

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." Rev. xiv, 12.

VOL. XXXII.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 3, 1868.

NO. 19.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, J. M. ALDRICH, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE INVESTIGATIVE JUDGMENT.

And is the righteous Judgment near?
And must my life, disclosed, appear
Before the eyes of One,
Who is of purer heart and eye
One sin to pass unheeded by,
Uncanceled by his Son?

Must every idle word and thought
Be fully in subjection brought?
And every motive pure?
Must selfishness be laid aside,
Impatience, envy, malice, pride,
That I the test endure?

Must I most full confession make,
That 'gainst my name, for Jesus' sake,
Pardon may be engraved?
That every sin may be erased,
The whole dark catalogue effaced,
And I forever saved?

Most solemn thought! 'tis even so;
And every thing I say, and do,
Is chronicled on high.
Forbid, O Lord, that I be found
Asleep upon enchanted ground,
Nor watch thy coming nigh.

L. M. GATES.

Dodge Co., Wis.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom
PREACH THE WORD. 2 Tim. iv, 2.

CONDITIONS OF BECOMING HEAVENLY HEIRS.

BY H. G. BUXTON.

TEXT.—"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 17, 18.

THIS scripture is of vital interest to the remnant people of God, as it proposes all they are now hoping and struggling for; viz., becoming children of the heavenly kingdom. This text naturally divides itself into two parts:

I. Present duty. II. The reward.

I. In the first we see three successive steps mentioned: 1. Come out from among them. 2. Be ye separate. 3. Touch not the unclean thing.

The most noticeable events in the history of the church of God in the old dispensation were their deliverance from Egyptian bondage, their trials and journeyings in the wilderness, and final entrance into the earthly Canaan; and the events most noticeable in the experience of the church in this dispensation, are their fitting up, passing through trials, and translation into the heavenly Canaan.

We think there are points of striking similarity be-

tween these two great events; and, as we are surely the people of whom they were the type, we do well to take heed, and notice briefly some of their experience in connection with ours, especially, as Paul says, "Now all these things happened unto them for types [margin], and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. x, 11, 12.

We remark first, that the first verse of the text contains a general summing up of, or conclusion drawn from, verses 14 and 15 of the same chapter, in which the apostle warns his Corinthian brethren against marriage, or union in any form, with unbelievers; and as God was thus particular to have his people separate and holy in the apostle's day, as well as in the times of ancient Israel, will he not be equally so with the remnant? He is a God that changes not. Mal. iii, 6. And now we will proceed in a more specific manner with the steps heretofore mentioned.

1. What is it to "come out from among them"? In this clause the Lord addresses his people. Now if we can ascertain to whom the "them" refers, it will enable us to understand, in a measure, from what they are to "come out." The great Advent movement of the past has developed a people looking for the Son of Man from Heaven. What did they do? Came out of the fallen churches and the world by scores and hundreds, and united in a body in church capacity; and now through the third angel's message, God is calling to honest souls, "Come out;" and in a little from this, in the latter rain, the cry will go in mighty power to Babylon, or these churches, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

But this has, and will, cost persecution and a great mental struggle, even as Israel was troubled by Pharaoh in not letting them go. See Ex., chaps. vii-x. Shall any who hear this message and see this people, hesitate to join them? Had any refused to unite with the body of Israel in Egypt, what would have been their fate? They would have been destroyed by the plagues. What became of those who saw the truth in 1843-4, but would not unite with the body? They were left to make shipwreck of their faith, and be snared by Satan. So in the future, the seven last plagues will come upon all but the 144,000, who are one perfect body. May the Lord help all his children to have moral courage to unite with the body, and experience the blessings and union of church organization.

But by thus coming out, are God's people perfected? No; like the trees of the forest cut down and drawn to the place of building, they need to be trimmed and hewed. We then proceed to the next step, and inquire,

2. What is it to be separate? Here a good many limbs are to be taken off, and much wisdom is needed in doing the work. In uniting with the body of God's people—commandment-keepers—have we not brought from the world and churches many habits, customs, and ways of thinking, that God's people should not have, and which will exclude us from among the "holy ones" in the kingdom? Some of these we will notice. As before remarked, we think Paul teaches that it is wrong for believers to marry unbelievers, as light can

have no communion with darkness; for then both become darkness. And again, "What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." 1 Cor. vi, 16. What did God say to his ancient people, on this subject? "Neither shalt thou make marriages with them. Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods." Deut. vii, 3, 4. "Else if ye do in anywise go back and cleave unto the remnant of these that remain among you, and shall make marriages with them, know for a certainty that the Lord your God will no more drive out these nations from before you; but they shall be snares and traps unto you, and scourges in your sides and thorns in your eyes until ye perish from off this good land which the Lord your God hath given you." Joshua xxiii, 12, 13. Please read Neh. xiii, 23-27.

There is a custom of unbelievers' going to law one with another. Paul says to believers: "But brother goeth to law with brother, and that before unbelievers. Now, therefore, there is utterly a fault among you because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud, and that your brethren." 1 Cor. vi, 6-8. And we think it advisable for us to heed the directions Paul gives, deviating only in cases of extreme necessity, with much wisdom.

Politics. In this we think those who love the coming and setting up of the everlasting kingdom will not have much interest nor duty to patronize secular newspapers, political gossip, or help place men in office, who in a little time will issue laws against these commandment-keepers. Rev. xiii, 15-17. Neither will God's children find it consistent with duty to bear arms in the government. Our coming King said to his disciples, "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword," Matt. xxvi, 52; "My kingdom is not of this world, then would my servants fight, if my kingdom were of this world." John xviii, 36.

Our Heavenly Father here gives us a privilege and responsibility of winning our friends to the truth, and not of their drawing us away from the truth, however minutely; and in all our intercourse, whether by writing or visiting, to use such opportunities; not to engage in neighborhood gossip and the pernicious practice of "taking tea," so-called, of going so far toward their sympathy as to mention even a single fault or trial of our brethren and sisters; but to carry these latter to the Lord and to those only whom they concern. And right here how important the words, Remember Lot's wife. Here Satan will use his most intricate and insinuating devices. And right here, too, Jesus says, "If any man love father, or mother, or houses, or lands, more than me, he is not worthy of me;" and he that doeth the will of my Father which is in Heaven, the same is my father, mother, brother, and sister. And Paul gives some testimony relative to our company, in 1 Cor. v, 9-11. But we should embrace every occasion to speak and practice the truth, and, if possible, get such a hold of their interest and affections as to win them to serve the Lord.

The society of God's children will be dearer to us than all other. Consider our father Abraham leaving his home and kindred. Consider the children of Israel being separate in interest and business from all around them. Consider good, old Noah; and then those who "have their conversation in Heaven," and are living soberly, righteously, godly, &c. Have we neighbors whom we think we ought to visit? It will not take many months to test them; and if there are then no signs of their obeying the truth, and we continue their company as intimate as ever, it would seem that we have other interest besides the truth, and place ourselves on dangerous ground.

We are now brought to the polishing of the sticks of timber, and thus preparing them to enter into the frame of the building; and this leads us to inquire,

3. What is it to "touch not the unclean"? The first verse of the next chapter, 2 Cor. vii, has an intimate connection with, and throws some light upon, this question: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" and further, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii, 1. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii, 16, 17. Here, then, we find a cleansing of the body, or commencing to obey the laws of health, in order to have a place ready for God's Spirit to dwell in. Is any such work as this going on among us? Yes; the health reform. Then, in walking out in all the light of this reform, we shall be cleansed and receive the finishing work. Well, says one, this do n't seem to me to have much to do with getting into the kingdom of God.

Listen to the holy apostle: "For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v, 5. Here disobedience to the laws of health, including "secret sins," which it is the province of the gift of prophecy to reprove and correct, is among the things that shut persons out of the kingdom. Was any such work as this given to ancient Israel? "Be ye clean that bear the vessels of the Lord." Isa. lii, 11; also, Ex. xxix, 4; xv, 26; xvi, 4-35; Lev. xi-xv; Num. xi, 4-6; xv, 38-40; Deut. xxii, 5.

Now hear Paul speak of Israel, concerning this subject, in 1 Cor. x, 5-10: "But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

This has a most forcible application to the "remnant." The lesson we derive from it is, that we should not fall away from the health reform and other cleansing truths, as ancient Israel did from theirs. "Now all these things happened unto them for types; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. x, 11. We cannot here speak in detail of the health reform, but only as a whole, showing its all-important work in making clean vessels to receive the "latter rain." My brethren, are we temperate in all things? Temperance is one of the Christian graces. 2 Pet. i, 6. The truly temperate man is the only consistent man that lives.

At this point in the comparison, the sticks are ready to be placed in "the building, fitly framed together, growing unto an holy temple in the Lord," Eph. ii, 21, by the reception of the latter rain. We will now consider

II. The reward.

1. What is it? "I will receive you, and will be a

Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." What a heart-cheering, soul-inspiring promise is this! to be received at the court of Heaven, and belong to the royal line; yes, even to become sons and daughters of the King of that heavenly clime; have all the love and protection that the great God of Heaven can bestow; receive all the promises made to Abraham, Isaac, and Jacob, referred to by Daniel, in chap. vii, 27, "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him;" which Isaiah more fully describes in chap. lxi, 17-25; also, to which Paul alludes, in Gal. iii, 29: "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise;" and which are more recently revived in the hearts of God's children (Spir. Gifts, vol. i, pp. 209, 210), which we have not space to notice.

2. When will it be given? We begin to receive, when we commence to serve the Lord; and it comes more fully and freely as we grow in grace and in the knowledge of the truth, enabling us to cry, "Abba Father," and to come boldly to the throne of grace and cast all our burdens upon our Father; and it is more fully given when "the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv, 16-18. Yes; deep comfort do these words afford to those striving to become heirs of Heaven.

My brethren, the remnant of the Israel of God, expecting his Son from Heaven and an entrance through the gates of massive pearl, are you weary? Anew, your journey pursue. Does the way seem rough? "It cannot be long; I'll smooth it with hope, and I'll cheer it with song."

My whole being flows in gratitude to God for the privilege of having a place to work and to suffer in these things, so as to receive the "more exceeding and eternal weight of glory." Shall not the heavenly inheritance make us content to be poor in this world, if rich in faith? Shall not the lovely society of the whole family in Heaven induce us to be amiable and truly polite to our companions, our children, our brethren, and all around us? Shall not the ceaseless round of worship in Heaven incite us to be punctual in secret prayer, to maintain the family altar all the time, and to attend public worship? Shall not the perfect obedience of every created being in Heaven to law, induce us to be "willing, and obedient" to law, both physical and moral; and so we become sons and daughters of the Lord, and have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ," in obedience to coming out, being separate, and being clean, assisted by the Spirit and availing blood of Jesus. Amen.

PERILOUS TIMES.

Never was there a time when the human heart was so fully given to selfish interests as at the present. Go where you may, in whatever society you mingle, a day's sojourn will convince you that men everywhere are seeking their own pleasure and profit. These are, indeed, sad times. The Spirit of God has about ended its important work with the children of men. Many have resisted its admonitions for the last time. It has withdrawn itself from them forever.

The testimonies that God has been pleased to give his people have revealed the sad fact, that we, as a body, do not possess that self-sacrificing spirit that characterized the believers in the first message. Do we believe that these messages are from Heaven? Is it a reality to us that Jesus is about to shut the door? Then there will be no more mercy for us. The last opportunity to do good will be past. We can no more relieve the fatherless, nor make glad the widow's heart. Then it will be known who are truly the Lord's. He will keep his people. But we have not reached that

time. Thank God, probation lingers. Mercy still whispers, Pardon, to the repentant heart.

A few will overcome; they will possess the character of Christ, without fault, and blameless, in wide contradistinction to that large company that will fall a prey to the seven last plagues.

M. C. CYPHERS.

Greenville, Mich.

A SKETCH OF EXPERIENCE.

In the fore part of 1842, two small tracts fell into my hands; one by Wm. Miller, of Low Hampton, N. Y., the other by Lewis H. Hersey, Boston, Mass. Both contained the same startling declaration, that the twenty-three hundred days, of the prophecy of Daniel, ended in 1843. I read, and believed. The *Midnight Cry* fell into my hands in the same manner. I took, and read, it until it ceased to be published. In 1844 I attended a meeting at McConnellsville, Ohio, where I heard Wm. Miller, J. V. Himes, and others, lecture on the first angel's message. After that I was a reader of the *Advent Herald* until 1860. I knew not what was going on outside of the *Advent Herald*; although I was aware of something being said on the Sabbath question; but the editor of that paper calmed the waves so nicely that I only saw a gentle ripple.

In 1844, I got possession of the works of Elds. French, Fitch, and Storrs, on the Life and Death question. I read, and saw that man had no immortality by creation, or, at least, he lost all claim to it at the fall.

In 1857, I heard of Advent papers, issued at Battle Creek, Mich., and saw a small tract claiming the seventh day to be the Sabbath. This I was disposed to believe, but I had grown cold, and was almost lost in the cares of the world. But it pleased the Lord to trouble me, and that tribulation compelled me to visit Iowa City, where I met with Seventh-day Adventists who gave me their books to read. Among these was a work on the sanctuary, and twenty-three hundred days of Daniel. I examined it, and believed the truth set forth. The fact is, I had only given my assent to the teaching that the earth was the sanctuary; for I considered the argument very weak. Then I read, to my astonishment, that the earth was to roll on in silence for one thousand years after the second coming of the Lord Jesus. This was just what I needed; for the idea of the wicked dead rising out of the new earth was irreconcilable with the views I had imbibed of the destiny of the unjust. Then I read, and saw that the two-horned beast of Rev. xiii, was the symbol of the United States.

This I had no trouble in believing, as the testimony was clear, and besides this, I had never fully subscribed to any of the conflicting theories that the two-horned beast was the Roman Hierarchy—the Eastern Empire of Greece and Turkey, or that it was France and Italy under Napoleon the first.

Then I saw the claims of the fourth commandment, and commenced keeping the Sabbath, August, 1861. Then the errors of the trinity were dispelled, and I saw, for the first time, that Jesus Christ is the Son of God. Then the law of God, as a basis of both the old and new covenants, the cause and nature of conviction, of repentance, of conversion, the atonement, the seal of the living God, the new birth, etc., came in like floods of light. Praise God, O my soul, for such heavenly wisdom.

Then the visions of Sr. White were handed to me, and I read a few chapters, but did not commit myself, as I read with indifference. But some months after, I read *Spiritual Gifts*, and *Testimonies for the Church*, with care, and found my mind filled with solemnity; for I believed they were dictated by the Spirit of truth.

Then the health reform was presented, and I saw the necessity of taking hold of it. I had lectured on temperance, and given my voice against the use of tobacco, in 1840; but I concluded that the story was only half told, as I saw there was more intemperance in eating than in drinking. But the great trial with me was to quit the use of coffee. It was the only stimulant I used, and to give it up was almost like taking off my right arm, and I am not yet free from its temptations. Then to obey the second angel's message required some courage; for I had united with the church when a

student, in New York City, and to separate from my kind brethren in the West, was making some sacrifice.

And now, in reviewing my past life, I am astonished at the goodness and mercy of God toward me, at my conversion, the glorious truths of the three angels' messages, Spiritual Gifts, the health reform, &c. What do I owe to him? Eternal obedience to his law and the sayings of Jesus. But to overcome appears, at times, almost too great a task; for I am so weak, so vile, compared with the requirements of God's holy law. I am sad and weary, having been so long alone, surrounded by scoffers and persecutors. The only Seventh-day Advent messengers I ever heard were Elds. Snook and Brinkerhoff, and where are they?

Brethren and sisters, please remember me in your prayers. It is the first time I ever asked you, this being my first communication for the REVIEW.

Yours striving to overcome.

G. W. MITCHELL.

Zanesville, Ohio.

ON THE OTHER SIDE.

We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often are we deaf to sigh and moan;
Too often to the weak and helpless, blind;
Too often, where distress and want abide,
We turn and pass upon the other side.

The other side is trodden smooth, and worn
By footsteps passing idly all the day;
Where lie the bruised ones who faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide;
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten, and the sick and sore,
And bear them where a stream of blessing runs.
Instead, we look about,—the way is wide,
And so we pass upon the other side.

O friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you listen to the thrilling call!
You cannot, in your selfishness and pride,
Pass guiltless by upon the other side.

"And the Spirit of the Lord Began to Move Him at Times." Judges xlii, 25.

My attention was riveted as I read these words. How many times I had passed carelessly over them without receiving any impression, I will not attempt to say. The fact is known to all, that in different positions of mind sentiments sink into the heart, when at other times the same presentations pass unheeded, making no impression. But as I read it this time, I was thinking, why am I not now as in days that are gone? I had been reading the confession of a brother in REVIEW, No. 13. The force of each word seemed so truthfully applicable to myself (only, unhappily, I had not the frankness to confess it,) that it made me reflect.

At times, I had mourned that the Spirit of the Lord moved me less frequently than before, and wondered that an abiding presence could not be enjoyed, and sometimes had even been almost ready to discredit the evidence of my own experience. I was conscious that this was sorrowful proof of my spiritual relapse—a relapse that I fear still holds me in thrall, though I do desire to hear, as it were, a voice behind me, saying, This is the way, walk ye in it. Ah! can it be that there lies the root of the declension? Have I heard the voice, but refused to walk in the way? Sad examples of such derelictions are, alas, too frequent, not only in the past, but present.

Of old, Balaam and Judas were each favored of the Lord. Unto Balaam, prophetic visions were opened; and Judas enjoyed the sweet fellowship of Jesus and the disciples; but to what good purpose? Former manifestations and experiences availed not for them. Balaam came, ere the end of his career, to be designated as "Balaam the soothsayer," Joshua xliii, 22; and Judas' sad history is familiar to all. Matt. xxvii, 3-5.

Balaam, although unwilling to take the necessary care to live the life of the righteous, had prayed, "Let

me die the death of the righteous, and let my last end be like his." Num. xxiii, 10. When importuned, he had said, "I cannot go beyond the commandment of the Lord," yet the apostle tells us that he "loved the wages of unrighteousness;" and so we infer that the motives of his heart decided his destiny; that, being let down step by step from his better position, when he had been held in check, when he had heard the words of God, known the knowledge of the Most High, and seen the visions of the Almighty, Num. xxiv, 4, 16; or, perhaps, pushed upward by the flatteries or bribes of mistaken friends, to a dizzy, bewildering height, he had fallen from the favor of God, and "Balaam the soothsayer" became his fitting designation. Before the sacred historian drops him as a prophet, his eager looking toward worldly emolument, obtained for him the command to go as he desired; yet we are told that "the anger of the Lord was kindled against him, because he went." Num. xxii, 22.

In Balaam, we see illustrated the responsibility of so living that "we serve our generation by the will of God." It is written for our warning and example. Let his course lead others to beware, lest a like disastrous forfeiture of rectitude become theirs.

MARY W. HOWARD.

Malone, N. Y., Oct. 11, 1868.

IS THE SABBATH JEWISH?

WE answer, It is not. Such an idea has no foundation in truth. There is a large class of individuals at the present day, who tell us that the Sabbath was made exclusively for the Jews, and that it was numbered among the types, shadows, and carnal ordinances of the ceremonial law, which was nailed to the cross at the crucifixion of Christ.

In order to elucidate clearly the point before us, that the Sabbath of the Lord is not Jewish, it may be proper to notice, first, at what time in the history of our world the Jews originated. We cannot trace them back prior to Abraham. The Scriptures declare him to be the father of that nation. The Jews themselves call Abraham their father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Art thou greater than our father Abraham which is dead? and the prophets are dead; whom makest thou thyself? John viii, 39, 53. The word Jew is derived from Judah, the grandson of Abraham. The Jews were identified as the true people of God, from their earliest existence to the time when the partition wall was broken down at the ushering in of the gospel dispensation.

But what about the Sabbath? We find it stands as an existing institution long before the Jews originated, and was in force as a rule of moral action, and as a portion of the law of God to develop character, and lead men to honor his holy and righteous government. The Bible plainly sets forth that the Sodomites were sinners before the Lord, exceedingly. Gen. xiii, 13. How came they to be sinners? We learn from the Scriptures that "where there is no law there is no transgression, and sin is the transgression of the law." They could not have been sinners unless they had transgressed some existing law. What law was it? It must have been the law of ten commandments, which was afterward written on two tables of stone.

The Sabbath was instituted in the garden of Eden. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3.

The types of the ceremonial law related to the great plan of human redemption, and pointed forward to Christ; and at his death that law was taken out of the way. But the Sabbath points back to the creation of the world, and is a sign, token, or memorial, of God's creative work. "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex.

xxxi, 16, 17. We learn from the above scriptures that the Sabbath is not Jewish, nor a type, but a memorial between God and Israel forever, that Israel should remember God, and the works which he had made. The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, night unto night sheweth knowledge. The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Ps. xix, 1, 2; xxiv, 1, 2.

But there arises a query, in the minds of some, who constitute Israel. Some tell us that the term means only the natural descendants of Abraham, the Jews; we think that such a view cannot be correct. The Scriptures use it in another sense. The meaning of the word Israel is "Prince of God." We are informed that Jacob wrestled with the angel of God till the break of day, and he prevailed with God. The angel said unto Jacob, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed. Gen. xxxii, 28. We infer from this, that all righteous persons, whose ways please God, and who walk and prevail with God from day to day, whose faith and works are accepted before him, are, with Jacob, virtually called princes of God, and hence constitute the true Israel; and where we find the true Israel, we find the Sabbath, irrespective of any nation, or particular class of people.

Paul clearly sets forth the subject. Let us hear him: "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. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 16, 29. Also in Rom. ix, 6, 8, we find the following declaration: "For they are not all Israel, which are of Israel. That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. But who are the children of promise? They are those who keep the commandments of God, the conditions on which the promise is based. The Jews did not fulfill those conditions. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, (the ten commandments, see Deut. iv, 13,) then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. And all the people answered together, and said, "All that the Lord hath spoken we will do." Ex. xix, 5, 6, 8. The Jewish nation did not fulfill the conditions of the covenant according to agreement, consequently God took away the promise from them, and transferred, or gave it to another people, a people who loved to revere and honor God by fulfilling the conditions of his holy covenant.

Again, we learn from Rom. xi, that the Jews are compared to a good olive tree, but, through unbelief, many of the natural branches were broken off. Those that remained stood by faith in the promises of God. And in reference to those that are broken off, Paul says, "And they also, if they abide not still in unbelief, shall be grafted in." Rom. xi, 23. The partition wall being removed, the Gentiles, all who stand by faith, are grafted in among them, so that they become one people, and one tree. The prophet had a view of this grafting process, when he said, After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi, 33. The third angel's message, the last message of mercy, is calculated to finish the work, uniting those who will come to Christ the living vine, and making up the breach in the law of God by the restoration of the Sabbath of the Lord, which has been trodden down by the wicked powers of earth. Dear reader, may it be said of us, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

FRANCIS GOULD.

Stowe, Vt.

VICTOR HUGO predicts a revolution in France if Napoleon lives two years longer.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, NOV. 3, 1868.

URIAH SMITH, EDITOR.

DRIFTING.

SUCH is the condition of those who are clinging to a theory which, in some of its parts, is out of harmony with the word of God. In their endeavors, when put under pressure, to make such parts harmonize with the word, they are obliged to change and modify, which throws other parts of their theory out of joint; and thus they are driven from one point to another, like a mariner drifting on the ocean without anchor or rudder.

We have an illustration of this in those who hold the view that the earth is to be renewed for the habitation of the saints, immediately on the second appearing of Christ. The difficulty involved in this view is this: The resurrection and final destruction of the wicked are placed by the Bible one thousand years after the second appearing of Christ and the resurrection of the saints. Rev. xx, 1-6. If, then, the earth is made new at Christ's second coming, we have the countless hosts of the wicked dead, slumbering in the bosom of the new earth. And how could the earth be renewed, melted with fervent heat, and made over throughout, pure and free from the effects of the curse, and the guilty dust of the wicked remain untouched? Then we have the wicked raised out of the new earth, at the end of the thousand years, come up over its fair surface like the locusts upon Egypt, drive the saints back into the city, and finally perish by fire from God out of Heaven. All this upon the new earth! according to this view. But this is a difficulty of sufficient magnitude to endanger the stability of any theory which adopts it as a component part.

That such a point could long remain without some effort at re-adjustment, so as to harmonize it with reason, if not with Scripture, was not to be expected; and the attempt has at length been made. Wm. Sheldon comes out in the *Voice of the West*, of Oct. 27, 1868, with an article headed, "We do not claim that the Wicked will rise out of the New Earth." What, then, does he claim? Why, that the resurrection of the wicked is at the same time with the resurrection of the righteous, and not a thousand years afterward, as Rev. xx so plainly states. Here is a full acknowledgment of the difficulty; and such is Mr. S.'s anxiety to get out of it, that he does not hesitate to undertake to explain away one of the plainest scriptures in all the Bible, to accomplish his purpose.

He attempts to justify his present position from the declarations that the tares are to be gathered and burned in the end of this world; that the wicked are to go away into everlasting punishment when the righteous go into life eternal, and that those who know not God, and obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he comes to be glorified in his saints. These statements, he says, prove that the wicked are punished at the end of this age, and not a whole age afterward, which would be a second punishment, and necessitate a second judgment, which is more than the Scriptures warrant. These scriptures which he quotes do not alter the testimony of Rev. xx; but if the interpretation he gives of them is correct, they prove the non-resurrection of at least a portion of the wicked. So far, then, he is simply playing into the hands of the non-resurrectionists, without relieving the difficulty of his own position. He says, "It is all clear in my own mind now, after having been befogged for many years." We think, though he seems to imagine that now all is clear, that he is getting deeper into the fog than ever before.

We submit to the reader if the following is not more reasonable: Let the scriptures, above quoted, apply only to the living wicked when Christ comes; and this does not militate against a resurrection when the wicked are raised to answer for their own personal doings; let the earth remain desolate a thousand years,

as described by the prophet, Isaiah, while the saints are in the New Jerusalem, the mansions of the Father's house above, reigning with Christ, judging the world and fallen angels, 1 Cor. vi, 2, 3; that is, apportioning the punishment due according to the record of their deeds. At the end of the thousand years the saints and the city come down, the wicked dead are raised from the earth, which has rolled on in silence and gloom for a thousand years, and come up around the city, the camp of the saints. Fire comes down from God out of Heaven, the elements, and the earth also, melt with fervent heat, the perdition of ungodly men takes place, and from the fire that destroys sinners root and branch, the earth comes forth purified, to be the eternal abode of the saints.

With this view there is nothing out of harmony, and no explaining away of scripture necessary; but we have a straightforward and natural order of events, that accords with reason, and is sustained by revelation.

QUESTIONS.

"INQUIRER" asks the following questions:

1. In the parable of the tares, Matt. xiii, 38, we read that the "good seed" are the children of the kingdom; but in the account of the same parable, Luke viii, 11, it says, "the seed is the word of God." How shall this be reconciled?

ANSWER. Inquirer mistakes in supposing that Luke viii, 11, and Matt. xiii, 38, both refer to the same parable. One is the parable of the sower, and the other the parable of the wheat and tares. And being different parables, given to illustrate different subjects, there is no difficulty in the fact that the word, seed, is used in a different sense in one from what it is in the other.

2. We are told in Matt. xiii, 39, that "the harvest is the end of the world;" while in John iv, 35, it is declared that at the time of the first advent, the fields "were white already to harvest." Is not this an apparent contradiction, and how shall a harmony be obtained?

ANSWER. Harvest, literally, is the time of reaping grain and other fruits of the earth. It is, hence, put metaphorically, first, for people who are ripe for judgment, or salvation; and, secondly, for those who are ready for the reception of new truth. An instance of its use in the first sense is found in Joel iii, 13. "Put ye in the sickle, for the harvest is ripe;" and another in Rev. xiv, 15, where the gathering of the wheat, the saints, includes the destruction of the chaff, the wicked. In the other sense it is used in Matt. ix, 37: "The harvest truly is plentiful, but the laborers are few." So in the passages in question. In the parable of the tares it is used in the first sense, in John iv, 35, in the latter.

3. Again, in Acts xv, 10, the apostle Peter expostulates with his Judaizing brethren thus: "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Did not the apostle speak rather disrespectfully of the dispensations of God in such language? Was not that very law, of which he spoke, given to the Hebrews by the hand of Moses, through the Lord's direction? How, then, could Peter be justified in speaking as he did?

ANSWER. The ritual or ceremonial law, to which Peter here refers, was exceedingly burdensome to the Jewish people; so much so that in the opinion of Dr. Clarke, if God had not especially blessed their fields and their flocks to make them very fruitful, they could not possibly have borne it. This law, in all its multitude of particulars, was imposed upon them because of their transgressions. For this reason the yoke was put upon their necks, and it was doubtless designed to be heavy. Hence Peter only spoke in accordance with the facts in the case.

I AND MY.

MR. I, and My, his companion, are very important personages, very prominent individuals. If there is anything great, good, or smart, accomplished, Mr. I has done it. If there is anything valuable, anything worth having, My claims it immediately. I is the smartest preacher, the best farmer, the most benevo-

lent person, the shrewdest financier, the bravest soldier,—in short, the big man in everything. If he should die, wisdom would perish with him, and the world would come to an end. What My does not own is not worth having.

But, soberly, how often we are disgusted by hearing persons praise themselves and what they have done. No one likes to hear this in another. We all think the most of a modest, unassuming person, one who lets others praise him instead of doing it himself. Those who have any merit, find enough persons to praise them; those who have none have to blow their own trumpet. So if you see a man praising himself, and telling of his noble deeds, you may be sure that he is doing a job that no one else will do for him. Beware of him.

D. M. CANRIGHT.

HUMILITY.

"WHEN thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" The choice of the Lord is of those who are little in their own sight, as in this case of Saul. So with David. He was the man after God's own heart, when he was following the sheep. Those who keep thus humble, the Lord can teach, and help, and he will do it, as we see in the case of Solomon. He says to the Lord: "Thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in." Being thus humble, we see how God blessed him, till his heart departed from God.

Humility is the only path of safety. Satan comes in, puffs up those who have responsibilities resting upon them, they go on in their own ways, and depart from the ways of the Lord. Blinded by Satan, like Saul, they may claim to be doing the commands of the Lord, when it is all human policy, all marked with the impress of the human instead of the divine. Thus they rush on, doing their own ways, under a misguided zeal, building themselves up instead of going in that humble channel where the Lord can work, until their career, like that of Saul, is checked by the teachings of the Spirit of the Lord, and they shown to be in rebellion against the Lord.

As we look at the cases of the ancient ones, we readily see their faults, and think, had we been there, we would not have done thus; but oh! the deceitfulness of the human heart. How readily we fall into crimes similar to theirs. Not that we have the responsibilities of kingdoms upon us; but in responsibilities that concern the church how important that we walk carefully and humbly before God, that in all our course the Lord may help us. Wherein we have erred may God forgive.

I speak on this as one who feels his own reproof, and wish myself to make amends for past errors by taking a humble position before the Lord and my brethren, abasing self, exalting at all times the Lord and his truth. Unless I move in that humble path, where God can guide and help, all my efforts to do good will be vain. May the Lord help, that thus I may fully recover myself from the snare of the Devil. May I ever feel my own weakness; for Paul saith: "When I am weak, then am I strong." "Strong in the Lord and in the power of his might." Amen.

J. N. LOUGHBOROUGH.

Petaluma, Cal., Oct. 9, 1868.

DWELL ON SPIRITUAL THINGS.

WHATEVER things are true, honest, just, pure, lovely, of good report; if there be any virtue and praise, think on these things. Phil. iv, 8. There is a strong tendency with us to dwell altogether too much on earthly, perishing things, on the outward appearance and forms. There are many earthly things which it is our duty to think on; and it is even a virtue to study how to best perform such duties. For instance, to plan and arrange our earthly business in the way most pleasing to God, caring for our family, and those around us, living blameless, as good stewards before the Lord; or, to study the health reform, and dress reform, so that we can obey the laws of our being, and appear in plain apparel, yet clean and neat. But with

all this, there is a strong tendency to let these things take up our minds too much, leaving too little room for the heavenly. Thus we can easily lose sight of the most important object of the health reform, *viz.*, to make us more spiritual and heavenly minded.

If we live for the kingdom of Heaven, let not the things of earth take up our attention too much. But whatever is lovely, pure, and heavenly, let us dwell much on such things. The lovely Jesus, his pure and holy life, his divine attributes, his humility and self-denial, his past, present, and future work, these should have room in our hearts. And the more we dwell upon things that are lovely and pure, the more lovely and pure will we become ourselves.

Then the glorious kingdom, the inheritance incorruptible, undefiled, unfading—should not this occupy a goodly share of our thoughts, and enter into our conversation? The destined haven; the land ahead; the abiding city; the blessed and eternal home with Jesus in our Father's house;—for this we long, and pray, and weep. On this will we dwell. O earth, how dark art thou. Thy treasures charm me not. But Heaven, glorious Heaven! Let thy light shine brighter and brighter unto the perfect day.

JOHN MATTESON.

REPORT OF MEETINGS IN MICH.

SEPTEMBER 25, Bro. William Carpenter took me from Jackson to Hanover. Here I held four meetings with the church on Sabbath and first-day, 26 and 27, which was encouraging and strengthening to those who love to walk in the way of God's commandments, and wait for the return of the Lord from the wedding. After the meeting, Bro. C. took me on a circuit of eighteen miles, to visit the scattered members and professed Sabbath-keepers. One, through trials and discouragements, had yielded up the truth, but confessed her wrongs, and promised to do and keep the commandments of God, and press on for salvation and eternal life, and have the Review sent to her again.

From Sept. 29 to Oct. 6, spent our time in visiting and holding nine meetings with the church and people at Hillsdale. On first-day we baptized seven, one of them Bro. W. Carpenter's son from Hanover. Five others joined the church in Hillsdale. The brethren were much encouraged, and especially strengthened in celebrating the ordinances of the Lord's house, and expressed their determinations to press forward, and be on their watch for the return of their Lord, lest he find them sleeping.

JOSEPH BATES.

South Bend, Ind., Oct. 21, 1868.

MONTHLY MEETING IN NEW HAMPSHIRE.

Our first meeting at Washington school-house was well attended. We gave a short discourse on the importance of each one's taking heed to himself, from Luke xxi, 34. Bro. Haskell was present, and made some good remarks, all of which were listened to with interest.

Sabbath morning, social meeting at 9½. Not so much interest as there should be in such meetings. At 10½, Bro. Haskell spoke on the love of God, from John iii, 16, in a very practical manner. It was instructing and comforting to the saints, leading us to feel our obligations to God, and his dear Son, who has bought us with his own blood.

We spoke at 12½, on Family Government. How few of us understand the importance of this matter. If we should do our duty in this relation, parents and children, should we not have comparatively a heaven to go to Heaven in. May wisdom and strength be given by Him who giveth to all liberally.

Social meeting in the evening at 6. Not as much freedom manifest as it is our privilege to have, still it was apparent that the Lord is moving on us, and is drawing nearer.

Bro. Haskell spoke at 7, on the seven last plagues, of Rev. xvi, showing that they were still future, and our relation to them. Solemn, indeed, is the hour in which we live: the unmixed wine of the wrath of God soon to come down upon those whose names are not found written in the book of life. Shall our names be there?

Sunday morning, social meeting at 9½. Quite good. At 10½ Bro. Haskell spoke on the Sanctuary. How interesting and important this question to the remnant. We followed at 12½, speaking on Rev. iii, 8, showing that the open door, that is before the church, leads to the position of our faithful High Priest, where he is now to be found. Social meeting again at 6; a little more freedom on the part of some.

Bro. Haskell spoke at 7, on Luke xiv, 18, showing that the three calls synchronize with the three messages, of Rev. xiv. Shall we be among those that begin to make excuse, or shall we obey the call, and prepare for the marriage supper of the Lamb, heed the True Witness, and be found clothed in white raiment? This work must be done soon, or we shall be left out of the number of God's dear people. How sad the thought! Can we afford such an end? We cannot. Then let us all make haste, delay not, but awake to righteousness, and sin not, lest coming suddenly he find us sleeping.

We think this was one of the most profitable monthly meetings we have held. To God be the praise.

P. C. RODMAN.

Ashaway, R. I.

REPORT FROM BRO. VAN HORN.

I HAVE now been in Blenden a little more than three weeks, and have given twenty-seven discourses. The interest is good for a new place, and I continue to have quite good-sized congregations. The truth is taking effect on the hearts of some. Already about twelve have commenced to keep the Sabbath, and there are others who I think will decide soon. My work is not yet done here. I shall labor on as long as the interest may demand. I am much encouraged and feel to praise the Lord for his goodness in giving me his aid.

Those who are receiving the truth here have never made a profession before, or have long ago given up, and yielded to the influence of the world. It has every appearance now of a good work being done here. May the Lord add his blessing, and bring such to the acknowledging of the truth as shall finally go through and stand on Mount Zion.

I. D. VAN HORN.

Blenden, Mich., Oct. 26, 1868.

REPORT FROM BRO. MATTESON.

I PREACHED two weeks in Montcalm, with good interest. Then a Lutheran minister, being sent for, came from Wisconsin. The interest to hear was increasing to the last before he came. He preached only two sermons, one on sprinkling, and the other against the Sabbath. He was invited to stay and defend his side of the question; but no. Sunday afternoon he left the place, having made it his first and last point that the people must not go to hear me any more; by so doing, they would endanger their salvation. This was so much in harmony with their old prejudices and superstitions that he carried the day. The people could no more be persuaded to go and hear, at least at present. I have continued two weeks longer to try to have some meetings, and have visited from house to house. The number of attendants has been only from 6 to 8.

On Sabbath, the 17th, I had a closing meeting. The Lord was present with us, as he had also been at the previous meetings, though we were but few. Some of our American brethren came to this meeting; also Bro. Jensen, and a Danish sister from Wisconsin. Eight persons have decided to keep the commandments of God, and five of them were buried with Christ in baptism. Two of them came out from the Baptist church, and the baptism of one was postponed. It was a solemn place and time when we descended into the quiet waters of a clear stream, and the Son of God seemed to smile upon us. May these dear souls truly walk in newness of life, and become the salt of the earth, that others may flock around them, and many more souls be saved in that vicinity before Jesus comes.

In the afternoon we gathered for the ordinances of God's house, and were richly blessed. Then I took leave of these brethren, promising to come again when

the Lord shall direct. Pray for us. I am now commencing meetings in Ashley, Kent Co., Mich.

JOHN MATTESON.

VISIT TO VERMONT AND MAINE.

MONDAY, Sept. 28, I left Lancaster with Bro. Bourdeau, and the next day arrived at Enosburg, Vt. This was my first visit to this State. Was glad of the opportunity to form the acquaintance of so many good brethren and sisters. I enjoyed the meetings during the Conference much. The brethren seem to be firm and united in all the truth. This gives them strength.

Monday, Oct. 5, I took the cars and came as far as Manchester, N. H., and stopped all night with Bro. Smith. The next day I met Bro. Rodman on the cars, bound for Norridgewock, Maine. In company with Bro. Winslow and Sr. Anna Hale we stopped that night in Skowhegan, at the good home of Bro. Asa B. Atwood. He and his family are whole-hearted in the truth, and are growing strong in the faith.

The next day I returned to Norridgewock, after an absence of over five months. One had fallen in death since I left; a few had gone away; the rest were alive, and making some efforts to overcome.

Thursday morning the Conference began. It was very manifest that this Conference was in its infancy, and that the churches, delegates, and officers have much to learn. I hope this Conference was a good school for them. Only a few delegates were present the first session, or even the first day. Not a single church had made a proper report of their standing; and the s. w. reports were in a very confused condition indeed. However, experience is a good school in which to learn. Probably it will be different in the future. It should, and will be if the officers do their duty.

The sessions of the Conference were instructive and profitable to all. There was no opposing element during the whole Conference. The rebellious, fault-finding spirits of last Conference had either been converted, or had withdrawn themselves from all connection with the Conference. For this we thank God. The prospect now is that this element cannot long exist in the State. May the good work be complete.

A goodly number of brethren and sisters came in on Friday, and we truly enjoyed a sweet, encouraging season Sabbath and Sunday. One feature was especially encouraging to my mind. The Conference, and all the people present, on Friday, unanimously expressed their regret for the opposition which Bro. and Sr. White received here in the past, and for the slowness of this people to receive all the truth, and live up to it. Then they solemnly promised God to do better for the future. As soon as we had done this, God did bless our meeting. As if to show that they meant what they had said, in a few minutes' time about \$350 were pledged, and most of it paid, on different benevolent objects. This was the best that Maine has ever done in this direction. The Conference also donated \$100 of its funds to the General Conference, \$50 to the California Mission, and \$50 to the Publishing Association. This is as it should be. There are able men, rich men, in Maine, who can do for the cause if their hearts are only in it. But they have been woefully behind in this in the past. The sure result has followed,—spiritual death. Now as they begin to do better, may God return unto them with his blessing.

By the urgent request of the friends, I stayed another week at Norridgewock. A Mr. Fletcher, who claims to be a Methodist minister, and whom I met last winter at New Vineyard, was at Athens, opposing the truth all he could. He sent me a challenge to discuss the Sabbath question. So I went and met him. But he proposed so unreasonable and unfair a proposition for debate that I would not discuss with him. I drew up eight different propositions, either one of which I offered to discuss with him; but he would not. So we had no discussion, and he left the place. I stayed and preached to them, and reorganized s. w. to amount to \$64. They are doing better here than I expected to find them. Hope God will encourage them in the truth.

Returned to Norridgewock, and spent Sabbath and Sunday. They needed help very much on several points. 1. A spirit of the world and politics had

gained a fearful hold on some. This will certainly ruin them unless they let it alone. 2. Several were getting the moving spirit. This is very bad. It soon ruins a church and does few or none any good. This I trust is now checked. 3. Disorder and confusion were entering largely into their Sabbath meetings. Children were not governed nor kept still; but allowed to run, and play, and talk, and cry, all through meeting. The officers in this church had not done their duty in this matter for fear of offending some one. The consequence was that God's house was dishonored, and his Sabbath desecrated. I showed them these things plainly. All acknowledged it, and steps were taken to secure better order in the future. On Sunday I was pleased to see proper order and silence, showing that it can be had. 4. Many were becoming somewhat discouraged and fearful. This is always bad. It destroys our spiritual life. I tried to encourage and comfort them with the promises of the Lord. Hope they feel encouraged.

This is a large church, and an important place for the cause in Maine. It should not be neglected. They need much more labor and watchcare than small churches of 10 or 20 members. It cannot be reasonably expected but that among so many some will occasionally get into trial, neglect duty, do wrong, or even backslide. It would be a miracle if they did not. So they need continual watchcare to keep them in the path of duty.

I, as well as others, have felt a deep interest for this church. I feel so still. But it is hard laboring for a church when they think that they know more than their minister, and when they want to give instruction rather than receive it, and when they find fault with what is done for them. This was the feeling of many here last spring, and this was the reason why we left them. I think that we moved right. Now there is a very different feeling here. They are willing to be taught and reproved. A few days' labor will do more for them now than weeks would have accomplished before. I hope they will continue to feel so, and then God will send them help.

We had a very pleasant time in reorganizing s. b. No one found any fault, or pulled off. Most of them raised their figures from what they were last year. This was a very good indication of their condition. On Sunday, many of our old friends came in to meeting, and I enjoyed the privilege of talking to them.

Monday, I came to Topsham and held a meeting at evening. Reorganized s. b. here also. Tuesday evening I stopped at Falmouth and held a meeting in the school-house. After preaching we reorganized s. b. Came to Portland the next day and did the same thing there. Thus closed my visit to Maine. On the whole, I feel encouraged about things in this State. I hope and pray that God will give his servants wisdom, zeal, and energy to sufficiently carry on the work here the coming year.

D. M. CANRIGHT.

Boston, Mass.

AN ACKNOWLEDGMENT.

SINCE the General Conference, and especially of late, I have felt the need of a greater consecration to the Lord, and to the work in which I am engaged. As I look over my past life, I lament over the fact that, considering my privileges and calling, I have made very slow and poor advances in the divine life. And I am not without an influence. My lacks must have been felt by others, through my writings, and my private and public labors. I must die a greater, a complete, death to self, pride, and love of approbation. Time is short, mercy will soon close, and I must be thorough, and work fast.

As I examine myself in the light of God's testimony to me, I also see that in my anxiety to do my duty with reference to my health, I have not given the Lord a chance to work. I have leaned too much to my own strength and understanding, and this is one great reason why I have had a hard time, and have made such slow progress in the direction of health. But I am thankful that my duty in regard to my health is marked out in a clear manner, and that help comes in time to save me, if I reform. God grant that I may.

Wherein my lacks have been a source of grief to

others, and have been an obstruction to the advancement of the cause, I wish to be forgiven. Pray for me, that I may make thorough work for the Judgment, and succeed in winning souls to the truth.

D. T. BOURDEAU.

Petaluma, Cal., Oct. 12, 1868.

JESUS.

JESUS, the name of names most sweet,
Jesus, the name with love replete,
Jesus, the name that calms each fear,
Jesus the name we joy to hear.

Jesus, who left the Father's love,
Jesus, who left the throne above,
Jesus, who came to earth below,
Jesus, who did our natures know.

Jesus, by Judas' hands betrayed,
Jesus, in purple robes arrayed,
Jesus, with thorny crown that day,
Jesus, condemned and led away.

Jesus they took to Calvary,
Jesus they nailed upon a tree,
Jesus they caused to bleed and die,
Jesus, they heard thy last great cry.

Jesus now reigns in majesty,
Jesus now pleads for you and me,
Jesus now shares of joys untold,
Jesus now wears a crown of gold.

Jesus, our refuge in this life,
Jesus, our all in pain and strife,
Jesus, our mediator, friend,
Jesus, our guide unto the end.

Jesus, dear Lord, to thee we pray,
Jesus, dear friend, be thou our stay,
Jesus, dear Jesus, take us home,
Jesus, dear Saviour, quickly come.

SARAH F. SHARPE.

Sandusky Co., Ohio.

A RESPONSE.

I EXPRESS my thanks to Bro. White, for his kind words of caution, expressed in No. 16 of the REVIEW, those which refer to language used by me, which was, indeed, as he has said, manifestly improper.

I also would express my regret that I have, in quite a number of cases, written to the Office hastily, upon subjects about which I was not wholly informed, and have erred, and have sometimes caused trial and needless pain to others whom I greatly respect and love.

I would ask pardon of all whom I have thus hurt and wounded, and would also tender my hearty thanks to the editor of the REVIEW for his care in often withholding or correcting my faulty articles.

I have been much benefited by the care and good offices of my brethren. Will they still continue their kindness and care for my spiritual welfare, and for my good in all things? and may the Lord pardon my negligence and erratic steps, and help me to walk humbly and wisely before him in all things.

JOS. CLARKE.

YOUR MISSION.

OUR blessed Saviour is well pleased if we fulfill our duty, be it ever so small. There is a moral greatness in that person, who, amid the various changes of life, pursues the path of duty, and cheerfully accepts his lot, wherever it may be cast. It may be ours to minister to some of God's dear children, or care for our little ones, or bear with the infirmities of old age. Oh! that we might do it with cheerfulness and delight. Let us take care of the present, and do our duty; for this is all God requires of us. Let us remember that he requires nothing that is unreasonable or unjust. We may think that we might better glorify God in some other situation than the one we find ourselves placed in; but it is a lesson we must all learn, that he has placed us just in the position where we can best honor and glorify him. And whatever our trials, though ever so grievous, they are just the ones to purify and fit us to inhabit those bright mansions above. While we are called upon to minister unto others, let us remember that none of us liveth unto himself, but follow the example of our blessed Master, who went about doing good. Oh! let us weigh well the influence we exert around us from day to day, that it be on the side of truth and humanity, that the world may be better for our having lived in it; that some sorrowing

heart may be comforted, the mourner's tears be wiped away, that we may make some sinking heart more light, and with the sweet promises cheer them into life and hope again.

Oh! the Christian mission is a noble one. Then our life has not been in vain, and we have been preparing for a nobler, an immortal, life in the kingdom of God. These are solemn times. The perils of the last days are upon us. Oh! may the Lord help us all to realize the great responsibility that rests upon us, and may it be our highest ambition to perform faithfully the work assigned us by our Heavenly Father in the closing scenes of this world's history. The last message of mercy will soon close. Probation will be ended, our work done, and then a glorious immortality shall be ours.

L. E. MILLNE.

Shabbona, Ill., Sept. 2, 1868.

POLITICAL ASPIRATIONS OF ROMANISM.

ROME is not like the Bourbons in never learning anything, but she is like them in never forgetting anything. She learns everything, appropriates all cultures, all fashions, all the enginery of the most advanced civilization, the most delicate refinement of taste, everything that can be named; she makes it all her own, that she may advance the things which she "never forgets." No matter how much the world out-travels her, no matter in what dusty and mouldy piles her dogmas lie, no matter how her spiritual prince on the Tiber may tremble and fly, or be propped up by foreign bayonet upon his throne, awaiting the doom of his temporal authority, she plots as keenly as ever, and does with might and main the thing with her reach, whatever it may be.

Her great passion, however, is for the control of governments. Governments can tax the people and appropriate the public revenues. Governments control public-school systems, and sometimes undertake to endow or to support public charities. Governments that are free, and even republican, are sometimes overturned, and converted into despotisms; and despotisms, temporal and spiritual, are all akin, and naturally take to one another. Who among us has forgotten the efforts of Romanists, a few years ago, in this country to get possession of the school funds of the several States for their own sectarian use? For a time, they seemed to lay aside their slyness; they came out from their concealment and boldly announced their purposes. They put their chosen men into the legislatures, and bills in their interest took shape before the public eye, as though Popery were a thing to be supported by all republican commonwealths. Beaten here, they grew more quiet, but not less ambitious nor industrious. They now try to accomplish, through city governments, what they failed to do by the States. The States were found to have a preponderantly Protestant population. The foreign Romanists of this country do not cultivate the soil; they live mostly in the cities, and are supported mainly by common day labor. In New York, especially, where this class is so dangerously numerous, the Romish church is almost omnipotent, even controlling the legislation of the State, and absolutely owning that of the city. The vast sums appropriated to popish institutions by the Legislature of New York have become an old story, and but recently the Papal government of the city has given \$25,000 to the Roman Catholic Asylum, known as the "House of the Good Shepherd," an establishment which is entirely beyond the reach of public inspection. The whole hierarchy in the country is working in this spirit. Their government is at Rome, and ours, in all its shapes and powers, is meant to be used for its advancement. They cast the vote of the immense, degraded and ignorant population, solidly in any direction they please. They are presenting an unusually large number of candidates for office at present. Political names, of course, are given to their aims, but, after all, they are deeply ecclesiastical—more than anything else. The priests direct the vote, and they have no country, no opinions, no politics, but their hierarchy. Their adherents are never divided; their instinct is unerring; they go for themselves, and for none else.

The immediate expulsion of the Jesuits by the revolutionary government of Spain is proof of the feeling of the Spanish people whenever it has the privilege of free expression. The Roman Catholics of Europe are, generally, content to remain members of the "Mother Church," but they are, evidently, determined to put an end to its interference with civil and political affairs. They show an obvious purpose to confine it to its proper sphere. We shall, no doubt, be compelled in the end to deal in the same manner with Romanism in this country. Its attempts to build itself up through the control of State legislation, thus making itself a quasi State church, becomes every year more intolerable.—*Methodist*.

THE EARTHQUAKE.

ALONG a coast, three thousand miles in length, the light of day was serenely shining, when suddenly a motion of the solid earth was felt, a darkening of the heavens seen, and a strange, dismal sound heard by millions. The waves of the sea rushed to meet those of the land, and thirty thousand people were dead. Terror whitened the faces of unnumbered survivors, in whose ears were ringing the cries of distress which rose from the lips of the dying.

It seems to us that one lesson of such a catastrophe is the final conflagration of this planet, which shall usher in the judgment of all its inhabitants, since Adam looked upon the Eden he lost by his sin. How plainly it reveals the treasured means of the world's destruction! Who can say that, according to fixed natural laws, these are not preparing "nature's funeral pile," just as, on a comparatively small scale, they shook down cities, and buried their inhabitants? In God's own time, the trumpet of the Archangel will sound the signal; the "heavens pass away with a great noise, and the elements melt with fervent heat; and there shall be no more sea."

Then what cries of alarm and wild despair will rise above the tottering mountains and rending rocks, refusing to hide the disloyal and lost from the face of the Lamb, whose finished work of redemption made its theatre no longer of any more worth than the scaffolding of a finished and glorious temple, taken down to be burned for fuel.—*Am. Messenger*.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sr. Lucas.

DEAR BRETHREN AND SISTERS: Again I avail myself of the opportunity of writing a few lines for the Conference Department. If I can speak one word of encouragement to any lone one, I shall be amply repaid. I would here say that I love the blessed truths of the third angel's message, and by the help of the Lord I mean to live them out. I would honor God by keeping all his holy commandments, that I may finally stand on Mount Zion with all the redeemed. The work on the sanctuary and twenty-three hundred days, of Daniel viii, 14, by the help of the Lord, has been the means of shedding new light and glory around my pathway. In hours of trial, when cares of this world weigh heavily upon me, by an eye of faith I can look away to the sanctuary, and there behold Jesus, our great High Priest, as he ministers in the most holy place in the heavenly sanctuary. Oh! what heavenly light shines around my pathway. Surely, it is from above; and in view of the solemn work that is being done in the sanctuary, how careful we should be, dear brethren and sisters, to keep the whole law of God. Oh! I feel that I have much to overcome, that I may be ready to meet the Lord. I would here confess that I have been governed too much in the past by feeling; but by the grace of God I mean to be governed in the future by wisdom and the word of God. I do not think we shall go astray if we are governed thus. A short time ago, while talking with a man who professes to be a minister of the gospel, he made the statement, that in many places in the Bible where we have a thus saith the Lord, "It does not mean so," but he failed to tell me what it did

mean. I made up my mind that henceforth I would cling closer to the word of God than ever before. I believe if there was ever a time when Satan was trying his utmost to overthrow the Bible, it is now. May the Lord keep us from the wily snares of the Wicked One, that we may finally come off conquerors, and more than conquerors, through Him that hath loved us.

N. JANE LUCAS.

Maine.

From Sr. Lashier.

DEAR BRETHREN AND SISTERS: I am thankful to my Heavenly Father for the light he has made to shine upon my pathway, and that he gave me a heart to receive and a desire to walk in the light. I can say with the Psalmist, "The law of thy mouth is better unto me than thousands of gold and silver." "Thy word is a lamp unto my feet, and a light unto my path." How many precious promises we have to encourage us on in our weary pilgrimage. Although the way may seem dark, and we may have trials and temptations, sorrows and afflictions, to pass through, He has promised that his grace shall be sufficient for us. Let us be faithful to the end, that we may be among the waiting ones when Jesus comes. Soon his intercessions for us will close. I desire, while mercy lingers, to be zealous and repent, that my sins may be blotted out, and my name retained in the book of life.

The REVIEW is all the preaching we have. I hope some messenger may feel it duty to come here and proclaim the last notes of warning to a perishing world. "The harvest truly is great, but the laborers are few." My prayer is that the Lord will send forth laborers. Oh! that we may feel the burden of the great work before us, a burden of soul for sinners, and try, by our earnest entreaties, our daily walk and conversation, to lead them to the Saviour. I desire to know what the will of the Lord is, and fill well my allotted place, so that when the Judgment is pronounced I may hear the welcome "Well done."

H. M. LASHIER.

Todd Co., Minn.

From Sr. Sevy.

DEAR BRETHREN AND SISTERS: Never has present truth seemed so precious to me as it does now. The world, with its allurements, has but little charms for me. I am trying to live out present truth in all its parts. The health reform has done great things for me and my family. It found us, like Lazarus, sick and sore; but it has healed us almost entirely. Praise God for his goodness in bringing these things before his people. To those who are standing in doubt in regard to the reforms, I would say, God never requires anything of us, but what is for our good. Although it may be crossing to our carnal nature, yet beneath the cross lies the crown.

I have just finished reading the last REVIEW, and feel very much cheered, as I do every week. May God bless all that are connected with it in its publication, and all those that are connected with the work of God in any way.

ELVIRA A. SEVY.

Clinton Co., Mich.

SR. P. K. CALKIN writes from Minnesota: It has scarcely been three months since I embraced the third angel's message, and I feel as yet quite unworthy to raise my voice toward Heaven, yet I thank God that he has given his only begotten Son to die for us, that we, through him, may obtain eternal life.

I had been for some time away from home at work. On my return, I found my parents, brothers, and sister, striving to overcome the power of Satan, and live for Christ, and him alone. They were quite happy, and I could resist the calls of God no longer, and, I trust, I have given myself to him, and he has forgiven me. I am again living some distance from home, where there is not one Sabbath-keeper except myself. I find trials and temptations hard at times, but through the strength of Jesus I will withstand them all.

BRO. J. B. PRATT writes from Ottawa Co., Mich.: I have recently become a Sabbath-keeper and a believer in the second Advent doctrine. I believe that the law and the gospel go hand in hand. I now believe that the ten commandments stand just as God first gave them; that the fourth has never been changed by divine authority; and that, through grace, we are enabled to keep the law, which, by this means, I am striving to do. I, also, now believe that we have no immortality only as we gain it through faith in Christ, obedience, and a faithful continuance in well doing. I also believe that Jesus is now in the most holy place of the heavenly sanctuary, finishing up his work of

atonement, and that it is court week, as Bro. White told us at the camp-meeting. I firmly believe in the third angel's message, and I want a part in it with God's humble people.

It is only about six weeks since I embraced this faith. I believe it is the truth, and I love it and want to do what I can to sustain it. I have a family of a wife and five children; am a poor man and out of health, and am peddling to support my family; but purpose to give one-tenth of my income to the cause.

SR. M. THURBER writes from Corinth: I am one of the lonely ones, there being only one in town besides my family. I love to read the testimonies. I delight in the law of God. I am trying to keep all the commandments of God, and am living out the health reform as well as I can. There is a great blessing in bearing the cross. I have, for some time, felt the duty of being baptized, and hope some of the messengers will come this way before long. I have ever since 1843 loved the Advent doctrine; and when I heard of the third angel's message, I was not long embracing it. I sometimes fear I have been so unfaithful that I shall never enter the kingdom. Pray for me.

SR. J. E. SIMONDS writes from Union Co., Iowa: I have been keeping the Sabbath for the last eight months, and feel stronger, the Lord be thanked, than when I first started in the cause. The REVIEW has truly been a great help and comfort to me. It does me good to read in the Conference Department the testimonies of so many brethren and sisters who are still pressing on in that narrow path that leadeth unto life. I never heard an Adventist preacher, but I have read many good sermons through the REVIEW.

SR. J. A. KING writes from Dodge Co., Wis.: I am striving, by the help of the Lord, to see my wrongs, confess and forsake them, that I may find mercy, and be hid in the day of the fierce anger of the Lord. The last testimony from the Lord, through Sr. White, has led me to deep repentance and humiliation.

SR. T. S. ROBINSON writes from McKean Co., Pa.: The Lord has been very merciful to me, and has led me in a way that I knew not. I so often wander from him that I fear, after all he has done for me, I shall become a castaway. God forbid that I should be so ungrateful. I believe the whole truth, and, by the assisting grace of God, I hope to be sanctified thereby. Oh! how necessary that we get on the whole armor, that we may be able to overcome. My daily prayer is, that God's people will awake, and prepare to meet the Saviour when he shall come to gather his elect. My mother and sister are trying to live out the truth, which is a great help to me.

THE child of God will soon know the full import of the precious promises,—the wicked will soon know what is meant by the terrible threatenings of God.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, at South Norridgewock, Me., Aug. 27, 1868, Cynthia, wife of Daniel Ames, aged 69 years. She was taken with a paralytic fit, and died in three hours. She was one of the first to embrace the truth in the tent at Norridgewock, 3 years ago. She was faithful in all her duties. Her piety was doubted by none. That she sleeps in Jesus we all believe. Thus closes the history of another member of our church. May we all have as good a record, and as bright a hope. She leaves an aged companion and six children. One is in the truth. We hope for the others. Funeral discourse by Eld. J. B. Goodrich, from 1 Cor. xv, 54, 55.

D. M. CARRIGHT.

DIED, near Cameron, Mo., Emma, oldest daughter of Amos and Sarah E. Van Syoc, of congestion of the brain, while on the road from Kansas to Iowa, aged 4 years and 9 months.

She lay sick of intermittent fever nearly one week. During her entire sickness she was perfectly calm and patient, and about 4 o'clock, first-day evening, she fell asleep without a struggle, to wait the resurrection of the just. With grief and sorrow the bereaved parents will try to prosecute their journey.

AMOS AND SARAH E. VAN SYOC.

DIED, April 7, 1868, Isaac J. Howell, of Apanoose Co., Iowa, aged 38 years and 8 months. His death was caused by the running away of his team. As he was walking along behind the wagon, the team becoming frightened and starting to run, he jumped upon the wagon to hold them. But failing to get control over them, he was thrown off and killed instantly. He leaves a wife and three children. He was a consistent believer of the truth, and rests in hope.

S. J. HOWELL.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 3, 1868.

Infidelity Spreading.

THAT infidelity is rapidly spreading on both continents is very apparent to any careful observer, and we see nothing to check its progress but the very truths for the belief of which some of us are called "infidels." Satan has always tried to sanctify error, and cause it to be honored among men, and to brand the truth with the title of "infidelity." Let us not be sneered or ridiculed away from the good old way, but hold fast to the faith once delivered to the saints. The following from an earnest and able writer in one of our exchanges, says:

"A distinguished American preacher, lately returned from Europe, has given an account of what he saw and heard. He gives us to understand in his work, 'Impressions of Europe,' that the science and philosophy, the intelligence and the political tendencies of the people of Germany, are all leaning against 'evangelicism' as maintained in the Protestant Church. He makes the painful statement that the universities, as a rule, are favoring the secular and non-religious view and feeling, and after referring to a report that one of the most venerable and popular of the professors had openly boasted of his atheism, and that few scholarly men, not tied to official necessities, have the courage to treat miracles with the least respect, and some other things looking in the same direction, he inquires: 'Is it possible for Christianity as an institution or a religion to survive the prevalence of opinions so radically destructive as this?' This is a question so serious in its import that it is worthy of a thoughtful and serious answer. The contest undoubtedly is great, and the aspect of the sky is stormy."—*Herald of Kingdom.*

JOHN McMILLAN. We would say to your friend that Christ never sanctioned, by word or practice, the performance of any work upon the Sabbath but works of necessity and mercy. His object was to strip from the institution the burdensome traditions with which the Pharisees had loaded it; and he purposely performed works which were forbidden by their traditions, and then proceeded to show that such works were lawful, or in accordance with the Sabbath law, which they had misinterpreted and abused. If any one can find warrant in this for now disregarding the Sabbath entirely, he must take the responsibility for so doing. Prejudice or self-interest will find a way around the plainest command, or the clearest argument in all the Bible.

I. LAMB. Obscure prophecies relating to the eternal state will be all understood when the time for their accomplishment comes, by those who are so happy as to share in them. The earth is not made new till after the second resurrection; but during the thousand years that intervene between the first and second resurrections, the saints reign with Christ in the New Jerusalem above. See John xiv, 2, 3; 1 Pet. i, 4; Rev. xiv, 1-5; xv, 2, 3; xx, 1-5, &c.

The Nicolaitans were the followers of one Nicolas of the first century of the Christian era, an evil character who taught a community of wives, regarded adultery and fornication as things indifferent, and permitted the eating of things offered to idols. See *Rel. Encyc., Clarke, Kitto, &c.*

The nearest minister to you is Bro. D. M. Canright, Lancaster, Mass.

Note from California.

For the past two weeks we have tried to labor faithfully in public and from house to house. We have held nineteen meetings. Two of these were Sabbath meetings, at each of which two new ones spoke for the first time.

We have held in all sixty-five meetings, sold one hundred thirty dollars' worth of books, got eighteen subscribers for the REVIEW, fifteen for the INSTRUCTOR, and one for the REFORMER. The REFORMER was introduced yesterday, after speaking on the health reform and Bible temperance. Shall probably get more subscribers. In addition to the above, we have given away some thirty dollars'

worth of books to such as were interested. Most of these books were our small tracts.

We shall keep the tent up one week longer, after which I shall follow up the work in this place, while Bro. Loughborough will commence in some new field. The work before us is great. Pray for us.

D. T. BOURDEAU.

Petaluma, Cal., Oct. 12, 1868.

The Work Moving.

WITH a strong desire to furnish the poor, and many of those who have not sufficient interest to purchase, with my recent work on the great advent movement, I called on my friends to assist me in the work; and they have come up nobly. I am now distributing the book freely to the Lord's poor, and am furnishing ministers to do the same, for which I charge the fund, now being raised, only 60 cents a copy, for this work of 376 pages.

As the fund has increased, I have added to the works to be given, The Law and Gospel, God's Memorial, Little Will, and Bro. Smith's Review of Objections to the Visions. Other works of this kind will be added to the catalogue as means are furnished. I now call on all the friends of the cause to help me in this work. Those who have unpaid pledges, and all who wish to help in this good work, may forward their liberalities to Elder James White, Battle Creek, Mich. J. W.

God Blesses His Truth.

THE following note, just received from a lady in New Jersey, will be interesting to our readers. It shows that God is blessing his truth, and the importance also of scattering, with a liberal hand, the publications which set forth the reasons of our faith.

G. W. A.

MR. J. M. ALDRICH: Dear Sir, Providentially, as I believe, one of the little "Rays of Light" sent out by your Publishing Association, was wafted to my notice. My attention was arrested by the title, "Which Day do You Keep, and Why?" I read it carefully, and examined all the texts of Scripture quoted, feeling that it was a ray of light, indeed, and that God had sent it to me.

For three or four years I have been seeking earnestly and prayerfully for truth, during which time I have learned much that is very precious to me; and the glorious doctrine of the speedy coming of our blessed Lord, is among the cherished hopes that now rejoice my heart. I know of but few in this place who profess to "love His appearing," but hope and pray that the good seed scattered by the few will yet spring up and bear fruit to the glory of God.

I am thirsting for the good things you are publishing. Please send me a catalogue, and a copy of the ADVENT REVIEW AND SABBATH HERALD. Should like to learn at what period in the Christian era Sunday took the day God blessed and sanctified in the beginning. Oh! why do Christians thus hide the light of the Holy Scriptures? G. M. D.

NOTE. The elevation of Sunday into the place of the Sabbath, was a gradual work. The first law for Sunday-keeping was the edict of Constantine, in A. D. 321, enforcing it as a heathen festival. When Constantine, two years later, professed Christianity, this edict was left unrepealed, and Sylvester, then bishop of Rome, with the shrewdness which has ever since characterized the popes, availed himself of that law of the empire, to enforce Sunday upon the church as a Christian institution. For a full history of this matter, and other points of interest, see History of the Sabbath by J. N. Andrews.—Ed.

Quarterly Meeting at Pine Island, Minn.

WE wish to say one thing in regard to the coming Quarterly Meeting at this place, and that is, we extend a cordial invitation to all, far and near, to come up to the help of the Lord. Let us try to awake, and get in working order. But do not forget to come prepared to take care of yourselves, as far as possible, bringing provisions, bed blankets, horse feed, &c. And brethren who live nearest need not think they will be excused in this matter. The little few in this place are willing to bear burdens, and will bestow their hospitality, not grudgingly; but they wish, as far as they can, to be able to enjoy these meetings. We speak these

things more especially for the sisters, upon whom usually comes so great a burden in the culinary department. We all need the benefit of such meetings, and so will try to bear each other's burdens.

H. F. PHILIPS.

"WHEN the thief has no opportunity for stealing, he considers himself an honest man."

There is a lesson in the above for passive or lukewarm Christians.

J. H. W.

BETTER to be alone than in bad company.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

PROVIDENCE permitting, we will hold meetings as follows: Kensington, Conn., Nov. 7. South Lancaster, Mass., Nov. 13-16. Where Bro. Rodman may appoint Nov. 20-23. JAMES WHITE. ELLEN G. WHITE.

MONTHLY Meeting in Rhode Island, for November, will be held with the church at Curtis Corners, Nov. 21 and 22. There will be a meeting the 20th, at 6½, P. M. We hope to see the largest gathering of Sabbath-keepers at this meeting that we have ever had in Rhode Island. Come brethren, ten or more from Block Island, Dartmouth, Abington, Conn., and all around. Come to pray, exhort, and encourage each other. Come with hearts filled with the love of God, and be blessed of him whose favor is life.

Let the isolated and lonely ones be sure to come. Read Mal. iii, 16-18; Heb. x, 24, 25. Those coming by rail will stop at Kingston depot, four miles from the meeting. There will be conveyance. P. C. RODMAN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

P. PATTEN: There is nothing due on M. S.'s REVIEW.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Mary C. Romine 34-19, D. O. Shear 33-20, C. M. Nichols 33-1, Miss L. J. Lyttaker 34-17, W. B. Dennison 34-17, A. Chenoweth 34-17, W. Berry 34-17, M. E. Thompson 34-17, A. G. Garnett 34-17, A. P. Ensey 34-17, J. L. Wilbert D. D. S. 31-17, T. M. Chapman 34-17, Mrs. W. Shaper 34-17, Mrs. A. Prescott 34-17, Mrs. S. H. Boufey 33-5, W. McIntosh 33-17, M. Aditt 33-1, J. Garner 33-18, E. Robinson 33-18, H. Robinson 33-13, A. Worster 33-1, A. Reynolds 34-17, L. H. Hunting 34-1, M. Ferry 34-1, C. P. Sweet 32-17, S. Gally 33-19, J. G. Brown 34-1, C. L. Gregory 33-19.

\$2.00 each. S. Sellers 34-13, O. A. Richmond 34-17, L. H. Ellis 34-6, O. L. Taft 34-19, E. Kincaid 33-5, M. E. Green 34-9, W. Carpenter 33-12, Mrs. L. A. Sprague 34-14, A. King 33-1, T. Alverson 34-18, J. L. Herrick 34-17, C. F. Saxby 34-17, J. Leland 34-8, H. Clough 34-19, C. R. Rice 34-12, E. B. Clarke 33-1, M. E. Trowbridge 34-19, W. Dungan 34-19.

\$3.00. C. Smith 33-1, J. Terwilliger 32-14, J. R. Styles 33-12, A. Worster 34-14.

Miscellaneous. Eld. J. W. Robinson 50c 33-18, A. Cole \$2.50 32-1, E. Van Deusen 2.50 35-1, H. Barrett 1.50 33-14, H. C. McDermann 1.25 33-1, W. Stillman 5c 32-12, Geo. McDall 1.50 33-9, H. C. Crumb 3.75 33-1, A. Bliss 2.75 34-15, E. M. Kimball 1.50 33-1, M. Child 1.50 34-7. Advertisement, R. Horton 50c.

Instructor to the Poor.

Mrs. S. H. Boufey 25c.

Cash Received on Account.

J. Hiestand \$4.95, A. C. Wells 1.25, A. C. Bourdeau 1.00, E. Johnson 1.00, J. Bates 10c, G. I. Butler 1.00, H. F. Phelps 5.00.

Books Sent by Mail.

Mrs. A. Fenstermaker \$1.12, M. C. Romine 55c, S. J. Thayer 60c, L. P. Harriman 15c, L. H. Ellis 3.75, A. Westbury 50c, E. Kincaid 75c, M. Van Dorn 25c, J. Marvin 50c, A. Withington 50c, G. M. Dodge 25c, W. M. Thornton 2.25, J. F. Terrell 15c, J. M. Adams 50c, A. G. Dunham 1.13, S. H. Boufey 1.00, P. Cornell 1.12, L. J. Hall 2.75, D. G. Price 50c, Geo. McDall 15c, H. C. Crumb 1.25, D. B. Staples 25c, W. J. Hardy 5c, T. Alverson 15c, D. R. Palmer 2.00, E. Johnson 75c, J. Hall 50c, L. H. Hunting 4.00, E. M. Kimball 25c, E. Livingston 1.12, C. R. Rice 55c, J. B. Pratt 1.80, E. M. Crandall 1.50.

Books Sent by Express.

H. T. Hawley \$3.00.

Michigan Conference Fund.

Church at Hanover \$20.00, Gaines 30.00, Jackson 56.00.

General Conference Missionary Fund.

J. Brundage \$10.00, C. B. Rice 5.00.

Received on Book and Tract Fund.

Mrs. Palmer \$2.00, J. F. Sindlinger 5.00.

Receipts for Benevolent Fund.

Mrs. Palmer \$3.00, Mrs. Chamberlain 1.00, E. Johnson 25c, J. F. Sindlinger 2.50, B. M. & E. P. Osgood 2.00.

For California Mission.

H. B. Hayward \$5.00, S. N. Carpenter 5.00, E. Carpenter 5.00, S. & E. M. Haskell 5.00, J. F. Sindlinger 2.50.