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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No. 14.

The Bible no Refuge for Slavery.

(Continued.)

The Old Testament, no refuge for Slavery.

It has been proved in a series of arguments that the Bible condemns slavery; yet some may contend that other portions of the sacred volume justify the practice of slaveholding. This cannot be true; if any portion of the Bible, really condemns slavery, no other portion can justify it, without an obvious self-impugnment of the record. No doubt, moral persons, on a candid perusal of the arguments in support of the position that the Bible condemns slavery, will judge them of sufficient strength to themselves to settle the question, and warrant the conclusion that no part of the Bible can justify slavery; yet as some who profess to believe the scriptures, contend for slavery, dare divine, and as others who may never be able to believe slavery right, may be confused and perplexed by pre-slavery assumptions and glosses, it is deemed proper to attempt an examination of those portions of the Bible which have been considered the stronghold of slavery, and see if the monster sin cannot be driven from within the lists of the sacred volume.

This undertaking is of more importance than may be supposed by some, at first sight, for so long as there is a lingering suspicion that slavery flanks any shelter in the Bible, the public conscience can never be resuced fully to feel its enormity. Notwithstanding, there may be much infidelity and skepticism in the land, it is a fact that the Bible is generally felt to be the standard, by which the right or wrong of human conduct must be tested. The almost universal circulation of the Scriptures, the fact that all the truly religious and prayerful hold them to be given by inspiration of God, and the manner in which they are appealed to by all successful debaters in our legislative halls, prove how strong a hold they have upon the public confidence.

It is true, there are a few persons who openly repudiate the Scriptures, and represent them as touching almost every wicked and corrupt thing, and slavery among the rest, not in order to condemn the Bible. The writer has met with a few persons, who contended that the Bible is a pro-slavery book, as a means of rendering the Scriptures contemptible. But such are very few, and frequent developments have proved that many who profess to believe the Scriptures, and who treat them with contempt, often do it in violation of their own convictions of right. While they rage against the Bible, they have an internal and external slavery suppression, that is it is the word of God, and that they must be judged by it. It appears safe to conclude, that even the infidel feels more at ease in the practice of slavery, while he is made to believe that the Scriptures justify his conduct, than when he is convinced that the Bible is against him. How important is it then, to examine the subject, and cut slavery off from all claim to support from the sacred volume? Let it be felt that nothing like slavery was tolerated by the law of Moses, and let all be made to feel there is nothing, in the teachings of Jesus Christ to justify slavery, that slave catchers are not following the example of St. Paul, and that no instance of slave-holding can be traced out in the history of the Apostolic Church, and all who mean to be Christians, will not only abandon it, but oppose it: as they oppose any other sin. There is too much light, and too great a love of consistency, for any class of men, long to justify the practice of slave-holding, after they are bound to admit that it is in opposition against God. The conclusion is so undeniable that if men may practice one great sin, they may practice any and every great sin, as interest or inclination may dictate, that but few if any will occupy the position who admit that there is a difference between right and wrong. It is only necessary then to drive slavery from the Bible, expel it from the pulpit, and chase it from the altars of religion, and it will find but little quarter in the world.

The Bible does not and cannot be made to justify slavery in practice, even if the principle of slavery be sustained in it. For want of a specific rule to govern the application of the principle in reducing it to practice. If the Bible justifies slavery, it must be as a general principle, without restriction in regard to the persons or classes to whom pertain the right of slavery, on the one hand, and the obligation of slavery on the other; or it must be in view of some specific rule which defines who shall be the master and who shall be the slave. If the Bible does not justify slavery in one or the other of these aspects, it does not and cannot justify it in any sense. On the first of these positions, but little need be said. But few if any will contend that slavery is right as a general principle, without reference to race, class, condition or distinction of persons, who possess the right to hold slaves, and upon whom rests the obligation to submit to slavery. If slavery be right, as a general principle, in the absence of a specific rule, defining who shall be the master and who shall be the slave, every man must be at liberty to enslave whom he can. To induce that slavery is right in the absence of any specific divine law, which clearly defines who shall be the master and who shall be the slave, is to say that the right to hold slaves is inherent in all men, and that each man is at liberty to exercise the right which he may possess, in view of some power he may seize upon, hold and control his fellow being. It is also to say that the obligation to submit to a slave, pertains equally to all men, and that each is bound to yield to the man whose hand is laid upon him sufficiently strong to hold him. If this be so, a man can have a right to liberty only so long as he possesses sufficient power to maintain it against all aggression. This makes right depend upon mere accident or caprice, and the absence of any rule or law, which limits the right to persons who ought to be subject to it.

In this case the Bible is that rule or law for the question is, does the Bible justify slavery? The rule must then be produced from the Bible, and it must be so clear and specific as to determine who shall be the slave and who the master. Suppose the Bible said, One man may hold his fellow man as a slave; one man can acquire the right of property in his fellow man; it could not justify slaveholding in any given case, unless it should at the same time point out the person who might hold slaves, and the persons whom he might hold. A man, with his Bible in one hand, lays his other hand upon his fellow, and says, you are my slave. Not so fast, says the other: where is your authority for claiming me as a slave? The first, opening his Bible reads the text which affirms that man may hold property in man, supposing there was such a text. The other replies, the law does not name you sir, as the man owner, nor me as the man owned; if it justifies slave owning and holding, it will as clearly justify me in owning and holding you, as it will you in holding me. There is no way to settle the dispute but by the law of force, the stronger will prove himself to be the slaveholder.

There can then be no sanction of slavery found in the Bible, in the absence of a specific rule defining clearly and certainly who shall be the master and who shall be the slave, and appropriating to one his rights, and to the other his obligations. Now it is denied that any such rule exists, and that whatever mind will attempt to point out such a rule upon the sacred page. It is proposed to examine the several texts supposed to support slavery, in which examination, two points will be kept distinctly in view; first of the text under consideration, secondly, whether they do not even sanction the principle of American slavery. I. The curse that was pronounced upon Canaan is the oldest bill of rights shareholders are wont to plead. Gen. iv, 25. "Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem, and Canaan shall be his servant." If I had not heard Rev. Divines quote the above...
curse pronounced upon Canaan, in support of slavery, I should never have thought of replying to arguments for the defense of that institution, as it is, I reply as follows:—

The colored race which are the victims of slavery in this country, are not the descendants of cursed Canaan. It must be admitted by all, that the curse did not fall upon Canaan in his own person, but that it was carried from him, and transmitted to his sons and daughters until the last descendant of Canaan was upon them; for, if the colored race were utterly exterminated, and were a seafaring people, and sooner arrived at civilization from whom descended the colored race, settled another section of the country. Like the Canaanites, the descendants of Canaan, upon whom the curse of servitude was pronounced, and the whole. It would be right, therefore, to enslave every free colored person in this land, and in every other land; it must be right to plunder Africa of all her sons and daughters until the last descendant of Ham is chattered.

This presents slaveholders as taking advantage of a curse pronounced upon themselves, as a justification for enslaving another race.

3. Waive the facts set forth above, and admit that the curse imposes slavery, and that it involves the entire race, and still consequences would follow sufficiently to overthrow the whole argument built up in support of American slavery.

(1.) In each case it would justify enslaving the whole race. If the colored race are the descendants of Shem, to whom was appropriated the curse of servitude, there is force in these names as above defined.

(2.) It must follow that this nation is fighting against God, and rebelling against the fulfillment of divine prophecies. If the whole race were devoted to perpetual slavery by a judicial act of Jehovah, and were thus devoted if any were,–why does this nation find it necessary to enslave the negro? Is it not for the sake of fulfilling that supposed judicial decree of Jehovah? She has done it in a law of Congress, which declares that to bring a slave from Africa shall be judged piracy and punished by death.

This argument would justify the enslavement of none but the descendants of Shem, in whose favor the curse of servitude was pronounced upon Canaan; thirdly, that consequences would follow, if the above points were yielded, which would be fatal to American slavery as it exists; and fourthly, that the curse pronounced upon Canaan, did not involve chattel slavery or any thing analogous to it. In the face of these points so clearly established, slavery must stand elsewhere for a sanction, or withdraw its claim for scriptural support.

To Mothers.

(To be continued)

The first book read, and the last book laid aside by every child, is the conduct of its mother. Do this for yourself. Do it for your child.

1. First give yourself, then your child to God. It is but giving him his own. Not to do it is robbing God. Always view the child that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

2. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself. Do not needlessly take advantage of the child that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

9. Never allow your child to whine or fret, or bear grudges.

10. Early inculcate frankness, candor, generosity, magnanimity, patience, self-control.

11. The knowledge and fear of the Lord are the beginning of wisdom.

12. Never mortify the feelings of your child by upbraiding it with dullness; but do inspire it with self-control.

13. Pray for and with your child, often and heartily.

14. Let no one interfere between your authority and your child.

15. Feed its mind, no less than its body, feed conscience, self-control.

16. Never deceive, nor break a promise to your child.

17. Let your child be, think, and speak as he is impelled to do by his sense of right independently of the curse pronounced upon Canaan, as must be the case if the apostles sanctioned the slavery of their time and place, the right of it must depend upon something besides that curse, and to consider that slavery is right independently of the curse pronounced upon Canaan, is to abandon that as a ground on which to justify human bondage.

4. It was not American slavery nor yet anything like it, that the posterity of Canaan was subjected to by the curse pronounced upon a haplessfather. The curse was political subjection, political servitude, and not chattel slavery. It was shown under the first division of this argument, that the prediction was fulfilled in the cases of the People of the East who were the Shemites when they came out of Egypt, and none of these transactions were analogous to American slavery, nor can they be plead as a justification of the system. The Gibonites were made hewers of wood and drawers of water, but this was not chattel slavery. It was public service; no israelite owned one of them, nor had he any personal interest in one of them, and they were simply personally free, possessing their own lands, living in their own city, occupying their own houses, and possessing their own wives and husbands, and children. See the transaction as recorded Joshua ix. 21-27. They still existed and flourished as a nation, after the death of David, as may be readily referred to 2 Sam. xxvili, 1-6. From this last reference, it is seen that these Gibonites were flourishing in possession of political rights, with power to make their own treaties with the King of the Israelites. This proves that they were not the subjects of chattel slavery after the American pattern, and it follows that the curse pronounced upon Canaan was not such slavery.

It has now been shown first, that the victims of American slavery are the descendants of cursed Canaan; secondly, that the present race of slave-holders are not the descendants of Shem, in whose favor the curse of servitude was pronounced upon Canaan; thirdly, that consequences would follow, if the above points were yielded, which would be fatal to American slavery as it exists; and fourthly, that the curse pronounced upon Canaan, did not involve chattel slavery or anything analogous to it. In the face of these points so clearly established, slavery must stand elsewhere for a sanction, or withdraw its claim for scriptural support.

"God's Anger."
justice. Even we can see how evil, when it is let alone, grows space, and, marching on with rapid strides, soon will be so powerful and destructive; but if we work to overcome and to prevent such progress, we may gain an advantage. If we adopt the method which he employs in dealing with the evil which they are working; if they continue, this resistance will, of necessity, also continue, and will increase in its destructive activity, that you will be wise and prudent and Christian to err, if you err at all, by allowing rebellion to culminate, he has showed to his children in his rejection and rejection, deligh...
The Case in Ohio.

Sabbath and first-day, Feb. 21 and 22, we enjoyed a conference with a few of the scattered friends of the cause, at Gibson, Ohio. The notice of this meeting was brief, and the traveling dreadful, yet there was in attendance an interesting feature, the love of God manifesting itself in the congregations of Seventh-day Adventists in the State. Our testimony was well received.

We stated that it would be a pleasure to us to make some statements relative to our connection with past difficulties in Ohio, and give some explanations which we believed would unburden many minds, and in a business meeting we were called upon to do so. We then stated that we could look back to only a few years when the cause seemed as strong and as prosperous in Ohio as in Michigan; that the cause in Ohio was not so strong now than then, while in Michigan it had increased fifty fold; and that we could assign no other reason than the injudicious course pursued by some of those from other States who have labored in that State as teachers of the present truth. We then took up the course of different ones who had acted a part in bringing the cause in Ohio, and in that movement, the influence of which we forbear here to mention. We stated that similar influences had been exerted by certain preachers in Michigan, but they had been held in check so as to do comparatively but little harm. That while these influences had succeeded in destroying the confidence of nearly all of the brethren in Ohio in the Review, and the testimonies sent out by Mrs. W., they had failed to do this in Michigan and Ohio united, when the influence of Michigan compared with Ohio, is fifty to one.

Our statements and explanations relieved the brethren. Mrs. W. had a cheering testimony, and the brethren seemed greatly rejoiced. Bro. T. J. Butler attended most of the meetings, and was much relieved by the explanations which we gave of the unhappy remarks of the most candid and satisfactory character. We do not justify his past course in many things, neither do we retrace every wrong step when in a Christian man's mind has been greatly abused by others, and he hastened of the explanations which we gave of the unhappy remarks of the most candid and satisfactory character. We do not justify his past course in many things, neither do we retrace every wrong step when in a Christian man's mind has been greatly abused by others, and he hastened of the explanations which we gave of the unhappy remarks of the most candid and satisfactory character. 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The Review and Herald.

Feb. 14, met with the Bro. and sisters in quarterly meeting at Orleans. Here I met Bro. Phinney who had been lecturing in the school-house for about a week. I gave three public discourses, and held meetings to organize a society for holding the new meeting house that the brethren are about to build, to reorganize "systematic benevolence," and to consider the subject of sending a delegation to Washington. Feb. 18. After meeting that day, five went forward in baptism. The brethren have decided to build a meeting house 32 x 41, at Fairplains near Greenville, and I am glad to learn that several of the brethren are about to build, to reorganize the Sabbath school here. I expect to go to Lanark, Carroll Co., next. Dear brethren, let us be faithful and work in this glorious cause, and let it be the object of our lives to be prepared ourselves and persuade others to be prepared for the coming of the Just One.

In the church here have in time past originated the Sabbath schools. I was glad to learn that several of the brethren are about to build, to reorganize the Sabbath school here. I expect to go to Lanark, Carroll Co., next. Dear brethren, let us be faithful and work in this glorious cause, and let it be the object of our lives to be prepared ourselves and persuade others to be prepared to be prepared for the coming of the Just One.

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Bro. Where: Knowing that those who love the truth, are always rejoiced to hear of additions to our numbers, I thought I would give a report of a series of meetings, held in the Thistle school-house, Carroll, Co. Ill. Through much opposition, I tried to present to the people in this place, the conditions of salvation. As a natural consequence some acknowledged the truth, and this stirred up the ire of the dragon's host. Some declined the school-house oath to be locked against me and my cause. Others were driven out of the neighborhood. I paid no attention to their threats, but kept trying to persuade them to break away from their sins by righteousness and from their influences by turning to God.

The people were divided into sects and the members of each sect divided among themselves; but division soon ceased and suddenly they became united; yes, united heart and hand to oppose, the further progress of truth. ("That day Eliase and Herod were made friends for the sake of a Baptist elder; to oppose me on the Sabbath question.) He preached one evening and I reviewed him the next. Various and contradictory were the positions he took. When I got through the people were convinced, and the sects were divided by the narrowest margin. I was glad to learn that the people of this place were held by the hand of God and were entering the kingdom.

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Meetings in Nile, N. Y.

The Seventh-day Adventists held a conference at this place, commencing sixth-day evening, with a sermon from Eld. Fuller, of Ulysses, Pa. He did the preaching through the sitting of the conference, with the exception of one discourse. He seems to have a thorough understanding of the Sabbath, which has enabled him to present the subject, as other people will hear or forbear. His subjects of discourse were arranged for the occasion. He first used the words of God calling after Adam, Where art thou? for his foundation; and no one could say that he was searched out, whether backslider, sinner, or slayer. Next he used the text, Pay thy vows. This was treated of first in its application to business transactions, in matters of this world, and lastly, in reference to our heavenly transaction. He said we are under the law of God and our thousand other vows and promises which we have made to him, to seek religion, &c., and to labor for his cause if he would spare our lives through this vile existence. The class meeting was the crowning case of this discourse. He has been the subject of individual duty to God, as well as concern for the public welfare. He has said, it is impossible to change the day on which God rests, and He that changes it will be cursed. It only remains, then, that we prove the seventh day of our Saviour to be the seventh day of the week, and to be a day of rest to the Lord. We must find it more difficult to keep the seventh day than to find it. But we will proceed to prove that our seventh day is the true seventh day from creation. There are several reasons of argument of this kind; but we will call attention to but one. We base it on the position of first-day observers.

The first day of the week is in commemoration of the resurrection of Christ, which proves that our first-day corresponds with the first-day of our Saviour; and if our first-day corresponds with the first day from the time of Christ, then our seventh day is the seventh day from that time. There is no evading this. It only remains, then, that we prove that the seventh day of our Saviour's time was the seventh day from creation, and we shall have proved that our seventh day is but a continuation of the seventh day from creation. Love xxvii, 56, and xix, 1, proves the first-day and second day to be days of oblation; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came to the sepulcher for to see.

So we see that they kept the day preceding the first day of the week, which corresponds with our seventh day, as above shown, and kept it according to the commandment, which requires the observance of the day on which God rested; which proves that the seventh day of our Saviour's time was the seventh day from creation; and consequently that our seventh day of the week is the seventh day of the week from creation, as our seventh day is the seventh day of our Saviour's time.

God commands us to keep it holy. Will you do so? The matter is between you and a holy God, who will hold accountable every person. If you are very important in this respect, the issue of your decision will take hold on eternity; and if you decide against God's holy and just law, says Paul, Be not drunk with wine, wherein is excess, but be filled with the Spirit. Search the past as given in the Bible, and you will find that John Wesley spoke truthfully when he said, Our God is a particular God. Oh suffer no influence to turn you from God's blessed law of truth.

In six and one day, of a week, as is shown in the Bible, and the mind of God is highly favoring you with light upon this momentous subject. Do not, I humbly beseech you, fret with it. Search the Bible. Pray to the blessed Jesus for strength to keep His Father's law; for he himself has said, Blessed are they that do (his Father's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

J. W. RAYMOND.

THE REVIEW AND HERALD. [Vol. xxi.

I can but hope to meet and strike hands with you in that city, and with the sanctioned host of God help swell, in lofiest straits, the sweet Sean of victory which the saints will wear in sweatless lays. But I must say that the faith in Christ and obedience to God's law is the only avenue that opens up to that joyous and heavenly state. Let us walk therein, have respect unto his commandments, cease following the multitude to do evil: so it will be well with us in the end. Amen.

Meeting in Nile, N. Y.

Bro. J. N. Andrews has been laboring with the church in Brookfield for a few weeks past, setting before them the subject of organization in its true light. He has explained the advantages of being in earnest by laboring faithfully with each other to correct the error, to repair faults and remove stumbling-blocks. The church then organized, taking the name, Seventh-day Adventists, and adopting the covenant recommended in the Review. Bro. Henry Main was chosen elder, and Bro. Iras Abboy, deacon. The church now numbers twenty-four members. Six others made application, but for various reasons their names were postponed till the next meeting for action. The systematic benevolence plan was thus cheerfully entered into, by which we shall raise about $100 annually.

The following order of meeting was noted and adopted: The whole church to come together once every month as follows: The first meeting to be held at the house of Bro. I. Abbey, in North Brookfield, the second Sabbath in March; the second to be at the house of Bro. Wm. Moore, in Clarkeville, the second Sabbath in April; the third to be at the house of Bro. Wm. Lawson, in West Winfield, the second Sabbath in May; then back to the house of Bro. I. Abbey, in North Brookfield, the second Sabbath in June. In all of these there shall have quarterly meetings in the above-named places.

The ordinances will be attended to at the house of Bro. Abbey regularly once in three months. Prayer-meetings will be held every Sabbath in each of the above places, when they will not conflict with our general meetings.

By order of the church.

J. W. MARRS, Church Clerk.

North Brookfield, N. Y.

Millions of Years Yet.

A few weeks since, a professedly Christian minister in a public lecture, threw himself into the ranks of adventism for a way of looking at the Scriptures, which he supposed to be of interest to others, I give it, as an illustration of the infinite pains some take, as also the straits to which some are driven, to refute what the pharisaic faces can be seen around town, complaining about being abused; but the informed keep silent. While one of these complainers was complaining bitterly about some untruths which he believed to be a gross blasphemy against the Bible, he said, "If Fuller has not got the truth of the Bible on his side, why don't you get some man to come and straighten him out? He says he is open to conviction. Can't you find the man?" Said the old gentleman, "I am not sure that there is not a man who might be man enough." This will do for an excuse for them; but common sense men know better than to attack him on that subject. May the Lord bless Bro. Fuller in preaching the whole truth.

E. LANPHEAR.

Nile, N. Y., Feb. 20, 1863.

Report from the Church in Brookfield, N. Y.

Bro. J. N. Andrews has been laboring with the church in Brookfield for a few weeks past, setting before them the subject of organization in its true light. He has explained the advantages of being in earnest by laboring faithfully with each other to correct the error, to repair faults and remove stumbling-blocks. The church then organized, taking the name, Seventh-day Adventists, and adopting the covenant recommended in the Review. Bro. Henry Main was chosen elder, and Bro. Iras Abboy, deacon. The church now numbers twenty-four members. Six others made application, but for various reasons their names were postponed till the next meeting for action. The systematic benevolence plan was thus cheerfully entered into, by which we shall raise about $100 annually.

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A year of time; and he had explored it out so exactly, that it was hard to say by what means he had obtained this knowledge. The present order of things was to last, although in his short-sightedness he had affirmed, we had no proof that only about 6,000 years had elapsed since the creation.

It was indeed a new version of the soothing peace and ready cry, and gives plenty of time for the upward development theory, which is such a favorite scheme with one class, who join the latter-day-scoffers cry, and gives plenty of time for the upward development theory, which is such a favorite scheme with one class, who join the latter-day-scoffers.”

The Lord, I am strong in the faith that the Lord will come to meet no more. Soon the kind Shepherd will lead his sheep to better pastures, and direct his people in all their ways to his glory and safety. Our souls will be gathered into the fold of Christ. All who love the appearing of Jesus.

M. W. H.


Letter from Bro. Carver.

Bro. Carver: It is with heart-felt joy that I take my pen to bear witness to the goodness of our God, and that the church is now standing upon ground that God has made safe and secure for his people. The church has been purified, and the Lord has blessed his people with a rich blessing of God.

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The Review and Herald.

Note from Bro. Steward.

Bro. White: Our quarterly meeting is past. We feel much strengthened by it. There was a good attendance, and we were informed of the history of the world we are in, and our duty in view of the meeting. I endeavored to show the people where in nearly every evening. Some have embraced the Sabbath in Illinois, at this meeting. I will visit other places as the way may open.

First-day in March, being the 7th and 8th of the month. Would be glad to see any of the ministering brethren.

Elmwood, Peoria Co. where Bro. Morey may arrange, Feb. 27 to March 1. Round Grove March 7, 8. Will some of the brethren meet me at Round Grove Station the 8th.

W. Kelley 1,00,xxiii,13. I. A. Olmstead for R. Howard 1,00,xxiii,14. J. Banks 1,00,xxii,9. M. Tyler 2,00,xxiii,l. S. W. Austin 0,50,xxiii,l. G. Stone 0,50,xxii,14.

Donations to Publishing Association.

A. S. Olmstead: We think the History of the Sabbath which we send to A. Spofford fully answers all the questions which he proposes to you.

The Three Angels of Rev. xiv, 6, 12, particularly the Third Angel, which is the last warning to the world to be ready for the true Sabbath, by J. W. Morton, late Missionary to Haiti.


Our quarterly meeting is past. 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. Scripture Doctrine of Future Punishment. By H. B. Dobney, Baptist Minister of England.

TheThreeAngelsofRev.xiv,6,12,particularlytheThirdAngel,whichisthelastwarningtotheworldtobereadyforthestrueth Sabbath,byJ.W.Morton,lateMissionarytoHaiti.


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PUBLICATIONS.

The law requires the pre-payment of postage on all transatlantic publications, at the rate of one cent as books for Bookstoke and Pamphlets, and one-half cent as notes for Tracts. In packages of eight ounces or more, the postage is prepaid. The books must be sent by mail, will please send enough to prepay postage charges, or be accompanied with the amount.

Address Elias J. Barnes, Battle Creek, Michigan.

History of the Sabbath (20 pages). 10
The Three Angels of Rev. xiv, 6, 12, particularly the Third Angel, which is the last warning to the world to be ready for the true Sabbath, by J. W. Morton, late Missionary to Haiti. 15

Sabbath Tracts, numbers one, two, three, and four. 20

Which Mortal or Immortal? or an inquiry into the present constitution and future condition of man. 15

Moral and Spiritual questions. 

The Kingdom of God: A Revelation of the doctrine of the kingdom in the Christian church. 

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