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 selletteth him; 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 them. 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 is simply condemns making merchandise of the children of Israel. This is fully answered by the remark that Israel after the flesh, cannot be more said of a female captive taken in war. It is literally true that a girl is sold 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. "Shall 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 cities, where it liketh him best; then shall not oppress him."

This text most clearly condemns involuntary servitude, for it most clearly justifies the levying of fines and the execution of servitude 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 service against the will of the servant. This will appear 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. 14. "Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusa-

lem: 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 himself of them any more, then they obeyed, and let them go.

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

12. Therefore the word of the Lord came to Jerem-

iah 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 bondage, 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 handmaid, 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 neighbor; and ye had made a covenant before me in the house which is called by my name: 18. But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, 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.
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 on beyond that time, it became involuntary, and God condemned it, and punished them for it.

Isa. vii. 6. "Is it not thisthe fact that I have chosen to lose the bonds 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 uncommonly for wages, is to oppress him beyond that time, it became involuntary, and God condemned it, and punished them for it.

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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, is a full condemnation of involuntary servitude. To compel any man to serve another against his will, who is out of his minority and uncommonly for wages, is to oppress him beyond that time, it became involuntary, and God condemned it, and punished them for it.

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"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 increasing wealth. It was evident to me that no man could be made wealthy by speculation, and yet love his neighbor as himself. I have instructed thousands of the educated, and kept them from the gins of speculators. My eye was single, my life 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 as others would do by me.

"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, inquiring for the part which I took in an anti-slavery meeting, to be separated must recant, or come to trial. I remembered my word, the part which I took in an anti-slavery meeting. The Lord said: 'Jacob, keep thou more than these.' I answered: 'Yet, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had previously set apart all of my income, how much of the public 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 severe trial was coming. At evening I stopped in my barn and meditated on the Lord's word. The Lord said: 'Jacob, art thou not ready to be sanctified in the loss of all of thee?' I said: 'Yet, 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 the land?' I said: 'I will obey the laws of God.' 'Come in,' I said. I landed them in Canada. I went to Jaffa, and lost all—house, land, 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.'

"The Lord said: 'Jacob, art thou ready to be sanctified in a similar trial. This supposed fundamental truth is treated with scorn in the Manichæan, or Manichaean, difficulty on the one hand, and Restoration difficulty on the other. The latter, unhappy, before, so prevalent, extensively, produced the doctrine of Purification, and continues to this day.

"The practical tendency of the view here offered is suggested by the following: The punishment of evil—punishment of evil is unfurled. This is illustrated in the history of the English criminal code, etc. by the returns of the bodies and their court. The history of the Church goes to show that the new—right, old and forgotten—the doctrine of Life in Christ only, would give the Gospel new energy and power.——Hodson.

"Careless Sinner, Come to Jesus.

"What, a rebel against God—hastening toward death—doomed to hell—yet carefree! Reader, are you one of those who are now subject to this condition of the world? Can you pay no attention to the eternal realities of the next? Listen to the startling question of Jesus. Pronounce it. 'What shall it profit a man, if he gain the whole world, and lose his own soul?' Suppose you are a crowd walking, stop! Is this the end of which was a terrible precipice. They pass on merrily, pleasure-flowing, till, as they reach the edge, one after another falls over, and is dashed to pieces. Suppose you are among them, stop, would you value your own life, turn back? You are strolling onward to such an awful fate. Yawning bagoness 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 say, 'I can do better,' and you are off. All is lost, and 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 slumber, but from these slumber they never awake. You are quaffing Satan's cup of death. What you think is a harmless delusion, is for all eternity. And your concern about religion is the sign how dreadfully it is operating on your soul. Before it is too late, shake off this loghry. Your house is on fire, and you see not the danger. You feel happy, and hope it is peace, soon to be shut, and then you will know in vain.—Sel.

"Showing Piety at Home.

"For tell me a man is changed by the converting and restorative influence of God. He has amassed a fortune of a hundred thousand dollars, and Theodore is often referred to as a model sanctified man. His decision I was stripped of all my possessions, and he has ever remained pro-slavery, and fled every day, in all our volitions, motives, purposes, the efforts of Homer and his coadjutors. And the history of the Church goes to show that the new—right, old and forgotten—doctrines of Life in Christ only, would give the Gospel new energy and power.——Hodson.

"Established Points in the Life and death Question.

1. The eternal sinfulness of wicked beings would include perversely relating to the Divine Government, and give rise to evil.

2. 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 inapprehensible difficulties into our thoughts. It is, however, a choice in which he is necessarily, 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 concludes an account of the dispute between Bayley and his opponents by saying, 'No one can deny that the very greatest difficulties which press the doctrine of the freedom of the will and the justice of God, and the goodness of God, could be more easily overcome if an end of half-punishments is supposed, and not their eternity.' And Dr. Muller concludes his work by saying: 'And are we now ready to accept the 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, through ages eternities. The sum of this is, that there is no end of evil for the righteous. The doctrine of the 'imortality of the soul' and the name of all known to the entire Bible. (Olshausen, on 1 Cor, xv, 23.)

3. The phrase 'eternal misery' is found in a Christian document until A. D. 166; nor such phrase expressing it as 'eternal misery' during a later period. Such expressions resulted from the combination of Christian doctrine with Platonic speculation. This combination is apparently in the early writings of Justin Martyr, A. D. 149; but his later writings warrant the statement of Giesler, that he 'appeared to regard it as possible that the soul of the ungodly will at some time be wholly annihilated.'

4. The practical tendency of the view here offered is suggested by the following: The punishment of evil—punishment of evil is unfurled. This is illustrated in the history of the English criminal code, etc. by the returns of the bodies and their court. The history of the Church goes to show that the new—right, old and forgotten—doctrines of Life in Christ only, would give the Gospel new energy and power.——Hodson.

Afflictions always make us better, or leave us worse; they never leave us in the same condition as they found us.
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 light 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 nations are commanded to keep the Sabbath. But if the Sabbath as it is brought to us by these means. That is so evident from the New Testament record: Thus, the Sabbath was kept in Palestine; it was also kept in the same manner in the region of Tabor, Iowa. 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 his whole soul in some corner of his mind for ready reference. What is this fact? It 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 daily abomination shall be taken away, and the abomination that maketh desolate set up. That fact is this: That the Sabbath is a rest from work, is a day on which God has commanded us to break off our labor, and to remember that he is our Lord. Hence, as deliverance has not yet come, that the days of the New Testament church at Roxbury, Vt. We here dwelt on the prophecies and promises that God extends to his people for their encouragement. On first-day we spoke on the subject of baptism, and Bro. Donpier, a French brother, was buried with Christ by baptism. After baptism, the church met to transact business, and at the close of the service we adjourned to meet the church, and the meeting closed with a refreshing assurin: in attending to foot-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 persevering souls.

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 prophecies of the New Testament church at Peterborough, N. H.; but as this place was about thirty miles from our way, we only got a glimpse of the meetings. Sabbath forenoon a discourse was given on the subject of baptism, and Bro. Donpier, a French brother, was buried with Christ by baptism. After baptism, the church met to transact business, and at the close of the service we adjourned to meet the church, and the meeting closed with a refreshing assurance: in attending to foot-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 persevering souls.

Jan 29, we reached Washington, N. H., where we were happy to meet Bro. and Sr. Hutchings, 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 word 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 had the true spirit of the Lord. 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 heavy snows and poor roads, we had a good gathering. Sabbath forenoon a discourse was given on the trials of the Christian; and in the afternoon Bro. Hutchings gave an interesting and encouraging discourse on the ministrations 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 the children. Here was the only right vein in the mine of truth. Here God gave light, wisdom and grace to be gracious; and the children unanimously requested a Sabbath-school. FIrst-day morning the church met and organized a Sabbath-school. We felt that the Lord was about to open the way for the children to receive their first lesson. We felt as though Jesus and holy angels smiled upon his people while they were beginning to enjoy the truth. At this meeting the church felt the Lord had given them the 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. Prejudices are being removed, and the people pay the strictest attention to the truths of the Bible. We have been encouraged to feel that God has opened the way for this important work.

Peterborough, N. H., Feb. 10.

Short Interviews with Correspondents.

ATTENDANCE MEETING ON THE SABBATH.—A friend writes that there is in some places a difference of opinion in regard to the propriety of having a team and teamster to attend them. Many of the assemblys, and some of the Sabbath-schools, ask for light on the subject. For the argument's sake let us for a while suppose it is wrong. If it is wrong for six miles, it is wrong for 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 them to go that distance themselves on foot; for more labor would be involved in this than in the other. If it is wrong for him to go half a mile, it is equally wrong for him to go half that distance, or a red 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 commandment is not for the assembly itself, but for the assembly as such. The Sabbath commandment as such is an especial time for holy conversations. 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. of Locl, Wis.: You base your argument that the prophetical periods extend to 1878, on the assumed ground, 1. That deliverance is promised still. 2. That the sun shall shine no more. 3. That the world shall be at rest, &c. 4. That the Sabbath was kept in Palestine; it was also kept in the same manner in the region of Tabor, Iowa. Hence, as deliverance has not yet come, that the days have not yet ended, and 2. That the 1290 and 1335 days commence in the year 608; and as the 1335 days from the taking away of paganism, they are to date from the taking away of paganism. Hence, as deliverance has not yet come, that the days have not yet ended. But if it is wrong to go wrong, it is equally wrong to go right. When was this accomplishment ? Answer. Just as easily as it can here. There is a fact which we would that every Sabbath-keeper would lay his whole soul in some corner of his mind for ready reference. What is this fact? It 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 daily abomination shall be taken away, and the abomination that maketh desolate set up. That fact is this: That the Sabbath is a rest from work, is a day on which God has commanded us to break off our labor, and to remember that he is our Lord. Hence, as deliverance has not yet come, that the days have not yet ended. 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 his whole soul in some corner of his mind for ready reference. What is this fact? It 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 daily abomination shall be taken away, and the abomination that maketh desolate set up. That fact is this: That the Sabbath is a rest from work, is a day on which God has commanded us to break off our labor, and to remember that he is our Lord. Hence, as deliverance has not yet come, that the days have not yet ended.

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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 Order to meet me here, and convey me to Attica. But it has rained and snowed for the last 10 hours, and it will probably be necessary to defer that trip for the present. I think now of going to Leipsic and return, but honestly pray the Lord to direct and guide in the work.

J. H. WAGGONER.

Cass, Ohio, Feb. 12, 1868.

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Monthly Meeting in New York.

Bro. White: I am again requested to give a report of our monthly meeting held at Rossville the 7th and 8th of this month. It was thought by those present that the most profitable meeting held in Oswego Co. for years. Old roots of bitterness which had been nourished and cherished for a dozen or more years, and by which the whole Church in this region had been dulled 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 differences, and wrongs existing for many years between several of the Brethren in Brookfield and some in the Roosevelt church, were set aside and healed, by being thoroughly confessed. Bro. Andrews was with us "in the fullness of the blessing of the gospel of Christ," and preached some of the lightest things in this world and the next, 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.

Brothers were assembled from Oswego, West Monroe, Kirkville, 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 her people. May every effort be made to prevent them from falling into the strong arm of worldly business which might ruin us with them. —Dr.

BELIEVE confidently, pray fervently, expect largely, about as many stripes as he had seen fall upon the demoralized 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 balance of the universe in his hand, and justice never fails but to our sight. Every stripe we have ever brought upon the negro, or suffered to be inflicted upon him, has been felt on our own bodies. Every groan we have wrung from a negro's heart will be smothered, but not only for some weeks, but until at least our quivering lips cry "Justice to the negro," as the only way of stopping the drain of our own heart's blood.—Boston Commonwealthe.

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Monthly Meeting 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 through the whole week. The preacher has decided to obey God and keep his commandments and go with the remnant to Mt. Zion. Error is giving way before the truth, and although there has been some opposition from the Methodists, yet the truth is bearing off the victory, for we have always prayed for us. Yours striving to overcome.

JOHN R. GOODENOUGH.

Brooklyn, Wis.

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Private Preliminary.

To the Young.

Swiftly the ever-rolling wheels of time have borne us along, and brought us to the unsealed pages of another year. It now remains for us to decide for ourselves what lines these pages will bear shall; 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. The soul that chooses only the worldly, who have clean hands and pure hearts, shall inherit that never-failing land. Perfect acts and holy thoughts must reign, if we would be prepared to meet our Jesus when he comes, and receive to his hand the sweet-touched 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 weaknesses, when we are well aware that one great business is trilling talk? Shall its record tell of hours spent among the pleasure-loving youth of our acquaintance, when we know that such society tends to weaken our faith? Nay, let us pray. Lead us not into temptation, and then live our prayer by shunning those who would tempt us. Let us each set our heart that the record of next 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 remember, as we fight this war, that our strength depends upon God, and that he will help us through it. Oh, my soul, struggle on, and let no sin hold us captive. Sinner, is there not a record of your remaining years may be such that instead we may hear his voice say, "Ah, my son, where are you?" or, "My son, where is your strength and might?" May this year be a new beginning, this year the new life, this year the new failure.

Bro. Andrews was with us in Rossville, 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.

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The Review and Herald.
Cling to the Lord.

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

Life's Autumn.

Join 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 coming of the leaf that has done well its work. If we rejoice at the advent of a new life, if we welcome the coming together to plumb 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 a thing completed; and as men come together to season. But there should be no sadness at the fading of the waning life of faith and duty wears. It is the beauty of promise, of springing of the bud. A hollower 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 accomplished, and see in its concluding nothing but sadness, so ought we to feel when the setting sun flings back its beams upon a life that has answered the purpose for which it was sent. The mildew blasting the early grain, and the mildew blasts the early grain, and there goes all hope of the harvest, one may well be sad; but when the ripest year sinks amid its garniture of autumn downers and leaves, and when we regret or murmur, and so as to be ready and waiting for the "well done" of God, whose latent virtues and charities are its noblest, should be given back to God, with uncomplaining submission, for he is gracious, and his mercy endureth forever.

J. F. W. War.

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 set up what he says. I believe I see blackbards begin with the neglect of these two rules. John v. 39.

3. Let us live 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 in life?

4. If ever you are in doubt as to a thing being right or wrong, ask your own heart, 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. Take your Christianity from Christians, or you have no Christianity at all. Do as they do, and strive therefore you may. 2 Cor. x. 12. You must ask your self, "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 it can not be true, believe God, and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11. -Brownies North. By.

LETTERS.

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 will give you a few lines, if perchance, it might be the means of comfort for Jesus. In God's loving kindness, has of late brought affliction and sorrow into our family, by removing from our midst, a sister dear to me. But, as we trust in God, we mourn not as those who have no hope, for we confidently believe that he has taken asleep in Jesus. Like a flower he has been cut down in his early youth but has given 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 heart 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 the necessity of renewing my covenant vows with God. I feel there is a fearful responsibility resting upon God's children, at the present time. I say, 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 we shall ask God's mercy in our own behalf! that I may be kept faithful 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 my faults; 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 be impressed with the importance of this movement of the Lord. Two years ago I listened to a course of lectures given by Bro. Cornell. I determined to re- sight the truth, which I did for some time, but soon became convinced on the Sabbath. I did not however cease 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 I 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.

Chester, Saguin Co. Mich.

M. J. BERNST.

From Bro. Jordan.

Bro. White: At the recent 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 Sab- bath-keepers. I think that there was the largest number of Sabbath keepers that ever attended this meeting, that 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 visiting in the truths of the third angel's messages. We had a very profitable meeting. Most all seemed to be revived 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 fail- ings in the observances, and to get the strength, with love, love to God and love to another.

Yours in hope of eternal life.

N. M. JOHNSON.

Lodi, W. I.

From Bro. Blood.

Bro. W. B. White: Last Sabbath I went 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 younger brethren, confessed his wrong, and was comforted to the 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 daily and night that they may be permitted to return to the service of the Lord. I was much impressed with 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 city, we believe we have been held together inquiring for the truth.

John BOSTWICK.

Extracts from Letters.

Bro. J. W. Swanger 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 Bro. 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 Sav- iour, and that has been my constant endeavor 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 to be ashamed of 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. E. Whitecomb 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 in it, it gives me courage. It is a lamp unto my feet, and a light unto my path. I want to prize 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 pleas. Angels wait. Mercy lingers. O give thanks unto the Lord, for he is gracious, and his mercy endures forever. Praise ye the Lord! I can say in the language of David, He brought me out of the horrible pit, out of the mir world and set my feet upon the rock, and ordered my goings. And he hath yea a new song in my mouth.

Bro. J. H. Dun writes from St. Loui 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 re- monce many errors. The truth shone so brilliant that we were carried along, and the Lord has given us power to yield to its claims, and let error return to the found- er of it. Some months ago we moved and located in a place where the truth had never been proclaimed; and all the people have been partially acquainted with our views, there does not seem to be any prejudice against them. Many are very eager to know our views, entire-
Lie and desire that I send for a messenger. They have a house that they will open as long as any one will come and sit down to the Lord's Supper at the 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. I cannot give Wagar or some other brother head this call for help? We are all alone here in the truth, and see many thorny souls that are perishing for the want of it. We feel very anxious that it be set before them. If we may open for a messenger to heed this call, he will come to Manistee, Ohio, and then take the south road, and stop at St. Louis, Licking Co., Ohio, about forty-two miles distant.

Benjamin W. Sutherland writes from Rootstown, Wis.

For two years 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.


I believe we are one hundred and twenty years of perils on earth. 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. I think I should not be alone in keeping these commandments if the people would accept the truth proclaimed. I have a few books which I lend them to read, and some seem quite interested.

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

OBIITUARY.

DIED, Jan. 6, 1863, Mrs. Eliza B. 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 her, her testimony was clear, in the spirit of the gospel. The last time she was with us, she said she was so 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 awoke, and Jesus will sleep no more, she will ever be with him. Sweet promise—blessed hope! raised to eternal life, beauty, and glory at the resurrection of the just!

H. S. GRAMM.

DIED in Hillsdale, Mich., Aug. 6, 1863, of whooping cough, Orpha, son of A. and P. Gleason, aged one year six months and three days.

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

These 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. CAYLOR.

DIED, Jan. 10, 1863, of diptheria, in Weehawken, Wyco, N. Y., Mary Jane, daughter of D. A. and Delia A. Eddy, aged six years, six months, and nine days. Little Mary was beloved by all. She was the beloved child of the Sabbath-school's 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 Thes. iv, 13, 14. At one time the mother was very much distressed, but we all joined in praying for her, and we felt that we were holding her good-by, but for a few days. May the Lord keep the afflicted parents, through faith, until salvation soon to be prepared.

A. M. ANSTEWEL.

DIED, Feb. 2nd, 1865, at her residence in Boosav, Fillmore Co. Minn., our mother Belvina W., wife of W. H. Darling, aged 42 years, and 13 days. 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 attention to her complaint, and she died 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 hope. Expressing a great 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) would be taken to the better land. One of the lovely, controllofs one 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,
And nine days.
Little Mary was beloved by all.
She was sick nearly three weeks, during which time she bore her sufferings with Christian fortitude. She was taught by the Sabbath from childhood; but a year ago last fall showed us the experience of her own under the labors of Bro. Byington. Her parents, her brothers and sister, and many friends, feel deeply their loss; but they sorrow not as those that have no hope. We believe that it may be sanctified to their good. Discourse on the occasion from 1 Thess. iv, 13, by the writer.

H. L. DOTT.

DIED, near Salem Center, Ind., Feb. 9, 1863, sister Mary Fox, daughter of Cynthia Fox, aged 29 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 by the Sabbath from childhood; but a year ago last fall showed us the experience of her own under the labors of Bro. Byington. Her parents, her brothers and sister, and many friends, feel deeply their loss; but they sorrow not as those that have no hope. We believe that it may be sanctified to their good. Discourse on the occasion from 1 Thess. iv, 13, by the writer.

E. W. & M. E. DARNER.

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 Bro. 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 led away to his rest in that better land.

Elder R. J. Lawrence preached to a large and attentive congregation, from the Res, xiv, 13, enjoying much freedom, and the word apparently taking root.

Rev. W. S. HOGERT JR.

DIED in New Boston, Mass., January 27th, 1863, of whooping cough, Ashtion B. 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 by Elder Henry Pratt, of North Troy, Mass.

E. W. & M. E. DARNER.

DIED, in Holden, Me., Jan. 30, 1863, Sarah Woolser, wife of Hiram Woolser, aged 40 years. S. P. embraced a belief in the speedy coming of the Satan 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 began to use medicinal means, and about this time her condition became very 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 S. P. held a most perfect control over all impulsion, 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.

E. O. LINDSEY.
Minnesota State Conference.

Next conference for the state of Minnesota of the Seventh-day Adventists will be held at Ononico, in Ononico Co., Maine, commencing with the Sabbath, March 14, 1856, and continues over Sabbath and first-day.

Tues. March 14, At Amman, we will commence the collection of tunes and hymns that we, assisted by the size of our Hymn Book, and will contain the choicest tunes.

The Sabbath.

Tues following testimonies of good men in the past, show that they hold 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."—O. S. Burns, E. B. S. Carus.

"The seventh day was observed from Abraham, yes, 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 Bk., Gen. 8.

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

A Request.

Bro. Wright: 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 Arna, a small village in Washington township, Hancock Co., on the railroad, about 8 miles from Findley, and about 80 from Fremont; 4 miles from the Sabbath keepers in Case. We should expect him to labor where duty may call, and we think there would be no difficulty about his support. This place is central amongst the Sabbath-keepers.

The Sabbath Lute.

Tues, when finished, will be a book of 48 pages of the Bk, of Hymns and Tunes, and will contain the choicest collection of tunes and hymns that we, assisted by others, can obtain. We shall be ready for orders in a few weeks; but as no setting it order we would say that the price post paid, will be 25 cents.

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


Books Sent by Express.


APPOMPTMENT.

Proctoring permitting, I will meet with the brethren in Illinois as follows:

Crane Grove, as Bro. Mooney may arrange, Feb. 27 to March 1.

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

Elwood, Peoria Co. where Bro. Mooney may arrange March 14, 15.

I hope to meet some of the brethren from Prince- ville on the 7th. I will visit other places as the way may open.

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

Isaac Sanford.

The next Quarterly Meeting of the Seventh-day Ad- ventists at Princeville, will be the first Sabbath-day's 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.

Eden John Byington and wife will, provisionally, meet with the church at Covis, Mich., Sabbath, March 7, and at Charlotte, Sabbath, March 14.

Assemblies to arrangements proposed by the conference which met at Ithaca, Jan. 10, 1856, Con- ference will be held with the church in Johnson Vl., at the house of Bro. R. Loveland, Sabbath, March 14. Albert Stone.

BOOKS.

For Review and Herald.

Some of the most interesting works in the library of the Review & Herald, in the way of Bible reference, are the following. The numbers of each volume are given, and the pages of the passages quoted. All the extracts are taken from the American Bible, which is quoted in full, unless otherwise stated.

Review of Seymour. His Fifty Questions Answered, 10 3

Prophecy of Daniel. The Four Universal Kingdoms showing its origin and perpetuity, 10 3

Modern Spiritualism; its Nature and Tendency, 15 4

Pauline Theology, or the Christian Doctrine of Future Age to Come, 15 4

The Saints' Inheritance. The Immortal Kingdom lo- cated on the New Earth, 15 4

Signs of the Times, showing that the Second Coming of Christ is at hand, 10 3

Faith of God's Children. The testimony of both Testaments, showing its origin and perpetuity, 10 3

Dover's Experience. A Further Exposition of the True Sabbath Poem. False Theories Exposed, 5 1

The Vow of the True Sabbath. The historical evidence for the observance of the first day of the week, 10 3

Of the True Sabbath. The testimony of both Testaments, showing its origin and perpetuity, 10 3

Beulah. A Pamphlet on the Sabbath, 5 1

The Two Laws. A Pamphlet on the Sabbath, 5 1

The same in German, 5 1

The Seven Trumpets. The Sealing of the seven plagues, or the sealing of the Book of the Revelation, 10 3

The Two Vows. Duty on the Law-Infallibility and Spiritualism—Mark of the Beast—War and the Sealing—The 7th Seal of the Revelation, 10 3

English Bibles.

We have on hand a considerable number of English Bibles, which we sell at prices given below. The same is indicated by the amount.


 guilt. Ref. after verse, $2.00. Ref. after words, $2.50. Hot. Ref. after verses, $2.50. Postage 10 cents.


Bible. Ref. after verse, $1.50. Ref. after words, $2.00. Postage 10 cents.

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage.

THE REVIEW AND HERALD. Containing 48 pages and 122 pages of musical music. It contains 300 pages, 60 cents.

History of the Sabbath, in one volume, bound in cloth, $1.50. In half leather, $1.75.

Spiritual Gifts Vol. I, or the Great Controversy be- tween Christ and his angels, and Satan and his angels, 50 cents.

Spiritual Gifts Vol. II, or the Great Controversy be- tween Christ and his angels, and Satan and his angels, 50 cents.


History of the Sabbath, in one volume, bound in cloth, $1.50. In half leather, $1.75.

The Three Angels' Messages. The Three Angels' Messages, and the Testimonial Sheet, 50 cents.

Sabbath Truths, numbers one, two, three, and four, 50 cents.

Steps of Grace, or how to secure the gift of God, 50 cents.

Which of Moral of Immoral? A pamphlet on the present constitution and future condition of man, 50 cents.


The Kingdom of God: A Resolution of the doctrine of the Kingdom of God, 50 cents.

Miracles Powers, 50 cents.

Pauline Theology, or the Christian Doctrine of Future Age to Come, in the form of a pamphlet, 50 cents.

Review of Seymour. His Fifty Questions Answered, 10 cents.

Prophetic Duty. The True Sabbath Poem, and the true Sabbath Poem, 10 cents.

Ministry of the Word. A pamphlet on the true Sabbath Poem, 10 cents.

Vows for the Times. Extracts from the writings of the Scripture, 10 cents.


Minister. A Pamphlet on the true Sabbath Poem, 10 cents.

The Seven Trumpets. The Sealing of the seven plagues, or the sealing of the Book of the Revelation, 10 cents.

The Two Vows. Duty on the Law-Infallibility and Spiritualism—Mark of the Beast—War and the Sealing—The 7th Seal of the Revelation, 10 cents.