlin, aged 75 years. He had professed faith in Jesus Christ for more than forty years. While Brn. Cornell and Lawrence were proclaiming the third angel's message in 1858, he embraced the Seventh-day Adventist faith and contended earnestly for the "faith once delivered to the saints." He expressed a perfect willingness to abide God's will and be laid away to sleep until Jesus comes.

Elder R. J. Lawrence preached to a large and attentive congregation at the residence, from Rev. xiv, 13, enjoying much freedom, and the word apparently having good effect.

WM. S. HIGLEY JR.

DIED in New Boston, Mass., January 27th, 1863, of abscess of the lungs, after an illness of some months, Ashton E. Belden, son of Ensign D. and Caroline C. Belden, aged nearly 21 years.

We confidently hope he sleeps in Jesus. A very impressive discourse from the text found in Job xiv, 14, was delivered upon the occasion by elder Henry Pratt of Wales, Mass.

DIED, in Holden, Me., Jan. 30, 1863, Sarah Wheeler, wife of Bro. Cyrus Field, aged 43 years and 4 months. Sister F. embraced a belief in the speedy coming of the Saviour in 1842, and was a firm advocate of the truth. She was a strong believer in the restoration of the gifts in the church. After an illness of five days she fell asleep in Jesus. Her sufferings, which were most distressing, she bore with meek submission. She felt that Jesus was a present help. She prayed fervently, and sung, catching as it were the heavenly strains of the angelic choir.

For the last two years sister F. held a most perfect control over all impatience, ruling her own spirit, and bearing her lot without a murmur. She has left a husband and five children to mourn the loss of an affectionate wife and mother. Bro. Field is deeply af-

flicted, still he is comforted in the hope of a re-union with his dear companion in the earth made new, which he feels is but a little from this. I hope the brethren and sisters will remember our beloved brother in his affliction.

"She sleeps in Jesus! O, how sweet
To be for such a slumber meet."

M. J. DAVIS.

DIED of diphtheria, at his father's residence near Liverpool, Onondaga Co., N. Y., Feb. 12, 1863, William H., son of William and Rebecca Bovee, aged 6 years and 10 months. This is the second time within a year that death has entered the abode of our beloved brother and sister. They deeply mourn their loss, and notwithstanding their afflictions are severe, they bear them with Christian fortitude. They do not mourn as those that have no hope; for they are with us in the belief that the great Life-giver will soon come and render unto their loved ones that now sleep in Jesus, immortality and eternal life.

HORACE BOWEN.

Liverpool, N. Y.

DIED, near Salem Center, Ind., Feb. 9, 1863, sister Mary Fox, daughter of sister Cynthia Fox, aged 20 years, 10 months, and 13 days. Her disease was typhoid fever.

She was sick nearly three weeks, during which time she bore her sufferings with Christian fortitude. She was taught to observe the Sabbath from childhood; but a year ago last fall she sought and obtained an experience of her own under the labors of Bro. Byington. Her parent, her brothers and sister, and many friends, feel deeply their loss; but they sorrow not as those that have no hope. We pray that it may be sanctified to their good. Discourse on the occasion from 1 Thess. iv, 18, by the writer.

H. L. DORR.

FELL asleep in Jesus, in Hamlin, N. Y. Feb. 13th, Sr. Miranda B. Craig aged 42 years.

For many years Sr. Craig had been affected more or less with palpitation of the heart. Nearly a year and a half since, her disease, seemed to take a firmer hold, and commenced making new inroads upon her system, entirely baffling medical skill. About eight weeks prior to her death, her spells of palpitation became more violent and frequent than ever before, at times causing numbness in her side and limbs, and soon the dreadful nature of the difficulty was more fully realized as indications of mortification became visible in her left foot and limb making it apparent to all, that amputation must necessarily follow. This distressing operation took place some six weeks previous to her death, but instead of lessening her sufferings they were only the more aggravated.

The friends that attended Sr. Craig during her illness say that a more painful case never came under their observation, yet her sufferings were borne with remarkable patience and fortitude. A few hours before her death her agony was so great that she seemed to relinquish her hold upon life, and expressed herself that it would be a pleasure to die.

The funeral discourse was from 1 Thess. iv, 18.

J. N. ANDREWS.

Rochester, N. Y. Feb. 16, 1863.

Lines on the death of Sister M. B. Craig.

THERE are precious promises given,
For the heart with its anguish torn,
So that none without hope need sorrow,
And comfortless weep and mourn.

The grave would indeed be cheerless,
A cold inhospitable bed,
If instead of above and beyond it,
Our hope too went down with the dead.

But we know that the Life-giver Jesus,
In a little from this shall come,
The dead shall awake from their slumbers,
And the faithful of earth go home.

E. O. LINDSAY.

Patient suffering, under God's dispensations, always meets with a rich reward.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 24, 1863.

The Sabbath Lute.

THIS, when finished, will be a book of 48 pages the size of our Hymn Book, and will contain the choicest collection of tunes and hymns that we, assisted by others, can obtain.

We are still in want of a few choice hymns and tunes.

BANK bills properly inclosed may be sent by mail at the risk of the Association, provided the sums do not exceed \$5.

The Sabbath.

THE following testimonies of good men in the past, show that they held that the Sabbath was instituted at the creation of the world, and observed from that time onward.

"The Sabbath was appointed at the creation of the world."—Rel. Encyc., Art. Sab.

"The appointment of the seventh day is a positive institution, as old indeed as the creation."—Cottage Bible.

"The seventh day was observed from Abraham, yea, from creation."—A. Campbell's Debate with Owen, p. 302.

"From the beginning, those who feared God, remembered the Sabbath-day to keep it holy."—Cottage Bible, Gen. 8.

"The Sabbath was instituted at the creation."—Bagster's Comprehensive Bible.

A Request.

BRO. WHITE: We wish to say through the Review, that we would be glad to have a messenger locate in this part of Ohio. A house can be furnished in Arcada, a small village in Washington township, Hancock Co., on the railroad, about 8 miles from Finley, and about 30 from Fremont, 4 miles from the Sabbath keepers in Cass.

Cass, Ohio, Feb. 11, 1863.

APPOINTMENTS.

PROVIDENCE permitting I will meet with the churches in Illinois as follows:

Cranes Grove, as Bro. Newton may arrange, Feb. 27 to March 1.

Round Grove March 7, 8. Will some of the brethren meet me at Round Grove Station the 5th.

Elmwood, Peoria Co. where Bro. Morey may arrange March 14, 15.

I hope to meet some of the brethren from Princeville, at this meeting. I will visit other places as the way may open.

I expect to meet Bro. Robert Andrews at the Round Grove meeting.

ISAAC SANBORN.

The next Quarterly Meeting of the Seventh-day Adventists at Princeville, will be the first Sabbath and First-day in March, being the 7th and 8th of the month. The meetings will be at my house, three and one-half miles south and west of Princeville. We will be glad to see any of the ministering brethren.

H. C. BLANCHARD.

ELDER John Byington and wife will, providence permitting, meet with the church at Convis, Mich., Sabbath, March 7, and at Charlotte, Sabbath, March 14.

AGREEABLY to arrangements proposed by the conference which met at Irasburgh, Jan. 10, 1863, Conference will be held with the Church in Johnson Vt.,

at the house of Bro. R. Loveland, Sabbath, March 14.

ALBERT STONE.

Minnesota State Conference.

THE next conference for the state of Minnesota of the Seventh-day Adventists will be held at Orinoco, Olmstead Co., Minn., commencing with the Sabbath, March 14, 1863, and continue over Sabbath and first-day. We wish to see a general gathering of the Seventh-day Adventists throughout the State. Brethren will come prepared for the most part to take care of themselves, as there is but one family of Sabbath-keepers in the place.

BUSINESS DEPARTMENT.

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.

- I. Andrew 1,00,xxii,15. M. E. Adair 1,00,xxii,13. G. W. Holt 2,00,xxiii,1. Eliza Smith 0,63,xxiii,17. C. Davis 2,00,xxiii,1. E. R. Tillotson 2,00,xxii,12. J. H. Wolfe 2,00,xxii,7. R. Hearson 2,00,xx,1. Mrs. R. Beacham 2,00,xxii,1. M. Hutchins 2,00,xxiii,9. N. M. Hopkins 1,03,xix,2. B. F. Carpenter 2,00,xxiii,13. M. B. Powell 0,88,xxi,14. Church at Tompkins for C. Rhines 1,00,xxiii,13. C. Trnman 1,00,xxi,7. T. Loomis 1,00,xxiii,13. L. A. Dodge for A. Burbank 1,00,xxii,13. J. S. Farnsworth 2,00,xxiii,1. J. Stowell 2,00,xxiv,1. H. J. Francisco 1,00,xxii,1. M. Knnselman 0,20,xxii,11. E. W. Darling for E. D. Chapman 1,00,xxiii,1. H. S. Guilford 1,00,xxii,1. L. Hall 2,00,xxi,13. Geo. Wright 0,95,xxii,12. M. J. Babcock 1,00,xxii,1. M. A. Stoell 2,00,xxii,1. J. Chase 2,00,xxiii,11. Emma E. Sturges 1,00,xxiii,13. L. H. Eastman 1,00,xxii,13. W. L. Saxby 1,50,xxiii,1. N. E. Spencer 1,37,xxi,10. D. H. Lamson 5,00,xxiii,1. Margaret Currant 1,00,xxiii,13. S. Peckham 2,00,xxiv,1. A. E. Bngress 1,00,xxiii,12. J. Paul 2,00,xxiii,10. C. W. Stanley for S. W. Hickok 1,00,xxiii,13. O. J. Steele 1,00,xxiv,8. Mrs. M. H. Lord 1,00,xxiii,13. H. Bowen 2,00,xxiii,13. Abbey Hnnntley 0,50,xxii,14. C. Russell 2,00,xxiii,19. Mrs. J. Collins 1,00,xxii,13. T. J. Kirkwood 0,50,xxi,11. O. J. Dayton for Mrs. E. M. Holden 0,50,xxii,13. T. Wheeler 1,00,xxii,1. Geo. Leighton 1,00,xxii,1. Geo. Felshaw 1,00,xxi,13. D. Crnmb 2,00,xix,8. S. Armstrong 2,00,xxiv,1. E. D. Armstrong 1,00,xx,1. I. Abbey for E. E. Degarmo 1,00,xxiii,13. C. B. Preston 1,00,xxiv,1. L. Bristol 1,00,xxii,2. M. Aderton 2,00,xxiii,1. Josiah Witter 1,00,xxiii,10. J. Butchart sen. 2,00,xxiii,15. James Sawyer 2,00,xxiii,14. I. C. Snow 2,00,xxiii,1.

For Shares in Publishing Association.

F. F. Lamoreaux \$10.

Donations to Publishing Association.

H. Everts \$2. H. C. S. Carns \$4.

Cash Received on Account.

J. R. Goodenough for Isaac Sanborn \$2. J. H. Waggoner \$2. J. H. Waggoner for M. E. Cornell \$2. I. Sanborn \$12,54. Geo. Wright \$1,80. J. B. Lamson \$25. H. Main 10c.

For Review to Poor.

N. E. Spencer \$1.

Books Sent By Mail.

M. E. Lockwood 12c. E. Parks 12c. J. H. Hopkins 92c. W. W. Giles \$2,10. W. R. Irish \$1,80. E. Smith 12c. E. J. Paine 40c. J. W. Sawyer 12c. M. B. Odell \$2,26. D. W. Hnll 90c. E. S. Spaulding \$1. S. Newton 90c. A. Woodruff \$1. T. Bryant 76c. J. Demming jr. 90c. L. S. Hacket 90c. S. S. Van Ornum 90c. W. A. McIntosh \$1. H. Hilliard \$1,78. F. Howe 90c. B. Graham \$1,80. J. A. Smith 90c. S. B. Salisbury \$1. B. F. Snook 90c. W. P. Rathbun 90c. L. M. Locke 90c. E. H. Root 90c. I. Russell 90c. S. Osborn 90c. A. Lanphear 90c. A. A. Fairfield 90c. S. R. Twist 88c. W. E. Cheesbro 90c. E. Goodwin 90c. A. S. Gillet \$1. B. M. Osgood 90c. W. S. Moon 75c. A. Stone 12c. H. Everts 25c. E. Morgan \$1,79. Mrs. T. Wilson 12c. R. C. Hunnewell \$2,21. I. G. Camp 12c. R. Loveland 35c. M. J. Babcock 12c. A. P. Patten 50c. T. E. Morey 12c. H. G. Washburn \$1. J. Heath 28c. N. E. Spencer 62c. S. Peckham \$2,75. E. Goodwin 12c. H. Beacher 12c. H. Bowen 30c. M. M. Osgood 12c. J. Collins \$1,20. W. A. Raymond 12c. T. Jackson 6c. S. Howland 50c. C. E. Phillips \$1. S. H. Brown \$1,50.

Books Sent by Express.

Jesse Hiestand, Sullivan, Ind., \$10,60. W. P. Andrews, Waukon, Iowa, \$7. J. Butchart sen., Erasmossa, C. W., \$8.

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 listing various publications with prices and postage rates. Includes titles like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vicindation of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Matthew xxiv', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Filio', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS'.

English Bibles.

We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

Table listing Bible editions and prices: Diamond, Marg. Ref. Calf binding, Pearl, Ref. after verse, Nonpareil, Marg. Ref., Ref. after verse, Minion.

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage. The Hymn Book, containing 464 pages and 122 pieces of music. History of the Sabbath, in one volume, bound Part I, Bible History Part II, Secular History. Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels. Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message. Scripture Doctrine of Future Punishment. Home Here and Home in Heaven, with other Poems. The Chart. A Pictorial Illustration of the Visions of Daniel and John.