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The element of weakness may include, either those who are born with feeble powers, incapable of self support, or those who are weak by position—men that are permanently poor and ignorant. When the Saviour said that it was not the will of God that one of these little ones should perish, he included both of these classes—men little by nature, and men, little by position. One may be said to perish when he is ruined, or when he falls to attain the degree of development and manhood which he might attain under the average circumstances of the age in which he lives. In a society where the natural and physical laws are constant and violated, it unavoidably follows that many men are born little by nature, and they in turn transmit their feebleness to their descendants. The other class, little by position, are so often surrounded by difficulties, so neglected and abandoned that they cannot change their condition. They, too, bequeath their weakness to their children. In all forms of social life, these classes have ever appeared; and each age and society has had its own method of disposing of them. But it has been a serious question. What shall be done with them? Seldom has it been the question, What shall be done for them?

In times of classical laws, the Spartan born with a weak or imperfect organism—children who would probably be a hindrance to the nation—and exposed them in a desolate place, to be devoured by voracious beasts. This was their mode of settling that question. The Chinese usually expose such children to the sympathy or humanity of the passers-by. And among many of the barbarous tribes, the greatest boon the mother can bestow upon her child, is to take its young and desert it, so that it experiences the miseries that stand hovering around it. 

But such treatment is not human, it is barbarous, inhuman and brutal. This exposes them, it does not provide for them; it sets forth the principle that the whole, need a physician, not a sick; that the strong need assistance, not the feeble; that the good are to be sought and saved, not sinners.

But they were heathens and idolaters; we civilized and Christian. They were bound down by the chains and disabilities of ignorance; we are born aloft on the wings of science and religion.

Let us then examine the ground and see what we, with the aid of knowledge, refinement, wealth and religion, are doing for these little ones—weak by nature, and weak by position.

Ours, as has already been said, is an aristocracy of wealth. This rules the State. This is a general rule. The clergy of northern churches are out to prove from the inspiration of God that the strong have a right to exploit the weak; that slavery be upon it the impress of Heaven's approving smile. Though the clergy of the North, are well satisfied that the principles of slavery is small, a flagrant wrong, yet they remain silent on that question, where they think the exposition of the wrong would incur the displeasure of Northern aristocrats and Southern sympathizers. But this is a new feature. In all history, the clergy, have been on the side of prevailing power. It is so in England at the present time. The gospel is for the State and therefore favors the nobility, is on the side of power. It neither favors nor represents man. The same is true in Germany, an idea must ever remain an idea, it cannot be organized into a deed.

New all this is done for money, not intentionally and willfully, but unconsciously and effectually. In the South, slavery has been fostered and cherished, with all its many evils and that for the sake of money. In the North, have been political fedums, corruption, and chicanery to secure a place in office, and that too, for the sake of money. But let us look at the cities, towns and villages of our land, and see what we are doing with and for the weak, the low and the abandoned. There they may be found despised and abandoned, with nothing to relieve their many pressing wants. They are idle and miserable, though their bodies crave activity. There is nothing about them to cherish self-respect, nothing to awaken and cultivate their sense of religion. They strol about, beggars, amidst the wealth, opulence and refinement of a city, tillers in the midst of work, savages in the midst of civilization. We talk loudly for the welfare of the benighted heathen—those whom we have never seen; but what are we doing for the despised and abandoned in our midst—the savages among us, who are growing up in all our towns and villages, less tended than the tiger's whelp. We see them herding together, and prowling about in our streets, markets, and around our wharves—in the dirty lanes and by-places, where dirt, filth, and disease abound. They are born amid wretchedness and want, and struggle on, through a miserable existence, young in years but old in misery and crime. They know that they are despised, outcasts, and abandoned.

Amid all the science, refinement, and religion of the nineteenth century, these children learn but little that is good, from their ancestors and surroundings. Their minds and training, they necessarily become vicious, obscene, deceitful and violent; they will lie, steal and drink, and how can it be otherwise? We, the best of us, would have done the same, under like circumstances. They are born amid wretchedness and want, and struggle on, through a miserable existence, young in years but old in misery and crime. They know that they are despised, outcasts, and abandoned. It seems to me that there is a dreadful fault...
How to Dispose of Care.

There is such a thing as care. Who does not know it by experience? Who has not felt it at his heart? How heavily it presses there! and it pierces too. It is a burden; and it has also a sting. Nothing is more uncomfortable to happiness than care. It is hard being happy with a load on our shoulders. It is almost inbearable. What shall I eat? what shall I drink? and whereon shall I be clothed? are only a few of its anxious interrogations, and they are among the least important of them. These concern ourselves; but care even concerns others, and our children, and our servants, and our neighbors, and our friends, and our parents, and especially mothers, know what I mean by this. But I need not attempt to explain a word that expresses what we all feel.

There is care both for ourselves and others which (God himself understands of); and of which it were sinful to attempt to make any other disposition than he has made of it. But ever and above this, there is a large amount of solitude and anxiety which we lay upon ourselves, and which is unnecessary, useless, injurious. This is the care that is unfavorable to happiness. The other is friendly to it. It is very desirable to get rid of it, since it does us harm, and does no one good. Nothing is more hostile to the successful career of the soul than the anxiety of the care of which I speak. "Careful and troubled about many things," we interrupt and entirely overlook the care of the "one thing needful." But what shall we do with it? It is not easy to bear it. It makes us painful to our feelings, and often so ruinous to our better interests? Divide it with others we may to some little extent. There is such a thing as sympathy. There is such an operation as unburdening the mind to a fellow-creature. That there is some relief in it. Yet the very etymology of the word sympathy evinces that it is no remedy. It is in after, a suffering together. A great deal of what constitutes sympathy is grief. There can be no greater sorrow than the necessity of our bearing another man's pain. Misfortune does lead us to diminish their bitterness, but weeping with those weep not only they wipe away their tears. They weep, and the only difference is that we weep with them, and our tears may be said to dilute theirs. There is a better way of disposing of care than to cast it on our fellow-creatures. Indeed, what fellow-creatures can we find who have not enough of their own to bear, without receiving an additional burden from us? That friend who has not himself surplus care to dispose of? There are some who cast off care without reference to what becomes of it. They sing, "Regret the day we talked of care." The life-long dream of the gallant General Niel had vanished; but the worst of it is, it is sure to return again, and it comes back a heavier burden—duller and more insufferable. That is the way not to dispose of care. Yet there is a way whereby all excess of anxiety may be effectually removed, and the heart be left with all its tender affection, and with no more solicitude than such as the blessed in heaven might feel without diminution of happiness. It is to cast care on God. That is the true and only effectual way to dispose of care. He can take the burden, however huge and heavy. You do not doubt that; but you ask, "Will he— may he cast it on him? I, such a one as I, cast my cares, the whole multitude and burden of them, on such a being as cannot bear it."

The same being, the multiplicity of the universe, and the providence which extends to the minutest, equally as to the magnificent—reaching low as to the fall of the sparrow, and the numbering of the hairs of the head, does not distract or burden him. I know not that there is any thing that goes so soon and surely to my heart, as the sight of a poor sobbing, or sorrowfully looking child, or orphan, or worse than parentless; who, for a church, may be sent abroad to find the man or woman of aristocracy, though a church member, who will go along the sewers of the streets, and by-places of our towns, and villages, and take the little ragged, dirt-clad, unemployed words of these into the airy, comfortable, ensconced circumstances of their lives, and thereby endeavoring to give them a spirit of self-respect, striving to make them good and honorable.

But there are to be found in every community, a few men who will not only do not consider it a disgrace, to strive to remove a human being from the gulf of infamy and crime, to the paths of honor, of duty and rectitude. But is this the spirit and tendency of the church? Most certainly it is not. I speak not of the spirit as manifested in words, but that manifested in works, embodied in deeds. For too often words assume the traitor's garb and stand marshalled in a treacherous array.

But the misfortunes of these wretched beings do not end here. To consummate their degradation, and brand their names with infamy, we have shut them out of our churches, not, perhaps, always intentionally, but most certainly. But our churches, our cities and our towns, and alas! the poor are not there—the gospel is preached, but it is to the astounding and comfortable classes, not to the pertaining. There is a lowering away of their day of rest like the ox or the ass.

How many a glowing genius has perished from the evils of the present, let us act with vigilance and prudence. Let us give no lesson from the past, or take guidance and warn ourselves. How many refuse to attend church and thus remain at home, and if the bars and bolts are upon the heart and sympathies. The look, the scowl, the traitor's garb and stand marshalled in a treacherous array. How many a glowing genius has perished in oblivion, through the traitor's garb and stand marshalled in a treacherous array. How many a glowing genius has perished in oblivion, through the traitor's garb and stand marshalled in a treacherous array.
An Exhortation.

To those who have become converted, and also those who have heard the gospel, and yet have not professed a sincere heart in God, who now have no assurance of truth, are these lines especially addressed. It is with difficulty I address you, for I know not that I can say anything that will confirm the wavering, or strengthen the weak; but it is impressed on my mind to make this effort. God grant of my Master's grace to me, that I may express my thoughts as they stand, and that he will not have my words said, when he shall say to me, 'Why didst thou not speak truth to me?'

We have testified before a nooning world our love of preaching. While the explanations and admonitions of the messenger are uppermost in our minds, and still sounding in our ears, oh! how sweet and precious the truth looks to us. How near it seems to our hearts! We will serve. Do not stand halting and doubting between God and the world, till his holy Spirit, grieved pie, not conformed to this world. We have testified of immortality for a few short days of ease and sin. It would be an error, Satan would not raise such a mighty power to strip them from his service, the closer will he press us to do so. What though friends forsake us? What though the finger of scorn is pointed at us, and we are despised of all men, and not looked upon with favor and rejected of men; a man of sorrows and acquainted with grief. We may win some to Christ.

And let us, like those of old, speak often one to another of the hope that is within us, and thus may we be strengthened. No one can tell what a help it is to those who have the hope of the resurrection fixed before them in their mind. They feel as if they had stepped over the dividing line, as it were, between the two companies, and are ashamed to give the struggle up. Let a person neglect this duty, and Satan gains an advantage every time he does it. If the first step is taken, the rest will prove a pleasure. Satan will make you think it of no consequence, but neglect it, and you will soon become indifferent, until he has you completely in his power, and Satan gains an advantage. The person neglect this great duty, cross though it be, it will strengthen you and encourage others.

And above all, do not let prayer be neglected. Family prayer for heads of families; public prayer in the congregation; secret prayer for all. The babe cannot live without daily nourishment; no man can the Christian without daily prayer. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conduction, fearing God and not fearing man. Looking for and hastening unto the coming of the day of God. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him without spot and blameless."

Charlotte, Mich.

C. M. Willis.

The Review and Herald.

No. 237

To the Young.

DEAR YOUNG BRETHREN AND SISTERS: I have many times thought I would like to say a few words to you through the Review. I think we ought to speak often one to another, and should exhibit and encourage each other. I know I am a day, perhaps, in the way of proselyting. I fear we do not realize the time in which we are living, and the responsibilities resting upon us. We believe the end of all things earthly is at hand; but do we realize as we should that the peril of the last days surrounds us? Do we realize that probation is about to close, and that the hour of seuere, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still," will go forth? Oh! fear that we are not half awake. Do we realize as we should the value of precious souls, and are we doing all in our power to save them from death? Do not let us excuse ourselves, and say that it is not our duty to try to win souls to the truth because we are not ministers. We shall be all "little ministers," and though our sphere may be limited, and our work of action small, yet we can do something in the vineyard of the Lord. And when he shall come to claim the talent entrusted to us, we can return it with usury.

Dear young friends, let us not be weary in well doing, but press onward, onward, until "The King in his beauty for us shall appear."

I know we have many trials peculiar to the young, but "Shall earth's bitter strife appulse us. While contending for the prize?"

O no! but rather let us thank God that we can suffer for Jesus' sake. Remember that it is through suffering that we are to be purified, made white, and trim.

Oh, rejoice! Sorrow and anguish cannot always last. What though friends forsake us? What though the finger of scorn is pointed at us, and we are despised of all men, and not looked upon with favor and rejected of men; a man of sorrows and acquainted with grief. We may win some to Christ.

Take up your cross daily, and follow me. And let us, like those of old, speak often one to another of the hope that is within us, and thus may we be strengthened. No one can tell what a help it is to those who have the hope of the resurrection fixed before them in their mind. They feel as if they had stepped over the dividing line, as it were, between the two companies, and are ashamed to give the struggle up. Let a person neglect this duty, and Satan gains an advantage every time he does it. If the first step is taken, the rest will prove a pleasure. Satan will make you think it of no consequence, but neglect it, and you will soon become indifferent, until he has you completely in his power, and Satan gains an advantage. The person neglect this great duty, cross though it be, it will strengthen you and encourage others.

And above all, do not let prayer be neglected. Family prayer for heads of families; public prayer in the congregation; secret prayer for all. The babe cannot live without daily nourishment; no man can the Christian without daily prayer. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conduction, fearing God and not fearing man. Looking for and hastening unto the coming of the day of God. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him without spot and blameless."

Charlotte, Mich.

C. M. Willis.
Lessons for Bible Students.

LESSON XXIX.

The Sanctuary—Continued.

(PROPHET OF DANIEL, p. 61-67.)

1. What did God give to Ezekiel the pattern of another sanctuary to offer to Israel?
2. In what part of his prophecy is a description of it found?
3. How many holy places had this building?
4. Of what size was the most holy?
5. How many times was the word sanctuary applied to this building?
6. Where was the house of Israel when this sanctuary was offered to them?

7. On what conditions was it offered?
8. If they fulfilled the conditions, what did God promise that he would do?
9. Did the house of Israel become ashamed for their iniquities, as exhorted?
10. When was the decree for Israel's restoration went forth, how many could have gone up if they had chosen?
11. In what scriptures is the decree of Cyrus found?
12. How many, and what tribes, were all that did go up?
13. What did the people of Israel do then?
14. As they thus did not fulfill the conditions on which this sanctuary was offered to them, was it ever fulfilled?
15. Does this prophecy belong to the future reign of Christ and his saints?
16. This is shown by several facts; first, who is the Prince who is to reign over Israel in the future forever?
17. But what is the prince spoken of by Ezekiel?
18. What is he commanded to offer for himself?
19. On the other hand, what is Jesus Christ?
20. What kinds of offerings was Ezekiel's prince to offer for himself?
21. But what has Jesus Christ done in reference to these?

22. What does God say to the prince of Ezekiel's prophecy?
23. But when Christ reigns, what will there be?
24. What was Ezekiel's prince to offer for himself?
25. What is he forbidden to do.
26. What would it be to apply this to Christ?
27. Hence Ezekiel is not predicting what?
28. What does Christ say of the children of this world?
29. What of those who are accounted worthy to obtain the future building?
31. Therefore it is evident that Ezekiel does not refer to what?
32. What does Christ add concerning those who obtain the building itself?
33. What does Paul testify takes place at the last trump?
34. But what does Ezekiel have in the time to which this refers?
35. What is demonstrated by this?
36. When would the sanctuary, priesthood, offerings, and accompanying blessings, have been realized, and Israel accepted the proffered boon?
37. What of the consumption when this was to be fulfilled?
38. But when was circumcision abolished?
39. What is said of divorce during the same time?
40. But what is true of divorce now?
41. What distinction of meats was to be recognized at that time?
42. Does that distinction exist now?
43. What was to be true of sacrifices and offerings?
44. But what is true of them now?
45. What was to be true of the feasts and the jubilees?
46. But when were these feasts abolished?

47. What of the Levitical priesthood during that time?
48. But when the priesthood has now taken the place of that?
49. What proves that the middle wall of partition was then to be in existence?
50. But is that true of wall of partition now?
51. What is proved by all these facts?
52. With this we leave the sanctuary promised to the twelve tribes, the history of Judas and Benjamin, who under the decree of Cyrus went up to Jerusalem to re-build the sanctuary, which had so long lain in ruins. In what year did they lay the foundation of the second temple?
53. How long a period did it occupy in building, and when was it completed?
54. What was this temple of Zerubbabel?
55. Hence it was but a continuance of what?
56. How are we to understand Paul's language in Hebrews xvi. 15?
57. Did God return and take up his dwelling in this sanctuary?
58. What does Nehemiah call this building, and what does he declare?
59. Did God forsake this sanctuary? p. 66, first paragraph.
60. Why did he forsake it?
61. In what language did Jesus signify that God had forsaken it?
62. After uttering these words, what did Jesus do?
63. What did he declare as he went out?
64. When and by whom was this prediction fulfilled?
65. Dates. When did Moses erect the sanctuary?
66. When was the second temple built by Solomon?
67. When was the temple built by Solomon?
68. When was that temple forsaken of God?
69. When re-built by Zerubbabel?
70. When finally forsaken and left desolate?
71. As we inquire for the meaning of the extraordinary arrangement brought to view in the sanctuary and its services, what do we learn of the building itself?
72. Unto whom do his priests serve?
73. To what did the sacrifices there offered contiually point forward?
74. Where are those great truth plainly stated?

EXTEND THE CIRCULATION OF THE REVIEW.

I TRUST that all the readers of the Review will consider the heading of this article as specially addressed to themselves individually, and that our ministers in particular will treasure it up and act upon it wherever they go.

I suppose that all are agreed that the circulation of the Review is calculated to disseminate light—to build up the believer in personal truth, to sustain, comfort, and support the scattered ones, who are deprived of the association and counsel of those of like faith; and if not to convince, at least to create an inquiry in the minds of unbelievers as to whether these things are so.

We have a glorious truth, a blessed truth. We have the message of the great high priest, the shadow of whose antitype, he prefigured. There are many honest and willing persons in the church, who, by accidental getting hold of a stray number of the Review, or by having a copy of it found, are made the result of these frequent urgent appeals was the increase of subscribers. And we hereby appoint each subscriber of the Review and every Sabbath-keeper, as a member of that committee—each one to act independently for his or her, there will be no difficulty in the matter, and the number would soon be raised.

If each subscriber, it would not be necessary for every reader, but if each household where the Review is taken would get one subscriber, only one, the result would be more than fifty per cent. The more we can do this, or at least can try. If you cannot get a brother or sister to take it at full price got some honest, well disposed person to take it at half price for investigation.

A word to our ministers in relation to this matter. Some of them have done nobly during the past ten years. Mr. Cornell, Lawrence, and Van Horn, held only two tent-meetings in Michigan, and obtained seventy-five subscribers for the Review. Bro. Cornell told me he has frequently argued the necessity of taking the Review; told them that it was our missionary work, that as we did not station our ministers as the nominal churches did, we would have to look to the Review to keep them posted; and the result of these frequent urgent appeals was the number of subscribers above mentioned. And at Memphis, where there was not a single Review taken before they went there, there is now the largest number he has ever seen on one occasion. Others have pursued the same course, but if they did, they did not meet with the same success; perhaps some did not have so good fields to operate in. Others were visiting churches where the Review was not being taken. The Review is willing to make all these efforts in order that the work may be made under the circumstances, but we think most of our ministers might obtain more subscribers if they would present the matter oftener and more urgently to the people.

Brothers, preachers, and people, we appeal to you again. Will you make the effort? Will you lend a helping hand? We feel confident that all that is required is urged in the plainest terms, and the more effect. In circulat-
BREATH OF LIFE.

Living Soul.

That man is said to be a living soul, in taken, by
known the doctrine of the
the immortality of the soul, as an evidence of that
But to one not thus indoctrinated it is no evidence
All that live are living souls, that
This simply means dead per-
creeping innumerable," up to
This, then, proves no distinction between man and
Breath of Life.

It is thought that because we are told that God
breathed into man's nostrils the breath of life, that
a never-dying principle was thus communed to man,
which was not given to the brute creation. This
is easily shown to be a mistake.

Breath have nostrils, as well as men. They
have breath in their nostrils; and that breath serves to
perpetuate the life which God gave them. In Ps. cxi, speaking of
the lower orders of animals, from "things creeping innumerable," up to "leviathan," "both small and great beasts," it is said, "Thou hidest thy face, they are troubled; they take away their breath, they die, and return to their dust." Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth.

This testimony harmonizes with the sentence passed upon man, Gen. ii, 7, "Dust thou art, and unto dust shalt thou return," and also with Ecc. iii, 19, where, speaking of beasts and beasts, it is said, "There is one all breads.

But had the language of Ps. cxi, 30—"Thou sendest forth thy spirit, they are created," been used in reference to man's creation instead of that of the lower or-
ters, I apprehended that our friends who ad-
voate natural immortality, would take it as their
strongest proof of their doctrine, and claim that the
spirit of God was especially communicated to man in his creation, and that hence the soul or spirit of man is an emanation from God, and must exist as long as he exists. But the language being used with refer-
cence to beasts, and not to men, they make no use of the text.

In the record of the flood we read, Gen. vii, 21, "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing that creepeth upon the earth, and fowl of the air, and every beast of the earth, and every creeping thing that creepeth upon the earth," and to this dictum proves that the breath of life is common to man and all the lower orders of animals; if it makes one immortal, it makes them all immortal; and until the ground is taken that all these beings and creatures things are im-
perishable, they all will live eternally, the breath should never
be adduced as a proof of his immortality.

The way is now open to look at a text which is sup-
posed to teach that a man leaves the man at death, and goes to live with God. Ecc. xii, 7, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

This is spoken of man in general; if it proves that
one goes at death to dwell with God, it proves that all
; and those but Universalists and Spiritualists should
claim it in support of their theory.

But let us examine and compare. In Ps. cxv, all ready quoted, we read of the lower animals, "That sendest forth thy spirit, they are created." In Gen. vii, 22, we find the term, breath of life, literally rendered, that is, the breath which is separated from the body, the spirit of the life of the body. Here, when dust returns to dust it is said, "The spirit shall return to God who gave it." In Ps. cvi, it is said, "Thou takest away their breath, they die, and return to the dust of the earth, the spirit of life, thy spirit." Job xxv, 14, if "He [God] set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Again, "All the while my breath is in me, I will utter the speech of my spirit." Job xxxiii, 3, 4, "That is, the breath which God gave him. Gen. ii, 7," Where James represents the body without the spirit as being dead, the margin reading for spirit, is breath. The body without the breath is dead."

Whoever will compare these scriptures carefully and without prejudice, will readily discover that the breath of life, the spirit, and the spirit given by God, in these texts are one and the same thing; that it is common to man and beast, that it is said to be in their nostrils because the life principle is sustained by breathing; and that at death God takes away their breath, or his spirit which was sent forth in his creation, and which is in their nostrils, and this is the return of the spirit to God who gave it.

But where goes the man? He was made of dust, he goes to dust. The dust returns to the earth "as it was." Says Job, "Man shall turn again unto dust."—R. F. COPELAND.


Bro. WHITE: We had an interesting quarterly meet-
ing at Charlotte, Sabbath, and first-day, the 10th and 11th of October. Bro. Van Horn was with us. The presence of the elders in attendance. Three united with the church and I think others will soon. A com-
mittee was appointed to consult and report on build-
ing a meeting-house.

The fifth we were at Hillsdale. It was meeting of 400 persons. We think resulted in much good. Clouds that have hung heavy over the church for some time moved off, and the hopes of the church again revived. Brethren in Hillsdale, press together. Be kindly and gracefully to all. We spent the week in traveling with our team from Hillsdale to Memphis, where we find enough to be done. We met with the friends here for the first time on the Sabbath, three miles out of town, as no house was sufficiently large enough. The house was so full, and all interested. The friends have nearly all the materials together for a house and are at work on the frame. I learned soon after I arrived, that the same day the postmaster had received by mail from Mam-
moth and from the Unions, a number of very good testimonials at the death of Christ,—the faith of both amounts
To the dearest friends of a trinity degrades the atonement.

I am aware that many attach so much sanctity to the
name, in their eyes, to speak thus of that doctrine: but
I write with feelings of reverence for every scrip-
ture doctrine and scripture fact, while I do not pro-
fer reverence for human opinions and inventions.

That the Scriptures, but not men's opinions or the Scriptures.

Many writers appear to think that the atonement, in respect to its dignity and efficacy, rests upon the
existence of a trinity, as a necessary condition of the
union. On the contrary the advocates of that doc-
trine really fall into the difficulty they seem anxious to
avoid. And here it is curious to observe how the wide-
est extremes meet in theology. The highest Trinitari-
ist agrees with the lowest Unitarian, that the doctrine of a trinity.

Unitarians believe that Christ was a
proprietor, an inspired teacher, but merely human;
that his death was that of a human body only. Tranisri-
Sabbath Meditations.—No. 2.

To the earnest Christian the Sabbath is a delight. He longs for its return and regrets its close. As its passing hours swiftly fly away, he is employed in holy thoughts and sacred pleasures.

Does he read the words of divine truth? His soul is full of hopes and love and holy delights.

Doth he converse with Christian friends? How does his heart swell with gratitude to God for companions in the sweet society of the Bible class? He is at home with those of like prospects and aims, like principles and virtues. Or doth he write? Is he glad for realities which flow along the even page.

Can that be called confinement which opens the book of nature, unfolding its hidden graces? Is it not the reverse of the vision, nor the clay dream of the fanatic; but his sanctuary and treasury, where he is employed in the righteous, and in the week call forth his energies, he feels strengthened to throw its bright and pure rays amid the darkness around.

Does he rather tread heavily upon its borders, as if the Sabbath were a barrier and not a benediction ? Does he linger upon its borders, as if the Sabbath were a burden ?"
lost to him, be the means of alarming him, that he
arouse from this death-like stupor.

Yes, like idle tales they treated the warning,
But as the sun rose came the loud crash of thunders;
And the rain in wild torrents did ceaselessly pour,
Our Saviour has told us the days of his coming
And wrath to the uttermost over them came. of
The Sodomites, too, they were warned of their danger,
And feeling secure to their couches retired;
And in the doomed city, did heedless remain.
And seemed not to fear the dread vengeance of God.
How sad! oh! how sad! is the fate of the scoffers,
How sad! oh! how sad! is the fate of the scoffers,
And warnings and threatenings all be forgot.
And the rain in wild torrents did ceaselessly pour,
Our Saviour has told us the days of his coming
And wrath to the uttermost over them came. of
The Sodomites, too, they were warned of their danger,
And feeling secure to their couches retired;
And in the doomed city, did heedless remain.
And seemed not to fear the dread vengeance of God.
How sad! oh! how sad! is the fate of the scoffers,
How sad! oh! how sad! is the fate of the scoffers,
And warnings and threatenings all be forgot.
And the rain in wild torrents did ceaselessly pour,
Our Saviour has told us the days of his coming
And wrath to the uttermost over them came. of
The Sodomites, too, they were warned of their danger,
Damp Beds.

Probably there is nothing that the travelling preacher meets with that is more injurious to health than damp beds. He is generally put into the spare bed, which is not regularly slept in, and put away not thoroughly aired. We like the wet sheet pack; but to put the weary and perhaps feeble preacher into damp sheets for all night, is slow murder.

2. The entire bed may be damp in some houses from frost and damp penetrating the walls. In this case a fire is sometimes kindled in the room for the first time in a month just before the minister retires, which in cold weather melts the ice and draws out the wet from the wall, so that coverlets and sheets are nearly as wet as if taken from the wash tub. The fire in this case only heats and spoils the air, so that while he is delimited in a damp bed, his weakened and perhaps feeble lungs are choked with a heated atmosphere. We recommend in this case that the fire be built in season to thoroughly dry the room, and that the entire bed be dried thoroughly, and that when you take the minister to his room, he find all dry, the fire out, and windows open, filling his room with the sweet air of heaven.

In the room where there is no fire, where they have kept closed, so that in damp weather in summer or that is not regularly slept in, which may be damp from the house and let in the sun; second, open the shutters and windows and thoroughly air every room in the house every day.

3. Sheets may be put on the bed taken from a drawer in the room where there is no fire, where they have been growing more damp ever since they were ironed and put away not thoroughly aired. We like the wet sheet pack; but to put the weary and perhaps feeble preacher into damp sheets for all night, is slow murder.

By the request of the church there will be a quarterly meeting, Providence permitting, with the Oakland church in their meeting house Sabbath and first-day the 7th, and 8th, at Nov. B. J. Lawrence.

PROVIDENCE.

From the house where they have been growing more damp ever since they were ironed and put away not thoroughly aired. We like the wet sheet pack; but to put the weary and perhaps feeble preacher into damp sheets for all night, is slow murder.

PROVIDENCE permitting we will hold meetings at the chapel near Bro. Ira's Abbey in Brookfield, Mad. To 14. N. Y. Nov. 16th.

A general attendance of the Sabbath-keepers in the counties round about is solicited. Come provided as far as convenient with bedding and food.

By request of Bro. Abbey.

JAMES WHITE.

PROVIDENCE permitting there will be a meeting of the S. A. Church, held at Hillsdale on the second Sabbath in Nov. The Elders will be attended to the evening following the Sabbath, also opportunity for those who have requested to unite with us, to do so. We would be happy to see Bro. Waggner have, or any other passenger who can make it convenient, as baptism will be expected.

By order of the church.

A. GLEASON, Clerk.

Business Department.

Whom shall we credit it to? Some one writes from Berlin, Wis., under date of Oct. 29th, 1863, inclining $5,00 for Review, but gives no name.

T. P. Greenman has been sent. If you do not receive it soon, let us hear from you again.

RECEIPTS.

For Review and Herald.

Assured to each subscriber in the following list, to have paid in money and property, and for a course of Review and Herald for the past year; and that the subscribers acknowledge, immediately notice shall be given.

H. Miller 1,00,xxiv,1. Mary Marvin 1,00,xxiv,20. Hannah Franklin 1,00,xxiv,20. T. A. Greenman 1,00,xxiv,20. J.ickick 1,00,xxiv,20. Mary Ford 1,00,xxiv,20. Ben Allen 1,00,xxiv,18. Ethel C. Halsey 2,00,xxiv,8. Mr. Bogdani 1,00,xxiv,20. Eleonora W. Weddell 2,00,xxiv,22. A. A. Mead 1,00,xxiv,14. S. H. Hall 2,00,xxiv,1. S. Rogers 2,00,xxiv,20. M. E. Morgan 1,00,xxiv,10. Margaret O'Grady 1,00,xxiv,20. Bro. Dr. H. Gilley 1,00,xxiv,1. M. C. Jones 1,00,xxiv,1. E. M. Crump 2,50,xxiv,10. L. Smith 1,00,xxiv,20. S. Sm. Castle 1,00,xxiv,20. C. Dutton 1,00,xxiv,14. J. Stowell 2,00,xxvi,1. W. Farnsworth 1,00,xxv,20. 

For Review and Herald.

A. H. Clymer for A. Clark $1,00,xxiv,20. For C. P. Yp-

We would say to those who are ordering the third volume of Spiritual Gifts that it will be some weeks before the work is through the press, and bound ready for sale. The price will be 75 cents post paid.

The work will be in two parts.


DUTY.

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