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unable to pay half price.

The friends of the Sabbath.

To the Lonely.

Love pilgrim! why, upon thy brow,
Thou art so full of care and woe.

Have hopes once cherished vanished now,
Does earth look dark and drear?

Have cherished friends now proved untrue,
Death was crucified for a cozen.

Does what was lovely to thy view,
No longer joy impart?

Love, sad, and weary, while below
Lost to a restful repose.

Do troubles sink thy spirits low,
And clouds cloud thy every woe?

Ah, true, this world is dark and drear,
Without a ray of sunshine here.

But let this hope thy bosom cheer,
This world is not thy home.

No! there's a better land than this,
Beyond this world of woe.

No sorrow there shall mar thy bliss,
No disappointment know.

Then let us lift the mourning head,
No more 'mid sorrowing scenes to roam.

But dwell forever there.

The Saviour draweth nigh.
Beyond this world of woe:

No! there's a better land.
Wherever we may roam;

And can never be suspended but by
The Saviour's voice forevermore.

The Saviour draweth nigh.
Beyond this world of woe:

No! there's a better land.
Wherever we may roam;

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fore, shall break one of these least commandments, and shall sin much; he shall be called the least in the kingdom of heaven: but whosoever shall do them, the same shall be called great in the kingdom of heaven."

Christ enforces every jot and title of the law, as obligatory till heaven and earth pass away. No man may escape any of the least of its precepts.

Thus Christ has magnified the law and made it honorable. Why should Bro. Grant, why should any man feel opposed to such a law? Nine of the commandments had the stoning penalty. If it is done away, it is not binding now, surely.

The Reformation, is now no longer in force. Paul in 2 Cor. 3, compares the old law to a piece of parchment or papyrus, and the new to a stone tablet. The commandment was written on stone.

If it was made on stone, it cannot be abrogated by being written on another. If their say-so is to be taken on one point why not on another. Bro. Grant himself rejects their testimony on other points. Concerning such testimony he says, "With Moore's law we have nothing to do." Chalmers says, "The former husband is taken away. The death of the law took effect at the death of Christ." Selden says, "The Talmudists (Jews) consider the ceremonial part is now left out. I do not say that the ten were abolished and the nine modeled it. The ceremonial part is now left out. I do not say that the ten were abolished and the nine modeled it. The ceremonial part is now left out. I do not say that the ten were abolished and the nine modeled it. The ceremonial part is now left out.

I do not wonder that a man should feel opposed to the decalogue, when he thought it meant "flogging in the army." But if the Sabbath was only a ceremonial ordinance Bro. Grant himself rejects their testimony on other points. Concerning such testimony he says, "With Moore's law we have nothing to do." Chalmers says, "The former husband is taken away. The death of the law took effect at the death of Christ." Selden says, "The Talmudists (Jews) consider the ceremonial part is now left out. I do not say that the ten were abolished and the nine modeled it. The ceremonial part is now left out. I do not say that the ten were abolished and the nine modeled it. The ceremonial part is now left out.

I do not wonder that a man should feel opposed to the decalogue, when he thought it meant "flogging in the army," but that any one should oppose it knowing that it means God's moral law, is perfectly unaccountable.

ELDER GRANT'S EIGHTH SPEECH.

My friend does not admit that the penalty of the Sabbath is still binding. Let him show how the penalty is still binding. He quotes authors to show that it is very cold in Judea.

My friend says, The expression "made for man" shows the Sabbath to be ceremonial and hence it is done away. He has once in this discussion discarded his former argument. Now if, as Elder Grant says, the expression "made for man" is the "royal law." Now, we ask, Why have such a law, or any part of it, done away? If a man thought the decalogue were bad, he would have no objection to them best, knows that on many of those subjects, they are positive institutions, and so allows them.

My friend says, The Sabbaths and marriages of the Gentiles are positive institutions, and so allows them. My argument on Matt. v, 17, is answered by asserting that Christ fulfilled it, i.e., he finished the old form and remodeled it; that it has become Christ's now; for he has found a new form. He will now show how the new constitution by his own definition of the word "fulfill." Gal. vi, 2, "Bear ye one another's burdens, and so fulfill the law of Christ."

My friend now finds that his position that all ten of the commands were abolished will not hold, so he takes it back and says the nine commands never were abolished; that those existed before the covenant was made on Sinai, and hence they are still binding. Now if I can show that the Sabbath existed before the Sizable covenant, he has lost the question again.

When the people were in the wilderness of Sinai, between Elan and Sinai, about thirty days before the law was given on Sinai, they were reproved for breaking the Sabbath. Ex. xvii, 26, 29. "And the Lord said unto Moses, because the people rebelled against me in the wilderness of Sinai, when ye tempted me, and saw my work; therefore I was angry with this generation, and said, They do alway err in all things. Wherefore I said, I will destroy this generation also, and will make another generation after them." But he admitted the nine were binding before, therefore his argument on the contrary is equally fallacious.

Now, if Bro. Grant's argument is good, that the nine precepts are binding now because they existed before Sinai, then the Sabbath is now binding for the same reason.

But he has overthrown his position that the nine commands existed before given to Israel, by his quotations in Deut. v, 2, 3. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." If it was not made before it was not binding before. He admits the nine were binding before, therefore his argument on the contrary is equally fallacious.

"If, fourth command, what trouble hast thou been, source of vexation to the sons of men? How have they mocked thee, in various places, to break thy power, and shirk thy just demands?"

Our argument on the reason for the Sabbath is yet unanswered. Why keep the seventh day? Because God rested upon it and hallowed it. If this was a sufficient reason at Sinai, it was from creation, and it is sufficient still. I will now show that a commandment, or that which was equivalent, was given at creation for keeping the Sabbath. Gen. ii, 3. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The Lord "sanctified it." What is the meaning of the word sanctify? Webster says, to sanctify is "to separate, set apart, or appoint to a holy, sacred or religious use." "Sanctify a fast," i.e., appoint a fast, call the people to observe a fast. God set apart the Sabbath by proclamation, that it should be kept holy.

ELDER GRANT'S EIGHTH SPEECH.

My friend admits the fourth command makes trouble, and that's just what we have been saying. He has one text that seems to weigh heavily in his mind, "Neither was the man created for the woman; but the woman for the man." Both those institutions originated at creation before the fall of man. Both of them are holy and sacred. The fourth commandment regards the sacredness of the Sabbath. It is not the seventh commandment the sacredness of the marriage relation. Now, if, as Elder Grant says, the expression, "The Sabbath was made for man," proves it was a positive institution, and therefore the Sabbath was made for man, proves that she is only a positive institution, and that marriage is only a ceremonial ordinance, and hence is done away. That proves too much to prove nothing.
My friend inquires why there is no mention of the Sabbath during the first 2500 years, if it was binding. I answer, The history of that period is very brief, the records for that time being written for the most part by one man as Enoch. He walked with God three hundred years, and was not, for God took him. There is no definite mention of the doctrine of the resurrection during the same period. 3. The Sabbath being the question for a period of over five hundred years this side of Mt. Sinai, and the Sabbath is not mentioned in the history of it, and that, too, while the Sabbath was enforced by the death penalty. I think we conclude that it was not binding during that time.

My friend goes back to the fathers again to prove that Col. ii, 16, embraces the weekly Sabbath. The fathers are quoted to prove anything. They neither agree with themselves, nor the Bible. I appeal from the fathers up to the grand-fathers, Paul, Peter, James, John, and others. If Paul designed to embrace all Sabbaths in Col. ii, 16, why does he qualify it with "If you hold the strong?" The weekly Sabbath being instituted at creation before the fall, could not be a shadow of anything in redemption. The Sabbaths mentioned in Col. ii, were those "contrary to the commandment of God, which are shadows of things to come?" The Sabbath was not made for man, but man was made for the Sabbath. Could it be "for man," and yet "against him?" Does Paul contradict Christ? If not, then he cannot refer to the weekly Sabbath.

I will now refer to some learned authors to show that the patriarchs did not keep the Sabbath. Peter Keeley, in the preface to his work, says, "We give it out as a matter of fact that before Moses' time the Sabbath was observed, I will let you see that it was not so. It is all your dallying to show it was so.

In his work he says, "There was no Sabbath kept all the time of Moses, as I will show you from the fathers. None were circumcised till the time of Moses, when the Sabbath was instituted." Tremens and Eusebius declare that "Religion of our Patriarchs was quite different from that of the Christians." Justin Martyr says, "There was no use for the Sabbath until Abrahams time, and Moses was the first lawgiver among the Jews. St. Augustine says, "The Sabbath was not in an instrument in the hand of God, but in the heart of the people."

The Sabbath was abolished at the resurrection of Christ. Clement of Alexandria says, "We keep the Lord's day, if we would glorify the Lord in his resurrection.

The Lord's day was the same as the commemoration of the resurrection of Christ. If the Jew does not keep the first day he virtually denies the resurrection. The bondage of the old covenant was in the Sabbath. Were they not stunned to death for breaking the Sabbath?

God's Peccular People.

The Lord is good to all, and his tender mercies are over all his works. He sends rain on the evil and the good, on the just and the unjust; yet he has a peculiar people, the Israelites, his own. When the children of Israel had been led out of the land of bondage, the Lord said to them, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." And of the Saviour it is said, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This then must we do, if we would be beloved of our Heavenly Father, "Obey his voice indeed, and keep his covenant," and be zealous of good works. "His voice" we know that we need not take it in being, it gladdened Eden while the perfect law of love remained unbroken; it made his covenant people fear before Sinai; it was full of love and majesty as it spoke the words, "This is my beloved Son, in whom I am well pleased." To the voice from Sinai still speaks in thunder-tones; its commands are plainly written in our memories, are they so plainly acted out in our lives? Many of us, even the most religious with God, do not. Let us then do all we can to faithfully keep that covenant in spirit as well as form. The law, proclaimed amid thunders and lightnings, came by Moses; grace and truth, heralded by Jesus Christ, came by God the Father; the latter is higher and on earth peace, good-will toward men,

Give me a view of the late Sanitary Fair, in Brooklyn, N. Y., with such a kind of a gathering storm, which will sweep the last vestige of the rebellion has ruined the present inhabitants of the State, every home has been darkened, mothers are broken-hearted, widows are ruined, and children are orphans. Wide-spread desolation and ruin are revealed to every eye. And now the question has come up for an answer, Who did all this, and for what was it done? The answer exposes the revolting deformity of slavery, and the sin and folly of slaveholders. At last, the oppressed and downtrodden "poor white trash" are rousing for redemption. There are unmistakable signs of a gathering storm, which will sweep the last vestige of slavery from the land.

It is plainly enough to be seen that the last struggle of slavery against freedom will not be on the battlefield, at least in this war, that the political and the religious question will have to be met with the same energy in the struggle. When the military power of slavery is broken.—Independant.

A Modern Pentecost.

The following is the opening paragraph of the description of the late Sanitary Fair, in Brooklyn, N. Y., copied from the N. Y. Independent. With such a kind of a modern pentecost, which consists of a "most remarkable outburst of popular jollity," the church of the present day is satisfied. Read the description of a primitive pentecost, Acts ii, and mark the contrast.

"Notwithstanding is the season of Lent, when dissensions and good and evil passions agitate the souls of all from festive gatherings, except on easter, the City of Churches, during the past week, has been the scene of a most remarkable outburst of popular jollity, in which all sects, denominations and conditions have taken part. It has been a sort of a modern pentecostal gathering, wherein Catholics, Jews, Presbyterians, Methodists, Unitarians, Swedesborgians, Baptists, Cassadans, and Methodists united, and all the sects, denominations and conditions have taken part. It has been a sort of a modern pentecostal gathering, wherein Catholics, Jews, Presbyterians, Methodists, Unitarians, Swedesborgians, Baptists, Cassadans, and Methodists united, and all the sects, denominations and conditions have taken part.
Numerical Legendarism.

In Review No. 5, present volume, we give an article entitled, "The Prophetic Periods," in which we offered some criticisms upon the position of W. H. Hacking, of Listowel, W., who claims that the period of 2000 days should be 2400, and that they commenced in B. C. 536. We are of the opinion that this period, in fact, is only 2000 days, notwithstanding the fact that the term "legenderism," as he understands it, seems to have been invented by Plato. Yet he takes great exception to our claims that the reckoning is all right. He may have deceived himself into that belief; but even in that case, it would be no piece of legendarism. He states the case thus: "A. D. 556 is only 505 whole years; so 1844 only makes the cardinal number 1843, added together make 2300; that is, if the period commenced on the day of St. John's, Boston, in the year 1844, added together make 2300! Thus 556 and 1850 added together make 2400; that is, if the period commenced on the first day of May, 1845, it would end on the last day of July, 1866. But if they commence in A. D. 556, as he claims, then the period should be 2300; and a foretell of this, no less than Christ, and consequently they must end somewhere in A. D. 1865, not in 1866, as he would have us believe. Thus, suppose the period to commence in the middle of the year A. D. 556, then we have 1843 years, before Christ, requiring only 1843 years this side of the cross to make 2400, bringing their termination in the middle of the year 1866. So of any other point in the year A. D. 556. Now suppose, in that year, you would, in the meantime, they would end in a corresponding point in the year 1865, not 1866. It requires no great profusion in figures to see this. Yet he takes great exceptions to our numerical legendarism, and accuses us of doing the same thing in rehiscing the 2300 days. He says, "He casts his eye upon the foot note and discerns a "piece of numerical legendarism," to prolong the days;" but he seems to have forgotten that he himself had just availed himself of a portion of this same piece of legendarism in extending the 2300 from A. D. 467 to 1844. If our friend thinks we rock on this period after his manner of computation, his discernment—certainly is not to be envied. Let us try it. According to his rule we should have to reckon the 2300 days thus: "A. D. 467 is only 467 whole years; so 1844 only makes the cardinal number 1843, added together make 2300; instead of 2400! We respectfully decline the charge of any such bungling. But he goes still further in his efforts to enlighten us on this point, and says: "Probably the best evidence to his satisfaction this 'legendarism' by the following diagram:

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| 4 | 3 | 2 | 1 | 0 |
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In conclusion, I would just inform him that I read Dr. Litch's Prophetic Expositor twenty years ago, but most confess that I have small faith in the expositions of this gentleman contained in that work. He is a master of the Greek language, whose mind is yet darkened by Ptolemaic philosophy; whose conceptions of things have so little. No do we accept the Word, that he is still laboring under the Spartan delusion that the soul shall not die."

We showed in our former article that the Septuagint reading of 2400 was incorrect, yet Mr. H., against all evidence, persistently adhere to that reading. On this point he says: "He next remarks as follows: "In conclusion, I would just inform him that I read Dr. Litch's Prophetic Expositor twenty years ago, but most confess that I have small faith in the expositions of this gentleman contained in that work. He is a master of the Greek language, whose mind is yet darkened by Ptolemaic philosophy; whose conceptions of things have so little. No do we accept the Word, that he is still laboring under the Spartan delusion that the soul shall not die."

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He did publish two volumes of "Prophetic Expositions," from one of which we have quoted.
Life Through Christ.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whoever believeth in him should not perish, but have eternal life." John iii. 14-16.

The object for which the Saviour came into the world, and for which he was lifted up upon the cross, was, that those who should believe in him should not perish, but have everlasting life.

Hence their preaching, though good in the main, is not suited to the tastes and wants of their hearers. They either speak of things at a distance, or else in a manner not suited to the state of the soul and destiny of the wicked, we cannot have correct views of prophecy.

We fall to see any such connection between those doctrines. But have we not been in error in this respect? Do we not believe that the resurrection and eternal judgment will be held as the result not merely of the figure of speech, but of actual fact? That those who believe will be gathered together to the second death, a second resurrection, to eternal life, or to eternal misery. And hence the necessity of following a straight, onward course that we should impress the minds of our hearers with the simple fact of the present copies of Hebrew reading 457, and ended A. D. 1844.

"Query: How do men make 457 and 1844 to foot up 2300 unless by such a piece of legerdemain as he accuses me of? One would suppose that the two sounds added together should make 2300."

The paragraph ending before the query, the reason will be apparent. The sentence is not complete.

The idea is not carried out. He starts off on a line of thought, and then loses it, and goes on to something else, leaving the first unfinished. He either does not see or does not care to see the relationship of the vision given of the 2300 years to the 2300 years of the Christian era, or from any other cause concludes to let it pass.

It is not the object of the present copies of Hebrew reading that the 2300 period is supposed to commence in 1843-4, that the true line of thought, and then loses it, and goes on to some other subject before? This would be singular, indeed.

We cannot close without alluding to the fact that our friend's English seems to be in almost as bad a predicament as his Greek. An example or two will suffice.

"Bro. Newman: I observe an editorial in the Advent Review of Dec. 26th, a marked copy of which has been sent to me, critici[ing] quite indignantly my last article, in the 'Bull.' Jan. 14, Feb. 20. After having introduced the subject by a short exordium on the consequences of letting go the great anchor, which great anchor he proceeds to inform us is the Advent Annual in 1844, that the period is 2300 years in length, ascertain it, c. 457, and ended A. D. 1844.

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Harvest Hymn.

[From Wirth: The following poetry I copy from a place written to my mother fifty years ago. Think- ing it appropriate to the present time, I send it for the Review. — M. A. Stroud.]

This is the field, the world below,
In which the sower sowed to sow;
Jesus roamed, and wept and toil,
Bearing the harvest of the soul.

For as the word of truth doth declare;
And as the reaping time will come,
And angels about the harvest home.

Most awful truth! and is it so,
Must all the world this harvest know?
Is every man a wheat or tare?
That for the reaper with a scythe.

To love my sable coat to wear,
To grow with wheat and be a rare.
May mere one see on earth below,
Where tares and wheat together grow.

But all who truly righteous be,
Their Father's kingdom then shall see,
Shine like the sun forever there;
He that hath ears, let him hear.

For as the reaping time will come,
And tares will meet an awful doom.
But all who truly righteous be,
Their Father's kingdom then shall see,
Shine like the sun forever there;
He that hath ears, let him hear.

Many that evening enjoyed a freedom that they had never before known; and that they will not in the future be ignorant of the value of the time they have spent, and that they will not in the future be ignorant of the truth and be saved with the remnant.

The United Brethren church had an appointment at 7 o'clock free-day, but as their minister did not come, Bro. Steward was invited to address the congregation, which he improved by showing from the word of God that there was no hope of salvation only by faith in Christ, and keeping the commandments of God. This afforded him an opportunity of reaching the ears, at least, of those he otherwise could not.

A good spirit pervaded our business meeting, nearly all came forward and settled up their S. B. dues, and some a portion in advance. This we think encouraging.

Brethren, pray for us here at Muncie. We are coming along. The Lord be with us to Muncie.

At the close of the meeting the hearts of many were made to believe and give their lives to Christ.

May they not only find a happy home, but may they be instrumental in building up a church in Rockton that will stand with the remnant on Zion's hill.

Yours striving for life eternal.

G. W. RUSSELL.

Learning.

Gop's people do not rest content; to decay in igno- rance, but have been people devoted to improvement; and from remote antiquity it appears that the sons of God have sought for wisdom.

Joseph informs us that Abraham taught astronomy and arithmetic to the Egyptians, (of which they knew nothing previously), and that from Egypt those sciences passed into Greece.

This historian also informs us that the sons of Seth employed the science of astronomy, and that they wrote their observations upon two pillars, one of brick and the other of stone, which last, he affirms, was standing in his day.

Moreover, the historian informs us that the Egyptians, and the age of Solomon was famous for its proficiency in science and art, and the language of Job and David, and the style of Isaiah and of Daniel, and Ezra, proves them to have been men of high mental culture, as may be said of all the prophets, to a greater or less extent.

Luke and Paul were men of high standing as scholars in their day, and all the disciples of Christ, however ignorant on their first introduction to him, such am found in him one who, while he did not set aside the unlearned, yet strove to remedy the evil, and always improved every opportunity of enlightening the dark- ened mind of man.

Jesus Christ, a true educator, began at the foundation, and appearing to our race in the form and image of an equal, thus condemning that he might find a ray to the heart of man, profusely reflected the minds of his hearers, and carefully removing the useless rubbish which had gathered about the corrupt systems of the literature of that age, he laid the only true foundation for a lasting and perfect building: "moral excellence."

The most withering rebuke ever given to the proud Pharisee was that the key of knowledge was withheld from the professed Children of God.

Paul, a chosen vessel to the Gentiles, was a man of vast learning; and sages and philosophers were smeared and charred at once by his zeal, his wisdom, eloquence, and moral power; and when the apostacy had disgraced the work of Paul, and had stolen the livery of Heaven to serve the Devil in, and sought, not only the honor due to angels, but to be seen; these men of might to tear off this livery, and make its defor- mity to appear.

These apostles of the Reformation were men of learn- ing; for demons insatiate had forbidden the Bible in the vernacular languages, and the confederate devils, with the precious word, it must needs come to him in the form of a Greek copy of the Scriptures.

But, under difficulties, he made this language almost as familiar as his mother tongue.

Milton, in hisENEAD, was a ripe scholar. The reformers of that age were scholars—men of depth and strength of mind, as Hulse, Wicliffe, Favel and Carlstadt; and throughout Europe, from the time of the Reformation, there was a revival of learning.

Bright lights shone out upon the world, eclipsing the satanic court at Rome, which had crushed learning in the bud, had imprisoned Galilee, and emblazoned the dying hours of Copernicus; and as God used learning as an instrument to reveal the subtle covering of Romanism, the jealousy of the pontiffs, and cardinals, and priests, was aroused, and before an au- thority the church of Rome was only the name upon the scarlet-colored beast, with the golden cup of abominations and filthiness in her hand. Anti-christ had made its chisel of damson, the ignorance of the people, and by the power of God, the power of love, and opening the book of knowledge, transferred it from a dead language to living ones, and lo, the result!

Who is angry now? Aye, is it not the dragon? Gomorrah is shaken to its very foundations. France and England are alarmed, as if an earthquake had rent their firm hills. Aye! Education has broken its shackles, and learning is being diffused, and every man is his own language is teaching God's word.

The pulsating heart of Christ, and keeping the commandments of God, this he improved by showing from the word of God that there was no hope of salvation only by faith in Christ, and keeping the commandments of God. This afforded him an opportunity of reaching the ears, at least, of those he otherwise could not.

A good spirit pervaded our business meeting, nearly all came forward and settled up their S. B. dues, and some a portion in advance. This we think encouraging.

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Yours striving for life eternal.

G. W. RUSSELL.
simply taking the ten commandments apart from all else, since this is the only document which God him- self with his own finger wrote, and because to finicky be- haviors he entrusted the transcribing of all besides, where even in the four do we find so much as with certa- in commandments?" He has been my mother and treated her most shame- fully, and has abandoned her to live with others.

The Lord every day worked. As soon as I had left the place, the Baptists commenced to preach non-Jewish and Sunday worship with all their strength, and went around and warned people against this great and terrible error. But I believe Michael stands on our side, and therefore I am not much frightened by the dragon.

The people of Adams went to another place in the north-east part of this town, and had meetings on Sabbath, first day, and two evenings following. I be- cruised on the third angel's message, the law and the Sabbath, and the Lord was greatly blessed. The number. The audience was greatly, and was quite a novel one in its way.—Advent Herald.

Letters.

From Bro. Buton.

DEAR BROTHERS AND SISTERS: Though unknown to you in the flesh, yet I feel that we are all of one house- hold in the faith. Through the influence of Bro. W. F. Squier and Edged Ingraham, at Elkboro Grove, I commenced keeping the Sabbath last May.

The longer I live, the more I feel to praise God that he has permitted me to hear and given me a disposi- tion of heart to obey the third angel's message; and from the preciousness of God's word to me now, I am fully able to appreciate the elevating, sanctifying char- acter of the present truth. It looks to me of priceless value, and I am striving to gird on the whole armor more closely, and work with greater earnestness and zeal to advance the standard of truth, which God is raising up in these last days against the flood of error, opposition and traditions prevailing in the world, and even among the so-called orthodox churches.

May your prayers second more fervently for God's children, as scattered as they are, in the sacred and the imperial kingdom. Let us arise to greater action, and exhaust all around us, as did Lot of old, to "flee from the wrath to come;" for the day of our re- call is not far distant. The reason may be that the Spirit of God directs us in all things, and his grace en- ables us to hold out faithfully unto the end.

There are twelve or fourteen of us who have usually met on the Sabbath, and of which meetings the nature is good and edifying; but perhaps not quite so much so as those who were organized, which I like very much, as well as we would be more active and more active in the work of the Lord.

May the Lord grant to send a messenger here to as- sist us, and to proclaim the truth, for the harvest truly is great, but the laborers are few.

Yours, in the blessed hope of eternal life,

H. G. BUTON.

Excerpts from Letters.

Bro. J. Mattoon writes from Potosi, Wis.: Since I commenced to keep the Sabbath, Instrumentally, in Aug., 1880, six more in this neighborhood have come out, from Babylon, and are striving to keep the com- mandments of God and the faith of Jesus. This makes me feel that this place is not isolatedly so, be- cause my wife is one of that number. She had a hard struggle, but overcome at last by the grace of God. She does now feel thankful for the light of present truth.

On the 12th of Jan. I went to the town of Saxville, according to agreement, and delivered ten lectures. Seven determined to keep the Sabbath of the Lord. The Spirit of the Lord was evidently working upon the hearts, in spite of all their deep-rooted prejudices, and some were also disturbed in their eternal mem- bers. May the Lord every day work.

As soon as I had left the place, the Baptists commenced to preach non-Jewish and Sunday worship with all their strength, and went around and warned people of this great and terrible error. But I believe Michael stands on our side, and therefore I am not much frightened by the dragon.

The people of Adams went to another place in the north-east part of this town, and had meetings on Sabbath, first day, and two evenings following. I be- cruised on the third angel's message, the law and the Sabbath, and the Lord was greatly blessed. The number. The audience was greatly, and was quite a novel one in its way.—Advent Herald.

Letters.

From Bro. Buton.

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Business Department.

We have an order for Charts from Money Creek, Ill., with, $2.00, and no name signed to the order. The P. O. address of H. G. Buck and Henry Garder is Battle Creek, Mich.

Appointments.

The Lord willing, I will commence a protracted meeting at Riverside Grove, Carroll Co., III., March 17.

Isaac Sanborn.

I went to change the time of the quarterly meetings of the following churches, so that I may attend them: Johnstown Center, Wis., April 9 & 10. Aver, Wis., April 16 & 17. Oakland, Mackford and Marquette will please put theirs off till I appoint for them.

Isaac Sanborn.


PROVIDENCE permitting, there will be a Monthly Meeting at Knoxville, Iowa, April 2 & 8. We expect to see a good turn-out from Eddyville, Sandyville, and Braddock. Come, brethren, all that can, that we may have a good meeting. By order of the church.

W. McPherson, Church Clerk.


J. B. Freesie.

The next quarterly meeting of the S. D. Adventist Church, of Aven, Rock Co., Wis., will be held on the third Sabbath and Sunday in April next; a messenger is expected. We hope to see a general rally of the church, coming together in the unity of the spirit of Christ. Brethren will remember the s. p. pledge. We shall be happy to see brethren from other churches at this meeting.

Josph G. Wood.

Change of Appointments.

A call to attend a funeral, the circumstances of which seemed to render it necessary that he should go, prevented Bro. Byington from meeting with the brethren at Parkville, as appointed, last Sabbath. He therefore appointed another meeting for tomorrow, with them next Sabbath, the 19th inst., and with the brethren in Burlington the following Sabbath, the 26th inst.

The Charts.

WHAT FATHER BATES SAYS OF THEM.

"The charts appear to be perfect, and are splendid pieces for the house of God, and to ornament Sabbath services. They are all beautiful, and will be highly prized." 

The explanation by diagram of the 2300 days is simple and clear. The same in live Pamphlets, $55. The same in one book, $4.60. A Pamphlet on the Sabbath, 5 cents.

We have printed 1000 copies of the Discussion of Eramosa, C. W., sends us the following note with a copy of the Discussions written by him: "I herewith send two dollars in payment for the Ad-

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