


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.

To the Lonely Ones.

YE who are pressed with many a care,
Who pass through trials sore,
Behold, the time is drawing near,
When you shall weep no more.

Look forward to that world of bliss,
There is no sorrow there;
Music in notes so soft and clear,
Floats on the balmy air.

And as we join that happy throng,
'Tis this our theme shall be,
Worthy the Lamb, the bleeding Lamb,
Who died to set us free.

I long to be from sin set free,
And count my sufferings o'er;
To learn the song that angels sing,
On the eternal shore.

I'm weary here, and many a tear
Along my path is strown;
But oh! the joys there are above,
Around the radiant throne.

Oh fly, ye lingering moments, fly,
And bring a full release;
Hasten the time when all shall bow
Unto the Prince of peace.

S. ELMER.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

A NUMBER of articles have lately appeared in the World's Crisis, from the pen of T. M. Preble, under the title of "The seventh-day Sabbath—The Law. The Old 'Dead Schoolmaster' The Living Jesus." It is well known that Eld. Preble first called the attention of Adventists to the Sabbath, by some essays in its favor, in 1845; and though he soon gave it up, others commenced its advocacy, and the work has moved steadily on until fourteen or fifteen thousand Seventh-day Adventists are now, in obedience to the command of the Lord by the prophet, Isa. lviii, 13, calling "the Sabbath a delight, the holy of the Lord, and honorable." It will interest such to learn by what means Eld. P. came to consider it a yoke of bondage which he was not able to bear. The subject is confessedly one of importance. The Sabbath is introduced to us on the opening page of revelation. It bears a prominent place in all the instructions which God has given his people in any age or dispensation, touching their duties to himself. It is an institution that he has ever claimed as peculiarly his own, committing it to man only as a heavenly keepsake, and a memorial of his great and glorious name. He is jealous of his praise and glory, and has declared that his honor is involved in the keeping of his Sabbath. Thus says the prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day,

and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 13, 14. Aside from the gracious promise contained in this scripture for the faithful Sabbath-keeper, we learn that to refrain from our own ways, finding our own pleasure, or speaking our own words, on the Sabbath, was, anciently, at least, to honor the Most High. We should beware, therefore, how we hastily decide against this institution, lest haply we be found to fight against God; for no amount of honor bestowed upon the Son, no amount of professed reverence for the living Jesus, will compensate for the least dishonor offered to the great Jehovah, inasmuch as our Saviour has expressly declared that he and his Father are one.

We propose, therefore, to carefully and candidly consider Eld. Preble's present position; and in doing this, we shall let him speak for himself, giving his entire article, simply dividing it into such portions as are convenient for reply. He enters upon his subject as follows:

"MY EXPERIENCE. TO THE SAINTS SCATTERED ABROAD, GREETING:—MY BRETHREN: I have once been an observer of the seventh-day Sabbath! This was from about the middle of the year 1844, to the middle of 1847; when, becoming convinced that I was wrong, I gave it up, and returned to the observance of the 'first-day' again.

"As I wrote and published some upon this subject, and a few of the 'tracts' are yet in being, Sabbatarians are making what use they can of them to advance their cause. Wishing to atone in part, or as far as I am able, for the evils I may have done in publishing so far as I did this error; and especially as many have solicited my reasons for the change of my views, and what scriptural grounds I have for my present position; I deem it my duty to publish still more; but now on the right side of the question."

"Where it is deemed good policy, I learn that some are trying to make all the capital out of my old tract on the seventh-day Sabbath they can, and sometimes appear to place about as much confidence in reading it to their hearers, to establish the doctrine of Sabbatarians, as they do in reading from the Bible; and say that I am now a "backslider," and "going to perdition," because of my return to the observance of the "first day!"

"As I have several letters now on hand, soliciting my views on the Sabbath question, which I have been unable to answer of late, in consequence of sickness in my family, and other cares and labors: I deem it my duty to prepare an article for the paper, and if the Crisis will have the goodness to speak for me on this vexing or "bewitching" question, I hope it will prove to be a satisfactory answer to my friends; and others, who are interested in this subject, be benefited by it, in these last days of temptation and trial. Amen."

REPLY.—The interest of others whose attention has been called to this subject, has not proved so transient as Eld. P.'s, but on the other hand has deepened with their increasing experience and further light. The "evil," if such it be, is increasing. The prospect before the Sabbath cause was never more encouraging, nor the halo of light that encompasses the subject more bright and glorious. The ball has been set in motion; and it bids fair to be even like the barley loaf that tumbled into the camp of the Midianites, laying prostrate their tents and leading on to perfect victory. To

arrest this work will require more than his present effort. He will need to send forth publications which can cope with such works as the History of the Sabbath by J. N. Andrews, which not only has not been answered, but remains to be even attacked. We would not however counsel him to any such effort; for we sincerely regard him as laboring under a deception, and pursuing a course, in which if he continues, he will suffer loss in the day that cometh, which shall try every man's work of what sort it is. He cannot plead like many who are now keeping the first-day, that he has never had the light on the subject, although it may be proper to add that the light that had come forth upon this question at the time he bade farewell to God's great memorial, was not a tithe of what it is now. Still it is not without something of marvel that we beheld a man turning away from a position on which the light gleamed however faintly, to one which could boast of nothing but total darkness.

He speaks of this "bewitching" question. If by this he would imply that people are ever bewitched into the keeping of the seventh instead of the first-day, we would suggest that he has applied the term to the wrong side of the question. Neither revelation nor experience furnish an instance of a person's being bewitched into a practice that calls for increased sacrifice, self-denial, and separation from the world, which are more or less involved in the keeping of the Sabbath, while we do have instances of just the reverse. Paul reproved his Galatian converts for being bewitched that they should not obey the truth. The witchery always operates in behalf of a lower standard and an easier position; hence it would not be strange if Sunday, complacently arraying itself in the robe of popular favor, and popular practice, and pointing to a broad and easy way in which the multitude travel, should beguile the ease-loving and unstable. May God save his people from being dazzled with the tinsel and glitter of the false and the counterfeit.

But our friend has a confession to make to which we will now listen:

Preble.—"MY CONFESSION.—Here let me now confess, that if there is any one day mentioned in the Scriptures which is now more 'holy' than another, made so by the express or direct command of Almighty God, then the 'seventh day' is the one. And as I have often said, within the last fifteen years, to those who have questioned me on this subject, that if they would point out one single text to me in the New Testament that will show that the seventh day is now more 'holy' than another, and that it thus proves that Christians should observe it as 'holy' time, then I will observe with them the next seventh day; and will preach and practice after that, the observance of the 'seventh-day Sabbath,' as in former years. But not a man of them has yet, neither can they show this. Many, both in public and in private, have been silenced in this way, and have never opened their mouth to me on the seventh-day Sabbath question, after this statement. This statement stands good against me yet, and if any Sabbatarians wish me to observe with them again the seventh day, let them just comply with the above request, and they will find me true to my word. This puts the laboring oar into their hands. Let them use it if they can."

REPLY.—In the above, Eld. P. has indeed "witnessed a good confession," in the admission that if any one day is now more holy than another, "the seventh day is the one." No day can be holy except made so by the command of Almighty God; hence if the seventh

day is not now holy, there is no holy time in this dispensation. Let the reader set this down as Waymark No. 1. We shall have more or less occasion to refer to it as we proceed. The remainder of the paragraph is occupied with the stale and incessant clamor for testimony from the *New Testament* that the seventh day is now holy, or for a *repetition* of God's command for its observance.

He adroitly endeavors to put the laboring oar into our hands. We beg leave, however, to decline said oar, and think we can show him that it is still in his charge. Prove to him, he says, that the seventh day is now holy, and he will observe it; to which we might respond, Prove to us that it is *not* holy, and we will immediately cease its observance. The commandment must be repeated in the *New Testament* before he can believe it to be binding. But we would ask him to give a moment's serious thought to this one question. *Why* should the commandment be repeated in the *New Testament*, or why should we expect it? We know that the seventh day was once to be regarded as holy time by the express command of God; we know that its observance was once binding. Now it must be apparent to all that there is no need of re-asserting its holiness, or repeating the law for its observance, unless it can be shown to have been abolished. But if he asserts that it has been abolished, then we say, *Let him prove it*; for here we deny and he affirms. It is an established principle, and all logicians will sustain it, that all the presumption lies "in favor of the old opinion and established usage;" and any institution which is known to have been once firmly established, is presumed to be still in existence, unless it can be shown why and when it was to cease, or did cease, to exist. Again we say, if he would have us turn with him from the seventh day to the first day, let him show (and no man is better able to show) where the former has been done away. But when he has done this, the work is only half accomplished; for a law yet remains to be found enforcing the new institution. Thus a double burden of proof is found resting upon his shoulders; let him dispose of it if he can. When he will prove what we have shown to be incumbent on him to prove, we will join him in his present position, and again observe the first-day Sabbath as in former years. His objection goes upon the ground that all our duty is enjoined in the *New Testament*, which we will set down as Fallacy No. 1, and shall consider it in another place.

Preble.—"We should be *NEW TESTAMENT CHRISTIANS*. For any one to start a subject *founded* upon the *Old Testament Scriptures*, and then try to make the *New Testament conform* to it, instead of taking their starting-point in the *New*, and then see that the *Old* is made to harmonize with this, *that* is putting a 'yoke' upon their own 'necks,' and upon the necks of others who are made to believe them, 'which neither our fathers nor we were able to bear.' And as the apostle says to the *Corinthians*:

"But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the *old testament*; which veil is done away in *Christ*. But even unto this day, when *Moses* is read, the veil is upon their hearts. Nevertheless, when it shall turn to the *Lord*, the veil shall be taken away." 2 Cor. iii, 14-16.

"And I will repeat that at 'this day,' many 'minds are blinded,' because 'the same veil' remains 'untaken away in the reading of the *Old Testament*;' and it is a great pity that men will not turn their 'hearts' to the *Lord Jesus*; then 'the veil shall be taken away,' and thus be no longer 'upon their hearts.' But if men are determined to go it 'BLIND,' the 'ditch' must take them up."

REPLY.—With the statement that we should be *New Testament Christians*, we heartily sympathize. "*The faith of Jesus*" is by no means a small item of our belief. But do we fall from grace, or come under the curse, because we connect therewith that great rule of moral rectitude, the commandments of God? "*The commandments of God and the faith of Jesus*," this same *New Testament* holds up together as the characteristics of the true people of God, just before the coming of *Christ*. Rev. xiv, 12. But must we, to be *New Testament Christians*, reject the *Old Testament*? If the *New Testament* is a complete standard in itself, and the *Old* is only something which is to be "made to harmonize" with it, we might just as well cast it one side at once. But so far is this from being the

case that we will lay down the proposition that there is not a single new principle of morality introduced in the *New Testament*, *not one*. They are all found in the *Old*, and from that are quoted into the *New*. *Christ* and his apostles appealed to the *Old* as their authority. By it they enforced the claims of their mission. By it they established the truths of the gospel. The *Old Testament* is the very foundation of the *New*. Without it the *New* never could have had an existence. Separate the *New* from the *Old*, and the *New* dies, as surely as a branch when detached from its parent stock. With every *New-Testament* writer, an appeal to the *Old* is an end of all controversy. Far be it from us to esteem or treat it any less lightly. It is a part of God's infallible revelation of his will to man. It is the testimony of holy men of God who spake as they were moved by the Holy Ghost. The words of the *Lord* in the *Old* as well as the *New Testament*, are pure words, and from *Genesis* to *Revelation* they are dear and precious unto us.

In regard to the veil that Paul told the *Corinthians* was upon the hearts of the children of *Israel*, 2 Cor. iii, the testimony had reference to the *ministration* of the law, not to any moral principle whatever. Here he falls into Fallacy No. 2. The law, and the ministration of the law, are two things. There is no sane man living that we know of, except the *Jews*, who believes that the former ministration is still in force. We have turned our hearts unto the *Lord Jesus*, and we behold him enjoining obedience to all his Father's commandments, declaring that not one jot or tittle should pass from the law till all (not all the law, but *all things*, Greek,) should be fulfilled. We find him throughout his whole ministry laboring to vindicate the Sabbath from Pharisaic abuse, defining what was lawful, or according to the Sabbath law, to be done on that day. We find him commending it to the peculiar affection of his disciples by styling himself its *Lord*. If we love the *Lord* of the Sabbath, we should also love his Sabbath. And finally, we behold him dying upon the cross, for our transgressions of the law, and not for ours only, but for those also under the former dispensation. Man had sinned; but the law that he had violated could not be set aside. He, or a substitute, must die. God could give up his only son to death, but he could not violate the integrity of his government, by abrogating or relaxing in the least degree, the claims of his holy law. And to him who reads revelation aright, no scene could more impressively set forth the immutability and perpetuity of the law of God, than the darkened heavens, the trembling earth, and the expiring agonies of the *Lord Jesus*, on the day of his crucifixion. "It is a pity that men" should take such derogatory views of our Saviour and his mission, as to suppose that he came down to do the unnecessary, yea, blasphemous, work of dying to abolish his Father's law.

Preble.—"DIFFERENCE OF DAYS. I think it will be safe for us to take our position with the apostle Paul, as found in Rom. xiv, 5, 6:

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the *Lord*; and he that regardeth not the day, to the *Lord* he doth not regard it."

"If any one believes otherwise, let him be 'fully persuaded in his own mind;' and I, for myself, intend to be fully persuaded, or *assured*, as the margin reads, in my own mind; so, if any one thinks he ought to observe the seventh day for the Sabbath, I do not wish to have contention with him about it; for if he can regard the day 'unto the *Lord*,' let him do so; but as for myself, I do not now so regard it. I carried that 'yoke' as long as I think I could regard the day 'unto the *Lord*.' If others wish to esteem the seventh day above another, let them try it until they are satisfied, as I have been. I now regard the 'first day' 'unto the *Lord*.'"

REPLY.—This is plain; that is, there is no mistaking the position of the writer. It is that the observance of one day above another is a matter of complete indifference. It is no matter if we do, and it is no matter if we don't. This comports well with his previous argument that there is no holy time in this dispensation, and we will set it down as Waymark No. 2.

Before dismissing this point, however, we will just remark that it is fortunate for Eld. P. that he was not among the *Israelites* when they came out of *Egypt*.

They were told to go out and gather manna every day. Ex. xvi, 4. Every day, Eld. P. would have reasoned, means of course every day; and hence we should have seen him with the disobedient ones, out of his tent upon the Sabbath day, searching for the manna. Would he have retired abashed and confounded before the withering rebuke of the *Lord*, "How long refuse ye to keep my commandments and my laws? See, for that the *Lord* hath given you the Sabbath."

Here, then, we have the expression "every day," and still the Sabbath is excepted, that expression referring only to the working days. Just so in Rom. xiv; for the apostle is there speaking of a class of days with which the Sabbath is in no wise connected. The chapter opens thus: "Him that is weak in the faith receive ye." What faith? The faith of the gospel which Paul was laboring to establish; the change from the meats, drinks, carnal ordinances, and fast days of the Jewish ritual to the spiritual worship of the *Lord Jesus*.

That system had its distinctions of meats and drinks and its yearly sabbaths. It was connected together as a whole; and when the apostle, in remarking upon that system, speaks of days, he means the days connected therewith, and those only. So he says in verse 2, "For one believeth that he may eat all things; another who is weak eateth herbs." And so also in reference to the same system, "one man esteemeth one day above another; another esteemeth every day alike." And the observance of these things was a matter of indifference so long as they did not seek justification through them, and thus be led to reject the sacrifice of the Saviour.

But did God ever utter anything with his own voice concerning meats and drinks, in like manner as he spoke the Sabbath? Never. Did he write anything about them on the tables of stone where he engraved the commandment for the observance of his rest-day? Not a word. The Sabbath belongs to entirely another system, to which the 14th chapter of *Romans* makes no sort of reference whatever. u. s.

(To be Continued.)

One Faith.

THAT there is but one faith recognized in the Bible is evident from the following scripture: "One *Lord*, one faith, one baptism." Eph. iv, 5. The apostle Paul gives additional light on this subject in 1 Cor. xiii. In verse 2 he says, "Unto the church of God which is at *Corinth*, to them that are sanctified in *Christ Jesus*, called to be saints, with all that in every place call upon the name of *Jesus Christ our Lord*." This epistle is addressed to all of God's people in every place. Verse 7 embraces those who will be waiting for the coming of the *Lord Jesus*. To all such the apostle says, "Now I beseech you, brethren, by the name of our *Lord Jesus Christ*, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

To this end our *Lord* in his prayer to his Father said while praying for his apostles, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." John xvii, 21, 22. This prayer of our *Lord* was made not only for the apostles, but for such also as should believe on him through their word. If we have believed on *Jesus* through the words of the apostles, this prayer is designed for us as well as all in past time who have embraced the Saviour through their teachings. *Jesus* prayed that they might be one, that is, that they all should have one mutual interest, and be of one faith, that they might thereby be co-workers together to advance the cause of *Christ*. The reason that *Jesus* assigned for this oneness was that the world might believe that the Father had sent him.

There are among the sectarian churches of the present day a plurality of faiths. The result of this is to destroy the beauty and harmony of the word of God, and make men infidel in regard to the Bible. But let the church teach the pure principles of truth as they are taught in the Scriptures; let them show to the

world that there is that oneness among them that God's word teaches there should be, and they will present the evidences of Christianity which the world cannot successfully gainsay nor resist.

Some may think it drawing the line too straight to bring Christians all together and unite them in one common faith. They reason as follows: Men are so differently constituted that they cannot all think alike and act alike; that God has so arranged things that each can embrace that form of doctrine most congenial to their mind, and if honest in their belief, it is all that God requires. The word of God is to the contrary, notwithstanding. How was it in the days of the apostles? "And the number of them that believed was of one heart, and of one soul." Acts iv, 32. The term heart here is doubtless used to represent the mind. Again, "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Acts vi, 7. See also Rom. i, 5. As there is but one faith, that must be the faith that was obeyed. We see from this that the faith was something to be obeyed. It was also to be kept.

The apostle Paul, after giving his dying charge to Timothy, said, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. iv, 6, 7. That the faith was kept and obeyed in the days of the apostles has been clearly shown, and that it will be kept in the last days is evident from Rev. xiv, 12. "Here are they that keep the commandments of God and the faith of Jesus." The chronology of this prophecy may be located by being the last of the three messages of Rev. xiv, the next important event after which will be the Son of man seated on the white cloud, coming to gather the harvest of the earth. This we think shows that there will be a company keeping the faith in the last days.

In conclusion let me say, dear reader, that we are living in a solemn time. The history of this world is fast winding up. We are now receiving the last message of mercy which this world will ever have. Jesus still officiates in the heavenly sanctuary. The sweet voice of mercy still continues to sound in our ears. The third angel is leading out a people, and uniting them on the great truths of God's word, and before this message closes the prayer of our Saviour will be answered, when he prayed that his disciples might be one, even as he and his Father are one.

RUFUS BAKER.

Mackford, Wis.

The Cause.

BRO. WHITE: By reading the article in Review No. 12, entitled "The Cause," I have concluded that it may be my duty to make a short explanation for the comfort and encouragement of those who have known my connection with the Messenger party, and also with Elder M. Hull, lest some may fear that I too may follow after the same example of unbelief, as I have often trembled for others.

When I connected myself with the Messenger party, I was laboring under the impression that the visions of Sr. White were a species of mental hallucination or fanaticism, and that they were the greatest impediment that the truth had to contend with. At the Koshkonnong Conference they were stigmatized as being from the evil one, by persons that were acquainted with you and sister White. I here acknowledge that it sounded harsh and uncharitable, it did not sound like the voice of the good Shepherd; but my imperfect knowledge of you and the course you had pursued in the past, and the false reports that had been circulated left me in doubt and uncertainty, until the downward course of the prime movers of that seism opened my eyes to the dangers of being led by ambitious unsanctified men.

I found M. H. a preacher among the Age to Come people. He seemed to be sincere and to possess a good talent to elucidate his views and as I felt a great interest in the message it was but reasonable to use all laudable means to bring him to see the truth; we had frequent conversations on the subjects connected with the present truth. I also sent to the office for publications for him, and he acknowledged that they con-

vinced him. I accordingly felt a great interest in his welfare, and you will remember how I pointed out to you his weaknesses, and requested you to take a parental care for his interest.

It was a great relief to my mind when he was removed to Battle Creek, as he would there have more of the watchcare of his preaching brethren, which it was evident, he so much needed. And had he made a suitable use of the care that was taken for him, and the admonitions given him, humbled himself in view of his own infirmities he doubtless would have become a pillar to the cause, and had many stars in his crown of rejoicing. He is greatly to be pitied and mourned for, and so are all who with the light that now shines from the sacred Scriptures, can be induced to slip their anchor and suffer themselves to drift without compass or helm on the fatal ocean of doubt, infidelity and spiritualism.

Now dear brethren if any of you that have formed a personal acquaintance with me, have ever felt uncertain what effect the apostasy of preachers that have been loved and cared for among us has upon me, I would say that it humbles me, gives many sad feelings, causes me to pity them greatly, but does not tarnish or bedim those precious truths that have led us to brave opposition, contempt, ridicule and sneers of professors of religion and the wicked multitude. It leads me to pray for more faith and grace that I may not be taken in the snares that the enemy may have set for me.

If we are to gain instruction from the past history of God's people, it is not to be expected that all that leave Egypt will enter the promised land; and every one that falls should be a warning to us, and lead us to close self-examination and cause us to work out our own salvation with fear and trembling.

SOLOMON MYERS.

Yankee Hollow, Feb. 21, 1864.

To the Youth.

How slippery and dangerous are the ways spread before the young in these days of peril and sin.

As of late I have looked around upon them, the inquiry has often arisen will they turn their steps homeward or will they be fascinated by the allurements of the world and charmed by its pleasures? In thus meditating how I have trembled for them. I look upon my own experience and think of the warfare needful to be kept up between the powers of darkness and my own soul, and then realize there is but one safe way, which is to watch, fight and pray. Then I think of them as just starting out from the world in the way to Heaven without experience, and all the evils of this world to contend with, and again I ask, Will they stem the tide and be true overcomers, true Christians?

When I started to serve God I had the same dangers which I see now surrounding the young. I had the same evil nature, the same enemy to meet at every advancing step, and like influences from worldly unconverted schoolmates. All this I had with only here and there one of my own age who had courage to go with God's people. I often thought the way rough. Many a night after school would I go to my room and my pillow with sad unhappy reflections that I had been so unfaithful, so unguarded of my words, and example, and then a discouragement would press upon me, that I never could become good. Now and then could I hear some one of experience tell of hopes and fears corresponding with my own, and that gave me courage to try. Had it not been for my closet then, I know as I look back upon it now, that I should have gone back to worldly hopes and companions. But then would I bow before God and exclaim, Oh Lord, I'll try. Often this simple sentence would compose my prayer, when I could spend from fifteen to thirty minutes before God. Oh what strength came to my heart then and there.

I was young, had never seen the beauties or worth of religion. Had heard of the coming of Christ but it was only attended with a dread. I knew God's people were few and despised and not till, through God's chosen servants in this work, I heard of the truth and the future inheritance of the saints, the new earth and learned to love my Bible and the testimonies of the spirit of God, could I forsake all for Christ's sake.

Oh well do I remember that decisive day. But as I formed such resolutions in the strength of grace what courage possessed my heart and I could go forth and prove that grace sufficient for me. I can now think back upon experiences then with satisfaction and delight, and since I have tried to bear a humble part with God's people they are to me a source of happiness. Then no care oppressed my mind.

How glad am I to-day that I sought the favor and blessing of God in the days of my youth. How sweet the place where I bowed to seek it. More pleasant are such memories than all others of by gone days. But it was not all sunlight there. Assailed and beset by temptations, often overcome in some evil net, with all my inward foes to lead me astray, I found the way stormy and tempestuous to my little bark. So fierce at times was the conflict that to sink into a final repose would have seemed sweet. But these temptations led me to search my heart diligently. How fearful I was that I should be deceived. Also it led me to read my Bible daily. Hardly did I dare to enter upon my secret devotions without first preparing my mind by reading some select portion of the word of God and meditating upon it. I found this profitable and of great benefit to me. And then as I would urge my case, which often seemed hopeless to me, to the throne of grace how blessed were the answers given. How precious thus to commune with God, how sacred were those sweet hours of prayer. It often seemed that some heavenly presence was near, and my closet where I bowed in prayer a paradise.

I prized such hours above any when I was to meet some earthly friend. Oh how good has the Lord been to me. And my dear youthful brethren and sisters he awaits to do all this and more for you. Your best days are passing. Your characters are forming for this life and are they becoming holy and pure and fitted for the world to come. Will you devote yourselves to God to serve him? He bids you give him your heart and offers his love in return. Precious is that love. You may experience it. It is not like the fleeting excitement of earthly pleasures: but with one of old you can say, "As the apple tree among the trees of the wood so is my beloved among the sons. I sat down under his shadow with great delight and his fruit was sweet to my taste. He brought me to the banqueting house and his banner over me was love."

Dear youth do not stay away from God, but while his Spirit is calling you, and his people inviting you, while Heaven, sweet Heaven is interested for you, come oh come without delay to Jesus. Lay your all at the foot of the cross and resolve to serve him, to follow him. Then when the great shepherd calls from his mansion above you may follow him still to fountains of living waters. Soon the cup of his fury will be poured out upon this earth. It may seem fair to you now. It may look beautiful. You may see in it pleasures. But turn oh, turn from its fleeting joys and seek more enduring happiness. Oh the verdant plains and green fields of the new earth. Will you forego earth's pleasures here for life, eternal life?

Oh may we still see the young coming into the field and securing a shelter against the day of God's wrath.

Come to life's fountain, open and free,
Come, for the Saviour is waiting for thee.

M. D. A.

A Word of Warning.

If females were disciplined, trained on the gospel plan, adorned in modest apparel, guided in life's golden path, seldom if ever would our ears be pained with heart-rending recitals of fallen virtue! Here lies the fault, the guilt, the murder! Mothers suffer little ones to sport on destruction's brink, to carry coals of fire in their bosoms. In early infancy, pride is fostered; they are tipped off in fine clothing, flirt about in gay and fashionable costume, trinkets and gew-gaws; mingle with the giddy; attend parties of pleasure—the dance, the nightly concert and revel, and are gallanted by unprincipled, licentious young men. These are stepping-stones to disgrace and ruin. Can a man take fire in his bosom and his clothes not be burned?

Beware, "lest thou mourn at the last, when thy flesh and thy soul are consumed, and say, How have I hated destruction, and my heart despised reproof."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 29, 1864

JAMES WHITE, EDITOR.

The Sabbath--Both Sides.

THE labor of our faithful missionaries in the East, Elders Loughborough and Cornell, is waking up a new interest upon the Sabbath question, and a more thorough discussion on both sides of the subject.

The articles of Eld. T. M. Preble, in the *World's Crisis*, call the attention of the numerous readers of that paper to the subject in an impressive manner, he having been an observer of the Lord's Sabbath, and having a reputation among Adventists as possessing a good degree of candor and piety. We are happy to announce that Bro. Uriah Smith, so favorably known as a clear and candid reviewer, has commenced a faithful review of Eld. Preble's articles, which will probably occupy a portion of each of the remaining numbers of the current volume of the *Review*. Eld. Preble's articles will be given entire in connection with their review, so that the reader will have both sides of the question at once before him.

We decide to print the same matter in pamphlet form for general circulation, and especial distribution in the East. Let the people see both sides of this question.

All sincere persons, no matter which side of the question they may occupy, will agree with us that the people should see both sides of the question. He who fears that the people may see both sides, is certainly too narrow in his views to wear the Advent name, and he exposes his lack of real confidence in the position he occupies. We are happy to find in Eld. Preble, as far as we have read his articles, a spirit of apparent candor, and that he does not fall into that contemptible practice, so common to a lower class of opponents to the Sabbath, of descending to bitter personalities, and the common babble about visions, &c., in order to poison narrow minds with prejudice.

We now appeal to our friends to help us in the work of spreading both sides before the people. The review of Eld. Preble should be put into the hands of every reader of the *World's Crisis*. We offer the paper to you, brethren, if you wish to send it to your friends, at the rate of \$1.00 a year. Now is a good time to subscribe for it, for them, and if you wish, the subscription can commence with the middle of the volume, embracing the Sabbath discussion at Manchester, N. H.

Also, you who have confidence in the ability of the reviewer, send in your orders for the Pamphlet, which will probably be \$10 per hundred, that we may better determine how large an edition to print. The Association will donate the work to all candid persons who will not purchase it. Its distribution gratis will be left to the discretion of our preachers, who have the best opportunities to thus circulate it. Let the work of spreading the truth be pushed forward with Christian forbearance and candor, and the zeal of that true loyalty which should characterize the people that keep the commandments of God and the faith of Jesus.

Discussion in Orwell, Ohio.

WHILE in Orwell last fall in the tent I was informed by a man who attended the Yearly Meeting of the Disciples, that a Mr. Higgins, Disciple preacher of Youngstown, Mahoning Co., would like to discuss the Sabbath question with me. This not being very tangible, little was said about it. On coming back to this State I was informed that the desire had again been expressed; and on the 29th of January a letter was handed to me through his friends, proposing to meet me on the subject, also proposing a question for me to affirm, which I accepted: it embraced the present obligation of the fourth commandment.

Though I have never been forward to debate, there are circumstances which justify it and render it necessary. Such I judged these to be; and our correspondence resulted in a discussion on the 1st, 2d, and 3d

days of March, two sessions a day, of two hours each, in the Methodist house in Orwell.

As he had characterized our views as being subversive of the authority of Christ, I introduced the subject by affirming the harmony of the scriptures and the unity of the Father and Son: that the authority of the Son was delegated, and must be exercised in strict accordance with the Father's will; that in giving "all power" to the Son, the Father did not vacate the throne of power, but called the Son to the joint occupancy of it, that the Son could not therefore do anything subversive of the will of the Father. And that the Sabbath was not a New Testament institution; that, though the Sabbath or Lord's day, is clearly taught in the New Testament, it is by recognition, and not by commandment, that the apostles always regarded "the scriptures" as their authority, and to these we must appeal for the institution and relations of the Sabbath.

Mr. Higgins early turned his argument, as I expected, to the abolition of the law, and without attempting to overthrow my main positions, repeated and re-repeated the usual round of "not under the law," "Hagar," "ministration of death done away," "no written law from Adam to Moses," &c., which have so often been shown to harmonize and not conflict with "the scriptures." Of all the debates which I have heard or read, I never knew one in which the negative so completely failed to come up to the argument. He attempted to build up a negative merely, and asserted that the law died "by cessation of the government, by limitation, and by appeal." I do not propose to give any extended account of the debate, but merely to notice some points on either side, and on the affirmative mostly such as were not contested at all.

1. At creation the Sabbath was made, "set apart" for man. On this he merely affirmed that there was "no written law," but would not notice the argument or its conclusion.

2. It was God's sign or memorial of creative power, reveals his title, and perpetuates his knowledge. Not noticed.

3. The duty to keep it co-extensive or co-existent with the generations of Israel, which have not yet ceased. This I could not get noticed.

4. The commandment grows out of our relation to the Creator, and of his rights of property as Creator. Certainly as moral as any law growing out of mere human rights. Denied its morality, but would not assail the argument.

5. The ten Commandments were, by the Lord himself, called "a law" (Ex. xxiv) and this is the only law God ever spake to his people, or wrote with his own hand. Denied that God spoke it to the people; but gave it to Moses to speak to them.

6. God declared they would be "holy" if they kept it. Many scriptures point it out as "righteousness;" that it is the only rule of righteousness or holiness that ever was given—the only complete moral code in all the Bible; of which it is said, it "shall not be abolished." This proposition I advanced with full confidence that it could be sustained, but I expected to have to contest the ground covered by it inch by inch. But to my surprise he would not even deny it, or make any reference to it, though I frequently called attention to it.

7. It was given as a condition of life,—it is perfect,—embracing the whole duty of man. Not denied; though his argument made Christ abolish man's whole duty.

8. It is God's holy covenant commanded to a thousand generations, to Abraham, Isaac, Jacob, and Israel. He said the covenant commanded to a thousand generations, the law to Israel, was the promise of the land of Canaan.

9. Isaiah said the Gentiles should keep it when the Lord's house was a house of prayer for all people. He asserted in reply that the "strangers" and "all people" of Isa. lvi, only referred to the Jews.

10. It is shown in Ex. xxiv, Jer. vi, vii, &c., to be God's law in plain distinction from all other laws. Did not notice it.

11. Promise of the New Covenant embraces the same law in the heart. He argued that the difference of the covenant was in their laws; the fallacy of this I ex-

posed, but he would not notice my argument on the two covenants, though in duty bound to bring on the negative.

12. Kept by Christ as our example. Merely denied that Christ was our example in keeping the law, being under another government.

13. The Lord's day, the Sabbath is recognized by the writers of the New Testament as something known and existing. Not noticed.

14. As it was first given by God himself, before the ceremonial law was given to Moses, that could be abolished without affecting this. Not noticed.

15. That it was the expressed condition of the kingdom, and Christ taught that the kingdom should be taken from the Jews who did not keep it, and given to a nation who would keep it. Matt. xxi, *et al.* Not even denied or noticed in any way.

16. That all moral obligation to God and man is embraced in it. Acknowledged that "all the law" hung on these, but only nine tenths belonged there as growing out of natural relations.

17. The Saviour endorsed the Father's will, which is his law, (Rom. ii, 17-20.) as the test of his doctrines. Not noticed.

18. When the Saviour presented himself as a sacrifice on the cross, he said the law of his God was in his heart, (Heb. x, Psa. xl.) and to say that, at that time, with that profession on his tongue, he abolished that same law, is to make him guilty of deception.

19. He did not abolish the law in his death, for he came and died to put away sin, or transgression of law, and not the law. Neither of the above were contested.

20. That if abolished at the cross, or "the government ceased," as he said, then there was no government for a time, and all moral obligation was suspended. Though I frequently pressed this, he would not reply to it. How could he?

On each of the following points I put forth a proposition, to neither of which was there a reply.

Paul endorses it, on the authority of "the scriptures" as inculcating "all good works;" that the transgressor, Jew, and Gentile, must be redeemed from its curse to inherit the blessing of Abraham; that it is the rule of justification, the Gospel harmonizing with it as the means; that it is not made void through faith; that he endorses it by quoting the Old Testament to prove Jews and Gentiles sinners; that it was spiritual, ordained to life; that it will be the rule of judgment, and as such constitutes the oracles of God, or "living oracles" which Stephen said Moses received "to give unto us;" that God is dishonored in its violation; that the carnal mind is opposed to it; that its precept or righteousness is fulfilled in the followers of Christ; (See Rom. viii 4; Whiting's Trans.; Greenfield's Lexicon;) that the same law that now convinces of sin, will not justify, and therefore is not the law of Christ, and is not made void through faith; that repentance is taught toward God, the "one law-giver," and faith toward Jesus Christ, the "Mediator between God and man." He replied to this last however by saying that it was never taught to any but the Jews. Acts xx, 21.

On 1 Cor. iii, he asserted that the "ministration of death" was written on stones, and the law written on stones was abolished; and said in advance that if I said it was the ministration and not the law, he was "prepared for me," for he would show that a law without a ministration is a nullity. But I did take that position by showing the figurative use of the term "death;" that the "service" was not on the stones; that Moses' face was veiled, not the law; and that his face and its glory represented that dispensation, or ministration. In his reply he argued that Moses did not represent that ministration, for his ministration did not commence for some time after the law on the tables of stone was given to him; thus making the distinction between the law on the stone, and the ministration, as marked as I could have asked, and he asserted that his ministration had not yet commenced when the man was stoned for violating the law, thus proving, (if there was any proof in his position) that the law was not a nullity without the ministration.

In our correspondence I invited him to affirm concerning the first day of the week; but he refused.

Toward the close of the discussion he wished to turn it on that question, which I would allow only on condition that he would extend the time. This he would not do. But when the discussion ended I proposed a remedy for this difficulty, viz., that we debate the same question at some future date, taking longer time for it; for I offered from the beginning to let the largest latitude be given to the question, only so that time be taken to canvass thoroughly. This offer he refused. I then proposed that he affirm on the first day question, and we debate that two days. This he also refused. But he announced that the house was tendered to him to preach in that evening, and he would, by request, preach on the first day of the week. I then stated that I should apply for the house to review his discourse the next evening. I attended his meeting and took notes; but the house was refused for a reply. Thus I was excluded from two synagogues in one week. However I assured them that the truth did not rest on majorities, and appointed to review him on Sunday evening in the Town House.

These events are suggestive. Presbyterians and Methodists, whose church standards and standard authors teach the perpetuity of the Law of God in the strongest terms, manifest their eager hope that he may succeed who argues that it is abolished; and those who have made their boast of the Bible as the rule, turn the key upon him who adopts the motto of the Bible and the Bible alone. The conflict approaches; wrath is already manifested against such as "keep the commandments of God and the faith of Jesus." And they vainly seek to bind the truth by majority votes. But God is above majorities, and his counsel will stand. Had this principle prevailed Noah might easily have been voted out of the ark; and the "little flock" be deprived of the kingdom. I was well aware that the prejudices and feelings of the majority were against me; but with confidence in the God of truth I was able to rejoice in the truth of God, and I enjoyed the discussion as much as any three days' meeting that I ever attended. And I was not alone. I trust the result will be known in "many days."

Sunday the 6th I went to Bloomfield and baptized four; returned to Orwell and had a good hearing, quite beyond my expectations, for the roads were in a far worse state than they have been this winter before.

Mr. H.'s Sunday argument amounted to this. Jesus told his apostles to teach what he had commanded; Paul said they were to do all in the name of Christ; therefore whatever they said or did was by Christ's authority, and so is binding on us. Paul met with the disciples at Troas on the first day of the week to break bread. He concluded that Christ had commanded them to do so; for if he had not, they sinned in doing it without his authority. Any casual reader can see the absurd conclusions which may be drawn from such premises. My argument on the Lord's day in the New Testament I have been requested to furnish for publication.

J. H. W.

Sabbath or Lord's Day in the New Testament.

One of three positions must be true in regard to the New Testament testimony on this subject:

1. There is a commandment or ordinance for the institution; or
2. There is a recognition of a pre-existing institution; or
3. There is no such institution in the New Testament.

This is too plain and reasonable to admit of a doubt; for if there is neither a new one made nor an old one recognized, there is nothing at all.

The argument naturally presents itself in the following form:

1. There is such an institution in the New Testament. John says, Rev. i, 10, "I was in the Spirit on the Lord's day." This is sufficient proof that one certain day belonged to the Lord at that time; and if at that time, does still. This is confirmed by the record of the Acts of the Apostles, where frequent mention is made of the Sabbath-day, and what was done on it. Now if there was no Sabbath-day at that time, if no particular day was the Lord's day, then the statements

of Acts and Revelation referred to were erroneous. But this will not be claimed; therefore we consider it a settled fact that one day of the week was regarded by inspired writers and teachers in the New Testament as the Lord's day, or the Sabbath.

2. We find no New Testament commandment or ordinance for the institution. This proposition being negative in its nature, we rest it on the admissions of the classes advocating the claims of different days.

On the part of all those who insist that the Lord's day is the seventh day, we admit the proposition.

On the part of those who insist that the first day is the Lord's day, we offer the admissions of accredited authors among them.

1. Buck's Theol. Dict., Art. Sabbath. "It must be confessed that there is no law in the New Testament concerning the first day."

2. Campbell, Lect. in Beth. Coll., 1848. "Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? Constantine, who lived about the beginning of the fourth century."

3. Challoner, D. D., Cath. Chris. Inst. "Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church. . . . Does the scripture anywhere command the Sunday to be kept? The scripture commands us to hear the church."

4. Neander, (Ross's, p. 186). "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect."

5. Cranmer, Catechism. "We observe the Sunday and some other days, as the magistrates do judge convenient."

6. Melancthon, Augs. Con. "We find not the same commanded by any apostolic law."

7. Scott, D. D., Com. "The change from the seventh to the first appears to have been *gradually* and *silently* introduced, by example rather than precept.

8. Clarke, D. D., Com. "It seems to have been *by an especial providence* that this change has been made."

9. Prot. Epis. Ch., Expl. Catechism. "We meet with no scriptural direction for the change."

10. Dr. Heylyn, Hist. Sab. "For three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it."

11. Eusebius. "All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day."

Such testimonies might be added to any extent. Another evidence is the fact that *those who agree in keeping the first day cannot agree upon a reason for it*, which they could readily do if there were a scriptural direction for it.

The fact adduced by Dr. Scott, that it was *gradually* and *silently* introduced, is sufficient to condemn it. The same may be said of almost every innovation and heresy; but to "good works" we are "thoroughly furnished" by the "scripture." Thus the baptism of infants was introduced "gradually and silently;" and its precise origin is hard to determine. Yet the reason given for sprinkling children is a more plausible inference from scripture facts than the reasons for keeping the Sunday.

Dr. Clarke's plea of an "especial providence" might be plead with equal force for any prevalent departure from the teachings of the Bible.

Eusebius wrote his statement about ten years after Constantine's edict for "the venerable day of the sun;" and he shows to what source it was then ascribed, saying, "*we have*" done it.

Campbell says the first "public authority" for its observance was Constantine's decree, which was in 321, A. D. This is confirmed by Dr. Heylyn, who says there was no law to bind to its observance for three hundred years after Christ. He also says there was no rest from labor or from worldly business required upon it. And Mosheim says that Constantine's edict caused it to be observed with greater solemnity than it had been before. There is no doubt but these statements are all true.

To this we may add another from A. Campbell, that "public opinion" demanded of Constantine that such a decree be made. If this statement be true also, then

it follows that public opinion regarded the first day as the day of the sun merely, and not as a day of abstinence from ordinary labor.

It being thus settled that there is *no new institution* of a Sabbath or Lord's day in the New Testament, it follows that the true position is the third noticed, to wit:

3. The New Testament testimony of a Sabbath or Lord's day, is a recognition of an old institution.

We remark here, that a new institution cannot be proved by a mere recognition or allusion; for it must first be proved that the thing was known to exist to which allusion is said to be made. It is often said that John meant the first day when he said the Lord's day. To establish this it is necessary to prove that the first day was known by that title when the Revelation was written. There is evidence that the first day was *not* known by that title; there is the fullest evidence that the seventh day *was* known by that title; therefore if the first day was alluded to by a title which was universally given to the seventh day, it would be deception on the part of the writer. Should I sell a draft on "New York," which should be rejected, what would the buyer think if I should tell him that it was not drawn on the city in the State of that name; but that I "alluded" in the draft to a New York just founded in the Lake Superior Copper Regions? He would justly say it was a deception—a cheat. For New York is well known as a city of mercantile exchange, while nobody knows of any place of exchange by that name in the Copper Regions. So of the Lord's day in Revelation. All Bible readers and hearers knew that the Lord did claim the seventh day as his; that it was his rest-day. And all the New Testament speakers and writers well knew that such an institution did exist, and therefore knew that their hearers and readers would understand them to refer to that existing institution when using its name, unless otherwise informed. But they did not otherwise inform them; thus they sanction the belief that they referred to the same institution, the seventh day. Can this conclusion be denied? if it can, on what ground?

J. H. W.

Report from Bro. Cottrell.

BRO. WHITE: Since my last report, I visited Cherry Creek, Chautauque Co., and the way seeming to be open, as the F. W. Baptist, is a free house, and not occupied at the time, and as the Methodists had just closed a protracted effort, I commenced a series of meetings, the first two evenings in the Methodist house and then in the other. The weather and going were changeable; but when it was good there was a good attendance and a candid hearing. The number interested here was greater than at my former meetings already reported in the Review. Some confessed the truth frankly, and others had no objections to offer; but whether they will have a zeal of God sufficient to move them out in obedience, remains to be seen.

Ah! here is the difficulty. How the truth would spread, if the people only had religion enough to obey their convictions of duty. I was sorry that there was not interest enough to obtain more subscribers for the Review. They took some books, however, and one subscribed for the Review and one for the Instructor.

I still hope to see fruit of these meetings. And I still believe that that part of the State is a promising field of labor. I gave fifteen public discourses in this place. I returned home at the end of seven weeks from my departure, having preached forty times in all during my absence.

R. F. COTTRELL.

Interesting Meeting in Illinois.

BRO. WHITE: Pursuant to appointment Bro. Ingraham and I met with the church in Clyde, Ill. formerly known as Round Grove. This was the first time I ever preached to this church. Bro. Ingraham could not remain with me but three days on account of other appointments. Here I and Mrs. Sanborn have formed many happy acquaintances. A few faithful brethren have succeeded in erecting a comfortable house of worship 26 by 40 which has been well filled with their neighbors for the last three weeks listening to the powerful compelling sanctifying truths of the third angel's message.

Last Sabbath, March 5, I baptized fourteen, all young people, among whom were three of Bro. Hart's children and two of Bro. Wick's daughters.

I wish to say here without boasting that I consider the whole company that have been baptized the flower of this entire community; and I look upon them as an ornament to this church, and trust they will all be faithful to the end, and meet us in the kingdom.

Twenty-five including the fourteen, baptized, were added to the church the same day, and in the evening we met to attend to the ordinances. A large congregation were present, who were solemnly impressed that they were in the house of God, while several others decided to go with us to Mt. Zion.

Since writing the above I have continued the meetings one week longer. Last Sabbath I baptized seven more; and eleven, including those baptized, were added to the church, which makes, in all, twenty-one baptized and thirty-six added to the church. I have also sold about thirty-five dollars' worth of books at this meeting and obtained six new subscribers for the Review and four for the Instructor. I should undoubtedly have obtained more, but on account of rain and mud, our meetings were not so thronged as the first; yet I consider it one of the best meetings I ever attended. A lasting impression is left on the community, and quite a number told me they thought they would soon obey, and I trust they will.

Here I should not neglect to say that Bro. Robert Andrews, on the twenty-first of Feb. 1864, at the commencement of this meeting, was ordained and duly set apart to the work of the ministry according to the usages of the Seventh-day Adventist Church, Wm. S. Ingraham and I. Sanborn officiating Elders.

I. SANBORN.

Report from Bro. Bates.

BRO. WHITE: We spent Sabbath and first-day, Feb. 20 and 21, with the church in Watson, Allegan Co., Mich. On first-day we held two meetings with the church in a neighborhood where some families had recently located from Ohio, and had requested to hear our position explained. These, and many of their neighbors, seemed much interested to hear.

March 5, spent the Sabbath with the church in Allegan. The church here now worship in their new meeting-house, which is very neatly finished. The two churches are struggling, as is also the church in Monterey, to urge their way onward with God's remnant people in the last message.

The papers and books from the Association are doing us good. There is still manifest a strong desire to learn more and more of the progress of our holy, onward cause. Testimony No. 10, and Appeal to the Youth, are what we like to read. I trust they are doing us good, and will be blessed to the good of very many in the wide harvest-field.

The neatly-finished symbols, and order of the prophetic chart, illustrating so clearly the prophecies of the two great prophets which so strikingly mark the rise and fall of all earthly kingdoms, and the coming of our Lord and Saviour Jesus Christ in all the glory of his Father;—this, with the neatly-polished lithographed chart of the law of God, are beautiful pictures to hang side by side in the dwellings of all Seventh-day Adventists. They show at a glance the outlines of their faith and practice since the great Advent movement of 1844.

On reading the Key to the prophetic chart, which in so few words comprehends, and most strikingly delineates, the pictorial illustrations of the visions of Daniel and John, together with the diagram of the great prophetic period of Daniel's 2300 days, and clear proof of its commencement, and also of its termination in the past, I was forcibly impressed to read again what the prophet Isaiah foresaw would be written in a book in the latter day. Here it is.

"Now go write it before them in a table and note it in a book, that it may be for the time to come forever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophecy deceits." Chap. xxx, 8-10.

Those who are laboring to give correct views of the prophecies of Daniel and John, including the work of the sanctuary and third angel's message, as delineated on the prophetic chart, or "in a table," are very often in company with the people, and their seers which the prophet has herein described.

It is a well-established fact that prophetic charts have been used to explain from, since they were first made plain on tables in the year 1842. From this period to 1864 the explanation was written on the chart in connection with the symbols. One important difference or change has now taken place, which appears to be in harmony with the prophecy, viz., the symbols are in their appropriate order written in a table, but the explanation or "words" are noted in a book. Compare chap. xxix, 11, 12. "And the vision of all is become unto you as the words of a book," &c. Now if it can be shown that the prophetic chart is yet to be amended or re-written, then it is not yet noted in a book, named by the prophet; but if the prophetic chart is now correct, and subject to no further alteration, but written "in a table forever and ever," then is it not clear that it is also noted in a book?

JOSEPH BATES.

Monterey, Mich.

NOTE. We are always glad to hear from our venerable Bro. Bates. It is evident that he loves the Advent doctrine, and all connected with it that has been good. His application of the prophecy of Isaiah to the chart seems to us very apocryphal, but it will do no harm unless others make such doubtful exposition of equal importance with plainly revealed, vital points of doctrine.

The Sabbath in Africa.

WE TAKE the liberty to publish the following extract from a letter from a Missionary in Africa, to a sister in Mass., knowing that it will interest the readers of the Review, to learn that although no missionary has gone to Africa bearing the Sabbath, yet the Sabbath has gone to missionaries already there. Under date of Cape Palmas, West Africa, Jan. 2, 1864, she writes:

Thank God I now see clearly that the seventh-day is the Sabbath of the Lord my God, and am keeping it according to the commandment. Mr. Dickson also is keeping it. It is quite singular to keep it here.

I do not know of any others on the Coast who keep the seventh-day. But that is no proof against its authenticity. I only wonder that many good people reject the commandments of God by their traditions.

Your people may now consider that you have whole hearted Seventh-day Adventists here, waiting with you for that blessed appearing of him whom we love and adore, and purpose to worship evermore. Oh it will be delightful to see him as he is, to worship him aright, and cast our crowns at his feet. Oh how sublime to see the time near even at the door. So I will labor on and pray on and may God's special blessing attend and prosper my feeble efforts in his vineyard. I trust you will sympathize with me in these efforts to glorify God and make ready a people prepared for his coming kingdom.

How I would love to recount to you all the way the Lord has led me, and how wedded I was to the tradition I was educated in, of keeping the first-day for the Sabbath. Oh, how hard I found it to decide against what good people had taught me, whose memories I still venerate. But all is over, and for some weeks I have been keeping with you the seventh-day.

How flimsy the excuse that days begin and end at different hours, in different parts of the earth. Our Heavenly Father knew this full well, when he appointed the Sabbath for a day of rest. Though the time here is four hours ahead of you, it furnishes no difficulty. The Jews never found any difficulty about the seventh-day Sabbath, and why should we? Difficulties have fled as they always do before true light.

We have here now warm summer weather. The birds are singing, frogs peeping, insects humming and flowers blooming, and all nature smiling. Man alone is vile. Oh what a pity that vile man should forbear while all nature sings.

"Let him rather grateful incense raise,
And far exceed all other praise."

May we prove faithful and receive a crown of life and glory, is the heartfelt desire of the writer.

Yours in gospel bonds and Christian unity.

HANNAH MORE.

The Book will Tell.

A YOUNG man had traveled two thousand miles to recover his brother, a sick soldier, but arrived to learn that he had been discharged from the service of his country, three weeks before by the hand of death. Wishing to secure as keepsakes the few effects of his deceased brother, he visited the camp where the regiment was stationed. A fellow-soldier conducted us to a tent that was only large enough to contain two bunks and a small table. Beneath one of the bunks were two or three soiled and dusty knapsacks. The weeping brother proceeded to open one of these, and began the examination of its contents. Every little article of soldier's wardrobe was scrutinized as well as blinding tear-drops would permit. He thinks he recognizes sundry articles as the property of the deceased one. At the bottom of the knapsack lay a Bible. The thought uppermost in our minds at this discovery was instantly ejaculated by our attendant, in these words, "The book will tell." The trembling hands of the bereaved brother grasped the Bible and, unclasping it, we read, "Presented to —, by his brother, —, N. Y., —, 1862." Yes, these were truly the effects of the deceased one. The words, "The book will tell," uttered indifferently by one accustomed to such scenes, struck a chord which has often since vibrated with peculiar emotion in our breast.

Yes, the Bible, the book of all books, the "book of life," will tell the name and the fate of many a brother dying away from home. More than this; its perusal will influence the destiny of such, and when, according to the prophecy it contains, the Archangel's voice shall wake the caverns of earth and sea, in search of those who shall have part in the first resurrection, many a one shall be found responding to its life-giving energies whose name was first written by the fingers of affection in some keepsake Bible, the true prototype of the Book of Life.—*Home Evangelist.*

The Christian's Cheer.

THERE is a day coming when all shall hear the voice of the Son of God and come forth from their graves. "I am the resurrection and the life." "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive."

Here is the foundation of the Christian's enjoyment, mainspring of all his pleasure, the secret of all his happiness. In view of this, he is enabled to distill sweetness and comfort from the things of this life as he makes them instrumental in laying up treasures in heaven. The bright and glorious future spread out before the Christian is that which enables him to surmount the difficulties and troubles, to overcome the trials and temptations that beset him on every hand through life's devious journey. Oh, were it not for these bright and precious promises of the glorious Gospel of the Son of God, how cheerless and gloomy would be the journey from the "cradle to the grave!"—*Journal and Messenger.*

WHO ARE THE HAPPY?—Lord Byron said: "The mechanics and workmen who can maintain their families are, in my opinion, the happiest body of men. Poverty is wretchedness, but even poverty is, perhaps, to be preferred to the heartless, unmeaning dissipation of the higher orders." Another author says, "I have no propensity to envy any one, least of all the rich and great; but if I were disposed to this weakness, the subject of my envy would be a healthy young man, in full possession of his strength and faculties, going forth in the morning to work for his wife and children, or bringing them home his wages at night."

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Lanphear.

BRO. WHITE: For the encouragement of the brethren and sisters, I would say that the cause is advancing in this region. The church is rising, and getting into working order; so that her light begins to shine. The burning influence of the Holy Spirit is manifest to that degree, that souls are added to the church (if not daily, at least, monthly,) such as we humbly trust, will be saved when the Lord shall come. In view of what the Lord has done and is still doing for us, I feel to thank God and take courage.

I have just returned from our monthly conference in Nile settlement. We had an uncommonly good meeting. The house was well filled, the largest gathering perhaps that we have ever had, and the Spirit seemed to pervade the whole house while the faithful messengers boldly proclaimed the truths of the everlasting gospel of the kingdom of our blessed Lord. And especially were our hearts made glad in our prayer and conference meeting, evening after Sabbath, when the Lord verified his promise unto us, that he would be in our midst. Oh, how good it is to meet at the house of prayer, when brothers and sisters in love and heavenly union offer up to God praise and thanks, and feel and know, that the Lord hears and blesses. And then the testimonies and exhortations. Oh, how cheering! Bless the Lord O my soul, for just such meetings as we have had. And my prayer shall be, Lord give us more just such meetings, not only here, but all through the remnant church. There were four additions to our church during this meeting, and three more offered themselves, and will be added after they have followed their Redeemer in the liquid grave, which we expect will be one week from next Sabbath. May the Lord abundantly bless them and make them pillars in the house of God.

Brethren and sisters scattered abroad, pray for us here in Allegany, that we continue faithful, and in the love of God, and especially for the faithful messengers of the cause, that the truth may have free course, and be glorified in the salvation of the honest. And finally brethren let us all be more faithful, and live in love looking for that blessed hope, the glorious appearing of the great God and of our Saviour Jesus Christ to whom be praise evermore, Amen! A. LANPHEAR.
Nile, N. Y., Feb. 14, 1864.

From Sister Stansell.

ELDER WHITE: I am a stranger to most of the readers of the Review, but as I am striving with them to keep the Sabbath of the Lord, with no one here to join me, I thought perhaps my experience might encourage others similarly situated. I have never heard the present truth preached, but I think I have seen it lived; and it agreed so well with my convictions and ideas of right, that I thought I would look into it, and see if the doctrinal part was in accordance with my views of the Bible.

My attention was first called to the Sabbath question. I was at my father's, David Richmond's, in Green Bush, Mich. My dear eldest sister, who is living there, together with my mother, helped me trace the subject; and, my dear friends, I was greatly surprised not to find something somewhere in the Bible commanding us to keep Sunday as the Lord's Sabbath. I have studied the subject more thoroughly since I came home, and find nothing but what corroborates the first proofs. I thought that if the greater mass of people were keeping a wrong day for the Sabbath, perhaps they held other views just as inconsistent with the word of God. I traced out other subjects and found them so different from what the orthodox churches teach, yet so easy to understand, that I wondered why I had been blind so

long. Oh, I was ready to receive the truth; for had I not hungered and thirsted after the right, but found it not? Had I not been disgusted with vain pretenders on every side? Oh, such mockery! I think I can with truth say that it is not a great cross for me to give up my friends, if I mean those in the church from which I have just withdrawn. My cross will be to make myself worthy to be called the least in the kingdom of Heaven.

I am, as others have been, derided and scoffed at for daring to differ from the old way marked out for me by others; yet I rejoice, and do not waver. I feel that God smiles upon and strengthens me. I was fast sinking in the slough of despond, but his arm of mercy was underneath. He has led me to the light, for which I will praise him forever. I desire to be a faithful follower of Christ. Pray for me. If one of the ministers of this beautiful faith should see it his duty to come here and give a course of lectures, I am confident much good might be done.

MRS. A. F. STANSELL.

Waukegan, Ills.

From Bro. Satterlee.

BRO. WHITE: We have just closed our quarterly meeting of March 5 and 6, and I am not able to fully describe the refreshing season we have enjoyed. We listened to a discourse by Bro. Blanchard Sabbath A. M., from Heb. x, 37. Social meeting at 4 P. M. Met again in the evening and were greatly strengthened and encouraged by a practical discourse from Matt. xxvi, 41, after which we attended to the ordinances of the Lord's house. We knew that Jesus was in our midst, and we seemed to hear his sweet voice saying, "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet." Deep solemnity rested upon us while we partook of the emblems of our Saviour's love; after which we sang a hymn and went out.

Met Sunday morning at 9 o'clock to transact business, and among the various items that came up before the meeting, one was that the church recommend each member to appear, or report themselves by letter, at each quarterly meeting.

Heard preaching again at 11 o'clock from Heb. viii, 7, Bro. Blanchard showing conclusively that the law of God being a complete covenant, could be no part of the old covenant, which was faulty and done away, but is still binding on all mankind. Again in the evening he spoke upon the same subject, showing the blessings of the new covenant.

Thus closed our quarterly meeting, all feeling encouraged to press together, and do all in their power to advance the precious truth. Oh 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.

C. G. SATTERLEE.

Princeville, Ills.

From Bro. Holcomb.

BRO. WHITE: We enjoyed a refreshing meeting at Brookfield the second Sabbath and first-day of March. Bro. Taylor was with us, and the blessing of the Lord rested upon us. His remarks Sabbath morning were founded upon 1 Thess. v, 4. He explained the meaning of that day, that we were not in darkness, that we were willing to come out for the truth, and take a decided stand against the powers of darkness; that we were living in the last days, and he showed us the importance of being prepared for that great day, that day for which all other days were made.

In the after part of the day he showed to us the importance of being in earnest and whole-hearted about this work. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot." Oh, brethren and sisters, let us watch and be sober.

In the evening we attended to the ordinances of the Lord's house, and had a solemn time. How it does bring the heart in subjection to the will of God! how the blessed Saviour knew what would humble us most! There were one or two that Satan tried to prevent from doing their duty; but he was disappointed. He will

always be if we do our duty. He cannot have any power over us if we live close to our God. Thus living we shall have help to beat back the powers of darkness. All glory to such a Saviour! Thoughts of that crucified but now risen Saviour were in our hearts as we partook of the emblems. We remembered the upper chamber where he ate the last supper with his followers before he suffered, and we thought that suffering was for our sins, that he bled and died that we might live.

First-day we listened to a profitable discourse, and then separated for our different homes, carrying with us much of the truth, resolving that we would be better Christians; that we would live nearer to God. Time is short, and what we do must be done quickly. We must prepare for the great trouble that is soon to come upon the earth. Oh, may the Lord keep us, and prepare us to meet him in peace.

C. H. HOLCOMB.

Augusta Center, N. Y.

From Bro. Lindsay.

BRO. WHITE: I want to say that we feel much encouraged to press on to the kingdom since the late labors of our dear Bro. Andrews. Our family enjoyed his tarry with us much. Many of the brethren and sisters were greatly blessed under his heart-searching and impressive admonitions. We all felt to heed the testimony and start anew. I hope the brethren in this State will esteem the labors of so faithful a servant of the Lord when they come to supply his wants.

J. M. LINDSAY.

Olcott, N. Y.

Extracts from Letters.

Bro. H. Hilliard writes from Grass River, N. Y.: We are still trying to sustain the cause of truth in Northern N. Y. Though we are but few, and feel lonely, (so many in the truth, of late having removed from this vicinity) yet we feel encouraged to press together, pray with and for each other, and thereby help each other on in the "narrow way that leads to life."

Our quarterly meetings, are quite well attended, and prove blessings indeed to the weary pilgrims, who are "striving to enter in at the strait gate." We are much encouraged by the cheering reports in the Review from the faithful messengers, and wish to do our duty in sustaining the cause at large.

BLESSED Jesus! we can add nothing to thee; nothing to thy glory, but it is a joy of heart unto us that thou art what thou art, and that thou art so gloriously exalted at the right hand of God.

Obituary Notices.

DIED in Leslie, Mich., Feb. 10, 1864, the wife of Robert Hulet aged thirty-eight years and seven months. Funeral service by the writer.

J. B. FRISBIE.

DIED at Stowe, Vt., Feb. 9, 1864, of congestion of the lungs, Sarah A., daughter of Edward S. and Alvera J. Peterson, and grand-daughter of Lewis and Sarah Harlow, aged 1 year and 1 month.

J. N. LOUGHBOROUGH.

Died, of consumption, Feb. 14, 1864, Bro. John Henry Stringer, aged 23 years, eldest son of Bro. and sister Geo. and Catharine Stringer.

He loved the Advent faith as the plain teachings of the Bible, and for about two years had been trying to live in careful conformity therewith. He suffered much in his sickness, but with Christian resignation, and when there was a doubt expressed about his recovery, he replied, The Lord's will be done, and eventually prayed that the Lord would lay him away to sleep until the Lifegiver should come, when he would be clothed with immortality. As friends came in to inquire for his health he would improve the opportunity to exhort them to keep the commandments of God and the faith of Jesus, so that they with him when Jesus comes might have a right to the tree of life.

WM. S. HIGLEY, JR.

Lapeer, Mich.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 29, 1864.

Prophetic Lessons.

As I was studying the chart of the prophecies of Daniel and Revelation, I was struck with the similarity of God's mode of instructing his disciples, to that of our teachers in giving us instructions in school.

For instance, on Monday the teacher gives us six pages for a lesson; Tuesday he gives us the same lesson for a review, and also five or six pages for an advance lesson. Wednesday we review Tuesday's advance lesson, and take five or six pages more and so on.

Just so with the prophecies which God has given for our instruction in these last days. In Dan. ii, God has given us under the symbol of a man, a lesson which includes a general description of the four universal kingdoms. Babylon, Media and Persia, Grecia and Rome.

In Dan. viii, he gives us another lesson, commencing at Medo-Persia to review, as we are now supposed to be well posted with regard to Babylon. In this lesson the same principle is carried out as in the preceding one; that is, he first gives us a review and then an advance lesson.

Then again we have the advance lesson; "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," bringing us on still further down, to 1844.

In Rev. xii, and xiii, we have the fourth lesson on this great subject. Leaving out Medo-Persia, and Grecia, as being now thoroughly committed to memory, the great teacher gives us a review of Rome, pagan and papal under the symbol of the dragon and the blasphemous beast; and there as an advance lesson, gives us the history of these United States under the symbol of the two-horned beast.

This ends our course of instruction. We have now learned the whole history of the world from Babylon to the end of our government.

Here, as in all the works of God we observe the most perfect order in every particular. Here is a difficulty for those who would have the two-horned beast do his work previous to the overthrow of papacy in 1798, or the termination of the 2300 days in 1844. If he did perform his work prior to these events, he ought to have been mentioned before either the little horn or the 2300 days, or it must form an exception to the order observed with the others.

Coldwater, Mich. D. M. CANRIGHT.

Appointments.

There will be a quarterly meeting held with the church at Rockton, Ills., April 23 and 24. Will Bro, Ingraham or Sanborn attend? Come, brethren, come.

Providence permitting, I will meet with the church in Otsego, Mich., Sabbath and first-day, March 26 and 27. Also with the church in Watson, Mich., April 2 and 3.

PROVIDENCE permitting, I will hold meetings with the church at

- Haverhill, Mass., Sab. & first-day, April 2 & 3.
Block Island, R. I., Sab. & first-day, " 9 & 10.
Peacedale, R. I., " 16 & 17.

J. N. LOUGHBOROUGH.

NEXT quarterly meeting for Western N. Y., to be held at Somerset, the second Sabbath in April.

J. M. ALDRICH.

PROVIDENCE permitting, I will meet with the church at Jackson, Mich., the first Sabbath in April.

JOHN BYINGTON.

Business Department.

Business Notes.

The P. O. address of Eld T M Steward is Rockton, Winnebago Co. Ill.

RECEIPTS.

For Review and Herald.

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

- J M Pauley 2,00,xxv,1. F M Gulick 2,00,xxv,17. H Grover 2,00,xxii,1. Oliver Ashton 1,00,xxv,14. S Miller 2,00,xxv,14. E Van Deusen 1,00,xxv,14. D Alworth \$2,50 in full of acct. A Mountford 2,00,xxiv,13. T McDowell \$2,00 in full of acct. H Kibby 1,00,xxiii,18. E Pratt 1,00,xxiv,1. R Voorhees 1,00,xxiv,1. C A Worden 1,00,xxiv,17. Sarah Jones 2,00,xxv,14. A Coryell 1,00,xxiv,1. Arba Smith 2,00,xxv,1. Z Tyler 2,00,xxv,1. C G Knowlton 3,00,xxiv,8. W Cheever 2,00,xxvi,1. S Segar 1,00,xxii,1. A Frost 1,00,xxv,14. F F Lamoreaux 1,00,xxv,1. N Jones 2,00,xxv,1. J M Ferguson 1,80,xxv,12. L N Judd 1,00,xxv,14. A Caldwell 2,00,xxiii,10. Mrs L Borer 2,00,xxv,1. Mary Paul 1,00,xxiii,1. H Grant 2,00,xxv,1. Mrs Seagre sen 1,00,xxv,14. L A Hough 1,00,xxv,14. Geo I Butler 2,00,xxv,6. L W Marlin 2,00,xxv,9. James Vile for R Roach 1,00,xxv,14. M Marquart for Peter Marquart 1,00,xxv,14. G Thew 1,00,xxiii,1. C Monroe 1,00,xxv,1. C Manwaring 2,00,xxv,17. H M Kenyon 1,00,xxiv,1. J G Jones 1,00,xxiv,1. L M Freeto 1,00,xxv,1. H Holcomb 2,00,xxvi,1. J Banks 1,00,xxiv,9. J Banks for Francis Green 2,08,xxv,17. J Cady 1,00,xxiv,1. T Ramsey 1,00,xxiv,19. Ann Osborn 2,00,xxiv,1. J J Shepley 2,00,xxii,1. N Cole 2,50,xxiv,1. A H Clymer for L G Morgan 1,00,xxv,14. A H Clymer 1,10,xxv,20. E Lanphear 2,00,xxv,1. G W Field 1,00,xxiv,16. W Russell 200,xxiv,1. C F Saxby 2,00,xxv,14. Geo Adair 2,00,xxv,14. E C Stiles 2,00,xxv,1. J Learchen 1,00,xxv,14. G W Rathbun 1,00,xxiv,14. M W Rathbun 2,00,xxiv,1. D C Day 1,00,xxv,14.

Books Sent By Mail.

- W W Cate 24c. W Russell 25c. H C Watkins 87c. E S Lane 30c. M T Conklin 20c. M J Bhrtholf \$1. S N Walworth 25c. H Beecher 60c. H Hilliard \$1. O Davis \$1. M A Andrews 30c. W A Mathews 1,07. A B Williams 50c. J G Cook 25c. E Lander 60c. M C Haraday 50c. G F Richmond \$1,55. I Sanborn \$1. A H Clymer 15c. F F Lamoreaux 30c. S M White 30c. J N Andrews \$1. Mrs D Gibson 15c. E H Cartwright 65c. C H Rogers 20c. Mrs J A Whitney 15c. Mrs J Stillman 90c. Peter Marquart 25c. D Brewer \$1,15. W Morse \$2. M B Ferre 45c. Mrs C A Hawes 30c. M W Rathbun 25c. H Barnes \$1. A H Pervorse \$1,65. A Hopkins 10c. J Hersey 30c. C C White 30c. L M Hiddel 45c. J D Pearson 60c. E VanDeusen \$1. Geo Veeder 60c. E Calkins 60c. Wm Harris 10c. M Adsit 86c. Miss H Spaulding 30c. A Caldwell 45c. Ezra Odell 50c. H Holcomb 30c. E C Stiles \$2. Wm A McIntosh 25c. E Lanphear 20c. H Everts 50.

Cash Received on Account.

- N Fuller \$8. Benn Anten \$14. W Morse \$8,40. Geo I Butler \$22,60. J N Loughborough \$111,25. T M Steward \$15. A H Clymer \$2,25. W Russell \$3. J M Ferguson \$15,20. C W Olds \$28,80. Jas Harvey \$20. Geo I Butler for M J Loughborough \$8,85. E C Stiles 75c.

Books Sent By Express.

- Jas Harvey, South Bend, Ind. \$14,72. Jas M Foster, Kalamazoo, Mich. \$18,80. A S Gillet, McGregor, Iowa \$25,25. Francis M Gulick, Owasso, Shi. Co. Mich. \$15,10. Geo I Butler, McGregor, Iowa \$31.

General Conference Missionary Fund.

- M J Chapman s. b. \$1. Church at Newport, N. H. \$13,76.

PUBLICATIONS

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and weights. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'Three Angels of Rev. xiv', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'Key to the Prophetic Chart', 'The Seven Trumpets', 'The Sanctuary and 2300 Days', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Sabbatic Institution', 'Assistant', 'Truth Found', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Filio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS'.

Bound Books.

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

Table listing bound books with prices. Includes titles like 'The Hymn Book', 'History of the Sabbath', 'Spiritual Gifts Vol. I', 'Spiritual Gifts Vol. II', 'Scripture Doctrine of Future Punishment', 'Home Here and Home in Heaven', 'Sabbath Readings', 'CHARTS', 'The Chart'.