AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." VOL. XXI. BATTLE CREEK, MICH., THIRD-DAY, APRIL 7, 1863. No. 19.

The Bible no Refuge for Slavery.

(Continued.)

Paul to the Corinthians does not justify slavery.

"Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it; but if thou mayest be free use it rather. For he that is called in the Lord, being a servant, is the Lord’s servant; and likewise he that is called being free, is Christ’s servant. Ye are bought with a price, be not ye the servants of men. Brethren, let every man wherein he is called, therein abide with God." 1 Cor. xi, 30-33.

This text may refer to slavery, the persons here called servants, doulos, may have been slaves. It is not certain that they were slaves because they are called doulos; for this term is often applied to free persons who are merely in the employ of another. The text is supposed to be derived from the word dominus, and the idea is that the persons treated of are free holders of slaves. The text does not and cannot justify slavery.

1. The exception which the apostle makes to the specific application of his general rule to servants, does not prove that they were slaves. The exception is this, "If thou mayest be made free use it rather." This is doubtless the strongest point in support of slavery contained in the text, for those who must find slavery is it somehow, will at once say that it presupposes that they might not be able to be free, in which case they must be slaves. This is plausible, but it is not a necessary conclusion, and therefore cannot be allowed as establishing the rightfulness of slavery. It may refer to contracts and relations voluntarily entered into for a limited term of years, and for a price stipulated. Such cases exist in every community, and where a considerable portion of an entirely heathen community, should suddenly embrace Christianity and be involved in these obligations, it would be proper to violently rupture all such contracts on the conversion of one of the parties, though it would be a good general rule if every man to abide in his calling or occupation, yet where a release could be peaceably obtained in any such case, it would be best to improve it. This is all the text necessarily means, and this is rendered the more probable sense, from the fact that in every community, and where a considerable portion of an entire heathen community, should suddenly embrace Christianity, and the most cases would be found sustaining these relations, and involved in these obligations to heathen parties entirely unconnected to the spiritual interest of such converts. Now, though it would not be proper to violently rupture all such contracts on the conversion of one of the parties, though it would be a good general rule if every man to abide in his calling or occupation, yet where a release could be peaceably obtained in any such case, it would be best to improve it. This is all the text necessarily means, and this is rendered the more probable sense, from the fact that in every community, and where a considerable portion of an entire heathen community, should suddenly embrace Christianity, and the most cases would be found sustaining these relations, and involved in these obligations to heathen parties entirely unconnected to the spiritual interest of such converts. Now, though it would not be proper to violently rupture all such contracts on the conversion of one of the parties, though it would be a good general rule if every man to abide in his calling or occupation, yet where a release could be peaceably obtained in any such case, it would be best to improve it. This is all the text necessarily means, and this is rendered the more probable sense, from the fact that in every community, and where a considerable portion of an entire heathen community, should suddenly embrace Christianity, and the most cases would be found sustaining these relations, and involved in these obligations to heathen parties entirely unconnected to the spiritual interest of such converts. Now, though it would not be proper to violently rupture all such contracts on the conversion of one of the parties, though it would be a good general rule if every man to abide in his calling or occupation, yet where a release could be peaceably obtained in any such case, it would be best to improve it. This is all the text necessarily means, and this is rendered the more probable sense, from the fact that in every community, and where a considerable portion of an entire heathen community, should suddenly embrace Christianity, and the most cases would be found sustaining these relations, and involved in these obligations to heathen parties entirely unconnected to the spiritual interest of such converts. Now, though it would not be proper to violently rupture all such contracts on the conversion of one of the parties, though it would be a good general rule if every man to abide in his calling or occupation, yet where a release could be peaceably obtained in any such case, it would be best to improve it. This is all the text necessarily means.

II. Allowing that the text does treat of slaves, that the person named as "called being a servant," was a personal chattel, it does not prove slavery to be right, or throw over it any sanction, not even by implication. The former exposition is doubtless the right one, upon the supposition that the persons were not slaves, but upon the supposition that they were slaves, that exposition is set aside, and one entirely different must be restored to. No such exposition can be adopted as will make the text approve of slavery.

1. The direction, "Let every man abide in the same calling wherein he is called," does not teach the duty of a voluntary submission to slavery, upon the supposition that the direction was given to slaves; and unless it teaches the duty of voluntary submission to slavery, it does not follow that it concerns slavery to any right. The words, "If thou mayest be free, use it rather," are just as positive and binding as the words, "let every man abide in the same calling," and allowing the words to be addressed to slaves, they command every Christian convert, who is a slave, to obtain his freedom if he can; it leaves him no right to consent to be a slave, if he may be free; if he has power to be free.

The word have translated means, is done, and is translated in this case by this, by and the fact intended to be investigated is to have. To the other sense. The word occurs in about two hundred and ten texts, and is uniformly translated so, and with a negating particle cannot, and able, not and able.could, not, and in very few cases, not over five in all, it is rendered must, once it is rendered might, and in only one case besides the text, it is rendered may. That is Luke xvi, 9, "Thou mayest be no longer steward." Here a stronger word would do better justice to the sense. The word occurs in such texts as the following: "God is able of those stones to raise up children unto Abraham." Matt. ii. 9. "A city that is set on a hill cannot be hid." v. 14. "Thou oughtest not make one hair white or black." 36. "No man can serve two masters." vi. 24. "But are not able to kill the soul." x. 28. "From which ye could not be justified by the law of Moses." Acts xiii, 39. That ye are in the flesh cannot please God." Rom. viii, 8. "To him that is able to publish you." xvi, 25. The word is supposed to be derived from dolce, pow er, and hence in the expression "If thou mayest be free," the sense is, if thou hast power to be free, if thou hast strength to be free, if thou art able to be free, if thou canst not be, "we use it rather." There can be no doubt of this position, that the text leaves those concerned no choice between slavery to obey or liberty; if it refers to slaves, it requires them to take and use their liberty if they can get it, leaving no right to remain in the condition of slaves any longer than up to the time they can be free. This is very important in two points of light.

1. It is a most clearly implied condemnation of slavery as unfriendly to the development of Christianity in the heart and life. This of itself proves that the text does not and cannot justify slavery.

2. This positive command requiring the slave to
take and use his liberty, whenever he can get it, ne-
necessarily qualifies and limits what is said of abiding in the same calling wherein he was called. Art thou called, being a servant? Care not for it, but if thou mayest be made free, use it rather. The same must be the case of the slave. Christians are to abound in the same calling wherein he was called, as a Christian, until he could be made free, rather than to give up his Christianity on the ground that a slave must first be made free before he could be a Christian. The obligation was to be a Christian while he was compelled to remain a slave, rather than to give up his Christianity on the ground that he could not be made free until he could get out of it before he undertakes to be a Christian. The fact that the slave is commanded to use his freedom if he can be made free, forbids any other construction of the words. The command to use his liberty if he can be made free, limits the command to abide as he was called, to the sense of submitting to slavery as an unavoidable evil, until he can get out of it in a manner consistent with the laws of Christianity. This is all the obligation that is imposed upon the slave, and this is not the slightest justification of slavery, for there is no justification by the slave of slavery in the sight of God, the most ultra, who would not now give the same advice to all the slaves in the land, could they speak in their ears. Advice or a command to submit to a wrong which we have no power to prevent, is no justification. God could have got rid of the slave, rather than that he should remain under it, as a Christian. If by understood or arranged. They read the Scriptures, but it is by no means difficult to trace throughout them the existence of a plan of prophecy of the destruction of the apostate nations, the downfall of the empire is to be destroyed by the Lord at His coming. It is obvious, then, that the meaning of Daniel has to be un-
(more than) with which I have undertaken to grapple. In disposing of it, I have settled some principles, which can be applied in the consideration of other texts, without having to be again discussed at length.

Outline of Prophetic Study.

How are we to study prophecy? First of all, let us study the chronology of the subject. I do not mean to say that this can be done entirely apart from, and pre-
rious, to some amount of attention to the details; but still our first object should be to give most heed to the chronological parts, and to make our study of details by inference from these.

In studying prophecy, just as in studying history, we can make but inconsiderable progress without chronology, or, at least, without some chronological method to keep us from the maze of events. The commonest, and I believe the most common error in the very word of the text to save the apostle from confusion and involvement, and that slaves are under moral obligation, is of no expectation of thoroughly understanding the whole connection, while the language of the latter is more regular and well constructed. It may astonish the reader to know how much of it has been fulfilled that most of the diffi-
culties have been cleared away; I give it merely as an instance of the greater difficulties which, previous to its fulfillment, would have attended it from the nature of its language. Let us look into the predictions them-
selves.

In the second chapter of Daniel occurs the first of the visions in the videoed prophecies. The Son of man is of gold, and denotes the Babylonian empire, of which Nebuchadnezzar was the head, whose throne was in "the golden city." There are the breast and rem, which were of silver, inferior to the first, the kingdom of the Medes and Persians. Then there are the feet of iron, and the feet of mingled iron and clay, this is the Roman empire, strongest in the north-western parts, but broken up and divided into ten kingdoms, of which four were to be divided amongst the Medes and Persians, and six to the more subjugated barbarians. There is also the foot of iron, which denotes the destruction of the Roman empire, at the time of the crucifixion of Christ, that the kingdom was to be divided amongst the ten kings, and that it was only divided into ten kingdoms, and these entirely diverse and incongruous in their nature. For centuries after the first coming of Christ it remained undivided in its strength. When the subdi-
vision began I do not now discuss. It is sufficient to say that there was no vestige of it for two or three centuries, at least. And this is demonstration that the falling of the iron upon the earth could not be the first coming of Christ, for that coming was not for destruction at all; and, moreover, the empire had not then at-
tained its divided state, so that the stone could fall upon its feet and crush its clay-iron toes. Beyond all question, the vision refers to the image upon its feet, breaking them in pieces, and indicating a great mountain, filling the whole earth," must refer to some event connected with the second coming of Christ, as it is written, "in the days of these kings shall the migrant pronoun be destroyed," this is the termination of the "times of the Gentiles," which began with the reign of Nebu-
chadnezzar; and such is a skeleton of the world's history from that day till the coming of Christ, and the setting up of the kingdom of God, which was to succeed the Gentile domination and Jewish oppression till the day of the Son of man. It is obvious, then, that the millen-
ium or kingdom must be after the advent, and not before it. It is not written "in the days of these kings shall the migrant pronoun be destroyed," but "in the days of these kings shall the migration pronoun be destroyed," therefore, that the destruction of Rome by the Roman empire and the coming of the Lord, is such as that empire to be destroyed by the Lord at his coming.
Take another chronological prophecy, that of the seven last trumpets in the Apocalypse. This is the twenty-fourth chapter of Isaiah. It is the third chapter of his Second Epistle. The vision then refers to the state of the earth in those days of the last trumpet and the resurrection of the dead. The trumpet to the coming of the Lord, the resurrection and the great and notable day. And then comes the song of exultation over their enemy, they strike the festal note; a note in unison with that of the Lamb; a note of triumph, a song of festival; a song of resurrection-joy and glory, in the presence of their God and King:

"In this mountain Shall Jehovah make for all people A feast of fat things."

And in this mountain Shall he destroy The face of the covering cast over all people, And the veil that is spread over all nations.

He will swallow up death in victory; The Lord God shall wipe away tears from off all faces; And the rebuke of his people shall be taken from off all their mouth.

For yea, it is he that taketh away thy sins, And to him that endureth unto the end Shall he give life, and shall restore both soul and spirit unto him, and shall cause them to flourish like a flowering tree." 

Chosen Religion.

O, what is this world when we have turned away from the cross of Christ, and from the instruction which God has given us in his word? Man is seen upon the earth a strange being, playing a strange part, and seeking his wisest, and truest, and noblest end. God has given us in prophecy such outlines—such outlines of future events, and in that outline, such outlines of God's purpose, and such outlines of the great and notable day that shall be as this.

So far as the general outlines are concerned—by means of the visions of Daniel, supplemented by those of John, we are then in the true position for viewing with truth and justice, and understanding the two big prophetic charts of Isaiah, and Daniel. We shall and how much Daniel helps us to interpret, and, again how much Isaiah assists us in understanding, Daniel. They assist mutually in arranging and interpreting, the other prophecies and other prophecies. Our difficulties in the way of interpretation would have been greater than they are. Had all been discursive, our difficulties in the way of arrangement would have been considerably multiplied. --Hosea.

Revealed Religion.

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Michigan State Conference.

A special session of the Michigan and Northern Indiana State Conference will be held at Battle Creek, May 22d, at 9 o'clock. It is desired that every church belonging to this Conference, and those who wish to unite with the Conference, will send delegates with letters, stating their appointment, as delegates, the number, condition, wants, etc. of the churches to which they belong.

A special provision will be made for delegates and preachers. A general attendance of the friends of the cause of Christ through the region round about is solicited at the meetings of worship, Sabbath and first-day, which will permit. Cox, Cori.

WHEN we leave the books of Moses, what do we find in the history of the Hebrew people, while they pursued this course, to be the Sabbath? What kind of a history of the Hebrew people, have we been specified in the REVIEW.

In chapter lviii, 13, 14, Isaiah again presents the Sabbath of the Lord, and they will tell it, and blessing, and deny the word of the Lord, and that pursues this course is not sanctified through the truth. This prophecy contains several features of peculiar interest; what is the first one?

What renders it probable that the Sabbath of the Lord was introduced, and in what scripture is it recorded? What renders it probable that the Sabbath of the Lord is here intended? If this is ever to extend, what does it show? What does Amos give as the language of the people in regard to the Sabbath in his day?

When were these words written? What do they indicate? How long did it exist before another mention of the Sabbath is found?

In what year did Isaiah utter a foreboding prophecy in reference to the Sabbath? To what does the promise contained in this prophecy, refer?

We have been specified in the REVIEW, that God's word requires them to keep the seventh day which is the Sabbath of the Lord, and they will tell it, and blessing, and deny the word of the Lord, and that pursues this course is not sanctified through the truth.

From the days of David how long a time elapses without a mention of the Sabbath? In the days of Elijah, what mention have we of the Sabbath, and in what scripture is it recorded? What renders it probable that the Sabbath of the Lord is here intended? If this is ever to extend, what does it show? What does Amos give as the language of the people in regard to the Sabbath in his day?

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We have been specified in the REVIEW, that God's word requires them to keep the seventh day which is the Sabbath of the Lord, and they will tell it, and blessing, and deny the word of the Lord, and that pursues this course is not sanctified through the truth.
ences are necessary to promote unity of faith and action in the churches of the different States, will not a General Convention, to which the several State Conferences can report themselves, serve to unite and strengthen the entire church in the important work that is before us, and prove conducive to the prosperity of the church in general? Our hopes rest greatly on the principle that you advance on this point. We have felt deeply on this subject, and have not expect-
ed that the Lord would work mightily through the church in the East, until they adopt and carry out that order which is based on the Bible, good common sense, and sound reason.

We rejoice that we are about to see better days in the East; but we would not overlook the fact that the Lord works through his people, and that he seems men to carry out his purposes.

Brethren in the East, let us get out of the way, and let us no more grieve the hearts of those who would help us by their experience and judgment. The work of the Lord will advance. Angels are at work, and the people are anxious to hear. The thing will proceed; for the mouth of the Lord has spoken it. Will we engage in the work? Shall we revere God’s servants by speaking freely on this subject? Shall we prepare to help by our means as well as by our words?

We are now holding meetings in Fairfield, Va. We have attended meetings in different parts of the country, and quite a number are interested. Three or four have embraced the truth, and we hope that more will have grace and courage to receive the message.

D. T. BOYD, JR.

Who are Mormons?

SOMETIMES our opponents, falling into argument, for effect, raise the banner of "Mormonism." They cannot show that our views of spiritual gifts are unscriptural, or unreasonable, but because the Mormons preferred to have those gifts, they think it a happy bit to excite prejudice against Mormonism. Ulysses S. Grant says that any such charge loses its force when we consider that faith in spiritual gifts is not peculiar to the Mormons.

The most devoted and learned men of the Protestant churches, who have attacked the Mormons on leading points of doctrine, make a man worthy of the name of the Lord. B. H. 

Reformations and Learned Men.

(Concluded.)

In 1505, Martin Luther entered a convent as a humble monk. He went there to find salvation. But he soon discovered that it was not to be obtained by observing the ceremonies of the church. After a long and severe struggle he found “Christ the hope of salvation.” He learned that “the just shall live by faith” and by works. He gained the faith of the Reformers.

Luther began to preach faith in Christ, the sufficiency of the Bible, &c. He attacked the indulgences which the pope sold to the people for money. These indulgences pretended to remit, without faith, repentance, or any other thing, those who received the other, all the sins of the purchaser; and even gave license to kill, steal, or commit any wickedness, if they would only give their money. By preaching against this, Luther stood up against the clergy’s paps. The monks raised a cry of alarm against him. But it availed nothing. One error after another, he boldly exposed. At first the dignitaries of the church despised him as a poor monk not able to accomplish anything. But God was with him. The soundness of his arguments and the truth of his doctrine made the throne of the “holy father” tremble. A pope’s bull came thundering over the Alps, demanding the death of Luther and the punishment of all his followers. But Luther faltered not. He had the truth, and it made him strong. But it was by degrees he received it. After he opposed the corruptions of the church for many years, he still acknowledged the existence of purgatory. Had he died then, doubtless we should hear our preachers to-day saying, "Purgatory is true." But he lived, and went on preaching the truth. The people were now tired of the old system and were anxious to be rid of the old church. They came to him and said, "We will come to you and you will save us." He replied, "I have found that faith in Christ is sufficient. I have lived in the world, and have seen the abuses of the church. I have read the Bible, and have found that faith in Christ is sufficient. Now, I will come to you and save you." And they did so.

After Luther had overthrown their arguments, they offered an answer and a "Reassertion," "Recant." He would not do. The papists would not be able to put him to death. He was furnished with an imperial safe-conduct which they dare not violate. He returned home in safety; and as he said, "I have lived in the world, and have seen the abuses of the church. I have read the Bible, and have found that faith in Christ is sufficient." And they did so.

The papists had gained the upper hand, but he was furnished with an imperial safe-conduct which they dare not violate. He returned home in safety; and as he said, "I have lived in the world, and have seen the abuses of the church. I have read the Bible, and have found that faith in Christ is sufficient." And they did so.
of by whose special duty it was to preserve them—by the learned, by bishops. I doubt not indeed that there is truth in what you say, but for their number they are only with infants in the cradle. Poor householders and simple children, in these days, understand more of Jesus Christ than the Pope, the bishops, or the doctors.

This is just as true now as it was three centuries ago. Religion is to be found not with preachers, bishops, doctors of divinity, but with the poor and the humble. We are often surprised at the number who are accused of creating disturbances in society. Says the reformer, “Do not the Scriptures clearly show that the majority has always been on the side of falsehood, and the minority only on the side of truth? Is it the fate of truth to occasion an outcry?”

Amen. Let it make a disturbance. The people are asleep; nothing else will awaken them. The Devil is at work, and shall we keep silence? God’s word is laid aside, and no effort is made to understand and fulfill the commandments of God and the faith of Jesus Christ than the Pope, the bishops, or the doc-

in order to present the signs of the times as predicted by the prophets. They profess to be watchmen on the walls of Zion; but ask them, “Watchmen, what of the night?” They have more sagacity in foreseeing the rise and fall in the value of gold than the Pope, the bishops, or any other instructors of the people. They profess to be watchmen on the walls of Zion, but ask them, “Watchmen, what of the night?” God’s children are asleep and blinded by the love of the world. The Devil is at work, and shall we keep silence? God’s word is laid aside, and nothing is made to understand and fulfill the commandments of God and the faith of Jesus Christ than the Pope, the bishops, or any other instructors of the people.

They are asleep! The Devil is at work, and shall we keep silence? God’s word is laid aside, and nothing is made to understand and fulfill the commandments of God and the faith of Jesus Christ than the Pope, the bishops, or any other instructors of the people.

Why ask you if you want him to become a hypocrite! Amen. Let it make a disturbance. The people are asleep; nothing else will awaken them. The Devil is at work, and shall we keep silence? God’s word is laid aside, and nothing is made to understand and fulfill the commandments of God and the faith of Jesus Christ than the Pope, the bishops, or any other instructors of the people.

Talk to a man about becoming a Christian, and he of truth to occasion an outcry.” It is reasonable to suppose that, as the scattering of the people of God has become so widely scattered, it is not by the voice of God that he is calling them, but by the voice of men. The Lord is jealous of his holy law. He will opposes it. A reformation must be wrought by the people themselves. The people have never been more ready to accept the truth than they are at this time. The people have never been more ready to accept the truth than they are at this time.

Prophetical words: now fulfilling, that for this time has come. God has heard the cry of his faithful ones, and his servants, when he is about to do some great work that you may be wrong? that you may be condemning a life to yourself. The time has come and destroyed; but when they sought him with all their heart, and turned their feet into the way of his testimonies; heed the voice of the prophets, and the signs of the times as predicted by the prophets. They profess to be watchmen on the walls of Zion; but ask them, “Watchmen, what of the night?”

Oh seek a shelter! Make the Lord your refuge, or you will be destroyed. The people are asleep! The Devil is at work, and shall we keep silence? God’s word is laid aside, and nothing is made to understand and fulfill the commandments of God and the faith of Jesus Christ than the Pope, the bishops, or any other instructors of the people.

The Gathering Call. As we see the solemn time in which we live, and the duties devolving upon us in order that we may be ready to offer ourselves without spot or blameless, we truly feel that there is need of continual watchfulness and prayer. And the time has come when the church must be cried to be prepared for the great day of the Lord, and to be ready to meet him in the clouds of sorrow, or pain. But no! she must parley, or entreat, or reason, or prepare her heart, and turn her feet into the way of his testimonies; heed the voice of the prophets, and the signs of the times as predicted by the prophets.
It appears probably will soon be made. The Lord is
raning a race for life, even eternal life, and that very
which so easily beset us, and run with patience
the race which is set before us, looking unto Jesus the
be able." Dear brethren and sisters, let us ever keep
scurging our country, and the coming draft which it
so that there may be no lack of material for pub-
much depends upon how we run. In view of this,
tried, at least, to do something for the benefit of our
importance of being completely sanctified by it, in order
kind heavenly Father. May his goodness lead us to
fulness of the third angel's message, and the vast im-
so that we may enjoy the forgiving mercy of God through
not even
Master's disciples, and as he has told us, that not even
a more vigorous effort to do each other all the good we
can by our strengthening and hope-inspiring epistles,
myself, I have deemed it my reasonable duty to try,
render him no service in his labor. I was completely
bound; nevertheless, I trust his labors have been par-

WHAT though afflictions and trials assail us? For
ever we know that temptation and sorrow
are ordered by Him Who cloth all things control;
wise and good and the devoted; and may there be for
watchfulness, and reading, and meditation. I need not
step. Dear young reader, this is the snare for you
now: if he can only hold a parley with you, it will be

M. E. DARLING.

JOS. BATES.
If flying reports be true, we should be separated from the cause. If an open and critical investigation proves the cause with which we are connected, may, in some instances, satisfy with our course? make it known. Have we the church in No. 18 the remaining space is filled with Sabbath and Second the circumstances to Uriah Smith, chairman of the corn refused means of any of you, or returned means? state orders accompanied with the cash.

I have been at home only three days in seven weeks. I have been at home only three days in seven weeks. I have been at home only three days in seven weeks. I have been at home only three days in seven weeks. I have been at home only three days in seven weeks. I have been at home only three days in seven weeks.