

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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The Bible.

I HAVE always, from a child, believed the Bible to be from God. And when I have seen any beautiful verse in praise of the Bible, I have copied it, and thus I have gathered some precious gems. Thinking that others may be pleased with these selections, I offer them for publication.

M. E. CORNELL.

"My Bible new, my Bible old,
Is richer far than mines of gold,
It tells us of God's will to men;
That Christ to earth will come again.

"May this blest volume ever lie,
Close to my heart, and near mine eye;
Till life's last hours my soul engage,
And be my chosen heritage."

"This single book I'd rather own,
Than all the gold and gems
That e'er in monarchs' coffers shone,
Or on their diadems.

"Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all."

"Men's books with heaps of chaff are stored,
God's book doth golden grains afford,
Then leave the chaff and spend your pains,
In gathering up the golden grains."

"Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I found thee true—
My counselor and guide.

"The mines of earth no treasures give
That can this volume buy;
In teaching me the way to live
It teaches how to die."

"Precious book! of books the best,
Greatest gift of God but one:
That surpasses all the rest—
The gift of his beloved Son."

"Skeptic spare that book,
Touch not a single leaf,
Nor on its pages look
With eye of unbelief.

"Peruse this sacred treasure,
Improve it every leisure,
Be guided by the Spirit,
And endless life inherit."

"Thou hast magnified thy word above all thy name."
Ps. cxxxviii, 2.

God promises to cleanse us, and then exhorts us to cleanse ourselves because we have such promises. 2 Cor. vii, 1.

WHATEVER we cheerfully dedicate to God, will prove to us a source of satisfaction and comfort.

The Bible no Refuge for Slavery.

Paul to the Colossians does not justify Slavery.

"SERVANTS, obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but in singleness of heart fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons." Col. iii, 22-25.

"Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven." Col. iv, 1.

These texts, though quoted from different chapters, constitute but one subject. The first verse of the fourth chapter belongs to the third chapter, and should not have been separated from it. We have then before us the direction of Paul, both to servants and masters in the same connection, and will examine the subject and see if it contains an endorsement of slavery.

The same questions are involved that have been discussed, in relation to other texts, viz., does the text treat of slavery at all? and if so, does it prove it to be right?

This text is so nearly like Eph. vi, 5-9, in its language, which has already been examined, that on several points it will only be necessary to refer the reader to what was said upon that text. There can be no doubt from the similarity of the two passages, both being written by the same hand, that they both relate to the same class of persons. If slaveholders and slaves were treated of in the former text, they are in this. On the other hand, if I succeeded in proving that the former text does not treat of slaveholders and slaves, and that it does not justify slavery, upon the supposition that chattel slavery is involved, the same conclusion must follow in regard to the text now under consideration. It would therefore now be safe for the argument, to leave this text to be understood in the light of the argument advanced upon the former. But as there are a few expressions found in this, not contained in that, I will examine it, after first naming those points which were fully explained while examining the former passage:

1. The terms, servants and masters have been sufficiently explained. It has been shown that no reliable conclusion can be drawn from the use of these terms in support of chattel slavery.

2. The qualifying adjunct, "according to the flesh," was there fully explained. The reader has only to apply the remarks there made on this expression to this text, and he will realize its force.

3. The expression, "not with eye service, as men pleasers," was there explained.

4. The duty here enjoined, of obeying "in singleness of heart, and of doing their duty "as to the Lord and not unto men," was there sufficiently discussed, and the argument need not be repeated here.

5. The declaration here found, that both, the wrong and the right, shall be rewarded at the hand of God, and that with him "there is no respect of persons," was sufficiently explained in the former text, and shown to be irreconcilable with chattel slavery. On all these points the reader can refer to the exposition already given of the preceding text, better than to

have the matter repeated here. This leaves but a few points, where the language varies, to be examined, to which I will now attend.

I. It is not clear that the text was addressed to slaves and slaveholders.

1. It is not proved by the direction given to the servants. "Servants obey in all things your masters according to the flesh." This is the only point of difference between this and the former text, and it adds no force to the argument in support of slavery. To obey "in all things" can mean no more than to do every thing which is commanded, which does not conflict with the law of God, which is not a violation of the rules of the gospel. To understand the words without this limitation, would hold servants under divine obligation to commit murder at the command of the master, to be the tormentor of father or mother, or to submit to a base violation of person and purity. Such cannot be the case, and hence the command to obey in all things, must be limited by what is right; and those to whom belongs the work of obedience, and not those who claim obedience, must belong the privilege of judging what is right, or how far the commands of masters can be obeyed without sin against God. This limitation of the servant's obligation to obey must destroy chattel slavery. The smallest reserve of the right of judgment, on the part of slaves, must destroy the foundation work of slavery. This was shown in the examination of the preceding text, and need not be further pressed in this place. It is clearly seen that no command to servants, to obey their masters, can prove the existence of chattel slavery, which is not absolute, and without any reserve on the part of the servant, of the right of judging for himself what he may do and what he may not do. If the servant may say, I will not sin when my master commands me to, or I will pray to God when my master commands me not to, there is an end of chattel slavery. That such a limitation is implied in this text is clear. Without this limitation, without this reserved right on the part of the servant, there could be no such thing as right and wrong with the servant between him and God; the will of the master would be his only law, and he could have no right to act with reference to God. But Paul here commands these very servants to act with reference to God, to act, "as to the Lord and not unto men," and assures them that "of the Lord" they should "receive the reward," if they do right, and that "he that doeth wrong shall receive for the wrong which he hath done." This proves that God did claim the right to govern, reward and punish these servants, and hence that they were to obey their masters only so far as was consistent with their higher duty to God, and the conclusion is irresistible that the directions of the apostle not only fail to prove that they were chattel slaves, but actually strike a blow at the very foundations of the system. The directions contain a principle which, like a consuming fire, must burn up and consume slavery where ever the principle is applied. This principle is direct accountability to God, which the apostle here asserts, concerning these servants. Direct accountability to God, supposes a right to know the will of God, a right to judge of what that will requires, and a right to do that will. All this is implied in the words of the apostle when he commands them to act "as to God and not unto men," and assures them that they will receive of

the Lord for the good or evil they do. It is clear therefore that the apostle's directions to these servants do not prove the existence of slavery, but overturn its very foundation principle.

2. The existence of slavery is not proved by what the apostle commands masters to do: "Masters, give unto your servants that which is just and equal." This does not prove that the apostle was addressing slaveholders. Here are persons called masters, and the first question in issue is, were they chattel slaveholders? but a command to give to their servants "that which is just and equal," cannot prove it, for the same thing is required of all men toward all other men, with whom they have any deal or intercourse. It is only an application of a universal principle to a specific class, and it is just as applicable to hired laborers and apprentices, as it is to bond slaves. The very thing required does not, and cannot exist in a state of chattel slavery. Justice and equality are required, and they cannot exist in harmony with slavery, as will fully appear under my next argument. How perfectly clear is it then that Paul could not have been addressing slaves and slaveholders, and giving directions for the regulation of their conduct as such, when he ordered that which is absolutely inconsistent with the relation of slave owner and slave owned.

Having now shown sufficiently clear that there is no sufficient proof that the text under consideration has any reference to chattel slavery, I will proceed to the second general branch of my argument.

II. If it were admitted that the text was addressed specifically to slaves and slaveholders, it would not follow that slavery is right, inasmuch as it contains no justification of slavery.

Waiving all that has been said, let me now examine the text upon the supposition that it was addressed to men owners and men owned, and see if there is any thing in it which can be tortured into a justification of the system.

1. The justification is not found in the command to obey. This has been fully explained and demonstrated in preceding arguments. It might just as well be argued that when Christ says, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also," he justifies the suing, and the taking of both the coat and the cloak, as to argue that slavery is right, because slaves are required to obey.

It has been shown that the obligation to obey is limited to what is right in itself, and obedience, so far as it can be rendered without a violation of the law of God, is the best course a slave can pursue, until such time as an opportunity presents for him to obtain his liberty.

2. The justification is not found in what the masters are commanded to do. Here I meet the point, effectually. If real slavery did exist there, the apostle commanded its abolition. This he did in these words: "Masters give unto your servants that which is just and equal." They were then first, to give their servants that which is just. The Greek word, *dikaion*, the neuter of *dikaos*, is truly rendered by our English word *just*; it signifies just, upright, righteous. If then slavery existed the apostle interdicted it, unless it be first proved to be just, upright or righteous. To assume that the apostle did not condemn slavery, much more to assume that he justified it, when he commanded slaveholders to give their slaves that which is just, is to beg the whole question in debate. The command to give them that which is just, does not define what is just and what is not, hence, it cannot prove that slavery is right, until it first be proved that slavery is just. But if liberty be the just right of every individual, then Paul commanded the master to give them their liberty. If slavery existed, it must follow that the apostle commanded its abolition, unless it can first be proved that slavery is just. This can never be done; it cannot be just that one man should own another man, or that one man should be compelled to serve another man all life long, without his consent and without pay. To deny that the apostle commands the liberation of the slaves, if slaves they were, is to beg the whole question in dispute, by taking it for granted that slavery is just, the main point which should be proved. Allow that they were slaveholders and slaves, and that the apostle commands the slaveholders to give to their slaves that which is just without intimating what that is, for he lays down no rule to determine what justice requires

in the case, and the fairest assumption in the world is that all forced service is unjust, and that justice requires all masters to desist from compelling service against the will of the servant. But secondly, the apostle commanded them to give their servants that which is *equal*. The Greek word *isoteeta*, which is the accusative case of *isotees* signifies equality. It is derived from *isos*, which signifies equal, on a level, equal to or an equivalent: hence *isotees* which is derived from it, signifies equality, parity, equity, impartiality. The word here used occurs in but one other text in the New Testament. It is 2 Cor. viii. 14, in which it occurs twice in the same verse, and is translated *equality* in both cases. If the reader refers to the Greek Testament, he will find the first occurrence of the word in the 13th verse, as the first half of the 14th verse in the English version, is attached to the 13th in the Greek. The apostle then commands slaveholders to give to their slaves equality, or parity. This certainly must destroy the chattel principle, and secure to the laborer a just compensation for his labor. There is no equality, parity, equity, or impartiality, in one man's owning another, and receiving his labor without compensation. The apostle therefore commands what cannot be reconciled with chattel slavery, and of course he did not justify it.

But waiving all criticism, the simple words of the English text, "that which is just and equal," can mean no less than that which is right, that which is fairly their due, and this of itself would destroy slavery at once and forever.

I will here quote from Rev. A. Barnes' notes on the text, as his remarks fully cover this point. He says:

"They were to render them that which is just and equal. What would follow from this if fairly applied? What would be just and equal to a man in those circumstances? Would it be to compensate him fairly for his labor? to furnish him an adequate remuneration for what he earned? But this would strike a blow at the root of slavery, for one of the elementary principles is, that there must be unrequited labor.

"If a man should in fact render to his slaves that which is just and equal, would he not restore them to freedom? Have they not been deprived of their liberty by injustice? and would not justice restore it? What has the slave done to forfeit his liberty? If he should make him equal in rights to himself, or to what he is by nature, would he not emancipate him? Can he be held at all without a violation of all the just notions of equity? Though, therefore, it may be true that this passage only enjoins the rendering of what was just and equal in their condition, yet it contains a principle which would lay the axe at the root of slavery, and would lead a conscientious Christian to the feeling that his slaves ought to be free."

The above extract is decisive, for if it be admitted, consequences must follow fatal to slavery. Let us look at it upon the assumption that the text justifies slavery, and see what a harmony of all kinds of contradictions it will produce.

To obey it, a man would have to restore his slaves to freedom. If, then, the text justifies slaveholding, it justifies disobedience to its own command. They were deprived of their liberty by injustice, and justice would restore it. Then if the text justifies slaveholding, it justifies injustice.

Slaves cannot "be held at all without a violation of all just notions of equity." Then if the text justifies slaveholding, it justifies a violation of all the just notions of equity." It contains a principle which would lay the axe at the root of slavery. If then it justifies slavery, it lays the axe at the root of the thing it justifies.

It "would lead a conscientious Christian to feel that his slaves ought to be free." If then it justifies slaveholding, it justifies men in acting contrary to their conscientious feelings. Such are the contradictions involved if we in the light of Mr. Barnes' notes, allow that the text justifies slaveholding.

I may at this point claim that I have disposed of another of the supposed strong texts in support of slavery, and will dismiss it with what has been said.

Paul to Timothy does not justify slavery.

"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they

that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit." 1 Tim. vi. 1, 2.

This text has been supposed by some the most difficult one in the New Testament, for an anti-slavery expositor to dispose of. If, however, the reader will keep his mind on the real issue, the text will furnish no very hard task. The question is, does the text prove American slavery to be right? I am not bound in this issue, to prove that slavery is wrong; the advocate of slavery is bound to show that the text justifies slavery, that it contains principles which are not only applicable to American slavery, but which, when applied, prove it to be right. I am bound in a fair reply, to prove no more than that it contains no such justification of slavery. That will not be a hard task. But I will be generous and do more than the issue demands of me.

I. It is not sufficiently certain that the text treats of slaves and slaveholders, so as to render it a conclusive argument in support of the rightful existence of slavery. The whole ground has been gone over in the examination of other texts, with the exception of two additional points which this text presents, viz., that some servants were under the yoke, and some had believing masters.

If slavery is not found in one or the other of these points, it is not found in the text, all other points having been already examined.

The first question, then, is, does being under the yoke imply slavery? It certainly is not sufficiently clear that the yoke implies slavery to justify a reliance upon it to prove the fact that slavery existed.

1. The Greek word *zugon*, here rendered yoke, does not mean slavery. It literally means the yoke by which oxen, horses, and mules are coupled together for draught. Hence, it means anything that joins two things together. It may be used in a metaphorical sense. The use of a word in a metaphorical sense, cannot determine what the thing is to which it is applied, since the known character of the thing to which it is applied, alone can determine in what metaphorical sense the word is used. If it were first proved that the servants were slaves it would follow that yoke, as applied to them, means slavery; but that is so far from being the case, that the application of the word yoke to them, is relied upon to prove that they were slaves, and the whole argument must fall. It is reduced to a circle, thus: They were slaves because they were under the yoke, which means slavery. The term yoke means slavery, as applied to them, because they were slaves. Such arguments prove nothing.

2. There is no other instance in the New Testament in which the word is used to denote anything like slavery. It is used in only six instances. In one, Rev. vi. 5, it is used with strict reference to its literal sense. It is here translated a "pair of balances," because the two parts are fastened together by the beam. In every other case it is used metaphorically. Christ uses it twice, Matt. xi. 29, 30, "Take my yoke upon you." "My yoke is easy." Here it means the moral obligations of the gospel. As though he had said, take the profession and duties of my religion upon you. There is no slavery in this, though there are obligations which bind them to Christ. The same word is found in Acts, xv. 10, "Why tempt ye God, to put a yoke upon the necks of his disciples?" Here it means the obligations of the Mosaic law, not slavery.

The other text is Gal. v. 1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Here the yoke of bondage is the obligations of the Mosaic law. Yoke means obligation, and bondage means service. It would be just as good a translation to render it, "be not entangled again with the obligation of service."

Apply these facts to the text under consideration, and there will be no slavery in it. "As many servants as are under the yoke," understand obligation by yoke, for it means anything that binds or couples together, and it will be plain. "Let as many servants as are under obligation."

But the Greek word *hosos*, rendered, "as many as,"—for these three words in the English text come from the one in Greek—is not translated in its only admissible sense. Dr. McKnight renders it, whatever.

"Whatever servants." It often has this sense, but this does not exhaust the meaning. The following are the principal senses in which the word is used: Of size, as great as; of quantity, as much as; of space or distance, as far as; of time, as long as; of number, as many as; of sound, as loud as. It is used of time in six texts in the New Testament, Matt. ix, 15, "Can the children of the bride-chamber mourn as long as the bridegroom is with them."

Mark ii, 19. "As long as they have the bridegroom with them they cannot fast."

Rom. vii, 1. "The law hath dominion over a man as long as he liveth."

1 Cor. vii, 39. "The wife is bound by the law as long as her husband liveth."

Gal. iv, 1. "Thou heir, as long as he is a child, differeth nothing from a servant."

2 Pet. i, 13. "I think it meet, as long as I am in this tabernacle, to stir you up."

Give the word the same sense in the text under consideration, and it will read, "As long as servants are under obligation let them count their own masters worthy of all honor." There is certainly but little slavery in the text in this form, and it is perfectly clear that there would never have been any in it, had not the translators and readers first originated slavery in their own minds, to make *zugon* mean the yoke, that is, the bondage of chattel slavery.

If, then, there is no slavery in the yoke or in being under the yoke, was there any in the fact that some had believing masters? Surely not, for if the unbelieving masters were not chattel slaveholders, it cannot be pretended that the believing masters were. If the servants of the unbelieving, blaspheming masters were not slaves, it cannot be supposed that the servants of the believing masters were.

II. If the above argument be all thrown aside, and it be admitted that the servants under the yoke were chattel slaves, it will not follow that slavery is right. There is no justification of slavery in the text, upon the supposition that slavery is the thing treated of. Let it be borne in mind that I must not now reason upon the principles of my exposition of the text given above, that is based upon the assumption that there was no slavery in the case. In admitting that slavery existed, and that Paul treated of it, for the sake of the argument, I must set that exposition aside and fall back upon the pro-slavery glass. Where, then, I demand, is the proof that slavery is right, that Paul sanctioned it?

I. It is not found in the fact that Paul commanded the servants under the yoke to count their own masters worthy of all honor. The only reason assigned for the command, is that "the name of God and his doctrine be not blasphemed." There is no intimation that the masters had a rightful claim upon them, but they were wicked men, who, if their Christian servants did not render to them obedience and respect, would blaspheme the name of the Christian's God and oppose Christianity. But why did not Paul command these wicked masters to emancipate their slaves, if he condemned, or did not mean to sanction, slavery? The answer is plain.

(1) He was not writing to them, but to Timothy concerning the church.

(2) He had no power or influence over those wicked heathen masters to command them.

(3) Such a command, concerning them, would have produced the very thing his direction concerning servants was designed to prevent. It would have been an occasion of their blaspheming the name of God and his doctrine. Such a command, issued by Paul to Timothy, concerning these wicked blaspheming masters, might have led to the destruction of the infant church in that place. It was better therefore not to meet the question by a specific rule, only so far as to instruct servants so to conduct themselves toward their masters, as to provoke their wrath and opposition as little as possible, and leave the matter to the action of the gospel which would abolish slavery as fast as men were brought under its influence.

(To be continued.)

PRAYER is always to be valued, and has power with God: a poor man's prayers may be more valuable than a rich man's gold.

The Prosperity of the Soul.

[We believe the following article contains much of practical and vital truth. The reader will please understand by the term soul, the affections and intellectual faculties of man.]

We very naturally reason concerning the soul and its inner life by analogies of outward things. The very words we employ to describe the soul's actions and conditions, have been borrowed from the service of expressing what we look upon as analogous things in the material world. Thus the Apostle John, writing to one whose name was in high honor with the primitive church—"the well-beloved Gaius"—makes use of the same word to express the welfare of the outward life and that of the soul: "I wish, above all things, that thou mayest prosper and be in health, even as thy soul prospereth."

Among the elements of the soul's prosperity, we should name, first, returning health. While the soul is held under the power of sin, with all its faculties and forces disordered and corrupted by evil passion and ungodliness, prosperity is impossible. No matter how much the soul may be drinking of earthly pleasure, or how much it may be cultivating and indulging its tastes, appreciating all that is glorious in literature or exquisite in art; no matter how earnestly it may be pressing onward in the paths of science, or exulting in the discovery of hidden truths—all these can no more give prosperity to a soul from which the malady of sin has not loosened its grasp, than a miser tortured with bodily pain can find prosperity in the abundance of his gold. But when the soul's health, through the kind ministrations of God's truth and grace, is coming back; when the fever of evil passion is broken, and the powers and faculties are returning to the healthy and orderly action for which they were designed; when it is coming out of the darkness and malaria that have been generated around it by a life of sin, to see the light of the Gospel, and to breathe its pure and healing air—then we say, and justly, "The soul prospereth."

The welfare of the spirit of man implies also a complete and symmetrical development of Christian virtues. It is often hindered by a distorted, one-sided growth of character. Christians often cultivate some one virtue, or some one manifestation of religious feeling, to the neglect of all the rest; so that it is not an uncommon thing to see a Christian whose zeal is altogether beyond his knowledge, or one whose devotions are out of all proportion to his charity; or one who is fluent in religious talk, and fertile in religious experiences, but destitute of the spirit of good-will to men; or one who is liberal of his gifts, but hard, unscrupulous, dishonorable, even dishonest in his gains. In all such cases we cannot say that the soul is prosperous, any more than the body is healthy and well developed when the strength that should have been distributed through all its members is concentrated in one, or when a part of it has grown into an enormous and unsightly wen, stealing life and nourishment away from all the rest. Every virtue—faith, hope, charity—must be increasing with a symmetrical and proportionate growth in order that the soul may really prosper. The soul itself must be expanding under the teaching of Christ—taking wider and more comprehensive views of the truth; coming into relations of more perfect sympathy with Christ himself; bringing all its faculties into active exercise in obedience to the commands of Christ, and in beneficent toil for mankind under his inspiration. It must be advancing in all that constitutes a Christian—knowledge, faith, obedience, principle, joy, peace, usefulness, purity. For it should never be forgotten that, with the soul, there can be no prosperity without progress. This is inevitable from the very imperfection of its present state. If spiritual life is stagnant, the forces of evil that are gathered thick around the soul are not idle, and cannot be defeated by a merely passive resistance. Only to the Christian who is growing stronger and more active in the face of the foe; who is driving back from his lines the armies of sin, and occupying, with principles and deeds of righteousness, the strong positions from which they are expelled—only to him whose faith and love are increasing, and whose path is "shining more and more unto the

perfect day," can it be truly said, "Thy soul prospereth."

The rules for the attainment of spiritual prosperity are substantially the same as an upright and successful man of business would give. There must be an intelligent and earnest purpose to secure the result—the raising of the soul out of death and ruin into a state of righteousness and life. There must be diligence and perseverance in carrying out this purpose. There must be constant attention to little things. The soul as well as the mercantile establishment often makes a failure solely through its neglect of these. There must be a reliance upon one's daily, regular, habitual work, rather than a looking for sudden and unexpected gains. It is not what the soul does occasionally under great pressure, nor what it learns or receives at rare intervals, that sets it forward in true prosperity and life, so much as what it does from abiding principles and from a controlling purpose of life daily pursued. There must be a careful use of the means and agencies which God has provided for the culture of the soul, and of the aid which he has promised to every one that seeks it. And finally, there must be common sense—which is worth as much in securing the soul's prosperity as it is in making a fortune.—*Independent.*

To the Brethren.

DEAR BRETHREN: I address you through the Review to counteract, as far as possible, the wrong influence I have exerted in regard to the gift of the Spirit that is placed in the church to point out faults; and correct the erring.

When I first embraced the present truth, about eight years ago, I did not understand the importance of the gifts; but as there was so much light shed upon the Scriptures by the Second Adventists, and as the gifts were not a test of fellowship, I withdrew from the Baptist church, and united with the little company of Sabbath-keepers in this place, without being fully converted to the whole truth, and so left a wide door open for the great adversary to come in and deceive me; and I can assure you the opportunity was not lost, nor permitted to pass unimproved. Some faults in the brethren looked very large to me, and I soon embraced a sort of second come-out doctrine; and I looked forward with anticipation of yet seeing a people that would be separated or sifted out from among these, that would be pure; and when the subject of organization was recommended, I thought the time had come. I looked with anxiety to see how the plan would be received. The leading brethren in this State struck against it, and then the enemy of all righteousness began the work of temptation at the weakest point, namely, the gifts. They seemed to be the great cause of trouble, and the enemy was busy picking out faults in the visions, and wresting them from their true meaning. I had been warned of the influence that was exerted by E. W. W. in this State; but I could not see the danger, as I had but little acquaintance with him; but soon the influence came in a more comely form. One in whom I had the utmost confidence turned against the gifts, and it gave me strength to take my stand against them. I thought I had got evidences from him that proved almost conclusively that they were false; but thanks be to God, when my feet had well nigh slipped, Bro. J. N. Andrews came this way and set before us the subjects of organization and the gifts in their true light. The truth began to look brighter, and I began to see where I had gone astray, and the danger I was in, and I turned with full purpose of heart to undo what I had done against the truth.

Let me say in conclusion, that I am grieved when I look back upon my past opposition to truth; but I have had an experience that will not soon be forgotten. I can now see a beauty in the present truth that I never saw before, and by the grace of God I mean to walk in it.

Your brother in Christ.
North Brookfield, N. Y.

J. W. MARSH.

God's people have the most blessed inheritance, for they each of them inherit a blessing.

BEWARE lest earthly comforts prove spiritual temptations.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 21, 1863.

JAMES WHITE, EDITOR.

The Light of the World.

"Ye are the light of the world," says the Saviour in his sermon on the mount. But just what position the people of God should occupy to be the light of the world, is a matter of the highest importance. Some professed Christians conform to the world, supposing that in so doing they can have more influence in the world, and thus be the light of the world. Others, in another extreme, become exclusive, or sink below the level of society, and perhaps in a great degree lose their enterprise, habits of active life, promptness and good order, if they ever had them, thinking that in this way the church is to become the light of the world.

These are extremes. In both cases there is an utter failure. First, when Christians conform to the world, they become like the world; in fact, are of the world, and their light goes out. They then have no light to shine, consequently a worldly church cannot be the light of the world. Second, those who sink below the level of society, dishonor the elevating principles of Christianity, and instead of being the light of the world, they are a cause of reproach to that Christianity which they profess.

Nearly all the Christian world are occupying one or the other of these extremes. The majority seek to make their denomination popular and influential by entering into the spirit of the world, and conforming to its customs, and in this way add strength to the cause of Christianity. In this course they think to convert the world. But instead of their converting the world, the world has converted them, and they are the churches of the world, instead of the churches of Jesus Christ. They are not the light of the world, but stand enshrouded in the darkness of the world to which they have conformed. This is the position of the majority, while a minority, seeing this fatal error, set themselves at work to shun it. They take all those texts of scripture which require separation from the world, and denounce the friendship and fellowship of the world, and, without being assisted in their applications of these by other portions of Scripture which plainly set forth the responsible duties of the church, they give these texts extreme applications, and, acting accordingly, they place themselves where they are often disgusting to friendly worldlings. And the influence of such a course is too often manifest in justification of slothfulness, carelessness, and consequent poverty, and sometimes recklessness, and looseness of conversation and appearance.

It is possible that teachers of the Advent faith have failed to guard their flocks suitably against these evils, and in consequence of this neglect, those whose natural bend is that way, have concluded that the Lord was so soon coming that it is of little use to try to live in a decent house, wear decent clothing, and be good neighbors, and they sometimes talk as if they thought that all those who come in honest possession of the comforts of this life, and were neat and tidy in their appearance, were in possession of that pride, the sin of which calls for the fires of the last day. They are also in danger of coveting that which their brethren have accumulated by economy and industry. You may sometimes hear them make expressions like the following: "The truth brings us all down on a level." And they will not feel content until all the church come down where they are. But a church formed after their model, instead of being the light of the world, would shed moral darkness everywhere, and bring Christianity into disrepute.

We do not object to the level to which Christianity is designed to bring Christians; but it never tends downward. "Down on a level?" Never. Some may have mistaken scriptural activity for worldliness, and Christian neatness for pride, and have sunken beneath society, down on a deplorable level, where they are in danger of rust, if not rot; but pure Christianity does not tend that way. It was designed to purify, refine, elevate, and ennoble the true Christian, to bring its pos-

sessors all up upon a level. Let it be repeated by Christ's ministers everywhere, The truth brings us all up upon a level, and let all the people say, Amen.

But what is the true position for God's people to occupy in order to retain the light of Heaven, and let it shine before men in such a manner that they may be the light of the world? In reflecting upon this important question, our attention has been called to the first sixteen verses of Christ's sermon on the mount. Matt. v. In announcing the beatitudes and promises of the first twelve verses, our Lord delineates that true Christian character necessary to prepare the church to be the light of the world, and then in the next four verses, in the use of the strongest figures, sets forth the responsible position of such a church in the midst of the unbelieving world. We will notice,

1. TRUE CHRISTIAN CHARACTER. Matt. v. 1-12. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him, and he opened his mouth, and taught them, saying,

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

It is worthy of notice that this sermon was addressed to the disciples. It may not be necessary for us to express an opinion whether the gathered multitude did, or did not, hear this discourse. If, as some think, Christ, followed by his disciples only, moved to a more convenient eminence, still in hearing of the multitude, then we have before our minds the impressive scene of the great Teacher with his disciples gathered around him, and he, in his address to them, setting forth in the hearing of the multitude the exalted character of his true followers, and their position in the world.

Here are nine qualifications mentioned, namely, poor in spirit, mourning, meek, hunger and thirst after righteousness, merciful, pure in heart, peacemakers, persecution for righteousness' sake, and suffering all manner of evil spoken against falsely. Reader, pause and reflect. Read those sweet verses again. What admirable characters are therein set forth. The complete sum of all goodness and virtue is comprised in them. Christianity proposes to do a great work for fallen men, in fitting them to be the light of the world.

True Christians are *poor in spirit*, which may be to correctly view their lost condition, and worthlessness out of Christ. To such Christ is precious. They *mourn* over the weaknesses of their own nature, and sigh for the abominations in the land. They are *meek*, and stand out in wide contrast with those who are actuated by haughty pride. They *hunger and thirst for righteousness*. Enlightened and imbued with the spirit of Christianity, a life of right-doing is before them in such high contrast with a life of groveling in sin, that their aspirations are sufficiently ardent for virtue and holiness to be represented by hunger and thirst. They are *merciful and pure in heart*. They are *peacemakers*, and are called the children of God. That is, in their efforts to live peaceably with all men, they earn this world-wide reputation. The world is constrained to say of them, They are the children of God. They are *persecuted for righteousness' sake*. Some professed Christians are persecuted for their own follies. They may be persecuted for their oddities, or their self-willed, fanatical course. But these are persecuted for doing right. And *all manner of evil is spoken against them*, but every word is false. Some labor under the embarrassment in defending their character of knowing that about one-half that is said against them is true, or, at least, in most cases reports have started from their not shunning the very appearance of evil.

The church possessing the above-named qualifications is prepared to occupy her high station in the world. Having briefly noticed true Christian character, we will now view,

2. THE EXALTED POSITION OF THE CHURCH. Verses 13-16. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Salt, properly applied, saves meat, fish, &c., Without it, these soon become unfit for use. So without the influence of Christianity the world would sink in pollution, and be visited with destruction. We have illustrations of this in the flood and the destruction of Sodom. We hear Abraham pleading for that city, Gen. xviii, 23-32: Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh, let not the Lord be angry, and I will speak: Peradventure there shall be thirty found there. And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, O, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

But ten righteous could not be found. Righteous Lot escaped, and the city perished in its crimes. For an illustration of the saving power of Christianity to some extent, compare the condition of Christian and heathen countries.

"Ye are the light of the world," says Christ, and then follows in the next sentence with a strong figure illustrating the exalted position of the true church, namely, "A city that is set on a hill cannot be hid." Thus our Lord sets forth the right position for the church. He then illustrates the wrong position by the figure of putting a lighted candle under a bushel or under a bed. He then closes this branch of his discourse with the following declaration, which seems to be a summing up of all that he has said on this division of his sermon.

CONCLUSION. "Let your light so shine beforemen that they may see your good works, and glorify your Father which is in heaven."

1. This conclusion supposes that the church has light; not darkness, but light, Bible light.

2. It is the duty of the people of God to let their light shine before men, before the world.

3. Christ says, Let your light so shine, implying that there is a right way, and wrong ways, in which to let it shine.

4. The people of God are to let their light shine in connection with good works. Let your light so shine before men, that they may see your good works.

5. When the people of God let their light shine in a proper manner, attended by good works, the result is glorious. Men will be constrained to yield to the claims of truth, and glorify God.

In view of the solemn and testing message committed to us as Seventh-day Adventists, and the magnitude of the work before us, we conclude that this branch, at least, of our Lord's sermon on the mount, applies to us

with all its original force. We as a people can be fitted for the work before us only by possessing the exalted characteristics set forth in the first twelve verses. And not till then are we prepared to take our position in the world to give light.

Ours is a world-wide message. Its very nature, and its destined growing influence, will bring us into notice, to fill important and critical positions before the world. It is a grand mistake to suppose that the message we teach is to test the world and thus ripen the harvest of the earth, while those who bear it are shut up in a corner, so excluded from the world, or so singular in their general deportment, as to have no influence in the world. Our young ministers should with energy seek to cultivate their minds, their habits and manners. By this we do not mean that they should seek to follow the fashions of the times, by no means; but we do mean to say that they should be Bible gentlemen. Here is one text for them. "Let all things be done decently and in order." 1 Cor xiv, 40. This is a broad expression. All things, does not mean some few things, but *all*. A young preacher, especially, in forming his habits, should apply this text to every-day life, in public, in private, let all things be done decently and in order. In his dress, his personal appearance, his conversation, his language and tone of voice in public speaking, he should let all be done decently and in order. This he can do if his heart is right with God, and not pattern after the world in a sense forbidden in the word.

To follow the inconvenient fashions of the world betrays a weakness unworthy of a Christian. God's people had better make some fashions which are in harmony with common sense and the Bible, and manifest a noble independence becoming the heirs of the immortal inheritance.

Our preachers should be workmen. They are well sustained, that their minds may be free from oppressing care, free to search the Scriptures, pray, meditate, and arrange, buoyant to rise above the dark shadows of this world and contemplate the glories of the coming kingdom. They should be workmen.

Our tent-companies should be right. All the appearance of evil should be shunned, as they go out where a thousand curious or jealous eyes are watching them. Our tent-masters should be intelligent, unassuming men, yet courteous and attentive, capable of seating a congregation with order and ease. Let everything be done decently and in order. A neglect of these things is impiety.

There has been a spirit among our people that has stubbornly opposed scriptural reform among us in many of these things. It is that lax, slack-twisted, slipshod influence that has opposed organization, and almost every good work. If these persons could have had their way, not a few of our people would have sunk below the level of society, comforted with the idea that to do things decently and in order was pride, and that slack, indolent habits were the result of much humility, and that confusion and disorder were marks of piety.

What we have said against pride, we fully believe today. What Mrs. W. has written on this subject, we fully credit. But we do object to the foolish extremes to which some have wrested her words. We also believe what she has written in favor of cleanliness, neatness, and good order.

Pure Christianity stands upon a firm basis. On either side of it are the extremos to which many of its mistaken supporters have tried to carry it. But there stands the noble monument of Christianity, consistent in all its parts, and elevating and ennobling in its heaven-born character. Dear reader, come up to it, and joyfully cast aside every God-forbidden idol, be fully purged from the spirit of the world and of Satan, but be entreated not to cast aside anything that will make you a noble Christian, a good neighbor, and a blessing to community.

Be sure to obtain that Christian character set forth in connection with the beatitudes and promises of our Lord, as he opens his memorable sermon on the mount, and then let all that nature, moral culture, and the grace of God has done for you, shine out. To such a church it may be said, "Ye are the light of the world." Amen.

Lessons for Bible Students.

LESSON ix.

(History of the Sabbath, pp. 115-123.)

Whom did God send into the world in the fullness of times?

Who was this being?

Where was he before the world was?

How then was he prepared to judge of the Sabbath institution?

What was the condition of the Sabbath at the time when our Lord commenced his ministry?

It being impossible, after the Babylonish captivity, for Satan to lead the Jewish people to profane the Sabbath, what did he influence them to do?

What did the Saviour take every opportunity to do?

To what was a great share of his teaching devoted?

What bearing has this upon the abrogation of the Sabbath?

What does Luke iv, 14-16, show to be the custom of our Saviour?

What evidence have we that he designed by this to show his regard for the Sabbath?

What were the first miracles performed by Christ on the Sabbath?

What shows the strictness of the Jews, relative to the Sabbath?

Where is this testimony found?

The next mention of the Sabbath is of peculiar interest; what were the circumstances that called it forth?

Where is this recorded?

What addition to this does the parallel text in Mark contain?

Did the question at issue have reference merely to the passing through the corn on the Sabbath? If not, why not?

What was the question raised by the Pharisees?

Was he to whom the question was put, competent to answer it?

To what did the Saviour appeal in his reply?

What case is first cited?

How could the case of David justify the disciples?

What is the next example to which he refers, designed to show?

To whom does he refer?

Why was not the work of the priests on the Sabbath a violation of that day?

In referring to the priests, to what else did the Saviour probably have reference?

What bearing would this have upon the subject?

What principle does our Lord then lay down?

For whom does the Saviour say the Sabbath was made?

If the Sabbath was made, certain acts were necessary to bring it into existence; what were these acts?

When were these acts performed?

To what particular man is the mind carried, in the expression, The Sabbath was made for man?

What statement of the apostle illustrates this?

The Saviour carefully states the design of the marriage institution and the Sabbath; what does this show?

Give a synopsis of his argument in each case.

Having divested the Sabbath of all Pharasaic additions, with what remarkable declaration does the Lord conclude this, his first discourse concerning the Sabbath?

Was it a disparagement to the Sabbath that God's only Son should claim to be its Lord?

Was it derogatory to the character of the Redeemer to be Lord of the Sabbath?

What did this title imply?

Report from Bro. Loughborough.

SINCE my last report I have filled the appointments at Lapeer, Avon, Milford, and Monterey. At Lapeer had a good time. Our meeting continued five days during which time I preached ten times. Several enlisted to serve the Lord during this meeting. Nine were baptized and united to the church on the last day of the meeting. The going was so bad that but few from other churches could come in, yet those who came seemed much encouraged. Found the brethren actively engaged here in the subject of building a good-sized brick meeting-house, which they contemplate completing this summer.

Our meeting commenced in the new meeting-house at Avon, with Oakland and Shelby churches, Friday evening March 27, and continued till Tuesday the 31st. I preached in all nine times at this meeting. Three were baptized during the meeting and ten names added to the church record. The meetings were well attended, although roads were very muddy and bad. Found the Brn. had succeeded in getting up the house much better than we anticipated. The house was about complete except plastering and painting, seats, pulpit, and all. People thought the Brn. were going at a castle in the air when they began, and were astonished to find a house of that size made ready for use in 14 weeks in mid-winter. We could but use this zeal as an illustration. If our brethren can have all the zeal in spiritual things which was manifested in erecting this house of worship, they will gain the promise of eternal life.

Tuesday and Wednesday were spent with Shelby, and Oakland churches in communion seasons, and considering systematic benevolence which had never yet been organized according to plan in Good Samaritan No. 5. Reorganized it in these two churches increasing their figures to four times what they were before.

At Milford, found a few holding on to the truth who had heard little or no preaching since the tent left that place. I felt that this place had been neglected too long. Several who came out at the tent meeting had given up who perhaps would still have held on had the truth been kept before them. Held five meetings mostly with the church and those who came in from Tyrone to meet with us. The people still seemed to have an ear to hear the truth. One disadvantage of the meetings was, they were so scattered, being held on the two days in three different neighborhoods. I think it advisable when we make special efforts of this kind not to move the meetings about. My time was also limited in this place, as I felt somewhat hurried to get home, having been absent about three months and not having heard from home for over a month. Found my companion recovering from a violent attack of fever. After spending three days at home I came on to Monterey with Bro. Byington. We have had six meetings with the church here. The cause seems to be onward, and the brethren are still willing to make sacrifices to advance the cause. Last evening we enjoyed a precious season in attending to the ordinances of the Lord's house. This evening I expect to go to Allegan to spend a day or two there. J. N. LOUGHBOROUGH.

Monterey, Apr. 13, 1863.

Report from Bro. Ingraham.

BRO. WHITE: I have just returned home from my appointment in Illinois. I visited Elmwood and Princeville. The church at Princeville is striving for the kingdom. The going was very bad and the weather rainy, but the attendance was quite good. This church longs to enjoy a visit from you and wife. In Elmwood the brethren have had some hard trials to pass through. Some that laid down their idols last summer when the tent was there had set them up again, Dagon-like. But after much plain talk they have sacrificed them once more. Artificials, hoops and tobacco, must not be put upon God's altar; for such sacrifices are an abomination unto him, and he says, Away with them, cast them to the moles and the bats. Some have been wild, and Satan has palmed off false visions upon them for genuine coin.

How important for all to be shielded by God's holy word. We should have no confidence in a spirit that baptizes people out of the body, but in that spirit which leads us in harmony with the body. On my return I spent a Sabbath and first-day with the church at Clyde. I think this was the best meeting we ever had in this place. May the Lord prosper them.

Yours in love of the truth.

WM. S. INGRAHAM.

Monroe, April 11, 1863.

The Contrast.

JUST now we were thinking of the striking contrast between little commandment-keepers and commandment-breakers. The commandment-keeper is humble, modest, submissive, obedient, and respectful toward all.

The commandment-breaker is heady, highminded, forward, disobedient, &c.

Children that love the commandments of God find a real satisfaction in rendering obedience to him and to their parents. They do not forget that the fifth commandment says, "Honor thy father and thy mother," and that the apostle has said, "Children obey your parents in the Lord: for this is right," Eph. vi, 1.

Children that do not love obedience seem to forget that there is a fifth commandment. Or if they remember that there is one, one would suppose at times, that they thought it was like a mysterious sign, which reads three ways; and that they could obey their parents when they chose, or disobey in part, or fully if it better suited their wishes. But this is not so, the commandment requires constant, prompt, and cheerful obedience, even though it requires self-denial and a sacrifice on your part.

We say cheerful obedience, because in reality there is no such thing as obedience unless it is rendered with delight. Now it often happens that the wishes of the child and the requirements of the parents do not agree. What then shall be done? Shall the child have his way at the expense of parental authority? "No" says the commandment-keeper, "I shall honor my parents for they are older, wiser, and know better what is for my good than I do." With sweet satisfaction the child yields his wishes, and hastens its little feet into the pathway of obedience. O how happy are such children! How angels love to watch over them and help them to overcome.

But not so with the commandment-breaker; he wants his own way and he must have it, or there is scowling and scolding, fretting and pouting, whining and crying.

O how extremely unhappy this little boy or girl! All through there is nothing but unhappiness! Who would be like this child? Who would like to see all the little boys and girls together that there are in the world of this kind? For one I should not.

We were forcibly struck a few days since at the table of a friend, with the submission of a lovely little child. She desired to be helped to something; her aunt says to her, will you have the large or the small peice? She modestly replied, "I will have what you give me." That is it. Children be content with what you have. Love the Lord, obey him in keeping all the commandments, and soon you will eat of the tree of life, and drink of the water of the river of life. The blessing of the Lord attend you.

A. S. HUTCHINS.

Report from Bro. Snook.

I AM still trying to do what I can to advance this good cause. I started on my tour to the north part of the State on the 18th of March; but on the 19th a heavy storm began, which threw me back one week behind my arrangements. It was the severest and most tempestuous storm we have had this winter, yet I traveled not less than thirty miles through it. It was hard to endure, but I thought of the many poor soldiers who suffered in it, for a temporal reward, and then thanked God and took courage that I could suffer something for a crown of unfading glory.

I commenced meetings in West Union, Sabbath, Mar. 21. Was happy to find everything moving in order. They had passed through some discouragements, but had not given up. Our meetings began in just the right time to arrest the work of the enemy. We lectured fifteen times to very deeply-interested, though not very large, audiences. Several new ones came out and expressed their determination to go with us to the kingdom. We baptized twenty, and organized a church of twenty-five members.

The baptism was truly a solemn and impressive season. Many tears were shed on the occasion. A number remarked that they never saw so many so happily baptized. Those who were baptized say they feel much stronger than ever; that they could not have believed they should feel so much stronger after discharging that duty.

We left the meeting here and went to Waukon, April 2, though I gave up going three or four times; yet I felt a drawing that way, and could not feel satisfied without going. A good company of brethren and sisters went with me. We arrived late in the night, weary and worn, and received a most hearty reception.

The question was then asked, How long are you going to stay? Till Sunday morning. You can't do any good in that time. O yes, the Lord will work, and all his will can be done in that time. But there were troubles here: the church was divided, and some were in trouble that we feared could not be settled. Oh how my heart was then pained; but the Lord would not suffer me to sink under the crushing weight of such things. We went to meeting Friday at 2 o'clock, and met the whole church. It was impressed upon me that there had been too many burdens for others, and not enough for individual self. There was too much of a disposition on the part of some to say, Well, you have done wrong, and I cannot feel free till you confess it, not realizing that they had given the first offense, and laid the foundation for the wrongs that had been done. We preached one discourse on the necessity of each one attending to his own case—of getting the mote out of his own eye. The Lord came in, and gave the melting Spirit. But the work was not finished till the next day. We gave another discourse on duty to each other, and our responsibility to God. God blessed the word spoken, and it had the desired effect. The confessing spirit came in, and soon the hearts that had been divided ran together like drops of water, in the sweet spirit of Christian love and brotherly kindness. We then went to the water, and six were baptized. We met together in the evening after the Sabbath for communion and feet-washing. This was truly a blessed season. O, it was good to see those who had been at variance get down on their knees, wash each other's feet, and bathe their faces in their tears. I feel like blessing God yet for what my heart felt on that occasion. We soon closed our good meetings, the brethren all saying, Bro. Snook, you have done your duty; God has been with you; we are sorry that we must part; but go on your mission of good. We parted in hope of meeting on the other side of Jordan.

On Sunday we returned to West Union. Preached to a numerous audience, and on Monday preached once more, and baptized three. We met with this dear church again in the evening, and with some there for the last time till we meet on mount Zion. We met for the purpose of receiving the communion. The ordinances were attended to, in the Spirit of Christ. O, what a blessed meeting! It was better felt than described. I almost feel as if I were yet in that good meeting. O, bless the Lord for such truths as make our hearts so much rejoice. It seems to me that after such a shower of the good Spirit at this meeting, it is not possible for any who shared in it to ever think of going back.

We parted from these brethren and sisters with many tears, feeling that many a silent prayer would go up for us on our way. I pray that God may bless these dear children of his, and I believe he will. They were all kind and good to me, and helped me much on my way, for which I am truly grateful. I can truly say to them all, Dear brethren, be faithful to the end, and we shall meet again.

"How sweet the hours did pass away,
When we did meet to sing and pray,
How loth were we to leave the place
Where Jesus showed his smiling face.

"Dear fellow-saints, in Christian ties,
Who seek to win the heavenly prize,
Fight on! you'll gain that heavenly shore
Where parting hands are known no more."

Brethren, do not be impatient of my long report. I know you love to hear of good things, and I have not told you even the half. Let me say that the cause here is onward to victory. These good meetings have strengthened me very much. I feel stronger every meeting I hold. I verily believe that the latter rain is near, and am not sure but even now it is sprinkling. My only desire is to be of service, and do good in this cause, and so to prepare to meet all my brethren in the Lord in that better country to which we are going. Dear brethren, let us prepare for a happy meeting on mount Zion.

B. F. SNOOK.

God's People

ARE said to be the salt of the earth, the light of the world. The world do not think so; but, rather, the contrary.

Noah they contemned. All the world and the church (no doubt there was a nominal church then who felt greatly insulted by Noah's preaching) laughed at Noah, the antediluvian alarmist; but Noah proved to be right in his conclusions.

Abraham stood out alone, exiled himself from his home and kindred. Abraham against the world! yet, after all, Abraham proved to be in the right.

Moses all alone (Aaron excepted) stood up against the most enlightened nation of the world at that time—Moses against the world! yet Moses was correct.

Jeremiah stood alone, and reproved his king; and oh, what a grief was he to the proud court of that people! and down in the deep dungeon he was not missed by them, and would not have been missed (by the people) if he had died there; but an Ethiopian rescued him. Jeremiah! oh, what a grief was he to Zedekiah and his court! yet Jeremiah had the right of it! But oh, it is so unfashionable to do right!

Oh, what a grief it was to the Jewish sanhedrim and elders, that Jesus Christ should take the course he did! Why need he come out, as he did, so plain? Why not speak a little more smoothly? Why should he condemn all the world? Did not he know that his remarks were offensive to the governor, Herod, and that all the great men disapproved of his course? Could it be? the carpenter's son against the world? And there upon the cross, not a friend that dare come near, could it be? one man against the world! yet doubtless he was right.

Let us go to the great theatrical displays in Rome, when in her palmy days she counted her citizens by millions; when 300,000 spectators crowded the seats of a single theatre to witness the martyrdom of the people who ventured to say that popular opinions were incorrect on matters of religion.

Could it be! this handful of people right, and these millions all wrong? What could they do against the world? What! those 300,000 spectators who witnessed the scene as the wild monsters of Nubia tore the victims limb from limb, that gay multitude, some laughing, some weeping, some shouting—could they be all wrong?

Did they not with weeping, and many liberal offers endeavor to save their friends from making so unpopular a choice? Were not they clear? Had not these Christians brought all this trouble on themselves by their obstinate attachment to so hated a faith as this?

Who could do more than they had done? Had not Christians shown a very unamiable spirit, in thus turning their backs upon the ancient faith of the Roman commonwealth? Had not the prosperity of the Roman State been mainly attributable to their gods? How dare these Christians neglect and deny this old-established faith?

Were not these Christians shaking the faith of the most enlightened people, in the common faith so dear to Rome, a faith consecrated by the example of the noble warriors, statesmen, and priests who laid the foundation of the Roman State?

Could so radical, so strange a people be right? Were not these people generally hated? Why need they sow dissension in this populous and prosperous empire? Has not Rome prospered without a precedent or rival, and shall we change our religion now?

No: the case is clear: let these Christians revert to the faith of their ancestors, and they might to-night occupy these seats with us, where all is pleasure, as well as to be food for those wild beasts.

Why need Luther thunder as he does against this noble, this ancient Roman Catholic church? It is true our priests need to be reformed; but this is not the way to do it! Are we not holding councils for this very purpose? Luther is only aggravating the matter. If he does not cease his clamor, let him be tried as a dissensionist. He is doing more harm by his clamor than all our priests are by their vile practices. Why, he would tear asunder the very foundation of the Roman Catholic faith, and scatter to the winds this beautiful fabric of church government, and spread anarchy and confusion everywhere.

Has not the Catholic church stood like a mountain for ages? Is it not irreverent and immodest, nay, is it not blasphemous, for this monk to speak as he does of the established faith of the Roman Catholic church? Has not this church been fostered by kings, and is it

not the religion of the Christian world? Where is the emperor, or king, or prince, that dare speak as Luther has done? What has been the fate of Huss and other anarchists who have risen in rebellion against the church which nurtured them?

Last of all, this new-fangled doctrine of the Seventh-day Adventists! Here are a few scattered ones, pretending to say that the churches and the world are wrong in their Sabbath arrangements, wrong in their views of the future; in fact, these Seventh-day Adventists claim that the present is the generation upon whom the judgments of the last days, as described by John, the author of the book of Revelation, are to be visited; and furthermore, they have proceeded (having been excluded from our houses of worship) to preach their pestiferous doctrines in large tents, thus availing themselves of the political freedom so unwillingly granted them in this enlightened land.

The present beautiful arrangement in the religious world, by which men of different opinions can be accommodated in the various denominations, thus enlarging and strengthening the churches, by bringing together men and societies of every possible variety of character and views, thus stimulating to research and debate, giving life and energy to the public mind: all this they call confusion, even going so far as to call it the Babylon of the Apocalypse.

These Seventh-day Adventists claim that the gifts, which died out long ago in the church, ought still to exist, and give as a cause of the disappearance of the gifts, the apostasy of the church; thus irreverently implying that Protestants have apostatized!

In fact, for aught we can see, the Seventh-day Adventists are as seditious, and as much schismatics as Luther or Huss. Perhaps they deserve as condign punishment. At any rate, they must be put down in some way or other.

JOS. CLARKE.

Upheld by Christ.

When heart and flesh despondent sink,
And from life's warfare faint would shrink,
An upward glance brings heavenly cheer—
Upheld by him, I smile at fear.

When life appears a sea of woe,
And all its waves my soul o'erflow,
To him I flee for sure relief—
Upheld by him, I smile at grief.

When troubles, like a mountain, rise,
And comfort from my bosom flies,
I to the mercy-seat repair—
Upheld by him, I smile at care.

When earthly treasure fails and fades,
And chilling poverty invades,
He every needed good will grant—
Upheld by him, I smile at want.

When faith grows dim, and from its sight
My star of hope would veil its light,
Grace bids a beam of joy shine out—
Upheld by him, I smile at doubt.

When wasting anguish and disease
Upon my suffering body seize,
My murmuring lips shall not complain—
Upheld by him, I smile at pain.

And if 'tis mine, ere time shall close,
To slumber in the grave's repose,
With joy I'll yield my failing breath—
Upheld by him, I smile at death.

LETTERS.

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

From Sister Rice.

DEAR BRETHREN AND SISTERS: I have long felt a desire to again say a few words through the Review. As it cheers my heart to hear from others, so I believe that others' hearts are cheered by letters from the lonely ones. But did I feel more of the spirit of consecration that others, feel who write for the Review, I could with more confidence write. I feel my lukewarm state, and am ready to cry out, O that I were as in years past. I try to rise but cannot unless my family comes with me. We have been favored this past winter with some ten or eleven lectures from Bro. M. B. Sanders, here in Bennington, which I think removed much prejudice

from the minds of the people, stirred up some to see that they were not keeping the true Sabbath. Many would be glad to hear him again and all were pleased with his good spirit. But oh how hard to break away from the power of former views, and false teaching! It needs a long continued effort on the part of God's ministers and his people.

And now one thing I wish to say, I think I see the necessity of the gifts; and feel to prize them more than I ever did before, when I see the darkness that seems to enshroud those churches and teachers that reject them. And if any one has gained the impression that I did not receive them I wish to remove that impression. I want to be led with God's chosen people. I want to be fed with his people. I want to be gathered with them and with them gain eternal life.

CORNELIA RICE.

Bennington N. Y., April 14, 1863.

From Bro. Richmond.

BRO. WHITE: It has been but a little over one year since my companion and myself embraced the truths of the third angel's message; and we can truly say that they seem more and more precious; and as we recognize the hand of God in this great and glorious work, pointing out through the Testimonies the deep hidden plans of the enemy, and bidding us with an eye of faith to look along the narrow way that leads us on still higher and higher, until we seem to rise above the world, and are surrounded by the sweet influences of holy angels, who are commissioned to watch over us, we feel to rejoice, and are led to exclaim, O what is man that thou art mindful of him, or the son of man that thou visitest him!

I feel to rejoice that the Lord is still mindful of us, and that an angel of mercy is hovering over the East. O that we may arise and shake off this death-like stupor which has so long been stealing over our energies, and come up unitedly to the great work of the third angel's message, and keep equal pace with the little remnant who are wending their way along the rugged path to mount Zion.

I believe the Lord is at work in the hearts of the people here, and that he is preparing minds to receive the truth. It has been only about three months since we came to this place from Vernon; and since that time several have become somewhat interested in regard to our faith, and one has come out decided on the side of truth, and is now trying to keep the Sabbath of the Lord, and go through with the little remnant to the kingdom. O that the truth might be presented here, that honest souls might be gathered into the fold of Christ. It seems to me that the harvest is great. Cannot some messenger come this way, filled with the spirit of the message, and give a course of lectures here? They would be thrice welcome to my humble home. May the Lord direct and overrule all things for our good and his glory.

Yours striving to overcome.

G. F. RICHMOND.

Brattleboro, Vt.

From Bro. Ross.

BRO. WHITE: It is a little over nineteen years since the sound of the everlasting gospel saluted my ears, and found a welcome place in my poor heart, and nearly that, since I had an acquaintance with you, and the great work in which the great Shepherd has placed you. At that time I felt called upon to bid adieu to earth with its honors, and make a move with the people of God for mount Zion and the holy city. For a number of years I felt the influence of the Holy Spirit, as I lived for it, and the company of holy angels when I did not grieve them away. But for a few years in the past, during the great political excitement, the enemy of all righteousness has well nigh destroyed me, by stirring up old preconceived political opinions, so that I became a blind apologist for slavery, and a sympathizer with the rebellion, which I feel assured is a great sin in the sight of heaven.

I had at times convictions of the wrong course I was pursuing, in using language that was unbecoming one professing godliness, and even sinful, until I finally found myself in the lamentable situation as described in Testimony No. 9, which I do fully endorse. I cannot say as Nathan said to David, "Thou art the

man," but do acknowledge with all my heart, I am the man; and that letter to A. R. in Testimony No. 9, describes my situation far more correctly than I can, which I acknowledge to be just and true. I do thank the Lord, and also Sr. White, for the testimony, and the kindness of the closing remarks of the letter.

Dear Bro. Andrews is with us at Roosevelt, and the Lord is with him. With the help of the Lord and the brethren, whose good counsel I have too often rejected, I will make amends. I feel that my whole being is faced about, and I am resolved to be an overcomer by the word of my testimony, and through the blood of the Lamb. I do humbly crave pardon of all my brethren and sisters in the Lord. Pray for me, and I will try to help myself, and would say with all my heart,

"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress.
Cause me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

Yours affectionately.

ALEX. ROSS.

Roosevelt, N. Y., March 23, 1863.

From Sr Bailey.

BRO. WHITE: I wish to say to the brethren and sisters that are scattered abroad that I am still trying to obey God and keep all his commandments holy and live a Christian. It is nearly three years since I first heard the third angel's message proclaimed, and the Sabbath question investigated. It looked mysterious to me that I had been a Bible reader so many years, and always thought that Sunday was the right day of rest and worship, because Christ rose on that day; but when I searched the word of God, and investigated for myself, I was convinced that I was wrong; and oh, what an effort I had to make to leave the Methodist church of which I had been a member forty-three years. It was a great trial for me, but I thank God that I have turned my feet into his testimonies and delayed not to keep his commandments. I can truly say with an ancient servant of God, "Great peace have they that love thy law." And I am resolved by the grace of God to overcome every thing that is wrong, and be prepared when the Saviour comes. I feel greatly encouraged of late to be more faithful; for I believe, according to the signs of the times, that our redemption is near, and he that has promised to come, will come, and will not tarry.

My dear brethren and sisters, may we all be ready to hail our descending Lord with joy. What a consolation to think that those who are prepared for his coming, will be freed from the temptations of the Devil, and from all sorrows and cares of this life. I wish the prayers of the children of God, for I have many things to discourage me, having no home only among strangers and those that do not keep the Sabbath; but there are a few of us here, who meet together every Sabbath and try to encourage each other.

Your sister in hope of eternal life.

ABIGAIL BAILEY.

Vernon, Vt.

BRO. M. W. NEALE writes from Osceola, Iowa: I have been trying to keep the commandments of God and the faith of Jesus for more than three years, and during this time the weekly visits of the Review have ever been a source of comfort and joy to me. Oftentimes I have been comforted and instructed by the cheering letters, and extracts from letters from brethren and sisters scattered abroad.

OBITUARY.

DIED in Monterey, Mich., March 30th, 1863, at the residence of her daughter, sister Lovisa McLellan, in the fifty-third year of her age. Her disease was the black erysipelas with which she suffered for about one week. Sister McLellan embraced the truth near Hastings, Mich., by reading, some ten or eleven years since, and has ever tried to exemplify the profession of faith then made. She sleeps in Jesus.

A discourse was given by the writer to the mourners and a large audience, in the Monterey meeting-house, Sunday afternoon, April 12, from 2 Cor. i. 3-5.

J. N. LOUGHBOROUGH.

Allegan Apr. 14, 1863.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 21, 1863.

A New Work.

We shall have ready in a few days a work, written by Eld. Moses Hull, the nature of which is indicated by the beautiful title, *The Bible from Heaven*. It contains 188 pages, put up neatly in paper covers. Price 25 cents, postage 5 cents.

This is a work for the times. It should be widely circulated to meet existing and growing skepticism. To give a more definite idea of the nature of the work, we give the following from the preface:

"This work is not designed to take the place of others on the evidences of Christianity, but partly for the benefit of those who have not the means to purchase, or have not time to peruse, larger volumes, and partly for the purpose of serving as an introduction to, and advertisement of, such works as those of Gardner, Paley, Horne, McKnight, Leeland, Stackhouse, Gregory, Alexander, M'Ilvaine, Campbell, Patterson, and others.

"The author does not claim to have thrown together all the arguments in favor of the divine authorship of the Bible. He has only given an outline of argument which the reader can peruse at length in larger works.

"No claims are advanced on the score of originality. The subject has been treated so often, and its nature is such, that any claims of that kind would be unfounded. It has been the aim, from the start, to make this work 'eclectic;' hence many lengthy extracts have been inserted from the pens of those who were competent to handle the subject. The author only regrets that he has not had space for much more from the same writers."

Note to Bro. Loughborough.

I will say a few words about our church. We are getting along first rate. One more has joined the church. Four more have commenced keeping the Sabbath, since you were here. Now if you can see it duty to come out here we would like to have you; or, if you cannot, we would like to have Bro. Cornell come, or any one else that can come.

F. F. LAMOREAUX.

Grand Ledge, Mich.

Note from Bro. Sanborn.

ACCORDING to appointment we met the brethren at Avon, Wis., in quarterly meeting. It was truly an interesting time. Everything was harmonious and pleasant. One was baptized. Ten united with the church.

The business meeting on first-day morning was spirited and harmonious. The State Conference committee were instructed to send a delegate to the general conference.

The cause moves steadily forward in Wisconsin. Praise the Lord! I. SANBORN.

P. S. I would hereby notify all my correspondents that I have moved to Johnstown Center, Rock Co., Wis., which will be my future address. I. S.

Bibles.

In consequence of the increased cost of English Bibles, we have obtained a good assortment of American Bibles which we sell at cost as follows:

Small Pica, Plain,	\$2.25,	by Express.
Bourgeois, Gilt,	1.70,	" "
" Plain,	1.45,	" "
Minion, Gilt,	1.50,	" "
" Plain,	1.30,	" "
Pearl, Tuck,	1.10,	postage 17 cts.
" Clasp,	0.85,	" "
" Roan,	0.65,	" "
Diamond, Tuck,	0.80,	" 12 "
" Roan,	0.55,	" "

ENGLISH BIBLES.

Minion, Morocco, Ref. after vs.,	\$3.25,	postage 26c
Nonpareil, " "	3.15,	21c.
" Calf, Marginal Ref.,	2.50,	" "
Pearl, Brass Rim, Ref. after vs.,	2.25,	" 15c.
Diamond, Brass Rim, Marginal Ref.,	1.65,	" 12c.

BIBLE religion improves good manners; it teaches what it commands: "Be courteous."

APPOINTMENTS.

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

By order of the committee.

J. CLARKE, Sec. of Conf.

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

T. M. STEWARD.

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

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

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

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

BUSINESS DEPARTMENT.

Business Notes.

J. W. Wolfe: R. Beecham's money for Instructor is credited in No. 4, present vol., to R. Beecher, by mistake.

RECEIPTS.

For Review and Herald.

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

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PUBLICATIONS.

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

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