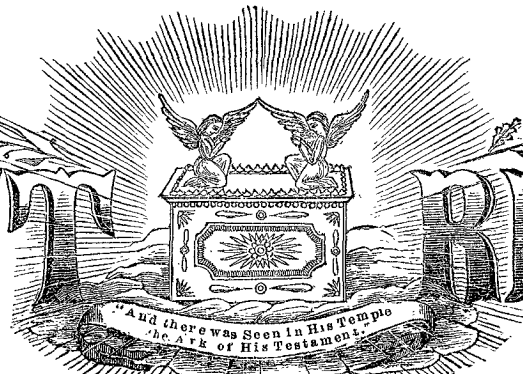


ADVENT REVIEW,



AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Divine Instruction.

"I will instruct thee and teach thee in the way thou shalt go: I will guide thee with mine eye."—Ps. xxxii, 8.

WILT thou instruct me? Here I wait,
Before thy feet, beneath thy throne,
A suppliant of a low estate,
And rich in want and wee alone.

Wilt thou instruct me? I am blind,
And stretch my groping hand for thine;
The mist deceives my weary mind
With glimmering lights that falsely shine.

Wilt thou instruct me? I am weak,
And cannot walk a step alone;
Far off appears the good I seek,
Far off, uncertain, and unknown.

Wilt thou instruct me? I am ill,
The leper not more sick than I:
Diseased in mind, and heart, and will,
Are not the healing waters nigh?

Wilt thou instruct me? I am faint—
Athirst and hungry for the food
That has no taste of earthly taint,
The soul's sustainment and its good.

Wilt thou instruct me? I have wept,
And blinder grew for every tear;
Resolved, and not a purpose kept,
Faltered, and failed, and fallen here.

Wilt thou instruct me? Thou hast said—
Oh faithful promise and most sweet—
Thine eye my ways of life shall guide,
Fed, healed, and strengthened at thy feet.

E. L. E.

The Mark of the Beast, and Seal of the Living God.

A DISCOURSE ON REV. XIV, 9-12.

BY ELDER MOSES HULL.

(Concluded.)

We have already proved that the "little horn" is identical with the beast which all men are compelled to worship. In Dan. vii, 25, it is said of this power that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

Here, in this verse, are four specifications: 1. "He shall speak great words against the Most High." 2. He "shall wear out the saints of the Most High." 3. He "shall think to change times and laws," and, 4. "They shall be given into his hands until a time and times and the dividing of time."

Now we are led to ask, Who fulfilled this remarkable prophecy? Who spake great words against the Most High? wore out the saints of the Most High,

and tried to change the law of God? Permit us to come right to the point, and ask another question: Who changed the Sabbath? Do you say it was the Lord Jesus Christ? Then he was the wicked power of which the prophet spoke in the above quotation! Did he, or did he not, fulfill the above prediction? No prevarication here! If he fulfilled one fourth of it, he fulfilled the remainder. Hence it was the Messiah that spake great words against the Most High, and wore out his saints! Believest thou all this? If not, don't accuse him of changing the Sabbath; for he is not guilty. He pleads *not guilty*, himself. Hear him, Matt. v, 17-19: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven."

Alexander Campbell, in his debate with Bishop Purcell, proves most positively that the Papal power has changed the ten commandments in fulfillment of Dan. vii, 25. He says: "It is a poor apology for this *expurgation* of the decalogue, that it is not so done in the Douay Bible. What myriads then through this fraud must have lived and died in the belief that the second commandment was no part of God's law. It is clearly proved that the pastors of the church struck out of God's ten words, which not only in the Old Testament, but in all revelation, are most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth in that independent position becomes identical with the seventh commandment, and makes God use tautology in the only instrument in the universe that he wrote with his own hand." p. 214.

It is unnecessary to quote from other Protestant authors on this point. Papists unitedly admit it. We will examine their testimony, and if it harmonizes with the prophecy, and with the above testimony from Mr. Campbell, we shall have a "three-fold cord which is not easily broken." The extracts we give are all from standard authors. The "Catholic Catechism of the Christian Religion" has the following questions and answers:

"Q. Say the third commandment.

"A. Remember that thou keep holy the Sabbath-day.

Q. What does God ordain by this commandment?

"A. He ordains that we sanctify in a special manner this day on which he rested from the labor of creation.

Q. What is this day of rest?

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. ii, 2; Heb. iv, 1, &c.

Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

"A. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ and directed by the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first and

not the seventh day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such change?

"A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations attest the antiquity of, and consequently the divine assent to, this change; even the bitterest enemies of God's church admit and adopt it."

Milner's "End of Controversy," a Catholic work, has the following:

"The first precept in the Bible is that of sanctifying the seventh day; God blessed the seventh day, and sanctified it. Gen. ii, 3. This precept was confirmed by God in the ten commandments: Remember the Sabbath-day to keep it holy; the seventh day is the Sabbath of the Lord thy God. Ex. xx. On the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. v, 17. He himself observed the Sabbath; and as his 'custom was, he went into the synagogue on the Sabbath-day.' Luke iv, 16. His disciples likewise observed it—they 'rested the Sabbath-day according to the commandment.' Luke xxiii, 56. Yet with all this weight of Scripture authority for keeping the Sabbath, or seventh day holy, Protestants of all denominations, make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever, except the unwritten word, or *tradition of the Catholic church*, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost upon that day of the week."

The following is from the "Catholic Christian Instructed," by Dr. Challoner:

"Q. What are the days which the church [not God] commands to be kept holy? A. 1. The Sundays, or the Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas-day; his Circumcision, or New-Year's day; the Epiphany, or Twelfth-day, Easter-day, or the day of our Lord's Resurrection, with the Monday following; the day of our Lord's Ascension; Whit Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed Sacrament. 3. We keep the days of the Annunciation, and Assumption of the blessed Virgin Mary; 4. We observe the feast of All Saints; of St. John Baptist; of the holy Apostles, St. Peter and St. Paul. 5. In this kingdom we keep the feast of St. Patrick, our principal patron."

Permit us to here say that this is all the authority there is for keeping Sunday. It stands on the same platform with "Ash Wednesday," "Holy Thursday," "Good Friday," or "St. Patrick's Day." There is as much authority in the Bible for devoting a day to that old Irish Catholic priest, by whom the Catholics affirm that the toads and snakes were driven from Ireland, as there is for keeping Sunday.

The reader will remember that we are now searching for the *mark* of the beast, or *sign* of his power. We have found the sign of the living God in the Sabbath of the fourth commandment. We may therefore expect to find that of his *rival*—the beast—in a *rival Sabbath*. Has the man of sin given us such a sign of

his power? He has. Read carefully the following from a Catholic catechism, called the "Abridgment of Christian Doctrine:"

"Q. How prove you that the church hath power to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other institutions commanded by the same church.

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and not by keeping the rest by her commanded, they again deny, in fact, the same power."

The following is from the "Doctrinal Catechism," another Catholic work:

"Q. Have you any other way of proving that the church has power to institute festivals of precept?

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

One more extract must close our evidence on this point:

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy: you [Protestants] without any precept of scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week. Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10. Have they not spun a fair thread in quoting these places. If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath-days in which those meetings were kept? Or where is it ordained they should be always observed? Or where, which is the sum of all, is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."—*Treatise of Thirty Controversies*.

Here we find the mark of the beast. The very act of changing the Sabbath into Sunday, on the part of the Catholic church, without any authority from the Bible, is thrown out as a sign of her power. Reader, will you acknowledge the power of the "mother of harlots?" Are you aware that you are doing so every time you keep Sunday as a holy day? If not, read the following challenge from a Roman Catholic Bishop:

"I say, then, that I am a Catholic, by the grace of God, because I was led to see that some other authority besides the Bible and the Bible only, was necessary in order to prove many of the very points which all Protestants admit to be essential to Christianity. Protestants deny this, and declare that nothing is necessary to be believed but what can be proved from the Bible, and the Bible only—namely, from plain texts of Scripture. The whole question is therefore reduced into a nutshell; in proof or disproof of this, lies the proof or disproof of Protestantism. I do therefore solemnly challenge the Protestants of Ireland to prove by plain texts of Scripture the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."—*Extract from W. Lockhart, late B. A. of Oxford—Toronto (Catholic) Mirror*.

Dear reader, will you accept this challenge? It was originally given to all the Protestants of Ireland; but it is now given, on our authority, to all the Protestants of America. Will you prove by plain texts of scripture that "Christians may work on Saturday, the old seventh day?" We will get down on our knees, and in that position make a journey to Mecca for the text, if you will give us the assurance it shall be found when we get there. God descended in awful grandeur upon Mt. Sinai, and while the thunders rolled down

its base, and the lightnings flashed around his head, he proclaimed, "The seventh day is the Sabbath of the Lord; in it thou shalt not do any work." Show us where God has given us the privilege of working on the day upon which he said we should not do any work. Until you comply with this reasonable request, think it not strange that we prefer the safe side. "Behold to obey is better than sacrifice." 1 Sam. xv, 22.

It remains that a few words be said with regard to the future of the two classes of worshipers. Our text threatens the worshipers of the beast with "wrath without mixture," while another text promises those who keep the commandments of God a right to the tree of life, and an entrance through the gates into the city. Rev. xxii, 14.

The wrath threatened in the text is brought to view more definitely in the two succeeding chapters. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. xv, 1-3.

This sea of glass mingled with fire is the same one brought to view in Rev. iv, 1-6, but who stands upon it? Those who have obtained "the victory over the beast," his image, and mark. There is therefore no other way of gaining the privilege of "standing upon the sea of glass, and singing the song," but by gaining the victory over the beast. This we cannot do by tamely submitting to his requirements.

Do you inquire what this song is? Turn to the book of Exodus, and you will find an answer. God says, "Let my people go that they may serve me." But Pharaoh responds, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. . . . Get unto your burdens." Here Pharaoh required God's people to serve him. For weary years the warfare between the God of Israel and Pharaoh goes on. Who will prove the stronger? was a query that often arose, and was as often answered in different ways by those who watched the progress of the contest. Sometimes it may have seemed that Pharaoh was gaining the victory, at other times Jehovah was pouring his vials of wrath upon this proud monarch, and his wicked heart was humbled, and he plead with Moses to pray for him. Thus the scene changes almost daily, until, in all, ten plagues are poured out upon Egypt.

God's people resolve to have their liberty, and hence start for the land of Canaan. But Pharaoh is not to be beaten in that way. He give it up so? Never. The Hebrews must come back and serve him. So he with his soldiers pursues them into the midst of the sea. But the waters returned, and overthrew the horse and his rider. Now the children of Israel are safely delivered. Moses and the children of Israel now sing a song of deliverance. Thus will it be with those who overcome the beast and refuse his mark. They will sing, "Alleluiah, the Lord God omnipotent reigneth." For hundreds of years the warfare between God and the beast has been going on; but God will prove himself the victor, and the beast and those who worship him will be cast into the "lake of fire burning with brimstone." Rev. xiv, 9-11; xix, 20.

The faithful and true Witness says, "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. iii, 12.

Why not make an effort to overcome the beast? What can hinder the overcomer entering in through the gates into the city? Sealed, and labeled, JESUS CHRIST, CARE OF GOD, HEAVENLY JERUSALEM. Praise God! the overcomer will go into the city.

Elijah once appealed to the worshipers of Baal in the following language: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal,

then follow him." 1 Kings xviii, 21. Permit us, in closing, to appeal to you, "How long will you halt between two opinions? if God be God, serve him," but if the beast be God, serve him. Remember that life or death is the result of your decision. God is now waiting to be gracious. The angel of mercy is now pleading with you to take hold of the commandments of God. Do, we beseech you, in the name of the God whom we serve, flee to the ark of safety, and seek for pardon through that blood which is sprinkled on the mercy-seat, over the ark of God's covenant, in the sanctuary in heaven. Amen.

The People are yet too Many.

THESE words the Lord spoke to Gideon in reference to going out to conquer the Midianites. It was God's plan to reduce the army before the work could be accomplished. Says the Lord, "Whosoever is fearful and afraid, let him return and depart." More than one half of his army returned; and the Lord said unto Gideon, "The people are yet too many." The remaining portion of his army were yet to be tried and tested to prove their loyalty. The test then given reduced his army to 300 brave, tried, and loyal men. With this little band he gained the victory. It appears his success did not depend upon numbers, but upon the courage, loyalty, and discipline of those engaged.

Let us for a moment compare the above circumstances with Israel at the present time, who profess to be watching and waiting for the coming of Christ and see if there is not a parallel.

The proclamation of the first and second angels' messages brought out from the world and the different churches a class of people who were exultant with the thought that Christ would soon come to translate them, and usher them in to enjoy the glories of that better kingdom, victorious over all sin, death, and the grave. But in this they were disappointed. Their courage must be tested. Their faith and confidence in God must be tried. They must be disciplined and trained in the school of Christ. They must acknowledge their allegiance to the righteous government of God, and follow in the footsteps of their glorious Leader.

The searching and sanctifying truths of the third angel's message are calculated to accomplish this work. A large class of Adventists have rejected this message. Thus the army is reduced. The way seems too straight for them. But there are a few who are resolved to fight till the battle is over, and bear away a glorious victory. This is the class which the Revelator saw that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. Rev. xv, 2.

In connection with the Sabbath of the fourth commandment, there are other testing truths. I have often heard some remark who profess the present truth, that if we did not endorse Sr. White's visions and did not practice feet-washing in the church, they would go with the body. I fear such, like a portion of Gideon's army, will fail to share in the last great victory and perish by the way. Principles that are calculated to correct the erring, and lead to acts of Christian humility, should be cherished. The remarks of Bro. White in Review Vol. xxi, No. 21, are very appropriate in relation to the Christian level. Brethren do we appreciate them? Let us strive to avoid the two extremes into which so many fall, and seek to rise higher in the scale of moral purity and excellence; seek that Christian level which elevates, and prompts to noble deeds of virtue, goodness, and truth.

F. GOULD.

East Brookfield, Vt.

Steadfast.

NOTHING is more necessary to success in life than decision, and nothing is more essential to moral life than to be "steadfast, immovable, always abounding in the work of the Lord," having on the whole armor, being able at all times to give an answer to every one that asketh us a reason of the hope that is in us, with meekness and fear. 1 Cor. xv, 58; 1 Pet. iii, 15.

It was never intended by the Lord of Life that we

should settle down into the belief of our fathers, receiving what they received, rejecting what they rejected, with no further reason for the hope within us, and no stronger evidence of divine approval. His instructions to his disciples are proof positive that no foundation is sure which is not grounded in him. "Many shall come in my name, and shall deceive many," was his warning in connection with the history of the church; and then, as if to guard his followers against all such impostors, he enjoins upon them to "search the Scriptures," with the assurance, "they are they which testify of me." Matt. xxiv, 4; John v, 39.

In no case is it safe to follow the world, or rely upon the traditions of men. Says Jesus, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The love of the world is enmity against God. No one can measure the religion of Jesus Christ by such an uncertain rule. "In vain do they worship me, teaching for doctrines the commandments of men." Paul was "more exceedingly zealous of the traditions of the fathers," yet he cautions his brethren thus: "Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." John xv, 18; Matt. xv, 9; Col. ii, 8.

What the world acknowledge to be truth may satisfy the indifferent, but the truly zealous adherent of truth will require something more. Though the world were enshrined in the darkness of Pagan superstition, this principle denounces the efforts of the Christians to introduce the light of the gospel into every community. It stays the progress of every good work, and paralyzes the arm of every radical reformer.

What doth it matter though the world oppose us? Opposition can never excuse us from duty. The primitive Christians, as well as the reformers in all ages, were besieged with opposition on every hand. The established religionists assailed them with the same bitter hatred that moved the civil authorities. They were driven from city to city, persecuted from prison to prison, scourged, beaten, subjected to every possible insult and injury, yet they stood bold and defiant, adhering to their principles to the last, and, in many cases, attesting with their blood the sincerity of their convictions.

What if individuals oppose us? Did not the jealous Saul seek the life of David? Did not the wicked Babylonians oppose Daniel? Did not the envious Jews demand the blood of the Son of God? Did not their children murder his disciples? In short, has not every reformer, since the earliest record, been obliged to face all kinds of opposition, undergo all manner of trials, and row against the most violent storms of prejudice and popular opinion?

The issue of every exertion rests with God, and shall we distrust Jehovah? To us the message comes, "Go ye into the vineyard, and whatsoever is right I will give you." Matt. xx, 4. To us it is given to labor, and we shall reap in due time if we faint not.

J. G. CHEAL.

Port Byron, N. Y.

A Pastor's Reputation.

A MINISTER'S character is the lock of his strength; and if once this is sacrificed, he is, like poor Samson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends, and the derision of his enemies. I would not have bad ministers screened, nor would I have good ones maligned. When a preacher of righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the great congregation, until his repentance is as notorious as his sin. But while his character is unsullied, his friends should preserve it with as much care against the tongue of the slanderer, as they would his life against the hand of the assassin. When I consider the restless malignity of the great enemy of God and holiness, and add to this his subtlety and craft; when I consider how much his malice would be gratified, and his schemes promoted, by blackening the character of the minister of the Gospel; when I consider what a multitude of creatures there are who are his vassals, and under his influence, crea-

tures so destitute of moral principle, and so filled with venomous spite against religion, as to be prepared to go any lengths in maligning the righteous, and especially their ministers, I can account for it on no other ground than that of a special interposition of providence, that the reputation of Christian pastors is not more frequently attacked by slander, and destroyed by calumny. But probably we see in this, as in other cases, that wise arrangement of Providence by which things of delicacy and consequence are preserved, by calling forth greater solicitude for their safety. Church members should, therefore, be tremblingly alive to the importance of defending their minister's character. They should neither expect to see him perfect, nor hunt after his imperfections—imperfections, which, after all, may be consistent with not only real, but eminent piety—they should not take pleasure in either magnifying or looking at them; but make all reasonable excuse for them, and endeavor to lose sight of his infirmities in his virtues, as they do the spots of the sun amidst the blaze of radiance with which they are surrounded. Let them not be the subject of conversation even between yourselves, much less before your children, servants and the world. If you talk of his faults in derision, who will speak of his excellences with admiration? Do not look at him with suspicion, but repose an honorable confidence in his character. Do not make him an offender for a word, and refuse to him that charity and candor of judgment which would be granted to every one else. Do not magnify indescritions into immoralities, and exact from him that absolute perfection which in your own case you find to be unattainable. Beware of whispers, innuendoes, significant nods, and that slanderous silence, which is more defamatory than the broadest accusation. Defend him against the groundless attacks of others. Never hear him spoken of with undeserved reproach, without indignantly repelling the shafts of calumny. Express your firm and dignified displeasure against the whittling that would make him ridiculous, the scorner that would make him contemptible, and the defamer that would brand him as immoral.—John Angell James.

I Will Give Liberally.

It is a good resolution, founded on good reasons, some of which I will state, in the hope that others may be induced to come to a similar determination.

I will give liberally, for the following reasons, viz.

1. Because the objects for which I am called upon to give are great and noble. It is the cause of letters and religion, of man and God, for which my donations are wanted. The interests of time and eternity both are involved in it. Now, it is a shame to give calculatingly and sparingly to such a cause, and for such objects. If one gives at all, he should give liberally. Nothing can justify a person's putting in only two mites, but its being all his living.

2. My means either enable me now to give liberally, or by economy and self-denial, may be so increased as to enable me to give liberally. I will give liberally so long as I do not resort to economy and self-denial; and if I do resort to them, that will enable me to give liberally.

3. I will give liberally, because I have received liberally. God has given liberally. He has not only filled my cup, but made it run over. He has given me "good measure, pressed down, and shaken together, and running over." I will imitate him in my gifts to others, and especially in my donations to his cause.

4. I am liberal in my expenditures, and therefore I will be in my donations. Why should I spend much and give little? It is not because spending is more blessed. No, it is giving that is said to be more blessed. The conduct of a man, whose expenditures are large and his donations small, is literally monstrous. I will not act so out of proportion. If I must retrench, I will retrench from my expenditures, and not from my benefactions.

5. The time for giving is short, and therefore I will give liberally while I have the opportunity of giving at all. Soon I shall be compelled to have done giving.

6. A blessing is promised to liberal giving, and I want it. The liberal soul shall be made fat. Therefore I will be liberal. "And he that watereth, shall be watered also himself." Then I will water. "There

is that scattereth and yet increaseth." Therefore I will scatter; and not sparingly, but bountifully; for "he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."

7. I will give liberally, because it is not a clear gift, it is a loan. "He that has pity upon the poor lendeth unto the Lord;" lendeth to the best of pay-masters, on the best security, and at the highest rate of interest; for he renders double, aye, a hundred fold in this life, to say nothing of the life to come. I will lend him liberally.

8. I will give liberally, because *the times are hard* where the Gospel is not.

9. I will give liberally, because there are many who would, but cannot; and many that can, but will not. It is so much the more necessary, therefore, that they should who are both able and inclined. I used to say, "I will not give liberally, because others do not. There is a richer man than I am, who does not give so much as I do." But now, from the same premises, I draw the opposite conclusion. Because others do not give liberally, I will.

10. I have sometimes tried giving liberally, and I do not believe I have ever lost anything by it. I have seen others try it, and they did not seem to lose anything by it; and on the whole, I think a man is in no great danger of losing, who puts liberally into the treasury of the Lord and possessor of all things, and the giver of every good and perfect gift.

11. And finally, when I ask myself if I shall ever be sorry for giving liberally, I hear from within a prompt and most decided negative, "No, never."

Wherefore I conclude that I will give liberally. It is a good resolution, I am certain; and now I will take care that I do not spoil it all by putting an illiberal construction on liberally. I will understand it as meaning *freely, cheerfully, largely*, whether the lexicographers say so or not; or, in other words, as meaning *what I ought to give, and a little more*. I will tell you how I will do. An object being presented to me, when I have ascertained what justice requires me to give, I will add something, lest, through insidious selfishness, I may have underrated my ability; and that, if I err, I may be sure to err on the right side. Then I will add a little to my donation out of *generosity*. And when I have counted out what justice requires, and what generosity of her free will offers, then I will think of Him, who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich; and I say not that I will add a little more, but, how can I keep back anything?

"Were the whole realm of nature mine,

"That were a present far too small:

"Love so amazing, so divine,

"Demands my soul, my life, my all."—Nevins.

Wash Me Clean.

A DEAR little child was extremely sick, and given up by the physicians to die. Still her friends were anxious to do something to allay the terrible suffering, and a succession of cold baths was found to be the only thing that offered any relief. The little sufferer, burning with fever, longed for the cool water; and she seemed to think the good was in proportion to the feeling of cleanliness. Every time she was laid in the bath she would say, "Wash me clean *this* time, mother; wash me *clean*." And just before the last moment she whispered, "Wash me *clean*."

I never hear this little incident repeated but I think how many times the Christian heart, struggling in its sin, weary, longing for spiritual cleansing and health and life, pleads, in the dying child's words for help, "Wash me clean." So like is it to the deep want of his mortal, painful, helpless soul-sickness, when he has tried all remedies and failed,—self-righteousness, self-help, and self-hope all gone.

It was too late for that little one; all the mother's love and care and agony could not save her. But, thanks to One who has almighty strength, and faithfulness to do, it is never too late in earnest to pray, "Wash me thoroughly from mine iniquity, and cleanse me from my sins."

And the washing may be as thorough and the cleansing as deep as his heart shall desire.—Sol.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 29, 1863

JAMES WHITE, EDITOR.

Eastern Tour.

We very much regretted the necessity of disappointing the friends at Memphis, Mich., Aug. 15th. For several reasons, either of them we think a sufficient excuse, we decided to remain at home one week later. We were glad to learn that the tent company remained, so that the disappointment was not so great as it otherwise would have been.

Sabbath and first-day, Aug. 22d and 23d, we were with the brethren at Somerset, N. Y., in feeble bodily health, yet the meeting possessed considerable interest. There was quite a gathering from towns around. We enjoyed rest of body and mind exceedingly in the Lindsay, Gaskell, and Aldrich families, before and after the meetings. These people know how to make pilgrims comfortable and happy. The brethren very liberally helped us on our way by donations, outside of their systematic benevolence.

The 29th and 30th we were with the New-York tent, at Port Byron. The heavy and continuous rains, and bad location for the tent, made this meeting almost a failure. We were happy to meet with brethren J. N. Andrews, N. Fuller, and C. O. Taylor, and several others of the old friends of the cause, at this meeting, and consult with them in reference to the charts and other matters pertaining to the cause.

We think that the vicinity of Olcott would be an excellent location for Bro. Andrews, where he and his could be tenderly cared for, and Bro. A. be left free to give his whole time and strength to building up the churches in the State. In no way, we think, can these brethren, or the church at Adam's Center, so well advance the cause in the State of New York, as to have a special care for Bro. Andrews. He is ever disposed to do too much, to go beyond his strength to advance the cause, and it must be a pleasure to any whole-hearted body of brethren to have a special care for such a man.

We are happy to learn that Bro. Andrews has become a very thorough laborer in organizing and building up churches. His caution and fine feelings have in time past held him from that plain testimony, and that thorough work which the state of the cause demanded. Having taken the position of a faithful and thorough laborer, his caution, fine feelings and sound judgment make him a laborer in the cause, of priceless value. The brethren must see that he does not labor too hard, and lift from him every burden possible, lest he break down in health, and his excellent labor and counsel be lost to the cause.

September 5th and 6th we were with Brn. Loughborough and Hull at the tent in Manchester, N. H. Mrs. W. remained with the little company in the vicinity of Boston. The congregations at Manchester were large and very attentive. Sunday afternoon the tent was more than full, and in the evening not less than fifteen hundred people came to the tent. Perfect order prevailed, and the preachers were treated with great respect. Policemen came on the ground to keep order, but found nothing to do. The people of Manchester were greatly disappointed to see a Second Advent meeting conducted in a manner to gain universal respect.

The Adventists of Manchester, (those who are worthy the name) seemed deeply interested in the meeting, and offered more homes for preachers than they could occupy. A good impression is made in Manchester, and a good blow is struck in the East. A favorable report of this meeting will extend abroad.

Sept. 12 and 13, accompanied by Mrs. W., we were again at Manchester. A cold storm Sunday morning drove us from the tent to Smyth's hall, where the congregation increased to about one thousand in the evening. After Bro. Hull closed his sermon, we made a few remarks in relation to the Seventh-day Adventists and their present operations, and introduced Mrs. W. to the audience, who listened to her for about fifteen

minutes with almost breathless silence. The meetings were to be continued in the hall for another week, at the close of which, as we now learn, Bro. Hull left to meet his family in Indiana, and Bro. Loughborough stays a week longer.

The 18th we came to this place, where we found Bro. Howland and family firm in the faith as when we were with them sixteen years since. Here we had our first impressions of duty to preach and publish the message. In this place we chopped cord-wood sixteen years since to support our family, and get means to attend a conference in Connecticut, the first under the message. With this family we have ever found true friends and a hospitable home. Mrs. W. will remain here a few weeks, and prepare her third volume of Spiritual Gifts for the press, while we complete the Charts.

Topsham, Me., Aug. 24, 1863.

Lessons for Bible Students.

LESSON XXIV.

The Four Beasts of Daniel vii.

(PROPHECY OF DANIEL, PP. 14-27.)

1. In communicating instruction to the children of men, what has it pleased God to give?
2. For what purpose has he given us waymarks along the stream of time?
3. In what year did Daniel have his vision of the four beasts? p. 16, near bottom.
4. What is denoted in that vision by the "four winds"?
5. What does the great sea denote?
6. What was the result of the four winds' striving upon the great sea?
7. What are these four beasts explained to be?
8. What are they called in verse 23?
9. What does this show?
10. What was the first beast seen by Daniel, like?
11. What was represented by this beast?
12. What did the eagles' wings represent?
13. To what may the plucking of these wings refer?
14. What was the second beast like?
15. What is signified by its raising itself up on one side?
16. To what kingdom does this symbol apply?
17. For what was the Medo-Persian kingdom noted?
18. What did the three ribs in its mouth symbolize?
19. Over how many provinces did the Persian king, Ahasuerus, or Artaxerxes, reign?
20. What was the third beast?
21. What kingdom was represented by this symbol?
22. What did the four wings denote?
23. What was denoted by the four heads?
24. What kind of a beast did Daniel next behold?
25. How many horns had this beast?
26. What event took place among his horns?
27. What event did the prophet behold next in order, as recorded in verses 9, 10?
28. Of what have we here a most vivid description?
29. What became of this fourth beast?
30. Is there anything said about the dominion of this beast being taken away?
31. What is said of the dominion of the other beasts? Verse 12.
32. How was this fulfilled in Babylon, Persia, and Greece?
33. What is said in verses 13, 14?
34. When does this prove that the kingdom of God is set up?
35. Is there any room for a temporal millennium before the kingdoms of this world are destroyed?
36. What kingdom was symbolized by the fourth beast? p. 21, first paragraph.
37. What was denoted by the ten horns?
38. What is the character of the little horn that arises after them?
39. Where else is the same character described?
40. What is said about him in 2 Thess. ii, 3, 4?
41. Are Daniel's "little horn," Paul's "Man of Sin," and John's "blasphemous beast," identical?
42. What power is this?
43. What establishes the blasphemous character of that power?
44. Did Pope Innocent III claim that Christ had set one man over the world as his vicegerent, and that that man was the Pope?

45. Did Pope Gregory say that the Roman Pontiff was by right alone universal?
46. It is said that this horn should think to change times and laws; what laws are here referred to?
47. Why may not human laws be meant here?
48. What has the Roman power done in fulfillment of this part of the prophecy?
49. When did this little horn arise?
50. What three kingdoms were plucked up before it?
51. When was the last of these kingdoms, the Ostrogoths, plucked up?
52. When the Ostrogoths left Rome in the possession of the Greek emperor, March, 538, for what was the way open? p. 24, near bottom.
53. How long was this power to continue?
54. Was the dominion of the Papacy taken away at the end of that period?
55. By whom was it accomplished?
56. What became of the Pope?
57. Although a new Pope was chosen, and the Papacy restored, in a measure, has the Pope power now, as formerly, to depose kings, and put the saints to death?
58. Is the Papacy even obliged to tolerate Protestantism?
59. In ascertaining our whereabouts in the prophetic chain, we inquire, Have we passed the lion, or Babylon?
60. Have we passed the bear, with three ribs in his mouth?
61. Has the leopard, with his four wings and four heads, been passed?
62. Has the dreadful and terrible beast been seen?
63. Have we passed the little horn, having eyes, like the eyes of a man?
64. What comes next?

The Tent Meeting in Alfred Center, N. Y.

ELDER JAMES WHITE, *Dear Sir*: A mutual friend has put into my hands a copy of the Review and Herald, bearing date Aug. 18, 1863, containing an article written by Eld. J. N. Andrews, containing an account of a meeting held by him and others in the vicinity of Alfred Center, beginning July 10 and ending August 2. As there are several errors in said article, I write this note in order as far as I may, to correct them. It is however my purpose to notice only those which seem to be most important, leaving the others to correct themselves.

In this account I do not include the controversy between him and a certain "Professor" leaving them to settle that matter entirely between themselves. I also desire it to be distinctly understood that I do not represent Elder Andrews as intending to misrepresent in the matters I shall notice. I account for his errors of statement in this way. Eld. A. really knows but little of the people in this town, and of that little scarcely anything save what has come to him from persons somewhat alienated in their feelings and excited by the spirit of religious partizan controversy. He was also evidently chafed in his own feelings on account of the not very flattering manner in which his labors in the Advent interest were received here. Besides I find that almost always the infirmities of human nature are such that when a partizan attempts the duties of a reporter, he is likely at least to color questions of interest rather highly in his own favor.

The several points I propose to notice are as follows.

1. Eld Andrews in his letter says, "The Professors of the University are mostly Sabbatarian Ministers" &c., &c. Of the four Professors in the University at the time of his writing only one was a Sabbatarian Minister.

2. He further says, "The extent and bitterness of the prejudice that there prevailed against our views," &c., That the views of the Christians of this Town are in opposition to those of the Adventists in several important particulars I admit: that they are earnestly so too, to some extent may also be true. But that there is anything to justify the use of that strong term "bitterness" I think I am abundantly justified in denying.

3. "The most determined efforts were made to hedge up our way. We applied for a small piece of

ground consisting of gravel and stones and almost destitute of vegetation and of no possible use to the owner. This he refused us though a very free-hearted man, simply because told to do so by his religious guides." There is here another mistake. The "religious guides" of this man told him no such thing. They told him most distinctly that he must act entirely upon his own judgment in the matter. It is not here pretended that the views of these "guides" as to their own obligations in no way influenced the judgment of this "very free-hearted man" but that they refused to take any responsibility as to the "ground" under consideration is a fact. The gentleman referred to, takes the entire responsibility of his own act in the premises.

4. The letter further says "For our doctrines and purposes were so effectually and industriously misrepresented that a large part of the community were induced to covenant together not to attend the meetings." I am glad to be able to say that no such "covenant" was made by the "people." The statement is entirely founded in error. N. V. HULL.

Alfred Center, Sept. 11. 1863.

REMARKS. A few words in reply to the points above enumerated. 1. I may be incorrect in stating that the Professors in the University are mostly Sabbatarian ministers." If so it was not a willful misstatement. But the case as I understand it is this: Prof. Kenyon, the head of the institution, is pastor of a S. D. B. church. Prof. Allen bears the title of D. D. and preaches now and then especially on important occasions. Of the other two Professors I had the idea, perhaps an incorrect one, that one sustained a relation to the Sabbatarian ministry, similar to that of Prof. Allen. But if I was mistaken in this last case it is less inexcusable than the present statement of Eld. H. that but one of the Professors is a Sabbatarian minister. Only one of them is a pastor of a S. D. B. church, but two of them certainly are preachers of high standing in the denomination. But not to dispute about words I will state precisely what idea I wished to convey. It was that this University is under the control of the S. D. B. denomination and that for the sake of first-day patronage it is made to exert an influence deleterious to the Sabbath of the fourth commandment. I am persuaded that Eld. H. himself will not deny this fact. If he does not, there is no controversy between us on the first point.

2. That bitterness did exist in many minds—I am far from saying in all—we have the amplest proof. I will come to particulars if required so to do, but otherwise choose to forbear.

3. It was not my intention to upbraid these "religious guides" as forbidding the gentleman in question to let us have the piece of ground. What I did mean to convey was this, that when he referred the matter to them for advice their influence led him to refuse us. Even Eld. H.'s language above, pretty strongly implies that such was the case. But if the owner of the ground assumes all the responsibility of refusing it, it is very evident that his "religious guides," on their own showing, would have done the same thing had the ground been theirs.

4. As to the misrepresentation of our doctrine, I need only say that it was set forth as Mormonism, Sadduceism and infidelity. That there was a tacit understanding and agreement among the members of the churches in that vicinity as a whole, that they would not attend the tent meeting I was repeatedly informed. I referred to this thing publicly, and in private conversation while in Alfred Center, and do not remember that one individual denied the fact.

Finally I am not conscious of writing under the influence of such motives as Eld. H. assigns. I have set down nothing in malice, but I have called attention to an alarming fact that this Sabbatarian school of science and theology and the able Sabbatarian ministry surrounding it, do occupy a position that makes the Sabbath of the fourth commandment a non-essential in the eyes of those who observe the first-day of the week. O that they might regard the Saviour's warning:

"Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." Rev. ii, 5.

J. N. ANDREWS.

Baptism,

SAYS one, is the answer of a good conscience. Says another, it is for the remission of sins. Another asserts, that baptism is a mere form of sprinkling, to be applied to infants. Another holds, that the water should be poured upon the subject. Another concludes, that the forms of water baptism, are all done away with the law, the Sabbath, &c. and with one single blow, he sweeps away all outward forms, and decides, that all are at liberty to do as they please, only believe. Another says, that baptism is a baptism of the spirit. In fact, there is a perfect Babel of views on this subject among religionists.

But what is the meaning of this ceremony of baptism? We turn from tradition to the word of the Lord. By reading Romans vi, 3-9, and Col. ii, 12, it will be seen, that Paul considered baptism as connected with the death, burial, and resurrection of Jesus Christ. First, death to sin; the old man is slain with his deeds, crucified; dead with Christ; see Rom. vi, 8, crucified, Verse 6. Second, buried with him by baptism into death. As he was completely buried in the earth, so the convert is immersed, wholly buried. See verse 4, and Col. ii, 12. Nothing short of complete immersion will carry out this idea. Third, raised up out of the water, as a figure of Christ's resurrection. Rom. vi, 5; Col. ii, 12.

Here, then, is a ceremony, which fully sets forth to the beholders, the faith of the baptized convert in the death burial, and resurrection of the Lord Jesus; a doctrine as unpopular and absurd, in the apostolic age, as the keeping of the ten commandments is now, in the 19th century. And this ordinance, is as binding now as ever, but as it is not very much opposed by the religious world, it cannot be as severe a test, as some other more hated and opposed doctrines. Still it is as clearly enforced and obligatory as any.

He who is baptized thus into Christ's death, Rom. v, 1, 3, is baptized for the dead; see 2 Cor. xv, 29; that is, "into Christ's death" and fully understanding the import of the ceremony, he thus answers a good conscience toward God, by the resurrection of Jesus Christ. See 1 Peter iii, 21.

Hence it is clear, that the true Christian, the commandment keeper, will not be slow to obey the ordinance of baptism, for the remission of sins. How for the remission of sins? Simply this. The immersed convert by thus manifesting his belief in the death, burial, and resurrection of Jesus Christ, does so state to the world, that he believes in, and accepts the plan of salvation, which is built upon these three facts, Christ's death, burial, and resurrection. Prove these facts, and the New Testament stands. Disprove them, and it falls.

As the law of God is the faith and substance of the Old Testament, so the death, burial, and resurrection of Jesus, is the heart of the New. Glory to God, that under the proclamation of the third message, the connection existing between the law of God and the sufferings of Jesus, and his victory, has been so clearly set forth; and the greater woe to him who closes heart, and eye, and ear, to the charms of truth.

J. CLARKE.

A Promise.

"SURELY the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

Here is a blessed promise for the faithful child of God. Oppressed and persecuted, perhaps a decree has gone forth that his goods shall be forfeited, his family disgraced, and himself slain, unless he will renounce his God and his religion. This promise assures him that it will be to the praise of the Lord if he suffers; and that beyond this God will restrain his enemies. Trusting to this, he can say with the three Hebrew children, "Be it known unto thee, O king, that we will not serve thy gods."

And well may he trust him; for "the Lord is not slack concerning his promise," but ever has a watchful care to the fulfillment of his word.

Thousands of instances are upon record where God has verified this promise to his children, when, according to all human calculations, the wrath of man must have swallowed them up. This was the case with Daniel, with the three Hebrew children, with Paul and

Silas, and with John, the beloved disciple. These bore with faith and meekness the wrath of man, and God delivered them and brought honor to his name.

The most mighty kings of the earth in all ages have lifted their hands against the Lord's children; yet he has always delivered them, to the utter shame and confusion of their enemies. Thus the emperor Charles V, of Spain, the most potent monarch of Europe at that time, employed all his resources to put down and exterminate the Protestants, who were but a handful of seemingly defenseless men. But their defender was the God of heaven. They relied upon his promises, and he did not forsake them. All the efforts of Charles were unavailing. When he slew one a score were raised up in his place.

Charles, after spending the most of his life in warring against God's people, became discouraged, gave up the contest, and abdicated his throne? In his instructions to his son he warned him not to meddle with religion, and referred him to his own fruitless efforts against it.

Hume relates an interesting incident of Tyndale. About the time of the Reformation he made a translation of the Bible into English, and put out an edition. But becoming more familiar with the original, he wished to make a new translation which should be more correct. He was very poor. How to obtain the requisite means for this new translation he did not know. But the wrath of man came to his assistance. A certain Catholic bishop was much incensed against these Protestant Bibles, and resolved to destroy them all. So he sent out his agents, bought up all of Tyndale's Bibles, and burned them. I suppose he then congratulated himself that he had struck a mighty blow against Protestantism; but he was sadly mistaken; for by the sale of his Bibles, Tyndale was supplied with means to prosecute the work which he so much desired to perform. "Surely the wrath of man shall praise thee."

Indeed, we see the same thing illustrated almost every day before our eyes. Many honest souls have had their eyes opened to the present truth by the bitter and malicious opposition of its enemies.

D. M. CANRIGHT.

Coldwater, Mich.

Meeting in Nile, N. Y.

BRO. WHITE: The regular conference meeting of the church in Alleghany Co. commenced Sabbath eve, Sept. 11. The meetings were superseded by those at the tent, while it was pitched in this vicinity, as all God's people here had become anxious to enjoy a social interchange of experiences and feeling, and to seek the blessing of God unitedly, to enable them to carry on the work which is assigned the "remnant."

There was a general attendance of the church in this county, and quite a representation from Potter Co. Pa.

Sabbath evening was occupied in prayer and conference, in which a good degree of the spirit of the Lord was manifested. Sabbath a. m., we were addressed by Bro. Fuller, after social meeting, from 1 John iii, 1-3, particularly the 3d. verse. His remarks led us to deep heart searching, to know if we were indeed the sons of God. P. M. He spoke from Titus ii, 12-14 particularly the 13th. After giving the meaning of the word "hope" he proceeded to examine the hope of those who are looking for the soon coming of the Lord—reminding us earnestly of the danger of coming up to the judgment with a false hope—and instructing us how best to impress upon the minds of unbelievers the security of those who rest upon the hope set forth in the gospel. First-day eve, after a short discourse by Bro. Lanphear from the words "Fear not little flock &c." the time was occupied in conference in which the blessings of the Spirit were given without measure, and many burning testimonies were given. With this the devotional part of the meeting closed. First-day morning during business meeting, eight were added to the church by vote. One sister is keeping the commandments, as the result of the tent-meeting here.

God is working for this people and greatly blessing them, and while the work is going on, Satan is trying with all the power of which he is master, to bring in

divisions and scatter the flock. O may the church come up where God can work for them, so that his glorious truth may shine forth in all its beauty, his great name be glorified, and his people be prepared to meet their glorious king, whose coming is near at hand. Brethren let us arise.

Your unworthy brother.

D. T. FERD.

Nile, N. Y. Sept. 15, 1863.

The Two-horned Beast.

[BRO. WHITE: This piece I wrote in reply to a piece printed in the Lafayette County Independent against my sermon on the two-horned beast. I sent it to their office, and they would not receive it into their paper. Quite a number of the people here take the Review, and if you will give it a place in our paper, you will oblige me and others.

Yours, striving for life.

T. M. STEWARD.]

To the Editor of the Lafayette County Independent, Darlington, Wis.: I want to correct some misrepresentations in your issue of Aug. 15th. We claim no right, neither do we wish, to distort the history of the past, to make an application of the two-horned beast to this government. The government is here, and its character is established, and perfectly corresponds to the symbol of the beast of Rev. xiii, 11. And whatever cause prompted our forefathers in coming to this country, it still remains a fact that they did come.

You say, "Our brother stated that the New England Puritans were driven to this country by the persecution of Catholics."

Here you mistake. I did say that under the oppressive reign of the beast (the civil power of England), they achieved the wonderful project of launching out on the trackless ocean, and braved the surges of the mighty deep to find an asylum for themselves and their children, and by the aid of divine providence they landed on Plymouth Rock.

Now this I regard as true, and will give you a quotation from the Encyclopedia of Religious Knowledge, p. 993: "The persecutions carried on against the Puritans during the reign of Elizabeth, and the Stuarts, served to lay the foundation of a new empire, and eventually a vast republic, in this western world. Hither, as into a wilderness, they fled from the face of their persecutors, and being protected in the free exercise of their religion, continued to increase, until at length they became an independent nation." This is my idea exactly.

Again you say, "He states that they were the founders of civil liberty in this country."

Now why not take it just as I stated it? My statement all can remember. There they planted the standard of equal rights. That this is true, I submit to history. These facts may be found interspersed among all our school readers. I will give one quotation: "One of the most prominent features which distinguished our forefathers, was their determined resistance to oppression. They seemed born and brought up, for the high and special purpose of showing to the world that the civil and religious rights of man, the rights of self-government, of conscience and independent thought, are not merely things to be talked of and woven into theories, but to be adopted with the whole strength and ardor of the mind, and felt in the profoundest recesses of the heart, and carried out into the general life, and made the foundation of practical usefulness, and visible beauty and true nobility."

Again you ask if "our brother is to be understood as saying that the constitution declares all men free and equal?" No; neither did I say it, unless by a slip of the tongue. I did repeat what may be found in the Declaration of Independence: "We hold these truths to be self-evident; that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

You say, "He stated that Congress passed a law soon after the adoption of the constitution, prohibiting the traffic in slaves after twenty years."

Here you are again in error. My statement was that those who held slaves were given twenty years to ad-

just their business and arrange for the emancipation of their slaves; for at the termination of twenty years the slave traffic would be regarded as piracy. I will give a quotation from W. O. Blake's History of Slavery, p. 399: "The unrestrained power of Congress to enact navigation laws, was conceded to the northern merchants, and to the Carolina rice planters, as an equivalent, twenty years continuance of the African slave trade. This was the third great compromise of the constitution. * * * If this third compromise differed from the other two by involving not merely a political, but a moral sacrifice, there was this partial compensation about it; that it was not permanent, like the others, but expired at the end of twenty years by its own limitation." See also Hildreth's History of the United States, and Political History of the United States.

That they intended slavery to cease at the end of the twenty years, is evident from another quotation from the same book, p. 402. "Contemporary history proves that it was the belief of at least a large portion of the delegates that slavery could not long survive the stoppage of the slave trade, which was expected to (and did) occur in 1808." See Art. 5 of Amendments to the Constitution. "No person shall be deprived of life, liberty, or property, without due process of law." In the constitution slaves are called persons. So they can claim protection from this article.

Again you say, "He stated that the constitution guaranteed the full exercise of conscience. Where does he find that law?"

I find it in the Amendments to the Constitution, Art. 1. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The congressional committee of 1830, on the intent of the constitution report: "The constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than of a whole community."

Again you ask, "By what logic does he claim to be absolved from all obligation to human law?"

My logic is this: when human law conflicts with divine law, or God's law, I regard my obligation to God paramount to all human obligation. "Whether it be right to hearken unto men more than unto God, judge ye."

That this government is controlled by two powers, civil and religious combined, no man that knows anything about the relations of church and state, will deny. Still with all you have said, we have the two-horned beast, a fair symbol of this government.

T. M. S.

Is God ever Blasphemed by our Prayers?

OFTEN while listening to prayers offered in the worship of God, does the little line in an old spelling-book, "Blasphemy is the contemptuous treatment of God"—stand clearly out before my mental vision, while creeping over me is a shudder at the audacity of him who is ostensibly leading the devotions of others. What is prayer? Is it the breathing forth of the heart's desire to God; accompanied with confessions of our guilt, and with ascriptions of praise to his holy name? or, is it a convenient manner of communicating information to the Omnipresent, and thus incidentally to the audience?

I remember once kneeling around a family altar, when I would fain have joined with devotional feelings, but he who led our devotions went off in a long list of doctrines, forgetful that God's word should ever be the teacher not the taught. As the oft-repeated phrase, "We know," fell from his lips, I could but query mentally, How? The Bible does not so inform us! Not long ago I was reminded of this forgotten scene, by a pulpit prayer. Yet the minister's prayer had this redeeming feature, though he advanced equally unscriptural views, instead of blasphemously asserting "We know," he more prudently said, "We understand," so and so. The spirit that prompted each, might have been the same; yet I honored the seeming modesty, that only offended God, with the assertion that his purposes, were thus and thus understood.

In each case, I was pained at such audacity, yet my

heart whispered, "Wait!" There is great power in patience. The Lord himself with all power in his hands is yet "long-suffering." But be it remembered, that God's forbearance ere long reaches its appointed bounds. And the point may come when our forbearance will cease to be a virtue, when we should,

"Stand up! stand up for Jesus,
And strength to strength oppose."

It is my misfortune, if in my remarks, I give offense to any. And though I may bring down denunciation upon myself, if I arouse one to require proof for what they believe, I shall not have written in vain. For every-body should be acquainted with the great religious veins of thought, and it is dangerous in such times as the present, to suppress inquiry and stifle discussion. It is dangerous, to create the impression on the public mind, that religious theories are afraid or unwilling to be subjected to the severest scrutiny. The practical, matter-of-fact element of the nineteenth century demands this scrutiny, nor will it much longer brook theoretical concealments and incongruities, as the fast-increasing infidelity of the age clearly indicates.

M. W. HOWARD.

Malone, N. Y., Sept., 1863.

Shall I be There?

WHEN the great white throne appears,
When the Son of man draws near,
When the saints meet in the air,
Shall I be there?

When we hear with glad surprise,
The last trumpet rend the skies;
While the dead in Christ arise;
Shall I be there?

When lost friend with friend shall meet,
And with joy their Saviour greet,
Worshipping at his dear feet,
Shall I be there?

When God's glory is revealed,
And his people all are sealed,
All their woes and sorrows healed,
Shall I be there?

When the new Jerusalem
Shall come down to dwell with men,
And the ransomed enter in,
Shall I be there?

Oh a great work must be done,
To prepare me for that home:
All before my Lord shall come
To take his own.

But the blood of Christ alone
Can for my deep guilt atone,
Fit, O fit me, blessed One,
To enter there.

C. M. WILLIS.

Charlotte, Mich.

Letters.

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

From Bro. Bostwick.

BRO. WHITE: Having often been revived in my spiritual warfare by reading the letters in the Review, it would be a pleasure to me to speak to those of like precious faith. It is about two years since I started in this blessed cause; and I feel stirred within when I look back and see how many times I have wandered out of the straight and narrow path. I feel that I must gird on the armor much closer in order to be able to stand at last with God's people.

We are truly living in the last days. Signs are fulfilling on every hand, and everything goes to show that soon, very soon, God will gather together all those that love him. My earnest desire is to be ready, to have on the wedding garment, and be adorned with a meek and quiet spirit, that when Jesus comes I may enter into the marriage supper of the Lamb.

We are living in perilous times, and are forming characters for eternity. Yes, the last warning message of mercy is now being proclaimed to fallen man; and I feel like heeding the warning voice, lest I be sifted out by the way, and at last have no place in that everlasting kingdom. My continual inquiry is, Shall I be among the number that will be able to stand when

our blessed Redeemer shall appear? I long to see the time when the people of God will all be united as one. I believe the Lord is at work for his people, and will help all those who will try to help themselves.

Dear brethren and sisters, let us arise and heed the gathering call which is now going forth. If we do, the latter rain will be shed upon us which will enable us to stand in the day of trouble such as never was since there was a nation. I humbly ask an interest in your prayers, that I may be found running with patience the race that is set before me, and adorn the profession I make with a holy life and a godly conversation, and at last be found among the number that shall enter through the gates into the city.

L. G. BOSTWICK.

Lynxville, Crawford Co., Wis., Sept. 15, 1863.

From Sister Dickey.

BRO. WHITE: I have many times during the last week asked myself the question, why I should not as well as others tell what the Lord has done for me in permitting me to see the light of present truth, and to hear the voice of the third angel's message. It has been but four months since I in company with my father and mother, sister and brother, commenced keeping the Sabbath according to the commandment.

In the February of 1861, Bro. Hull visited our neighborhood and delivered a series of lectures at the school-house. Then it was that I saw myself a sinner in the sight of a great and just God. I saw that I was breaking his everlasting covenant by violating the fourth commandment. But I yielded to the tempter's snare. He led me on in the broad road. He told me I might mingle in the gay circle of my companions who were breaking the commandments of God; that I might enjoy all the pleasures of the world and still find some way of escaping the doom of the wicked. But the Lord was merciful unto me, and Bro. Snook was sent this way, and I again had an opportunity of hearing the word of the Lord. Life and death were set before me. I broke the fetters with which the enemy of souls had so long bound me, and turned unto the Lord, and have since been trying to follow the meek pattern, the example of him who was crowned with thorns, who suffered and died on Calvary for the sins of the world. It is through his death and sufferings that I expect to gain that Heavenly inheritance, which is incorruptible undefiled and that fadeth not away.

We have a little church here of seventeen members. We meet every Sabbath-day and the Lord meets with us. Brethren and sisters, may I ask you prayers for the little company here, that we may stand fast during the perils of the last days, and finally meet you, with all the redeemed, around our Father's throne in heaven. In hope of the soon coming of the Saviour.

PERMELIA DICKEY.

Mt. Pleasant, Iowa.

Extracts from Letters.

Sister E. E. Spencer writes from Adam's Center, N. Y.: It has been a year since I commenced to keep the "commandments of God and the faith of Jesus," and I can truly say that it has been the happiest year of my life. I had been a professor of religion about four months when Brn. Andrews, and Cornell, came here with the tent. After attending the lectures for some time, I felt impressed that those things were true, and that we were living in the last days, when Christ was about to come the second time. The question arose, Was I ready to meet him? I could not bear the thought of being left behind; and I resolved by the assisting grace of God to take up my cross and follow him; and I feel to praise God that he gave me strength to lay aside all worldly fashion and to come out from the world and be separate. Although we are scoffed at, and looked upon as being deluded, I believe we have the truth upon our side, and we can go through if we put our trust in God. O, how I love this truth! I feel that I would not give it up for all the pleasures of this world. It grows dearer and more precious to me every day. Thy word is indeed "a lamp unto my feet, and a light unto my path." It is more precious to me than all else besides. Oh that I could find words to express the feeling of my heart. I feel that

I have a great deal to overcome to be ready to meet Jesus. I long to be a perfect Christian. I want to have on the whole armor of God, and ever be found in the path of duty. "Show me thy ways, O Lord, teach me thy paths, lead me in thy truth and teach me for thou art the God of my salvation on thee do I wait all the day." I daily feel the necessity of a close walk with God that I may be able to discern the snares that Satan sets for me, and ever be found in the narrow path that leads to eternal life. I am determined by the assisting grace of God to devote the remainder of my days to him and his service, that I may at last have room in those mansions which he has gone to prepare for us.

O, only Saviour, all our idols leaving,

We yield thee room within our fullest love,

Thy gracious word of promise still believing,

That thou preparest room for us above.

Sister O. D. Washburn writes from Sackett's Harbor, N. Y.: It is nearly ten months since I heard the law of God preached or taught in its purity. Brn. Cornell and Andrews were at Adams' Center with the tent, and from them I first heard upon the subject of the law. When I heard the Sabbath proved to be one of the precepts of the divine law, I embraced it at once. I feel to thank God that those messengers of truth were ever sent this way, and that I was permitted to listen to the instructions given by them. I feel determined by the grace of God to hold out faithful. If I meet with trials and afflictions here, I mean to endure them so that they will work out for me a far more exceeding and eternal weight of glory. David says, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." What encouraging words! What precious promises to those that are afflicted! Those that will live godly in Christ Jesus must suffer persecution. He says, "In this world you shall have tribulation; but be of good cheer, I have overcome the world." He has promised to stand by us. He never will leave a trusting child of his. He says, "Lo, I am with you alway, even unto the end." Although some of us have to walk alone without our families and friends, yet we are not alone. God is with us; and who can be against us to our hurt? Angels are attending us. Cheering thought!

Let us not cast away our confidence, which hath great recompense of reward. For yet a little while and he that shall come will come, and will not tarry. I believe that the time is near at hand that Christ will come and not tarry. O, may we be found keeping the commandments of God and the faith of Jesus, that we may hear it said of us, Well done, good and faithful servants, enter into the joys of thy Lord.

Sister I. G. Camp writes from East Randolph, Vt.: The goodness of God has so passed before me this morning, that I have been led to wonder and admire his infinite condescension, and to exclaim in view of his greatness, "What is man that thou art mindful of him or the son of man that thou visitest him." But I am a worm and no man, and yet thou condescendest oft-times to water my soul as with the dew of Heaven. And I felt an ardent desire to arise and be a co-worker together with God in laboring to advance his cause, both in my own soul, and in my family, and as far as my influence, might extend. How blessed the thought of being a co-worker together with God. How sure, if we work with him, to gain the victory. But if we refuse or neglect to come up to the help of the Lord against the mighty, we shall be sure to get defeated, and be driven back by the powerful foe; but those who come up and stand with the Lord, are sure to gain the victory, for he is a mighty conqueror. O it is an exalted station that the people of God are called to occupy. My soul hungers and thirsts to be there; and I am glad that it is written, "Blessed are they who hunger and thirst after righteousness; for they shall be filled;" and that the Lord will do more for us than we can ask, or even think. If the Lord be for us who can be against us? Who of us will be on the Lord's side?

Bro. S. Patten writes from Shields, Wis.: I am still striving with all my heart to live godly in Christ Jesus. I am very thankful that the Lord has shown me

the light of present truth, and I am determined to walk in the light while I have the light. I have many trials to pass through, but the Lord has delivered me out of them all thus far, and I trust in his mercy. I have been comforted many times by the text, "All things work together for good to them that love God." I am expecting a time of trouble such as never was on this earth soon, and the great question with me is, Am I ready? Whenever I find there is anything between me and the Saviour, I hasten to put it away, that he may come in and sup with me and I with him. O! I am thankful for what God, for Christ's sake, has done for me. I will praise the Lord for he is good; for his mercy endureth forever. I have many times looked unto him in my troubles and he has delivered me out of all my distresses. I want all my sins confessed while mercy lingers. If it is the Lord's will that I should meet with those of like precious faith in this vale of tears, it would be a great pleasure to me, but whatever my lot may be, with the Lord's sustaining grace, I will persevere till I see the King in his beauty.

Sister A. Baily writes from Vernon, Iowa: I am trying to obey the great lawgiver by keeping his commandments and the faith of Jesus. I have found that the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple. I thank God that I ever turned my feet into his testimonies. It is three years this summer since I first heard the third angel's message proclaimed, and since then I have been trying to keep all the commandments of God. I have passed through some trying scenes since; but I can truly say that I have never had a thought of giving up. My trust is in Him whose promises are sure. Dear brethren and sisters, I want your prayers that I may have grace and be ready when the Saviour comes. There is need of our being more on our watch and our hearts being made pure and holy. We must be a holy people. If we overcome, it is by the blood of the Lamb and the word of our testimony. May the Lord help us ever to be willing to bear a testimony in favor of the truth. The time is not far distant when all the honest will be willing to do their duty. We are told in his word to speak often to each other and so much the more as we see the day approaching. We are a living in a time of trials; and we need wisdom that we may be prepared for the troubles that are coming on the earth. There are a few here who are trying to hold on to the truth. We wish that some preacher could visit us.

Pray for us.

Bro. W. Cheever writes from Marietta, Wis.: By the blessing of God, I was permitted last spring to hear some preaching on present truth. I had never heard anything of the kind before, in regard to the Sabbath and immortality of the soul. After finding it was Bible doctrine I readily embraced it. I think I have advanced more in six months toward attaining to what is required of me, than in the greater part of my life before. We live in rather a dark and benighted place. We are destitute of preaching on present truth. I would be glad if we could have some one of age and experience, come and preach to us. We have a good many hard subjects, such as infidels and spiritualists, and I think they would have a little more reverence to an aged man, than for one young in years. Boscobel, is five miles from my place. It is quite a large place. I think it would be quite a field for a messenger of truth. There is a railroad direct from Madison to Boscobel. I have just finished reading the books called Modern Spiritualism, Perpetuity of the gifts, and Testimony No. 9. I fully believe in the perpetuity of the gifts, and that modern spiritualism is the counterfeit work of the power of darkness. We delight in the Review and Instructor.

Sister M. Alexander writes from Osceola, Iowa: I am still trying to press my way heavenward. Although I am alone, I do not feel discouraged. I believe that the Lord is my friend. Although I am so unworthy, yet I will trust in the Saviour, for he is worthy. I praise the Lord for the hope I have that soon, if I am faithful, I shall meet the dear saints in Heaven. May the Lord unite his people together in a band of love. We are in a trying time, but I believe the Lord will bring his people out purified.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 29, 1863.

Future Labor.

We wish to say to the brethren in New Hampshire, Vermont, and New York, who have wished us to labor with them, that we shall probably be occupied with the publication of the Charts, and Mrs. W. with the writing of her third volume, until the first of November. Then, providence permitting, we can hold meetings as follows:

At some point in N. H., Nov. 7; Vt., at two points, the 14th and 21st; New York General Conference the 28th; and so on in that State as the way may open, and duty lead. If the brethren can have their meetings so late in the season, we will try and attend them. Our address is Topsham, Maine. JAMES WHITE.

The Feelings of a Believer in Present Truth.

I LOVE the Lord. I love the present truth, and all its effects in ripening the harvest for the garner of the Lord. I love the appearing of Jesus. I love to dwell upon the signs of his coming, and the glorious inheritance soon to be given to the overcomer. Let us look up, and lift up our heads. Jesus will not disappoint his people. He has a fatherly care for them, and has foretold us all things. The unbeliever is left without excuse. Let us finish our work; then Jesus will come and say, "Well done, good and faithful servant, enter into the joy of thy Lord." Precious promise! There is rest for the weary. Praise the Lord!

Come, Lord Jesus. We wait for the fulfillment of that promise, "I'll come again and take you unto myself, that where I am there ye may be also." No people could ever look up with the amount of evidence that we have, that Jesus' coming to gather his people is at the door. O, shall we see him as he is? Shall we have his care in the time of trouble? Yes, he will give his angels charge concerning us, and then we shall be safe in the time of trouble. O, what a rock and fountain of life! Let us have faith in God's word, which is a safe guide in these perilous times.

Jackson, Mich. H. S. GURNEY.

Appointments.

Annual Meeting of the Seventh-day Adventist Publishing Association.

THE third annual meeting of the Seventh-day Adventist Publishing Association will be held in Battle Creek Mich. on Friday the Second day of October 1863, commencing at 9 o'clock A. M., for the election of officers and the transaction of all other business pertaining to the interests of the Association.

At this meeting it is proposed to make certain changes in the By-laws, as follows: In Art. ix, Sec. 2, in the first line after "All voting" strike out—"except for an adjournment" and insert in its place—"for the election of officers." Add to the section after the representation of our printed ballot, "All other voting to be done as the President may direct."

In Art ii. Sec. 1. after the words, "shall be elected" in the fifth line, strike out all the remaining portion of the sentence closing with the word, "year" and substitute in the lieu thereof "every year at such time and place as may be determined by the last meeting of the Association or announced in the call for the meeting." In the last line of the same section after the word, "until" insert "three weeks after."

In Art. ii. Sec. 13. Strike out all the remaining portion of the section after "The Association shall elect its editors," and substitute in lieu thereof, "at each yearly meeting, whose term of office shall continue until three weeks after their successors are elected."

In Art. v. Sec. 2. after the words, "this Association," in the second line, strike out "held in one of the autumnal months," and at the close of the fourth line strike out "and this" and insert in lieu thereof "or announced in the call for said meeting, which."

To Article xi add the following: "Sec. 2. No money paid to the Association for shares or donations, nor in-

terest or profits arising therefrom, shall be subject to withdrawal, but shall be, and forever remain, a part of its funds, to be used in accordance with sec. 1, of this Article."

JAMES WHITE,
G. W. AMADON,
URIAH SMITH,
J. N. LOUGHBOROUGH, } Trustees.
E. S. WALKER,
WM. HALL,
I. D. VAN HORN.

P. S. We would add that this is to be merely a meeting of the Association for the transaction of business. There will be no conference held in connection with it, and no especial religious exercises. Brn. White and Loughborough of the trustees, are now East, and are not expected to be present at this meeting; but the above-mentioned changes are proposed with their suggestion and concurrence. The reason for these changes will be apparent to all. It is that we may accomplish the voting on all business matters with more convenience and dispatch, and also that the meeting of the Association may not be confined to any particular season of the year, but may be held at any time in connection with other gatherings, as, for instance, our General or State Conferences. TRUSTEES.

IN consequence of sickness in my family, I shall not be able to attend the monthly meeting at Vicksburg. JOHN BRINGTON.

Business Department.

RECEIPTS.

For Review and Herald.

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