Faith, Hope, and Love. I Cor. xiii, 13.

Faith, how it eludes to the God we adore!

How it rests on the promises, asks for no more!

And nothing but joy, in eternity's day.

Love — oh let love in our bosoms yet swell;

Faith let us nourish it yet while we may;

Faith, hope, and love! Yes these are the three

such scriptures as show this, either limit, qualify or restrict, such sayings as, “Swear not at all, Neither use any other manner of speech.”

There is anything better

universal prohibitions of every kind of oath-taking.

restrict, such sayings as, “Swear not at all, Neither use any other manner of speech.”

Some may wish to ascertain whether there is any evidence that the oath enjoined in Deut. vi, 13, and x, 20, is a judicial oath. We find in Num. v, 19, 21, thirty-nine years previously, that the judicial oath was positive, and this is collateral evidence that the oath enjoined as a judicial oath. The latter scripture referred to, shows also that the rightful authority to administer this oath, especially in case of alleged criminality, was the priest, the same that administered it to the Son of God, which name must understand was a judicial trial for his life. As the Jewish Sanhedrin was the highest tribunal of that nation to decide civil as well as ecclesiastical cases, of course it belonged to the high priest to administer the oath to witnesses, as was done in the cases above. And that alleged criminals, in Jewish courts were put under oath as witnesses in their own case, we can find in Num. v, 19, 21. Besides the judicial oath as already seen, we have a variety of scriptures to show that oaths of allegiance were administered by magistrates, and that oath of confirmation were freely engaged in by the parties. We now will introduce a few instances of the oath of allegiance. I Sam. xiv, 24. And the men of Israel were distressed that day, for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening ; so none of the people tasted any food. 1 Kings ii, 42-44. And the king said, Call for Salma and said unto him, Did I not make thee swear by the Lord, and protested unto thee saying, Know for a certain on the day thou goest out, thou shalt surely die ? Why then hast thou not kept the oath of the Lord and the commandment I have charged thee with? Speaking of Zedekiah, 2 Chron. xxxvi, 13. He also rebelled against king Nebuchadnezzar who had made him king by God ; but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel.

In this instance as in the cases of Shimei and the people in Saul's day, the oath of allegiance was requisite and administered; and it is seen by these scriptures, that as far back as those days, the nations generally made use of such oaths.

There are other instances of the like in the Bible. Exo. x, 5. Then arose Israel and made the chief priests the Levites and all Israel to swear that they should do according to this word. And they swear again. Neh. xiii, 25. And I made them swear by God, saying, Ye shall not give your daughters unto their sons nor take your sons unto your daughters for yourselves. Nebuchadnezzar was governor, and Ezra a priest, consequently authorised to bind any of the people with an oath to a discharge of any important national duty. There is another class of scriptures which do not describe the oath of allegiance, but do show clearly the increase of those who engaged to them. Ps. xx, 4. He that sweareth to his own hurt and changeth not who ever will take pains to read this whole psalm will see that this is the man who will abide in the Lord's tabernacle and dwell in his holy hill; and also that he is one that walketh uprightly and worketh righteousness, that speaketh the truth in his heart, and other good works which show that he keeps all of God's commandments. Again, Ps. xxiv, 4, shows us that the man that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully, will attains to the same blessed destiny.

Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus.
oath of performance, at any time subsequent to the time set for its performance, by negativing or refusing to per-
form according to the oath. Again, the word perform, which immediately follows in the scripture above quoted, cou’d with still less propriety be applied to judicial oath, though we may not be able to make this appear so evident to readers generally. How we can go to work to perform unto the Lord a judicial oath, I am unable to conceive; since there is nothing to show that our Lord was willing to deal with us in a manner by which a word expressed in the future tenses, and which is here made to express a fact as if it had already been accomplished, as the French, say, performed to testify; or that we could be requested to perform the truth. All these would be a violation of the principles upon which the construction of language depends. Hence we see the word perform, that, when used in a similar passage, the penman is using the Lord’s enganging, having any reference to the judicial oath. Furthermore, the French translation, “Thou shalt render unto the Lord. that which thou hast promised by oath,” which harmonizes fully with the English, and also the Greek, must make it so plain to every class of minds, that there can be no necessity for introducing further argument upon this point.

We will now take up all the first part of our subject, and see in what his speaking declaration, “Swear not at all,” any allusion is made to the oath enjoined in Deut. xvi, 10: x; 20. “Neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. Neither shall thou swear by thy head, because thou canst not make one hair white or black.” In all these examples, he has not brought one oath, that in the least infringes upon the oath of allegiance, containing the word Creator; whereas in all the examples our Lord has given for the illustration of his subject of prohibiting oaths, not one refers to that great name; but instead of that, all refer to the name of some created object. Thus all can see, there is no fitness in bringing those teachings as an illustration of oath-taking either as to the word of God had long before, instituted, and confirmed by frequent historical accounts of their being practically in use, both in the Old and New Testaments. If he means to abrogate the law as to its abrogation, why was there any law either in the Old Testament or language to show this?

The great reason why he prohibits profanity, is because the third commandment prohibits it. One great and good reason why he prohibits oaths of performance, is because the word Creator may take such an oath, because he has all ability to perform : but not so with finite man. This oath of performance is also with us, a breach of the third commandment. The reason why is, if we ever refer to that great name, and fail to perform, we in the most emphatic sense, take the name of God in vain. If we do not swear by the name of the Lord, it must come under a head similar to one of the four examples our Lord gives us. We have the exception, rejection of the third commandment, and not of the ninth. It may not, at first, appear evident that any of them come under this commandment; but when we discover that our Lord was, from the 17th to the 37th verse, in magnifying the law and making it honorable, according to Isa. xxi, 21: and that he had already so wonderfully magnified the 5th and the 7th commandments, as to show the subject of oaths of performance coming under the branch of which doubtless never would have been discovered, without the aid of inspiration; we may also discover that in his teachings on swearing he has magnified the third commandment; although this part of the subject is introduced in a more obvious manner than the other.

All of us, doubtless, have always believed that the third commandment prohibited all kinds of profane swearing. And our Lord makes it appear that there were many kinds which we had not before thought of

They nevertheless all come under the same prohibition. Now these additional kinds of swearing cannot be made to rank under the ninth commandment. That was given to guard us against false testimony and lying. But all can see that Jesus’ swearing declarations were not directed to the same end. And an additional fact to the point is, that there is no civil oath or any other, having any connection with that commandment, the form of which harmonizes with any of the examples of oath-taking as a test of the whether the injudgment, to swear by his name. Therefore it is hard to believe that our Lord’s teaching in this case, meant to couple these two commandments: given for different purposes, and so apply his sayings to these. In the examples of the first there is both infringement and deviation from the true meaning of the oath. This would look like too disorderly a work for divine wisdom to perform. Might we not rather, therefore, conclude, that the Lord, in his expressions “Swear not at all” and James by the phrase “By any other oath,” did not even allude to the ninth commandment? If they did, then that commandment in its most primary sense is virtually abrogated.

If so then we Sabbath-keepers who have always professed to have taken, have only nine commandments. The same number the Catholic church would have, if she had not divided the tenth: and the same that Protestants have, after rejecting the fourth. If any wish for a judicial oath was ever expected, but man was to have wished to be excused. Having that position we will see what the result would be by supporting a case. We will suppose on a certain day a murder occurs in a certain town; and circumstances appear to be altogether against the murderer. Now it is known by all that men are more generally condemned and executed, by the strength of circum-
stantial than positive evidence. Therefore the case of Bro. A. is not a little difficult to see either in him. At the same time Bro. B. C. and D. know of circum-
stances in the case, that would show conclusively to any impartial court, that Bro. A. is innocent. But he is accused of murder. What is to be done? B. C. and D. begin to feel in great trouble about the safety of Bro. A., and begin to talk the matter up between themselves; knowing that their testimony might be used against him; but they cannot go to court holds up his right hand, and doth solemn oath to the truth they know in the case: which the law requires they should do in order to become witnesses. So poor Bro. A. is brought to court, has an ex-parte trial, is condemned, sentenced, and executed.

Dear, interested angels, is it not a little agnomous death? his useful life is lost; his helpless family is left in want; and worst of all, a great reproach is left in want; and worst of all, a great reproach is brought on the case of truth. At whose hands will all this be.

From the above illustration, it is not difficult to see, that if our Lord meant to prohibit the judicial oath, and consequently destroy primarily the ninth commandment, he would have insisted upon it in every instance, prevent his followers from obeying the sacred commandments of the law:’’ “Then shall love thy neighbor as thyself.” Who could wish such a hindrance in their way as this? None could wish knowingly thus to mutilate the law of God unless it be those who do not a part of the Lord’s prayer, “Thy will be done on earth, as it is in Heaven,” impel us to a different be.

Here is another example of a holy angel taking oath to the truth of what he said, even down in the gospel age, more than sixty years since it was supposed he had finished the last day of oaths was not abolished by a twofold authority of divine inspiration.

Is it to be inferred that the family on earth are required to be more holy that the family in Heaven? Can any one reasonably come to such a conclusion? Does not the Lord’s judgment on the devil, in John viii, 52, beg the question? They will be done also on earth as it is in Heaven,” impel us to a different be? Angels do their commandments, bearkning to the voice of his command. Can we do better than they? Can we, in a sentence, use a word equivalent to speak the truth. All these would be a

I am a man in a high station, like a man on the top of a monument—everything appears small to him, and he appears small to every body.

For a fit of idleness, count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat next, and work like a hero.
Spiritualism: Its Modern Phase.

I trust this article, that I may plant myself upon the platform occupied by the earnest abettor of Spiritualism; that it is not a modern manifestation. I do not propose to go back into the fruitful fields presented by the Egyptian magicians and astrologers, treating it downward to our own time, by the workings of the witch of Endor and the like; but simply to set in motion a train of thought, which may be followed out with profit, by each, as occasion may present the opportunity in our coming conflict, with this wicked spirit of lies in his hurry to his hill (Ex. viii. 12), or preachment in low, which sooner or later are destined to meet.

It has been said truly, that "extremes often meet;" and thus may a resolute defender, and a strong opposition to what he holds as the surpassing power of the spirits. So too, that it is no new development—only, an advance movement of those powers. And here we part fellowship; for I should include that in the same name of God, which leads him to cast a person out from the body, and into the depths of hell.

One of the keenest of the Spirit to quicken and give all the life and power God's people should have in this important work. My prayer is, that God would raise up men that will obey him, and seek his precepts. For the moment, I am afraid of you.' Why? These are evil times. Men will not endure sound doctrine. Who is right? To the law and to the testimony, if they speak not according to this precept, they have not God. Do we not propose to go back into the fruitful fields presented by the Egyptian magicians and astrologers, treating it downward to our own time, by the workings of the witch of Endor and the like; but simply to set in motion a train of thought, which may be followed out with profit, by each, as occasion may present the opportunity in our coming conflict, with this wicked spirit of lies in his hurry to his hill (Ex. viii. 12), or preachment in low, which sooner or later are destined to meet.

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Sanctify them through thy truth: thy word is truth.

The Rope of Israel.

"The Vision of a Poor Mortal."

In relation to the change of time in commencing the Sabbath, from six o'clock to sunset, which was adopted by S. D. Adventists nine years ago, we have expressly stated that the article which was published expressive of our change of views on that point, based on the scriptural authority of the subject, was shown in vision concerning it. Notwithstanding this, Edd. Himes informs his readers that the "difference was reconciled, not by the word of God, but a vision of a poor mortal like ourselves, and of so much authority than the visions of others."

This strikes us as rather a singular way in which to speak of this subject, and hence we make a note of it. Should God choose to give a vision at the present day, for the benefit of his people, whom would be me, but a "poor mortal"? It is not usual we believe for angels to come down to have visions for our benefit; and if they have come down in the past, we do not know of any who has been given to instruct the human family, except through some member of that family. Jeremiah, Daniel, and John, were all "poor mortals" like ourselves, and doubtless, the Jews could have retorted that they knew of no vision that has been shown in vision concerning it. Notwithstanding this, Edd. Himes informs his readers that the "difference was reconciled, not by the word of God, but a vision of a poor mortal like ourselves, and of so much authority than the visions of others."

But says he, the "vision of a poor mortal like ourselves," is "of no more authority than the visions of others." What may this mean? Who are the "others" referred to? We were not aware that visions were getting to be so plentiful, and certainly it cannot be expected that no reference is made so far back as to those poor mortals who were "abundant in revelations," at least between the years A. D. 31 and 96. (?) The only question is, as above stated, in the manifestation of the Spirit, what authority? But who may appear, at the time specified in the word, and in the manner therein laid down, and agreeing in his matter with the word, on what ground shall we condemn it? We cheerfully invite an application of the test to the visions received among S. D. Adventists.

The Cause.

Review No. 15 has come, and although its outward appearance is very bad owing to the necessity of using a very inferior quality of paper, yet the reading matter is good, full of life, and exceedingly cheering to those who really love the cause. Probably we shall not be able to do justice to the delight brought by it, or the doing of nothing of its subject matter, till the printed sheet was before us. We congratulate the readers of the Review in their happy weekly reception of the periodical.

No. 15 shows a living interest in the cause, and an encouraging increase of subscribers. Seventy in one week! Cheerful indeed! This shows that the cause is onward.

The brethren with God's help shall do so likewise. Brethren in the states, and Southwicks in Minnesota, and God has greatly blessed the labors of our youthful fellow-soldiers, brethren Van Horn and Carright, who have labored with the Michigan Tent. Grateful souls have embraced the present truth under their labors the past summer. May God make these Davids strong in them.

The friends of the cause have much to encourage them. Preachers who leave all to battle for the truth, should be trusted in hope and faith. And those who lend God with their hands to obtain means to carry on this work, will be very happy receiving on the good news of progress which each week's Review brings them. So, brethren, let us rejoice in the Lord. Rejoice, and be exceeding glad, and let your rejoicing be in the cause of truth. Men of professed piety may oppose it, hate it, sneer at it, and labor to crush it and its humble advocates; yet all who receive the love of the truth, are of the cause, and hence the cause is onward. It is recognized by the God of truths as his special treasure.

Now, brethren, is our time to do good. Our needs and rejoicing will come in due time, if we spend all these moments as we should. These times are perilous for all, and want, and will take care of those who trust in him, in the performance of their duty.

These times call for action. Ministers should concentrate all to God and his cause. Worthily consider his holding them in so holy a call, and laid upon him the burden of the work.

And those who are called of God to sustain the cause with their means, and seek to do their duty, will not well their part. These are as truly called of God as the pastors called, and are called to act theirs. They should work as hard as the minister, and vice versa. They should be as ready to suffer privation as the minister, and vice versa. In the service of God, however, there is not only the work, but the approving smiles of the Lord here, and finally, we receive a reward equal to those who go forth as ministers of Jesus.

Brethren and sisters, it is a mistaken idea that ministers only can work for God, and thus they alone...
Knowing that the missionary fund was nearly or quite exhausted, we again called the attention of the friends of the cause to the necessity of liberality in that direction, and led off with the small sum of $25. This, with the promptness of the Rev. C. M. Gurney, who has turned a few drachmas into the treasury, is extremely embarrassing to make whatever statements concerning our people, of whose benevolence, God-fearing, and well-doing, we have spoken in praise. But it is our privilege to state, in these instances toward the end, to bring out the facts before the face of the people plainly, that they may see their stingy offerings, and assist liberally, which are, at the coming of the Master, to meet their reward. We hope these remarks will do good, will be to see in the Review receipts from persons and churches, of five, ten, twenty-five, fifties, and hundreds, for the Missionary Treasury. Suppose something to be done? What shall be done? Shall we receive the Review for half price, which is only forty cents on a dollar, and theirs will be the exceeding joy of seeing the cause move forward.

The Eastern Mission is of great importance. It has succeeded far beyond our expectations. Already four preachers, in one year, have laid the foundations of efficient laborers, have joined the Sabbath ranks; and, ten thousand dollars have been raised, so that the people have been well sustained. We paid from our own purse the entire expense of our family to and from New York, when out on preaching tours, with loading our trunks, when out on preaching tours, with paper money, worth forty cents on a dollar, to meet the demands of the association. Money, a little more than a year since, we purchased twelve tons at extreme prices for labor and material, simply because we could set examples, to be so slowly and stintingly drafted from among us, to help him pay the $300. God is in the care of each of these laborers, and as such, they are to be pressed out of our treasury, which makes wise unto salvation, by studying the scriptures and other opening only individual effort of those who have the friends of the army. We like Bro. Gurney's $5 response to "What shall be done?" This brother is not from the $5, but from the church, and from among us, to help support ministers in our own land who may some successful plan be put into effect to furnish our publications for the hospital and military camp. But as yet there has been no one to give first a thousand and an individual effort of those who have the friends of the army. We say, let the Steam Press perpetually groan, and cast forth its increased copies of papers and tracts and books for the people. Give us paper, Christian friends, or the means with which to purchase it, and you shall have publications at present prices by the cart load.

Under present circumstances, it will not be a matter of surprise if but few persons are willing to invest their money at forty or fifty dollars for the entire sum. My thoughts at once reverted to the Saviour's word: "What shall be done?" This brother is a hard worker, worth about one thousand dollars of our deprecations. We hope $5000 worth of just such responses will come right along. All the money is for the mission, but, like Bro. Gurney, it is a donation from individual wallets. The Association needs ten tons of paper. That amount should be put into the cellar this fall, and will cost at least $5000. If all the professed friends of the mission would give an article, however small, as Bro. G. has done, the sum would be sufficient to obtain twenty tons of paper at present prices. A little more than a year since, we purchased twelve tons at three-fifths of present prices. That being all we could do, and the Association has not money to purchase another lot.

The Association needs to be realized on publications! Present prices will a little more than meet all other expenses except paper. Wil will the friends supply the Association with paper through this time of high prices by donations? Let ministers and people respond. We must be done with the association. As the circulation of our papers and books will be decreased, and the responsibility will rest upon those who have God called to sustain this work. It is for you to say what shall be done. We believe it will be well for God to have his people cast into the treasury $5000 for this object, and as much more for Missionary labor. And we solemnly believe it will be paid to God in full measure, in the increase of their lands, their cattle, their business, and good health. We say, let the Steam Press perpetually groan, and cast forth its increased copies of papers and tracts and books for the people. Give us paper, Christian friends, or the means with which to purchase it, and you shall have publications at present prices by the cart load.

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What shall be done? Shall we raise on publications! Present prices will a little more than meet all other expenses except paper. Will the friends supply the Association with paper through this time of high prices by donations? Let ministers and people respond. We must be done with the association. As the circulation of our papers and books will be decreased, and the responsibility will rest upon those who have God called to sustain this work. It is for you to say what shall be done. We believe it will be well for God to have his people cast into the treasury $5000 for this object, and as much more for Missionary labor. And we solemnly believe it will be paid to God in full measure, in the increase of their lands, their cattle, their business, and good health. We say, let the Steam Press perpetually groan, and cast forth its increased copies of papers and tracts and books for the people. Give us paper, Christian friends, or the means with which to purchase it, and you shall have publications at present prices by the cart load.

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Prepare to Spread the Light.

In this time, when men's minds are filled with the world and most everything but the love of truth, the direc-
mentary or exposition than what the different parts of the Sacred Volume mutually furnish for each other. "I will not scruple to assert that the most illustrious Christian, if he can but read his English Bible, and will take pains to read this manuscript, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in everything relating to his religion in such a manner that all his studies, whether derived either by the refined arguments or by the false assertions of those who endeavor to ingratiate their own opinions upon the creeds of God. He may safely be ignorant of all philosophy, if he be learned in the sacred books; which indeed contain the highest philosophy, adapted to the lowest apprehension. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian church, as is the obvious and necessary consequence of the sacred books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that mind which is sure to be darkened by the darkness of unbelief. ***

I. That these souls are not said to be immortal nor of a never-dying nature.

2. Their place. Where are they seen? The popular theory says, in Heaven; for all the righteous go to Heaven. But that theory does not give us any assurance that they were in Heaven. Merely says they were under the altar.

3. They are all conscious. It proves too much and hence that they were in Heaven under it; and if so, they cannot be around the throne of God praising his name, as the immortal-soul advocates would us believe. But this altar is not in Heaven, he says. If so, then these souls are in Heaven; and if so, they cannot be around the throne of God praising his name, as the immortal-soul advocates would us believe.

4. White robes were given to every one of them. A symbolical vision was exhibited in which he saw an altar; and under it the souls of those who had been slain for the word of God, martyred for their attachment to Christianity, are represented as walking about this altar, and are to be translated to glory and immortality.

5. We will now prove most clearly that these souls were not immortal souls. The altar is upon earth, not in Heaven.

6. Their place. Where are they seen? The popular theory says, in Heaven; for all the righteous go to Heaven. But that theory does not give us any assurance that they were in Heaven. Merely says they were under the altar.

7. They are all conscious. It proves too much and hence that they were in Heaven under it; and if so, they cannot be around the throne of God praising his name, as the immortal-soul advocates would us believe. But this altar is not in Heaven, he says. If so, then these souls are in Heaven; and if so, they cannot be around the throne of God praising his name, as the immortal-soul advocates would us believe.

8. It is objected that they are represented as crying with a loud voice, therefore these are immortal souls and in a state of conscious existence. This conclusion does not follow legitimately from the premises. We will not prove too much, he says. God said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Gen. iv, 10. Habakkuk says, "For the sore shall cry out of the wall, and the beam out of the timber shall answer it." Chap. ii, 11.

The above argument would prove that the blood of Abel spoke from the ground, and as the stone and beam of timber spoke out of the wall, that therefore these souls are all conscious. It proves too much and hence against anything which is figurative or symbolic. If he does patiently seek for it, he will put it on in the resurrection at the last trump, when the dead shall be raised incorruptible, and we shall all be changed. 1 Cor. xv, 51, 52, 54.

The Gods Love and Care.

"Like a father pities his children, so the Lord pities them that fear him."—Bible.

Blessed thought—and how expressive of the love and care of our Heavenly Father for the children of his kingdom on earth. Truly heart-cheering it is for his servants to remember, when they are down by the weight of affliction—when ready to sink in the waters of adversity—when disheartened and discouraged from the fiery darts through which they are called to pass—whatever their avocation and wherever their home,—the God of Heaven is not unmindful of them. We are glad to feel that we have the sympathies of our fellow-
Christ has not thus far been weak and sinful nature with- out hope—without a complete, a finished redemption, so that every humble, contrite spirit may bless his name with joy and sing,—

"Look up, my soul, with cheerful eye; 
See where the great Redeemer stands, 
The passport to eternal life—
The sure and only guide.

"He sweetens every humble groan; 
He recommends each broken prayer; 
Beating on the breast of his soul:
"Whose power and love forbid despair."

**The Bible.**

We have never seen a more truthful remark upon *the book of all books* than the following: *The Bible,* says Rome, "is dangerous. But dangerous for whom? It is dangerous for infidelity, which it contains; dangerous for sin, which it curses; dangerous for Satan, whom it destroys; dangerous to false religions, which it unmasks; dangerous to every church which dares to conceal it from the people, and whose criminal impostures or falsities it illustrates to light.*

**Search the Scriptures.**

Glance not with careless eye
The sacred pages for a volume by,
To think of it no more.

Ungrateful,—puzzle and think,
Not merely to save the passport to eternal life—
The sure and only guide.

Be not content to hear
What others have said, but go,
Like the Bereans, daily search
"Whether these things are so."

Search deeply, prayerfully;
The words of life contain.
To those who will not strive to obtain
"Whether these things are so."

**The World at War.**

The whole world seems to be in a state of convulsion.
Germany and Denmark are in arms—England looks on uneasily. France is kept quiet only at the point of the sword. France, Germany, and Russia are under the Russian heel. Italy, Austria, and Spain, watch the progress of events vigilantly. Russia is rapidly constructing an iron-clad navy. The Swedish navy is already on a war-footing, and one squadron has gone to the eastern Continent into war.

**Extracts from Letters.**

Sister M. M. Osgood writes from Oceola, N. Y.: *I have reason to believe that our great enemy is not asleep, nor is a journey, but present and vigilant as ever. Our Helper has broken the strong fetters the enemy has thrown over us, and now he is transplanted to a more suitable soil. My affliction is not cured; but that gracious Being can never offer such a sacrifice again; the only blood which could avail with God will never again be poured out. O my soul, what hast thou done! Thou art fallen from the favor of him who has power to perfect thee in eternal bliss; it is your fate, but it is your laurel; wear it. He who makes the passage from the tent to the temple, may be the rich soil which is growing patience, hope, love, in the heart of a mother.—A. a. o.—in Sabbath Recorder.*

**Obituary Notices.**

Died in Westfield, Iowa, on the 14th of August 1864, Cecilia, daughter of Daniel T., and Amelia Shireman, aged eight months and one day. We feel to point our wanderings to Christ, the living way!]

O read, believe, repent, obey—
Thus reign in endless days.

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BATTLE CREEK, Mich., FRIDAY, SEPTEMBER 27, 1869.

The Review and Herald.

Business Department.

Number 2 of the "Day Star of Zion," is received from which it appears that the "Stone cut of the mountain without hands" in Celesta, Pa., is being prepared to be set on, perhaps they had better try it awhile at Celesta. If ester, N. Y., and we presume he can procure it for you, the multitude, "We do want the paper." No lover of the truth can afford to do without it. None who are not do without it. Inclosed find $5.00 which you will not been received. We sent the Review and Instructor.

The next Quarterly Meeting in Orleans County will be held on the 8th and 9th of October. Will to attend. D. T. SHIREMAN.

Business Notes.

J. B. Friisie. The letter containing the $1.25, has not been received. We sent the Review and Instructor.

H. Wright. A request from the address of Mrs. Amy Clough, you omitted the Post-Office, giving only the County and State. Please send us the full address.

Appointments.

In the Lord will, I will meet with the church at Oakland, Sabbath and first-day, Oct. 1st and 2nd. At Memphis, Sabbath and first-day, Oct. 8th and 9th. At Lappey, Sabbath and first-day, Oct 15th and 16th. Meetings in the above places to commence on Thursday evening, L. D. Van Horn.

Treasurer will be a Quarterly Meeting of the Waukon and West Union S. B. Adventist churches, at West Union, to commence Sabbath evening and hold over Sabbath and first-day, Oct. 10th and 11th. With the brethren from a distance please come prepared with buffalo robes and blankets as so convenient? F. E. Snook and Brinkerhof are especially invited to attend. D. T. SNYMAN.

The next Quarterly Meeting in Orleans County will be held as my house in Irasburg, Vt. We hope for a general attendance from other churches. Preaching brethren are expected to attend. Jesse Barrows.

Provisions permitting E. J. James White and wife, and, probably, E. J. Longborough, will hold meetings in Maine as follows:

Kendalls Mills, October 8th and 9th.
China, 15th and 16th.
Corvallis, 22d and 23d.

Cash Received on Account.

J. S. Barrows.

For Shares in the Publishing Association.

Soldier Tract Fund.

Samuel Treat 50c, A. H Clymer $1. Mary Digger $2.

General Conference Missionary Fund.

Samuel Treat 50c. Church at Wright $30.

Revue to Poor.

Donations to Purchase a Stock of Paper.


Books Sent by Mail.


Books Sent . By Mail.


F. H. Snook $30.

A. H. Clymer $1.

Mary Digger $2.

For Share in the Publishing Association.

M. M. Nelson $5.00.

Soldier Tract Fund.

Samuel Treat 50c, A. H Clymer $1. Mary Digger $2.

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