

Advent Review,

AND SABBATH HERALD.

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

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THE CHRISTIAN WARFARE.

SOLDIER, go—but not to claim,
Mouldering spoils of earth-born treasure,
Not to build a transient name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth;
Hope not that the thorns are roses;
Turn no wishful eye of youth
Where the sunny beam reposes;
Thou hast sterner work to do,
Hoats to cut thy passage through;
Close behind thee gulfs are burning—
Forward! there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow:
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep,
Brooks no moment of forsaking.
Sleep as on the battle-field,
Girded—grasping sword and shield:
Foes thou canst not name or number,
Steal upon thy broken slumber.

Soldier, rise—the war is done;
Lo, the hosts of hell are flying;
'Twas thy Lord the battle won;
Jesus vanquished them by dying.
Pass the stream, before thee lies
All the conquered land of glory:
Hark! what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword, and take the crown:
Triumph, all thy foes are banished;
Death is slain, and sin is vanished!

The Law.

A CONVERSATION.

A. I am sorry to see you going back to the old Jewish law, long since outlawed.

B. We deny such a slur wholly. We hold that all that was ceremonial was done away in Christ, and all Jewish rites are now abolished.

A. But you keep the Jewish Sabbath, I understand.

B. You have been misinformed in this matter: we keep the Sabbath of the Lord, which was established in Eden before any nation existed.

A. But don't you understand Paul to say that all these types and shadows have passed away?

B. Paul truly says in effect, that the ceremonial law has passed away, but the Sabbath has no connection with the ceremonial law. The Sabbath was instituted before man had sinned, while as yet there was no necessity of a ceremonial law.

A. But Christ is said to be the end of the law; of course the law is at an end.

B. James says, [chap. v. 11.] Ye have heard of the patience of Job, and have seen the end of the

Lord. Has the Lord come to an end? End of, often signifies, object of. Christ is the object of the law for righteousness. In the other quotation, Ye have seen the object of the Lord in afflicting Job, &c.

A. How is Christ the object of the law?

B. Christ is called "the Lord our Righteousness." Christ alone is our Righteousness. He alone of all mankind has kept the law perfectly. We have all broken this law, and God cannot stain his spotless purity by passing lightly over sin; and to make it possible to save the sinner, he gave his Son Jesus who has kept the moral law, and made it honorable, and now the sinner hides under his Saviour's righteousness, and depends wholly upon this for salvation, but still strives to be holy by conformity to Christ and his law.

J. CLARKE.

Bearing the Cross.

Look for a moment at the cross-bearing life of Jesus. He became poor, despised of man, endured reproach, was a man of sorrows and acquainted with grief; when he was reviled, he reviled not again. Though wounded, bruised, put to grief, his soul made an offering, scourged, spit upon, his temples bleeding from the crown of thorns, his hands and his feet pierced with nails, his soul in agony while hanging upon the cross, yet he murmured not, nor complained. All this he bore for you and I, but not a lip of impatience was ever heard from his lovely lips. His life was a cross-bearing one. How patiently and meekly he embraced all the ills and crosses that awaited him here, during his ministry on earth. "By the cross he lived, by the cross he died, setting his followers an example worthy of imitation. He says, "Whoever will come after me, let him deny himself and take up his cross and follow me," [Mark viii, 34.] adding, "And whosoever doth not bear his cross and come after me cannot be my disciple." Luke xiv, 27. How often must the cross be taken up and borne? "Daily." Luke ix, 23. Every morning when we arise, refreshed with sleep, we must take up the cross and bow around the family altar and ask for strength from the heavenly Sanctuary to enable us to bear the cross through the day to the honor and glory of God, that when we lie down at night we can enjoy the pleasing reflection that we have done his will. Conscience will not smite us, but our peace will be as a river. Such will soon enjoy the full fruition of their hope in the kingdom of God.

To bear the cross is to confess Jesus in all the acts of life, by patiently and meekly submitting to all the ills, trials, disappointments and afflictions of this life, which are sure to meet us on our journey to Mount Zion. These are all crosses and they must be borne cheerfully by every one that wants and expects to see the inside of the city, the New Jerusalem.

Again, look at the apostle Paul. View him following the great Redeemer in his self-denying life. He hungered, thirsted, was naked, buffeted, and had no certain dwelling-place, was reviled, persecuted, defamed, made as the filth of the world and the off-scouring of all things. All these crosses he bore patiently, saying all the way along, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world. From henceforth let no man trouble me; for I bear in my body the marks

(cross-bearing life) of the Lord Jesus." Gal. vi, 14-17. Again he says, "For many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ." Who, Paul, are "the enemies of the cross of Christ?" In the next verse he describes them. They are those "whose god is their belly, (hearts overcharged with the cares of this world,) whose glory is in their shame, who mind earthly things." Phil. iii, 18, 19. These are "the enemies of the cross." They are opposed to self-denial, gadding about in gay attire, "with stretched-forth neck and wanton eyes;" but like the gourd of Jonah, when the Son of man shall come in the glory of his Father they will wither and perish.

When Paul returned, "confirming the souls of the disciples," and exhorting them to continue in the faith, he said that we through much tribulation (a cross-bearing life) should enter into the kingdom of God. Acts xiv, 22. None should quarrel with the instrumentalities God may employ to crucify them unto the world, and fit them to be glorified with his Son Jesus Christ.

J. M. McLELLAN.

Hastings, Mich.

CONDITIONS OF SALVATION.

BY M. E. S.

As intelligent, accountable beings, passing through a probationary season, it becomes us to fully understand the duties assigned us, and the promises attached to faithfulness in their performance. We will show in the course of this investigation, that the promises are immortality and eternal life in the kingdom of God. Having learned what these are, it next becomes us to inquire into the means of securing them; and for brevity's sake, we will immediately proceed to the latter, the conditions of salvation, which Christ and the apostles have made plain to us.

Notice first, Mark xvi, 15, 16: "Go ye into all world," &c. "He that believeth and is baptized shall be saved," &c. Here we perceive faith is one essential condition of salvation. But there are multitudes of faiths abroad in the world, quite as many as there are subjects of any kind which receive belief. Let us therefore endeavor to ascertain what the faith is here spoken of, as it is of infinite importance for us to understand fully a belief upon which our salvation is to depend, "He that believeth not shall be damned." Let us read carefully the text to which we referred, "Go ye into all the world and preach the gospel to every creature. He that believeth"—what? why, believeth the gospel, the message the disciples were to deliver. Has that commission run out, as some teach, thus making these conditions no longer obligatory upon us? Says Jesus, (see corresponding passage in Matt. xxviii, 20,) "And lo, I am with you alway, even unto the end of the world." The disciples to whom this commission was personally given died long since, consequently it must have been designed for all who should go forth "to the end of the world."

Now it is evident we cannot exercise faith with regard to any subject which we do not and cannot comprehend; hence the gospel must be so plain a proposition that every accountable creature is capable of comprehending it; otherwise (told himself, (and we would speak reverently of him who is perfection,) would be chargeable with injustice in requiring faith respecting a thing which is so mys-

terious as to make it incomprehensible. Let us refer to the sacred scriptures, which Paul tells us are able to make us wise unto salvation, and see if he has not vindicated his own character, in giving us an explanation which is simple, concise, and easily understood.

1st, Notice in the commission Jesus speaks of it as *the* (or one) gospel; consequently the same gospel which they were to preach to one individual, or nation, was to be preached to another and all persons or nations, Jew or Gentile, bond or free. Paul also informs us there is but one gospel. Gal. i, 6-8. "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another, (correcting himself,) but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (We shall presently see what it was Paul preached.) We can now understand the origin of the great number of faiths abroad in the land, at the present time, amounting to nearly "the number" 666. Rev. xiii, 18. It is plain a perverted gospel, when proclaimed and believed, will produce a perverted faith; but since there is but one true gospel, there can be but one true gospel faith. Eph. iv, 3. "One Lord, one faith," &c.

The Bible defines the word gospel as *good tidings*. Luke iv, 18. The Spirit of the Lord is upon me, because he hath anointed to preach the gospel to the poor." As Christ was here applying to himself a prophecy, let us read where he read. Isa. lxi, 1. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." &c. Webster says *gospel* is the original of gospel, *god* signifying good, and *spel* history.

From what has been said, regarding the unity of the gospel, we must conclude that this "good tidings" relates to some particular subject. Matthew informs us (iv, 23.) that "Jesus went about . . . preaching the gospel of the kingdom." Then the gospel is good news of the kingdom. It now remains for us to investigate the kingdom, before we can perfectly understand the gospel, the basis of our faith: but before proceeding to the kingdom proper, we will examine another feature of the one gospel. Gal. iii, 8. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, (hear the gospel.) In thee shall all nations be blessed." Let us turn to this promise as given to the worthy patriarch. Gen. xii, 1-4. "Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Verse 3. "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

How was Abraham to become a blessing to all nations? Let us read farther. Chnp. xiii, 14-18. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Also xvii, 1-9. Verse 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession," &c. (It seems that Paul understood this promise to include the entire earth. See Rom. iv, 13. "For the promise that he should be the heir of the world," &c.) In Gen. xvii, 18 we read, "And in thy seed shall all the nations of the earth be blessed." So it was through his seed that Abraham was to become a blessing to all nations. The same promise which was made to Abraham, was renewed to Isaac and Jacob. Gen. xxvi, 3-6; xxviii, 13-15. Were they or their fleshly descendants the seed spoken of above? Gal. iii, 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

We are now led to inquire whether this promise has ever been fulfilled. It is evident that Abraham,

being dead, does not now possess the land, did he while living? See in answer, Acts vii, 2-6. Verse 4. "Then came he (Abraham) out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." Verse 5.

"And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him when as yet he had no child. (Let the "promise" in verse 17 should be confounded with the one we have been investigating, we will notice that a moment. Stephen is tracing down the history of Abraham's literal descendants. He notices them in Egypt, and then speaking of the promise, says in connection, the people grew and multiplied in Egypt. Did God make a promise to Abraham regarding the Egyptian bondage? He did. See Gen. xv, 13, 14. Which promise Stephen repeated in verses 6, 7.) Paul's testimony harmonizes with that of Stephen. Heb. xi. After noticing righteous persons who lived previous to Abraham's time, he says, [verses 8, 9.] "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, (note, he was not to receive it then,) obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." This does not look much like receiving the land forever, for an everlasting possession; but it may be thought their seed received it after their return from Egypt under Moses. Let us read farther. Verses 12, 13. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and the sand which is by the seashore innumerable. Those all died in faith, not having received the promises, but having seen them afar off and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." They did not receive the land for an "everlasting possession," which was the promise made to Abraham, Isaac and Jacob and their seed. God "promised," says Stephen. Says Isaiah, "The grass withereth, the flower fadeth; but the word of our God shall stand forever." But how can God fulfill his word in this instance? Manifestly, in no other way than by giving them a resurrection from the dead. Has the Lord proposed to do this? Jno. v, 25. "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This was fulfilled when Christ at that time spoke and the dead came forth. A Lazarus at the voice of the Son of God burst the cold fetters of death and the grave, and he that heard, lived. Verse 28. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," &c.

The apostles also preached the resurrection of the dead. See Acts iv, 2; xxiii, 6. "Of the hope and resurrection of the dead I am called in question." Chap. xxvi, 8. "Why should it be thought a thing incredible with you, that God should raise the dead?" Verse 27. "King Agrippa, believest thou the prophets? I know that thou believest." Believing the prophets, he must have believed the gospel promises made therein; hence why should he think it an incredible thing that God should raise the dead in order to verify those promises. The prophets had likewise plainly taught a resurrection. See Eze. xxxvii, 1-15. We might adduce further proof on this point; but deeming it already established, we forbear. We are now led to inquire whether we have any share in the promise we have been considering. Paul assures us, [Gal. iii, 29.] "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

(To be Continued)

ALL true Christians must be like Noah's ark, that was pitched within and without. Gen. vi, 14. They must have a holy inside and a holy outside—their profession and practice must agree together.—*Select Remains of Rev. J. Mason.*

SELECTIONS.

From the Sabbath Recorder.

The Sabbath in England in 1832.

BRABOURNE'S APPEAL TO THE BISHOPS.

To the most Reverend Archbishops and Bishops of this Kingdom.

Right Reverend Fathers in God, and Right Gracious Honorable Lords, I presume to offer this treatise of the *Sabbath-day*, unto your gracions and judicious consideration, as unto whom it doth more principally appertain, to weigh and determine of questions and controversies, of such great consequences, and whose it is, in a most eminent manner, to see that all corruptions in God's worship be reformed—all truths of God fostered and cherished, and all the parts of God's worship, duly and religiously observed.

Amongst other things in this treatise, I humbly desire your lordships to take these *five* into your best and deepest consideration. 1. That the sacred ordinance of God's Sabbath, (than which there is not any in our church more ancient, commanded by God in his moral law, ratified by Christ the Son of God, practiced by the apostles, and also, by the primitive churches after them, for three or four hundred years together,) is now sinfully trampled under foot, and profaned. 2. That the decalogue, the ten commandments of Almighty God, are not wholly and fully taught and maintained in our church, but only by parts and by pieces. 3. That God hath not his whole and entire worship and service, prescribed in the first table of the decalogue, but is denied one-fourth part thereof weekly. 4. That God's fourth commandment is by the common doctrine in our church, wholly frustrated and nullified, both root and branch. 5. That by very many in our church there is gross superstition committed, God's worship corrupted, yea, plain idolatry wrought; and that by sanctifying of the Lord's day for a Sabbath day, by the fourth commandment. These things, (as I believe,) you shall find clearly proved in this book.

Unto whose consideration should I commend these things for redress, if not unto your lordships? Hath not his Majesty therefore deputed you unto your several charges, to oversee, and see to the well ordering of the church and worship of God? And hath not the Almighty laid it upon you, to warn some, that they teach none other doctrine? 1 Tim. i, 3. And to redress the things that are amiss. Or, to set in order the things that are wanting? Tit. i, 5. DOWN THEN WITH THAT IDOL—THE LORD'S DAY SABBATH. (So dealt Hezekiah with the brazen serpent, when idolatry prevailed.) And bring into its room, and into the church of God again, that ancient ordinance—God's sacred Seventh-day Sabbath. Let not an idol of man's devising stand in God's church, where an ordinance of God enjoined by the moral law, should stand.

O, my honorable lords, what a pity it is to see Antiquity, true and honorable Antiquity. I mean the Lord's Sabbath, trodden under foot! Why should not our church become followers of those ancient and purest churches of primitive times, those that existed next after Christ, and his blessed apostles, in the observation of the Lord's Sabbath? Who, so long as they retained their greatest purity, so long religiously observed the Seventh-day Sabbath. Why should not your lordships exhort unto the observation of the Sabbath day, as did that godly Bishop IGNA TIUS in his time? *Epist. ad Magnesi.* And why should not your lordships defend the Sabbath-day, as did that famous Bishop ATHANASIUS, in his time? Cent. IV, cap. 6, p. 410. This done, the law of God should be taught and maintained in our church, in its integrity and perfection. The fourth commandment should be in use amongst us again, and be accounted as moral as any of the other nine; and God should have his whole and entire worship prescribed in the first table, as well amongst us as ever he had amongst the Jews, when they were the only people of God.

If it please not God to enkindle your lordships hearts with more zeal for his glory in this behalf, than is to be found amongst common ministers, God's Sabbaths are still (which God forbid) to lie

waste, his laws to be partially taught, and his entire worship to be still denied him.

Let no one suggest unto your lordships, that the observation of the ancient Sabbath is Judaism; for Athanasius, living in those first ages of the Christian churches, taketh away this objection, saying, "We keep the Sabbath-day, and yet we are not tainted with Judaism." Gen. IV. In the Book of Common Prayer, after the fourth commandment, (wherein the old Sabbath-day is by name specified,) is publicly rehearsed by the minister, we are ordered to use this devout prayer, Lord have mercy upon us, and incline our hearts to keep this law; which prayer and commandment cannot (under your lordships correction) be understood of the Lord's day, nor of any other day, but the old Sabbath-day only; wherefore, the observation of the old Sabbath is no Judaism, unless we be taught to pray to God to incline our hearts to Judaism.

It is not unknown to your lordships, that not many years since, the cross in baptism hath by some been counted idolatrous, and the holy days Romish, and yet, hath our church freed them from such imputations? I trust, therefore, that in your grace and religious consultations, it will be judged meet, that the Lord's Sabbaths shall be also freed from the slander of Judaism, and the like. If the holy days of the saints may be defended, I trust the NOTY DAY of the Holy one of Israel shall be protected.

I have done my errand, I have discharged my duty, the cause is no longer mine. Then, in my heart, I now commend it unto your lordships for protection, the cause is God's, and therefore *your's* and the church's. It deserveth the patronage of the greatest and most learned.

'Tis true, my person is mean, I care not though it be slighted, so that the cause be honored. Judges regard not persons, but causes.

In courts of justice, if any sue, or inform for the king, or if the king's title be in question, though the informer be mean and neglected, yet the cause is much regarded, for it hath all the honor and furtherance, that the judges and court can give it. The judges manage it as if it were their own; other causes stand by, whilst it is tried. Informers and witnesses are countenanced and encouraged to speak, so as if possible, the king's title shall get the day. Let me petition your lordships, therefore, in your trial of this controversy, to have regard to Him, whose title is in this question, it being the Lord's Sabbath, a branch of the moral law—a part of God's worship, and one of the most ancient ordinances that ever God established in this church. The title is plainly God's therefore, yea, it is called THE SABBATH OF THE LORD, or the Lord's Sabbath, and mine holy day.

The title being God's, then let it have like favorable and honorable trial, in your synod's consistories, and consciences, which earthly kings' titles obtain in their courts; let the day be God's, let judgment pass on his side. Let the informer have encouragement and countenance. He pleads the King's broad seal, an express precept, the fourth commandment, one of the ten morals. What higher evidence can be demanded?

Let no argument, or text of Scripture, be urged to the abolishing of this ordinance of God's Sabbath, to the impairing of the moral law, and to the overturning of any part of God's worship once established in his church. Nor let any answer pass for orthodox, whereby any jot or tittle of the decalogue should be denied. This I humbly beg, and crave of your lordships, and that, in the name of God, whose title I inform for, and whose you are to judge, by virtue of your high offices.

It may easily be thought, that in so large a treatise as this is, wherein is handled so many arguments, and answers, passages, and particulars, and in a new argument, not formerly wrote of by any, that some of them may savor of human frailty, and stand in need of further study. I crave of your lordships, that such a thing may not be dwelt upon, but that the body of the treatise and main argument, may be attended to, the which are so clear and sound, (to my understanding,) as I am quite confident, the cause shall obtain your lordships' patronage.

So demean yourselves in deciding, judging, and defending God's title here on earth, that when the Lord Jesus, that chief Shepherd, and Bishop of our souls shall appear, then you may receive an incorruptible crown of glory.

Your lordships to command.

THEOPHILUS BRABOURNE.

"All my Springs are in Thee."

THE various inspired writings composing the sacred canon may be divided into different classes, according to the nature of the subject treated of, and the manner of presenting divine truth. There is such a marked and striking dissimilarity in these sacred compositions, that the attentive reader may readily discover the natural temperament and character of the writer, as moulded by the spirit of inspiration. We have the impartial historian, giving us the only authentic account of the creation, the fall, the deluge, the preservation and continuation of the people of God through successive generations—the sweet singer of Israel—the evangelical and the weeping prophet. Among all these writings, the Psalms of David stand pre-eminent for their full and accurate delineation of the divine character and purposes, the depths of human depravity in contrast, their faithful record of Christian experience under many trying and afflictive dispensations of Providence, and the joyous language of the Christian, when walking in the light of the divine countenance. We here find the language of a heart supremely devoted to the service of Jehovah, in varied scenes of trouble and trial, joy and sorrow; which is designed to serve all succeeding generations of the people of God, as a correct standard by which they may judge of their character and attainments in the divine life. With what a keen relish does the Christian, in the exercise of gracious affections, partake of the spiritual food here provided! How readily does he perceive the breathings of his own soul to flow in with those of the pious Psalmist, in the most exalted expressions of praise and adoration of the divine character! The clause which stands at the head of this article, is one in which the writer has felt a peculiar interest. "All my springs are in Thee." In this passage David acknowledges God as the source from whence all his blessings, both of a spiritual and temporal nature, flow. When we stand upon the bank and view the rolling current of some broad, majestic river, we are naturally led to inquire, Whence come all these mighty waters, rushing with such resistless force to join "old ocean?" If we oppose its current, in search for its source, we witness with pleasure its numerous tributaries, flowing in to swell the principal stream; perceive that it gradually diminishes, till after we have traveled hundreds of miles, we find the broad, majestic river has now become the rivulet, whose silvery waters course silently down over their pebbly bed from the spring in the mountain side. As in the natural world, so in the moral we are prone to seek the source whence our blessings and enjoyments proceed. All mankind are seeking happiness with the earnest inquiry, "Who will show us any good?" Innumerable are the fountains which are opened to meet this demand of our nature; but the great error of mankind since the fall consists in this—that they have chosen to draw from fountains which cannot satisfy the soul. "They have forsaken the fountain of living waters," and hewn out to themselves "broken cisterns which can hold no water." We are all voluntary in the choice of our springs, and are therefore justified or condemned according to the nature of our choice. The Christian has chosen *all his springs* in God, far above the effects of sublimity change, beyond the reach of any opposing foe. Nothing can prevent the flow of living water into his soul, but a voluntary forsaking of the fountain. In saying that all the Christian's springs are in God, we do not mean to say that he has no earthly enjoyments. He enjoys all the real pleasures of earth, and they are pleasures to him because he considers them as the gifts of his heavenly Father, as well as a foretaste of heavenly joys. Mothers—ye who profess to be on the Lord's side, who have consecrated your children to God in bap-

tism—where are *your springs*? Does an approving conscience prompt you to reply, They are all in God? Are you daily drawing abundant supplies from the Fountain of living waters, that your own souls may live, and that you may be well qualified for the arduous duties growing out of the interesting relation you sustain? Are you bringing all your energies to bear upon the one great point of influencing your children to come to Christ, and make choice of him as their portion and hope?—*Sel.*

Cecil and the Pomegranate.

Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the words to his own bleeding spirit. "Sir, this tree used to shoot so strong that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful, for every sorrow weakens a lust or strengthens a grace. Though it should cut to the heart, be thankful for every sin and idol thrown away. Be thankful for whatever makes your conscience more tender, your thoughts more spiritual, and your character more consistent. Be thankful that it was the pruning-knife, and not the weeding-hook, which you felt; for if you suffer in Christ, you suffer with him; and if with him you suffer, with him you shall also reign.—*Emblems of Eden.*

A Saying of Sir Matthew Hale.

In his treatise on the knowledge of God, this eminent Judge thus remarks: "A frequent, solemn, and serious use of the duty of prayer will interrupt a custom of sin, by degrees weaken the old man, and will in time, make a strangeness between our lusts and our souls. Let a man be sure of these two truths; that, as he that comes upon his knees with a secret purpose to hold confederacy with any sin, shall be the worse, the more hardened, and the more neglected by that God that searches the heart; so whosoever he be that comes to his Maker in the integrity of his heart, though sin adhere as close to that heart as the skin does to flesh, he shall find that employment will make those lusts that were most dear to him, by degrees to become strange and loose to his soul."

Christ our Righteousness.

Jesus suffered, having done nothing worthy of death. We shall be glorified, having done nothing worthy of life. Our sins were laid upon him, therefore he fell; his righteousness will be laid upon us, therefore we shall rise. When Jesus cried upon the cross, "It is finished," he had done, said and felt nothing before heaven and earth that deserved death; and when we shall be acquitted at the judgment seat, we shall have done, said and thought nothing that will be worthy of eternal life. Our sins were on, not in him; his righteousness is on, not in us. As he was made sin for us and in our stead, so we are made righteousness by him.—*Cummings.*

Detached Thoughts.

Whoso despiseth little things will never attain great things.

Many a man has rashness enough to do wrong, who has not courage enough to confess it.

To live to ourselves, to take pleasure in the misfortunes of others, to have no heart for devotion when in prosperity, and to regard our own goodness as extraordinary, are four unmistakable signs of a bad heart.

THERE is not a grace that can adorn the Christian character, but you will have need to appear in at some time or other; therefore seek the whole, that you may stand perfect and complete in all the will of God.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, FEB. 25, 1858.

SYNOPSIS OF THE PRESENT TRUTH, No. 10.

THE CLEANSING OF THE SANCTUARY. (CONTINUED.)

HAVING become satisfied of the existence of a Sanctuary in heaven, a true tabernacle which the Lord pitched and not man, the subject of its ministration and cleansing can furnish little ground for dispute. On this point, as on every other concerning the glorious heavenly things, and the more excellent ministry of the Melchisedec priesthood, in the person of our Lord, we must reason from type to antitype, from earth to heaven.

The priests on earth, says Paul, serve unto the example and shadow of heavenly things. This being so, it follows that the work connected with the earthly tabernacle, was the example and shadow of a like work in heaven. Listen, then, to a brief and simple statement of

The Ministration and Cleansing of the earthly Sanctuary. This ministration was accomplished by the Levitical order of priesthood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt offering, [Ex. xxix, 38-43,] the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them; [Ex. xxx,] also, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts, [Num. xxviii, xxix,] besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the Sanctuary. Lev. i, iii; iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the Sanctuary itself.

In this manner went the typical service forward throughout the year. Day after day, week after week, month after month, we behold the victim of expiation brought up before the door of the tabernacle. We see the transgressor confessing over him his sin, and thus transferring to him his guilt. He hereby acknowledged that he had sinned and was worthy of death. The law demands the life of the transgressor. But a substitute was provided. The guilt was imputed to the victim and his life paid the forfeit. The priest took of his blood (and the blood of it is the life thereof, Lev. xvii, 11, 14,) and bore it within the tabernacle, and sprinkled it before the Lord, before the vail of the Sanctuary. Lev. iv. The Sanctuary thenceforth became the receptacle of the offender's sin. A continual transfer of sins from the people to the Sanctuary, thus went on through the year.

But what at length became of these sins? Were they suffered to remain in the Sanctuary? They were not. There was another ministration at the close of the year, by which they were forever removed from the Sanctuary, and a final disposition made of them. This was the yearly ministration or the *cleansing of the Sanctuary*. Lev. xvi. It took place on the tenth day of the seventh month. Verse 29. To accomplish this, the work of the high priest was changed from the holy place, to the most holy, within the vail. Here he entered with the blood of a bullock as a sin-offering for himself. Verse 3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin-offering. Upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat.

He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people, (verse 15,) and bore his blood within the vail, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

This blood was offered for two purposes: 1. To make an atonement for the transgression of the children of Israel in all their sins. 2. To cleanse, or make atonement for the holy Sanctuary. This fact is plainly stated in Lev. xvi, 15-22, a part of which we here transcribe:

Verse 15. "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

Verse 16. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation.

Verse 17. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Verse 20. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Verse 21. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

Verse 22. "And the goat shall bear upon him all their iniquities unto a land not inhabited."

Tradition has it, that the goat thus led away, was hurled from a precipice and so killed. With this act the yearly round of service was completed. The work of the priest is again summed up in verses 33, 34, as follows:

"And he shall make an atonement for the holy Sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year."

In the foregoing testimony, we have presented before our minds a general outline of the ministration and cleansing of the earthly Sanctuary. This was performed unto the example and shadow of heavenly things. From this, therefore, we are to reason concerning

The ministration and cleansing of the heavenly Sanctuary. If the reader has seen no cause to disagree with us, in any of the positions thus far taken, he will see none, we trust, while this point is under investigation. We are not left to our own reasoning on this subject. Paul in his divine commentary on the typical system, has drawn the parallels between that and the more excellent ministry of the Melchisedec priesthood, to the satisfaction, it should be, of every one. We refer to the book of Hebrews. Let us notice his testimony.

1. The earthly Sanctuary meets its antitype in the true tabernacle which the Lord pitched and not man, of which, with its two holy places, it constituted a correct pattern or shadow. Chap. viii, 2, 5; ix, 8, 12, 23, 24.

2. The typical offerings meet their antitype in the great offering of Calvary. Chap. vii, 27; ix, 11-14, 26; x, 10, 12, 14.

3. The typical priesthood meets its antitype in the priesthood of our Lord. Chap. iv, 14; vii, 23, 24; viii, 1, 2; ix, 11, 24, 25.

4. As they had offerings to make, it is necessary that he also have somewhat to offer. Chap. viii, 3.

5. The work of the priests in the earthly taberna-

cle meets its antitype in the ministry of our Lord in the Sanctuary above. Chap. viii, 5, 6.

We shall now show that Christ commences his ministry in the first apartment of the heavenly Sanctuary. It is necessary to keep this point in view to guard against the erroneous theories which some have been led to adopt, by either losing sight of or denying it. That Christ is our High Priest cannot be denied; that he has ascended to heaven is also beyond dispute; and that he there ministers for his people, they cannot call in question. But what is their next position? They claim that there is in the antitype only a most holy place, and that is all heaven; consequently our High Priest ministers in but one apartment.

They pretend to draw proof for this position from the manner in which the new covenant Sanctuary is introduced; namely, "to anoint the most holy." Dan. ix, 24. But are they aware that in thus bringing up this text to support such a position, they have it by the blade, and not by the handle? For it directly refutes their assumption, and is good testimony in favor of the point for which we argue.

1. Bear in mind, then, that the Levitical priesthood, before they began to minister in the earthly Sanctuary, anointed the whole building, the *most holy*, as well as the *holy*. And after this was accomplished, what then? Did the ministration commence in the *most holy*? No: in the *holy*, in the first apartment. And this, be it remembered, was the *example and shadow of heavenly things*.

2. We have already proved that the temple of God in heaven consists of two holy places, or it cast a most inexplicable shadow upon earth. But who will explain the anomaly of there being two holy places in the heavenly Sanctuary, and yet a ministry performed in only one.

3. The text, "This man after he had offered one sacrifice for sins, forever sat down on the right hand of God," [Heb. x, 12,] has been urged as forbidding the idea of his ministering in *two* holy places. We answer, that so far as the idea of *sitting* is concerned, it would be equally proper to represent him as *standing* on the Father's right hand. Act vii, 55, 56. And then we reply further, that even when he is seen coming in the clouds of heaven, he is said to be "sitting on the right hand of power." Matt. xxvi, 64; Mark xiv, 62. Then he can certainly be at the Father's right hand in both the holy places. But Paul bears direct testimony on this point. He says that Christ is a minister of the Sanctuary; and the word here rendered Sanctuary is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered, "the holies;" and by Macnight, "holy places." We therefore justly conclude (1.) that our Lord can be a minister of the two holy places, and yet be at the Father's right hand; and (2.) that he *must* minister in both the holy places, or Paul's testimony that he is a minister of the holies (plural) is not true; for a priest that should minister simply in the holiest of all, would not be a minister of the holy places.

4. Again: Heb. ix, 8, and also x, 19, are by some urged to prove that Christ ministers only in the *most* holy place. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but plural: not "*hagia hagion*," holy of holies, as in chap. ix, 3, but simply "*hagion*," holies, plural, the same as is rendered Sanctuary in chap. viii, 2. Also the phrase in chap. ix, 12, 25, rendered "into the holy place," is the same as is in verse 24 literally rendered into the *holy places*, (plural.) These texts therefore instead of sustaining what they are often quoted to prove, viz., that Christ has but one apartment in which to minister, furnish positive testimony to the reverse, by showing that there are holy places in the heavenly Sanctuary, and that Jesus ministers in them both.

5. Three hundred and sixty-four days of that service which was performed unto the "example and shadow of heavenly things," was accomplished in the first apartment, or holy place, and only one day out of

the year, in the most holy. If therefore, Christ ministers only in the most holy place, the first, and by far the greater, part of the earthly ministration is without an antitype.

6. The ministration in the most holy at the end of the year, was only performed for the purpose of cleansing the Sanctuary; and if in the antitype, Christ only ministers in the most holy place, it follows that he performs only the antitype of this service; consequently the cleansing of the Sanctuary commenced at the ascension of our Lord. But the cleansing of the Sanctuary, according to the type, must be preceded by a long ministration; and who will tell us, in this case, when it took place. Again: the 2300 days extend to the cleansing of the Sanctuary, and with this view, they should have terminated in A. D. 31, at our Lord's ascension. But, as we have already seen, they did not terminate till 1813 years this side of that event.

We have referred to the view that calls heaven and earth the Sanctuary. We call attention to it again for the sake of noticing another of its erroneous features. Says L. L. Howard in the *World's Crisis* of Dec. 30, 1857:

"It seems to me that the figurative tabernacle was in the wilderness and at Jerusalem, while Christ is the true minister of the true house of God, which is heaven and earth; heaven being the holy of holies, and earth the other part where Christ and his people minister, where the candlestick, table and shew-bread are."

The writer of the above seems to be blind to two fundamental points involved in this question. 1st. No part of Christ's ministry can be performed on the earth; and 2nd. The antitype of the ancient priestly service, is performed by Christ, and him alone. To the first point the Apostle bears direct testimony, when he says, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Heb. viii, 4. That is, all the service to be performed on earth in connection with the Sanctuary, is performed by those who offer gifts according to the law, that is, by the typical priesthood. The ministry of Christ is performed entirely and completely in another place. We can hardly restrain a word of astonishment, that any person should fall into an error, on this point, which the Apostle has taken such pains to guard against. The second principle to be kept in view, is, that the antitype of all the ancient offerings, and all the ministry of the ancient priesthood, is found in Christ alone. He performs it independent of, and separate from, his people. There is nothing in the services of Christians which answers to the ancient Sanctuary service. They perform no part of the antitypical ministration. Christ is the priest, and they, as suppliants and sinners, seek pardon through his mediation.

The priesthood of Christ is a superior priesthood in which the imperfections of the earthly priesthood find no analogy. We will notice this in a few of its particulars:

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. v, 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron. Chap. vii, 11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man continueth ever and hath an unchangeable priesthood. Verses 23, 24.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, embracing all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. Chap. ix, 25, 26, 28; x, 10, 12, 14.

5. The round of service in the earthly tabernacle was many times repeated; but the ministry of Christ is accomplished once for all. Heb. ix, 11, 12, 24, 25; x.

6. All the blood which was offered in the former

dispensation, was offered for past transgression only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also. Heb. ix, 14, 15.

7. As the blood of Christ is the only blood ministered in connection with the heavenly Sanctuary, whether by actual presentation, or by virtue of its merits we need not inquire, the same blood must be ministered in both apartments.

8. As long as Christ fills the office of priest so long he is mediator between God and man.

The prophets John and Isaiah had each a view of our Lord's position and ministry in the heavenly Sanctuary. John saw a door opened in heaven. This must have been the door of the heavenly tabernacle; for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17. That it was the door of the first apartment is evident from the objects which he there beheld; [Rev. iv, 5; viii, 3;] and the second apartment which contains the ark of the testament, or ten commandments, is not opened till the sounding of the seventh angel. Rev. xi, 19. Read also Isaiah's description of the same place: Isa. vi, 1-6. That he and John were both viewing the same place will appear from a comparison of the following Scriptures: Isa. vi, 1, with Rev. iv, 2. Isa. vi, 2, with Rev. iv, 6-8. Isa. vi, 3, with Rev. iv, 8. Isa. vi, 6, with Rev. viii, 3; ix, 13.

The Lord here carries forward his great work which he commenced with the act of bearing the sins of the world at his death, by pleading the cause of penitent sinners, through his blood shed in their behalf; and thus their sins are, by his mediation, transferred to the heavenly Sanctuary. There is nothing strange or fanciful in this. Every one can easily understand it. Such was the service of the type, which was a shadow of heavenly things; and such, therefore, is the heavenly ministration itself. Thus are the sins of God's people transferred to the Sanctuary. But are they to remain there? No. They are to be removed, just as they were in the type, and the heavenly Sanctuary is to be cleansed even as was the earthly.

(To be Continued.)

SPIRITUAL GIFTS.

THE gift of prophecy was manifested in the church during the Jewish dispensation. If it disappeared for a few centuries, on account of the corrupt state of the church towards the close of the dispensation, it reappeared at its close to usher in the Messiah. Zachariah, the father of John the Baptist "was filled with the Holy Spirit and prophesied." Simon, a just and devout man who was "waiting for the consolation of Israel," came by the Spirit into the temple and prophesied of Jesus "a light to lighten the Gentiles, and the glory of Israel," and Anna a prophetess "spoke of him to all them that looked for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God that taketh away the sin of the world."

The Christian age commenced with the outpouring of the Spirit, and a great variety of spiritual gifts was manifested among the believers; and these were so abundant that Paul could say to the Corinthian church, "The manifestation of the Spirit is given to every man to profit withal." To every man in the church, not to every man in the world, as many have applied it.

Since the great apostasy these gifts have rarely been manifested; and this is probably the reason why professed Christians generally believe that they were limited to the period of the primitive church. But is it not on account of the errors and unbelief of the church that the gifts have ceased? And when the people of God shall attain to primitive faith and practice, as they certainly will by the proclamation of the Commandments of God and the Faith of Jesus, will not the "latter rain" again develop the gifts? Reasoning from analogy we should expect it. Notwithstanding the apostasies of the Jewish age, it

opened and closed with special manifestations of the Spirit of God. And it is unreasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first Advent of Christ, how much more so for the second; especially, since the last days were to be perilous beyond all precedent, and false prophets were to have power to show great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect! But to the Scriptures of truth.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi, 15-18.

Says Campbell's translation, "These miraculous powers shall attend the believers." The gifts were not confined to the apostles, but extended to the believers. Who will have them? Those that believe. How long? There is no limitation; the promise seems to run parallel to the great commission to preach the gospel, and to reach the last believer.

But it is objected that the promised aid was only to the apostles, and to those who believed through their preaching. That they fulfilled the commission, established the gospel, and that the gifts ceased with that generation. Let us see if the great commission ended with that generation. Matt. xxviii, 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

That the preaching of the gospel under this commission did not end with the primitive church is evident from the promise, "I am with you alway, even to the end of the world." He does not say, I am with you, apostles, everywhere, even to the ends of the earth; but it is *always*, to the end of the world, or age. It will not do to say that the Jewish age is meant, for that had already ended at the cross. I conclude then that the preaching and the belief of the primitive gospel will be attended with the same spiritual aid. The apostles' commission belonged to the Christian age, and embraced the whole of it. Consequently the gifts were only lost through apostasy, and will be revived with the revival of primitive faith and practice.

In 1 Cor. xii, 28, we are informed that God hath set, placed or fixed, certain spiritual gifts in the church. In the absence of any scriptural proof that he has removed or abolished them, we must think they were intended to remain. Where is the proof then that they are abolished? In the same chapter where the Jewish Sabbath is abolished and the Christian Sabbath instituted—a chapter in the Acts of the Mystery of Iniquity and the Man of Sin. But the objector claims Bible proof that the gifts were to cease, contained in the following text: Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. xiii, 8-13.

Well, this text does foretell the cessation of spirit-

ual gifts, also of faith and hope. But when were they to cease? We still look forward to the time when

"Hope shall change to glad fruition
Faith to sight and prayer to praise"

They are to cease when that which is perfect is come—when we shall no longer see through a glass darkly, but face to face. The perfect day, when the just are made perfect and see as they are seen, is yet in the future. It is true that the Man of Sin, when arrived at manhood, had put away such "childish things" as prophecies, tongues and knowledge, and also the faith and hope and charity of the primitive Christians. But there is nothing in the text to show that God designed to take away the gifts which he had set in the church, till the consummation of her faith and hope—till the surpassing glory of the immortal state should eclipse the most brilliant displays of spiritual power and knowledge, ever manifested in this mortal state.

The objection founded upon 2 Tim. iii, 16, which some have gravely presented, deserves no more than a passing remark. If Paul, in saying that the Scriptures were able to make the man of God perfect, thoroughly furnished unto all good works, meant that nothing more should be written by inspiration, why was he, at that moment adding to those Scriptures? At least, why did he not drop the pen as soon as that sentence was written? And why did John, thirty years afterwards, write the book of Revelation? This book contains another text, which is quoted to prove the abolition of spiritual gifts.

For I testify to every man that heareth the words of the prophecy of this book. If any man shall add to these things, God shall add to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xxii, 18, 19.

From this text it is claimed, that God, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, and, in the commencement of the gospel day, by Jesus and his apostles, hath hereby solemnly promised never to communicate anything more to man in that way. Hence all prophesying after this date must be false. This, say they, closes the canon of inspiration. If so, why did John write his gospel after his return from Patmos to Ephesus? In doing so, did he add to the words of the prophecy of that book written in the isle of Patmos? It is evident from the text, that the caution against adding to, or taking from, refers not to the Bible as we have the volume compiled, but to the separate book of Revelation, as it came from the hand of the Apostle. Yet no man has a right to add to, or subtract from, any other book written by inspiration of God. Did John, in writing the book of Revelation, add anything to the book of Daniel's prophecy? Not at all. A prophet has no right to alter the word of God. But the visions of John corroborate those of Daniel, and give much additional light upon the subjects there introduced. I conclude then that the Lord has not bound himself to keep silence, but is still at liberty to speak. Ever be it the language of my heart, Speak, Lord, through whom thou wilt; thy servant heareth.

Thus the attempt to prove from Scripture the abolition of spiritual gifts proves a total failure. And since the gates of *hades* have not prevailed against the church, but God still has a people on earth, we may look for the development of the gifts, in connection with the Third Angel's Message—a message which will bring back the church to apostolic ground, and make them indeed the light—not darkness—of the world.

Again, we are forewarned that there would be false prophets in the last days, and the Bible gives a test by which to try their teachings, in order that we may distinguish between the true and the false. The grand test is the law of God, which is applied both to the prophesyings and to the moral character of the

prophets. If there were to be no true prophesyings in the last days, how much easier to have stated the fact, and thus cut off all chance for deception, than to give a test by which to try them, as though there would be the genuine as well as the false. In Isa. viii, 19, 20, is a prophecy of the familiar spirits of the present time, and the law is given as a test. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. Why say, "if they speak not," if there was to be no true spiritual manifestation or prophesying at the same time? Jesus says, Beware of false prophets, . . . ye shall know them by their fruits. Matt. vii, 15. This is a part of the "sermon on the mount," and all can see that this discourse has a general application to the church throughout the gospel age. False prophets are to be known by their fruits: in other words, by their moral character. The only standard by which to determine whether their fruits are good or bad, is the law of God. Hence we are brought to the law and to the testimony. True prophets will not only speak according to this word, but they must live according to it. One that speaks and lives thus I dare not condemn.

It always has been a characteristic of false prophets that they see visions of peace; and they will be saying peace and safety when sudden destruction comes upon them. The true will boldly reprove sin and warn of coming wrath.

Prophesying which contradicts the plain and positive declarations of the word are to be rejected. An example is given in the manner of Christ's second coming. When Jesus ascended to heaven in the sight of his disciples, it was declared most explicitly by the angels, that this same Jesus should so come in like manner as they had seen him go into heaven. Hence Jesus in predicting the false prophets of the last days, says, If they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. All true prophesying on that point must recognize his visible coming from heaven. Why did not Jesus say, Reject all prophesying at that time, for there will be no true prophets then?

The remnant of the gospel church will have the gifts. War will be waged against them because they keep the Commandments of God, and have the Testimony of Jesus Christ. Rev. xii, 17. In Rev. xix, 10, the Testimony of Jesus is defined to be the spirit of prophecy. Said the angel, "I am thy fellow-servant, and of thy brethren that have the Testimony of Jesus." In chap. xxii, 9, he repeats the same in substance, as follows: "I am thy fellow-servant, and of thy brethren the prophets." From the comparison we see the force of the expression, The Testimony of Jesus is the spirit of prophecy. But the testimony of Jesus includes all the gifts of that one Spirit. Says Paul, I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the Testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. 1 Cor. i, 4-7. The Testimony of Christ was confirmed in the Corinthian church, and what was the result? They came behind in no gift. Are we not justified then in the conclusion, that when the remnant are fully confirmed in the Testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ?

The course of those who have rejected the gifts of the Spirit should be a warning to all others who are disposed to reject them. It will be much better to follow Paul's directions: Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good.

R. P. C.

LETTERS.

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

From Bro. Bates.

BRO. SMITH: We commenced a series of evening meetings at the school-house at Bigelow's Mills, Ind.,

Feb. 2d, and closed First-day evening, the 7th. The people were much interested to hear on the subject of the second advent, but the Sabbath they supposed was abolished. One of the principal Advent churches in this region was organized there a few years ago by those who taught that Christ would come in A. D. 1854. These also taught Joseph Marsh's theory, viz., no commandment, no Sabbath of the Lord.

Eld. Hammond, recently from the State of Me., believing with the advocates of the *Advent Herald*, has been making strenuous efforts to re-organize said church according to his view of the Bible, and appeared much disturbed and troubled at our views of the commandments and Sabbath of the Bible. He exhorted the people to beware of our teaching; for, said he, this Bro. makes the Sabbath a test, and also the law, when it reads that by the deeds of the law there shall no flesh be justified. He then stated that the church had changed the Sabbath from the seventh to the first day of the week, and he was satisfied that that change was right. He then quoted Col. ii, 16, to prove that the Sabbaths were abolished, and we had no right to judge in this matter. Then for fear he had not proved something about what he did believe, or something else, he referred his hearers to Rom. xiv, 5. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." We replied that the law does not justify, for it is the law that condemns the transgressor, who only can be justified by Christ.

With respect to the Sabbath we occupied but one position; viz., the Sabbath of the Bible; but Mr. M. endeavored to sustain three positions: 1. That the first day of the week was the Sabbath since the resurrection. 2. That the Sabbath was abolished at the crucifixion. 3. That we might esteem one day above another, or we might esteem every day alike, according to our own mind. He finally concluded that the Sabbath was changed by a certain king, which was right, but the keeping the seventh day for the Sabbath was a great error. We left him to his own confused theories.

Several believed our position, and two families decided to unite with the one family that were keeping the Bible Sabbath at the Mills. We hope that some others which were interested in the Sabbath question will also unite with them. We held a few more meetings at La Porte, and on the 14th inst. baptized three more, making in all twenty-one since our meetings commenced in Jan. When the church are all together they number about thirty. They have three meetings a week.

Bro. D. H. Simons gave us a pressing call to come over to Three Rivers, Mich., and help him, for he was alone on the Sabbath question. We commenced a series of meetings on the evening of the 16th inst. in a very commodious hall in the business part of the village, but very few have come out yet to hear. We hope their prejudices will give away, or we be directed where the people have ears to hear the last notes of warning.

JOSEPH BATES.

Three Rivers, Mich. Feb. 18th, 1858.

From Bro. Colvin.

BRO. SMITH: I am by the blessing of God still able to look forward to the saints' reward. I still feel (and hope I ever may) to apply the testimony of the faithful and true Witness to myself, as contained in Rev. iii. I feel my utter dependence on the Lord, and while others say unto the living, Seek unto the dead, I can say in the language of the Scriptures, Should not a people seek unto their God? I think they should. I think they are, and that they are doing so by keeping his commandments, and to Jesus, by keeping his testimonies. We see that the Scriptures are shamefully perverted by the common teachers of the day, who teach men that they have immortal souls; but the Scriptures say, God only hath immortality. They also tell us that a dead man knows more than a living one; but the Word tells us that the dead know not anything. The Scriptures counsel us to seek for glory, honor and immortality,

and they inform us that when Jesus comes, and the dead are raised and the living saints changed, they then go to their reward.

O for the glorious time to come! I have long looked for it. We shall not have to look much longer. We have passed the signs which the Saviour said should come in the sun, moon and stars. There is now distress of nations with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth.

Popular teachers of the day tell us that the first day of the week is the Sabbath. They have the hardihood to rob the fourth command, and transfer its sanctity to the first day of the week, and thereby cause men to honor the pope and his decrees more than the law of God; but the Lord will have a people that shall honor him by keeping his commands.

O brethren and sisters, let us look to Jesus our great High Priest, who is now pleading for us before the throne of God, and is ready and willing to grant us his Spirit that we may overcome and be prepared to stand before him with pure hearts and clean hands. The time is soon to come when it will be said, He that is holy, let him be holy still; he that is righteous, let him be righteous still; he that is filthy, let him be filthy still; and the seven last plagues will be poured upon a guilty and rebellious world.

Yours striving to overcome.

B. F. COLVIN.

Bingham, Pa., Jan. 29th, 1858.

From Bro. Sanborn.

BRO. SMITH: I wish to say to the brethren and sisters that I am a firm believer in the Third Angel's Message. There are five of us here who are trying to keep all the Commandments of God and the Faith of his Son. We are trying to arise and let our light shine brighter as we near the perfect day.

J. M. Stephenson came here about three weeks ago and tried to turn us from the holy commandment; but our faith stands in the power of God, [1 Cor. ii, 5] and not in the wisdom of men; therefore being kept by the power of God, we are yet firm in the faith, and our prayer is that we and all God's faithful children may be kept until the day of redemption.

I have been holding meetings in the town of Spring Grove. The interest increased all the time till the close. A number acknowledged the truthfulness of our position on the Sabbath, and other kindred doctrines, and my prayer is that they may prove the power of God unto their salvation. I must express my gratitude to those friends for the kindness with which they treated me while I was among them, and may God reward them by bringing them to a knowledge of the truth, and giving them an inheritance in his everlasting kingdom. May God help all his dear children to live out the faith that they profess, and let their light shine before men, and thereby constrain them to love and obey the truth, for Jesus' sake.

ISAAC SANBORN.

Monroe, Wis., Feb. 1st, 1858.

From Bro. & Sr. Haskell.

BRO. SMITH: The *Review* is twice welcome to us, for we are not blessed with the privilege of going to meeting as some are. We are living eighteen miles from Gilboa, and eight miles from any brother or sister; but thanks be to God, our lonely pilgrimage here we think is almost done. Time is short; therefore it is necessary to be preparing ourselves for the great change that will soon take place. Our way seems very lonely. We are persecuted on every hand. Our neighbors are against us, and seem to be given over to hardness of heart, for they will not hear the truth. May the Lord turn them from darkness unto light; that they may see the evil of their ways, and turn to the Lord and live, while there is an opportunity. It is our determination to live out our profession, let others live as they will. It cheers our lonely hearts to hear that the Lord is speeding on the Third Angel's Message. May the Lord bless the laborers, and may the work not stop until it has gone to all parts of the earth.

Brethren, pray for us, that we may ever be found faithful and trusting in the Lord. We live eighteen miles east of Defiance, on, or near the Ridge road. If any of the brethren should come this way let them make our house their home. There are some precious souls here that have never heard the truth. Could not some one come and give us a few lectures? Is there no compassion for us, either? Thanks be to God, there is one that will never forsake us if we are faithful and keep his commandments.

Yours striving for an inheritance which fadeth not away.

E. M., & S. HASKELL.

Ridgeland, Ohio, Feb. 7th, 1858.

From Sister Smalley.

BRO. SMITH: Situated as we are here among those that trample God's holy law under foot, I feel thankful for the weekly visits of the *Review*. Am also thankful that the counsel of the true Witness is sounding in my ears, and that I can see some of my poverty and wretchedness. O I want the warning to settle down deep into my heart, so that I shall fully heed it and be zealous and repent. I want to see and confess all my wrongs, that my sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Truly we are living in a solemn time. The Testimony to the Church, No. 4, thrilled through my whole soul. In the shaking there spoken of, I sometimes fear that I shall be shaken out; but I mean by the grace of God to strive with all my heart to enter in at the strait gate. I am thankful that I feel his chastening rod upon me; for the Saviour says, As many as I love I rebuke and chasten. I am glad that God is fitting up a company to stand on Mount Zion.

ROSANNAH SMALLEY.

Brookfield, Vt., Feb. 4th, 1858.

From Bro. Fishell.

BRO. SMITH: It is about three months since we moved to this place. There is no one here of like faith. It is a new field and the people are almost entirely ignorant of our faith. I have tried to talk the truth to some since we have been here. Some are almost persuaded to keep the Sabbath. I would to God they were not only almost, but quite persuaded to keep all of God's Commandments and the Faith of Jesus. They are quite anxious to have some messenger come and present to them the Third Angel's Message. I think good would be the result. Surely the harvest is great, but the laborers are few. My prayer is, Lord send forth more laborers into the harvest-field. Cannot some one come here and preach to the people? We live three miles up Grand River from Grand Ledge, Eaton Co., Mich. Should any of our brethren come this way, if they will call on us they will find a pilgrim's home.

JOHN FISHELL

Grand Ledge, Mich.

Extracts from Letters.

Sister H. L. Daniels writes from Elkland, Pa., Jan. 23d, 1858: "This is indeed a dark and trying time. The nearer to the time of persecution we arrive, the more we should hunger and thirst after righteousness, for we now behold our Redeemer drawing nigh. Yes, praised be his holy name, he will soon deliver the remnant who are keeping the Commandments of God and have the Testimony of Jesus Christ. The dragon is about to make war. O let us prepare for the coming conflict, and say with David, Depart from me ye evil doers, for I will keep the commandments of my God. When I look around and see the blindness and sinfulness which is so prevalent in the minds of the people everywhere, my soul is pained within me. I wish that some messenger would come this way and preach the words of life to these perishing souls. O Lord, let them not perish for lack of knowledge. The mass are rushing blindfolded, little thinking or considering that the wrath of God is about to be poured out upon the ungodly nations of earth. That will be a solemn time, a woful day for all who are unprepared to meet it. Let

us who profess to love the appearing of our Lord, be faithful, having our conversation godly, watching and praying, so much the more as we see the day approaching.

"I desire to go with this remnant to Mount Zion. I want to be gathered with the little flock into the kingdom of our Lord and his Christ. I want to be one of them in thought, word and deed. Although poor in this world, I want to be made poorer in spirit, but rich in faith, and an heir of Christ."

Bro. Wm. Merry writes from St. Charles, M. T., Jan., 1858: "I am again thankful to God in being allowed the privilege of saying that we are still keeping the commandments of God, that we may have right to the tree of life and may enter in through the gates into the city. Although we are deprived of meeting with any of like faith, we have the word, which is sure and steadfast, that where two or three are gathered together, he is in their midst. Thanks be to God.

"You have seen how some of the shepherds have stroyed the law, and scattered the flock. We numbered seven families of Sabbath-keepers, and many youths who were inquiring after truth. But alas! the Age-to-come doctrine has turned them from the Sabbath of the law. Bro. J., and J. T. Wilsie still cling to the law of God. We are striving to be of that number who shall stand on the earth cleansed from sin and iniquity, evermore to praise the Lord."

Sister A. P. Lawton writes from West Winfield, N. Y., Feb. 9th, 1858: "We have cause of gratitude to God for what he is doing for us, a feeble band. He condescends to meet with us though unworthy. We are praying earnestly and fervently for God to revive us for Jesus' sake, and heal all our backslidings. Through the mercy and goodness of God we have been, and still are, at peace among ourselves, but there is evidently something that hinders us from advancing as we desire. Israel cannot set forward while Miriam is a leper.

"Brethren and sisters, let us not hinder those who are ready and waiting to move. Are any of us saying, Lord, Lord, while we are not doing the things he commands us? It may be some of us are indulging in needless talk about the absent; perhaps we speak of a brother as we would not speak to him. This is a great sin, and it must be overcome if we have eternal life. We must not retail scandal even of an enemy. Let the wicked do this drudgery of Satan, we have something else and better to do. I see that I am not as careful in all my words as I should be. My conversation has not always been yea, yea, nay, nay, but I am striving to overcome. This sin has looked very grievous to me of late. God will have a pure people, and he knows when they are so. The gentle, tender Spirit of Christ cannot dwell in the heart that is filled with self and self-will. If we must have our own way, it must be at the expense of eternal life. We should yield to each other, sacrifice our own feelings to those of our brethren when we may without sin; treat them with consideration and kindness, while with ourselves we may be exact and suspicious. Let us not judge one another any more; but let us sit in strict judgment on ourselves. If we will judge ourselves, we shall not be judged. I long to see the church move in unison. My prayer is, for a teachable, meek and quiet spirit. I desire it more than life."

Bro. E. R. Whitcomb writes from Walton, Eaton Co., Mich., Jan. 23d, 1858: "Though a stranger, I write to let you know that I am a lover of the truths advocated in the *Review*. There are a few of us here who have kept the Sabbath of the fourth commandment since last Spring. I was first moved to search for the truth of the Bible on this point by conversing with Bro. Bates.

"We are living in a time when Satan is putting forth his most powerful efforts to hinder and destroy all he can; and will we let him destroy us when all heaven is interested to save us? God forbid. But we must fight if we would reign."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. FEB. 25, 1858.

Wz wish to say to some of our correspondents that we have no idea that when Paul exhorted the church to all speak the same thing, he meant that they should copy each others' communications in the Review, and send them in for republication as their own.

Meetings in Hillsdale, Mich.

BRO. SMITH: Since my last I have been in this place, visiting and holding meetings as my health and strength would admit; and I think I may safely say that the Brn. and Srs. are endeavoring to heed the injunction of the Apostle, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 18.

The efforts made when Bro. Waggoner was here, to set things in order in this church, have resulted in good. The blessing of the Lord rests sweetly upon us in our meetings, and around the family altar.

It does seem to me that the time has fully come for the church of God in different places to throw off their burdens, and to remove the stumbling-blocks out of the way. Not however till every effort has been made to comfort and encourage such as know but little about getting victory over the temptations and devices of Satan. But when such have been cautioned, and counseled, and exhorted faithfully a suitable length of time, and grow no better, but rather worse, why not obey the instruction of God's word? See Rom. xvi. 17; 2 Thess. iii. 6; 1 Cor. v. 5, 11; Titus iii. 10.

Says David, "Behold how good and how pleasant it is for brethren to dwell together in unity." Ps. cxxxiii. 1. But how can a faithful, devoted servant of the Lord have union with, and fellowship for, some that profess to love the appearing of Christ, and claim to be keeping the Commandments of God? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 1 Cor. vi.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv. 11-13. Here we learn that the Church of God will yet be brought into the "unity of the faith," which will lead to unity in practice. And if for the accomplishment of this object it is necessary in some places to lessen our numbers, we say, let the work be done.

Last Sabbath evening, I spoke on the subject of the "unity of the church," and in the forenoon on the importance and necessity of watchfulness and prayer. In the afternoon we had an encouraging and heart-cheering prayer and conference meeting.

In the evening of Third-day, I spoke on the duty of parents to their children, and of the obedience which children should render to their parents. That the prophecy, "disobedient to parents," is being fulfilled before us, and that "the child behaves himself proudly against the ancient, and the base against the honorable," it seems to me none can deny. But we hope to see our brethren and sisters wake up to their duty to their children. Much confusion is often produced, and the Spirit of God grieved in the house of prayer by the liberty given children, that might and should be taught to love God, and to respect the hours of his worship.

To-day we have had a meeting of interest and profit, in which the sufferings and death of our Lord and Saviour were commemorated. From this place we go to Burr Oak.

A. S. HUTCHINS.

Hillsdale, Mich., Feb. 11th, 1858.

Meeting at Bakersfield, Vt.

This meeting commenced Jan. 9th, and continued over the 10th, with an interest that brought to mind by-gone days. My health was so poor at that time that I did not feel able to put forth a single effort; but to see so much of the plain, humble gospel simplicity in some of our French brethren that have recently embraced the truth, and their manifest interest to hear more; to see some come miles with oxen and sled because they must hear the truth, and then to see the neighbors gather in to the large school-house until it was crowded, and then to hear their kind offers to entertain the friends from abroad in

large numbers, was enough to make every lover of present truth for the time being, forget a large share of the sufferings of earth, and use what little life and strength he had to do these honest souls good. How cheering also to meet some dear saints of whom we had often heard but never seen before, and find them straight and strong in all the present truth. How encouraging to find such men as Bro. E. Kellogg rallying around the standard of the Third Angel. He was once an efficient itinerant minister in the Methodist church, but called out by the First and Second Angels' Messages to look for Jesus and share with the saints in their disappointment in 1841, and now is brought into the truth at this late hour to finish up his work and share in the glory when Jesus appears. Eld. Cole and his companion, formerly Baptist, but Adventist in '44, and now disposed to examine the present truth, were also here. May the Spirit of truth guide them in their researches. Eld. Rockwell, an Advent preacher also attended this meeting, but did not appear very anxious to have it go that we have the truth, yet listened candidly.

The Lord in great kindness helped to proclaim his truth, to which good attention was given. We were also aided by Brn. Bourdeau and Evans, and the warm exhortations and straight testimonies of others. Our church meeting to provide for its spiritual wants was full of true christian union, and graced with the sweet, melting, heavenly Spirit of our Divine Master.

We tarried with the kind hearted saints through the following week, not able to labor much, but glad to find the next Sabbath that three more had made their calculations to go with the commandment-keepers. Others were much interested, and we hope ere this, have joined themselves to the Lord, to be his servants. Two were baptized on First-day, and we trust others will go forward soon and improve this last chance to make their calling and election sure. And now while the Lord is adding to this young church, many of whom have been gathered through the faithful labors of Bro. A. C. Bourdeau, we do pray that each member may bear in mind continually the solemn time in which we live, and so move that God can add continually to their graces, until they are fully prepared to sing with the redeemed.

Wolcott, Vt., Feb. 2nd, 1858.

E. L. BARR.

Meetings in Ohio.

DEAR BRO. SMITH: I have returned home to my family after an absence of five weeks, in which time I have visited brethren in Townsend, Green Spring, Jackson, and Portageville. In all the above places the brethren are holding fast the truth and making some progress in the way to the kingdom of God. In this we rejoice; but we are satisfied that the testimony of the True and Faithful Witness is realized and heeded by only a few in the State of Ohio. O Lord, wake up thy people and deliver them from a lukewarm state, and spare them from sharing the fate of Esau, is my daily cry.

In Portageville the Lord is doing a good work in the hearts of a few. In this place we had several interesting meetings and baptized five, who I believe felt the importance of being dead before they were buried.

From here we went to Lovett's Grove, about eight miles from Perrysburg which was an entirely new field. We called at a school-house in the place and gave notice for a meeting in the evening at the same house, after getting the consent of the teacher. A few came out to hear the stranger, and listened with some interest. After the close of my discourse I had an invitation to go to another house the next evening about one half mile from this, as the one we now occupied was to be used for another purpose. I accepted the invitation and continued meetings in that house until it was not sufficient to hold the people that came out to hear.

I then received an invitation to return to the other house on account of its being much larger, with the promise of the house as long as I wished it for that purpose. Other preachers who had appointments at the house gave way and let me have the floor. The people in this place had been imposed on by pretended preachers of the gospel, until they had become perfectly disgusted, and turned away to receive no more, unless they came from heaven, as some expressed it. For this cause I was watched with a jealous eye. Notwithstanding this the interest increased until it became intense. The breathless silence in the congregation at every pause told the interest of the hearers, though the house was very much crowded. We continued in this place laboring night and day for more than two weeks. After I had given twenty discourses in public, and as many more from house to house, I gave way for the people to speak and

free their minds. This was a heavenly time indeed while one after another gave testimony to the truth they had heard, with choked utterance and streaming eyes. Shouts of praise from full hearts burst forth when one learned that his neighbor, or brother, or son, or daughter, was resolved to unite in keeping all the Commandments of God and Faith of Jesus. About thirty heads of families have decided to obey and worship the true and living God that made heaven and earth, instead of the Beast that has thought to change times and laws.

Their day of worship is changed from the first day of the week to the seventh, the true Sabbath, when we expect the Lord to meet with them to bless and refresh by the outpouring of his Spirit, and by adding more to their number.

G. W. HOLZ.

Bloomingville, Ohio, Feb., 11th, 1858.

Note from Bro. Frisbie.

BRO. SMITH: I have been lecturing in the town of Wright, Ottawa Co., to a crowded house, of very attentive hearers, for one week past, where the interest is increasing daily. It is a thickly settled neighborhood of industrious, enterprising farmers, mostly non-professors, but a reading and intelligent people. And if the community embrace present truth, and carry it out with as much energy as they do their worldly affairs, they will be very apt to be rich in faith and heirs of the kingdom.

I intend to continue at least a week more here, and longer if necessary, as the Lord may direct. The calls and invitations are from every direction for lectures. But I cannot lecture in but one place at once you know. Bro. Edgar is with me.

J. B. FRISBIE.

P. S. I designed to go to Newaygo, but the prospect is dull of my getting there this Winter, as the interest to hear in this place is so great. The whole section of the country around is getting stirred up to hear. We are troubled to get a house large enough to hold the people. They are all attention. I am almost out of books: the five sets of bound volumes are gone. I think I could sell five more sets if I had them. This is the place for me.

J. B. F.

APPOINTMENTS.

Providence permitting, I will hold meetings in Windsor, Eaton Co., as Bro. Newman and others may appoint. Feb. 27th and 28th.

J. N. LOUGHBOROUGH.

Appointments for Wisconsin.

PROVIDENCE favoring, we will hold a Conference in the Town of Christiana, Dane Co., Wis., commencing March 5th, and holding as long as may seem to be duty.

We leave the arrangements for this meeting with Brn. Mills and Bragg, and request them to select a suitable place and give notice as far as possible. If some locality in Jefferson Co. should be preferred by them they can make the change and give notice. To avoid disappointment, those from a distance had better call on the above named brethren. Brn. Andrews, Hart and Sanborn (of Wis.) may be expected at this meeting. We hope that Brn. Phelps and Steward will attend if possible, and all in that section interested in the present truth.

Also, a Conference will be held in Mauston, Adams Co., commencing March 20th. Most of the above named brethren expect to attend this meeting also.

Will Bro. Thurston, of Marquette, make arrangements for a Conference in that part of the county, to commence April 3d, and give notice? J. H. WAGGONER.

Conference in Gilboa, Ohio.

There will be a Conference of Sabbath-keepers, in Gilboa, Ohio, commencing Friday evening, March 5th, and holding over Sunday following. Brn. White and Holt, and any others that can, are expected on the occasion.

In behalf of the church of Gilboa, Ohio

S. W. RHODES.

T. J. BUTLER.

E. G. HARDESTY.

Receipts.

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

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J. Jessup 0.70,x.5 E. Seely 1.00,xii.21. Ann * (0.50 each for Eld. Ingrenk, and D. Wooster) 1.00,xii.16 S. B. Craig 2.00,xiv.1. S. L. Craig (for S. Craig) 1.00,xiv.1. D. Hildreth (for H. H. Jones) 0.50,xii.16. B. Darling 2.00,xii.1. D. Wyman 1.00,xii.1. A. P. Colar 0.25,xii.3. I. Tubbs 0.25,xii.3. S. D. Corey 0.25,xii.3. S. D. McPherson 0.25,xii.3. G. J. Hodges 0.25,xii.3. F. Bostwick 0.25,xii.3. H. C. McDearman 0.25,xii.3. T. Gilbert 0.25,xii.3. J. Perry 0.25,xii.3. J. W. Dunning 0.25,xii.3. J. H. Palmer 0.25,xii.3. E. H. Root 0.25,xii.3. R. Britton 0.25,xii.3. H. Averill 0.25,xii.3. S. Treloar 0.25,xii.3. A. McKay 0.25,xii.3. R. M. Hale 0.25,xii.3. I. Ackley 0.25,xii.3. W. Wors 1.00,xii.16. H. H. Bramhall 2.00,xii.1. H. H. Bramhall jun. (for Mrs. A. Smith) 0.25,xii.1.