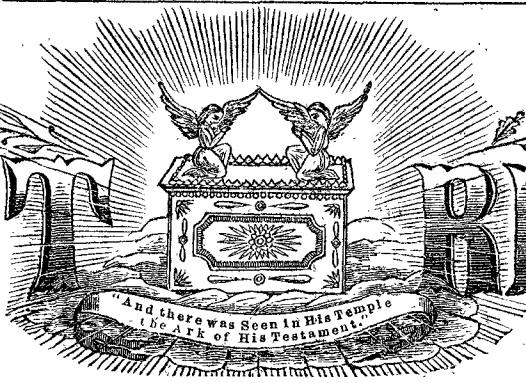


ADVENT REVIEW,



AND SABBATH HERALD.

20

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

VOL. XX.

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Patience.

WHILE we sojourn here below,
Wandering through this vale of tears,
Trials we expect to know,
Crosses, conflicts, griefs, and fears.

While life's ills we have to bear,
How much patience do we need;
Constant watchfulness and prayer,
Lest we into darkness lead.

Ah! how many fretful words,
From our lips impatient fall;
These in heaven the Lord records;
We must answer for them all.

O, for patience to endure,
Calmly all the ills we meet;
Patience will to us ensure
Peace of mind, how passing sweet.

Patience, 'tis a lovely grace,
Blest the one who it obtains.
Shall I ever find that place?
Shall I perfect patience gain?

Sure must patience dwell within,
Meek submission fill my heart,
If I would be free from sin,
And with Jesus have a part.

Tribulation patience brings;
Patience works experience too;
Hope bids faith to stretch her wings,
Brings the promise to our view.

Those who patiently endure
To the end, a crown is given;
From life's ills they'll be secure,
When they reach their home in heaven.

V. O. EDSON.

Hubbardsville, N. Y.

Evidences of Christianity.

BY MOSES HULL.

CHAPTER VI.

(Continued.)

Egypt.—The Jews are not the only ones of whom the prophets have spoken. They have no less definitely described the future of Egypt: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." Eze. xxix, 15. Again, the same prophet says, "Thus saith the Lord God: I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. Thus saith the Lord God: I will also destroy the idols, and I will

cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt." Chap. xxx, 10-13.

Egypt was one of the most ancient, and, at the time Ezekiel uttered this prophecy, one of the most powerful kingdoms in the world. "It contained eighteen hundred cities, and seventeen millions of inhabitants." The revolutions and state of this kingdom are described in the Bible. See Isa. xix; Jer. xliii, 8-13; xlv; Eze. xxix-xxxii.

It is now more than twenty-four centuries since the prophecies concerning this nation were delivered. And now we are led to ask, What likelihood or appearance was there that Egypt, the most defensible country in the world, bounded on one side by the Red Sea, and on another by the trackless desert, able to defend the mouths of her river with a powerful navy, and to drown an invading army by the inundation of the Nile,—what likelihood that such a country should be invaded, conquered, spoiled, fall into the hands of strangers, and that forever, become the basest of kingdoms, and renounce idolatry? Yet such is, and has been for three hundred years, the state of Egypt.

"Invaded and subdued by Nebuchadnezzar, king of Babylon, according to the word of the Lord, both by Jeremiah, xlv, 13, and by Ezekiel, xxx, 10, subjected afterward by the Persians under Cambyzes, and to the Macedonians by Alexander the Great, Isa. xix, 1-13, Egypt was, after his death, governed for nearly three centuries by the Ptolemies, the descendants of one of his generals, at which time it was an opulent kingdom, till, about thirty years before the Christian era, it came under the Roman yoke: and Saracens, Mamelukes, and Turks, have since successively ruled over it. Its history shows the completion of the prophecies concerning it."—*Keith on Prophecy*, p. 116.

Now let the infidel Volney once more bear testimony to the truth: "Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks and Arabs, the Georgians, and, at length, the race of Tartars, distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Everything the traveler sees or hears reminds him he is in the country of slavery and tyranny. In Egypt there is no middle class, neither nobility, clergy, merchants, nor land-holders. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge," &c. *Travels*, vol. i, pp. 74, 103, 110, 190, &c.

Gibbon, another infidel, says, "A more unjust and absurd constitution cannot be devised than that which condemning the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borghite dynasties were themselves prompted from the Tartar and Circassian bands; and the four-and-twenty beys or military chiefs, have ever

been succeeded, not by their sons, but by their servants."—*Dec. and Fall*, vol. vi, pp. 109, 110.

Says Mr. Patterson: "Mehemet Ali cut off the Mamelukes, but still Egypt is ruled by the Turks, and the present (Ibrahim Pasha) is a foreigner. It is needless to remind the reader that the idols are cut off. Neither the nominal Christians of Egypt, nor the iconoclastic Moslem, allow images to appear among them. The rivers, too, are drying up. In one day's travel forty dry water courses will be crossed in the Delta; and water-skins are needed now around the ruined cities whose walls were blockaded by Greek and Roman navies."—*Fables of Infidelity*, p. 141.

Again, after quoting Eze. xxix, 15, he says: "Every traveler will attest the truth of this prediction. The wretched peasantry are rejoiced to labor for any who will pay them five cents a day, and eager to hide the treasure in the ground from the rapacious tax-gatherer. I have seen British horses refuse to eat the meal ground from the mixture of wheat, barley, oats, lentils, millet, and a hundred unknown seeds of weeds and collections of filth which form the produce of their fields. For poverty, vermin, and disease, Egypt is proverbial."—*Id.*, p. 142.

Unbeliever, have you not been surprised as you have compared the prophecies concerning Egypt with the last twenty-four centuries of its history? Or have you taken the pains to compare them? If not, are you not justly censurable for your unbelief?

Is it not strange that among all the nations of the earth, one only answers to the prediction of the prophet? and that the very one that the prophet calls by name in his prophecy?

Babylon.—The prophets are no less definite in giving the future history of particular cities, than in that of the nations concerning which we have been inquiring. Especially is the reader's attention called to the prophecies concerning the ancient city of Babylon. But before quoting these prophecies it may be necessary to give a brief description of "the beauty of the Chaldees' excellency." If the reader wishes an extended notice of this city, he will find it in Rollin's *Ancient History*, vol. ii, pp. 48-52.

Goodrich says, "Among the most wonderful things handed down to us by history, is the account of the ancient city of Babylon, which is so often mentioned in the Bible, and remains of which astonish the traveler at the present day. The most particular description we have of it is furnished by the Greek historian, Herodotus, who visited it about four hundred and fifty years before Christ.

"He says that it was situated in a great plain, the river Euphrates running through it from north to south. Its form was square; each side measured fifteen miles, and the whole circuit sixty miles. It was surrounded with walls three hundred and fifty feet high and eighty-seven feet thick. On these walls were two hundred and fifty towers. The entrance to the city was by one hundred gates of brass. Without the wall there was a deep ditch around the city filled with water.

"Upon the tops of the walls there were buildings on each side containing one room each. Between these there was space to drive a chariot with horses. The walls were built of brick, cemented together with bitumen. At every thirty layers of bricks there was a layer of reeds to give the fabric strength. . . . The streets in the city were strait, the houses being four or

five stories high. The temple of Belus was of amazing magnitude, being nearly as large as the great pyramid of Gizeh. It was a regular square, each side measuring six hundred feet. It consisted of eight towers, one above another, and was of immense height. Besides this, there was a magnificent palace, and connected with it were hanging gardens of great extent."—*Curiosities of Nature and Art*, pp. 281, 282.

Alexander Keith says, "The walls of Babylon, before their height was reduced to seventy-five feet by Darius Hystaspes, were above three hundred feet high; they were eighty-seven feet broad, and forty-eight miles in compass. The temple of Belus, six hundred feet in height; the artificial hanging gardens, which, piled in successive terraces, towered as high as the walls; the embankment which restrained the Euphrates; the hundred brazen gates; the palace built by Nebuchadnezzar, surrounded by three walls forty-eight miles in compass; and the adjoining artificial lake, the circumference of which was far more than a hundred miles, and its depth, by the lowest account, thirty-five feet; all displayed many of the mightiest works of mortals concentrated in a single spot. This great Babylon was the glory of kingdoms, and the beauty of the Chaldees' excellency, the golden city, the lady of kingdoms, and the praise of the whole earth. The Scriptures, which thus describe it, mark minutely every stage of its fall, till it should become what now it is—a complete desolation. And every feature of its present aspect is delineated in the prophecies with all the precision with which they could not be drawn by the traveler who looks on fallen Babylon itself."—p. 101.

Isaiah thus predicts the doom of this great city: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." Isa. xiii, 19-22.

Also Isa. xiv, 22, 23: "For I will rise up against them saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts."

Much might be said about the destruction of Babylon by Cyrus and the fulfillment of prophecy in that event. Cyrus was called by name before his birth, and it was prophesied that the loins of kings should be loosed before him, "to open the two-leaved gates, and the gates shall not be shut." Isa. xlv, 1. All of this was literally fulfilled on the night of Belshazzar's great feast, when the mighty men of Babylon forbore to fight. They remained in their holds, their might failed them, and they became as women. Jer. li, 30; Dan. v. But we choose to confine our remarks to the present state of Babylon.

1. All must acknowledge that the prophecies in Isa. xiii and xiv, lie entirely beyond the range of human sagacity. This prediction was uttered before Babylon arrived at the height of its glory.

Nebuchadnezzar had not yet said, "Is not this great Babylon which I have built?" The walls were thought to be impregnable, and twenty years' provisions were stored up within their enclosure, so that in case of a siege they could not be starved out. Certainly Isaiah must have been considered insane when he uttered such predictions. "Babylon," said he, "shall be as when God overthrew Sodom and Gomorrah." Not destroyed so suddenly, but as effectually.

After the destruction of Babylon by Cyrus, Alexander attempted to restore it to its former glory, and make it the metropolis of a universal empire. He set ten thousand men to work at it, but he died, and the undertaking was abandoned, thus fulfilling another prediction: "We would have healed Babylon, but she is not healed." Jer. li, 9. The glory of Babylon

kept diminishing. At the commencement of the Christian era, Babylon was only partially inhabited. Peter dated his first epistle from that place. But the fiat had gone forth—"It shall be as Sodom and Gomorrah." So it kept going down until in the fourth century its walls formed an enclosure for wild beasts, and "the golden city" was converted into a hunting-ground. The name of Babylon was cut off from the history of the world. A long interval succeeded without any history concerning it, or ever its site being known. So literally has the language, "It shall be as when God overthrew Sodom and Gomorrah," been fulfilled.

2. The prophet goes on to state that it shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their folds there.

Every one who has visited the spot attests the fulfillment of this wonderful prediction. Mignon declares Babylon to be "a tenantless and desolate metropolis." Another writer says, "The name and remnant are cut off from Babylon. There the Arabian pitches not his tents; there the shepherds make not their folds; but wild beasts of the desert lie there, and their houses are full of doleful creatures, &c. It is a possession for the bittern, and a dwelling-place for dragons, a wilderness, a dry land and a desert, a burnt mountain, empty, wholly desolate, pools of water, heaps, and utterly destroyed, a land where no man dwelleth, every one that goeth by it is astonished," &c.—*Keith*, pp. 104-5. See also Isa. xiii, 19-22, xiv, 22, 23; Jer. li, 13-23; 29; li, 13-26, &c.

The dread of evil spirits prevents the Arab from pitching his tent there. Mignon declares that though he was fully armed and attended by six Arabs he could not induce them by any reward to spend the night among the ruins of Babylon, from their apprehension of evil spirits, so completely is the prophecy fulfilled—"The Arabian shall not pitch tent there."

Sir Robert K. Porter saw two majestic lions in the ruins of the palace, and Mr. Fraser says "There were dens of wild beasts in various places; and Mr. Rich perceived in some a strong smell like that of a lion. Bones of sheep and other animals were seen in the cavities, with numbers of bats and owls."—See *Fables of Infidelity*, pp. 144, 145.

3. In the above testimonies we have seen fulfilled the next two verses, which read, "But the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the island shall cry in their desolate houses, and the dragons in their pleasant palaces, and the time is near to come, and her days shall not be prolonged."

4. But the same prophet has declared that it should be made "a possession for the bittern," a water fowl, and that "it shall be pools of water;" while another prophet has said, "It shall become heaps, and a dwelling place for dragons;" Jer. li, 35-38; and in another place, "That it shall become a burnt mountain." Verse 25.

How can such contradictions be true? says the infidel. But they are all true. While the lion in one part of Babylon is howling his testimony to the truth of God's word, "the bittern" in a pool in another part, and the "doleful creatures" in another, and the heaps and burnt mountains in still others, are warning the traveler over its ruins to "take heed" to the "sure word of prophecy."

Mignon says, "Morasses and ponds tracked the ground in various places. For a long time after the subsiding of the Euphrates, a great part of this place is little better than a swamp; at another season it was 'a dry waste and burning plain.' Even at the same period, 'one part on the western side is low and marshy, and another an arid desert.'"—*Fables*, p. 145.

Mr. Fraser says, "There is one fact in connection with the most remarkable of these relics (the Birs Nimrod) which we cannot dismiss without a few more observations. All travelers who have ascended the Birs have taken notice of the singular heaps of brick-work, scattered on the summit of this mound, at the foot of the remnant of the wall still standing. To the writer they appeared the most striking of all the ruins. That they have undergone the most violent action of fire is evident from the complete vitrification which has taken

place in many of the masses. Yet, how a heat sufficient to produce such an effect could have been applied at such height from the ground is unaccountable. They now lie on a spot elevated two hundred feet above the plain, and must have fallen from some much more lofty position; for the structure which still remains, and of which they may be supposed originally to have formed a part, bears no marks of fire. The building originally cannot have contained any great proportion of combustible materials, and to produce so intense a heat by substances carried to such an elevation, would have been almost impossible, for want of space to pile them on. Nothing, we should be inclined to say, short of the most powerful action of electric fire, could have produced the complete, yet circumscribed, fusion which is here observed. Although fused into a solid mass, the courses of brick are still visible, identifying them with the standing pile above, but so hardened by the power of heat that it is almost impossible to break off the smallest piece; and though porous in texture, and full of air-holes and cavities like other bricks, they require, on being submitted to the stone-cutter's lathe, the same machinery as is used in dressing the hardest pebbles."—*Fables*, pp. 145, 146.

Mr. Alexander quotes Mignon as saying, "The whole view was particularly solemn. The majestic stream of the Euphrates, wandering in solitude, like a pilgrim monarch, through the silent ruins of his devastated kingdom, still appeared a noble river, under all the disadvantages of its desert tracked course. Its banks were hoary with reeds, and the gray osier willows were yet there, on which the captives of Israel hung up their harps, and, while Jerusalem was not, refused to be comforted. But how is the rest of the scene changed since then? At that time those broken hills were palaces—those long undulating mounds, streets. This vast solitude, filled with the busy subjects of the proud daughter of the east. Now wasted with misery, her habitations are not to be found, and for herself, a worm is spread over her."—*Evidences*, p. 152.

Alexander Keith closes his chapter upon this subject in the following language:

"Who hath declared this from ancient times? Who hath told it from that time? Have not I the Lord, and there is no God besides me? Has not the day of the Lord come against Babylon as a destruction from the Almighty? And when we see the proudest works of man thus brought to the dust, where is the human strength, or wisdom, or beauty, or greatness, in which any ought to glory; and whose name alone is it that ought ever to be feared, and that shall be exalted forever, but that of the Lord who hath performed his every purpose against Babylon? And seeing that the glory of kingdoms is thus fallen, what earthly possession or privilege deserves to be prized like the citizenship of that kingdom which alone can never be moved? and how worthless in comparison shall they all at last prove, even as the dust of fallen Babylon! And what other stay need the true Christian seek, or what human fear need he dread, while he puts his trust in that God according to whose word the broad walls of Babylon have been utterly broken? And if the life on their lips, and the breath in their nostrils, and the graves of their brethren and forefathers, cannot teach the worldly, the careless, and the nominal Christian, that pride was not made for man, let them go and look for the walls of Babylon, and stand on the blasted ruins of the temple of Belus. There they may learn, visibly illustrated, the truth of that word of God—'All that is in the world, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the fashion thereof.' O that all such would remember that 'He that doeth the will of God abideth forever.'"—pp. 108, 109.

(Concluded next week.)

Avenging of the Elect.

(Continued.)

THE FATAL MISTAKE OF THE ANCIENT JEWS: OR HOW ERRONEOUS PRINCIPLES OF INTERPRETING THE MESSIANIC PROPHECIES OCCASIONED THE UNPREPAREDNESS OF THE WORLD FOR THE FIRST ADVENT OF CHRIST.

YOUR attention has already been directed to the evident revolution in the method of treating the prophe-

cies that relate to the second advent, since the days of the primitive church, and since the times of the great Protestant reformers. You are now invited for a little while to contemplate another revolution in Biblical exegesis still more remarkable and surprising. It is in relation to the two advents of Christ. It shows that human nature is the same, whether developed through Jewish or through Gentile peculiarities. And the statement and solution of what we are about to relate will aid us in our investigation of the general subject under review.

The ancient Jewish divines had no difficulty in discovering from the prophecies that Messiah should come into the world about the time that our Lord Jesus was born. They had no difficulty in proving that he was to establish a visible kingdom in the world, and reign forever in his own person upon the throne of his father David. But they did not distinguish between the predictions of his first advent to be despised, rejected and slain, and those which relate to his second advent to judge, to triumph, and to reign.

And there is, it must be admitted, not a little ambiguity in the prophecies that relate to these two great events which did not fail to excite the attention and increase the embarrassment of the Hebrew Bible student. Some of the prophecies seem to relate solely to one advent, and others to the other. While some of them just as evidently cover the whole duration of time intervening between the two events, and in some degree associate the two extreme events together. Whether the various events embraced within the same field of prophecy were seen and understood in their true aspect and relations, depended materially upon the standpoint from which the whole succession was viewed.

Prophetic events were usually portrayed, as we may say, prospectively; not in the relative periods of their passing, but in the direct line of their approaching, each partly hidden by its nearest antecedent, and partially hiding in turn the next in the succession. As in looking along an extensive range of mountains, in the line of their greatest extent, we see the more prominent summits successively hiding and hidden in part, and in some cases blended and grouped together without our being able to discover the valleys and lesser eminences that intervene, as we might perhaps from some other position.

In the far-reaching line of the more comprehensive Messianic prophecies, the first and most conspicuous event was the child born, the Son given. Next in order was the government upon his shoulders. Next, the Divine and imperial titles upon his diadem. Next, the endless increase of his government and peace upon the throne of David. And thus, still extending into the future, the kingdom ordered and established with judgment and justice, and so, with perpetually increasing glory, passing into the forever and ever of eternal duration.

Such a splendid perspective prophecy as this, so full of hope and gladness to the Hebrew, and so encouraging to the whole human race, did not fail to become a universal favorite with all the believers of the ancient age, and the inspiring criterion by which to judge of the scope and intention of the other numberless detached and side prophecies, which were, so to speak, as the isolated hills and branching spurs of the more extensive and more connected general range.

But as the enraptured Hebrew soul looked admiringly along this line of glowing prophetic eminences, gazing over the sun-gilded palaces and gleaming towers of beloved Jerusalem, the eye became too fixed in its gaze upon the far-off glories that were so greatly longed for, to peer down into deep, dark Gethsemane, beneath the olives by night, to behold the wretched sufferer there, and recognize the mysterious Son of both God and man, baptized with tears and blood, and perceive that that was Prince Messiah.

And as the ardent Hebrew stood upon the brow of his own beloved Mount Olivet, with Aera, Bezetha, Moriah and Zion bathed in sunlight at his feet, his own magnificent temple—the Lord's house—rose up just between him and Calvary, and its gorgeous cloisters and golden turrets completely hid the bloody cross and the victim expiring there, and the gleaming pinnacles threw their rayless shadows upon the three-fold superscriptions over the victim's head: *This is Jesus of Nazareth, the King of the Jews.*

When from another position prophecy afforded the Hebrew another view—a side view, if we may thus represent it—and he beheld a Man of Sorrow, growing up as a tender plant, and as a root out of dry ground, having neither form nor comeliness, nor beauty that he should be desired: when he was astonished at his visage, because it was so marked with grief, and his form more than the sons of men, and yet he looked like Prince Messiah: when he beheld him despised and rejected of men: when he beheld all the people averting and hiding their faces from him, who nevertheless, seemed to be the long expected One: when he saw him led as a lamb to the slaughter, and as a sheep dumb before his shears: when he beheld his judgment wrested from him in his deep humiliation, and his life taken from the earth: when he beheld his soul laid upon the altar as an offering for sin, and the Lord bruising and chastening him to make an atonement for the sins of others, the most devout and studious of the Hebrew worshippers found himself strangely interested and strangely perplexed, and was constrained to cry out, How can I understand this, unless some man guide me? And he would inquire of the first traveler he met by the wayside—Of whom speaketh the prophet this? of himself, or of some other man?

Even the prophets themselves appear to have been unable to comprehend their own Messianic predictions. They were incited to inquire and search diligently, searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

And even the angels desired to look into these things, but could not fully comprehend them. And there they stood, age after age, with mute curiosity and profound surprise, gazing downward upon the mysterious mercy seat, and waiting for the veil to be rent asunder, that the light of a new dispensation might illuminate that Divine obscurity, and bring to view things that had been always hidden from the foundation of the world.

As the final result of the embarrassment of the Hebrew mind, the masters in Israel did what was particularly natural for them to do, after they had made void the law of God by their traditions: Finding the predictions of Messiah's coming to judge and to reign over the world so plain and unmistakable as to leave no doubt of their literality; and being at the same time seriously embarrassed by those passages that speak of his sufferings, rejection and death: the former being altogether pleasing to their long cherished hopes, and very flattering to their national pride, as the Scriptures were commonly explained; the latter implying unpardonable iniquity on the part of the people, and ultimate disgrace and desolation, and therefore deeply mortifying and discouraging to their ardently expectant hearts, they generally agreed, it would seem, to interpret those prophecies which refer to his coming to reign in glory among them as being literal, and to be fulfilled in his own person; and those which relate to his rejection and death, which seemed to be inconsistent with the others, they seemed to explain away, as being impersonal and figurative, and applicable only to other persons and other things.

The dreadful result is before us: it forms a part of the world's most lamentable history. He came to his own, and his own received him not. Though they believed in him, and were ardently desiring and looking for him, and probably had no doubt of the truthfulness and propriety of their methods of interpreting the Scriptures, yet as the painful and astounding history shows, when the Messiah came, and was, and appeared, and acted, and suffered and died, just as their own Scriptures had foretold, he found the world, and his own people especially, unprepared to receive him. And the whole resulted from erroneous methods of interpreting the Scriptures; making their own prejudices and preferences the standard of exegesis, and explaining one passage as literal, and another as figurative, one as personal, and another as impersonal, not by any just laws of Scripture exegesis, but as hope, desire, or selfish ambition naturally prompted. Their final destruction was explained by the Lord himself in this single word, "My people are destroyed for lack of knowledge." And, as he said, concerning the law,

that they had made it void through their traditions, so he might as truly have said in relation to the prophecies.

THE FATAL MISTAKE OF MODERN CHRISTIANS: OR HOW ERRONEOUS PRINCIPLES OF INTERPRETING THE MESSIANIC PROPHECIES WILL OCCASION THE UNPREPAREDNESS OF THE WORLD FOR THE SECOND ADVENT OF CHRIST.

It has already been intimated that a great revolution in doctrine in respect to the second advent has been effected in the modern church, as compared with their first leaders and founders. And you will find that there is a startling similarity with the Jewish declension from the true faith, in consequence of a like departure from the true method of Scripture exegesis, and for similar reasons.

We, too, as well as the Jews, find some things hard to be understood in these Messianic prophecies. And as we know that those which relate to his coming to suffer and to save are strictly personal and literal, because they have been literally and personally fulfilled; and as we are considerably embarrassed with those that relate to his coming to judge and to reign; in these last days—we repeat it, *in these last days*, it has become very common for our theological masters to consider these predictions of the millennial coming and kingdom as impersonal and figurative in their primary intention, and only secondarily and remotely, if at all, applicable to the person of Christ. The former, relating to the first advent being manifestly literal, and easy of explanation, and the latter, relating to the second advent, being considered of doubtful import, and not easily explained, the constant effort of the expositor seems to be, to interpret these so as to be in harmony with those, on the supposition that both classes of the predictions referred to the same thing in the same dispensation in its primary and ultimate differences of condition.

And thus the second advent prophecies have lost their originally specific character, as literal predictions of real events, and are now, contrary to all the established axioms of general criticism, first of all subjected to the hypothesis of a figurative interpretation, as if we were authorized to conclude beforehand, that what they seem to teach should not be considered as their primary intention. And, for all practical influences, as it is shown by the facts in the case, this very large class of the prophecies are as a dead letter, both to the Church and the world. And a multitude of unauthorized explanations and applications of such prophecies are ingeniously substituted, in the efforts to make them practical, without allowing them to speak for themselves. A very common method is to substitute death, and getting ready to die, as if dying and a preparation for death were, in effect, just about the same as the coming of the Lord, and a preparation for that event.

To all of this a sufficient answer may be given in these words:

1. It is virtually an attempt to improve the revelation that God has given to us in the language of the Holy Scriptures; unmistakably indicating that if we had been consulted by the inspired writers, we could have advised them of better themes, and a better class of terms than they were led to adopt. For, certainly, if speaking of death and of a preparation to die, is more appropriate, and has a better influence than speaking of the coming of the Lord, and a preparation to meet him, then the holy prophets and apostles, and our Lord himself, were not inspired to speak in the best manner for securing the best results.

2. In the second place, to die, and to be prepared for death, is not peculiar to Christianity, as the doctrine of the coming of the Lord is; but is something that all people of all religions are familiar with, and the idea of it does not necessarily imply any direct revelation from God. To make such a substitution, then, is, in effect, ignoring or setting aside, as being of little or no practical use, that which infinite Wisdom has judged to be of sufficient importance as to be made a subject of innumerable and direct revelations. It is, in fact, overlooking and virtually setting aside that which is peculiar to the Christian religion, and by which it is broadly distinguished from all the other forms of religion in the world, and adopting instead, for practical purposes, that which is common to all. Is this to be denied? If it be admitted; what a state of things does it indicate!

3. Finally, to speak in the manner that is usual and necessary for those who make the substitution, is not speaking "as the oracles of God," but instead thereof, preferring the human method before the divine. And this, of itself, is an evidence of inconsistency in the doctrine or method that leads to such a practice and preference. And all this impropriety results from our liability to run to extremes in religion, as well as in every thing else: we have discovered the Scylla on which the Jews were wrecked, and we are veering constantly toward Charybdis.—*Buck.*

(Concluded next week.)

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 11, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XIII.

VERSES 1-10. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

In commenting on a chapter with which the readers of the Review are already so familiar, we shall only give a definition of the symbols introduced, and a brief reference to the historical facts by which they are fulfilled.

The sea, or waters, denotes peoples, multitudes, nations, and tongues. Rev. xvii, 15. A wild beast is the Bible symbol of an unrighteous nation or power. Whenever a beast is seen to come up out of the sea, it denotes that the power arose through strife, war, or political revolution among the people. Dan. vii, 2, 3.

By the dragon of the previous chapter, and the beast first introduced in this, we have the Roman power as a whole brought to view in its two phases of paganism and papacy; hence these two symbols have each the seven heads and ten horns.

The dragon, pagan Rome, gave to this beast, papal Rome, its seat, the city of Rome, and great authority. The head that was wounded, as it were, to death, was the papal head; fulfilled when the pope, in 1798, stripped of his powers, both civil and ecclesiastical, was taken captive by Buonaparte, and died in exile. But this deadly wound was healed. The papacy was not entirely abolished. It was re-instated, though it has never since enjoyed all its former power.

People worshiped the dragon and the beast: showing that this beast is but a continuation of the same power in another form. The acts and characteristics ascribed to the beast in verses 5-7, show him to be identical with the little horn of Dan. vii, 8, 20, 21, 25, which among Protestants is universally conceded to symbolize the papacy. They both have a mouth speaking great things and blasphemies; both make war with the saints and overcome them: both continue the same length of time, 1260 years; and both at the end of that time go into captivity.

This beast opens his mouth in blasphemy against God to blaspheme his name. What can be more blasphemous than for a mortal man to assume the titles which the pope assumes? He calls himself, Lord God, the pope; King of kings, and Lord of lords; King of the world; Holy Father; Vicegerent of the Son of God; &c., &c. He blasphemes his tabernacle. How? By turning the attention of his subjects to his own throne and palace instead of to the tabernacle of God in Heaven; by turning their attention away from the city of God, Jerusalem above, and pointing them to Rome as the eternal city. He blasphemes them that dwell in Heaven. Does the pope do this? Most effectually, by assuming to exercise the power of forgiving sins, and so turning away the minds of men from

the mediatorial work of Christ and his heavenly assistants in the sanctuary above.

By verse 10 we are again referred to the events of 1798, when that power that had for 1260 years led the saints of God into captivity, was led into captivity itself, as already noticed.

Verses 11-18. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

A few decisive considerations will show that this other beast is a symbol of these United States. 1. It is another beast, from the papal beast; consequently it cannot arise in the territory occupied by that beast; neither can it occupy any territory of the beasts previously introduced into prophecy; for each beast must have a territory peculiarly its own; and as all the leading powers of the Eastern continent are embraced in previous symbols, we must look to this Western continent for the location of the power in question. In this respect, the United States, the leading power on this continent, answers to the prophecy with admirable fitness. 2. This nation arose at the right time. The beast was seen "coming up" at the time the previous beast went into captivity in 1798. No other nation but this was at that time rapidly rising to a position of splendor and power. 3. It arose in the right manner. Other beasts are said to have come up out of the sea, denoting that they arose through political revolution and conquest. This comes up out of the earth; from which we may justly infer that the rise of this power would be of an opposite or peaceful character. In this manner has the government of the United States arisen. Its development has been through the arts and policy of peace. 4. It sustains just the character given it in the prophecy. It has two horns like a lamb. Its outward appearance and profession is the most pure, peaceful, and harmless, possible. It professes to guarantee to every man liberty and the pursuit of happiness in temporal things, and freedom in matters of religion; yet about four millions of human beings are held by the Southern States of this nation in the most abject and cruel bondage and servitude, and the theological bodies of the land have adopted a creed-power, which is as inexorable and tyrannical as is possible to bring to bear upon the consciences of men. Verily with all its lamblike appearance and profession, it has the heart and voice of a dragon; for out of the abundance of the heart the mouth speaketh. 5. There are no crowns upon the horns of this beast; showing that this power is not monarchical or kingly. The expression in verse 14, "saying to them that dwell on the earth," shows that the supreme power is vested in the people, and that the government is consequently republican. These considerations are altogether conclusive as fixing the application of this symbol.

The acts ascribed to this power are mostly future. He exerciseth all the power of the first beast, before him, that is, in his presence, as the original word signifies; showing that these two powers, the papal beast, and the two-horned American, protestant beast, are co-temporary. This power is to be a wonder-working power, to be accomplished as we understand through the agency of Spiritualism, the wonders to be wrought for the express purpose of deceiving the people preparatory to the erection of the image. The image is to be an image to the papal beast. That was a church clothed with civil power. An image to it would be something resembling it. Must we not un-

derstand therefore that the image will be the church of this country, the protestant church, clothed with power to punish heretics, and enforce its dogmas on pain of death.

When this image is instated in power its first act is to cause, or decree, that all who will not yield allegiance to it, shall be put to death. It will never be able of course to carry this decree into effect; for deliverance is promised to the people of God. Dan. xii, 1.

A decree is also made that all shall receive a mark, a decree cutting off from all business transactions all those who do not have the mark of the beast, or his name, or the number of his name. To receive the mark of the beast in the forehead, is, we understand, to give the assent of the mind and judgment to his authority, in the adoption of that institution which constitutes the mark; to receive it in the hand is to signify allegiance by some outward act. The mark is the mark, not of the two-horned beast, nor of the image of the beast, but of the papal beast. The name and the number of the name pertain to the same beast. From the 11th verse to the end of the chapter, the expression "the beast" in every instance refers to the papal beast: the two-horned beast is designated by the pronoun, he. The mark of the beast is understood to be the papal institution of Sunday-keeping in opposition to the Sabbath of Jehovah which is the seal of God. An exposition of the name or the number of the name, we trust the reader will not be expecting. Light upon these points will undoubtedly come in due time.

And here, with the powers of earth and hell combined to make war upon them, and the decrees of death and banishment from society out against them, the people of God are left by this chapter. But here God does not leave them, as further investigation will show.

Report from Bro. Cornell.

BRO. WHITE: According to appointment in Review I met with the church at Waukon, and held three meetings with them. Two discourses were given on the necessity of Spiritual Gifts and Unity in the church, and one on the nearness of our Lord's Second Advent. Some confessions were made that the testimony had not been read and appreciated; they had been overcharged with worldly cares and some had been putting off the Lord's coming. It was remarked that it did not seem any nearer now than it did ten years ago, and then it seemed seven or eight years ahead. The result of such a faith had been cold formality and worldly-mindedness. The following was most appropriate. "Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience that, after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry." Heb. x, 35; also verse 25, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Those who stand in the light will see the day "approaching." Each fulfilling sign will make it seem nearer and they will be led to exhort one another "so much the more."

Had it not been that the brethren were in the hurry of gathering crops, and preparing for winter, we should have protracted the meeting a week or more; but it was decided best to give a course of lectures in a new place and then return. I was glad to form an acquaintance with Bro. and Sr. Abbey, who were on a visit to their daughter in Waukon.

Their testimony was decidedly with ours for the whole truth, and was encouraging to the church. How good it is in these times of rebellion, to meet with those who stand stiffly for the whole truth, and for the unity of God's people.

On the whole I was pleased with the visit with this church. There is a clear indication of a better state of things, and that there will yet good come out of Waukon. Nearly all the Sabbath keepers stand together, and earnestly desire to be in harmony with the body. I was glad to find so many there who have learned that it will not do to be at ease in Zion, that

now is the time to be zealous and repent. May they persevere unto the end.

I have now given several lectures in the Court House in this place (West Union, about 40 miles from Waukon) and the prospect is good. The first evening there were about twenty-five, the second fifty, the third one hundred and fifty, and the fourth the house was crowded so that several had to remain outside or return home. The county officers, lawyers and the two editors, and four or five ministers are in attendance. There is a good spirit of inquiry, and better attention I never witnessed. There are quite a number of Spiritualists here, and last evening the Davenport of Spiritual notoriety, came to town, having previously sent a letter, and appointment to exhibit spirit hands. They asked me to give way for one night, and I left it to the audience, and they voted against it. However, on seeing that several of the leading men were anxious to see the wonders of Spiritualism for themselves, and knowing that I could by God's help, turn it to account, I adjourned for one evening. If it amounts to anything I will make a note of it, and give the result.

M. E. CORNELL.

Marriage with Unbelievers.

This is a subject of sufficient importance to be investigated. When we see many of our brethren and sisters uniting with unbelievers, and being led away from God and his truth in consequence thereof, we are led to ask, Is such the course for us to pursue or fellowship? We believe not.

1. God has never approved of his people's marrying among his enemies. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son." Deut. vii, 3. He that made the heart of man knows it, and was well assured that the believer was more easily led away from him in so doing, than the unbeliever would renounce his idolatry and become a child of his. "For they will turn away thy son from following me that they may serve other gods." Verse 4. Paul also says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. vi, 14, 15. This testimony proves that God's will has not changed with reference to the subject of matrimony, for he speaks the same pointed and plain testimony concerning it in both Testaments.

God has ever looked at the sacred institution of matrimony with a jealous eye. He has given his people commands in reference to it, and expects that they will honor him by complying with his counsels. When they depart from him in this, they depart from his counsel, and disregard his admonitions, and voluntarily choose darkness rather than light.

But it is objected by some sister, If I marry this man I can have an influence over him and be a means of his conversion; hence it would be right to do so. 1. If so, then it is right to go contrary to the will of God, and do evil in order that good may abound. Rom. iii, 8, 12. 2. If you cannot influence him to be a Christian before you are married to him, you have no evidence that you can afterward.

But say you, He or she promises to be right and faithful after we are married. Yes, and many times a drunkard has promised to be a sober man, that he might deceive and get into his bonds a fair and lovely woman. But when his end was accomplished he disregarded his solemn vows, and returned to his intoxicating draught. I have known of those not in the faith making fair promises to those in present truth to get their consent to matrimony, and as soon as they were married the vow was broken, and thus the one of faith must either give up the truth or live a life of misery and unhappiness. To such as are married we would say, Do not become unmarried, do not separate from your companions. 1 Cor. vii, 10. To the unmarried we would say, In the name of God, O presume not to go beyond the counsel of him who sees your heart. You must love him more than all others, or you never can be saved. If your love for some unbeliever is such that it will lead you to marry him or her

contrary to the word of the Lord, remember that you are not worthy of him, and hence not worthy of eternal life. May God bless us with that Spirit which will lead us in his own wise counsels.

B. F. SNOOK.

Spiritualism.

The following points were made by Mr. Davenport a traveling lecturer on spiritualism, in the Court House at West Union, Iowa, to which we replied the following evening. On their bill was the following. "The celebrated Mediums, the Davenport boys, through whom the Harvard Professors of Cambridge College, Mass., and Boston, New York, Chicago, and Milwaukee Editors made their investigation, and whose close scrutiny was baffled and forced by overwhelming evidences given, to admit the reality of the Phenomena."

Davenport. There is nothing supernatural, because nothing can be superior to Nature. Nature is God and God is Nature.

Reply. On the whole face of nature we behold unmistakable evidence of a designer, or maker. Its vast machinery must have been prepared and set in motion by a being of infinite wisdom and power. This watch had a maker; it did not come by chance, or make itself. Is not the maker superior to the thing made? Is not the author of Nature above all?

That there is no God but Nature, is the general teaching of Spiritualists. Healing of the Nations page 297, "If God is one, all must be fractional parts of him, and he alone be all."

Put all the "fractional parts" together, and you have the whole of their God. These fractional parts are all human beings, and this is an echo of Satan's old lie "Ye shall be as gods."

Davenport. A spirit wrestled with Jacob and gave him a physical manifestation to convince him of the immortality of the soul, and lamed him for life.

Reply. Jacob refused to let the Angel go until he received the blessing, which according to Mr. D. was, to be "lamed for life!" Surely that would be convincing or blessing a man, with a vengeance! How does Mr. D. know that Jacob was lamed for life? The record says nothing of the kind. The probability is that Jacob was healed in less than twenty-four hours. But the record declares, Gen. xxxii, 30, that Jacob had seen God face to face, which according to Spiritualism was nothing more than the face of a dead man's spirit. This is "Ye shall be as gods", No. 2.

Davenport. The prophets received their communications from spirits of the dead and not from deity.

Reply. The prophets continually said "Thus saith the Lord." Mr. D. says they received it all from the spirits of the dead, thus exalting human spirits to the position of "Lord." This makes "Ye shall be as gods," No 3.

Davenport. All from Luther down have taught the immortality of the soul.

Reply. Martin Luther says "But I permit the pope to make articles of faith for himself and his faithful, such as, the pope is the emperor of the world, and the king of heaven, and God upon earth, the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals." *Defense, prop. 27.*

Bishop Tillotson in his Sermons printed in 1744, vol. 2, said, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

Davenport. We can shake hands with loved ones who have gone to heaven, and yet we are called deceivers and liars. Is there anything horrible in the idea that the mother's infant can come back and say, "Dear mother I still live?"

Reply. Those who say they shake hands with spirits of the dead, that they come back and say "I still live," are deceivers; for the Bible says, "The dead know not anything." Eccl. ix, 5. And what can be more horrible than to unite with the father of lies, and say "Ye shall not surely die?"

Davenport. I once believed what the demon said "He that believeth not shall be dammed," and that if I did not do thus and so, he would hurl me down to hell-fire, fox-fire, "campfire" or some other fire.

Reply. He once believed the gospel, but now he goes

by the spirits. He with others like him, are advertized in the precious Bible. See 1 Tim. iv, 1. "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

He that can call our blessed Saviour a demon, and thus ridicule his word, must be himself led by the demons.

Davenport. If there is a devil why does not Josephus mention having seen him? He was a faithful historian.

Reply. The same argument would disprove the existence of God. Shall we deny the existence of God because Josephus never saw him? That which proves too much, proves nothing in the case.

Davenport. I suppose the manifestations you will see to-night will be laid to the devil, by some. Though some of you are Universalists, and I am glad there is one class that have no devil to lay it to.

Reply. If they believed the Bible, they would see that there is a devil to lay it to, and thus be saved from the awful delusion! "Thy word is truth."

Davenport. There are to-night a million of circles. Are there a million of devils?

Reply. Yes, many times told. Devils were so plenty eighteen hundred years ago, that a legion were about one noted well developed medium. See Mark v, 2-13. The man in the tombs was a medium for physical manifestations! The record says "he could not be bound with fetters and chains, for the chains had been plucked asunder, and the fetters broken in pieces." When Jesus commanded the spirits to scatter, they asked to go into the herd of two thousand swine, which was permitted. The legion of devils went into the herd, and two thousand mediums were developed at once. Spiritualists should celebrate the anniversary of that memorable day.

Demons delight to torment and destroy. So when they could not any longer drive the man into the tombs, or into the wilderness, and influence him to tear his flesh with stones, they went into the hogs and urged them to commit suicide.

We read of a place "prepared for the devil and his angels," that the Dragon's "angels" were cast out of heaven with him, and of the "angels which kept not their first estate" &c. These references do not give us the number of fallen angels, but we know they were so many, that when multitudes were possessed, seven could still be spared for Mary Magdalene, and a legion for the man in the tombs.

Mr. Davenport asserted that there were now eight millions of Spiritualists in the United States. If each of these has a guardian spirit, there must be at least so many devils at the present time. But, judging from the almost endless variety of contradictory messages received by a single medium, (which they say come from so many different spirits,) we must conclude that there are now thousands, who have each as many devils as the man in the tombs.

To confirm the sentiments of Mr. D., the spirits worked some wonders before the audience, which I will briefly describe. They had a large cupboard-like box with folding doors, so that the whole front could be laid open to the audience in a moment. It was high enough for the mediums to walk in erect, with board seats in each end. In the top of one of the doors was an aperture about a foot in diameter, and a black cambric veil hung over it, so as to render the inside perfectly dark when the doors were shut. A violin, tambourine and bell were placed inside. The audience were requested to select two of their number as a committee to bind the mediums. The county clerk and a physician were chosen, and they proceeded to bind the mediums with two hundred feet of rope. They tied the boys' hands behind them, and then put the ends of the rope through holes in the seat, and tied with strong knots on the underside. Their feet were also made fast. Several others went forward to see that they were thoroughly bound. When all were satisfied, the doors were closed; and in an instant a hand was presented through the aperture at the top of the door. Every one in the audience saw the hand. A few strokes were heard on the violin, when the doors were pushed open from the inside. The committee reported that the boys were tied as before. The doors were closed, the hands appeared, and the music played several minutes. All the instruments were used at

once. A loud thumping was heard on all sides of the box, and then the doors opened. The skeptical made more examinations, the doors were shut, the hands appeared for some time, then the bell was thrown out, the ropes were heard rattling against the sides of the box, and in about two minutes the doors opened and the boys walked out. The ropes were then all thrown back, the mediums took their seats, and the doors were closed. A rattling of the ropes was heard, and in about five minutes the doors flew open, and the mediums were found to be so firmly tied that they could not stir hand or foot a single inch. All were astonished to see how wonderfully they were bound. The doors were closed and instantly three hands appeared at once. The instruments were regularly tuned, and the tune called "The Devil's Dream" was played on the different instruments, all keeping perfect time. A loud rapping was heard, and Mr. Davenport announced that the spirits were now ready to shake hands. Several ladies and gentlemen put in their hands and had them shaken by the spirits. They said the hands were a reality. Another examination followed and it was reported that the mediums had not moved. The mediums urged me to go in and be tied with them, and test the matter. I replied that it was unnecessary, as I was already a believer in the reality of the manifestations. It appeared too much like going into the Devil's den. One of the committee went in, and his hands were bound fast to the mediums'. After a few moments the doors were opened and one of the instruments was seen on the committee-man's head. He then reported that he felt hands on his face, head, shoulders, and that the violin floated against his head, and also against the box on all sides. Said he could not see how it could be possible for the mediums to move and he not know it. The doors were closed again and the ropes were heard rattling in the most spiteful manner for about two minutes, and the doors were opened and the spirits were gone.

A few of the most skeptical declared that it was all a slight of hand trickery. But what juggler or magician ever invited strong men to tie him hand and foot so that he could not move during his performance? A man that can believe that these mediums untied all those ropes, and presented their hands at the top of that door, in a second of time, is more credulous than the Spiritualists themselves.

In my review I gave the prophecies concerning such a work, and then explained the character or fruit of Spiritualism as set forth in their own writings. The spirits told one of their mediums to remain here as long as I did, and hold circles, which are now in progress; notwithstanding which, the court house was crowded to overflowing to hear our reply.

The whole affair has produced a great excitement, and many have already acknowledged the truth so far as they have heard.

Mr. Davenport told me that the spirits of late are continually affirming that in a short time they would have power to appear in bodily form in daylight, and perform far greater wonders. He also stated that the wonders had increased of late, and their cause was advancing faster than ever before. This medium has called to see me three different times, and asked me to give way for him to lecture in the court house. *He is a trance speaker.* The Bible says, "Give no place to the Devil!" We shall have to wrestle mightily against these "rulers of the darkness of this world," and we must be fortified with the whole armor of God, or we shall not be able to stand.

M. E. CORNELL.

A Resting Place.

JOHN SELDEN, was a most erudite Englishman; possessed much antiquarian, historical, and legal knowledge; was master of many languages; and author of works which have filled Europe with his fame; and was possessor of a library of eight thousand volumes. When he lay dying, he said to Archbishop Usher, "I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts on various subjects; but at present I cannot recollect any passage out of all my books and papers whereon I can rest my soul, save this from the

sacred Scriptures: 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'—*Sel.*

Jesus' Name.

[I think the following lines so beautifully expressive of Christian feeling that I copy them for the Review if you think proper to publish them. A. E. DARTT.]

Jesus I love thy charming name,
Tis music to my ear.
Fain would I sound it out so loud
That earth and heaven might hear.

Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.

All my capacious powers can wish,
In thee most richly meet;
Nor to my eyes is light so dear,
Nor friendship half so sweet.

Oh may thy grace still cheer my heart,
And shed its fragrance there!
The noblest balm of all its wounds,
The cordial of its care.

I'll speak the honors of thy name,
With my last lab'ring breath;
When speechless, clasp thee in my arms,
My joy in life and death.

The Life-work of Christians.

"AND he did not many mighty works there because of unbelief!"

May not the humble followers of Jesus, in a measure comprehend the sad recoil of feeling, which called forth these words, while endeavoring to carry out that divine commission, "As the Father has sent me into the world, even so have I also sent them into the world." John xvii, 18. Then the humblest believer has a work to do, even to the end of time, for these words closely follow; "Neither pray I for these alone: but for them also, which shall believe on me through their word;" and we see by this that Jesus makes no distinction but on the contrary affirms, *so send I them, "even as the Father hath sent me."* Oh, the magnitude of the responsibility which these few words involve: that each is to "serve his generation by the will of God;" that each is to "shine as lights in the world, in the midst of a perverse nation," even to carry out the work that Jesus himself began. Well might all sink down overwhelmed with the inquiry, "Who is sufficient for these things?" but for his own sustaining words, "Lo I am with you always, even to the end of the world." And does not he make good this promise, by "manifesting himself to his own, as he doth not unto the world?" Then may the lowliest and weakest take courage, who aright seeketh to perform his allotted work.

Doubtless many there are who mistake their life-work and this perhaps, were as disastrous as to sit with hands folded in indolence. Then too, how many with humble earnest efforts, fail to perform the good they desire; but this may not be proof that they have mistaken their duty; for God may have a discipline to accomplish in permitting them to fail; but in this case, there will be felt his supporting grace, which will more than compensate for the disappointment; "for he suffereth not his children to be tempted above what they are able to bear."

But that our work be not mistaken, let each seek to know it, standing reverently, as it were in the presence-chamber of the Most High, saying, Whatsoever thou requirest of us, that will we do. Nor let duty be to any, a stern, unmusical word; but instead, let each go joyfully bounding to do his master's work, or rather his own life-labor, be it ever so arduous or humble, remembering, "that the young artizan does not bind himself, by firmer articles to do his master's work,

than does the indentured Christian bind himself, to the active service of his Divine Master, who himself went about doing good."

Then dare any waste the golden moments of life in bringing nothing to pass? Or should any regard it more desirable to enjoy a situation of personal advantage, than a field of usefulness? For does not the toil of action bring its own advantage, in developing the powers which might otherwise lie dormant? Yea labor such as this abridges not, but increases our happiness; for "he that watereth shall himself be watered." It has been said, that in the theatre of life it is reserved only for God and angels, to be lookers on; but is this quite true; for are we not told that "angels are all ministering spirits?" And if God has ordained, that the truest enjoyment should flow from the right performance of duty, then each lost opportunity should reprove us, and each remaining one remind us of those which are gone, lest carelessly, we continue to let them slip unimproved to our own and others' benefit.

Therefore with heroic independence, let convictions of right be pursued, let others do as they may, all sustaining their mutual relations, without suspicion or pretension. Then may rivalry, fault-finding or discord be done away; but be that as it may,
"One self-approving hour whole years out-weighs,
Of stupid stagers or of loud huzzas."—*Pope.*

M. W. H.

Malone, N. Y.

Bondmen and Bondmaids.

QUESTION. Bro. White: Will you, or some other one, give through the Review an explanation of Leviticus xxv, 44-46? I ask for information.

A. B. WILLIAMS.

ANSWER. The verses in question read as follows: "Both thy bondmen and thy bondmaids which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you which they begat in your land, and they shall be your possession. And ye shall take them as an inheritance for your children after you to inherit them for a possession, they shall be your bondmen forever; but over your brethren the children of Israel, ye shall not rule over one another with rigour."

The perversion which is made of this scripture to the use of slavery, is so fully answered by Luther Lee in his "Slavery Examined," that we give his exposition of it. He says, "I now approach to the last resort of slavery within the lids of the Old Testament, to which it must be expected to cling as a man of blood to the horns of the altar, when the lifted arm of the avenger is seen near at hand. The law in question reads as follows:" He then quotes the passage under notice, Lev. xxv, 44-46, and continues:

I might grapple with slavery upon the ground of the common translation, as above, and beat it; but I am not disposed so to do, until I have exposed its hand in corrupting the translation. I have already made one correction in the common translation in the preceding text, and as I design to ground an argument upon a new translation of the present important text, I will explain the whole matter at this point. I admit there should be strong reasons for departing from the common English version of the Scriptures, a version generally approved and allowed to be correct. The translators were men of great learning, and executed their trust with great ability and fidelity, and have in general seized upon the very spirit and nerve of the original, so far as it can be represented by English words; yet I believe they were deceived by the spirit of slavery into a false translation of the text under consideration, as perhaps in a few other texts. The slave-trade was in the height of its progress at the time the translation took place. It had previously attracted the attention of Church and State. At first it met with opposition from both. The first grant of the privilege of bringing slaves to America, was by Charles V, in 1517. This appears to have been principally secured by the representations of Las Casas a priest, and afterward a bishop. But after this, Charles repented of the countenance he gave the slave trade, and Pope

Leo X, his cotemporary, denounced the system, and declared that not only the Christian religion, but nature itself, cried out against a state of slavery. About the year 1556 Queen Elizabeth was deceived into a permit granted to Sir John Hawkins, to bring negroes from Africa; and she charged him not to carry them to America without their consent. But these scruples were overcome by the false glosses put upon this and other texts by interested priests, and by the great profit of the traffic. Here the matter rested, and all took it for granted without further examination that these pro-slavery expositions were right, and when King James' translators commenced their work in 1607, they very naturally adopted the false expositions designed to countenance the slave-trade, and translated the text under consideration, as well as some others, in the light of those false glosses by which they avoided coming in contact with the slave-trade, then in its greatest prosperity in England.

I will now notice the translation itself. The principal errors are as follows: There is nothing in the original to justify the words, "bondmen and bondmaids;" it should be man-servant and woman-servant. Both are in the singular, and not plural, in the Hebrew text. The word translated buy, is most properly translated procure. The word translated heathen, is properly rendered Gentiles, and might be rendered nations. The word translated forever, cannot bear that rendering in this case; it cannot mean longer than natural life, and that is never the sense of the English word forever. The word rendered forever, is *le-o-lam*, and its proper meaning is endless, and is correctly rendered forever, or to eternity, but here it cannot be understood in its full sense. It is used to denote a long period, less even than the whole of time. Many rites of the Jews were to be observed forever, which forever has passed and ended. A single text will serve as an illustration of the use of the word in a limited sense. "Bath-sheba said, Let my lord king David live forever." 1 Kings i, 31.

This can mean but a short, indefinite period, for David was then old. It can mean no more than a long time, for a man in his circumstances. But in the expression, "they shall be your bondmen forever," forever can mean no more than natural life, and yet it is never employed to express this indefinite period. Forever, therefore, does not express the sense of the text, and as the period of the jubilee was the longest time a person could be retained in service by one contract, which will hereafter be more fully shown, it is certain that forever could not extend beyond the jubilee, and it is most natural to understand it as referring to that period, or to some period to be fixed upon in the contract, but not named in the law. I will now introduce a literal translation of the text, and as I have no reputation as a Hebrew scholar to sustain one of my own, I have written to Dr. Roy, author of Roy's Hebrew and English Dictionary, for a literal translation of the text under consideration, and he has kindly furnished me with the following, which he warrants to be correct and literal:

44. "And thy man-servant, and thy woman-servant, shall be to thee from among the Gentiles which are round about you. From them ye shall procure a man-servant and a woman-servant.

45. "And also of the children of foreigners that reside with you, from them ye may procure of their families which are with them, that were born in your land; they shall be to you for a possession (service).

46. "And ye shall choose them for your children after you, to preside over them as their portion, unto the end of the time (specified)."—Roy.

I think no Hebrew scholar will deny that this translation is correct in all essential particulars, and if it be so, it follows not only that the translation in the common version perverts the sense of the original text to support slavery, but that nothing like American slavery is found in the law of Moses, when it is correctly understood. Take the text as it is now spread before the reader, and there is clearly no slavery in it; no human chattels are presented to the mind, no fettered limbs are seen, and no chains clank in the ear of humanity. It is certain that the text as rendered above, does not, and cannot, prove the existence of chattel slavery; but still it means something, and what does

it mean? This is an important inquiry. Every law should be considered as designed to secure some important end, especially when God is the legislator. This law cannot have been designed to establish a system of human bondage like American slavery, and must have been designed to secure some other end, and not only a benevolent end, but one consonant with the general design of the whole system of which it is a part. It will give additional strength to the conclusion that the establishment of slavery was not its object, if it can be clearly shown that it was designed and calculated to secure another benevolent and important end. This I will now attempt to show. I regard the law in question, in a civil point of light, as prescribing a plan of naturalization for foreigners; and in a religious point of light, as a system of proselytism, by which heathens were to be reclaimed from their idolatry, to the faith and worship of the God of Abraham. To show this a number of plain facts need to be collected and looked at in connection with each other, and with reference to their joint bearing on this question.

(Concluded next week.)

Facts for Reference.

THE EARTHQUAKE AT LISBON, 1755.

The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 of square miles. Its effects were even extended to the waters in many places where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. In Africa this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fey and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangiers, at Tetuan, at Funchal in the island of Madeira. It is probable that all Africa was shaken.

At the north it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland, were all more or less agitated by the same great commotion of the elements.

Lisbon, previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons were supposed to have been lost on that fatal day. *Wonders of the World*, by Robert Sears, pp. 50, 58, 381.

Extracts from Letters.

Sister Orpah J. Steele, writing for the Review and books, from Marietta, Wis., says: Apply my remittance as you think best, all for the paper, or some in books. I would like much to have the little books, yet rather do without them than the paper; for through the Review is all the way I ever hear the first word concerning these good people of whom I think so much. I have not seen but one Sabbath-keeper since a year ago last August. Saw him but once. Have no church privileges, not even of praying with the saints. Am much disappointed in consequence of no messengers coming this way to preach to these very wicked people. Feel indeed very lonely; yet am trying to keep the commandments of God and faith of Jesus. The Sabbath I keep strictly, although I have opposers on every side to contend with. But the more they oppose, the stronger my belief seems to grow that the Advent people are God's remnant and chosen people. I feel very unworthy, and have many trials in various ways; but am willing to suffer reproach for the sake of Christ. O how strange that people are so blind that they cannot see the signs of the times, when all things are so very plain. The signs of the times indicate that the day of the Lord hasteth greatly, that day of trouble and distress, a day of wasteness and desolation, of darkness and gloominess, a day when neither their silver nor their gold shall be able to deliver them. That great day of the Lord is coming; and who will be able to stand?

It is my delight in these solemn and perilous times, to study God's holy word; and I find by carefully searching, that we are approaching near the great day of the Lord. We can see that the great event is soon

to take place on earth. I believe that God is giving his last warning to the inhabitants of earth. Yet only a remnant will believe it; for Satan is deceiving the mass of the people. He is going about, seeking whom he may devour. I never expect to hear an Advent sermon, or ever see an Adventist. I am so feeble I do not expect to linger much longer; but I do want a deeper work of grace in my heart. I am trying to overcome; and I crave and need your prayers.

Bro. T. Demmon writes from Kickapoo, Wis.: I pray that I may have a sacrificing spirit; that I may be delivered from a spirit of covetousness; that I may understand my whole duty, and discharge the same in the fear of God, and get ready for the second advent of our Lord, which I believe to be very near. The few Sabbath-keepers here are all united, and we have good meetings every Sabbath. Since my last letter to you, another sister has embraced the truth, which makes us eleven. Four have removed within six months. We wish very much to be organized, and will still hope and pray for the same.

Bro. Geo. Smith writes from Norwalk, Ohio: Bro. WHITE: I would let you know that I still love the precious truths advocated in the Review and Herald—the commandments of God and testimony of Jesus; and I am not willing to part with its weekly visits, so richly laden with instructions and warnings to the humble child of God. In these times of danger and peril, I do not know how to get along without it. The cause of present truth is near and dear to my heart, and be assured that I love those who advocate it, and have stood by it from its commencement to the present time. My prayer is that the Lord may bless, comfort, and strengthen you and yours in the good work to which the Lord has called you.

Sister A. Mullen writes from Marsailles, Ills.: I wish to say to the dear brethren and sisters that I love to hear that they are traveling Zionward, and I feel to sympathize with all the lonely ones. I know of no other Sabbath-keeper near. May the Lord direct some of the messengers of truth this way. Our heavenly Father has been pleased to deprive me of my darling babe. It was a great trial to part with that dear little one, yet I know that the Lord doeth all things well, and my earnest prayer is that my deep affliction may be sanctified to my eternal good. I realize my own sinfulness, that I have not lived in so humble obedience to his holy will as I should. I request an interest in all your prayers, that I may be more faithful, and be worthy to obtain that glorious inheritance which is promised to those that love God.

OBITUARY.

FELL asleep in Jesus at his place of residence, Oct. 17, 1862, our dear and much-beloved father-in-law, Wm. Gardner, after a short illness of six days.

Although his sufferings were great, not a murmur escaped his lips. Said he, "I am afraid I shall not bear my sufferings with patience;" yet he did bear them with meekness and Christian fortitude. We asked him in regard to the state of his mind. O, said he, when I can collect my thoughts from distress, all is bright and clear. I shall sweetly sleep; and it will be but a little while. He has left a bright evidence to all who knew him that he was a Christian. The greatest kindness and love were manifested toward him by those dear children of his with whom he lived. May the Lord reward them, and they by this affliction be led to see the necessity of keeping God's commandments and the faith of Jesus, that they with their father may have right to the tree of life, and enter in through the gates into the city.

"He sleeps in Jesus! peaceful rest;
No mortal strife invades his breast;
No woe, or sin, or pain, or care,
Can reach the silent slumberer there.

"He sleeps in Jesus! cease thy grief,
Let this afford thee sweet relief,
That, freed from death's triumphant reign,
In heaven he will live again."

SARAH J. GARDNER.

Bowne, Mich.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 11, 1862.

Good Works.

"I WILL that thou affirm constantly, that they which have believed in God, be careful to maintain good works. These are good and profitable unto men." Titus iii, 8.

"And let ours also, learn to maintain good works, for necessary uses, that they be not unfruitful." Ver. 14.

Good works are here said by Paul, to be good and profitable; and in the 14th verse, he gives as an inducement to good works, that they (the people of God) be not unfruitful.

But, says one, we must get the heart right first, then talk about good works.

Suppose the Sabbath truth is presented to a Sunday worshiper, and he answers you by saying, he will first attend to getting his heart right. You would say, My friend, the blessing comes in right doing.

The disobedient child, must first obey its parents, before it will have the smiles of heaven.

The evangelist who longs, labors, and prays for the prosperity of Zion, as he views the desolations of the church, will like Nehemiah, set the people at work, knowing that the blessing of God follows right-doing.

The present is emphatically a time of work. It is like the time when Nehemiah rebuilt the walls of Jerusalem, it is in work, work, that Israel is blessed of God.

I sometimes feel astonished, that God's people should any of them hold back for a moment, and thus grieve the Nehemiahs and Ezras of the time, who labor in the fire, from enemies without, and rebels within. It is the case that in an army, where complete union prevails, the presence of its officers, inspirits and cheers on the host, while the host sustains and upholds its officers.

One would think that the people who really believe the third message and are fully posted as to the means, Jehovah has employed in sending it out into the world, and sustaining it, and the manifest destiny of those who make it a stalking-horse of their own, one would think that such a people, would fear to give uneasiness and trouble to those whose business it is to preach the message.

Who will account for the time spent by the messengers, in proving to the church, that which ought to be already as familiar as the alphabet?

Must they preach, and preach, that the gifts are in the church?

Do the people of Europe, Asia, Africa, and America, need it preached into them, that the sun shines?

What does it mean that when we write for this or that messenger to come and labor with us, the reply is, Oh, he is laboring in the church to unite it!

To unite! Indeed! With all the light we have, and all the warnings, it seems there are rebels yet in the camp. Brethren, is it not too late to dilly-dally with rebels?

I say let the gift-doubters alone. It is too late to trifle time away with them. And those who are dangle loosely about systematic benevolence, let them go; and we will go to work getting new recruits. One good unspoiled recruit, well-instructed in the faith, is worth a hundred of these old rebels. Let us work.

JOS. CLARKE.

Sister M. Bartlett writes from Lyme, N. H.: I feel lonely here in this world of sin, surrounded with foes without and foes within. I come far short of living as near to Christ as I wish I might; but I mean to prove faithful, and so run that I may obtain that which I am seeking, eternal life.

Dear brethren and sisters, I feel assured of your prayers for the lonely ones. It helps stay up our hands, we who cannot meet with you to unite in songs of prayer and praise. Remember us still.

LEARN in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches can give.

APPOINTMENTS.

PROVIDENCE permitting there will be a meeting of Seventh-day Adventists in Lisbon, Linn Co. Iowa, commencing November 28th 1862, at six o'clock P. M. and continuing over Sabbath. The church at Fairview and Marion, are cordially invited to attend. As we understand that Bro. M. E. Cornell is in Northern Iowa, we extend our invitation to him, hoping that he will meet with us.

By order of the church, J. T. MITCHELL.

PROVIDENCE permitting Bro. Goodenough and I will meet with the churches in Wis. as follows: Marquette, Nov. 15 and 16, Mackford, 22 and 23; Mauston, 29 and 30. Meetings to commence at each place on Friday evening. We hope to meet all the lonely ones in reach of these meetings. As an agent for the Review and Instructor I would like to have all who possibly can, pay up their indebtedness for the same.

ISAAC SANBORN.

Quarterly Meetings.

THE Michigan Conference Committee appoint Quarterly meetings as follows:

Table with columns for location and date. Locations include Wright, Greenville, Where Bro. E. S. Griggs may appoint, Lapeer, Where Eld. Lawrence may appoint, Tompkins, Hanover, Parkville, and Where Bro. Harvey, Ind., may appoint. Dates range from Nov. 15, 16 to Jan. 10, 11.

One or more of the Committee will be in attendance at these Quarterly meetings. Should any changes be necessary in the appointments, they will be made in season to save disappointment.

JAMES WHITE, J. N. LOUGHBOROUGH, JOHN BYINGTON. Michigan Conference Committee.

Elders J. N. Loughborough and John Byington will meet with the church at Bowne, Thursday, Nov. 13, at 10 A. M. Lowell, Sabbath and first-day, 15 and 16. CON. COM.

BUSINESS DEPARTMENT.

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.

Mrs. D. Bronson 1,00,xxi,1. I. H. Howell 1,50,xxi,1. W. J. Hardy 1,00,xx,13. J. Jones 1,00,xxii,1. Wm. Dawson 1,00,xxii,1. Mary Capen 2,00,xxi,1. J. T. June 1,00,xx,9. C. Campbell 1,00,xx,13. Mrs. C. Pixley 0,27,xix,3. J. G. Smith 2,75,xxii,20. Cornelia Austin for A. R. Austin 3,00,xxi,8. Sally Yaker 1,00,xx,1. M. A. Beasley 1,00,xxiii,1. D. Crumb 2,00,xvii,8. Harriet J. Wescott 2,00,xxii,10. E. Potter 1,00,xix,1. F. M. Palmiter 2,00,xxiii,1. C. Leiter for D. B. Mills 1,00,xxii,13, for J. S. Shelby 1,00,xxii,13. Sophia Brigham 1,00,xxii,1. M. Kittle 1,00,xxi,14. S. Simonds 1,00,xxii,14. J. Ralston 1,00,xxii,14. P. F. Perciot 2,00,xxii,1. J. Clarke 1,00,xx,21. Wm. Avery 1,00,xxii,1. O. Mears 1,00,xxiii,1. J. Mears 1,00,xxii,1. Geo. Perciot 2,00,xxii,1. J. Howlett 2,00,xxii,1. H. E. McClaffin 2,00,xxi,13. J. Blair 1,00,xxi,1. L. Bean 1,00,xxii,8. L. Bean for S. W. Bean 1,00,xx,1. Mrs. H. Smiley 2,00,xxii,1. C. Leiter 2,00,xxii,13. Wm. Hoag 1,00,xx,15. A. D. Tracy 2,00,xxi,20. P. H. Cady 4,75,xxii,1. Wm. Jackson 2,00,xxii,15.

For Shares in Publishing Association.

S. M. Inman \$30. Phebe M. Lamson \$10. N. Keezer \$10. Sarah J. Lathrop \$10. Oliver Mears \$10. A. Mears \$10. Charles Francis Lathrop \$10. Jane B. Irish \$20.

Donations to Publishing Association.

Wm. Dawson \$3. Joseph G. Smith \$5. Ch. at North Plains, s. b., \$5. Ch. at Lovett's Grove, s. b., \$20. Thomas Paton \$10.

Cash Received on Account.

M. E. Cornell \$49,70. R. F. Cottrell \$10.

Books Sent By Mail.

Wm. H. Sadden 19c. Julia E. Wilson 55c. C. Leiter \$1. Sally Yaker 50c. Jemima French \$2.

Books Sent by Express.

Oliver Mears, Perrysburgh, Wood Co., Ohio, \$6,00.

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.

Table listing various publications with prices and postage. Includes titles like 'History of the Sabbath', 'The Three Angels', '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', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Matthew xxiv', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Fillion', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath of the Fourth Commandment', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS'.

English Bibles.

We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

Table listing Bible editions and prices. Includes Diamond, Pearl, Nonpareil, Ref. after verse, Minion, Calf binding, Roan, Calf, Morocco, with prices and postage.

Bound Books.

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

Table listing bound books and prices. Includes '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', 'The Chart'.