

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.

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REST.

"Thou hast made us for Thyself; and the heart never resteth till it findeth rest in thee."—ST. AUGUSTINE.

MADE for Thyself, O God!

Made for thy love, thy service, thy delight;
Made to show forth thy wisdom, grace, and might;
Made for thy praise, whom holy angels laud!
A joy to thee!

Yet the heart turns away
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams!
Chasing illusions melting day by day,
Till for ourselves we read on this world's best,
"This is not rest!"

Nor can the vain toil cease
Till in the shadowy maze of life we meet
One, who can guide our aching, wayward feet,
To find Himself, our Way, our Life, our Peace.
In him the long unrest is soothed and stilled;
Our hearts are filled.

O rest, so true, so sweet!
(Would it were shared by all the weary world!)
'Neath shadowing banner of His love unfurled,
We bend to kiss the Master's pierced feet;
Then lean our love upon his boundless breast,
And know God's rest!

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.

THE BLOOD OF THE LAMB, AND THE WORD OF THEIR TESTIMONY.

BY ELD. JOHN MATTESON.

TEXT.—"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. xii, 11.

THIS portion of Scripture contains a graphic description of the means whereby Christians gain the victory, and also presents a prominent characteristic of the true followers of Jesus.

1. *They overcame him by the blood of the Lamb.* The pronoun "they," refers evidently to the brethren mentioned in verse 10. Mighty voices in Heaven sing of salvation, strength, and the kingdom of God, which has been purchased by the blood of the Lamb. Jesus has given his precious life. He has tasted death for every man. He has risen in triumph from the grave. He has ascended on high, and brought a multitude of captives with him to the Father's throne. He has obtained for himself, a precious, royal diadem of living stones. They are his joy and crown of rejoicing. Out of these, four and twenty elders are made representatives of the whole ransomed host who are to people the new earth. They are represented in chap. xi, sitting before God on their seats, falling upon their faces be-

fore the great Majesty of Heaven. They worship him who liveth for ever and ever. They rejoice, "for the accuser of our brethren is cast down." When they were on earth, they overcame by faith in the Son of God, and now they manifest the deepest interest in their brethren as they see them gaining victories over Satan, by faith in the atoning blood, that has been so freely shed for them.

This song of salvation in Heaven is not a song that is sung once for all. It is not an animated strain that fills Heaven with rapture for a moment, and then dies away. No, no; again and again the mighty song of salvation fills the heavenly arches.

The apostles and their cotemporaries overcame the Devil by the blood of the Lamb, and the word of their testimony. They were persecuted, and many gave up their lives for Christ. A dark record appeared on earth: loss of property, friends, and life itself; tribulation, and scorn, and division; but a bright record in Heaven; joyful and triumphant songs there. Thousands of angels help to swell the chorus.

Then come the dark ages, the great tribulation, the streams of blood from faithful martyrs, dying songs of praise from sisters and brethren who feed the flames. Thousands of golden, heavenly, eternal, crowns were thus gained; "for they loved not their lives unto the death." Immortality was secured by the sacrifice of all in this world. Darkness covers the earth. Mighty billows of hatred, and envy, and murder, roll over the people of God. They are almost swallowed up in the flood from the mouth of the dragon. On earth, all is gloom, terror, and confusion. But hark! hear the mighty shouts of glory in Heaven. Hear the hallelujahs roll through Heaven's high dome. Hear the heavenly strains of sweetest melody. Oh! how sweet. Our brethren overcame him by the blood of the Lamb, and the word of their testimony. They are sealed for Heaven. Soon they shall join us in the high praises of God. White robes are given them; but they must rest yet for a little season, until the number of their brethren, that shall be killed as they, shall be fulfilled.

Then comes the time of the Reformation. New light shines on the pathway of God's people. In Germany a rich harvest of souls is gathered. England is awakened. Men and women are dragged into prison, and executed for reading the Bible in their own language. France is marred with the blood of faithful souls; but the light of God's holy word shines clearer and clearer. Thousands of precious souls that sit in darkness have seen the light appear. And is there no joy in Heaven? Yes, verily. Every orphan, every poor widow, every distressed soul that overcomes by the blood of the Lamb, shall reign with Jesus and wear the heavenly crown to all eternity, and over such there is joy in Heaven.

This verse is also applicable to the remnant of God's people. Our brethren in Heaven are no less interested in our present warfare and final overcoming than they have been in ages past. Brethren, we are living in a drowsy hour. The poisonous miasma from the stagnant waters of the pool of iniquity, has made us stupid. It works like opium. Let us shake ourselves from this deathlike stupor. Let us try to get a glimpse of the heavenly things. Behold what a cloud of witenesses we have around us. The great God himself is

interested in our salvation. Christ and holy angels are deeply interested. Glorified brethren in Heaven wait to sing songs of our victories. Millions of saints will soon arise from their dusty beds, and join us, robed in immortality. Angels will carry us home to the mansions of light and glory.

Jesus is still willing to plead his blood for us. We can overcome by the blood of the Lamb, as well as they, who have gone before us, have overcome. But it is no use to be discouraged, and stop trying. Let us confess, and turn away from our sins. Let us pray much to God for help. If something stands in the way of our prayer, so that we cannot exercise faith, let us stop and consider what that can be; and when we find the beam in our eye, let us calmly and carefully lay our plans, as God has directed in his word, so that we can resist the enemy. Let us not rest until we get that thing out of the way, which stands between us and God, whether it be the lust of the flesh, or the lust of the eye, or the pride of life. We can do it by the help of Jesus. The Devil is cunning; the world is mighty; the flesh has a strong influence over us; but Jesus is mightier than all these. He has gained a decided victory over them all. He can also help all that come unto him, and I know he will do it with the greatest pleasure; for of this he has given us assurance again and again. Let us then seek him diligently, and trust him, that we may also overcome Satan by the blood of the Lamb.

2. *They overcame him . . . by the word of their testimony.* This testimony is called, in verse 17, "the testimony of Jesus Christ." And in chap. xix, 10, it is explained to be "the spirit of prophecy." In the Old Testament the ten commandments are called the testimony more than twenty times. But that was the testimony of God the Father. It is, in verse 17, called the commandments of God, and is distinct from the testimony of the Son. The testimony of Jesus, in its full sense, seems to signify the entire work and manifestations of the Holy Spirit, since Christ ascended to the Father. Rev. vi, 9; Acts xiv, 8; 1 Cor. i, 6; 2 Tim. i, 8; Rev. i, 2, 9. This Spirit came mightily upon the apostles, and every true follower of Jesus has a share in its operations more or less; for no one can be saved except they are sanctified and their bodies become the temple of the Holy Spirit. But beside this work, common to the believers, there have been special gifts bestowed upon individuals, for the general good of the church. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; . . . to another the gifts of healing by the same Spirit; to another prophecy;" &c. 1 Cor. xii. There were special manifestations of the Holy Spirit in the early church. And through these that church obtained the testimony of Jesus, by which they overcame. The same Spirit has worked with God's people until this day. There are many professors who deny this, and of course know nothing about it; for as long as they disbelieve such manifestations they can never have them.

We have but very little reliable history of the people of God through the dark ages; yet a few gleamings here and there tell us that God manifested himself to his people in the same manner during that period. And now as we have come down to the last days, and

are numbered with the remnant of God's people, we have reason to be truly thankful that God has remembered us in great mercy, and that we have the manifestations of the spirit of prophecy.

I do not understand that "the word of their testimony" embraces anything more than the spirit of prophecy. But the visions and testimonies from the Lord, now given to us, as a people, form an important part of the testimony of Jesus.

In the words of our text are evidently embraced all the means of grace which flow from these two great sources, Christ and the Spirit. The bleeding Lamb on Calvary who made reconciliation for the world, and placed us in a position where it was made possible for us to return unto God, and the living Spirit who has worked through the written and spoken word. "That Holy Spirit of promise, which is the earnest (pledge) of our inheritance until the redemption of the purchased possession." Eph. i. These are the two great moving forces whereby we are enabled to overcome. The sacrifice atones for our past sins, the Spirit creates a clean heart within, and leads on to perfection. We cannot be saved by either one of these operations alone. We must have both. Christ and the Comforter will go together. Justification and sanctification must go hand in hand. And although Christ now lives, and works for us in Heaven, yet he is not personally present with us upon earth. The Spirit is his representative, and holy angels his agents. When we grieve them we grieve Christ. When we drive them away from us, our hope in Christ is vain.

The Lord has in mercy visited his people. Hundreds of personal testimonies are scattered among us, and general testimonies printed. These are of such a nature that they will prove a great blessing to all who regard and obey the warnings and instructions given. "As many as I love I rebuke and chasten." The counsel of the faithful witness is, "Ancient thine eyes with eyesalve, that thou mayest see;" "And put away thy stains from thee," the hymn reads. This certainly is the object of all the testimonies: that we may put away our sins. I have also been favored with instruction in that direction, for which I feel thankful to God. If followed out, it will lead me nearer to Jesus; if rejected, or laid aside, the enemy will gain upon me, and destroy my peace and final salvation.

Brethren, the saints who have gone before us, overcame the Devil by the word of their testimony. We can also overcome by the same. And now, as the Lord graciously points out the way before us, let us try to love the narrow way. It leads to the kingdom. No other road leads there. There are many reasons why we should love it. Jesus has left his footprints all along the road. He gave up the riches of Heaven and became poor. Glory and honor he left behind, and was exposed to scorn and derision. Comfort and convenience he did not prefer, but was often without a shelter. This road is marked with the prints of his knees. Sometimes his face was bowed to the ground, in token of deepest humility. Is the servant above his Master? There, I see his tears, how they have fallen frequently all along the road. Yea, the warm blood from that loving heart has marked the narrow road. No jesting, no joking, no yielding to sin; but the deepest solemnity, often sobs, broken cries, and agonizing prayers. No selfish speculation, but the purest, most disinterested love ever flowing out to others. There, the road is marked by the cross; there hangs the sacrifice, the loving, bleeding Lamb of God. Then comes the grave, and finally the resurrection and glory. Is this the narrow road? Yes, this is the road that Jesus went, the only road that leads to glory. Glory is what I want; then this is the road I want to take: a road of self-denial, humility, living for others, laboring for others, turning away from every sin, a road of prayer, and tears, and agony. Yes, I want to go that road. Good by honor, and riches, and pleasure, and vain friends. I am bound for the kingdom. I want Jesus. I look for him. I will wait and watch until he shall appear to give me the incorruptible inheritance.

Patriarchs, prophets, apostles, and holy men of old, have walked in this road. Their deeds of faith are recorded. Monument after monument is raised along

this route. They were flesh and blood as we are; yet they overcame by the blood of the Lamb and the word of their testimony. Then we can also overcome by the same. Yes, take courage, brother, sister. Cheer up, lonely pilgrim. Lean on Jesus, aged father and mother. Youth and children, trust in God. Look at the crown, the harp, the tree of life, immortality in the kingdom of Jesus. We can have them. But it is the last watch. We must put on the whole armor of God. We must watch and pray. "And what I say unto you I say unto all, Watch."

3. *They loved not their lives unto the death.* This means that they were willing to sacrifice their life in the cause of God. Some were not called upon to do so; but many did do it. Now we must have that same strong love to Jesus and his cause, that we can willingly lay down our life, if required to do so. This we can never do as long as we love the world, and the things that are in the world. If we get this strong, undying love to Jesus, we will not hesitate long to let a thousand dollars go (if we were men of property), and then another thousand, yes, and finally the last cent, when God shall require us to do so, and when it can be for his glory, and the advancement of his cause.

What is our life? We may say our life is made up of our thoughts, and words, and actions. Then if we are willing to give our lives for Jesus, our words and actions must tell for the advancement of his cause. Otherwise we do not give our lives for the cause. And if I did not thus live, what would it profit the cause if I should give my life unto death for the truth's sake? Nothing at all. Our lives must tell for Jesus, if our death should tell for him. "If I give my body to be burned, and have not love, it profits nothing." Oh! for this pure and heavenly love to be the moving cause of all our actions. Oh! for the Spirit of God to search our hearts, that we may stand the test of the Judgment. Oh! for living faith and constant diligence that we may lay hold of all the means of grace, and finally overcome by the blood of the Lamb, and the word of our testimony.

THE RESURRECTION OF SINNERS.

THE burden of the gospel is the way of salvation, and the blessedness of the saved. But this is not all; it also makes mention of the helplessness of man without the gospel, and the hopelessness of those who reject its claims. Ruin awaited man if Christ had not been offered; retribution awaits those by whom the great salvation is rejected, the crucified Redeemer trodden under foot, the blood of the everlasting covenant counted an unholy thing, and the Spirit of grace resisted and despised.

Having considered the resurrection from the grave as the personal hope of the patriarchs, prophets, and apostles; having seen the resurrection of the just presented as the hope and heritage of all the faithful of the Lord; having considered the scriptures which declare that the children also "shall come again from the land of the enemy," we are now led to remark that

THE HOLY SCRIPTURES DIRECTLY ASSERT, OR EXPRESSLY IMPLY, THE RESURRECTION OF CERTAIN UN-GODLY MEN WHO ARE MENTIONED BY NAME, OR IDENTIFIED BY THE ACTS WHICH THEY HAVE COMMITTED.

I. BALAAM. Num. xxiv. 14-23. Hired of Balak to curse Israel for money, compelled of God to pronounce benedictions instead of maledictions, he "heard the words of God," and "knew the knowledge of the Most High," and "saw the vision of the Almighty, falling into a trance with his eyes open," this man,—so corrupt, so covetous and sinful, whose desire to "die the death of the righteous" without living their life, found its fitting response when he was slain by the sword of vengeance while fighting against Israel whom God had compelled him to bless;—and who is held up to all the age as an example to those who have "gone in the way of Balaam for a reward," and coveted "the wages of unrighteousness,"—this man, about whose character there is no recorded virtue, and about whose death there is not one ray of hope, was yet compelled, by the Holy Ghost, to foretell the com-

ing of Messiah, and to say, "I SHALL SEE HIM, but NOT NOW; I SHALL BEHOLD HIM, but NOT NIGH; there shall come a STAR out of Jacob, and a SCEPTER shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. . . . Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth in the city. . . . Amalek was the first of the nations, but his latter end shall be that he perish forever. . . . ALAS, WHO SHALL LIVE WHEN GOD DOETH THIS?"

It is plain that Balaam predicted the rising of Bethlehem's star; to view which, long after, wise men came from the regions of the East. It is also plain that Balaam died a godless, an unpardoned man, and has never yet seen Jesus Christ. But he "shall see him,—NOT NOW," but when he comes to judge the world. He shall behold him,—NOT NIGH," but afar off, when he stands at the left hand, and hears the word, "depart," and plunges into "the blackness of darkness for ever and ever." Hence Balaam must arise from the grave in the Judgment day, to receive the doom that he has merited, and the wages of sin which he has earned.

II. THE MEN OF NINEVEH who REPENTED, and the generation who heard Christ and did not repent, shall also arise. Luke xi, 29-32. Thus it is written: "When the people were gathered thick together, he began to say, This is an evil generation, they seek a sign; and there shall be no sign given it, but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the South shall rise up in the Judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the Judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here."

Both classes are to be represented then. The believing queen of Sheba, who came to hear the wisdom of Solomon, shall rise up in the Judgment with the unbelieving Jews, who reject the wisdom of God in their midst. The penitent Ninevites who accepted Jonah's message, shall rise up in the Judgment with the impenitent Jews who despised the gospel Jesus brought to man. Both shall rise, and both shall receive their deserts at the hand of "the Lord the righteous Judge."

III. THOSE who enjoyed Christ's PERSONAL MINISTRY and yet CONTINUED IN SIN, shall rise. Luke xiii, 23-30. "As he was teaching and journeying toward Jerusalem, there said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

What a day that will be! The Master waits long and patiently for the loitering guests. At length he rises and shuts the door. No one can enter then. Many will vainly seek admission when it is too late. They stand without, while they see Abraham, and Isaac, and Jacob, in the kingdom of God. Then they plead for entrance: "We have eaten and drunk in thy presence; and thou hast taught in our streets." No one can say this but those who lived and walked with Jesus when he was on the earth. Christ has not taught in any streets for eighteen hundred years, but in that day "workers of iniquity" who ate and drank with Christ, perhaps among the thousands that he fed, and who listened to his instructions and admonitions, shall plead for recognition and be thrust out from the glory which they shall behold the patriarchs and prophets enjoying, but which they shall never be permitted to partake.

IV. THE PRIEST AND COUNCIL who condemned the Lord Jesus. Matt. xxvi, 63, 64. When they had conspired for his betrayal, paid the price of Judas' treachery, and Christ was arrested in his midnight agony, and brought into the Jewish Sanhedrim, the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death. But to all their lies and accusations he made no response; until at length the high priest and all the council most solemnly demanded an answer, saying, "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God. Jesus said unto him, Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

The impious mockery went on; the Lord was crucified; those men mocked his dying agonies; sealed his tomb, and set a watch about the door; lied about his resurrection; whipped, persecuted, and murdered his witnesses; feared not God, and were contrary to all men; till wrath came upon them to the uttermost. But nevertheless those very men who judged, and mocked, and buffeted, the Son of God, must rise to see his face in the royal glory of his return when he shall come to judge the world and reign forevermore.

V. THE MEN WHO CRUCIFIED CHRIST. Rev. i, 7. When priests and rulers had united to condemn and kill the Just, the soldiers led him out to Calvary. There, in fulfillment of prophecy, they pierced his hands, and pierced his feet with cruel nails, fastening him to the cross; and at last one of the soldiers took a spear and thrust it deep into his side. Thus Jesus died. But he lives again, and will come again in glory; and to that day the beloved disciples looked when he said, "Behold, He cometh with clouds; and every eye shall see him; and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so; Amen."

Not only shall Balaam see him; not only shall the Jewish council see him; but "every eye shall see him." The rough soldier that mocked and taunted him, and pierced his brow with thorns; the cruel crucifiers who pierced his hands and feet; and the soldier who pierced his side with a spear; "they also that pierced him" shall rise from death to see him in that day.

The Scriptures teach the resurrection of individual sinners, as well as the resurrection of individual saints. Job says, "In my flesh shall I see God." Balaam responds, "I shall see him, but not now." Isaiah says to the waiting saint, "Thine eyes shall see the King in his beauty." But Jesus also said to the godless priests who judged him, "Ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

These words are true and faithful. Job and Balaam, Caiaphas and Paul, the queen of Sheba and the impenitent Jews; the men of Nineveh, and the men of Judas; Abraham, Isaac, and Jacob, and their ungodly descendants who refused the gospel call; those who pitied Jesus, and those who pierced him; all must hear his voice, and come to meet their Lord and Judge. And you and I, my reader, must behold them then; we must see his face, and hear his voice. The very oath of God declares that "every knee shall bow, and every tongue shall confess to God."

"Great God! what do I see and hear!
The end of things created!
The Judge of man I see appear,
On clouds of glory seated.
The trumpet sounds,—the graves restore
The dead which they contained before;
Prepare, my soul, to meet him!"
—The Christian.

ARCHBISHOP WHATELY.—On one occasion, he said to some of his young clergy, "My younger brethren, if at any time you find your preaching productive of good, and that your congregation value your exertions, beware of being puffed up and losing your balance! Self-respect is valuable and useful; but as there will be a sufficient growth each day, cut it close every morning. And when, through the goodness of God, you are successful in your ministry, enter into your closet, fall down on your knees before the throne, and to the Lamb ascribe all the praise, the honor, and the glory."

LOVE NOT THE WORLD.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii, 15.

Are there those who bear the name of Seventh-day Adventists, deeply in love with the world? Allow me to ask a few questions:

When unbelieving friends call to visit you, do you make extra efforts to please their tastes, and set before them several dishes of which your own conscience forbids you to use freely, and sometimes forbids you to use at all? But, says one, I have friends who often call on me, and who cannot do without their tea, coffee, &c., and would not visit me unless I furnished such articles for the table. Are you not better off without frequent visits from such friends? Do you think of winning your friends to a love of the truth in this way? by pampering their appetites and getting their minds so beclouded that their moral and reasoning faculties cannot act upon the principles of divine truth?

Now it is a conceded point, by all, that when alcohol is in, reason and religion are out; so when stimulants, which arouse the animality of the mind, are in, the conceptions of the beauties and excellences of sacred truth are out; so you may labor to convert your friends in this way, but before you are aware of it, they will have converted you. Would it not be exerting an immoral influence to provide wine that contains alcohol, or gin, for your visitors who are in the habit of using such stimulants, because it pleases their taste? Is not the same principle involved in either case?

Now salt and the saline properties of butter are not very wholesome. When you are aware of this, and highly season your food as such visitors call upon you, thus inducing your own families to partake of such unhealthy food, is this in accordance with your faith?

Do you love to mingle in the society of unbelievers, and now and then make a visit where they talk mostly about this one's faults or that one's calamities, this one's worldly success or that one's failure—cultivating your anxiety about the good things of this world?

Can you often go where you must spend several hours in such company to whom it would be unwelcome to recommend the religion of your Master?

Is the reform dress a dreadful cross to you, and while line upon line, and precept upon precept, have been given on this point, appealing to sisters to consider this matter and act upon it according to light, are you slighting this part of the reform by adopting just enough of it to destroy your influence entirely? How can you avoid paying some attention to this part of the work? Will not the Lord's remnant people seek to win souls to Christ wherever they go? While Jesus is pleading with his Father to spare his people, are you endeavoring to get a victory over your lower propensities of mind, those faculties which induce in you contention, revenge, faultfinding, covetousness, idolatry, &c.?

Forty days were once spent by Jesus fasting in the wilderness to prepare him to withstand the strong temptation of Satan; and do you ever spend even a few hours in preparing to endure temptation when called to mingle in the busy throng, or in the society of those whose tables are loaded with such viands as are calculated to arouse the animal propensities, and cause you to say things which, otherwise, you would not.

Do you think of overcoming easier than the Saviour did? Are you trying to get to Heaven without denying self? While temperance in all things is necessary to win an earthly crown, can you expect to gain an incorruptible one through the gratification of unrestrained, selfish desires? Are you tarrying in the plain? Are you looking behind you? Are you remembering Lot's wife? Are you the inconsiderate ones who are sleeping at their post? Are you living without prayer? What! no prevailing prayer with you at all? Are you drawing sap from the vine, or are you the branches that are almost ready to be broken off?

There is plenty of knowledge and wisdom above. Have you asked for them? Have you sought for them with all your heart? There is plenty of mercy at the mercy-seat. Are you repenting so that the cherubic

host may cry, Mercy, in your ears? Is not the day of reckoning at hand, in which the Lord will require his own with usury? Is your hope big with immortality? or is it such that you are likely to be miserable, even in this life? Are you wavering, unstable, heady, high-minded, lovers of pleasure more than lovers of God? Why do n't you make a decision, and come out from the world? Satan thinks he now has you safe, while you are admiring the baubles of earth. But look away, and get a glimpse of the coming kingdom. See the earth adorned with unfading beauty, anticipate your eternal home embellished with everlasting splendor, long for the mansions which Jesus has gone to prepare for you, agonize to subdue your carnal mind, so that you can yield to the mild scepter of our King, and Satan will leave you.

Let us not love the world, nor the things that are in the world; for all that is in the world, such as the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

JAMES SAWYER.

Ottawa Co., Mich.

A DECLINE ADMITTED.

ONE of the preachers of the late Methodist Convention, held in this city, made confession to the fact, which he of course lamented after the customary manner, that true spiritual life was fast declining in the denomination, that the old spirit was rapidly dying out, that simplicity of faith and habit was no longer in the fashion, and that they were all come at length to a stand beyond which they could not pretend to see their future. It is by no means a hopeful look to take of matters. When the public preachers and the leaders of a religious organization boldly come before the assemblages of their followers, and state that the light and life is going out, and that they neither account for it nor advise how to prevent its total extinguishment, it may be reasonably inferred that there is a fundamental, interior cause for such a change of things, which it is well worth the while to ferret out, and bring to the surface.

Nor do we entertain any great doubt that the cause is practically discerned by them, even while in the act of making the confession. It all means this: that they have pursued the form and lost sight of the substance; that there has been too much consideration paid to the outward organization, while the life itself has been left to take its chances; that the world has successfully prevailed against the spirit, and the love of power has crowded down the devotion to the truth in its simplicity; in fine, that the people have fed upon the husks when they should have had the kernel.—*Banner of Light.*

THE DEVIL UNCHAINED.

REV. DR. CHAPIN writes as follows in the *Liberal Christian*:

There has never been a time when the calls for philanthropic activity were so numerous and pressing as to-day. Our northern society is honey-combed with evils and vices. Turn which way we will, we are confronted with a pitfall, or a slough. Our streets are filled with beggars; truant and vagrant children, coarse, ragged, pale, meet us everywhere, asking us to buy that they may not starve. Men and women appeal to us for labor or aid to keep them from crime. Noble charities are suffering for want of funds to carry on beneficent operations; and as we go to see what can be done, a young man falls prostrate at our feet from intemperance, and in trying to relieve him we stumble into the mouth of hell, where Satan plays his game for souls, burning up the bodies of his victims to get the stakes he has won before the time. It seems as though the fountain springs of vice had overflowed and oozed down through a thousand invisible channels, and made the very ground beneath our feet one vast quagmire of sensuality, and corruption, and crime; and out of the morass come up the pleading voices of thousands and thousands to save them from sinking, and lift them back to the solid ground of virtue; here are many States filled with ignorance and vice, disorder and misery, opened to Christian charity.

To say little and perform much is noble.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 17, 1868.

URIAH SMITH, EDITOR.

PRE-EXISTENCE OF CHRIST.

MEDITATING on the query of a correspondent in reference to this subject, an item of evidence to show that Christ did have a literal, personal existence before his incarnation, as truly as since that event, occurred to our mind, which, though it may have many times been used, we have never chanced to see. We refer to what is recorded of him in Daniel x. Gabriel, who was commissioned to make Daniel understand the vision, at the expiration of his three weeks' fast came to him, and in explaining the cause of his delay, said, "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo! Michael, one of the chief princes [or as the margin reads, the first of the chief princes], came to help me; and I remained there with the king of Persia."

Michael, the first of the chief princes, came to assist the angel Gabriel in his work. He was, therefore, just as much a personal being as was the angel Gabriel himself. It only remains, then, to show that Michael was Christ, and we prove his personal existence at least 534 years before the incarnation. And this is easily done. Jude calls him the archangel: "Yet Michael the archangel, when contending with the Devil," &c. Verse 9. Whatever, therefore, is spoken in the Bible in reference to the archangel, is spoken in reference to Michael. Now Paul says that when the Lord himself descends from Heaven with a shout to raise the sleeping saints, it is with the voice of the archangel. 1 Thess. iv, 16. The voice of Michael, then, is heard at the resurrection of the righteous. Once more the Scriptures tell us whose voice is heard, and this time it declares plainly that it is the voice of the Son of God: "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v, 26-29.

Thus three steps in the argument bring us to the conclusion: John says that the voice of the Son of God is heard when the dead are raised. Paul says that that voice is the voice of the archangel. And Jude says that the archangel is Michael. Or, more concisely stated, the Son of God is the archangel; the archangel is Michael; and Michael was present with Gabriel, assisting him in his mission to Daniel, 534 years before the Christian era.

There may be minds which do not find sufficient evidence of the pre-existence of Christ in the statement he made to the Jews, "Before Abraham was, I am," or in what he says about the glory he had with the Father before the world was; but we fail to see how they can come to any other conclusion, from the facts here alluded to, than that Christ did have an existence, more than simply in the purpose of God, before his manifestation in the flesh.

MYSTICAL INTERPRETATION.

THE practice of attributing to the Scriptures a spiritual or hidden meaning, which has wrought such mischief in the theological world, dates, it seems, far back of the early Christian fathers, with whom it is generally supposed to have originated. Dr. W. Graham, of Bonn, claims that it sprang up with Jewish interpreters, while the Jewish nation was under the dominion of the Greeks. He thus speaks of them during that portion of their history:—

"Bear in mind, also, three things which will help to throw some light on the condition of the Jews during these centuries of suffering and sorrow. 1. That only a small portion of the nation returned from Babylon;

and those who did return and constitute the kingdom anew, never attained to independence. They knew, and felt, and confessed, their bondage, even after their restoration; Neh. ix, 36, 37. 2. They had no gift of prophecy any more; the Urim and Thummim were no more; the Shechinah had returned to the heavenly throne, and thus all direct intercourse with God, in the way of revelation, ceased. 3. They were no longer governed by the family of David. Zerubbabel, indeed, was a prince of the line of David, and Nehemiah is supposed by some to have been so; but after his death there was no individual governor appointed, but a kind of aristocracy, or general council, was entrusted with the affairs of the nation. This was the Sanhedrim over which the high priest presided; and thus gradually the whole power, civil and ecclesiastical, settled in the hands of the pontiffs. Bearing these things in mind, let us figure to our minds the condition of the nation in its relations to the Greek kingdoms of Egypt and Antioch.

"During this period, in the absence of the heavenly guidance, sprang up the doctrines of the *Cabala*, which abandoned the letter of the law, and sought out hidden meanings, in points and letters and words, so that fancy and ingenuity could bring any signification out of any passage. These were the founders of the spiritualizing, or rationalistic, or mythical system of interpretation. Origin brought it into the church, and it has exercised, and is still exercising, a deadly influence on the interpretation of the word of God."

It is thus a singular and noteworthy fact that that system of interpretation which is called "spiritual," whatever is meant by the term in such an application, originated at a time when the Spirit of God had left his professed people, and the heavenly guidance was wanting. How far, then, must such a method of interpretation lead us from the mind of the Spirit. Well does Dr. Graham call that influence "deadly" which it has exercised on the interpretation of the word of God.

LYING.

THE sin of lying is peculiarly heinous in the sight of God. When the different classes that are shut out of the holy city, and cast into the devouring fire, are enumerated, a special emphasis is placed upon those who are guilty of falsehood.

Rev. xxi, 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Rev. xxii, 15: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

No doubt ALL murderers shall have part in the lake of fire; but the Spirit of God saw fit to thus designate the liars rather than the murderers. And those who love as well as those who commit any of the vile crimes enumerated in these texts shall certainly be left outside the city of God; yet this is marked only in the case of lying.

Among men, lying, if not too mischievous and vile, is counted a small sin, a trivial wrong which is of little consequence. But it is not thus in the sight of the God of truth. One reason besides that of its own intrinsic wickedness is that it is an element that enters into almost every sin that men commit.

1. Every sin of fraud, overreaching, and dishonesty, has a lie for its heart.

2. Nearly every sin of every kind has a lie in it, either expressed or implied.

3. Sins committed in secret are lies of awful magnitude. Their authors pass for upright men, when such is, in many respects, the opposite of the truth.

4. Even open sins are embraced in this category of falsehood. They are in violation of solemn vows to God, and sacred pledges to men, which at some period of life every one has made.

Our world is full of lying. Even the people of God are stained with this sin. There are lying acts as well as lying words. There are lies told when every word that is uttered is true, yet that is suppressed which would present the thing in an entirely different light.

Let us remember the fearful emphasis placed by the Holy Spirit upon the fate of liars. ALL LIARS shall have their part in the lake which burneth with fire and brimstone.

"Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly,

and worketh righteousness, and speaketh the truth in his heart." Ps. xv, 1, 2. J. N. ANDREWS.

EASTERN TOUR.

RETURNING from the West, we reached Battle Creek, Oct. 18th, and spent one week with Bro. Andrews in matters of importance relative to the Health Institute, the Publishing Association, the Battle Creek School, religious meetings, besides our own personal interests in book matters, house-building, and fitting up winter clothing. It was a busy week. The Health Institute is prospering. God's blessing is there. The church is still settling into the work. And the prospect is very encouraging for the establishment of a good school at Battle Creek, where not only the sciences may be taught, but the principles and spirit of the religion of Jesus may be impressed upon the children and youth who may attend it. It is hoped that by the liberalities of all who feel an interest in the proper education of the youth, especially among us, this school may be established on so extensive a plan that our brethren in the several States may consider it an object to send their sons and daughters to it.

As a people it may not be as well to bestow all our liberalities upon one branch only of the work. Our business should be, by all proper means to save souls. All branches of this great and good work should share a portion of our attention, and our means. A good school to save our youth from wrong influence, and to bring them under correct and saving influences, is a branch of the work of no small importance.

We left Battle Creek in company with Bro. Andrews, the 21st, for the New York State Conference. This yearly meeting was unusually large, and was deeply interesting. The demand for books and tracts was great. Of several kinds, especially of the tracts, our supply was not one-fourth the demand. The twenty-five-cent packages containing fifteen of our best tracts, is just what is called for. At no meeting since the Wright camp-meeting have we had more than half enough to supply the demand. Neither have we been able to supply half the demand for the two tracts, Law and Gospel, and God's Memorial. Our people are waking up everywhere to the important work of circulating tracts and books, and we shall do what we can toward furnishing them in the best possible form.

Sabbath, the 30th, and Nov. 1st, we enjoyed meetings with the friends in Western New York, assembled at Olcott. We needed rest. The labors of this meeting being lighter, and being surrounded with the best of friends, who love to lift with us in the cause, we enjoyed this meeting very much. And again the brethren came for books, and took nearly all my remaining poor assortment. Many books were called for which I could not furnish. As we were about to leave, one of the brethren handed me \$53.75 which had been collected at the meeting for our benefit, which is with pleasure put into the benevolent fund, for the benefit of needy widows, orphans, and invalids.

At Rochester we parted, for the present, with our fellow-laborer, Eld. J. N. Andrews, and took the sleeping car, the evening of Nov. 3d, for Albany, and found rest and sleep. We took the train for Springfield at seven in the morning. In the seat behind us a gentleman was reading the Bible. The following conversation, in substance, ensued:

"Are you an Adventist, sir?"

"I am," was the reply.

"Why do you suppose I ask this question?"

"Because it is not common for those who are not Adventists to read the Bible."

"Are you a minister?"

"I am."

"Please give your name, sir."

"Grant."

"What! Elder Miles Grant of Boston? the editor of the *World's Crisis*?"

"The same."

After giving my name, and introducing Mrs. W., we conversed freely, and, perhaps, profitably, several hours till we reached Springfield, where we left the train for Boston, to come to Berlin, Conn.

In the course of our conversation Eld. Grant remarked that he could unite with all Christians of whatever

name. He also made the excellent remark, that "nothing should be made a test of fellowship excepting that which is essential to salvation." True! true! and this is virtually saying that whatever is essential to salvation should be regarded as a test of Christian fellowship.

Eld. G. finds his principal objection to Seventh-day Adventists in what he calls their exclusiveness. They cannot extend the hand of fellowship to those who do not observe the fourth commandment. Seventh-day Adventists believe it essential to salvation to keep all ten of the commandments. Consistent with their position, that the fourth commandment should be obeyed as sacredly as the other nine, they regard Sabbath-keeping essential to salvation; therefore, according to the principle laid down by Eld. G., they cannot fellowship those who violate the law of the Sabbath. If Sabbath-keeping is not essential to salvation, it is a sin for any class of men to agitate the unwelcome subject. If it is essential to salvation, Sabbath-keepers cannot extend the hand of Christian fellowship to those who persist, in the light of God's word, in violating it.

Eld. G. said to me that he could not fellowship the murderer, the adulterer, and the thief. And why? Because the observance of the sixth, seventh, and eighth, commandments, is a Christian duty. Seventh-day Adventists cannot fellowship Sabbath-breakers, for the simple reason that they regard the observance of the fourth commandment to be a Christian duty. Eld. G. believes that the observance of nine of the ten commandments is a Christian duty; hence he cannot fellowship those who violate them. This is consistent. Seventh-day Adventists believe that in the decalogue there are ten distinct duties for the Christian, as well as the Jew; hence they cannot fellowship those who violate either of these ten precepts. This is just as consistent. The true issue upon this subject relates to the perpetuity of the Sabbath law. If we are correct in theory, we are right in not extending the hand of fellowship to those who, in the light of Heaven, trample upon the fourth commandment. If we are wrong in theory, we are wrong in position toward those who reject the Sabbath.

But wherein Seventh-day Adventists do not "speak the truth in love," God pity and forgive them. Some have been rash. At an early stage in the Sabbath cause with us, severity marked the course of too many. What if they were tempted to rashness and severity by the wicked course of those who rose up in a bitter spirit to crush them? This was not a sufficient excuse for them to sin. Brethren, the Sabbath cause has suffered in our hands in consequence of the unchristian course of some who have spoken the truth, to say the least, with a want of love. God help us, as a people, to wipe this stain from the cause.

And while we hold the Sabbath a test of Christian fellowship, we do not cast off any one. We labor cheerfully and patiently for all. God tests the people by his truth. We will speak the truth of God in love, and let it do the condemning and testing. We condemn and cast off no man nor woman. We will follow the sinner, whether he be in, or out of, the church, with the voice of truth, until he go where we cannot reach him. We should be courteous and kind to even our bitterest enemies; yet he who blames us for not extending the hand of fellowship to those who break the Sabbath, while we regard Sabbath-keeping essential to salvation, blames us for doing right.

Eld. G. is a thorough health reformer. Our time, while passing over the road from Albany to Springfield, one hundred miles, was well filled with agreeable conversation, upon subjects of mutual interest.

We find Sr. Belden low with what appears to be quick consumption. We have held meetings with the few scattered ones, Sabbath and first-day. The cause is low, but there appeared some good signs of a reviving with some. We go from here to Maine, hoping to see of the work of God.

JAMES WHITE.

Berlin, Ct., Nov. 10, 1868.

The silent influence of a pious home is illustrated by the Prodigal Son. Had that home been repulsive to him, or had his father been a stern, forbidding man, that recovering thought about home would not have

visited him. Take courage, parents of prodigals, if you were faithful with God and your family altars. Persevere, parents, in family religion. It may be like the fabulous song of the sea in the shell, to the ear of the child when far from home and from God.

USE OF WINE.

BECAUSE the Scripture directs to "give strong drink to him that is ready to perish," Prov. xxxi, 6, and Paul counseled Timothy to take a "little wine" for his "many infirmities," some seem to think they are therein licensed to drink it at all times, and in any quantity. And if one, having many infirmities, or being "ready to perish," take a little wine, others will claim the right to take more than a little, for no infirmity at all, and when there is no danger of perishing. On whom does the blame rest? Every candid mind will decide right in the matter; but the selfish will throw their wrongs on the innocent, if possible. But of wine as a beverage there can be but one opinion among Christian temperance people. The following is worthy of consideration:

"The editor of *The Pacific* has been traveling through the vine-growing valleys of California; and his observations give little support to the theories of those tipplers who think that the more wine we drink the less intemperance we shall have.

"But through some parts of these mountains, as well as in the valleys, there is arising one species of production fraught with dire evil to the producers and the country. It is that of wine making. Already wine has become as cheap as milk, and is as freely drunk, till many, once sober men, are now habitually intoxicated. In one wine-growing neighborhood we are told that young girls, seventeen years of age, reeled in the streets under the intoxication of pure California wine. Men, once of worth, now are, through wine, lost to society, and becoming a fear and disgrace to their families. One leading man enumerated to us five of his acquaintances who, once noble men, are now to be called drunkards through wine. The production of this article, now fearfully on the increase, must prove a curse to the whole land, if persevered in."

J. H. W.

WHY I DON'T BELIEVE IT.

I HAVE seen and read the first three numbers of a very neatly-printed and ably-conducted serial, called "*The Bible Repository*," the prime object of which seems to be to make men believe that the wicked will never have a resurrection. But I must frankly tell you, reader, that I cannot give the least credence to this view, and this is my reason:

Of the vast throng of the ungodly who have gone down into the nether world, many, with their latest breath, died uttering the vilest imprecations against God and religion, thus pleasing that great enemy of God, the Devil, whose faithful servants they were. Now if these same incorrigible persons be not revived, will not they and their master, the Devil, so far triumph over God? Their latest breath was spent in reviling the Lord God of Israel, in defiance of his command which says, "Thou shalt not take the name of the Lord thy God in vain." In thus asserting their freedom contrary to the authority of God, they triumph, and eternally, too, if never resurrected. To be sure, God destroyed them, but he did that only in consequence of his greater power; they were still *really unconquered enemies*, and all the heavenly host will be eternal, living witnesses of the fact.

To illustrate: A disobedient son has incurred the displeasure of his good father again and again; the father finally endeavors to coerce him into subjection by administering the usual punishment. This merely enrages the rebellious youth, and with flashing eye and maddened brain he cries out, "I am whipped, but not conquered!" Now who has the victory? Is it that poor father, or the wicked son? All know it is not the father. That parent, by his superior physical strength, succeeded in administering punishment to his son, but he did not conquer that rebellious spirit, he merely controlled his body. And every one would pity a father who could do no more.

To my mind, the great triumph of God (for God will triumph at last,) will consist in having the wicked *condemned out of their own mouths*—in having them say, "Amen!" when the court of Heaven adjudges them to the lake of fire, which is the second death. This

doctrine, I understand, is asserted in Matt. xxiii, 39, when with terrible anguish, in the great day, the unbelieving Jews, as they realize the dreadful fact that they have killed the Prince of life, will cry out, "Blessed is he that cometh in the name of the Lord!" I think that Jude 15 teaches this same sentiment also, where the Lord at the execution of the judgment is represented as coming "to CONVINCE ALL that are UN-
GODLY among them of all their ungodly deeds which they have ungodly committed." Mark the language, "convince." But how will the antediluvians and the world of the ungodly who have lived between creation and the last day, be convinced unless they have a resurrection? But as it is not the writer's object to present the teachings of the Scripture on this important subject, the above brief allusions must suffice. And though the main reason here adduced against the non-resurrection theory, is a metaphysical one, we nevertheless regard it as one which cannot be invalidated.

Viewing this subject, then, in the light that we do, those of opposite faith must not regard us as uncharitable when we say that we regard the teachings of the *Repository*, on this point, merely as some of the tares which are calculated to choke the growth of heavenly truth.

G. W. A.

THE CALIFORNIA MISSION.

FOUR more have come out on the Sabbath the past week, making upwards of twenty in all, who have embraced the message in this place since we commenced our labors under the tent, about ten weeks since. If we had closed our labors here, even four weeks ago, not more than half a dozen would have come out as the result of our efforts. This shows the importance of remaining till the truth is thoroughly presented. I intend to remain here over two more Sabbaths, at least. Next Sabbath we will do something toward starting a Bible class and Sabbath school, and appointing one to lead in the meetings, for the time being.

Last Sabbath and Sunday, we held meetings in Hopper's hall, which was quite noisy on the Sabbath, yet we had a good attendance. At the close of our first effort at Windsor, where Bro. Loughborough is about to commence operations, we design to give a second course of lectures in this place, if the Lord will, including discourses on Systematic Benevolence and Organization, after which we hope to organize as the way may open before us.

We have felt that it was very important that our first effort in this State should prove successful, as it will tell on the future prosperity of the cause here. This is quite a business place, and an important point, furnishing a market for farmers, etc., for more than one hundred miles around; and the complete victory of the Bible Sabbath over human tradition has made a favorable impression for the cause of truth in this country. Praise the Lord forever!

The cause here being in its infancy, it is perfectly natural for the people to look upon it with a cautious and jealous eye, especially as other *isms* have arisen only to prove a failure, and to bring the truth into disrepute. But when the work gets fairly started so that the people can form a correct idea of its nature and true merits, then may we expect that the progress of the cause will be more rapid and apparent. Meanwhile we will not despise the day of small things, but do our duty, trusting in God, and still craving an interest in the prayers of his people.

The terrible earthquake that happened last week, destroying several lives and millions of dollars' worth of property, serving as a premonition of coming judgments, and especially of that great earthquake, caused by the voice of God, which will shake the heavens and the earth, and cause the cities of the nations to fall, the islands to be moved out of their places, the mountains to be broken down, the works of men's hands to be demolished, and the unprepared to cry for the rocks and mountains to fall on them and hide them from the face of the Lamb, for the great day of his wrath is come, has helped the cause of truth on this coast more than a thousand discourses would have done. The skeptic may try to philosophize this event away; but the humble child of God will believe that the great

Jehovah has controlled it, that he may be feared. He who numbers the hairs of our heads and notices the sparrow that falls to the ground, must have controlled the causes of so terrible a catastrophe.

D. T. BOURDEAU.

Petaluma, Cal., Oct. 26, 1868.

THE CAUSE IN JAMAICA, VT.

THE cause of present truth is still onward in Jamaica. In the spring of 1867, at our first visit to this place, there were eight members belonging to the organization. Since then their numbers have increased to about thirty. The brethren here are all poor in this world's goods; yet the past summer they made a good start on building a house of worship. But the sudden and terrible death of Bro. E. Sage's only son, on the second day of last August, and the circumstances connected with that occurrence, brought deep affliction upon this entire church. On this account, till quite recently, the cause here was languishing, and the work on the meeting-house progressed very slowly.

Two weeks ago, in company with Bro. and Sr. Wm. White, Mrs. B. and myself came to this place. Thus far we have held three meetings, besides those on the Sabbath; have assisted on the meeting-house enterprise, etc. Bro. White, who four years ago, when young in the truth, made quite a lift in building our house of worship in Enosburgh, and has ever since then been ready to bear burdens, has just purchased a farm among the brethren in this place; and yesterday, as he and Sr. White left to return to their family, they liberally donated of their means to help in completing the meeting-house here, which we purpose to have ready for dedication by next June. In this they show that they are coming here to help, and not to get rid of bearing burdens. While it is known that farms among the hills in Jamaica and vicinity can be bought at a very low price, we hope that no Sabbath-keepers will come here to locate, except isolated ones, and those who can be spared by the churches to which they belong, whose hearts are in the work, and who are willing to put their shoulders to the wheel.

I am happy to say that the efforts which are made for the upbuilding of the cause here, are signally blessed with success, and the brethren and sisters are taking new courage in the Lord.

Brethren, pray for us. A. C. BOURDEAU.
Jamaica, Vt., Nov. 3, 1868.

SEVENTH ANNUAL SESSION OF THE N. Y. AND PA. STATE CONFERENCE.

CONFERENCE convened, according to notice, Oct. 23, at 10 o'clock, A. M., Bro. N. Fuller presiding. Prayer by Bro. White.

Delegates' credentials being called for, it was ascertained that twenty churches were represented by delegates, and two by letter; two churches not represented. The delegates from several churches, not having credentials, were recognized by vote of the Conference.

The church at Ulysses, Pa., was received into the Conference upon application, and her delegate accepted.

Voted, That Brn. White, Waggoner, and Aldrich, be invited to participate in the deliberations of the Conference.

Voted, That the reading of the minutes of the last session be dispensed with.

Voted, That the chair appoint a Committee on Resolutions and Nominations.

Voted, That the chair, assisted by Bro. White, appoint the Auditing Committee.

These committees were accordingly appointed. Reports from ministers and churches were received. The church reports were read, showing a slight increase of numbers, and a general desire for more of the power of the truth to accompany the theory.

Adjourned to 2, P. M.

AFTERNOON SESSION.

Prayer by Bro. Andrews. On motion, Eld. D. T. Taylor was invited to participate in the deliberations of the Conference. The Committee on Nominations reported

as follows: viz., for President, R. F. Cottrell; Secretary, E. B. Saunders; Treasurer, Harmon Lindsey; Conference Committee, R. F. Cottrell, J. N. Andrews, and N. Fuller. The report was accepted, and the nominations endorsed by the Conference. The following resolution was presented, earnestly discussed, and adopted:

Resolved, That we are deeply interested in the California Mission, and while we recognize the fact that it is necessary for the health and growth of the cause in any place, that those who labor in word and doctrine manifest a spirit of sacrifice, and that the friends of the cause, however few, do all they can to sustain the cause in their midst, we pledge ourselves to assist in making up the lack in sustaining this mission, after the friends of the cause in California have done their duty.

Voted, That the officers of the Adams Center church act as a committee on preaching.

Adjourned to call of Committee.

THIRD SESSION.

Conference was called at 8, A. M., Monday morning. Prayer by Bro. Andrews. The following resolutions were unanimously adopted:

Resolved, That we heartily approve the formation of the Benevolent Association, and we pledge ourselves to assist in the good work of relieving the fatherless and widows, and those in distress.

Resolved, That we approve the recent change in the Health Institute, whereby it is based as far as possible upon a benevolent basis, and is to be in no sense a matter of gain to the stockholders, and we pledge ourselves to aid in making the change.

Resolved, That we pledge ourselves to renewed action in sustaining the distribution of books and tracts, especially in the circulation of such books as Life Incidents, Answers to Objections to the Visions, and other recent works.

Resolved, That we express our gratitude for the faithful labors of Bro. and Sr. White during this Conference, and that we earnestly invite them to labor with us in this State whenever they can find opportunity to do so.

Resolved, That we tender our thanks to the Rome, Watertown and Ogdensburg R. R. Co. for their generous action toward this Conference.

Adjourned to the call of the President.

FOURTH SESSION.

Conference called again at 6 o'clock, evening. Prayer by Bro. White.

The renewing of ministers' credentials being called up, the following brethren were favorably considered, viz.: Evangelists, J. N. Andrews, R. F. Cottrell, N. Fuller, C. O. Taylor, and S. B. Whitney. Licentiates, J. W. Raymond, E. B. Saunders, D. Arnold, H. Edson, and H. W. Lawrence.

The reports of the secretary and treasurer were called for and made, when the meeting was adjourned till the close of the evening religious service.

THE CLOSING SESSION

Was opened by prayer by Bro. Andrews, when the reports of the secretary and treasurer were again considered and accepted. The treasurer's report showed an amount of \$2419.95. The Auditing Committee also made their report, which was accepted. Among the items of appropriation were \$200.00 to the Missionary Fund, and \$50.00 to the Benevolent Association. The following resolution was adopted, viz.:

Resolved, That we gratefully acknowledge the kindness and generosity of the Adams Center church in caring for this Conference with such untiring effort, and we pray that they may be recompensed at the resurrection of the just.

Voted, That the minutes of the Conference be published in the Review.

Adjourned to the call of Committee.

Many of the resolutions called forth earnest and stirring remarks from Brn. White, Andrews, and others, and upon those of special and general interest and importance a vote of the entire congregation was requested, which was readily given.

N. FULLER, President,

S. B. WHITNEY, Secretary.

EVERYTHING is a snare, and a wicked heart is apt to be taken. Labor to be sensible of this, and let the sinfulness of your nature be your greatest burden. Get purity of heart, and a holy life will follow upon

it; but if you strive only against outward acts of sin, while your heart is let alone, your labor will be in vain. Remember, that God's eyes are in the heart, and he hath provided a hell for hypocrites.

REPORT FROM CALIFORNIA.

SINCE our last report, we have closed our meetings in the tent. Have taken it down, and hung it up for winter. The season here is uncommonly cool and foggy for this country. The nights were so cool that it was uncomfortable in the tent. Meetings will still be continued in a hall. We held seventy-two meetings in the tent, disposed of one hundred and sixty-seven dollars' worth of books, and obtained twenty-five subscribers for the REVIEW, sixteen for the *Instructor*, and three for the *Health Reformer*. Over fifteen have taken a decided stand on the Sabbath. There are others who will commence soon.

Bro. Bourdeau speaks at Petaluma next Sabbath and first-day. I expect to join him again next week, and spend another Sabbath and first-day there, and then go to Windsor, 30 miles northwest, to commence a series of meetings in a free meeting-house, while Bro. B. still remains in Petaluma for a time, to follow up the work by visiting and occasional meetings.

Being afflicted with boils on my neck, and having to come to San Francisco, to get our two boxes of books which are due here, I came down, and expect to hold meeting next Sabbath, and evening after Sabbath to commence to organize the first Systematic Benevolence Society in California.

As our brethren will probably have read before this reaches them, we have had the most terrible earthquake known in California since it was settled by Americans. The heaviest shock was at 8 o'clock Wednesday morning, Oct. 21. It damaged buildings in San Francisco to such an extent that it will require over \$300,000 to repair them. The papers report but four killed in San Francisco; but a physician in Oakland told Bro. Kellogg that he saw twenty-three himself in one dead-house. Another man says he counted sixty-three in a dead-house. It is believed by many that not less than one hundred persons were killed. Great fear was manifested by many. May it lead them to give their hearts fully to God. But, alas! with many these things soon pass off, and they rush into pleasure again.

One-fourth of the chimneys in Oakland were thrown down by the shock, and others greatly damaged. At Petaluma, the first shock was quite severe, throwing down the front of a stone house near us, and injuring many brick structures. No lives were lost. There have been slight shocks, many of them since the first, some thirty or more in all. There were three last night that made Bro. Kellogg's house creak, and awakened us from our slumbers. There have been two slight shakes since I commenced this writing. Whether the worst is over, we do not know.

These things solemnly impress our minds, and we pray that they may so affect the people that they will hear with earnestness of the shaking of earth and heaven, soon to come, and prepare to meet God.

J. N. LOUGHBOROUGH.

Brooklyn, Cal., Oct. 23, 1868.

I WILL GO ON.

I WILL go on. My Master still says, Come. Years have rolled by since first I heard that voice which bade me leave the world, and its allurements, and journey with the saints to their bright home. I sought their company, and joined their number, and oh! what emotions of joy filled my soul when I felt that I was going home,—to that bright home of which the holy prophets spoke, and which our fathers sought. I knew not well the way. Sometimes my inexperienced feet would step aside, and darkness would surround me. Then sorrowfully would I seek the path again, and when I felt that I was again restored, my heart seemed leaping for joy, and with glad emotions would I sing, "Vain world, adieu. I'm going home."

The way may become dark at times, friends may forsake, foes may deride, scoffers may hiss, and laugh; but my heart is fixed to do the will of God as best I

can. Lord, I will trust in thee, and then wilt lead me. Ah, yes! thou hast led me in the past, so can I now trust thee. I will ever hearken unto thy word. I may, I can, I will, go on till I reach Zion's holy hill. Praise the Lord. B. F. MERRITT.

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 Bro. Dunham.

DEAR BRETHREN AND SISTERS: It has been a long time since I have spoken to you through the REVIEW; but it is not because I have given up any of our precious present truth. Oh! no; but a spirit of worldliness had gradually crept over me, so that I was attending more to the things of the world than the things of God, forgetting almost entirely the injunction to seek first the kingdom of Heaven and its righteousness. But, oh! how thankful I feel to-day that the spirit of worldliness is broken in my heart. I feel to give up all to Jesus. How precious the Saviour is! How good the loving kindness and mercy of God! Oh! how much more I feel like watching and praying! How much more tender my heart is toward my neighbors and friends! How I want to warn them of the coming doom more than I have done! I cannot bear to see them go down into eternal death when the plan of salvation is so broad, and God is not willing that any should perish.

If there are any of you who have a spirit of worldliness about you, give it up at once, and see what peace and joy will pervade your hearts. See how the sunshine of God's love will enter into your life. I feel joyful to-day. God, Jesus, and eternal life, are before me. What more can I ask? Bless the Lord, O my soul! I am determined to strive more earnestly. I am determined to be more watchful. I am determined to set a better example before the world, so that I may at last have an abundant entrance administered unto me into the everlasting kingdom of our Lord and Saviour Jesus Christ. GIDEON G. DUNHAM.
Jackson Co., Mich.

From Sr. Stroud.

BRO. SMITH: I have read Life Incidents, and Bro. Bates' Autobiography, with deep interest. They carry me back to "days of long ago." Judge Hopper, that Bro. Bates speaks of, was well known by my father. I know not but he may yet be living. If he still lives the above books should fall into his hands, as I believe they would deeply interest him. I was quite small when Bro. Bates held meetings in Chester, Kent Co., Maryland, only seven miles distant from the place of my nativity; but I can remember that some were greatly excited. The hymn Bro. White sang alone at Litchfield Plains is the only one I can call to mind as having heard sung at Bro. Bates' meeting. Child as I was, that hymn would charm me, and while hearing it sung I would look heavenward and dwell upon the grandeur of such a scene as that hymn presented to my imagination. I do not wonder that Bro. White's congregation were so enraptured at hearing that sweet hymn sung. If ministers would more frequently open meetings by singing, as did Bro. White, much good might result therefrom.

When about fourteen I attended a Methodist camp-meeting. A minister arose in the stand and sung distinctly, and sweetly, "The pearl for me." Though it was a familiar hymn, it had never so enraptured me as then. He little thought, as he ceased singing, that that hymn had left an impression upon my heart never to be obliterated by time. "Cast thy bread upon the waters; for thou shalt find it after many days." From my earliest recollection, preaching, and music, either vocal or instrumental, has ever had the greatest charm for me. Now that I am denied the sweet boon of hearing, a feeling of sadness at times creeps over me; but I soon banish such thoughts, believing that every dark cloud hath a silvery lining, and it is my duty to pierce through the darkness to the light beyond. God's promises are sure, and my trust in them unwavering. "What I do thou knowest not now; but thou shalt know hereafter." Sweet promise! "Even so, Father; for so it seemeth good in thy sight."

"One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
Thy Saviour is well pleased with thee."

Sometimes I get so weak, and the battle waxes so warm, that I fear the victory will never be mine. I then ask myself if I shall give up the struggle; my heart replies, Never!

"No; I was not born to trifle
Life away in dreams of sin;
No; I was not born to stifle
Longings such as these within."

Pray for me, dear brethren and sisters, that I may "endure unto the end, for the same shall be saved." Precious promise! How it cheers me on in the path to heavenly joy. M. A. STROUD.
Stephenson Co., Ill.

SR. L. M. BARTLETT writes from Connecticut: I wish I could say that any had embraced the Sabbath in my neighborhood, but, alas! "Who hath believed our report?" and, "Who can understand his errors?" "It is time, Lord, for thee to work; for men make void thy law." And we desire to be co-workers with him in the salvation of our fellow-men. Bro. and Sr. Haskell, from Massachusetts, visited here last summer. I trust the Lord will send the right man, or men, in due time, to preach the word here, but especially send his Holy Spirit to lead into all truth. I rejoice that he has faithful servants, though I flatter none, for we are but earthen vessels, easily spilled, or broken, or sullied, if without careful use. Let us realize that we are doing a great work, and have a great Overseer who will help us, if we continually look to him, to "work out our own salvation," and that of others, "with fear and trembling."

SR. C. ORDWAY writes from Ohio: My heart rejoices in the truths of the third angel's message, though I oftentimes find a spirit of unbelief creeping into my heart at the thought that so many learned men, whom we esteem as wise and good, can reject the truths that look so precious to us. But I dare not doubt them. My desire is to live in obedience to God's holy law; but how often do I fail, and am led to exclaim in the language of Paul, When I would do good, evil is present with me. I want to be a whole-hearted Christian. Let us keep in the straight and narrow way; for "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."

BRO. AND SR. E. M. HASKELL write from Lucas Co., Ohio: We are trying to press our way on in the Lord. We have some trouble, but we trust in the Lord to bring us through. We love the cause. It cheers our hearts to hear from California. May the Lord bless and strengthen his people. Pray for us that we may overcome, and at last meet you all on Mount Zion.

BRO. O. F. TRIPP writes from Ohio: I have received the books you sent me, and also two copies of the REVIEW. I must confess that I never knew what life and hope were until I met with the Advent people, and saw the truth as it is. Why, the Bible truths are as plain as the noonday sun. To those that love them, they are light indeed.

BRO. E. W. BLIVEN writes from Westerly, R. I.: I am glad that I enlisted in the army of the Lord. I often regret that my eyes were so long closed against the present truth, which is a balm to the weary and oppressed. Let us all be faithful in obeying the truth. Time is short. Let us improve every moment while it lasts, lest the Lord come, and find us sleeping. My daily prayer is, Let me be a faithful servant in the vineyard of the Lord, that when he comes, he may say, Well done, good and faithful servant, enter into the joys of thy Lord.

SR. H. J. WESCOTT writes from N. Y.: I am led this morning to rejoice that, although separated from all of like precious faith, Jesus is near me. I have just been giving Bro. Loughborough's farewell sermon a second reading, and it has caused tears to flow freely. May God bless the laborers of the California Mission, so that it may prove a blessing to the honest in heart. And asking God to bless is not all we have to do, but we must ourselves try to overcome, and set an example of honesty and uprightness before the world. What can give the man of God greater pleasure than for us to live so that we shall not bring reproach upon the cause of Christ, which he is trying with all his energies to build up?

I fear I am not clear in this matter. May the Lord help me to be more faithful in the future, and may we

all be willing to use our substance, which he has lent us, to his glory, and prove faithful stewards, that when the Master comes, he can receive his own with usury. He will not withhold any good thing from those who walk uprightly. How encouraging! No good thing! We often desire things that are not for our good. We may not always see it, but if we ever bear in mind that all things shall work together for our good, that not even a hair of our head falls to the ground without our Father's notice, and be content with our lot, ever striving to do right, we shall, in the end, see that what looked to us to be greatly against us, will prove a great blessing. "Stand still, and see the salvation of God." He can divide a Red Sea, and bring water out of the flinty rock.

SR. E. H. BLIVEN writes from Westerly, R. I.: I praise the name of the Lord that he showed me the truth of the third angel's message, and gave me courage to walk therein. I would that there were more that loved the precious truth.

I love to meet with God's people, a privilege which I have once a month, and hear them speak of his goodness. It gives me new courage; for I am but young in the cause, compared with some of the rest of you. I have felt sometimes that I must give up; but with the prayers and encouraging words of a dear companion, I am still striving for a land where there will be no sickness, sorrow, pain, nor death. There I expect to meet four dear children that lie sleeping beneath the sod, awaiting the last trump, when they will come forth in immortal beauty to meet with those they loved. O parents, if you have tasted the bitter cup, do you not want to meet your dear ones? Be faithful; for the day will surely come when we shall meet them again.

AN IMPORTANT DUTY—Many duties are important but scarcely one is attended with such blessings to the soul as the faithful performance of the duty of secret prayer. It is a duty, for our Lord has commanded it. In places of secret prayer the heart is true and sincere. It is earnest in its pleadings with God. It holds converse with Heaven, and communion with the blessed Saviour. Salvation, strength and victory are obtained. Young Christian, cultivate the habit of drawing near to God in this way. And you who have been long in the service, do not neglect it.

BELIEVING IN ONE'S OWN FAITH.—A friend of mine has very long been in a dark and troubled state of soul. He has been, for some twenty or thirty years, trying to believe—in what, think you? In his own faith! Yes; he is trying to believe in his own faith, instead of believing in Jesus. Alas! what will this do for him? Does our faith contain our peace? Was faith crucified for us?

Obituary Notices.

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

DIED, in Rochester, N. Y., Oct. 16, 1868, of typhoid fever, after an illness of three weeks, our beloved brother, William A. Genter, aged nearly 32 years. He was converted from the world to the present truth about two years since, and his experience, from that time forward, was marked with many crosses. But he made steady progress in the heavenly journey. His great anxiety was that he might be right in the sight of God. The most heart-searching truths seemed to be ever welcome to him, and he labored earnestly to correct the wrongs of his past life. There are few of our young brethren so dear to me as was this brother who now sleeps in death. Would that I could see in many of them the same decision of character and singleness of purpose to serve God. He has fallen asleep in hope of eternal life at the resurrection of the just. May his bereaved wife be sustained by the consolation of the blessed hope. J. N. ANDREWS.

FELL asleep, June 11, 1868, at Hastings, N. Y., Rosa, only daughter of Bro. and Sr. Wm. Bovee, of typhoid fever, aged 16 years. She was a loving and obedient child, and had many friends. A large congregation attended her funeral, and listened to the word spoken from John v, 27, 29. Two Sabbath Schools were present, and sang some of her favorite hymns. One was,

"I want to be an angel,
And with the angels stand."

ALEXANDER ROSS.

DIED, at Syracuse, N. Y., July 4, 1868, Stephen Trowbridge, aged 51 years. His death was the result of a lingering consumption of the bowels, rendered acute by a journey through some of the Western States in pursuit of a home. He was a believer in present truth; has been an observer of the Sabbath of the Bible for a number of years, and a man of staunch integrity. He was unable to get any further than Syracuse, and died 25 miles from home. He sent to Roosevelt for some of the brethren. Their presence and prayer seemed to comfort him much. He rests in hope. Remarks by the writer from Heb. ix, 27, 28.

ALEXANDER ROSS.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 17, 1868.

An earnest call for labor has come in from Coldwater. An aged couple wish baptism, and a number appear well-nigh convinced of the truth. Our preaching brethren are requested to bear this place in mind.

"The Household" is the title of a large 16 page, neatly-executed, monthly sheet, published at Brattleborough, Vt., "devoted to the interests of the American housewife." It occupies a field of its own, and will doubtless contain many things of interest to every family. Terms \$1.00 per year.

G. I. BUTLER: The word rendered Sabbath, in Lev. xxiii, 24, 32, is the word that is rendered Sabbath in Ex. xx, 8, and which in nearly every other instance of its use, refers to the weekly Sabbath. The word rendered Sabbath in verse 39, is *Shabbathohn*, which occurs in the O. T. eleven times, and is translated "rest" eight of those times. It is the word translated "rest" in Ex. xvi, 23; xxxi, 15; xxxv, 2; and Lev. xxiii, 3.

The Last Days.

It has been a query with many how it could be said at the commencement of this dispensation, that the kingdom of Heaven was at hand, the last days had come, the end of all things was near, &c., when nearly nineteen hundred years were to elapse before the final consummation. A passage from a sermon by Samuel Minton, M. A., London, sets forth, we think, the true light on this point. He says:

"Such words as 'short,' 'nigh,' and 'at hand,' are relative terms, the meaning of which varies according to the standard of reference; the moon would be said to be very near the earth, while Calcutta would be called a long way off from London. The mistake in question arises from supposing these expressions to have been used with reference to the earthly lifetime of any individual Christian, instead of with reference to the dispensational life of the church; it is the fact of her having entered the last dispensation of grace before entering into her glory, that the Holy Ghost declared the Lord to be at hand, and the end drawing near, in accordance with the Old Testament language so often quoted in the New, which calls the whole of this dispensation 'the latter days,' the 'last days,' or the 'last time.' On the same principle the expression used by Paul (1 Thess. iv, 17; 1 Cor. xv, 32), are to be interpreted, 'we,' having reference to the church which will be alive at the Lord's coming, in contrast to 'they,' those members of it who will then be in their graves."

The Autobiography

Of Elder Joseph Bates, embracing a long life on ship-board, with sketches of voyages in the Atlantic and Pacific Oceans, the Baltic and Mediterranean Seas; also impressment and service on board British warships, long confinement in Dartmoor prison, early experience in Reformatory Movements, travels in various parts of the world, and a brief account of the Great Advent Movement of 1840-1844.

This is the title of one of the most interesting books in our country. It was prepared for the press by our venerable and much-beloved Bro. Bates, after he had reached the good old age of seventy-five years. A few years earlier he wrote much of the book from memory, without the help of any sort of memorandum.

The work shows the author to have possessed a strong and clear memory, an independent mind, a noble and courageous soul, and a heart imbued with love to God, and to his fellow-man. The book is rich in historical sketches of different countries, and of men and things. It spreads open the life of a temperate man, a praying man, a philanthropic man, a man of God whose hopes take strong hold of the world to come, inspiring in him the prayer, "Thy kingdom come." No wonder that he is an Adventist. Having been a rigid vegetarian for more than twenty years, he lives to bless the world at his advanced age with a book showing the mental vigor of youth. It is one of the best books in

the world. It is especially adapted to the youth. It should be in every family. The old friends of Father Bates should all take a special interest in this book. We have all been blest with the labors of this good man. Let none be too stingy to purchase a copy of his good book. When the printer and binder are paid, what remains from the sale of the book will go for the benefit of this pioneer of the cause, whom we all love. For sale at the Review Office, Price, \$1.00. Postage, 12 cents. Send for the book. Turn out some of those worthless books from the library, and let good ones take their places. Read good books, and let the youth and children have the benefit of them.

JAMES WHITE.

Berlin, Conn., Nov. 12, 1868.

HERE AND THERE.

HERE, we in a world of sin,
Strive eternal life to win;
There, with eye of faith behold
Floods of righteousness untold.

Here, we seek the narrow road
Which will lead us on to God;
There, we'll tread those streets so bright,
Clothed in robes of spotless white.

Here, we shed the scalding tear,
O'er the grave, and on the bier;
There, we meet, our sorrowings o'er,
Those we part with nevermore.

Here, we combat Satan's wiles,
Which each earthly thought beguiles;
There, we triumph over guilt,
Through the blood on Calvary spilt.

Here, sojourners poor we roam,
And have no continuing home;
There, a heritage we claim
Through the Lamb for sinners slain.

Here we hunger, here we thirst,
In a world by misery cursed;
There, supplied in every want,
By life's healing tree and fount.

Here, our feeble songs we raise,
To our great Redeemer's praise;
There, in anthems loud we'll sing,
Hallelujahs to our King.

C. E. CHIPMAN.

The Use of Honey.

SOLOMON does not absolutely forbid the use of honey. He says, Prov. xxv, 16, "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it." But how much honey may we eat without danger of nausea? He gives us a proper rule in verse 27, "It is not good to eat much honey; so for men to search their own glory is not glory." Eat honey as sparingly as you may properly speak in your own praise. If you regard this rule you will not suffer nausea from the use of honey, nor cause others to suffer it from the vanity of your language.

J. N. A.

Humbugs.

A PEDDLER called to sell me a Fountain Pen, and Ink Eraser. He magnified the virtues of his wares. I told him to try his Ink Eraser upon some paper, upon which was some old writing; he commenced erasing. I took my penknife and went to work on another piece of paper; I could erase better, smoother, and faster than he. I tried his pen; it would not compare with Gillett's nor Spencer's. His comrade next offered a picture of Christ, done in flaming style. I pronounced it sensuous, and wholly unlike such a face as I believed Jesus possessed, and not at all worthy of the name.

I propose to test such articles in the light of reason and common sense; and if a man offers me a valuable commodity, I will not condemn it; but will do all in my power to discourage humbugs.

JOS. CLARKS.

N. Y. Churches.

THE New-York correspondent of *Zion's Herald* holds rather an unfavorable opinion of some of the fashionable churches of New York. He writes: "The namby-pamby churches will never save this city. They do not even save the richly-clothed sinners that sit in their pews, much less do they amount to anything in a

hand-to-hand fight with the multitudes that crowd the lower circles. There are a large number of churches in New York that have no more effect upon the religious character of the city than if they were heathen pagodas. They are simply rallying places for worldliness and fashion, and the broadest possible burlesque on the self-denying religion of the blessed Saviour. I judge that the apostle Paul would make scattering work with some of our New York churches, if happening here on a fine Sunday, he should make the sweep of Broadway and the Fifth Avenue, and I am perfectly sure that the rugged old innovator would be regarded as a nuisance, and that the church officials would set the metropolitan police upon him; and if it might not be regarded as too severe, I wonder how many of even the New York Methodists would be willing to go bail for the arrested apostle? The revival that is to save New York, that is to shut up her theaters and dance-houses and concert-saloons and rum-holes, the revival that is to reform her municipal officers, and convert her Catholics and Jews and infidels, must be begun in her churches. We must get rid of our sham religion, and go back to the simplicity and truthfulness and power of the New-Testament times."

Appointments.

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

In consequence of a letter containing our latest decision as to appointments not reaching the Review in season to be inserted in No. 19, our appointments have got into confusion. As matters now stand we are compelled to make the following arrangements. South Norridgewood, Me., Nov. 13-16, Portland, Me., Nov. 20-23, Curtis Corners, R. I., Nov. 27-30, South Lancaster, Mass., Dec. 4-7.

These meetings will be large, and it will be necessary for brethren to come with provisions and bed-clothing to care for themselves as far as possible.

JAMES WHITE,
ELLEN G. WHITE.

THE next Monthly Meeting of the Lisbon and Marion churches will meet at Anamosa, Iowa, Dec. 5. Come, brethren, praying that we may have the presence of the Lord. We extend an invitation to all the scattered brethren. Let us have a free time. S. T. CHAMBERLAIN.

MONTHLY Meeting at Olcott, N. Y., the second Sabbath in December. R. F. COTTRELL.

Business Department.

Not Slothful in Business. Rom. xii, 11.

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 receipted 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. J M Porter 33-17, S T Chamberlain for J P Chamberlain 34-20, C Barker 33-17, G Ponton 33-18, G W States 33-8, Mary A Dickens 33-20, W Hill 33-20, L W Carr 33-17.

\$2.00 each. W T Hutchins 34-21, J Sealey 34-1, A D Rust 32-9, W Er-st 34-1, A Wright 34-1, R Ralph 34-20, M Hackworth 34-21, S J Lewis 34-1, B McCormick 34-13, C S Clark 33-18, B Salisbury 34-11, H S Gurney 33-21, W G Buckland 34-20, A F Kellogg 34-1, O T Raman 34-22, J I Sweet 32-21, M D Davis 34-20, D A Wetmore 34-10, M A Brigham 34-16.

Miscellaneous. Mrs Geo Veder \$3.00 35-20, C Van Giesen 3.00 34-1, A Gt-ason 2.20 34-1, Amos John-on 1.50 34-2, S Clark 5.00 33-21, A Green 3.00 33-8, J R Lewis 5.00 33-1, F Fisher 1.50, 34-20, J G Davis 4.00 34-9.

Books Sent by Mail.

A Weeks \$1.27, D B Welch 40c, D Dodman 1.22, E Hutchins 3.20, H L Cross 75c, A C Hudson 30c, Mrs Geo Veder 87c, W H Littlejohn 1.00, Lydia Van Giesen 25c, L J Shaw 2.50, J Shneidhaner 1.00, S M Abbott 25c, S T Chamberlain 25c, M Hackworth 15c, Mrs L W Jones 25c, Mrs C S Mott 15c, A Rasmussen 50c, F Starr 50c, C J Dwy 3.00, Isa c Roume 2.25, J Sawyer 1.50, S J Twigg 15c, John Atkinson 2.25, H N McConathan 15c, L D Chaffee 43c, W Herald 1.00, H J Wescott 15c, E Colby 1.00, L W Carr 2.00, M A Brigham 1.31.

Cash Received on Account.

D M Canright \$27.11.

Books Sent by Express.

Alexander Paton, Madison, Wis., \$18.00.

Books Sent as Freight.

Asa B Atwood, Ek-whagan, Me., \$239.03.

Michigan Conference Fund.

Church at Bushnell, \$8.20, West Windsor, 23.54.

Received on Book and Tract Fund.

Mrs Geo Veder \$1.00.

Receipts for Benevolent Fund.

Anton Korb \$1.00, B Salisbury 10.00.

For California Mission.

W J Hardy for Church at Gaines, \$20.00, Anton Korb 10.00, G W Newman 10.00.

On Shares in the H. R. Institute.

Lucinda Walls \$25.00.

Charitable Fund of the Institute.

Anton Korb \$4.00.

For Review to the Poor.

Walter Ernst \$2.00.