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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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The Suffering Son of God.

O SACRED brow! though unbelief
Discovers not thy majesty,
Beneath that veil of shame and grief,
Its glory still unchanged I see.
Thy visage, marred beyond compare,
Yet beautiful to my eye appears;
Those features heaven's own image bear,
Even though defiled with blood and tears.

Nor, through the unending heavenly day,
However great its splendors are,
More glory will that face display,
Than now its pallid features wear.
Even there, in Beauty's own domain,
The eye shall ne'er such beauty see;
Such glory as adorned thy train
When going up to Calvary.

Ye angels, who with equal love
The Father and the Son adore,
Fulfilling in the courts above
Your ministry forevermore;
Ye mighty seraphs near his throne,
Think ye the Incarnate Mystery
Has ever with such radiance shone,
As on the hill of Calvary?

The work of sacrifice below
There crowned the heaven-descended Word;
The shame of Mary's Son is now
The glory of the Son of God.
My name is Love, the Father said;—
Jesus replied, when from above
Descended, on the cross he bled,
I am thy Son; I too am Love.

For Love is highest excellence,
The source of all the joys above;
'Tis stronger than Omnipotence,
And Jesus' richest crown is love.
How vain the honors men possess,
The honors of the loftiest state!
And heaven and earth alike confess
That charity alone is great.

The Bible no Refuge for Slavery.

(Continued.)

2. No sanction of slavery is found in the directions given to those servants who had believing masters. This verse comes far short of expressing the full sense of the original. The present form of the text appears to intimate that servants were in danger of despising their masters because they were brethren, whereas the fact that they were brethren in no sense tended to produce such a result, but is a good reason for not despising them, and is so designed by the apostle. This will be made plain by rendering the Greek word, *hoti*, for, which is now rendered *because*. "Let them not despise them for they are brethren." It is so translated in more than two hundred and twenty-five texts.

The word *partakers*, does not begin to express the force of the Greek word, *antilambanomenoi*, from which it is translated. This word is compounded of *anti*, in turn, *lambano*, to take, or receive, and hence the compound word as used by the apostle, means partakers

in turn. Dr. Clarke renders it "joint partakers," but his rendering is not as strictly in accordance with the original as mine.

The word translated benefit is *euergesias*, which literally means well doing, good conduct. It occurs in but one other text, Acts iv. 9, where it is translated, "Good deed done." Now let me read the verse according to these renderings.

"And they that have believing masters let them not despise them, for they are brethren, but rather do them service, because they are faithful and beloved partakers in turn of the well doing."

This clearly makes the last clause refer to the servants, as faithful and beloved partakers in turn of the benefit of their own labor; that is, they were paid for their service. This removes all the difficulty that critics have met with in this part of the text. Dr. McKnight affirms that benefit cannot refer to gospel benefit or salvation, and Dr. Clarke agrees with him, but intimates that it may refer to the benefits the servants receive from their masters, but has failed to explain how. Rev. A. Barnes denies that it can refer to the fact that the master receives the benefit of the servant's labor, because that can be no special motive to the servant to serve faithfully, the force of which all must feel. He therefore construes it to mean the benefit which the gospel imparts; the very thing which Drs. McKnight and Clarke deny. The advantage of my translation is, it escapes both these difficulties besides being more in accordance with the sense of the original, making the true sense to run thus: Let them not despise them, but rather let them do them service, because they, the servants, are faithful and beloved, partakers in turn of the well doing, by receiving a fair compensation for their labor. I have no doubt this is what Paul meant, and surely it is entirely free from any direct or implied sanction of chattel slavery.

I have now shown, first, that it is very far from being clear that there is real slavery involved in any part of the text; and secondly, that if those servants who are said to be under the yoke, were slaves, that slavery existed outside of the church, and those servants who served believing masters, were not slaves, but served voluntarily for wages received.

Paul to Philemon does not Justify Slavery.

This epistle of Paul to Philemon has been claimed as one of the strongest proofs of the existence of slavery in the primitive churches under apostolic sanction. As it is both brief and important I will first spread upon my page that portion which is supposed to relate to slavery, and then proceed to examine it.

Paul was a prisoner in Rome, and Philemon is supposed to have been an inhabitant of Colosse. Paul wrote him a letter by a person named Onesimus, in which the following words occurred concerning the bearer:

"I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable; but now profitable to thee and to me; whom I have sent again; thou therefore receive him, that is my own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel; but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

"For perhaps he therefore departed for a season, that

thou shouldest receive him forever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with my own hand, I will repay it; albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord; refresh my bowels in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say."

It is assured from the above record that Philemon was a slaveholder, and that Onesimus was his slave, and that the slave, having run away from his master, St. Paul sent him back to the house of bondage from which he had escaped.

It is certainly remarkable on what slight evidence such grave conclusions are made to rest. There is no certain proof that there was any chattel slavery in the case, but undeniable and unanswerable proof that Onesimus was not a slave.

1. The evidence relied upon to prove the main facts in support of slavery is wholly insufficient. The points involved shall be noticed in order.

1. Onesimus was the servant of Philemon. That he was a servant is implied, not affirmed. It is said, "that thou shouldest receive him forever, not now as a servant (*doulos*) but above a servant, a brother beloved." It is freely admitted that these words imply that Onesimus had been a servant, but this is no proof that he was or had ever been a slave. It has been proved in a preceding argument that the word here used, *doulos*, does not necessarily mean a slave but is used to denote free hired laborers, ministers and public officers. The reader is referred to the inquiry into the meaning of this word on page 109. Onesimus may then have been a free man in the employ of Philemon, or he may have been bound to him, as a minor by his parents or guardians, or he may have bound himself to serve for a time, and have taken up his wages in advance, and then run away. Any of these suppositions are much more reasonable than to suppose he was a slave. The fact that he is called a servant, *doulos*, does not and cannot prove that he was a slave, for Paul declares himself to be the servant of Christ, and also the servant of the church.

2. Onesimus ran away from Philemon, or left his employ improperly and without his consent. This is not affirmed but is too clearly implied to be denied. But this does not furnish the slightest proof that he was a slave, for slaves are not the only persons that run away. It is not uncommon for indebted apprentices, and free persons laboring under contracts to depart indebted to the master or employer. Such most clearly appears to have been the case of Onesimus. That he went off in Philemon's debt is more than probable, from the expression of St. Paul, "If he hath wronged thee, or oweth thee ought, put that to mine account." The wronging spoken of must have been of a property nature, or it could not have been changed even to Paul. A crime or moral wrong could not be changed over to Paul. It is certain therefore that Onesimus must have borrowed money of Philemon, in which case he would have owed him, or he must have taken up his wages, or received his pay in advance on a contract for service which he left without performing, in

which case he would have wronged him, besides owing him. The whole face of the epistle goes much further to prove such a departure from pecuniary obligations, than from chattel bondage.

3. Paul sent Onesimus back to Philemon, which is regarded by the advocates of slavery as proof positive not only that he was a slave, but that it is right and a solemn duty to return all fugitive slaves to their masters. This is all an unfounded assumption. There is no proof that Paul sent him back, in the only sense in which a fugitive slave can be sent back to his master. One great fact settles this point, which is this, however clearly it may be seen that Paul sent him back, it is equally clear that Onesimus went voluntarily, of his own free will and accord. This clearly proves that there could have been no coercive servitude in the case. Though it must appear obvious upon the face of the facts, that Onesimus returned voluntarily, it may be well to glance at the proof.

(1.) The expression, "whom I have sent again," is not conclusive proof of an authoritative and coercive sending. I will save the labor of a criticism, by quoting from the Rev. A. Barnes. That able writer says, "It is commonly assumed that his returning again was at the instigation of the apostle, and that this furnishes an instance of his belief that run-away slaves should be sent back to their masters. But, besides that there is no certain evidence that he ever was a slave, there is as little proof that he returned at the instigation of Paul, or that his return was not wholly voluntary on his part. For the only expression which the apostle uses on this subject (ver. 12,) whom I have sent again—*anapempa*—does not necessarily imply that he even proposed it to him, still less that he commanded it. It is a word of such general import, that it would be employed on the supposition that Onesimus desired to return, and that Paul, who had a strong wish to retain him, to aid him in the same way that Philemon himself would do if he were with him (comp. ver. 13,) had on the whole, concluded to part with him, and to send him again, with a letter, to his friend Philemon. There is nothing in the statement which forbids us to suppose that Onesimus was himself disposed to return to Philemon, and that Paul sent him at his own request."

(2.) The apostle had no means of sending him back against his own choice. There were no marshals to seize and chain fugitive slaves and carry them back to their masters. There was no provision for paying the expenses of a forcible return out of the public treasury, including the chartering of vessels and the employment of companies of dragoons. Rome was more than a thousand miles from Colosse, where Philemon resided, to whom Onesimus is supposed to have been sent, and when we consider that there were then no steamboats, railroads, mail lines, and expresses by which boxed up negroes can now be sent, it must be perfectly certain that Paul could not have returned Onesimus against his will, without an armed governmental express, which Rome was never mean enough to provide for the return of fugitives from bondage. Nor can it be supposed that Paul could have secured any such arrangement, had the thing been possible in itself, for he was at the time a prisoner in bonds.

(3.) The fact that Onesimus was made the bearer of a letter setting forth Paul's wishes, and urging Philemon to receive him kindly, is irresistible proof that it was all a voluntary operation on the part of Onesimus. Dispatched with a communication on a journey of more than a thousand miles, he must often have had every opportunity to have escaped. He could have stopped anywhere short of his journey's end, or gone in any other direction, with the most perfect safety to himself, for there could have been neither slave catcher, marshal nor bloodhound upon his track.

(4.) To assume that necessity impelled him to return to a chattel bondage, on the ground that he could not provide for his own wants, without a master to do it for him, is too absurd to be made the basis of an argument. He was capable of making his escape, and of finding his way to Rome, which, at that age, was more than it would now be for a man to work his way around the world. Paul declares it desirable for him to retain Onesimus to administer to him in his bonds. It must be clear therefore that in Rome he was capable of doing more than merely to provide for his own wants, he

was capable of doing that, and assisting Paul in addition.

(5.) The supposition that Onesimus returned to a state of chattel bondage, as a moral duty required by the gospel, is the last and hopeless resort of the advocates of slavery. It has been shown that no other power could have accompanied, to conduct him safely to his former home against his own will. He willed himself to return, or he never would have found his way back. Will it then be said that by being converted under the labors of St. Paul, he became so thoroughly convinced that slavery was right, and that Philemon had such a right of property in him, as to render it his moral and Christian duty to return to the condition of a chattel bondsman, as a means of glorifying God and saving his soul? Nothing else can be said, and to say this, is to abandon the argument, besides contradicting the universal consciousness of mankind.

It abandons the argument, because it gives up the point that Paul sent him back as a fugitive slave, against his own will. The moment it is claimed that Onesimus returned from a sense of moral obligation, the idea of coercive slavery vanishes, and the most essential element of American slavery is blotted from the record. In that case there was no slavery involved, except such as was submitted to by the slave from choice, since he had it in his power to have avoided it had he thought best so to do. If American slavery was made to rest upon the choice of the slaves, we certainly should feel much less disposed to oppose it than we now do. If the Congress of the United States will so modify the fugitive slave bill, as to secure the return of fugitives only by the use of the same means as those by which Onesimus was returned, there will be no more forcible rescues. There are not wanting enough Doctors of Divinity in the North, who claim that slavery is right. Now let Congress enact that it shall be lawful for each Doctor of Divinity to advise each fugitive slave to return to his master, and on obtaining his consent, to write a letter to said master, advising and entreating him to receive his slave and to put the same into the hand of the same fugitive slave. Let Congress further enact, that each slave, having received such letter addressed to his master, shall have the right of returning, and that it shall not be lawful for any abolitionist, judge, sheriff, constable or other officer, or any other person, to prevent, hinder obstruct or delay his return. Such a law would excite little opposition among anti slavery men.

But to suppose that Onesimus went back to chattel bondage from a sense of moral obligation, is to contradict the universal consciousness of mankind. No man ever did believe, or can believe that it is right that he should be held as a chattel slave. Every man's consciousness within himself, tells him that he has a right to himself; that his head and feet, and hands, and ears, and eyes, and tongue, and heart, and soul belong to himself, and are not, and cannot be the property of another. If Onesimus was converted to a belief that he was the rightful property of another, then has the gospel lost its power, for no such conversions take place in these times. The most pious slaves in the South would escape from their masters, did they know how to effect it. The writer recently entertained a very pious slave, a member of the Methodist church in the South, who escaped. So deeply impressed was this man of devout prayer, that he was wrongfully held, and that it was right for him to escape, that he trusted in God to assist and protect him in his flight. He said he prayed all the way as he traveled, that God would guide him in the right way, and turn his pursuers from his track. And from his narrow escape, I was inclined to believe that God heard his prayer. Within the last three months the writer has seen several fugitive slaves converted at the altar at which he officiates, and on getting emancipated from the bondage of sin, a return to physical chattel bondage, is the last thought that enters their minds. They shudder at the thought of the cruel and polluting touch of slavery more than before. It is clear then that there is no proof that Onesimus was ever a chattel slave.

II. There is much proof upon the face of the record that no slavery was involved in the relation that existed between Philemon and Onesimus.

1. The simple fact that Paul so earnestly exhorted

Philemon to receive Onesimus, is proof positive that the latter was not returning as a chattel slave, for no class of men have to be less earnestly entreated to receive their lost property when it is returned to them. Hear the apostle talk, "I beseech thee for my son Onesimus, whom I have sent again; thou therefore receive him, that is mine own bowels." Verses 10, 12. Again, in verse 17, he says, "If thou count me therefore a partner, receive him as myself." It is worthy of remark that Paul does not plead with Philemon to abate the punishment Onesimus deserved, he does not plead to have him count a less number of lashes upon his naked back; nor yet does he plead with him, not to sell his son Onesimus to the slave dealers. There is not a word of all this, but he simply pleads that he will receive him, the last thing in all the world he would need to have asked at his hand, had he been a chattel slave. That slaveholders do not need to be moved by the pleadings of an apostle to induce them to receive returned fugitives, we have sufficient proof in the enactment of the fugitive slave law of 1850, in these United States, and in the forcible attempts that have been made to execute it, which have rocked the nation to its center. These facts show that Onesimus could not have been a chattel slave, but must have sustained some relation to, or held some position or office in, the family of Philemon, which was both respectable and advantageous to himself, the trust of which he had betrayed, and from which he had wrongfully departed; hence Paul entreated Philemon to receive him back. No argument could be necessary to persuade a slaveholder to receive back a returned slave.

(To be continued.)

Fretting.

I PROPOSE twenty-one reasons why you should never fret, the first of which shall be as good as the one which a certain lawyer announced before the court as the first of forty good and sufficient reasons why the man represented by his client did not sign the deed, which was, the man had long been dead when the deed was written. "Prove that," responded the judge, "and save us the trouble of the other thirty-nine." But men, to learn righteousness, must have "line upon line and precept upon precept."

1. If we fret at the wrong-doing of others we sin against God.

2. Fretting can do no good. It will not restore loss, repair injury, or reform the guilty.

3. If we abstain from fretting at an offense against the truth, we shall promote the good and offset the offense.

4. God has suffered the offense to transpire; he could have prevented it had it been best. We do not mean that it was best that the offense should occur, but it was not best for God to interpose to prevent it. Preventing would be worse than permitting.

5. It is a great gratification to the devil to see men fret; he tries to make them.

6. Fretting destroys our own peace.

7. Out of the present evil God can accomplish a future good. There can no possible evil befall us here, but that in it God designs our highest benefit, according to the ever-blessed assurance that "all things shall work together for good to them that love God."

8. Resisting the temptation to fret glorifies God.

9. Fretting evinces unbelief. It is an expression of dissatisfaction before God with what he suffers; it amounts to saying that we know better than he.

10. It is a manifestation of self-will, it is insubordination, it is rebellion.

11. It is not Godlike, hence it is an expressed disapproval of his likeness; it is casting contempt on his image, hence it is profanity.

12. Fretting fixes and confirms a sinful habit, which grows and strengthens with every indulgence, so that we become slaves to a fretful disposition.

13. It grieves the Holy Spirit.

14. It destroys one's influence. Few people have confidence in a habitual fretter; he is regarded as having sold himself to the bidding of a capricious tyrant, and as having thrown into the bargain his manly dignity and moral integrity.

15. It will make you hated, dreaded, and avoided.

16. God will avenge you and take care of the wrong-doer.

17. Really the causes of fretfulness are seldom worth fretting about.

18. The fretful man is as a foot-ball with which Satan makes sport.

19. Fretting is contagious. Let there be one fretter in a family, and the probability is that all will become fretters.

20. Abstaining from fretting under temptation strengthens every virtue and weakens the power of every sin, according to the law that every moral act strengthens the whole moral man.

21. The redemptive power of Christlike forbearance is seen in strong contrast with its opposite, in the currency which fretting gives to evil surmisings, and the facility with which the maligned character is redeemed by patience and forbearance. Fret, and men will believe the evil spoken; bear it, and they will say it is untrue.

Finally, beloved, let me propose ten specifics for this terrible disease, either of which will be found a curative:

1. Hide in the "Cleft Rock" when adversity comes. Lie low when the wind blows: The truly humble soul whose all is God, and whose self is nothing, has no self-interest over the abuse of which, to fret.

2. Overlook the immediate instrument of evil or injury and see God in it trying you, as God suffered Job to go to trial under the Devil.

3. Cultivate a tender sensibility, be pitiful, commiserate the misfortunes of the guilty. A certain fretful man was advised to repeat the Lord's Prayer when he became angry, before he vented his anger, and he never after could get over the petition, "Forgive us . . . as we forgive" . . . without losing his angry feelings.

4. Think of your own faults—the wrong you have done to others.

5. Think what the Saviour suffered, and how he bore it.

6. Don't complain of the wrong, or talk about it; your words will add fire to your spirit.

7. Don't think about it, for thought is fuel to the fire that burns the soul.

8. Don't pray about the offense; pray for the offender, and think only of his guilt before God and not against yourself.

9. Do a kindness to the offender.

10. Look forward to the judgment.—*Christian Advocate and Journal.*

The Times of Refreshing.

In consequence of the great apostasy, foretold by the apostle Paul, and incurred through the influence of the "man of sin," primitive order, and the gifts in the church, have been almost lost sight of; but they will be restored. There is already a sound of an abundance of rain. "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive, until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts iii, 19-21.

This great refreshing is just before us. The signs are fast fulfilling which proclaim Christ near, even at the doors; and are we ready? Repentance, confession of sins, humbling ourselves under the mighty hand of God, and turning to him with full purpose of heart, are required of us as a preparatory step in order that we may participate in the last closing notes of the message, and be gathered with the ripe sheaves into the garner.

A good and correct theory of Bible truth, alone, will not be sufficient to give us a passport into that better kingdom. All our thoughts, words, and actions, must correspond with it. Then we shall be sanctified through the truth. The message to the Laodiceans is full of weight and power. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent."

The prophet Joel gives us some characteristics of the third angel's message, and makes a special call to the church in connection with the closing scenes of earth.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." Joel ii, 15-17.

God is fitting up a class of people that will stand when there shall be no mediator, when he that is filthy will be filthy still, and he that is holy will be holy still. The same rain that ripens the wheat for the garner, will also ripen the tares to be burned. I would say in the language of the prophet, Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. Zeph. ii, 3.

East Brookfield, Vt.

Made for Immortality.

It cannot be that earth is man's only abiding place. It cannot be our life is a bubble, cast off by the ocean of eternity, to float a moment upon its waves, and then sink into darkness and nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts, are ever wandering abroad unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off, and leave us to muse on their faded loveliness? Why is it that stars, which hold their festivals around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand currents of our affections to flow back in an Alpine torrent upon our hearts? We are born for a far higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us, like islands that slumber on the ocean, and where the beings which here pass before us like visions, will stay in our presence forever.

Mrs. H. F. RICHY.

Eckford, Mich.

Arithmetic Applied to Tobacco.

COULD the young man who is rolling the first morsel of tobacco under his tongue, realize the immense drain he is about establishing on his system and pocket, he would turn from the grim idol with disgust. It is a much-quoted saying that "figures will not lie," and we will spend a few minutes applying them to the subject under consideration.

After a chewer has become "rooted and grounded" in his habit, he will spit, on an average, twice in five minutes, and half a teaspoonful at a time, making 24 expectorations in an hour, or about 240 in a day, which will amount to 120 drachms, or about a pint. This will give 360 pints, or 45 gallons in a year, almost 1½ barrels! If his vitality withstands this drain for 50 years, he will have lost 2,250 gallons, or over 71 barrels, enough to fill a good-sized cistern! Estimating a pint as weighing a pound, he will lose 7 pounds per week, or 365 a year, and 18,250 pounds, or over 9 tons, in 50 years. Can we wonder that the devotee of tobacco is thin and haggard-looking, when we consider that he spits away his own weight in less than six months?

Let us make another calculation. After fully forming the habit, he will chew about 2 inches of light plug per day. For convenience, we will say 1 foot per week, or 52 feet in a year, which will amount in 50 years to 2,600 feet, or nearly half a mile. At present prices, this is worth 2 cents per inch, which gives the neat little sum of \$624, which if deposited in the saving's bank instead of the tobaccoist's till, would have given the chewer a fine farm, instead of 18 or 20 bushels of useless quids.

But, suppose the man is a smoker and indulges in cigars. Very moderately, we will say only 3 per day, each 4 inches long, and costing 2 cents apiece. Each day he will consume 1 foot of tobacco, at an expense of 6 cents, or 7 feet in a week, 30 per month, and 365

feet per year, costing \$21.90; in 50 years he will burn 18,250 feet, which would make a cigar 3½ miles long, costing \$1,095. Set upon end, that cigar would extend beyond the top of Mount Blanc!

We might calculate the time spent in taking a chew, or lighting a cigar, and prove that it would be sufficient, if rightly spent, to give a man a thorough knowledge of several sciences; but at present we push our inquiries no further.—*Van Horn, in Presbyterian Witness.*

The Perfect Pattern.

"THERE is no friend like Jesus,
So gentle, kind, and true;
This Friend is always near us,
And sees whate'er we do."

Dear reader, do you want an example, beautiful, safe, heavenly, perfect as perfect can be, without spot, blemish, or any such thing—a pattern to imitate in all you think, say, and do—calculated to make you happy here, and happy in the new earth? Where will you look for such a pattern? Where will you find it? On earth? No. There have been great men, good men, wise men—very great, good, and wise—from the days of Enoch until now; but where, among all the sons and daughters of Adam, can we point you to one, even one, that would be safe to imitate in all things? The greatest, wisest, and best men on earth have nothing save what God gives them, and are subject to like passions as we are, liable to err and mistake in judgment. They have nothing good or praiseworthy save that received. If the greatest, wisest, and best men that ever lived were unsafe guides, where shall we look for a safe and perfect pattern, one that it is safe to follow always, everywhere, but the footsteps of our blessed Saviour?

Yes, that is it. Look to Jesus, the bright image of his Father, full of grace and truth. The voice from the excellent glory said, "This is my beloved Son, in whom I am well pleased." One great design in his assuming our nature was to set us a perfect example in all things. Holy, harmless, undefiled, and separate from sinners, Christ was a perfect pattern from his childhood; perfect in patience, in meekness, in love, in humility, in self-denial, in doing good, in submission. All the Christian graces were in him and abounded—"love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance; against which there is no law." Is it not safe and wise to imitate Jesus in all these things? He gave himself for us that he might redeem us from iniquity and purify unto himself a peculiar people, zealous of good works. He teaches us that denying ungodliness and worldly lust we should live soberly, righteously, and godly, in this present evil world.

We must be like Jesus. Like him in prayer—the stillness of night and early morn witnessed his earnest supplication for his disciples. Like him in teaching—the hearts of his disciples burned within them, and their souls were quickened at his words. Like him by the way—ever uttering words of kindness and comfort to all who came to him troubled. Like him in good works—at all times doing the will of our Father in heaven. Like him in knowledge—possessing the knowledge of the life that now is, and of that which is to come.

Even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him who judgeth righteously. 1 Pet. ii, 21-23.

Reader, will you take this blessed Jesus for your example? Strive to imitate him in all things. Follow him through evil report, and good report. He invites you freely: "I love them that love me, and they that seek me shall find me," saith the Lord. If ye love me, keep my commandments. And hereby we do know that we know him, if we keep his commandments; but who-so keepeth his word, in him verily is the love of God perfected. Will you not imitate the example that Jesus has set us, heed the admonitions of our great Teacher, and follow on to know the Lord, whom to know aright is life eternal? *LYDIA J. SHAW.*

Stryker, N. Y.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 23, 1863.

JAMES WHITE, EDITOR.

General Conference.

A few weeks only and our General Conference will be in session. Delegates are being appointed to this assembly from different States, and our people are looking forward to it as the most important meeting ever held by the Seventh-day Adventists.

The great object of this contemplated meeting, as far as it has been expressed by those who plead that the present state of the cause demands it, is to secure the united and systematic action of the friends of the cause in every part of the wide field.

But what will the first brief session of General Conference do toward accomplishing this grand object? What should be done? We do not propose to answer these questions; but in asking them wish to call attention to them, and suggest that they should be well considered, especially by our preachers, before Conference assembles.

We shall all be happy to meet true friends of the cause from the different States, and elsewhere. We shall enjoy the reading of the epistles sent in, as we hope they will be, from those localities which may not be represented by delegates. A free interchange of thought as to the best general course of action would be very agreeable. And should nothing more be accomplished, such a meeting might have a salutary influence on the general good of the cause. But may we not look for something more than this?

As far as the use of means is concerned in securing united, systematic action in the entire body, must not the General Conference be the great regulator? If so, is it not the duty of General Conference to mark out the general course to be pursued by State Conferences? And if it be the pleasure of State Conferences to carry out the decisions of General Conference, unity thus far will be secured.

But in our unorganized condition our preachers have not been properly distributed. Vermont and Michigan have more than their proportion, and five still have their head quarters at Battle Creek, while Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Ohio, Indiana, Illinois, Minnesota, the Canadas, and Western Territories are almost destitute. All reflecting persons will conclude that there is a wrong in this somewhere. Shall General Conference correct the wrong by making a judicious distribution of preachers throughout the wide field? Does organization reach as far as our preachers? or does it not? When our churches are well organized, with systematic Benevolence in full operation, and they united to some State Conference, does the work stop there? or does it reach our preachers, systematizing their labor, and regulating their support?

If our preachers, like those of several denominations, were left to seek their support from the people where they might labor for a specified length of time, then Conference might not dictate to them their place of labor, or the amount they should receive. No, it would grant them the right to go where they could gain the reputation of well-doing as ministers, and receive all the people might choose to give them. But our preachers do not confine their labors to any one place, or to any specified number of places. They go among the churches where most needed, and then enter new fields without expecting to receive anything from those for whom they labor.

In order that this manner of labor might be sustained, systematic benevolence has been introduced to our people, and it has proved a perfect success. Now our preachers can be well sustained, while they devote their entire energies to pushing forward the work. But for our preachers to hold our people under obligation to support them by a system of liberality, and they locate where they please, and labor where, and as, they please, seems to us extremely absurd. We plead for system. And while ministers call for systematic benevolence, let the people loudly call for systematic labor. Can General Conference take this matter in hand? If not,

what use have we for General Conference? Again, should not General Conference control all missionary labor in new fields? If so, would it not control missionary funds, and require, among other officers, a treasurer and board of directors? Every such organization should be as simple as possible, and accomplish its design. Useless machinery of this kind is badly in the way. But that which is worth doing at all, should be done correctly and well. If General Conference is not higher in authority than State Conferences, we see but little use for it. Think of these things, brethren, and be ready to act when assembled in General Conference.

Lessons for Bible Students.

LESSON X.

(History of the Sabbath, pp. 124-137.)

AFTER our Lord's discourse, noticed in last lesson, what is the next mention of the Sabbath?

What does this example show?

What was the act that enraged the Pharisees?

Did the law of the Sabbath forbid either of these things?

What, then, was the only thing that the Saviour had transgressed by his miracle?

The Lord having returned to his own country, what do we hear of him?

What miracle was performed on the Sabbath, not far from this time, and where is it recorded?

With what two crimes was our Lord here charged?

On what ground was he charged with having broken the Sabbath?

Was the man's bed, which he was commanded to carry, such a burden as was forbidden on the Sabbath?

What did Christ mean by saying that his Father worked hitherto?

Was the work which Christ had just performed of the same nature?

Repeat the Saviour's answer to these two charges.

What two points does this answer involve?

This case of healing again came up for discussion; where is this recorded?

What does this scripture contain?

Upon what did Christ rest his first defense, already noticed?

Upon what does he rest his second defense?

His language upon this occasion has an important bearing upon the question of the origin of the Sabbath; what is it?

What, therefore, does the language imply relative to the age of the Sabbatic institution?

Had the Saviour done anything to justify the hatred of the Jews toward him?

Had he left the man in his wretchedness, simply because it was the Sabbath, how would that have been treating the Sabbath?

The Lord still further labors to rescue the Sabbath from the hands of those who had perverted its design, what does this show in regard to his abolishing it at the cross?

What is the next incident to be noticed, and where is it found?

Of what and whom, was this act alike worthy?

What class anciently saw in this a violation of the Sabbath?

And what class at the present time, answers to those ancient enemies of the Lord?

What is the next recorded case of healing on the Sabbath day, and where found?

What is meant by the expression, "Daughter of Abraham?"

How did Jesus silence the clamors of his enemies on this occasion, and make them ashamed?

What is the last of these glorious acts with which Jesus honored the Sabbath, and where is it recorded?

What question did Christ put to the lawyers and Pharisees to justify his course?

Why did they not dare to answer it?

When Jesus had healed the man, what second question, equally embarrassing, did he put to them?

What was the object of the Saviour's long continued and powerful effort, in behalf of the Sabbath?

Those who oppose the Sabbath are here guilty of unfairness in two particulars; what are these particulars?

When and where does the Lord for the last time mention the Sabbath?

How does he mention it?

What does his language bring to view?

What does his watchful care over his people lead him to do?

What historian records the fulfillment of the sign given by the Saviour?

Did the disciples give heed to the warning, and make their escape?

To what place did they flee?

In view of the fact that the disciples must flee the moment the sign should appear, what did the Lord tell them to pray for?

What was the reason for such a prayer?

How is this mention of the Sabbath sometimes superfluously disposed of?

A few thoughts will show the fallacy of this assertion: to what did the Saviour's language have reference?

What remarkable fact is stated by Josephus?

Where were the Jews required by law to be, at the feast of tabernacles?

Were there, therefore, any Jewish enemies left in the country to oppose the Christians in their flight?

How did the Jewish nation, thus assembled at Jerusalem, treat the Sabbath a few days before the flight of the disciples?

After Cestius, the Roman general, had encompassed the city, thus giving the Saviour's signal for the flight of his disciples, what did he suddenly do "without any reason in the world?"

This being the moment for the flight of the disciples, how did the providence of God open the way?

Had the retreat of Cestius been upon the Sabbath, what have we reason to conclude the Jews would have done?

Were the disciples, therefore, whether in the city or country, in danger of being attacked, had their flight been upon the Sabbath day?

What is the only view, then, that can be taken of our Lord's words?

In view of this prayer would the early church forget the Sabbath?

Sheol—the Grave.

BRO. SMITH: A writer in Zion's Herald says, in speaking on Gen. xxxvii, 35, "Grave here is not from *keber*, the proper Hebrew word for grave, but from *sheol*, which is used to express the invisible world, or the habitation of the departed." Is it so?

A. S. H.

ANSWER. It is true that grave in Gen. xxxvii, 35, is from *sheol*, not from *keber*. This latter word occurs in the Old Testament seventy times. Five times it is rendered burying-place, twenty-six times sepulchre, and thirty-nine times, grave. It seems to be used where reference is made to the grave as an outward and visible object, the place of burial. It is never used in connection with language showing the state of man in the grave, except, perhaps, in Ps. lxxxviii, 11, where we read, "Shall thy lovingkindness be declared in (*keber*) the grave? Whereas with *sheol* the idea of condition, or state, is connected, as well as of place. This word occurs sixty-five times, and is rendered grave, or hell, in every instance. It is uniformly conceded that the Greek word corresponding to this, is *ha-des*, which in the New Testament is the proper word for grave. The corresponding word in the O. T. must therefore perform a similar office.

But, waiving this point, the "writer in Zion's Herald" makes a most excellent admission, and all that could upon any ground be asked, in asserting that *sheol* "is used to express the invisible world, or the habitation of the departed." Granted. What more could be required? for *sheol* is the very word which is used to express an unconscious state. It was that word from which Job understood a place of darkness and corruption. Job xvii, 13-16. It is a place where none give thanks to God, nor have any remembrance of him. Ps. vi, 5. It is the place where the wicked are silent. Id. xxxi, 17. It is the place where the dead cannot praise the Lord. Isa. xxxviii, 18. It is that place of which Solomon wrote, when he said, "For there is no work, nor device, nor knowledge, nor wis-

dom in the grave [*sheol*] whither thou goest." Eccl. ix, 10.

Granted, then, that *sheol* was the place into which Jacob was going, Gen. xxxvii, 35; granted that it is the word which is used to express the "habitation of the departed;" but the advocates of the popular view have yet the fact to meet that it is beyond the power of language to express a more complete state of unconsciousness and inactivity. U. S.

"The Poorer Class."

THE objection raised by some against the present truth and its effects is, that only the poorer class embrace it. But instead of this being against the truth it is highly in its favor. The rich have rarely embraced the truth when it has been preached in its purity.

Jesus of Nazareth was a model preacher. His preaching, his blessings, and his promises were to the poor. "Blessed be ye poor, for yours is the kingdom of God." Luke vi, 20. He was "anointed to preach the gospel to the poor." When John Baptist would know whether he was the true Christ, the men were to tell John that, "To the poor the gospel is preached."

If the rich heard him they were generally offended, but "the common people heard him gladly." When the rich man that had great possessions went away sorrowful, Jesus said unto his disciples, "A rich man shall hardly enter into the kingdom of heaven."

The kingdom is promised to the poor. Says the apostle James, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" With this agree the words of Paul, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen." 1 Cor. i, 27-28.

As a general thing, the truth is too strait for the rich and the aristocrat—they are not willing to come down; also for the poor who are steeped in crime, and wallowing in their own filthiness—they are not willing to come up. It is the "common people," the worthy, industrious, honest poor, that hear the truth gladly.

The popular churches of this day, like the Jewish church, can boast of their multitude of great and rich men; but the true church of Christ is a "little flock," chosen out of the worthy poor, or common people. These are the class that are most willing to make the sacrifice, and give all for Christ. Occasionally those who are rich and proud, believe the truth and obey it; but the cases are still more rare where the very filthy and degraded of earth are ever corrected by it. Both extremes are bad, while the medium is the "good ground."

If persons are too proud, or like Martha of old, are over careful, and troubled about many things, they must be corrected by the truth; if, on the other hand, persons are lazy and filthy, there is but little hope that they will be corrected. Cleanliness is not pride, neither is filthiness humility. There is more hope of the industrious proud, than of the slack and lazy poor; but in either case the life must be corrected by the gospel. The gospel is the power of God unto salvation. It has power to correct and save all; but the mass are not willing to reform. A remnant will be saved, because they receive the love of the truth. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the holy One of Israel." Praise the Lord for such a gospel, and for such a hope. M. E. CORNELL.

Self-Deception.

THE danger of self-deception must be very great, judging from the many solemn warnings of the Bible against it. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv, 12. It is even possible for persons to be poor, miserable, blind, and know it not, but at the same time they feel rich and increased with goods. See the message to the Laodiceans. Rev. iii.

Sincerity gives no certain evidence of genuine religion. Saul of Tarsus was sincere. He verily thought he ought to do many things contrary to Jesus of Nazareth. As a man thinketh so is he. If he thinks wrong he is wrong. He may answer a bad conscience all his life, and yet be lost in the end. It is only safe to follow the dictates of a "good conscience."

When many important truths are being brought to light, and it is found necessary to study the Bible much to defend the new truths we have embraced, there is danger that we shall rest satisfied with the theory of the truth. The mere theory will never save a single soul. The truth may be seen, and yet not be loved. The head may be full of light, while the heart is still cold. Fallen angels both know and believe the truth. It is possible for a man to have an intellectual appropriation of the truth, and yet know nothing of its sanctifying power. He sees the truth, but is not affected by it. His head is filled with ideas, but his affections are unmoved. When he speaks it is from the abundance of his head and not of his heart. But true religion is more than brain deep; it affects the heart as well as the head. It brings love as well as light, and engages the feelings as well as the intellect. The world is full of the religion of the intellect, but we see very little of the life, the love, and the power, of genuine piety. What is needed most is the warming influence of the Spirit of God upon the heart. Then the Christian's light will shine out in good works. To shine is not enough. The glow-worm can do so. Some very cold substances emit light. But light without heat is of but little use. Our hearts must burn with the holy fire.

Some think they are safe because they have the fear of God. They do not realize that it is possible to fear God and yet to not sincerely love him. It is said of the Samaritans, "They feared the Lord and served their own gods." 2 Kings xvii, 33. Satan had blinded their minds so that they were satisfied with a false hope.

It is said that when the ostrich is closely pursued, he will dive his head into the sand, and remain perfectly still until the hunter has him fast. Because his eyes are covered he imagines that his whole body is out of sight. Foolish bird! What an illustration of self-deception in those who claim to be the wisest of creation! A man is baptized and thinks himself sure of heaven. He has a little truth, and it puts out his eyes. He can see no more. His head is covered by his profession in the church, and he realizes not that the whole body of the sins of his flesh is still exposed to view. He is self-deceived.

The Bible warns of the danger. "Let no man deceive himself." "Let every man prove his own work." "Examine yourselves, whether ye be in the faith; prove your own selves." "Be ye doers of the word, and not hearers only, deceiving your own selves." "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Looking diligently lest any man fail of the grace of God." "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven." "Many, I say unto you, will seek to enter in, and shall not be able." "Be not deceived."

"Mistaken souls, that dream of heaven,
And make their empty boast
Of inward joys and sins forgiven,
While they are slaves to lust."

Away with tobacco, jewelry, hoops, the love of the world, and the pride of life. These cannot go in the narrow way. Let the flesh be crucified with the affections and lusts. Walk as Jesus walked, overcome and be saved. M. E. CORNELL.

Report from Bro. Snook.

SABBATH, April 11, I spent with the brethren at Waterloo, and enjoyed a good meeting. The brethren here have been doing well since Bro. Cornell's visit.

Sunday, 12th, went to La Porte, and preached three times. Also preached Monday and Tuesday, and organized. We had a most excellent meeting, and prospects are bright for better days with this church.

Wednesday returned home after four weeks' absence and next day went to Lisbon, where on Friday 17, we were happy to meet a general assembly of our good

folks from the sister churches. The Lord was in the whole meeting. There was the feeling and melting heart, the tearful eye and good countenances all shining brightly with glorious hope. We had a sweet and happy communion season. Six were baptized and all felt the necessity of pressing together and living nearer to God. The cause is truly rising in the west. Prospects never have been so good for a great work here. From every direction the cry comes, Come and help us. Dear brethren be patient and do your duty faithfully and you shall have help. I will visit you all soon as I can. I am going constantly. My field is large enough for three or four ministers to labor in. The harvest is great but the laborers are few. My prayer is that the Lord may carry on this good work.

B. F. SNOOK.

Report from Bro. Bourdeau.

BRO. WHITE: We have closed our lectures in North Fairfield, Vt., and are happy to say that ten or twelve have embraced the Sabbath of the fourth commandment, and are now rejoicing in the present truth. These were most all Adventists, and when they heard us on the sanctuary and the third message, they said, While they have been eating the bread, the heart of the loaf, we have been eating the crust. They had felt for some time that they were too stationary, and were not making that advancement that would render them peculiar as they once were. We were particularly interested with Bro. White and his family. Bro. W. was an Advent deacon, and we think that his wife and children bear, to a good degree, characteristics worthy of imitation. Three have subscribed for the Review, and one for the Instructor.

While our meetings were progressing, we were opposed by two Advent ministers, who would not present their views to our congregation, as they were requested to do, but tried to throw out insinuations against the truth in other parts of the town. Notwithstanding this, we had a good attendance, and we believe that the eyes of some were opened, and they saw the inconsistency of those who opposed the truth.

Bro. A. Stone was with us several days, and assisted in preaching the word. His help was appreciated. We have learned from past experience that the work is not all completed when individuals are brought out on the truth.

May the Lord help us to give to each a portion of meat in due season, that those who embrace the truth under our labors may be strengthened and encouraged, and persevere unto the end.

A. C. & D. T. BOURDEAU.

West Enosburgh, Vt., April 8, 1863.

Instability.

"UNSTABLE as water thou shalt not excel."—Bible. An example of instability is afforded in the coquette, who, pleased with the present suitor, is often influenced to give encouragement, first to this, second to that, third to another, and so on to a fourth or fifth, or more, as her fancy or whim or caprice or pride dictates, until she often entangles herself in a labyrinth of difficulties.

Sometimes, she is a long time deciding between two opinions, her unstable mind wavering which suitor to accept: one is favored being present, but again in his absence, the other is encouraged.

In the midst of her silly imbecility and weakness, she is inwardly piquing herself upon the power she wields, in that she can hold in suspense so many, who bow complacently to her charms, but inwardly suspect her constancy: thus the very cause of her own increasing self-conceit, is also causing a corresponding decline in the good opinions of others.

Thus, by as much as she trifles with the affections of her companions, and so inflates her silly pride, by so much does she fall in the estimation of each.

So, in spiritual things, how many are halting between two opinions: to-day, like Felix, almost a Christian,—to-morrow as far in the other direction.

Like the Hebrew people of old, they to-day fight under the banner of traitorous Absalom, and to-morrow bring back the rightful prince to his city and his crown: or like Herod, they to-day listen joyfully to

the instructions of John, to-morrow they would listen to the horrid proposal of some daughter of Herodias. Convinced but not converted, nor changed in heart, without decision of character, they float loosely upon the tide, now blown by the wind upon this shore, now upon that; or like a leaf tossed upon the winds, and falling, despised, neglected, and uncared for.

The unstable person must expect to be slighted; for no one can place confidence in them. The person who attempts to serve God and mammon, who has his heart upon heaven and earth both, sometimes half awake to his duty, at another all absorbed with the world, is neither liked by the world nor loved by God and his people.

Such a trifler becomes distasteful to all: his equals despise him, the earnest worldling and the zealous Christian find no profit to them from his conversation; he has too much religion for the one, and too little for the other.

His superiors pity him, his dependents are ashamed of him, and his character and doings render his name a jest.

The double-minded person is unstable in all his ways. Perhaps he is of a religious cast of mind, and when in the company of God's people, his mind inclines to go with them: but when thrown in company with the world, his ardor is cooled, his zeal is quenched.

Such a person, unless he see his danger and fortify himself, is sure to fall into the snare of the Devil.

Such a people were the Jews. They were very fickle in their religious experience, always wavering. To-day they extol Jehovah; to-morrow a golden calf, or Baal; until wearied with their wanderings, Jehovah forsakes them forever.

To the unstable we say, ARM yourselves with the truth, and stand up manfully and bravely in its defence.

JOS. CLARKE.

Sweet Prayer.

TUNE—"Sweet Home."

WHEN torn is the bosom by sorrow and care,
Be it ever so simple, there's nothing like prayer;
It eases, it softens, subdues, yet sustains,
Gives vigor to hope, and puts passion in chains.

CHORUS. Prayer, prayer, sweet, sweet prayer; [er.
Be it ever so simple, there's nothing like pray-

When far from the friends we hold dearest we part,
What fond recollections still cling to the heart;
Past converse, past scenes, past enjoyments are there,
Yet how painfully pleasing, till hallowed by prayer.

CHORUS.

When pleasure would woo us from Piety's arms,
The siren sings sweetly, or silently charms,
We listen, we loiter, and are caught in the snare;
Then looking to Jesus we conquer by prayer.

While strangers to prayer, we are strangers to bliss;
Heaven pours its full streams through no medium like this;

And till we the seraph's full ecstasy share,
Our chalice of joy must be guarded by prayer.

LETTERS.

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

From Sister Carmichael.

BRO. WHITE: After reading in the Review the article headed, The Scattered Flock, I feel it my duty, as well as a privilege, to contribute a few lines for the benefit and encouragement of the scattered and lonely ones. It is about three years since I first heard and embraced this great and glorious message, which called upon me to keep the Sabbath of the Lord. I did not regret the call, but since that time have endeavored to obey. I have had to walk alone and stem the tide of opposition, which has been a great trial to me; yet I have never regretted starting in this good cause. I know the Lord is able to maintain the right of his afflicted and his own cause, and I would say to every lonely one, Be of good cheer, and commit thy ways unto the Lord, and he will give thee the desire of thy heart. Trust also in him, and he will bring it to pass. Who is among you, that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay upon his God.

O, how rich the precious promises in God's holy word. May we have faith to believe them with all our hearts, and obey them.

This is a world of sorrow and sadness, yet how cheering to look beyond this veil of tears to those bright mansions of glory which our blessed Saviour has gone to prepare for those that love him. O, what shall we render unto the Lord for all his benefits!

My desire is to be an overcomer, and be permitted to stand on mount Zion with God's people. O, how happy we shall be when we get beyond the reach of the enemy's power, and beyond his fiery darts. I have often felt discouraged and cast down in consequence of the troubles of the way, but sometimes feel to rejoice that I am thought worthy to suffer for the sake of Him who has done so much for me. May we all have grace to walk in his footsteps, and obtain his meekness, his forbearance, patience, and humility.

I have felt a burden for my family that I cannot express. We have two sons in the army that I have felt exceedingly anxious for, and desire an interest in the prayers of the church for them.

To me time seems short, and there is no time to lose. May we all be found faithful to the end, and receive a crown of life.

Springville, Iowa.

E. CARMICHAEL.

From Bro. Luke.

BRO. WHITE: I would say to the dear brethren that I am still trying to overcome, and think I have been greatly blessed in meeting with the dear saints at their monthly meeting at Knoxville. This is the second time I have met with them. I will try and heed the warning of the Spirit given in Testimony No. 9. I desire to humble myself under the mighty hand of God, and try to occupy a humble place with the people of God. Yesterday at our forenoon meeting I was greatly depressed, and shut in by clouds and darkness. But at the house of Bro. Landis, before our evening meeting, the brethren had a season of prayer which seemed to part the clouds, and at night I had much freedom in talking on the evidences of our holy religion. I think I realize that the Lord is good, and ever ready to listen to the petitions of his humble followers.

The precious truths of the third angel's message are more dear to me now than they ever were before. At our social meeting to-day, the mere mention of sister White's testimony touching the government of children drew tears from nearly every eye, and we had a sweet, melting time for about two hours. The church at Knoxville seem to be striving for the unity of the faith once delivered to the saints. I would say to the Iowa Conference Committee that we are anxious to be organized at Eddyville, and received under the watch-care of the conference.

Yours in hope.

J. A. LUKE.

From Bro. Heligass.

BRO. WHITE: Permit me to give in my testimony in behalf of the cause I so much love. I bless the name of the Lord for the light I have received in his word. I can truly say that it is a lamp unto my feet and a light unto my path. It has been about three years and six months since I commenced to keep the Sabbath of the Lord in sincerity of heart; and I find great comfort in trying to keep all the commandments of God. Oh, who of us would wish to come short of eternal life! I mean to try, with the help of the Lord, to put forth more of an effort to be a daily Christian. I feel willing to be counted among that poor, and, at present, despised company, who keep the commandments of God and the faith of Jesus; for Christ says that in this world we shall have tribulation, but in the world to come life everlasting. I know I have many imperfections, and I have not as much of the Spirit of Christ as I desire to have. I find the only way for me is to watch and pray. O that we might feel the responsibility that rests upon us who profess to be commandment-keepers. May God help us to let our light so shine that those around us may take knowledge of us, and see that we have learned of Jesus.

Dear brethren, pray for us here at Lynxville, that we may be enabled to arise with the message when it goes forth with a loud cry.

Yours in hope of eternal life.

Lynxville, Wis.

JOHN HELIGASS.

From Sister Shaw.

DEAR BRETHREN AND SISTERS: I am still striving to keep all the commandments of God and the faith of Jesus. It is my desire to do the will of my heavenly Master, so that I can have his smiles and approbation from day to day, and when he comes to take his saints to himself, be among that number that shall meet him with joy. I can say that the truth looks plainer than ever, to me; and it is my desire to live out the truth, and to follow on to know the Lord, whom to know aright is life everlasting.

It would be a great pleasure for me to meet with those of like faith for prayer and conference, and to mingle my voice with theirs in the praise of our coming Lord. I often feel very lonely. I think, if I know my heart, that the humble followers of the blessed Jesus, who are looking for his coming, are the people of my choice. My heart exclaims, Let me dwell in the house of the Lord forever. Let his people be my people, and let me have the approval of my God before all earthly honor or glory. Let me but enjoy the sunshine of his smiles and the sweet assurance that I am his, and I can boldly meet the passing storms of this changing world, and the frowns of all earthly friends.

"I walk alone, and yet am glad,
For the blessed promise given,
To cheer the heart of the lonely one
In the narrow way to heaven:
The humble path my Saviour walked,
I scorn it not to tread,
Though the frowns and scoffs my Saviour bore,
Shall fall upon my head."

The Review comes a welcome messenger, laden with precious truths. I feel grateful that I ever had a heart to obey; and it is cheering to read the testimonies from the brethren and sisters scattered abroad.

If we are faithful we shall soon meet in that glorious kingdom where there will be no more parting.

Yours in hope of eternal life.

LYDIA JANE SHAW.

Wethersfield, Wyoming Co., N. Y.

From Sister Wescott.

BRO. WHITE: I desire to once more speak to the dear saints scattered abroad; for I hope soon to meet them on mount Zion. By the assisting grace of God I am determined to go through to the kingdom. Although the road may be rough, it is short, and the prize lies at the end of the race. Yes, dear brethren and sisters, it is a prize worth striving for, and I would say to those who have deep trials to endure, you are not alone nor uncared for. There is an eye that never sleeps; and he that cares for the sparrow, cares for you. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." We can overcome in his strength. Yes, I thank God that he has provided a way whereby we can come unto him for support in every trial.

It is eleven months since I made up my mind to obey God and keep his commandments, and I can truly say that I am not tired of the way, although I have had some light afflictions to pass through. But my heavenly Father does all things well. I want to be reconciled to his will. My prayer is that my husband who has enlisted in the U. S. service, may yet be delivered, and go with the remnant to mount Zion.

Pray for us, dear brethren and sisters in Christ. There are six here who are striving to keep the commandments of God and the testimonies of Jesus Christ.

There seems to be a striving of the good Spirit here, with the youth. Last Sabbath, in our prayer-meeting, two children manifested a desire to go with us to the New Jerusalem. May the Lord revive his work, is my prayer.

Yours striving to overcome.

HARRIET J. WESCOTT.

From Sister Osborn.

BRO. WHITE: Having often been revived by reading the cheering letters in the Review from the scattered brethren and sisters, it would be a pleasure to me, although unworthy, to speak a word to those of like precious faith. It has been some over four years since I, with my husband, commenced to keep the Sabbath

of the Lord, and I am truly thankful that the Lord has given me a heart to obey his holy commandment. May the Lord keep me from turning aside. We are truly living in perilous times, but Christ says, Rejoice; and I can, at times, rejoice in the Rock of my salvation.

My husband is now in the army. We lived near Iowa City last fall, when the great war excitement was going on. Such was the influence brought to bear upon him, that he enlisted in the Iowa 28th. He now feels as though he was in the bonds of iniquity, and wishes the prayers of all the remnant in his behalf, that the Lord may deliver him: for he feels that none else can.

We were greatly cheered not long since by a visit from Bro. Snook. He found the church here, near Millersburgh, in a lukewarm state; but his visit was meat in due season. He organized the church and left it in a better condition, and I think the church here now feels the solemnity of the times in which we live.

I am aware that I come far short of living up to the standard, but hope through the grace of God to be able to overcome. May the Lord help me to be on the watch. I want on the whole armor of God that I may stand firm on the side of truth, and fight the good fight of faith, and be ready to meet the Lord when he comes. Pray for me.

Your sister in hope of the soon coming of Christ.

ANN OSBORN.

Millersburgh, Iowa.

From Bro. Milk.

BRO. WHITE: I wish to say a few words about the Lessons for Bible Students. When I saw the first one I thought to myself, This is rather a singular way of advertising to sell books. Had it come from any other source, I should have concluded that they had a lot of those books (History of the Sabbath) on hand, and had taken this way to sell them; for I supposed that I, and Sabbath-keepers in general, could answer most any common question relating to the Sabbath. I had read the history of it considerable, and supposed I was quite well posted. But I find on examination of the subject that myself, as well as others who have been in the message for several years, have to rely upon the books to answer some of the most simple questions, as laid down in the Review. Now the question arises with me, Is this becoming to Sabbath-keepers? Should we not be posted on all questions that are liable to be brought to us any day, that we may be ready to give a reason of our hope? I fear that if some of us should be caught out away from our books and papers, and the questions asked us, we should have to say, like some nominal professors, "I don't know, but when our minister comes I will ask him."

I can now say that I am glad that you have taken this way to call attention to this valuable book and important subject. I believe it is a work the contents of which every Sabbath-keeper needs, or soon will need, to understand. I have had two copies of it. One I gave away, the other is lent out, and now I send for another. I feel to thank the Lord for the way he has taken to open my eyes to this subject. I am resolved, by God's assisting grace, to better understand this, and all other, subjects, relating to the third angel's message.

Pray for your most unworthy brother striving for the kingdom.

D. W. MILK.

Chesaning, Mich.

From Bro. Darling.

THOUGH my experience be small, I can adopt the language of the psalmist, "I love the Lord, because he hath heard my voice and my supplications; because he hath inclined his ear unto me; therefore will I call upon him as long as I live."

Many times have I called upon the Lord in trouble and he has heard me, and delivered me out of my distresses; but seldom, if ever, did I take upon me to promise anything in view of mercies to be received, till a short time since, when brought by sickness near the grave. Then did I promise that if the Lord would spare my life, I would serve him better. My prayer is, Lord, teach me how to serve thee better. Forbid that

I should be like those who forget their vows when they are at ease, or speak of them only as a subject of sport or ridicule.

E. W. DARLING.

Beaver, Minn.

From Sister Kilgore.

BRO. WHITE: Nine months have elapsed since I have been keeping the Sabbath of the Lord. I can truly say I hail the Sabbath with joy, and am determined by the assisting grace of God to go on from strength to strength unwearied, until at length I appear before the Lord in Zion.

I was awakened to the truth by the labors of Brn. Waggoner and Snook. There were four of us who embraced the truth. When I read and hear of the lonely ones who have fathers, husbands, brothers and sisters of different principles, then O how thankful I feel to God that there are so many of us to strengthen and comfort one another.

When I heard the sound of the third angel's message, I was in the 16th year of my age. When I was at the tent, I asked one of the sisters if I could be an Adventist and keep on my hoops. She answered that I could not be an overcomer and keep them on. I told her I did not think I should be an Adventist very soon if that was the case; but the next night I heard a lecture on dress, by Bro. Waggoner, and after that I thought I could lay them off forever if it would be pleasing in the sight of the Lord. Since that time I have not once felt a desire to have them on. I have laid aside all unnecessary ornaments, and am trying to overcome all my sins, and walk in the sight of God blameless.

Yours in hope of eternal life.

NETTIE KILGORE.

From Sister Stockwell.

BRO. WHITE: I feel it my duty to give in my testimony once more on the Lord's side. I am glad to say that I am still striving and struggling through trials and temptations to glorify God in my daily walk and conversation. I still believe that the time of trouble is just before us; and that Christ is soon coming; and also that we have a great work to do to be prepared to meet him in peace. I ask an interest in the prayers of all the brethren and sisters, that I may be numbered with those who shall sing the new song on mount Zion, where sorrow and sighing can never come. It is a consolation to think that

"It will be but little longer,
We shall these many woes endure,
Then let our faith and hope grow stronger,
Our Father's promise still is sure.
Jesus soon is coming." &c.

Yours in hope of eternal life.

MRS. C. A. STOCKWELL.

Extracts from Letters.

BRO. T. DEMMON writes from Kickapoo, Wis.: "I cannot do without the Review; I prize it above all the newspapers of the day, and I believe I have never read its columns without shedding tears of heartfelt joy, and feeling a determination in my own heart to try to live out the doctrine therein taught, and be prepared for the coming of the just One, whom I verily believe to be near, even at the door. I want my heart cleansed from all sin, being obedient to all the commandments of God, and living out the faith of Jesus. We earnestly long for an elder to come here to organize us, so that we may be said to belong to the remnant that are journeying toward mount Zion."

Sister Mary Alexander writes from Osceola, Clark Co., Iowa: "I still am on the Lord's side. I feel more encouraged to press my way onward, and am determined to be more faithful until I reach the land of rest. I believe it will not be long before our dear Saviour will come for his people. O, may the Lord help me to be ready. I feel to rejoice that the Adventists are getting on higher ground. I believe the Lord will bring his people into unity. May he hasten the good time."

BRO. D. W. CRANDALL writes from Marquette, Wis. I would say through the Review to the brethren and

sisters scattered abroad, that I am striving to live out the truths of the third angel's message; and as perils thicken around us, we feel the importance of girding on the whole armor, and searching the Scriptures which are able to make us wise unto salvation through faith in Christ. Myself and companion are thankful for the Review and Testimonies to the church, and are endeavoring to profit by their teaching.

BRO. M. B. ODELL writes from South Bend: "I am much encouraged by reading the testimonies of those of like precious faith, in the Review. I find a daily warfare, and sometimes am almost discouraged, but I cannot give up as long as I see the crown ahead. It rejoices my heart to hear of the prosperity of the cause, and that the work of the Lord is still moving onward, and honest souls are brought into the knowledge of the truth."

Sister Juliana Hoffer writes from Attica, Ohio: "I have not become weary in well doing. I do delight in the law of the Lord, and I can call the Sabbath a delight, the holy of the Lord, honorable.

"I thank God for the light of present truth. I see and feel that we are living in a time when Satan is going to and fro in the earth, often transforming himself into an angel of light, whereby he may deceive the world. But the Lord is a strong hold in the day of trouble, and he knoweth them that trust in him, and he will save them. I want to be a humble follower of the Lamb of God, who taketh away the sin of the world. I want to keep all the commandments of God; for in keeping them there is great reward. If I should give up the Sabbath and turn from the narrow way, what could I expect but a 'fearful looking for of judgment'—no hope in this life, and no home in the 'New Earth.' O, may I be ready to meet the Lord in the air, when he shall appear, and so ever be with the Lord."

THE BOOK OF JOB.—Biblical critics seem agreed that our own book of Job was written in the East. I call that, apart from all theories about it, one of the grandest things ever written with pen. A noble book! all men's book! It is our first, oldest statement of the problem—man's destiny, and God's ways with him here on this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconciliation.

There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things; material things no less than spiritual: the horse, "hast thou clothed his neck with thunder? he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of mankind; so soft, and great—as the summer midnight, as the world with its seas and stars!—*Carlyle.*

OBITUARY.

DIED in Willing, N. Y., March 29, 1863, of diphtheria and congestion of the brain, Ida A., daughter of Bro. and Sr. Ira Witter, in the 5th year of her age.

Four of Bro. Witter's family are sleeping in the ground, waiting the sound of the Archangel's trumpet. May God help that dear family to be ready to meet those sleeping ones, and share eternal life with them.

N. FULLER.

DIED in Clear Lake, Steuben Co., Ind, David Robinson, March 26, 1863.

DIED in Waterloo, Iowa, sister Lucy L. Glover, on the 8th of April, 1863, aged about twenty-eight years. She was a faithful and devoted sister, and loved by all who knew her. She bore her affliction with great patience, and when apprized that her departure was near, she was resigned and willing to die. She fell asleep in glorious hope of awaking in the first resurrection. We preached her funeral sermon to a large and deeply interested audience, in the Baptist church. She leaves a bereaved husband and three little children to mourn her loss. Let us all prepare to meet our dear sister in the kingdom of God.

B. F. SNOOK.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 28, 1863.

Quarterly Meeting at Oakland, Wis.

BRO. WHITE: I wish to say for the encouragement of all the brethren, that we have had one of the best quarterly meetings at Oakland, Wis., that I ever attended. The Lord gave me great liberty in presenting his truth. Disaffected ones confessed their wrongs and came back to the Father's house, while many of the children are coming to the Lord. First-day morning we met to partake of the ordinances of the Lord's house, and truly the Lord verified his words unto us, "If ye know these things, happy are ye if ye do them." John xiii, 17. Things that had threatened to disturb their peace were laid aside in obedience to 1 Pet. ii, 1, and sweet peace and harmony prevailed.

ISAAC SANBORN.

Question for Bro. Cornell.

Are there three months in a year in which there never was, nor ever can be, a total eclipse of the sun? If so, which months are they?

I ask the above question, because in speaking of the dark day in 1780, while in N. H., you are reported to have made the statement that there are three months in the year in which there cannot be a total eclipse of the sun. And it is thought that you said, May, June, and July are the months.

An opposer laid this up, went home, found an old almanac which spoke of a total eclipse of the sun in June. This of course made business for her and her sympathizers.

She wrote you quite a smart letter, addressing you at Boston, which you probably never received.

There has been so much said about this matter, that I have thought it might be well for you to speak of the fact through the Review, if you are correct in the statement that the sun cannot be totally eclipsed for three months. We suppose you would not make the statement without good evidence of being correct. And Bro. Bourdeau thinks you made the same statement in Vt. also.

Yours truly, A. S. HUTCHINS.

Call for Help.

BRO. WHITE: A general interest has been awakened by Bro. Loughborough's few lectures in this region, and especially among those who meet with the church at Milford. Three young persons rose in meeting yesterday requesting the prayers of the church. We consequently want some of the lecturing brethren to come long enough before the general conference, to give a course of lectures, and be carried back by some one going to the conference. If any one comes by rail-road, be sure and give us timely notice to meet them at Ann Arbor station.

In behalf of the church. JOHN P. RATHBUN.

APPOINTMENTS.

PROVIDENCE permitting, the Ohio State Conference of Seventh-day Adventists, will be held May 30 and 31, at Wakeman, Ohio. Brethren, come in the Spirit, with the purpose of having a profitable meeting, praying that God will meet with us. Brethren will come prepared to take care of themselves mostly, as there are but few Sabbath-keepers in the place.

By order of the committee.

J. CLARKE, Sec. of Conf.

THE next Quarterly meeting of the church at Mauston, Wis., will be held May 16 and 17, 1863. Will Bro. Ingraham or Sanborn, or some other of the preaching brethren, meet with us? We need help.

T. M. STEWARD.

THE next quarterly meeting for Western N. Y. will be held with the church at Mill Grove, Erie Co., on the second-Sabbath and first-day in July. Those coming by cars will stop at Wende or Town Line Station. The latter is a little nearer. Inquire for Z. Brooks or J. H. Cottrell.

Next monthly meeting in Monroe Co., at Bro. A. G. Smith's in Clarkson, first Sabbath in May.

In Niagara Co., at Olcott, the third Sabbath in May. R. F. COTTRELL.

I will, providence permitting, attend a quarterly meeting at Hanover, May 9, 10. J. N. LOUGHBOROUGH.

I WILL meet with the brethren of Knoxville, Iowa, on Friday May 1, at 7 p. m. The sister churches are all invited to attend.

There will be a quarterly meeting held where the Brn. may appoint, with the Richmond and Dayton church beginning on Friday, May 8, at 7 p. m. The brethren of Washington, Mt. Pleasant, Iowa City and Millersburg are all invited to attend. I will be at the meeting if not providentially hindered.

There will be a quarterly meeting held in Fairview beginning on Friday May 15. The neighboring churches are all invited to attend.

May the Lord attend all the above meetings in his own blessed Spirit.

B. F. SNOOK

The next monthly meeting for Northern N. Y. will be held at Bangor, the last Sabbath and first-day in May, 1863.

In behalf of the church.

S. B. WHITNEY.

THE Lord willing, I will meet with the brethren in the vicinity of Mantorville, at their next quarterly meeting, the second Sabbath in May.

Also at Oronoco, the third Sabbath in May. Deerfield, the evening of May 10.

JNO. BOSTWICK.

THE brethren of Little Prairie, Oakland, and Johnstown Center, wishing to hold monthly meetings, appoint as follows:

Little Prairie,	May 9,
Oakland,	June 6,
Johnstown Center,	July 4.

L. SANBORN.

ELDER John Byington and Moses Hull are expected to a Quarterly Meeting at Wright, May 2, and 3.

BUSINESS DEPARTMENT.

Business Notes.

I. C. Vaughan: We have not yet received the Hymn Book and Lute from the binder. Will forward as soon as received.

RECEIPTS.

For Review and Herald.

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

Charles Russel for C. A. Fritz 0,50,xxii,22. J. Fishell, jr. 1,00,xxii,1. A. Olson 2,00,xxiv,1. F. F. Johnson 1,00,xxiii,22. R. L. Simon 0,50,xxii,22. Mrs. F. D. Dungen 1,00,xxiii,22. Mrs. June for S. C. Wood 0,81,xxiii,5. A. Munson 3,00,xx,1. Z. Swearingen 1,40,xxiii,6. N. Blake 1,00,xxii,5. Mrs. M. Demill 4,00,xxvi,1. E. L. Barr 1,00,xxiii,1. J. E. Strite 1,00,xxiii,20. N. B. Batterson 1,00,xx,1. O. Mitchell 2,00,xxii,6. H. S. Giddings 1,00,xxiv,1. J. Brinkerhoff for Louisa Bonifield 1,50,xxv,1. Ellen E. Clyde 2,00,xxii,1. E. Mugford 2,00,xxiii,1. A. Barnes 1,00,xxii,1. D. M. Harper 2,00,xxiii,22. Jesse Pines 1,00,xxiii,22. Jane C. Perine 0,50,xxii,22. A. H. Robinson 0,50,xxii,1. Wm. Balser 1,00,xxiii,1. C. W. Olds for James R. Cain 1,00,xxiii,22. Levi N. Miller 0,50,xxii,22. Mrs. M. P. Moorman 0,50,xx,13. W. Cheever 1,00,xxiii,22. G. W. Lowers 0,50,xxi,22. A. S. Bennet 1,00,xxii,22. David Ferren 1,00,xxiii,12. F. C. Ross 1,00,xxiii,1. J. S. Wager 2,00,xxiii,14. Daniel H. Gould 1,70,xxiii,14. N. Ward 2,00,xxii,11. S. A. Brundage 1,00,xxii,1. Z. F. Burt 7,00,xxiv,1.

Donations to Publishing Association.

A. G. and A. A. Carter \$5,00

Cash Received on Account.

Isaac Sanborn \$3,25. B. F. Snook \$11,00. I. C. Vaughan \$1,25.

Books Sent By Mail.

E. B. Newman \$1,10. M. A. Robinson 90c. J. Fishell jr. \$1,00. J. B. Crane 38c. W. S. Salisbury 90c. E. W. Darling \$5,17. S. H. Brown 90c. D. Daniels \$1,15. C. C. Belden 25c. A. R. Hardy \$3,90. N. Blood 50c. M. B. Odell \$2,01. E. Temple \$1,80. M. Singer 75c. A. Campbell, Ireland, \$1,10. Z. Swearingen 18c. Ellen E. Clyde 12c. A. Barnes \$2,25. A. B. Williams 80c. J. N. Andrews 25c. C. W. Olds 90c. James R. Cain 40c. M. G. Kellogg \$1,00. S. Blodget 15c. John Heald 60c. E. Faskett 80c. S. L. Wanemaker 80c. D. H. Gould 85c. S. Howland 50c. C. G. Cramer 25c. Stephen H. Brown 95c. John Lindsay \$1,00.

PUBLICATIONS.

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

	Price.	Postage.
History of the Sabbath , (in paper covers),	40	10
The Bible from Heaven ,	25	5
The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast,	15	4
Sabbath Tracts , numbers one, two, three, and four,	15	4
Hope of the Gospel , or Immortality the gift of God,	15	4
Which? Mortal or Immortal? or an inquiry into the present constitution and future condition of man,	15	4
Modern Spiritualism ; its Nature and Tendency,	15	4
The Kingdom of God ; a Refutation of the doctrine called, Age to Come,	15	4
Miraculous Powers ,	15	4
Pauline Theology , or the Christian Doctrine of Future Punishment as taught in the epistles of Paul,	15	4
Review of Seymour . His Fifty Questions Answered,	10	3
Prophecy of Daniel : The Four Universal Kingdoms the Sanctuary and Twenty-three Hundred Days,	10	3
The Saints' Inheritance . The Immortal Kingdom located on the New Earth,	10	3
Signs of the Times , showing that the Second Coming of Christ is at the door,	10	3
Law of God . The testimony of both Testaments, showing its origin and perpetuity,	10	3
Vindication of the true Sabbath , by J. W. Morton, late Missionary to Hayti,	10	3
Review of Springer on the Sabbath, Law of God, and first day of the week,	10	3
Facts for the Times . Extracts from the writings of eminent authors, Ancient and Modern,	10	3
Miscellany . Seven Tracts in one book on the Second Advent and the Sabbath,	10	3
Christian Baptism . Its Nature, Subjects, and Design,	10	3
The Seven Trumpets . The Sounding of the seven Trumpets of Revelation viii and ix,	10	2
The Fate of the Transgressor , or a short argument on the First and Second Deaths,	5	2
Matthew xxiv . A Brief Exposition of the Chapter,	5	2
Assistant . The Bible Student's Assistant, or a Compend of Scripture references,	5	1
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The Two Laws and Two Covenants ,	5	1
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" " " Holland,	5	1
French . A Pamphlet on the Sabbath,	5	1
" " " Dan. ii, and vii,	5	1

ONE CENT TRACTS. Who Changed the Sabbath?—Unity of the Church—Spiritual Gifts—Law of God, by Wesley—Appeal to men of reason on Immortality—Much in Little—Truth—Death and Burial—Preach the Word—Personality of God—The Seven Seals—The Two Laws.

TWO CENT TRACTS. Dobney on the Law—Infidelity and Spiritualism—Mark of the Beast—War and the Sealing—The Institution of the Sabbath.

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

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 " " " with Sabbath Lute, \$1,00
 " " " Calf Binding, 1,00
 " " " " with Lute, 1,20

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