

# ADVENT REVIEW,



# AND SABBATH HERALD.

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

VOL. XXIV. BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 27, 1864. No. 18.

## The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address Elder JAMES WHITE, Battle Creek, Michigan.

### Faith, Hope, and Love. 1 Cor. xiii, 13.

FAITH, how it clings to the God we adore!  
How it rests on the promises, asks for no more!  
Oh, so precious to us, who the truth can receive,  
That we cannot deny, we can only believe.

Hope, 'tis the anchor that is cast from above;  
And it holds, thank the Lord, in the depths of his love.  
No storm shall unloose it, or tempest assail,  
That will cause it to drag, or o'er it prevail.

Love is the theme! Who its praises can tell!  
It is high as high Heaven, it is deeper than hell.  
It will bring us true joys, while on earth we may stay,  
And nothing but joy, in eternity's day.

Faith let us nourish it yet while we may;  
Hope—let us cherish it, while it is day;  
Love—oh let love in our bosoms yet swell;  
And we shall with saints in eternity dwell.

Faith, hope, and love! Yes these are the three  
That are dear to the heart, and bring gladness to me.  
Oh say if on earth, or in Heaven above,  
There is anything better than faith hope and love?

### Oath-taking.

BY ELD. S. PIERCE.

MANY of the most conscientious, doubtless have sincerely believed that Matt. v, 34, and James v, 12, are universal prohibitions of every kind of oath-taking. This would be so, if it could be shown that none was elsewhere authorized by the Bible. But as one kind, at least, is authorized, and its practice recorded for our learning, such scriptures as show this, either limit, qualify or restrict, such sayings as, "Swear not at all, Neither by any other oath;" &c., or else the teachings of Christ and James were designed to abrogate what was established and practiced in the Old Testament, and what was practiced by Jesus himself, and Paul, as recorded in the New.

If the last of the above instances is so, then the teachings and the practice of our Lord are at variance; and some of Paul's declarations are somewhat at variance with the teachings of our Lord and James, both. For Matt. xxvi, 63, 64, shows conclusively that Jesus answered the questions of the high priest after he had put him under oath. If any doubt this, let them ascertain the precise meaning of the word *adjure*, by reading carefully 1 Sam. xiv, 24-28, and also by consulting Webster's unabridged dictionary.

As proof of one point stated above, the reader will see by an examination of Rom. i, 9; 2 Cor. i, 18, and Gal. i, 20, that Paul, as a witness, did not hesitate to call on the name of the great God to confirm the truth of what he was about to publish for the benefit of future generations. Now if the teachings of Jesus and James were designed to abolish this kind of oath-taking established in the Old Testament, then the practice of

Jesus and Paul would not have been as shown above. As our Lord remained silent when not under oath, while they accused, questioned, and even threatened him; as soon as the oath was administered, we do not see why he should then reply, if it were directly contrary to his own teaching.

We find this kind of oath-taking enjoined in Deut. vi, 13, Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Also chap. x, 20: Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. This is associated with the most excellent moral principle in both instances. Therefore this kind of swearing can be no species of profanity; else, in one paragraph, God has enjoined upon us to do good and evil: but we rather conclude it to refer to the testimony of a witness in relating some important truth; the true import of which, without the slightest deviation, is of great consequence, either in a judicial tribunal or elsewhere, as the case may be.

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 was positively instituted, and this is collateral evidence that the oath enjoined was 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 case all must understand was a judicial trial for his life. As the Jewish Sanhedrim 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 case 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 also that oaths of confirmation were freely engaged in by the parties. We now will introduce a few instances of the oath of allegiance: 1 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, 42-43. And the king sent and called for Shimei 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 swear 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 required 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. Ezra x, 5: Then arose Ezra 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 their daughters unto your sons or for yourselves. Nehemiah was governor, and Ezra a priest, consequently authorized 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 kind of oath alluded to, but they show clearly the innocence of those who engaged in them. Ps. xv, 4. He that sweareth to his own hurt and changeth not. Whoever 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 attain to the same blessed destiny.

Isaiah lxv, 16, is a scripture which is peculiar. "He who blesseth himself in the earth shall bless himself in the God of truth, and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." This scripture has within itself strong evidence that it is fulfilled in the world to come, and its connection following, which is prophetic of the new creation, adds to the strength of this evidence. Truly if the inhabitants of that world into which there shall in no wise anything enter, that defileth or worketh abomination, can engage in any kind of oath-taking where it might seem to our finite minds there was no necessity for it; why should it be thought so wrong for us in this poor sinful world where it frequently becomes really necessary in order to do justly by our fellow men.

We see by the foregoing evidences drawn from the Bible, that the Lord gave the judicial oath by Moses, if it had not been in use before; Num. v, 19-21; and that the oath of allegiance existed in the days of Saul and Solomon and doubtless long before; and the oath of confirmation as far back as Abraham. Gen. xiv, 3.

But it will doubtless be urged by those who disbelieve, that if Christ and James prohibited all these, we have now nothing to do with them. This we admit. But before we admit that they did; we will briefly examine our Lord's teachings on this point. Thou shalt not forswear thyself but *perform* unto the Lord thine oaths. Prof. Whiting has "forswear," in his margin,—"*violate thine oath.*" This throws great light upon this scripture.

To forswear oneself, is to swear falsely; to perjure oneself. Webster. Many considering the definition have thought it must especially refer to judicial testimony. But Mr. Whiting's translation of the text, and especially his marginal reading, relieves us from this necessity. Even more than this; it would be an impropriety in the use of language to apply his margin to the judicial oath at all; unless it were applied at the brief moment of testifying. To make this plain to all, we ask, How can we possibly violate a judicial oath before we testify? Every one must answer, It is impossible. Again, if we ask how we can violate such an oath after we testify; the answer must be the same. It stands there unalterable, and none of our future acts can in any way at all affect it. But we can violate an

oath of performance, at any time subsequent to the time set for its performance, by neglecting or refusing to perform according to the oath. Again, the word *perform*, which immediately follows in the scripture above quoted, could with still less propriety be applied to judicial testimony, although 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 be done in the matter, but just to testify. We cannot with propriety say, we performed to testify; or that we performed to speak the truth. All these would be a violation of the principles upon which the construction of language depends. Hence we see the word *perform*, itself, prevents in this instance, the possibility of our Lord's teachings, 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 our Lord's comments upon this subject, and see if in his sweeping declaration, "Swear not at all," any allusion is made to the oath enjoined in Deut. vi, 13; x, 20. "Neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white, or black."

In all these examples, he has not brought one, that in the least infringes upon the oath of allegiance, confirmation, or the judicial oath. We have brought already examples from the Bible to show that in all these oaths, they swore by the name of the exalted 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 these teachings as an argument against those kinds of oaths which 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 meant to abrogate them, why was there not something either in his illustrations or language to show this?

Therefore the reasonable conclusion is, that our Lord by these four illustrations, refers to a loose, rough and profane manner, in addressing our fellow men in common conversation, and to oaths binding people to certain performances. These kinds of oaths in all their multiplied variety and forms, are here expressly prohibited.

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 on account of the uncertainty of man's ability to perform what he purposes in the future. The infinite 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 swear by 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 gave. Hence all the above examples are a violation 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, magnifying the law and making it honorable, according to Isa. xlii, 21; and that he had already so wonderfully magnified the 6th and the 7th commandments, as to show a variety of sins and wrongs coming under the breach of them, 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 his discourse was introduced in a more obscure 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 all false testimony and lying. But all can see that Jesus' sweeping declarations were not directed against *falsehood* but *swearing*. 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 there given; but they all harmonize with the injunction, to swear by *his name*. Therefore it is hard to believe that our Lord in his comment here, meant to couple these two commandments; given for different purposes, and so apply his sayings to them both indiscriminately, as to establish the one and abolish the other. This would look like too disorderly a work for divine wisdom to perform. Might we not rather, therefore, conclude, that the Lord, in his expression "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 command in its most primary sense is virtually abrogated.

If so then we Sabbath-keepers who have always professed to have ten, 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 this position they are at liberty to take it: but many would wish to be excused. Having that position we will see what the result would be by supposing a case.

We will suppose on a certain day a murder occurs in a certain town; and circumstances appear to be altogether against Bro. A. a Sabbath-keeper.

Now it is known by all that men are more generally condemned and executed, by the strength of circumstantial than positive evidence. Therefore the case of Bro. A. looks very dubious if not nearly hopeless. At the same time Bro. B. C. and D. know of circumstances in the case, that would show conclusively to any impartial court, that Bro. A. is innocent. But he is arrested, imprisoned, and brought to trial.

Bro. 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 secure him: but they cannot go into court hold up their right hands, and take 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, innocent, Bro. A. has died an ignominious death; his useful life is lost; his helpless family is left in want; and worst of all, a great reproach is brought on the cause of truth. At whose hands will all this be required?

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, it must also in many instances, prevent his followers from obeying the second great commandment of the law;—"Thou shalt love thy neighbor as thyself." Who could wish for 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 delight in it.

Oh that his people might be saved from such a hurtful error.

There is another class of evidences found in the Bible, which should be introduced, to show us what heavenly examples we have as a defense for this institution. The Infinite One in a number of instances confirmed his promise with an oath. And it is said "Because he could swear by no greater, he swear by himself." Being willing to show unto the heirs of promise the immutability of his counsel. That by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us. It is said in the same connection, "Men verily swear by the greater; and an oath of confirmation is to them an end of all strife. See Heb. vi, 13-18. We wish to know why inspiration left these scriptures on record if all kinds of oaths had been abolished more than thirty years previous? Since "whatsoever was written afore time, was written for our learning," why was God's and man's manner of oath-taking both here described? Who can have

the least disposition to believe that Paul here encumbered the word of God with a mere superfluity? May we not rather think there was something here for our instruction in both instances?

1. In the first instance we have the example of the infinitely wise, and good; and inspiration, through Peter, enjoins on us,—Be ye followers of God as dear children. We are also informed that Enoch walked with God three hundred years. Shall we understand by this, that he followed God so closely, that it might with propriety be said he walked with him? In moral virtues he doubtless imitated his divine example.

It has already been proved by Matt. xxvi, 63, 64, and by the definition of the word *adjure*, that our Lord when here on earth, gave in his testimony in relation to himself, after being put under oath by the proper authority, in a judicial tribunal.

Now within the history of his course here, we find seventeen times recorded, the injunction, "Follow me." In view of this, what must our conclusion be? Is this within the limits of moral action? And if so, are we at liberty to follow him in this respect when the wants of our fellowmen require, and our knowledge of facts enables us so to do? Let us decide this as candid professed followers of God and his Son.

But an objection has here been raised by some, that he does prohibit our following him in some respects, such as governing and judging.

True we should not attempt to follow him in his prerogatives, which are the consequence of his distinguished or infinite capabilities. We have nothing to do in these; but follow him in everything so far as moral action is concerned.

We read of those of whom it was said, "They wholly followed the Lord. Num. xxxii, 12; Deut. i, 36. But this expression, we might suppose, is restricted to moral, virtuous action, only.

Now if it is morally good for the great God to swear by himself for the benefit of men; and for his Son to testify after being put under oath by human authorities, as our example; why is it not good for man to do the same when there is a prospect of benefiting others by it, by bringing about the execution of justice between man and man?

We now come to the family of Heaven,—the holy angels. Dan. xii, 7, will show us whether they have ever had anything to do in this matter: And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto Heaven, and swear by him that liveth forever, that it shall be for a time, times and an half. This shows, that one, at least, of the higher, yet subordinate order of intelligences who keep God's commandments, did take oath to the truth of what he then revealed.

Again, Rev. x, 5-6, gives a similar instance. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven and swear by him that liveth forever and ever, that there should be time no longer.

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 that every kind of oath was forever abolished by a twofold authority of divine inspiration.

Is it to be inferred that the family on earth are required to be more holy than the family in Heaven? Can any one reasonably come to such a conclusion? Does not a part of the Lord's prayer, "Thy will be done on earth as it is in Heaven," impel us to a different belief? Angels do his commandments, hearkening to the voice of his word. Can we do better than they? It is in vain for us to try to be more holy than the great God, his Son, and the holy angels; or even than the blessed Bible requires us to be.

Roxbury, Vt.

A fool in a high station, is 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 the next, and work like a hero.

## My Experience. No. 2.

I suggested to one brother, my being most persuaded to keep the seventh day as God commanded, calling it the Sabbath. Said he, "I am afraid of you." Why should he be? He was not, when I kept only nine of the commandments. Surely to obey all that is just and good, cannot make a man bad.

Another says, I have no objection to one's keeping the Sabbath, think it would be a benefit to me, and many others that work themselves most to death; yet that very brother only waited until a faithful advocate for the only day God ever blessed, was out of the place, and he commenced to persuade men not to keep it, by endeavoring to prove the law abolished by Christ, when Christ says plainly that he came to do no such thing. Matt. v, 17. Who is wrong? To the law and the testimony, if they speak not according to this word, it is because there is no light in them. Isa. viii, 20.

But after hearing Eld. Cornell in Rocky Brook and on Block Island last winter, lecture some three or four weeks on the perpetuity of God's law, and the messages of Rev. xiv, I decided to keep the Sabbath of the Lord and walk at liberty. I have only to regret that I was no more like David who made haste and delayed not to keep God's commandments. Ps. cxix, 60.

I now believe firmly the third angel of Rev. xiv, 9, is on the wing; and his message embraces the commandments of God and the faith of Jesus. Solemn hour! The last message of mercy being given to this judgment-bound world! And when it is finished, then comes one like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Oh for more 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, not shunning to declare all his counsel; men that will be led by his Spirit, that leads into all truth. Let the cross be ever so mortifying, the men that will bear it meekly, patiently, and faithfully, God will own and bless. If all the world and backslidden churches forsake, the promise of God still is sure, I will never leave nor forsake thee.

Shall we not pray for a fresh baptism of his Spirit, while the mass are going deeper and deeper into the fatal snare? Shall not God's people draw nearer and nearer him, that we may feel his hallowed touch, and so be fitted for the work assigned us in this evil time, when to be living is indeed sublime?

Since embracing the truth of the Sabbath and third angel's message, I have endeavored to become acquainted with Seventh-day Adventists whose leading organ is the Advent Review and Sabbath Herald, and the more I learn of that people, the more I am persuaded that they have been misrepresented to me, both by a few that keep the Sabbath of the Lord, and quite a number that do not.

Why do men oppose the day God made for them, or gave them, by sanctifying it, thus preparing it for their holy or religious use? To me it is a rich blessing. Thank God for the Sabbath. I hail it with pleasure; I love its holy hours. Why, the fourth commandment is one of the essential truths needed to keep the people of God from being led to deny, as very many of professed Christians do, the record of creation as found in Gen. i, saying that it was six thousand years perhaps, when it is so explicit that the evening and the morning were the first day, second day, &c.

How unsettled men become, when they leave the old rock bottom of truth, for their sandy foundation. This will not do for me. *God's word is truth.* It needs no amendments.

I was once asked if I thought it was essential to man's salvation to believe that God created the heavens and earth and all that in them is, as recorded in Gen. i. I answered by saying that it was to me; for if I should deny it, I should grieve his Spirit and so step on the road to infidelity.

But I must close. I will say that there is a large field in this region for labor. Some few have come into the truth, and are keeping the Sabbath, others are reading to inform themselves; We wish some good brother could come this way and give lectures on

present truth. We think good would be the result. The Lord speed on the message according to his good pleasure, and bring deliverance to his weeping, groaning, people.

These are evil times. Men will not endure sound doctrines. It is with them, conversion of the world, and "My Lord delays his coming," or no resurrection of the wicked, and no law. So the wicked are supported in their wrong. Truly it is time for the Lord to work; for they have made void his law. Oh that he may work in mighty power by his people that delight in his word and wait for his law, to do it. Amen.

P. C. RODMAN.

Ashaway, B. I.

## Spiritualism: Its Modern Phase.

I read head 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, tracing it downward to our own time, by the waymarks 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 "wicked spirits in high places" (marginal reading of Eph. vi, 12,) or perchance in low, which sooner or later we are destined to meet.

It has been said truly, that "extremes often meet;" and thus may a zealous defender, and a strong opposer meet on the common ground, that it is in deed, a wonder-working 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 would include them in the same category, as when in Christ's day one came to him, seeking help for one dear to him, and in illustrating his condition says, "For the spirit taketh him, and oftentimes he is cast into the water, and oftentimes into the fire." Also, when the seventy disciples returned, reporting in gladness to their master, their language is, "The devils even, are subject unto us." Jesus bade them "Rejoice not that the spirits are subject unto you, but rather rejoice, that your names are written in Heaven." Luke x, 17-20. Nor is it merely a chance inference, that the grand *antidote* is, having our names "written in Heaven." The disciples, as well as Jesus, spoke of the matter, as a well-understood and recognized fact, or existing condition of things. True they spoke of it as an evil, nor did they dignify it with the appellation of "mediums" or the like; for the use of language to mystify or conceal, was not then sought as now; hence we read, "possessed of a devil," or as now-a-days we prefer to express it, demoniacal possession.

Their has been for years a growing aversion,—contempt perhaps would be the better word, on the part of the learned world, and the church has partaken of the spirit, for anything having the appearance of pushing inquiries into the unseen world; otherwise, no doubt a connected chain of these demonstrations, now called spiritual manifestations, could be brought to light. An account of many, even stronger developments, in France, a little more than a century ago, and well authenticated at the time in M. de Montegeron's *Memoire Theologique*, stronger than any yet produced by the mediums of our own time, has recently fallen under my notice. The one side claimed as now, that the manifestations were of divine origin, while the other as vehemently condemned them as "a wicked tempting of providence, or worse, accepting assistance from the Prince of darkness, himself." While others, half believing, half shuddering, said, "Who knows if the arch enemy has no part in this?" And as with propriety they argued, so may we now, namely, "It is a sentiment universally established, that it is in the power of the Devil, when God permits, to communicate to man forces above nature."

Allusion has already been made to the prevalence of spirit manifestations at the time of our Saviour's first advent. Reasoning from analogy, need we have been surprised, even if it had not been foretold in scripture, that as the time drew on for his second appearing, Satan would come down with great wrath, because he

knew that his time was short? But with this antecedent, and with such definite prophecies as this, "And I saw three unclean spirits, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles," Rev. xvi, 13, 14, may we not expect that all that has preceded has been but the skirmishing of pickets, preparatory to a bold, onward, defiant rush, to final conflict? And this is why I have said that all are ere long destined to meet it either in high places or in low!

"To be forewarned, is to be forearmed;" therefore let us be fortified by a scriptural knowledge that these very phenomena have been foretold, and not attempt to set it aside, in that half-defined, half-unconscious fear, which is so often manifested by a contemptuous sneer—that kind of derision that is begotten of conscious weakness. The thing itself is a fact, and as a fact it must be met. Then let information be gained concerning it; not, however, by trusting ourselves within its atmosphere; for it matters little whether we enter the precincts of the charmed circle as a believer, or as a "befooled inquirer" seeking to investigate. They may resolve they will go thus far and no farther. Too often the current to which they have opened a passage, sweeps them away. Having by this act thrown off the protection of the Almighty, if heretofore the arguments could be met, they find, as is the testimony of one already fallen in the fatal snare, that "There is an influence not to be withstood."

Then in hours of tranquil judgment, when no passions blind, or impulses of the moment urge us before reason, let us evince wisdom by adopting a principle of action for guidance and safety. Let us learn to possess balance of mind sufficient to rise above the thralldom of mere traditional authority; for truth has nothing to fear in an open, outspoken, face to face encounter, with falsehood. Let us then learn to "be so shod with a preparation of the gospel," that when we meet with passages, labeled with a patent orthodoxy like the following, "Pleasant voices that once mingled with ours, are now silent in the grave, and active hands ever ready to labor and aid us, are now motionless and hidden from our sight; but these voices though silent to mortal ears, are yet in sweeter tones than ever here on earth, tuning a Saviour's praise, and those hands are still busy in the service of the Master they so loved to serve while in this world," we may recognize in them, the teaching that has paved the way for the rapid strides of Spiritualism!

If the Bible does furnish something to meet all the exigencies of human life, as well as something to meet peculiar doctrines and innovations, let it be borne in mind, that to be shod thoroughly, enables one to walk in thorny paths fearlessly, and to "be shod with a preparation of the gospel," will enable us to meet the subject under consideration understandingly; yet this preparation can never be acquired by that indolent reception of knowledge from others, which so prevails at this time; but by putting forth that effort of mind, which we find needful, whenever we would grasp any important truth and make it fully our own.

Whether we will or not, all must share actively or passively in the present vast procession of events. Do we choose to act an intelligent part, or to be mere tools instead of instruments of Providence? With another I join in the lament: "Alas! even at this advanced hour, how many are unable to sound the mighty problem now solving, and only look on the mighty evolutions with stupid wonder! How many not merely unable to explore a little way, the labyrinth of the past, fail even to catch a glimpse of the startling significance of the pregnant now; far less to cast a glance into the weighty future! Alas! they cannot read even with tolerable appreciation aught that steps aside from their long cherished and preconceived views."

MARY W. HOWARD.

Malone N. Y., Aug. 1864.

Make the most of yourself, your talents and opportunities, wasting no idle breath; or empty sighs, on what you might have been, under kinder auspices. If your Maker had thought any other talents or opportunities better for you, he would have given them to you.



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 27, 1864.

URIAH SMITH, EDITOR.

### "The Hope of Israel."

SUCH is the title of a paper issued very irregularly once in two weeks in Van Buren Co., Mich. This sheet has now reached its 18th number; and as quite an effort is being made to circulate it, east and west, and it may be brought to the attention of some who would be taken unawares by this movement, it becomes necessary that we say a word concerning it, to save the honest from deception. To be forewarned is to be forearmed; and we should be recreant to duty did we not put the honest on their guard against every movement which we perceive to be based in hypocrisy, and calculated to mislead and deceive. But we do not propose to enter into any war with this sheet, nor to indulge in any spirit of railery against it, but only to state a few facts which will serve to show to those who wish to walk in the light, the character and object of this movement.

When any new enterprise is started, like the issuing of a new paper, it always has in view some definite object; and more generally it is claimed that some new advancement in truth, or some new development of light, which others have not got, and will not receive, demands its publication. We have therefore been watching somewhat closely, to see what reason would be assigned by the publishers of the Hope for their movement. These persons profess to be Sabbath-keepers and Adventists. What, then, do they have which they could not have with the regular body of S. D. Adventists? and what is accomplished by their paper that is not by the Review?

Only two peculiarities have we been able to perceive in their paper. The first is, a wonderful jargon in the sentiments of the writers; and second, a wonderful harmony and bitterness in opposing the visions of sister White. And this is their bond of union; for it seems to be the only point on which there is union among them. It is negative, not positive. S. D. Adventists already have too much for them, or more than they can endure; hence their movement is not an advance to some new truth which we have not reached, but a receding from something that we already possess.

But these persons, some of them, profess to believe in the gifts of the Spirit. A portion of the writers strenuously exhort their readers to "come behind in NO gift" (the emphasis is theirs); while others as strenuously denounce all gifts of these days as emanating from the Devil. A question here arises as follows: With those of them who believe that the gifts of the Spirit are to be manifested in the church in these days, what is the trouble with sister White's visions? Oh, they are not the right kind of manifestations! They condemn some of their cherished notions or habits, to which, with them, everything must yield.

To illustrate: The prime mover in this work was formerly in sympathy with the body of S. D. Adventists. He professed faith in the visions, so far as we knew. He wanted to preach the message. Through vision it was shown, in substance, that until he could overcome his appetite for tobacco, and rule his own house, he had no duty to go forth as an example of purity to lead people to the truth, and to take a ruling position in the church of Christ. His subsequent course has shown that two determinations were paramount with him; the first was that he would use tobacco, and the second was, that he would preach. There was therefore no alternative left him but to bolt against the visions, which he accordingly did. Under the promptings of that spirit he inaugurated the movement which has resulted in the publication of "The Hope (?) of Israel," as above stated. Other tobacco spirits, we speak from information, not being personally acquainted with them, have joined in, and disaffected Sabbath-keepers are being picked up, east and west, and so the work moves on. Among the appoint-

ments of their last issue, we notice a conference to be held by them in Portland, Me., Nov. 3, next. What is especially to be deplored in this matter is, that a person unacquainted with the two classes of Sabbath-keepers, would not be able to distinguish between them; inasmuch as this faction keep the Sabbath, practice the washing of feet, and profess the Advent faith; hence, whatever follies and fanaticism they may possess or exhibit, will fall, in the eyes of those who might otherwise perhaps be favorably impressed with the truth, as a stigma upon the whole body. They give themselves the imposing title of "God's free commandment keepers!" Free to do what? Free to reject the visions and use tobacco, is all the freedom we are aware of, that is peculiar to them. No gift can be developed among them which does not accord with their own feelings and views; for whatever does not do this, will be as speedily and fiercely rejected as the visions of sister White. But a gift to be of any benefit to us, should be something which would correct us, not something which we are to correct by our own already established habits and pre-conceived notions.

Many of our readers will be reminded by this statement of the so-called "Messenger party," which ran its brief and ignominious race about nine years ago. That movement like this, was based in, and supported by, opposition to the visions of sister White. That work was speedily brought to naught, under God's signal disapprobation. Those who were engaged in it, with the exception of a few who have returned either partially or fully to their first love, have given up the Sabbath and made utter shipwreck of their faith. We are astonished, therefore, to see the names of any who had in any degree recovered from the errors of the former movement, associated as leaders, aiders, or abettors, in this. All we can say is, if they have learned nothing by their past experience, let them go on till they do.

Meanwhile, brethren and sisters, let us be awake to the increasing perils of the last days that are upon us. The elements of opposition in all departments are at work. Let us earnestly seek a deeper work of consecration to God, and cleave fast to the great principles of present truth, which are to bring out a peculiar people, sanctify them, as they render obedience to it, and prepare them for translation at the coming of the Saviour.

### 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 authority of the word of God, was written before anything was shown in vision concerning it. Notwithstanding this, Eld. 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 no more 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 he use, but a "poor mortal?" It is not usual we believe for angels to come down to have visions for our benefit; and indeed we can think of no vision that 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 upon them with the same warmth, and in the same language that is used by Eld. H.

The only question is, is the manifestation given by the Spirit of God? God has promised to give visions in the last days, and he has mentioned no other beings through whom to give them, except "poor mortals like ourselves." Therefore if we are to have visions at all, we must take them through these means. Does Eld. H. mean to be understood that every vision of a poor mortal now-a-days, originates from that mortal, or from some more knavish source? If so, the prophecy comes up for him to dispose of, that in the last days God's Spirit should be poured out, and as a consequence, visions be seen.

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 plenty. And certainly it cannot be that 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, Is the manifestation given by the Spirit of God? If it is, it is puerile to quibble over the instrument. And if it is, moreover, it is of "authority." But how shall we test them? Answer. The word of God is the standard. "To the law and to the testimony." The Spirit and the word will in all ages agree. And when any gift appears, at the time specified in the word, and in the manner therein laid down, and agreeing in its matter with the word, on what ground shall we condemn it? We cheerfully invite an application of this 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 hail it with greater delight being from the Office, and knowing 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 precious sheet.

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

The brethren with God's help are doing a good work in Maine. Bro. Sanborn reports progress in Minnesota, and God has greatly blest the labors of our youthful fellow-soldiers, brethren Van Horn and Canright, who have labored with the Michigan Tent. Near one hundred souls have embraced the present truth under their labors the past summer. May God make these Davids strong in him.

The friends of the cause have much to encourage them. Preachers who leave all to battle for the truth, should be strong in hope and faith. And those who labor for God with their hands to obtain means to carry on this work, will be very happy on receiving the good news of progress which each week's Review brings them. So, brethren, let us rejoice in the Lord. Again I say, rejoice! God lives and reigns 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, and seek to honor the truth in their lives, will be recognized by the God of truth as his special treasure.

Now, brethren, is our time to do good. Our rest and rejoicing will come in due time, if we spend all these moments as we should. These times are perilous; but God looks right on, and sees all our dangers and wants, and will take care of those who trust in him, in the performance of their duty.

These times call for action. Ministers should consecrate all to God and his cause. Worldly considerations cannot hold the man whom God has called, and laid upon his soul 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 act well their part. These are as truly called of God to act their part, as ministers are called of God 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 final settlement "every man," not minister only, will be rewarded according to his works. Those who tarry by "the stuff," will share in the spoil equally with those who go out to battle. If in the way of duty they work for God at home, they will share the approving smiles of the Lord here, and finally 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 that they alone

will by and by receive nearly all the reward of well doing. You all have a work to do.

1. Good example is most powerful preaching. The popular religion of the day is of an unequal compound of example and precept of about five to one hundred. Discerning skeptics see this, and are disgusted. Good example on your part will appeal to such with a secret, yet tremendous power.

2. Many of you are possessed of good reasoning powers, and affable manners, which qualify you for family preaching from house to house. While some are coarse, blunt, uncultivated, harsh, irritable, contentious, and destitute of real piety and good manners, most of you, with a little effort in the way of practice, would make eminently good fire-side preachers. You should always carry with you a good selection of our smaller works, so that what you cannot talk, you can leave with your friends to read. Then get them to subscribe for the Review and Instructor if possible. God and his cause call for thousands of just such workers. Why stand ye here all the day idle? Brethren and sisters, the day is far spent. Why not at once enter the vineyard?

3. You hold in your hands the means necessary to sustain the cause in its several departments. True, many of you pay the small sums required by our system of benevolence, as it is called, while others do not come up even to this. Some of you are getting rich, yet you do not change your old figures of benevolence. As the currency depreciates, your real estate and finances rises hundreds and thousands, and for labor and produce you obtain double or more; yet you cheat the Lord by paying into the treasury your depreciated paper money, worth forty cents on a dollar, to meet figures set down in the church s. b. book, before the war, when a dollar bill was worth one dollar. Many of these brethren are becoming wealthy. And they are in perplexity about their money. They are at a loss to know where to invest it. Perhaps they build houses, for which they have no use, barns, or stores, at present extreme prices for labor and material, simply because they do not know what to do with their money.

We would exhort all such to first bring their s. b. figures where they should be, and then, second, to take stock liberally in the charitable objects, and various enterprises to advance the cause.

The Eastern Mission is of great importance. It has succeeded far beyond our expectations. Already four preachers, whom we hope will in due time prove to be efficient laborers, have joined the Sabbath ranks, and church after church is being raised up in quick succession. Brethren Cornell and Loughborough are toiling to the utmost, and God is with them. The openings to labor, and calls for help, are very many more than they can fill. Those men, as well as all others who work faithfully and efficiently in the cause, should be well sustained.

One year since we made an appeal in behalf of the Eastern Mission. And to encourage liberal donations we gave one hundred dollars for the mission. We expected this would be followed by the friends of the cause in proportion to their ability. But we have been surprised and somewhat disheartened to find that only about two thousand dollars have been raised, so that among the hundreds of brethren and sisters who are able to do manifold more than we are able to do, we have been left to do about one-twentieth of the entire sum. And it may be well to state that we were not in the least benefited by this fund. We paid from our own purse the entire expense of our family to and from Maine last fall and winter, their board, and the heavy expenses in consequence of the sickness and death of our eldest son, so far from home. These are the circumstances, dear friends under which we cheerfully paid the sum of one hundred dollars into the treasury for the Eastern Mission. And we have been disappointed, surprised, disheartened and ashamed to see our example followed by men who can do five dollars to our one, by donations for the Missionary Fund of two, five, and in a few instances ten or twenty dollars! Many of our wealthy churches, contended to a man with the small sums of systematic benevolence, if they have done anything for this fund, have taken from their s. b. funds the small sums of two, twenty or fifty dollars for the whole church.

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 official statement of the Gen. Conf. Committee has turned a few dribblets into the treasury. It is extremely embarrassing to make these statements concerning our people, of whose benevolence, God-fearing, and well-doing, we have spoken in praise. But it seemed necessary under existing circumstances to bring out the facts before the face of the people plainly, that they may see their stingy offerings, and stunted liberalities, which are, at the coming of the Master, to meet their reward. We hope these remarks will do good. And the best proof that they have accomplished good, will be to see in the Review receipts from persons and churches, of fives, tens, twenty-fives, fifties and hundreds, for the Missionary Treasury. Suppose the treasury should be full, and overflow? What harm in that? It is in the care of three men of ability, piety and strict economy. The Gen. Conf. Committee, the choice of the entire body of Sabbath-keepers, have the control of these funds. The Devil knows better than to raise the cry of speculation, now as order is established among us; but he would have a jubilee to see the treasury drained, and our missionaries come home destitute and discouraged.

We wish here to state, that our intense anxiety for the prompt accomplishment of enterprises, such as the Association fund, and the relief of ministers in providing them homes, has induced us to lead off with donations far beyond our real ability. If it be inquired, How have you been able to do this? we answer, By loading our trunks, when out on preaching tours, with Bibles and books of various kinds, and becoming a traveling merchant, in connection with the duties of a minister, and the vast amount of office business, and in pursuing the same energetic course when at home. It has been double, and sometimes triple labor, that has brought into our hands means by which we could set examples, to be so slowly and stintingly followed. The sequel thus far is, you are laying up treasures on earth, while we have been growing wroth and old, two years in one. And we wish here to state, at the age of forty-three, we design to content ourselves with doing one man's work. If the friends of the cause, think our services of sufficient value to give us a support, in so doing, we shall, from choice, give up all separate interests in business, and do what we can for the interest of the Association, and the cause generally. We are happy to state that our circumstances are very comfortable and respectable, for which we can thank God, and our own energetic business tact. We would not appear ungrateful for the many kind favors from dear friends since we have been connected with the cause. But it is our privilege to here state, that for every dollar we have received as a gift, we have given during this time ten dollars.

For the future we design to pay tithes of all we possess, and labor proper hours, seek for the restoring influence of rest for ourselves and over-worked family, and give ample chance for those who have a zeal for the Lord to lead off in the liberal enterprises of the cause. Only this one privilege we claim, of paying ten dollars to each efficient minister who shall be drafted from among us, to help him pay the \$300.

God is raising up young men among us to labor for him, and those advanced and worn, should give them room to fight the battles of the Lord.

We like Bro. Gurney's \$5 response to "What shall be done?" This brother is a hard laborer, worth about one thousand dollars of our depreciated dollars. We hope \$5000 worth of just such responses will come right along. Not from the s. b. funds, but, like Bro. G's 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 cause would donate in proportion to their means, 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 is nearly all used, and the Association has not money to purchase another lot.

What shall be done? Shall we raise on publications? Present prices will a little more than meet all other expenses excepting paper. Will the friends supply the Association with paper through this time of high prices by donations? Let ministers and people respond. Something must be done without delay. If prices are raised, the circulation of our papers and books will be decreased, and the responsibility will rest upon those whom God has called to sustain this work. It is for you to say what shall be done. We believe it would please 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 would be paid back to them in full measure, in the increase of their lands, their cattle, their business, and good health. "Give," said the Lord, "and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

Brethren, we have set before you true objects of benevolence. Money placed here will tell for the cause. There can be no failure. This is a certainty. Yet many will not realize it. You would sooner donate to the soldier's tract fund, where all is untried and uncertain, than to support our missionaries, who labor with a certainty, and report great success weekly. Some of you would sooner donate for a mission to China or Greenland, without the least hope of success, than to help support ministers in our own land who are yearly turning hundreds to the truth. May God pity the inquiring soldier, and may some successful plan be hit upon to furnish our publications for the hospital and military camp. But as yet there has been no other opening only individual effort of those who have friends in 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 very few persons are willing to receive the Review for half price, which is only forty cents of real money for a year's subscription. Let all with cheerful hearts and ready hands act well their part, and theirs will be the exceeding joy of seeing the cause move forward.

J. W.

### 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 direction of Christ, to search the Scriptures, is important; and yet the bare reading of the words by some in this fast age, produces unpleasantness. "What!" they ask, "have I to stop and study, and carefully search the Bible to know God's will? It might be a pleasing task if I was not so much hurried, but I haven't time." Some say, "I suppose we might see the glorious truths of God's word sooner than we do, if we prayerfully searched for them, but I wait for the Lord to lead me along and open the truth to my understanding."

These very remarks were made to me a few days since. My thoughts at once reverted to the Saviour's words, "Search the Scriptures." While meditating on this subject to-day, and trying with help to heed this injunction, the following testimony of Bishop Horsley taken from his comments on the 97th Psalm, fell under my observation; and it seems so good, I give it to the readers of the Review.

"It should be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject matter is the same, the sense equivalent, or the turn of the expression similar. These parallel passages are easily found by the marginal references. . . . It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other com-

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 illiterate Christian, if he can but read his English Bible, and will take pains to read in this manner, 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 degree, that he will not be liable to be misled either by the refined arguments or by the false assertions of those who endeavor to ingraft their own opinions upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from 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 to be gathered from the canonical 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 Spirit by which these books were dictated; and the whole compass of abstruse philosophy, and recondite profound history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible, thus studied, will indeed prove to be what we, Protestants, esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked."

Not only is the above true of those who search the Bible, but still greater proficiency may be made by the use of such simple and easy helps as are offered for sale at the Review Office. The Bible Atlas spread out before you as you read of the journeyings of the Israelites, of the mission of Christ, or of the travels of St. Paul, will give you a good idea of the *geography* of the old world, at the same time that you are storing your minds with sacred truths. The Bible Dictionary will give you a flood of information on ancient customs, habits, dress, &c., which will help you again to a clearer understanding of those texts which make use of customs and articles which are not now in use. Above all, there are all the carefully and prayerfully written books and publications of the Office, especially calculated to post you on the great theme of the Lord's coming, and preparation for the event, by obeying the messages which are to prepare us for it.

Brother, or sister, have you these works by you? "Well," how often do we have it answered, "I read it several years ago, but I have not got it now. I wanted one the other day to give to a man I was talking with, but I did not have it. I must get one sometime." I think you ought to have a full assortment of publications by you all the time if you are able. If not, better work an extra hour or two each week to get means to buy these helps to learn the truth. Then, when your neighbors inquire about your faith, you have the documents to help them with. May be they will gladly buy a book. If not, if they desire to read, give them one. "Ye are the light of the world." Don't leave all your materials for making and disseminating light so far off that you cannot disseminate light when a sudden demand is made for it. Search the the Scriptures. Post up yourself, and be prepared to scatter light and truth to others.

J. N. LOUGHBOROUGH.

Topsham, Me., Sept. 19, 1864.

#### Wish of a Good Man.

I WOULD rather, when I am laid in the grave, that some one in his manhood should stand over me and say, "There lies one who was a real friend to me, and privately warned me of the dangers of the young. No one knew it, but he aided me in the time of need. I owe what I am to him." Or would rather have some widow with choking utterance telling her children, "There lies your friend and mine. He visited me in my affliction, and found you my son, an employer, and found you my daughter, a happy home in a virtuous family." I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The heart's broken utterance of reflections of past kind-

ness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation, than the most costly cenotaph ever reared.—*Dr. Sharpe.*

#### The Souls Under the Altar.

"AND when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice saying, How long O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow-servants also that should be killed as they were should be fulfilled." Rev. vi, 9-11. This scripture is looked upon by the believers of the immortality of the soul, as being clear and unmistakable proof of the truth of that dogma. We will give a brief and critical examination of this text in which we will show that so far from its teaching the immortality of the soul and man's consciousness in death, it teaches just the opposite view. We will notice,

1. 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 as soon as they die. The text however does not give us any intimation that they were in Heaven. It merely says they were under the altar. The altar is a place of sacrifice. Is there such a place in Heaven? If so, then these souls are in Heaven under it; and if so, they cannot be around the throne of God praising his name, as the immortal-soul advocates would have us believe. But this altar is not in Heaven: Dr. A. Clarke gives us a good note upon this point. He says: "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 being newly slain as victims to idolatry and superstition. The altar is upon earth, not in Heaven." John saw these souls in prophetic vision under the earth or the altar. They are the martyrs who were put to death by the popes from the assumption of their power in A. D. 538, to the Reformation by Luther.

3. It is objected that as 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 premise. We will show that this argument proves too much. God said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Gen. iv, 10. Habakkuk says, "For the stone 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 as the blood of Abel spoke from the ground, and as the stone and beam of timber spoke out of the wall, that therefore they are all conscious. It proves too much and hence proves nothing. This is a figure of speech, often used in the Scriptures, in which life is attributed to an inanimate object.

4. White robes were given to every one of them. A. Clarke says on this, "The emblems of purity, innocence and triumph."

5. We will now prove most clearly that these souls had been killed, and hence there is no possibility of their having been immortal. It was said unto them that they should rest yet for a little season until their fellow servants and their brethren also that should be killed as they were (killed), should be fulfilled. These souls were therefore killed. An immortal soul cannot be killed; therefore these were not immortal souls.

This is one of the strongest texts supposed to favor that theory; but it fails to do so; and if it fails, we may justly conclude that upon a fair examination the rest will all fail in like manner, and testify in harmony with God's word, that God only hath immortality, 1 Tim. vi, 16, and hence that man does not now possess it; that it is neither brought to light in man's creation nor by pagan philosophers, but by our Lord Jesus Christ through the gospel, 2 Tim. i, 10. If man would have immortality he must seek for it. Rom. ii, 7.

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, 54.

B. F. SNOOK.

#### Consolation.

WHAT seems so dark to thy dim sight  
May be a shadow—seen aright—  
Making some brightness doubly bright.

The flash that struck thy tree—no more  
To shelter thee—let heaven's blue floor  
Shine where it never shone before.

The cry wrung from thy spirit's pain  
May echo on some far-off plain,  
And guide a wanderer home again.

Fail—yet rejoice, because no less  
The failure that makes thy distress  
May teach another full success.

It may be that in some great need  
Thy life's poor fragments are decreed  
To help build up a lofty deed.

Thy heart should throb in vast content,  
Thine knowing that it was but meant  
As chord in one great instrument.

That even the discord in thy soul  
May make completer music roll  
From out the great harmonious whole.

[*Adelaide A. Proctor.*]

#### Report from Bro. Snook.

ACCORDING to appointment, we began lectures at Hickory Grove School-house, near Mt. Pleasant, Aug. 16, and gave twenty-two lectures. Our congregations soon increased so that the house would not hold the people. We then moved to the grove, which we occupied day and night to the close of the meeting.

The people listened with great interest, and many were convinced that these things are true; but owing to the greatness of the cross, but four decided to go with us; however we still hope for several more.

Bro. Hare whose name appeared in the Review some time ago, is now fully with us, and was baptized. We have great hopes that the seed sown will find good ground in some of the many hearts that heard. May the Lord attend the word with his Spirit's power.

We enjoyed the meeting much. Our good brethren and sisters of Liberty church were very faithful in their attendance, and aided us much by prayer and singing. May God reward them.

B. F. SNOOK.

#### Note from Bro. Hutchins.

BRO. WHITE: I have just returned home from Potton, C. E., where we enjoyed a very good season with the brethren and sisters from that vicinity, last Sabbath and first-day. We were glad to meet Bro. and sister D. T. Bonrdean here.

On first-day, a goodly number of friends came out to hear, and attentively listened to the word spoken. One Advent sister gave us encouragement that hereafter she should, by assisting grace, keep the Sabbath of the Lord. May the love of God constrain others to keep all his commandments, "for his commandments are not grievous."

Sept. 19, 1864.

A. S. HUTCHINS.

#### God's Love and Care.

"LIKE as a father pitieth his children, so the Lord pitieth 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 borne down by the weight of affliction—when ready to sink in the waters of adversity—when disheartened and discouraged from the fiery ordeals 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-

creatures—but should not the remembrance that the Infinite, in all the ills that befall us from the errors of our sin-depraved natures, and from the persecutions of a fallen world, lends a pitying ear to our cries of sorrow and is ever ready to bind up the broken, penitent heart? Let us trust Him—coming to Him in the way of His appointments,—and we shall learn by happy experience that He not only pities, but will shield us from the power of our adversaries, bring us safely through life's pilgrimage, and give us an inheritance where all will be well.

### The Price of Excellence.

GOODNESS is a commodity for which the possessor must pay more than the market value. Whoever attempts to lift the public sentiment above its wonted level, must expect that his efforts of self-sacrifice will be set to his debit, not to his credit. The higher qualities of character are obtained by a cost proportionate. Socrates possessed a sincerity which might be called divine. He also drank the hemlock. Kepler traced the divine footsteps on the scroll of heaven, until touched with inspiration, he exclaimed, "Almighty God, I think thy thoughts after thee." He entered his house and heard his children cry for bread. A Spanish General said of Toussaint, "He was the purest soul God ever put into a body." The price he paid for that purity, was to fall into the treacherous hands of Napoleon, and the man who "never broke his word" starved in a damp prison. Foxes had their hiding-places, and birds of the air their quiet nests, but the world's Redeemer had no resting-place. So it will ever be. If you are a minister possessed of the higher qualities of a good conscience, expect to suffer for it. If you are a lawyer, pure from all subtle devices, expect to lose your caste. For men will wear the Nessus' shirt because of its gold lace, though it grow fast to the living flesh. If you are a woman, devoting your most earnest labor to enrich the heart rather than the body, expect a life unblest in the companionship of spirit; it is your fate, but it is your laurel; wear it. He who makes the one aim of life that of usefulness, must clothe the faith of his heart in a coat of mail. But the higher qualities of genius are disturbed by none of these things. Kepler did not murmur that his children lacked bread. He broke for them the bread other men could not break. The hard earth did not hurt the bare feet of Socrates. If you must keep the fourth commandment alone, warring with neighbors, wife, and children, keep it. The seal of heaven is never set in wax. Goodness is immortal. An unmarked grave, holding the debris of innocence, may be the rich soil which is growing patience, hope, love, in the heart of a mother.—A. R. C.—in *Sabbath Recorder*.

### "He Ever Liveth to Make Intercession for Us."

Words of sweetness! Precious to the believer's heart. Glorious as were the death and resurrection of Jesus, his work for the sinner would not have been complete without his continued intercession.

Let each one bring the subject home to his own case. What would you do, Christian brother or sister, if, after rejoicing that your sins were pardoned for the sake of God's dear Son—in virtue of the blood he shed on Calvary, you should become conscious of some departure from the way of holiness which you had so lately commenced, and at the same moment, the awful truth should flash upon your mind, *I have no Intercessor!* No one to stand between my soul and my offended God! Atonement has once been made, but that gracious Being can never offer such costly 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, but thou art lost, for ever lost!

No words can depict nor imagination enter into the unutterable woe of such a soul, rendered only the more intense and dreadful by the holy peace which, just before, had pervaded its secret chambers. And this all for one sin; what then for every additional one, until an innumerable multitude which no man could number, had been added to the list! But the compassionate

Christ has not thus left our weak and sinful nature without 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 glorious Advocate on high,  
With precious incense in his hands.

"He sweetens every humble groan;  
He recommends each broken prayer;  
Recline thy hope on Him alone,  
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 confounds; dangerous for sins, which it curses; dangerous for Satan, whom it dethrones; dangerous to false religions, which it unmasks; dangerous to every church which dares to conceal it from the people, and whose criminal impostures or fatal illusions it brings to light.

#### "SEARCH THE SCRIPTURES."

Glance not with careless eye  
The sacred pages o'er;  
Nor lightly lay the volume by,  
To think of it no more.

Ungrateful!—pause and think,  
Nor madly throw aside  
The passport to eternal life—  
The sure and only guide.

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

Search deeply, prayerfully;  
There is no promise given  
To those who will not strive to obtain  
Admission into Heaven.

Sure 'tis our highest end  
Eternal life to gain:  
"Search," then, "the Scriptures;" they alone  
The words of life contain.

They point our wandering feet  
To Christ, the living way!  
O read, believe, repent, obey—  
Thus reign in endless day.

### The World at War.

THE whole world seems to be in a state of convulsion. Germany and Denmark are still in arms—England looks on uneasily, France is kept quiet only at the point of the bayonet. Poland is always 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 sea. All the great Powers of Europe mistrust each other's intentions; and it would seem that only a slight provocation was needed to precipitate the whole eastern Continent into war.

It is the same on the other side of the Atlantic. Besides our own great struggle for national life, Mexico is torn by intestine troubles, Chili and Peru are at loggerheads, and the South American States generally are in a chronic state of uproar and confusion. The whole world seems tending to war most rapidly.

### Extracts from Letters.

Sister M. M. Osgood writes from Olcott, N. Y.: I have reason to believe that our great enemy is not asleep, nor on a journey, but present and vigilant as ever. Our Helper has broken the strong fetters the foe had thrown over me, and now he tries invisible silken threads. Yet I am not discouraged; for by the aid of the Spirit and the word, I am enabled to discover them, and through faith they are severed before permanently fastened. I am convinced more and more, that the time has come when God's people must seek earnestly for holiness of heart. I know that we may so trust in God, that the wicked one shall not have power to cause us to sin. He will, if we constantly seek his aid, make a way of escape from any tempta-

tion. That we may all be sanctified wholly, and preserved blameless till Jesus comes, is my prayer.

Every vice and folly, has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate to be diseased; if luxurious, to die prematurely.

### Obituary Notices.

DIED in Mackford, Wis., of consumption, Sept. 13, 1864, sister Ann Marette Rathbun, in the 29th year of her age. She had been a sufferer for years, but had learned to bear patiently the will of her heavenly Father. For some weeks before she died, her sufferings were intense, yet she died as she had lived, a humble, devoted, patient Christian, and calmly sank away in the arms of Jesus, and resigned her breath to him who gave it. Her friends sorrow not without hope. The funeral services were conducted by the writer. Text Rev. xiv, 13. T. M. STEWARD.

LINES written by request, on the death of our departed sister, Ann M. Rathbun.

Gone from earth! a cherished sister;  
Death has laid a loved one low,  
One who shared our joys and sorrows  
In this lonely world of woe.  
But she fell, as falls the conqueror,  
Clad in armor, tried and true,  
Bright her eye, with holy triumph,  
Victory sure, and full in view.

Though we shed the tear of anguish,  
As they bear her form away,  
Slowly to the silent church-yard  
There to join its fellow clay:  
Though as thus alone we leave her,  
Grief and pain our bosoms swell,  
Yet it was the will of Heaven,  
And we feel that "it is well."

"It is well," our Heavenly Father  
Took her while her heart was pure,  
"It is well," he did not leave her  
Coming trials to endure.  
"It is well," her feet no longer  
Tread life's rough and thorny track;  
And although we miss her sadly,  
Yet we would not call her back.

Faith looks forward to the dawning  
Of redemption's day, as near,  
"Beautiful, will be her waking,"  
When the Saviour shall appear.  
Then she'll rise o'er death triumphant,  
Joyful leave her house of clay;  
Oh! the bliss of that glad moment,  
All life's sorrows will outweigh!

L. M. GATES.

Our little Ellsworth F. died on the 11th Sept. inst., of diphtheria, aged nearly 4 years. When I came home from the tent, I found him very sick, and soon became assured it was the Lord's will that he should rest through the time of trouble. Bro. U. Smith attended the funeral, and presented the precious promises and tender compassion of the Saviour.

J. H. WAGGONER.

DIED in West Union, Iowa, on the 14th of August 1864, Cecelia, daughter of Daniel T., and Amelia Shireman, aged eight months and one day. We feel to trust in the Lord, and say with the poet,

"By thy hands the boon was given,  
Thou hast taken but thine own;  
Lord of earth, and God of Heaven,  
Evermore thy will be done."

D. T., and AMELIA SHIREMAN.

DIED in Northfield, Vt., the 28th of May 1864, Charles L., son of Willard F., and Marion S. Dunsmore, aged about two and a half years.

STEPHEN PIERCE.

DIED in Jamaica, Vt., July 25, 1864, our dear boy Eugene, N. Pike, aged one year and six months. We deeply feel the loss of our only child, yet we sorrow not as those who have no hope.

C. N. & E. R. PIKE.

FELL asleep in Jesus, at Glasgow, Iowa, August 2, 1864, after a short illness, Bro. Fredrick Harpster. Bro Harpster embraced the truth when the tent was at Knoxville Iowa, in the fall of 1859, and has since lived an exemplary life, much beloved by his brethren and by all who knew him. May the Lord bless this dispensation of his providence to the good of his companion and friends.

E. S. W.



**The Review and Herald.**

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 27, 1864.

Number 2 of the "Day Star of Zion," is received from which it appears that the "Stone cut out of the mountain without hands" in Celesta, Pa., is beginning to roll, preparatory to filling the whole earth. In other words a number of families have joined the community that is being formed in that place, others are on the way, and others still are preparing to go there. Among the writers who appear in the paper, speaking favorably of the movement, we notice a name or two, of individuals who have for some time been subscribers for, and to some extent contributors to, the Review. But if they have not become sufficiently settled and grounded in the truth yet, so as not to be shaken by any movement that is so evidently chimerical as this is, if they are so unstable as to be the creatures of novelty and excitement, here is a chance for them; perhaps they had better try it awhile at Celesta. If the experience does not ruin them, it will do them good.

**E. O. Edson.** We cannot furnish Keith's Signs of the times. Write to J. N. Andrews, Box 648, Rochester, N. Y., and we presume he can procure it for you.

**D. W. Johnson.** You will find an exposition of Rom. vii, 1-6, in Review of Preble, pp. 55-58. For sale at this Office, Price 20c, postage 4c.

**We Want the Review.**

**BRO. WHITE:** I have been a reader of the Review since Feb. last, and feel as though I could answer for the multitude, "We do want the paper." No lover of the truth can afford to do without it. None who are able will, and those who are not, should not be suffered to, while there are means among the brethren and sisters.

I would far rather do with one meal less per day, than that any one who are unable to pay for it, yet love its truths, should be without it. I hail its weekly visits with gladness. Indeed I feel as though I could not do without it. Inclosed find \$5.00 which you will please apply to subscription list for the poor. Would that my purse could respond as does my heart.

Yours in hope. M. E. REYNOLDS.  
Mesopotamia, Trumbull Co., Ohio.

**Business Notes.**

**J. B. Frisbie.** The letter containing the \$1.25, has not been received. We sent the Review and Instructor.  
**Louisa Metcalf.** In giving the address of Mrs Amy Clough, you omitted the Post-Office, giving only the County and State. Please send us the full address.

**Appointments.**

If the Lord will, I will meet with the church at Oakland, Sabbath and first-day, Oct. 1st and 2d.  
At Memphis, Sabbath and first-day, Oct. 8th and 9th.  
At Lapeer, Sabbath and first-day, Oct 15th and 16th.  
Meetings in the above places to commence on Friday evening. I. D. VAN HORN.

THERE will be a Quarterly Meeting of the Waukon and West Union S. D. Adventist churches, at West Union, to commence Sabbath evening and hold over Sabbath and first-day, the 8th and 9th of October. Will the brethren from a distance please come prepared with buffalo robes and blankets as far as convenient? Elds. Snook and Brinkerhoof are especially invited to attend. D. T. SHIREMAN.

The next Quarterly Meeting in Orleans County will be held at my house in Irasburgh, Vt. We hope for a general attendance from other churches. Preaching brethren are expected to attend. JESSE BARROWS.

PROVIDENCE permitting Eld. James White and wife, and, probably, Eld. J. N. Loughborough, will hold meetings in Maine as follows:

Kendall's Mills,	October 8th and 9th.
China,	" 15th and 16th.
Cornville,	" 22d and 23d.

JAMES WHITE.

**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.

Mary A Packard 24-1, Mrs Cyrus Flagg 26-18, D Egbert 26-17, Louisa Day 26-18, H Drew 26-11, M F Gates 26-18, R Curtis 26-17, Levi Deyo 26-17, R B Delap 24-16, E Halleck 26-10, L H Davis 25-1, S A Daniels 24-1, J H Morrison 26-17, R Smalley 24-1, Mrs A Seger 26-14, Harriet S Hall on acct, C A Osgood for J Croftut 26-17, Mahala Jackson 25-1, S Inman for D Bolton 26-17, H Coffin 26-17, Abby Huntley 25-14, C M Warren 26-17, W T Hinton 26-12, P Collins 26-12, S A Montford 25-18, Nancy Lowell 25-1, D Ferren 25-12, Mary Stevens 26-17, B Stillman 27-1, C W Learned 26-18, Sally Barnes 26-18, J Clark 25-18, E Wheelock 27-1, C C Drown 26-1, each \$1.00.

J Rousha 26-14, S R Lathrop 26-17, C B Spaulding 26-1, C Rice 27-7, M Marquart 26-10, E H Higley 26-13, Laura Gaskill 26-10, D W Randall 26-13 Jas. Long 26-11, D Botchford 26-17, P Luke 27-1, J Messersmith 27-14, W Farnsworth 26-17, A Green 27-1, W Lewis 26-17, C Davis 27-1, P Mashure 26-18, R Loveland 27-1, 2.00 each.

A Minto 25-18, N W Quint 25-18, N C Porter 25-18 Sybil Whittier 25-18, Sarah Card 25-18, Mary B Curtis 25-17, Susan Howland 25-17, Mary A Jaques 25-17, Robert Hammond 25-17, Daniel Eaton 25-17, A Blaisdel 25-17, L Day 25-17, H S Otis 25-17, Elmina Buker 25-17, P H Bigger 25-17, D T Shireman 24-7, A Johnson 24-1, M S Kellogg 25-14, R M Leighton 25-17, J Hodges 25-17, W Cobb 25-18, Ira Bailey 25-18, G W Brown 25-18, H C Barry 25-18, H A Thompson 25-18, C McKenney 25-18, W Merryman 25-18, A White 25-18, 50 cts. each.

Martha S Thorp \$3.00, 27-1, H C Stone \$3.00, 28-3, C Brown \$3.00, 25-1, I Russell 2.50, 25-14, S Lawton \$5.00, 30-1, A S King 25c, 24-26, A E Tallman \$1.50 26-1, J H Warren \$3.00, 26-1, C Smith \$5.00, 28-1, Asa Hays \$3.25, 26-1, H E McLaughlin \$3.00, 26-13, W Hoag 45c, 25-1, Mary Ricker \$3.00, 26-1.

**Books Sent By Mail.**

H A Flint \$1. Jane Messersmith \$3. John Stid 40c. D D Sell 55c. Wm W Lockwood 12c. Louisa Day 24c. M F Gates 24c. Fanny Prudy 24c. G L Holiday \$2. John Wilson \$1.66. Frederick Kittle 83c. Samuel Tread \$1. James Marvin \$3.74. A J Richmond 83c. A H Clymer \$1.44. Wm F Crous \$1. Emily A Averill \$1. J C Nodurft \$1.15. Betsey Judd \$1.36. Henry N Morse \$1. Warren Cheever \$2. O M Patten 50c. E Jones 40c. H Abbott \$1. W A Raymond 81c. B M Hibbard \$2. M M Nelson \$3.69. Joel R Stone 83c. I C Vaughan 83c. L O Stowell \$1.08. Calven N Pike 91c. C N Russell 83c. J M Hartwell 25c. Charles Davis 83c. S C Perry 83c. Miss Margaret Johnston 17c. Eliza Lindsey \$1.60. J L Wilson 83c. J B Frisbie 83c. J P Rathbun 75c. C Davis \$1.22. John Roushey 40c. Cynthia J Daniel \$1.47. Emma J Daniel \$1.47. S C Perry 83c. J B Frisbie 83c. Harriet S Hall \$1. R T Payne \$8.62. H C Stone \$1.23. A J Richmond 83c. Polly Bates 83c. S H King 83c. M S Kellogg \$1.66. H N Morse \$1. S J Twing \$1.66. Noah Hodges \$2.09.

**Cash Received on Account.**

I Sanborn \$3.00. J B Frisbie \$5.00. W J Hardy \$7.15. T M Steward \$50.00. B F Snook \$26.50. H C Blanchard \$44.05.

**For Shares in the Publishing Association.**

M M Nelson \$5.00. Henry N Morse \$10.00.

**Soldiers' Tract Fund.**

Samuel Treat 50c, A H Clymer \$1. Mary D Elger \$2.

**General Conference Missionary Fund.**

Samuel Treat 50c. Church at Wright \$30. Charles L Davis \$5.

**Review to Poor.**

M E Reynolds \$5.

**Donations to Purchase a Stock of Paper.**

Wm. Smith \$2.00, D Hewitt \$1.00, R T Payne \$1.38, H C Stone \$5.77, A S Gillet \$5.00, J N Loughborough 5.00.

**Books sent by Express.**

A S Gillet, McGregor, Iowa, \$15.00. B F Snook, Marion, Iowa, \$72.64. J Clarke, Weston, Ohio, \$32.10. G I Butler, McGregor, Iowa, care of Burlingame & Wilbur, Waukon, \$28.50. S B Whitney, Madrid Station, N. Y., \$56.86.

**Books Sent as Freight.**

Isaac Sanborn, Janesville, Wis., \$71.82. N Fuller Friendship, N. Y., \$76.57

**PUBLICATIONS.**

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

	Price.	Weight.
	cts.	oz.
<b>The Hymn Book</b> , 464 pages, and 122 pieces of music,	80	10
" " " with Sabbath Lute,	\$1.00	11
" " " Calif Binding,	1.00	10
" " " " with Lute,	1.25	11
<b>History of the Sabbath</b> , Sacred and Secular,	80	12
" " " in paper covers,	50	10
<b>Dobney on Future Punishment</b> ,	75	13
<b>Spiritual Gifts Vol. I</b> , or the Great Controversy between Christ and his angels, and Satan and his angels,	50	6
<b>Spiritual Gifts Vol. II</b> . Experience, Views and Incidents in connection with the Third Message,	60	8
<b>Spiritual Gifts</b> , Vols. I & II, bound in one book,	\$1.00	12
<b>Spiritual Gifts, Vol. III</b> , Facts of Faith,	75	8
<b>Spiritual Gifts, Vol. IV</b> , Facts of Faith, and Testimony to the Church, Nos. 1-10	75	8
<b>Sabbath Readings</b> , a work of 400 pages of Moral and Religious Lessons for the Young,	60	9
The same in five Pamphlets,	55	7
" " " twenty-five Tracts,	50	7
<b>Appeal to the Youth</b> . Bound,	60	8
" " " Paper Covers,	30	2
" " " " without Likeness,	15	2
<b>The Bible from Heaven</b> ,	30	5
<b>Both Sides</b> . Review of Preble on Sabbath and Law,	20	4
<b>Three Angels</b> of Rev. xiv, and the Two-horned Beast,	15	4
<b>Sabbath Tracts</b> , numbers one, two, three, and four,	15	4
<b>Hope of the Gospel</b> , or Immortality the gift of God,	15	4
<b>Which? Mortal or Immortal?</b> or an inquiry into the present constitution and future condition of man,	15	4
<b>Modern Spiritualism</b> ; its Nature and Tendency,	15	4
<b>The Kingdom of God</b> ; a Refutation of the doctrine called, Age to Come,	15	4
<b>Miraculous Powers</b> ,	15	4
<b>Pauline Theology</b> , on Future Punishment,	15	4
<b>Appeal to Mothers</b> ,	15	2
<b>Review of Seymour</b> . His Fifty Questions Answered,	10	3
<b>Prophecy of Daniel</b> —the Sanctuary and 2300 Days,	10	3
<b>The Saints' Inheritance</b> in the New Earth,	10	3
<b>Signs of the Times</b> . The Coming of Christ at the door,	10	3
<b>Law of God</b> . The testimony of both Testaments,	10	3
<b>Vindication of the true Sabbath</b> , by J. W. Morton,	10	3
<b>Review of Springer</b> on the Sabbath and Law of God,	10	3
<b>Facts for the Times</b> . Extracts from eminent authors,	10	3
<b>Christian Baptism</b> . Its Nature, Subjects, and Design,	10	3
<b>Key to the Prophetic Chart</b> ,	10	2
<b>The Sanctuary and 2300 Days</b> of Dan. viii, 14,	10	2
<b>The Fate of the Transgressor</b> ,	5	2
<b>Matthew xxiv</b> . A Brief Exposition of the Chapter,	5	2
<b>Mark of the Beast</b> , and Seal of the Living God,	5	1
<b>Sabbatic Institution</b> and the Two Laws,	5	1
<b>Assistant</b> . The Bible Student's Assistant, or a Compend of Scripture references,	5	1
<b>Truth Found</b> . A short argument for the Sabbath, with an Appendix, "The Sabbath not a Type,"	5	1
<b>An Appeal</b> for the restoration of the Bible Sabbath in an address to the Baptists,	5	1
<b>Review of Filio</b> . A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question,	5	1
<b>Milton</b> on the State of the Dead,	5	1
<b>Brown's Experience</b> . Consecration---Second Advent,	5	1
<b>Report of General Conference</b> held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c,	5	1
<b>Sabbath Poem</b> . False Theories Exposed,	5	1
<b>Illustrated Review</b> . A Double Number of the REVIEW AND HERALD Illustrated,	5	1
<b>The Sabbath</b> , in German,	10	2
" " " Holland,	5	1
" " " French,	5	1
<b>On Daniel ii &amp; vii</b> ,	5	1
<b>ONE CENT TRACTS</b> . The Seven Seals—The Two Laws—Reasons for Sunday-keeping Examined—Personality of God—Wesley on the Law—Judson on Dress—Appeal on Immortality.		
<b>TWO CENT TRACTS</b> . Institution of the Sabbath—Sabbath by Elihu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath—Preach the Word—Death and Burial—Much in Little—Truth.		
<b>THREE CENT TRACTS</b> . Dobney on the Law—Milton on the State of the Dead—Scripture References—The Mark of the Beast and Seal of the Living God—Spiritual Gifts.		
<b>Home Here and Home in Heaven</b> , with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.		
<b>CHARTS</b> , Prophetic and Law of God, the size used by our Preachers. Varnished, a set, with Key,	\$4.00	
A set on cloth, with Key,	3.00	
On cloth, without rollers, by mail, post-paid,	2.75	
<b>The Chart</b> . A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.		