

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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THE SABBATH DAY.

A Metrical Version of the Fourth Commandment.

KEEP holy thou the day of rest,
The Sabbath of the Lord,
The day thy God Jehovah blessed;
'Tis his commanded word.

Six days of toil, with plenty blest,
The Lord to thee has given;
The seventh is his holy rest,
Pledge of thy rest in heaven.

In it thou shalt from labor cease,
Thy daughter and thy son,
Thy servants, too, thou shalt release,
'Till the broad sun goes down.

Nor shall the stranger in thy gates
Disturb thy holy joy;
He too shall rest, and in thy streets
No work his hands employ.

For in six days the Lord outspread
The earth, and heaven, and sea,
And when he all these things had made,
Did rest the seventh day.

And thus, because thy God did rest
Upon the seventh day,
The day was sanctified and blessed;
Remember, and obey.

—T. B. Brown.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWO—THE WORLD'S CONVERSION.

BY ELDER JAMES WHITE.

ENTER ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. vii, 13, 14.

The doctrine of the world's conversion, and that of universal salvation, are both directly opposed to the text. The one has the way to life narrow at first, but growing wider, until all walk in it; while the other has the way to life always wide enough for all the world. To be of real service to Universalism the text should read: Wide is the gate, and broad is the way that leadeth to life, and all go in thereat; because strait is the gate, and narrow is the way, which leadeth unto destruction, and none can find it. Our Lord states a great fact in the text which existed when spoken, ever had existed, and which would exist until the close of probation; namely, that the way to destruction was broad, and many would go in it; and that the way to life was narrow, and few would find it.

From the very nature of the case, the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. The devil is the same, excepting that

the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically, mentally, and morally, till the world becomes fully ripe for her final doom. This is seen in the metallic image of Dan. ii. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass, and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass, and to iron, but the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, is represented by iron mixed with miry clay.

God's plan to convert sinners, and save all who would obey him, and believe in Jesus, has been in operation about six thousand years. A crucified and risen Jesus has been preached with the Holy Spirit sent down from Heaven, for more than eighteen hundred years; and yet the world has not been converted; and the prospect of its conversion to Bible holiness never looked darker than at the present time. In the words of another* we would inquire,

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some,' so can we. They have wept as so few believed their report; so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? 'It would take to all eternity to bring the millennium at the rate that modern revivals progress,' said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that 'evil men and seducers shall wax worse and worse, deceiving and being deceived.'

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in his cause?

"No doubt the world might be converted if they desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm

* Preface to Voice of the Church.

splendors of the millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten long years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even then in their midst, to withdraw themselves from the world, and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, Behold the commencement of a converted world.

"But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then if it is not done it will prove a failure. But if the gospel was preached 'to take out of the Gentiles a people for His name,' then it is not a failure. If it was given that God might in infinite mercy and love 'save some,' then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed out of every nation, and kindred, and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored might teem with a holy throng who shall be 'equal to the angels, and be the children of God, being the children of the resurrection,' then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was not this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theater of their easy triumph there slumber the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, 'How long, O Lord,' goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death, it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of Righteousness which shall glow above the bosom of Paradise regained."

sincerity of the wealthy, develops covetousness, and manifests the real friends of the cause.

The draft upon the poor man, should he put down the highest figures, is so very light that he would be ashamed to complain. And the rich man, who professes to believe that the present is the period for the last message of mercy to the world, would appear to ill advantage, as the veriest hypocrite, complaining of a system which calls from him only about one per cent annually of his wealth, to sustain the cause of truth. Such men usually add, annually, from ten to thirty per cent to their property. Let such blush to talk of sacrifice while their property increases. A sacrifice consumes.

The first design of our system of benevolence was to sustain the cause, as may be seen by the following from an address from the Battle Creek church to the churches and brethren and sisters in Michigan, published in the Review, Feb. 3, 1859:

"We wish to call your attention to a plan of systematic benevolence, to support the proclamation of the Third Angel's Message."

This was the original design of our plan of benevolence, and we regard it as a very great error in departing from it in any degree. Numerous have been the drafts upon the treasury of this system. The only safe course is to return to, and strictly follow out, the first design of our system of benevolence: namely, That the treasury be opened only to the maintenance of the cause of the Third Angel's Message. It is proper to here state that most of our churches have adhered to this course, while some have opened their treasury to almost every trifling excuse, and have had little or nothing to help sustain the cause.

We would say to our brethren and sisters in the several States in which they live, that after they have paid their taxes to support our civil government, with its benevolent objects and ample means of sustaining the unfortunate and the poor, if they feel it their duty to do more for the poor, do it independent of that sacredly set apart to sustain the cause of truth, even if they do less for the cause. If it be necessary to divide your liberality, then let that consecrated to the cause of God, though it be a small sum, remain untouched, sacredly devoted to the cause for which it was designed.

We recommend to churches, and to individuals also, to re-arrange their *s. n.* figures annually. Property should be put down at what the owners would sell it for in bank notes, provided they wished to sell it.

J. W.

HOW THE GREEKS AND ROMANS OBTAINED THE DOCTRINE OF THE IMMORTALITY OF THE SOUL.

THAT the Greeks and Romans received their religious doctrines and worship very largely from Egypt, is agreed by all historians. I have offered some evidence of this in the past, and will present more here. Alger writes: "It seems plain that the Greeks derived many of their notions concerning the fate and state of the dead, from Egypt." Doctrine of a Future Life, p. 101. Herodotus says, "And indeed, the names of almost all the gods came from Egypt into Grecia." Herod. II, 50. Another author thus remarks: "The ancient Egyptians are considered as the original inventors of the arts, science, and religion of Greece." Elements of Mythology, p. 36. "The absurdities of Grecian polytheism, as we are abundantly assured, were derived principally from Egypt." Mitford's Greece. Vol. I, p. 93.

The doctrine of the immortality of the soul, as we have seen, was a leading notion in the Egyptian religion. The Greeks receive this with the rest, but at a later date than most other parts of their system. Says Herodotus, "The Egyptians also were the first who asserted the doctrine that the soul of man is immortal." * * Some of the Greeks have adopted this opinion, some earlier, others later, as if it were their own." Herod. II, 123. This is a very plain testimony as to where the Greeks obtained that doctrine. Also, this doctrine was not known among them till learned from Egypt; even then all did not at once receive it.

Two among the Greeks have been named as first

teaching the soul's immortality to their countrymen; viz., *Orpheus* and *Pherecydes*. As to Orpheus, his history is all in fable. Indeed it is not certain that such a man ever lived; much less that he introduced this doctrine among the Greeks. See Enfield's History of Phil., p. 63.

The general testimony is in favor of Pherecydes as the first who taught the Greeks the notion. He lived about 600 years before Christ. Enfield's History of Phil., p. 209. He learned his wisdom and his doctrines of the Egyptians. Josephus asserts this of him. In his books "Against Apion," he says, "But then for those that first introduced philosophy [among the Greeks] and the consideration of things celestial and divine among them, such as Pherecydes the Syrian, and Pythagoras and Thales, all with one consent agree that they learned what they knew of the Egyptians and Chaldeans, and wrote but little. And these are the things which are supposed to be the oldest of all among the Greeks; and they have much ado to believe that the writings ascribed to those men are genuine." Book I, Sec. 2. The reader will notice that the teachings of Pherecydes and Thales are among the oldest things taught the Greeks, so much so that they hardly know whether to believe them or not. This was only 600 years before Christ. Moses had legislated for Israel about 1000 years before that, and even David and Solomon had slept with their fathers for about 400 years when this philosopher first taught the Greeks about the soul's immortality. So this doctrine was not very ancient among them. But I am anticipating. Enfield indorses the opinion of Josephus as above quoted, and says with him that Pherecydes learned his doctrine of the Egyptians. Of his doctrine he says, "Another tenet which is, by the universal consent of the ancients, ascribed to Pherecydes, is that of the immortality of the soul, for which he was, perhaps, indebted to the Egyptians. Cicero says that he was the first philosopher in whose writings this doctrine appeared. He also is said, and not improbably, to have taught the doctrine of the transmigration of the soul; for this was a tenet commonly received among the Egyptians, and afterwards taught by the Pythagorians." Hist. of Phil., p. 210.

He not only borrowed the doctrine of the immortality of the soul, and the transmigration of souls, from the Egyptians, and taught it to the Greeks; but he added to it a refinement of his own, unknown till he first broached it, this was the idea that *the soul is a part of God*. It was called the *toxon*, the *one*. Mr. Warburton has argued this point at some length to show that this doctrine was of Grecian, and not of Egyptian origin, and that Pherecydes, and Thales, his contemporary, were the inventors of it. In this he is probably correct. Divine Lega., Vol. II, pp. 238-240.

This being true, we have found the date of another important step in the history of this doctrine. All agree that the Greek philosophers much improved the doctrines which they learned from Egypt. This was one of the first of these improvements.

The next great name in antiquity that appears in the history of this doctrine, is Pythagoras. He was a Greek, born *n. c.* 550. The exact date is not certain. *Antho.* He was the disciple of Pherecydes. Enfield. "It is probable that his first journey from the Grecian islands was to Egypt, the country at that time celebrated, above all others, for that kind of wisdom which best suited the genius and temper of Pythagoras." Hist. of Phil., p. 212. He passed twenty-two years in Egypt (*Ibid*) and used great diligence in learning the doctrines of the priests. After traveling through many cities of Greece, he finally went to Crotona in *Magna Græcia*, where he established a flourishing school, which was attended by hundreds. *Ibid*. The school, or sect, thus founded by him, was called the *Italic*, or *Pythagoric sect*. Of his visit to Egypt, and the result, Warburton says, "The last sort of people who went for instruction, were the *philosophers*, properly so-called. . . . The first (as well as the most famous) of this class, and who gave philosophy its name and character, was Pythagoras. He and Plato, with others, traveled into Egypt, like their predecessors. . . . The ancients tell us of their long abode there; their hard condition of admittance into the sacred colleges; and their bringing away with them all the secret science of the priesthood. The result of all

was, and it is worth our observation, that, from this time, the *Greek sophists* (now called Philosophers) began to cultivate the belief of a future state of rewards and punishments; and at the very same time, the practice of the double doctrine; which two principles were the distinguishing badges of their doctrine." Divine Legislation, Vol. II, pp. 108, 109.

Yes, these observations are important. 1. Pythagoras went into Egypt. 2. There they learned the doctrines of the priests. 3. The result was, that from that time, the Greek philosophers began to cultivate this belief. Then they had not cultivated that belief before; much less had the people. There is an abundance of evidence to show that he is correct in these statements.

We will now briefly inquire into Pythagoras' doctrine concerning man and the soul. He seems to have made some advancement upon the doctrine of his master, Pherecydes. He taught that God was the great fountain or universal mind, from whence emanated the mind or souls of all intelligent beings; that the soul existed before it animated this body; that it will transmigrate through different bodies till it returns to God, its original source, and is re-absorbed into his presence. Like all before him, he still held the soul to be material. With regard to his idea of God, Enfield says, "He does not seem to have had the idea of a pure spirit." Hist. of Phil., p. 228. Enfield has thoroughly discussed the whole subject, so I glean the following extracts from him: "The account which we have given of the Pythagoric doctrine, concerning the Divine nature, is confirmed by Cicero, who asserts that Pythagoras conceived God to be a soul pervading all nature, of which every human soul is a portion. (*Ibid*.) Concerning man, the Pythagorians taught that, consisting of an elementary nature, and a divine or rational principle, he is a microcosm, or compendium, of the universe; that his soul is a self-moving principle, composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain, and the irrational, which includes the passions, and is seated in the heart; that man participates in both these with the brutes, which are incapable of acting rationally, that the sensitive soul, *thumos*, perishes, but the rational mind, *phren*, is immortal, because the source whence it is derived is immortal; that after the rational mind is freed from the chains of the body, it assumes an ethereal vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human; and that after suffering successive purgations, when it is sufficiently purified, it is received among the gods, and returns to the eternal source from which it proceeded." *Ibid*, p. 230.

1. We learn that Pythagoras retained all the advance steps which his master Pherecydes had made on the ancient faith. 2. He added much of his own theorizing. 3. He introduced a subtle mode of philosophizing, which confused the mind more than it enlightened it. He used many subtle divisions and distinctions, which were unknown before. He was the first one who assumed the name of philosopher. 4. He began to deify "gross matter" as corrupt, and far removed from God. 5. Yet he still held God, demons, and souls, to be material, but they were of subtle, ethereal substance. The discovery that mind is entirely independent of matter, was reserved for another philosopher, born about 50 years later than Pythagoras. This was *Anaxagoras*, one of the successors of Pythagoras in the Ionian school. Of this fact Enfield testifies thus: "Plutarch confirms this account of the doctrine of Anaxagoras, and shows wherein it differed from that of his predecessors. 'The Ionian philosophers,' says he, 'who appeared before Anaxagoras, made fate, or blind necessity, that is, the fortuitous, or necessary motion of the particles of matter, the first principle in nature; but Anaxagoras affirmed that a pure mind, perfectly free from all material concretions, governs the universe.' From these and other concurrent testimonies, it clearly appears that Anaxagoras was the first among the Greeks who conceived mind as detached from matter, and as acting upon it with intelligence and design in the formation of the universe. The infinite mind, or deity, which his predecessors had confounded with matter, making them one universe, Anaxagoras conceived to have a separate and independent existence, and to be simple, pure intelligence, capable of forming the eternal mass of matter, according to his pleasure." *Ibid*, p. 87.

These facts are worthy of our notice. They show the gradual tendency among the ancients, to condemn matter, separate the mind from all dependence upon it, and finally to arrive at the conclusion that it is purely spiritual, and immaterial. But it required ages of philosophy to arrive at this conclusion! Anaxagoras broached his opinion as above stated, about 450 *n. c.* Even he did not arrive at the notion that man's soul is purely spiritual and immaterial. This was reserved for another great philosopher, as we shall soon see. These things show what thorough materialists all the ancients were, and how long it took to philosophize themselves out of it. It was not till common sense, and sober reason were laid aside for "vain philosophy" and subtle sophistry, that they arrived at this sublime conclusion! D. M. CANRIGHT.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 23, 1869.

J. N. ANDREWS, EDITOR.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER THREE.

We have seen that though the book of life is the final book of reference to determine who shall have part in the first resurrection, yet it must itself first be examined by the book of God's remembrance for the removal of every name that has not completed the work of overcoming.

1. The book called the "book of remembrance" is written expressly for the righteous, and is the book which shall determine, in their cases, the decision of the Judgment. This book is particularly referred to in the following passages:

Mal. iii, 16-18: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Ps. lvi, 8: "Thou tellest my wanderings: put thou my tears into thy bottle; are they not in thy book?"

Neh. xiii, 14: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

The book of God's remembrance mentioned in these texts pertains only to the righteous. Yet it appears to be a different book from the book of life. For though that book belongs alone to the righteous, it seems to be simply the record of their names (Luke x, 20; Phil. iv, 3; Rev. iii, 5; xiii, 8; xvii, 8), while the book of remembrance is the record of their good deeds. Mal. iii, 16-18; Ps. lvi, 8; Neh. xiii, 14. But should we conclude that the book of life is identical with the book of God's remembrance, it will not essentially change this argument. For it would still follow that the record of the good deeds of the righteous, if it shows that they have overcome all their faults, and perfected the graces of the Spirit of God in themselves, is that which determines that their names shall be retained in the book of life, and their sins blotted out of the books which record them. But if the record be not such that God can accept, then their names must be removed from that book (Ex. xxxii, 32, 33; Ps. lxxix, 28; Rev. iii, 5); and the record of their good deeds also be blotted out to be no more remembered. Neh. xiii, 14; Eze. iii, 20.

The book of God's remembrance contains the names of all who enter the service of God, and of such only. Yet not every one of these does follow on to know him. Many that set out to overcome do not complete the work. That record, however, will show just how far they advanced in overcoming, and how and when they failed. As it contains simply the good deeds of the righteous, it will show their acts of repentance, confession, obedience, and sacrifice recorded therein. When the work is complete then this record shows them prepared for the examination of the Judgment. This, therefore, is the book out of which the cases of the righteous are to be decided, and from whose record they are to be ACCOUNTED WORTHY of that world and the resurrection from the dead.

2. The justification of the righteous in the Judgment must precede that resurrection which is called "the resurrection of the just." Our Lord speaks of the resurrection of the righteous by this designation. Luke xiv, 14. Paul states that this resurrection shall be at the coming of Christ. 1 Cor. xv, 23, 51-54; 1 Thess. iv, 16-18.

Matt. xii, 36, 37: "But I say unto you, That every idle word that men shall speak, they shall give account

thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The justification of the Judgment must be when the righteous are ACCOUNTED WORTHY of a part in the first resurrection. But before they are thus justified in the Judgment they give an account of their words. And this being true, it follows that God preserves a record of the words which we speak; also that our evil words are not blotted out until this account has been rendered. But the acquittal and the blotting out do, of necessity, precede the gift of immortality to the righteous at the advent of our Lord.

3. The decision of the Judgment in the case of the righteous must be when the blotting out of their sins takes place.

Ecc. xii, 14: "For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil."

God brings the conduct of men into the Judgment by means of books of record. They are judged "out of those things which were written in the books, according to their works." Rev. xx, 12, 13.

But the sins of the righteous are blotted out before the coming of the Lord. Acts iii, 19, 20. And it is manifest that their sins cannot be brought into the Judgment after they are thus blotted out. But the righteous are to be judged as really as are the wicked. Ecc. iii, 17. It follows, therefore, that their Judgment must be at the time of the blotting out of their sins. For then there is an end made forever of the record of their transgressions. Now it is manifest that when this final work is wrought, it will pertain only to those who have fully repented of their sins, and have perfectly accomplished the work of overcoming. This work of blotting out sins brings our Lord's priesthood to an end. He must be priest till then. He is not needed as priest after that. But when our Lord does blot out the sins of his people he must present their cases individually before his Father and show from the "book of remembrance" that they have severally repented of their sins, and have completed their work of overcoming. Then the Father accepts the statement thus made and the evidence thus presented in the case of each one, and bids the Son to blot out the record of that person's sins. This is manifestly the very time and occasion at which the righteous are accounted worthy of the resurrection to immortality. Their sins are thus brought into the Judgment through their High Priest, and THROUGH HIM the righteous render account of their sins to the Father. This account being accepted, their sins are blotted out, and themselves pronounced just before God. This is the justification of the Judgment.

4. There is a time for blotting out the names of some from the book of life, and of confessing the names of the others before the Father.

Rev. iii, 5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The time of blotting out names from the book of life precedes the deliverance of the saints. For at the time of that event every one shall be delivered "that shall be found written in the book." Dan. xii, 1. Thus the fearful threatening of Ex. xxxii, 32, 33; Ps. lxxix, 28; Rev. xxii, 19; is executed in the removal of names from this book before the coming of Christ. Those who overcome are the ones who have their sins blotted out. But those who fail to overcome have their names stricken from the book of life. The examination of their record must, therefore, precede both these acts of blotting out, for the express purpose of determining whether they shall have their sins blotted out, or have their names removed from the book of life. We have seen that it is at this very point that the righteous give account of their sins through their High Priest, who, from the book of God's remembrance, shows that they have repented, confessed, forsaken, and overcome, their sins. Also that they are thus acquitted and justified in order that they may have a part in the resurrection to immortality. Here is also the very act of the Saviour in confessing the names of his people before his Father and the holy angels, that shall close our Lord's priesthood and place

his people where they shall be forever free from all their sins. For when the book of God's remembrance is found to prove that the person under examination is an overcomer, it is then the part of the Saviour to confess his name before his Father and the holy angels, and the part of the Father to give judgment that that person's sins be blotted from the record. Surely it is of some account to us that we have part in the fulfillment of the promise, "I will confess his name before my Father and before his angels." Matt. x, 32; Luke xii, 8; Rev. iii, 5.

5. The righteous are not done with their sins till they have rendered account in the Judgment. Ecc. iii, 17; xii, 14; Matt. xii, 36, 37. The only account that they can render is to show that they have made perfect work of repentance and of overcoming. This must be done before they are blotted out of the record above. Our Advocate with the Father must hold his office till he has saved his people from their sins. 1 John ii, 1; Matt. i, 21. He cannot close this work till he has seen them accepted in the Judgment. Whence it follows that his office of Advocate will constrain him to confess their names before the tribunal of his Father, and to show that their sins should be removed from the books.

6. When our Lord has thus finished his work as priest, his people are prepared to stand in the sight of God without an atoning sacrifice. The following texts make this very clear:

Micah vii, 18, 19: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

And David, using the past for the future, as is frequent in the prophets, says: "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. ciii, 12.

Jeremiah, in the promise of the new covenant, says: "I will forgive their iniquity, and I will remember their sin no more." Chap. xxxi, 34.

Paul, quoting Jeremiah, says: "Their sins and their iniquities will I remember no more." Heb. viii, 12.

Isa. xliii, 25: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."

Jer. i, 20: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."

When these prophetic declarations are accomplished we shall no longer need an Advocate, Intercessor, Mediator, or High Priest. Our sins will never after that exist even in the record of the court of Heaven. Our lost innocence will then have been recovered, and we shall then be like to the angels of God who walk in their original uprightness.

7. The accomplishment of this work of blotting out the sins of those who overcome is marked by a declaration of awful solemnity:

Rev. xxii, 11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

These words virtually announce the close of our Lord's work as High Priest. They cannot be uttered till he, as our Advocate, has secured the blotting out of the sins of his people at his Father's tribunal. Yet we have seen that this work of blotting out is accomplished before he comes the second time without sin unto salvation. Heb. ix, 27, 28. The text under consideration is in exact harmony with these facts. The solemn announcement, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still," is followed by these words: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The final work of our Lord for the removal of his people's sins does therefore precede his return in the clouds of heaven to reward every man according to his works.

WHEAT AND CHAFF.

THE chaff is to be separated from the wheat, and burned in the unquenchable fire. Matt. iii, 12. When the harvest comes, the chaff is only fit to be destroyed. Yet it had been of some use. Indeed it may be said to have been indispensable to the wheat. It was not wheat itself. It had no intrinsic goodness. But it served as a protection to the wheat while it was being formed and matured. When the grain is perfected, the chaff is of no further consequence, and is given to the devouring fire. It will not do, indeed, to make any more definite application of a figure than the Bible makes. But may we not properly understand the chaff as representing, not the wicked in general, but that large class of half-way Christians, who, though not the real wheat themselves, are at least as much connected with the wheat, as is the chaff while the wheat is being produced? Is it not a proper designation of those who take some degree of interest in the cause of God, and who, to a greater or less extent, bear the burdens that are to be borne in that cause, yet never feel the burden of their own sins, and never really receive into their hearts the saving grace of God? How many there are who wish well to the cause of God, and who, in various ways, render it great, and sometimes almost indispensable, service, who never have in their own hearts the deep moving of the Holy Spirit! They are as closely connected to the wheat as the green hull to the grain that is being formed. Yet they are contented to live without the transforming power of that grace which could fit them for a place in the garner of God. Oh, terrible mistake! Oh, fatal error is this! How bitter the disappointment that awaits this numerous class of our own kindred and fellow-men! Why not be a whole hearted Christian? Why not be the plump wheat, ripened and matured in all the graces of the Spirit of God? No particle of chaff will enter the garner of God. The wheat, well ripened and perfect, will enter there. The chaff, with all the shrivelled and blasted grain, shall be burned up in the devouring fire. A separation is certainly before us. Reader, be honest with God and your own soul. Which of these classes do you belong to, the wheat or the chaff?

THE CLOSING MESSAGES.—NO. 15.

It is now a historical fact, that in 1844, the cry, Babylon is fallen, is fallen, was distinctly made by those who believed in the second coming of Christ at hand. It was believed that the fall was a moral one, and was applicable to the churches in general. The first evidences that the cry was from Heaven—that it was the fulfillment of the prophecy—are that the message was heard, that it was heard at the right time, and came in the order given in the prophecy. But leaving these, we inquire, What evidences have followed the preaching and the rejection of the Advent doctrine, showing that a moral change has taken place in the religious world, and especially in the most popular Protestant churches of our own country?

In reply to this inquiry, we notice, in the first place, the great spiritual dearth, so extensively acknowledged in 1844. A little previous to this time there was much of revival interest in the various churches of our land, and awakenings and conversions were general; especially where Advent preaching was tolerated and encouraged, revivals prevailed and conversions were numerous. But when the tide began to set so strongly against the doctrine of the soon coming of Christ, a change so marked took place that it was felt and acknowledged by the churches themselves. We give some of their own testimonies to the fact:

The *Christian Palladium* for May 15, 1844, speaks in the following mournful strains: "In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion."

The *Religious Telescope* of 1844 uses the following language: We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion

must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?'

About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present signs of the times—the spiritual dearth in our churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission, to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our city, our country, and the world."

Prof. Finney, editor of the *Oberlin Evangelist*, Feb. 1844, says: "We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively church members are becoming devotees of fashion—joining hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."

It may be said that our views of the moral fall and spiritual death of the churches are shown to be incorrect by the great revivals of 1858. Of the fruit of these revivals let the leading Congregational and Baptist papers of Boston bear testimony:

Says the *Congregationalist* for Nov. 19, 1858: "The revival piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasures of our benevolent societies would be filled, as it is after a plentiful rain, that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches."

"There is another and sadder illustration of the same general truth. The *Watchman and Reflector* recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions, and ecclesiastical litigations as during the last few months."

A Presbyterian pastor of Belfast, Ireland, uses the following language respecting the recent revivals in this country: "The determination to crush all ministers who say a word against their national sin [slavery], the determination to suffocate and suppress the plain teachings of Scripture, can be persisted in and carried out at the very time these New York Christians are expecting the religious world to hail their revivals. Until the wretchedly degraded churches of America do the work of God in their own land, they have no spiritual vitality to communicate to others; their revivals are in the religious world what their flaunted cries of liberty, intermingled with the groans of the slave, are in the political." *N. Y. Independent*, Dec. 1859.

During the time of the great Irish revival of 1859, the General Assembly of the Presbyterian church of Ireland held its session in Belfast. Says the *Belfast News-Letter* of Sept. 30: "Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot."

These sad facts need no comment. In Ireland the ministers of the gospel are unable to meet in General Assembly without a riot among themselves; in America prayers for the enslaved were not allowed in the revival meetings. No wonder the fruit of genuine piety is difficult to be found.

R. F. COTTRELL.

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELD. JAMES WHITE.

PRICES OF OUR PUBLICATIONS.

It is with pleasure that we call attention to the low prices of our publications. The work in which we are engaged is one of sacrifice. Those who have written our valuable works, have received little or no pay for their labors. And the Association wishes to make profits only sufficient to cover losses. Hence our publications are furnished at low prices.

The Book Fund which we commenced to raise in September, 1868, is destined to be a wonderful means of circulating our publications. Since last June we have given, from this Fund, a little more than \$1200 worth of publications, and during the same time we have received about \$1400. Here is a gain to the Fund of \$200, without especially appealing to our people, and after they had responded liberally to our urgent calls.

The amount in the treasury enables us to purchase large lots of paper at reduced prices, and to print large editions of our works. This enables us to offer our publications at reduced prices.

We offer our tracts to those who wish them for gratuitous circulation, at the rate of sixteen hundred pages for \$1.00. When we put them into the hands of our preachers and others to circulate gratuitously, they are charged to the Book Fund at the rate of sixteen hundred pages for \$1.00.

Our tracts are well written. They are printed on good paper, with good type, and their pages are of respectable size. That we are able to offer sixteen hundred pages of such matter, on such paper, of such size, for \$1.00, is a matter of grateful interest to us.

Our pamphlets and books are below the market prices of religious publications of their sizes, even from those societies who print for the million from stereotype plates. We are a small people. The market for our publications is comparatively limited at present; and it is a matter of deep interest that we can afford these larger works at prices below those issued by other societies under far more favorable circumstances.

Our plan is to sell our publications where we consistently can. But there are many cases where it would be better to give judiciously than to urge a sale. It is not always best to give large works, or many small ones, at once. A tract or two, or a pamphlet, at first, might awaken an interest to obtain and read more, which might result better than to give a larger quantity.

We place the retail prices of all our works as low as possible, and do justice to writer, printer, and binder. We discount one-fourth from these prices when we sell to agents, colporteurs, and others, by the quantity. But we discount one-third on all publications given, and charge to the Book Fund.

With these facts before us, we make free to call on the friends of Bible truth to help in this important work. Here is an opportunity for you to bring in your free-will offerings. God would be pleased with thank-offerings from those he has blessed with health, and has prospered in business, or in spiritual advancement.

At the Kirkville camp-meeting a brother handed us \$30 for the cause, to be applied as we thought best, saying, "Here is a thank-offering from us children to the Lord for sparing to us our mother." Another handed me \$15 as a thank-offering to God for the conversion of his wife at that meeting. We applied these to the Book Fund. Others have made thank-offerings for similar reasons. Many more would do well to do the same. Hundreds among us have been wonderfully blessed with health, increase of property, conversion of companions, children, brothers, and sisters, and yet have manifested (only in word) no gratitude to God, who holds all such blessings in his hands, and dispenses them to his own glory.

And yet many others would be blessed in bringing to the treasury of the Lord trespass-offerings. Some have vowed to God that they would help the cause with their means when their worldly circumstances should improve, and have failed to pay their vows. Such a course is fearful. While others have robbed God, they have robbed the treasury, not only by withholding from it, but some by taking from it. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse." Mal. iii, 8, 9. We close these remarks by quoting the exhortation of the Lord by his prophet:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Eld. R. F. Cottrell writes, Nov. 15, 1869:

"Though we are afflicted, the Lord is kind and good. Ulysses has suffered much of late, but the Lord has heard our cries, relieved his severe pains, and he seems really improving. We wish to make a thank-offering to the Lord. We send \$15.00 (R. F., C. M., and J. U., Cottrell), \$5.00 each, for this fund. Pray for us all, and for me, that the Lord will prepare me for labor, and open the way and guide."

Let these thank-offerings to God come in, and let the light shine out to his glory. Amen.

CHRIST'S PRAYERS.

It would seem that if ever there was a being who could live without constant and earnest prayer and supplication to God, it was Jesus Christ. He was God's only-begotten Son. He came from the bosom of his Father. He was holy; he had no sins to confess, no wickedness to repent of; he knew that God loved him, and all Heaven was interested for him. It would seem that there was little need for him to pray, especially to agonize in prayer and supplication. But let us read a few texts which speak of this subject. Matt. xiv, 23: "And when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come he was there alone." Mark i, 35: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Luke xxii, 41-44: "And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing remove this cup from me; nevertheless not my will, but thine be done. And there appeared an angel unto him from Heaven, strengthening him. And being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Luke vi, 12: "And it came to pass in those days that he went out into a mountain to pray and continued all night in prayer to God." Heb. v, 7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared."

By these we see that Christ often went away alone in the mountains to pray. We find him in the morning rising up a great while before day, and going out into a solitary place to pray. Ought not this to rebuke our drowsiness? At another time Luke says he continued all night apart in prayer to God. What a season of prayer that must have been! The Son of God alone spends all the long dark night in pleading with his Father! And this was he who never knew sin! Then behold the intensity of that memorable prayer in the garden, when being in an agony he prayed more earnestly. How much is expressed in the language of the apostle, when he says that Christ offered up prayer and supplication, with strong crying and tears.

If the Son of God must needs thus pray, how should sinners cry to God; and yet a few feeble prayers, a few formal words, will often suffice. If we are Christ's disciples we should have the spirit that he had. The trouble with us is, we do not realize our danger and need of help from God. Our danger and our need is much greater than was that of Christ. Could we realize this as we ought, we should spend as much time in prayer, and should pray as earnestly, as he did; then

the enemy would not prevent us, sleep would not deaden us, and the world would not beguile us into security. Christ has taught us, both by precept and example, that we should pray always and earnestly.

D. M. CANRIGHT.

Monroe, Oct. 27.

LABORS IN INDIANA.

At the close of our tent-meeting at Coldwater, as reported by Bro. Strong, we concluded to labor this winter in the State of Indiana. After spending a week at home, I came to North Liberty, and held a few meetings with the church in that place. They have a convenient, neat, and tasty house of worship, which is an honor to them, and an ornament to the place. The church there seem to be holding firmly to the truth, and I believe are trying to get nearer the Lord, with something of a realizing sense of the times in which we live. They have been much neglected in the past as to ministerial labor, and seem to highly appreciate such when received.

From this place, I started for Spencer, Owen Co., but by request, I called on a Bro. Seward, who resides in Henry Co. I was surprised to find so many keeping the Sabbath in this place, as I expected to find but one or two families. There are quite a good many, so that a large Sabbath meeting is sustained. The wants of the cause have so much demanded labor in these parts, that Bro. Seward has, by the earnest requests of his friends and neighbors, gone into several places and explained the truth as best he could. The effects have been such as to create a great interest in the surrounding country. I spent the first week in fulfilling appointments which he had out in different places, and selecting a location to give a course of lectures.

I found a good opening about ten miles west of Kokomo, where I have been lecturing for nearly four weeks. I found some prejudice and opposition here, which soon gave away, and the congregation has been steadily increasing from the beginning. I had a Sabbath meeting with the people last Sabbath for the first time. The house was well filled, and, by vote of the congregation, we found that quite a goodly number of them were keeping that Sabbath for the first.

Quite a good many more, I think, will take hold of the truth, as they are most thoroughly convinced. There were none in this place when I commenced; so all are beginners. Enough have taken hold to sustain Sabbath meetings, and I sincerely hope and pray that they may hold on, and prove faithful. I shall continue here as long as it may seem duty.

There has been but a small amount of labor bestowed upon the people of this State, yet I believe many honest souls are here who will be saved at the second coming of our Lord Jesus. I ask an interest in the prayers of the people of God.

Yours in love of the truth.

E. B. LANE.

Nov. 9, 1869.

P. S. I would say to the brethren in the different parts of this State who desire labor, open a communication with Bro. James Harvey, North Liberty, St. Joseph Co., Indiana.

E. B. L.

NOTE FROM CALIFORNIA.

Our last report was made by Bro. Bourdeau, just as the tent had left Healdsburg. The tent was pitched in this place, and the meetings commenced the evening of Sept. 15, since which time we have had about sixty meetings with great interest. Last Sabbath, ten arose to keep the Sabbath, most of these are seeking the Lord for the first time in their lives.

We have met with the company at Healdsburg four Sabbaths, and one Sabbath in Petaluma, and have had a rally of our brethren and sisters of this county during the tent-meeting here. The brethren and sisters of Santa Rosa (seven miles off), have met with us some and expect to be with us next Sabbath, at which time several expect to be baptized.

It is expected that the meeting-house in Santa Rosa will be enclosed, ready, with temporary seats, for this winter's use in about two weeks. Our tent is still up,

but will have to be laid by soon, as the evenings are quite cool. We have now been using the tent seven months. With the exception of one Sabbath, it has been used every Sabbath and first-day in the time. We are somewhat worn, as we have had in that time two hundred and forty meetings, and labored much from house to house. It is now our design to organize the companies raised up, and then enter still other new fields. Calls come in from various quarters; we want wisdom to move in the counsel of God. Pray for us.

J. N. LOUGHBOROUGH.

Sebastopol, Cal., Nov. 4, 1869.

NOTE FROM BRO. MATTESON.

SOUTH of Mound City, I remained about three weeks. Was sick one week, and unable to hold meetings. There was a small church there of four members. Several others were also keeping the Sabbath, but were not fully in harmony with the rest. Two more embraced the commandments, four united with us, and three were baptized. One of those candidates was Bro. Kerns, a mite brother, who came sixty miles, from Le Roy, to take me up there to preach. He seems to love the truth, and to be very firm. He loves to read the Review, and tracts and testimonies, which friends make out his social meetings. How happy such will be, if faithful, when the ears of the deaf shall be unstopped. I thought it not best to go with him now, but went, on the first of November, with Bro. Morrison, twenty miles to Centerville, Linn Co., where I am now holding meetings. Obtained a good, large school-house to meet in. Helped Bro. M. to build a little shanty, three miles from the school-house, where we now live. Have held eight meetings, with good attendance, and good interest manifested.

JOHN MATTESON.

Centerville, Kansas, Nov. 14, 1869.

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. Macomber.

DEAR BRETHREN AND FRIENDS: I feel like adding my testimony with yours on the Lord's side. Truly, the Lord has remembered us in much mercy. Since returning from the New England Camp-meeting, my mind has been much exercised upon present duties: First, in the morning to seek the Lord with all my heart, and ask with confidence his guiding Spirit; then, as duties appear before me, to discharge them faithfully.

God is very near to help. I have experienced it, and one circumstance in proof, I will mention. When in Newport, R. I., with my wife, visiting her relatives, and Sabbath had come, and no Sabbath-keepers in that wicked city of pleasure-seekers, my mind was directed to visit a noble-minded and kind-hearted minister of one of the popular churches. I was greeted with kindness, and felt that I had found the right place to spend the passing hours of the holy Sabbath. I told him my business. He drank of the good Spirit, and commenced to relate his experience concerning the Sabbath.

Said he, "I was called upon, when in college, to write an essay on the first-day Sabbath, and, to my utter astonishment, I could find no proof whatever for first-day observance. The time came for me to bring forward my production, and I had none. I asked for two weeks more to investigate the matter more thoroughly. The time passed, and I found myself no better prepared to treat the subject than before. I plainly told the professor of the Institute that I could not write an essay from the Bible, for there was no authority for the first-day Sabbath, in the word of God. I was dealt with."

"Time passed on, and I left college fitted for the ministry. The time for ordination came. I was ques-

tioned upon the articles of faith of the Baptist denomination; all went well until the question of the Sabbath was introduced by one of the venerable body. I told them frankly that there was no authority in the Bible for the first-day Sabbath. They came near rejecting me, but concluded finally to let me pass. Ever since, I have occupied a position among them as a Baptist minister."

He inquired to know if the Seventh-day Advent people believed in the gift of prophecy now in the church, and if they practised the washing of the saints' feet as recorded in St. John xiii, 14, and healing the sick, and the anointing with oil, &c., &c. These he considered to be duties and privileges belonging to the church of Christ to-day.

I passed the afternoon with much satisfaction, and we closed the interview with a melting and cementing season of prayer. The angels of God were there; we were "in the Spirit on the Lord's day." I was strengthened to move in the order of the Lord.

Dear brethren and sisters, you that have access to the throne of grace, remember the little flock in Rhode Island, and this dear brother of whom I speak. The cry of the third angel comes welling up in my soul, and the power and spirit of the first and second messages are being renewed in my whole being. Let us move in harmony with God's great plan, and victory is ours.

Your brother in hope.

E. MACOMBER.

Ashaway, Washington Co., R. I.

From Sr. Dartt.

DEAR BRETHREN AND SISTERS: Considerable time has elapsed since I have penned a communication for the REVIEW. I now write to inform you that I still love all the truths of the third angel's message, and am trying, by God's assisting grace, to live them out. I think I am making some progress in overcoming. My daily prayer is, that I may possess all the graces of the Spirit, that I may walk before God and be perfect. And to this end I am watching as well as praying. Oh! what a great thing it will be to be without fault before the throne of God; and were it not for his great mercy manifested through our all-sufficient Saviour, I should have no hope. But blessed be his holy name who has said, "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Yours in hope of eternal life.

AMY E. DARTT.

Sauk Co., Wis.

From Bro. Green.

"Exhorting one another, and so much the more as ye see the day approaching."

DEAR BRETHREN AND SISTERS: How many of us are heeding the apostle's admonitions? We claim to be sojourners and pilgrims here on our way together to a better land. Now those who are emigrating to another country, beguile the way by talking of the pleasure, profit, and happiness they expect to derive from their going thither. They overcome the obstacles by the way, not by petty jealousies and evil surmisings, but by encouraging one another with cheering words and united action. Shall we be any the less wise?

Oh! let us by the way enter each other's houses, not to talk of the faults of others, but to inquire of one another, of "How goes the battle?" and encourage by acts of kindness, words of sympathy, and prayer to God, for help to overcome. Let us open our hearts and tell of our weak points; points where Satan takes the advantage of us, and by confessing our faults one to another, and praying one for another, we have the promise that we shall be healed.

Praise the Lord! Then will the spirit of love enter our hearts, and that charity that thinketh no evil prevail in all our actions. Then from our lips will come gentle words, that will distil as the small rain, and the pleasant sunshine into the darkened minds of the desponding, the careless and indifferent, and, may be, encourage and effect their lives so as to glorify our Lord and Master. How much better it would be to have our conversation in Heaven, than on the things of earth; things which may answer for a purpose, but

can never serve for happiness here, nor hereafter. Brethren and sisters, let us love God and keep his commandments in deed and in truth, and love our neighbor as ourselves.

Then when the pearly gates shall open,
Of the city of our Lord,
We shall all of us be welcomed,
For the keeping of his word.

CALVIN GREEN.

Battle Creek.

From Bro. Shireman.

THE Quarterly Meeting of the Lisbon, Anamosa and Marion churches, has just closed in this place. There was a goodly number present from Lisbon and Anamosa, and a load from Laporte City. We truly had a heavenly sitting together, and trust that all have received a lasting benefit from this meeting. We had three meetings on the Sabbath, and the ordinances of the Lord's house were attended to the evening after the Sabbath, Bro. J. F. Mitchell officiating. This was one of the best meetings of the kind we ever attended in this place.

Dear brethren and sisters, let us remember our vows, and strive to be better men and women by the time that we shall meet again at our next Monthly Meeting, which will be held at Anamosa, Dec. 4 and 5.

On Sunday forenoon, we had our parting meeting. Bro. Mitchell spoke with freedom from Gal. vi, 1-9, after which there was time given for most of the brethren and sisters to speak. We felt sad that our meeting had to close so soon. We shall look back to this meeting as a bright spot in our pilgrimage.

Let us all strive to take a special interest in our monthly meetings. Let us begin the work at our homes, around our family altars, at the evening prayer-meeting, and upon the Sabbath, as we meet from time to time, and then we can expect that the Lord will be with us at our larger gatherings. Dear brethren, let us go up and possess the goodly land. It is only the willing and obedient that will be accepted when the Lord comes. Now as the busy part of the year is past, let us spend more time in praying, reading, and meditating, than we have in the past. Oh! let us not sleep away our time, but let us watch and pray. Your brother striving to overcome.

D. T. SHIREMAN.

Marion, Iowa.

From Bro. Sutliff.

DEAR BRETHREN AND SISTERS: It seems to me that I never had such sweet peace as now. Our camp-meeting in this State was a very profitable season to me. For months I looked forward to the time with bright anticipations. I tried to prepare for it; the Lord blessed me. I expected much; I received more than I expected, for which I thank the Lord and take courage.

Brethren, let us look up, our redemption draweth nigh. I think there is much to encourage us. The cause is moving forward. Bro. White is again able to take his place at the head of the work. His voice is again heard in the field. He rejoices in strength, and is able to say that he possesses a sound body. Now brethren, let us stay up his hands by our prayers to God that he will no more suffer Bro. White to be afflicted. I believe the Lord is about to pour out his Spirit upon his people, and we want to be with the right company in order to be blessed. Then let us get into the work, lest we fall out by the way.

W. SUTLIFF.

Steele Co., Minn.

From Bro. Cook.

DEAR BRETHREN AND SISTERS: It truly makes me feel to rejoice to read your cheering testimonies through our beloved paper, which is all the preacher we have here. Oh! how we welcome its weekly visits, and read its contents with delight.

I can truly say that I received more than double pay for attending the Owosso Camp-meeting. The cutting remarks from the lips of the servants of God so opened self to my view that I could but exclaim, Lord, is it I; and the answer seemed to be, Thou art the man. Oh!

how unlike my blessed Master I found myself to be. But since that time I have been striving to wean my affections from this vain world of affliction, and to have my thoughts stayed on the Lord. Oh! how I want the love of God applied to my heart like the refiner's fire or like the fuller's soap, so that I may be perfectly cleansed from the love of worldly treasures, or anything of a sinful character. Dear brethren and sisters, I do humbly beg an interest in your prayers, not only in my behalf, but also in behalf of the little handful here who are trying to live out the truths of God's word by keeping his commandments. We are waiting with patience for a messenger to be sent to organize a little church here. It is our prayer that God will open the way soon.

Your unworthy brother, trying to overcome.

C. D. COOK.

Tuscola Co., Mich.

SR. UNDERHILL writes from St. Louis, Gratiot Co., Mich.: I feel that I am making some progress in divine life. I love the Lord and love his people, and it is my greatest desire to do some little good. I want to improve every moment. I wish to be a worker, not an idler, in my Master's vineyard. I know the Saviour is soon coming. That awful day draws near. Am I ready? are you ready? do we think of these things as we should? I fear some of us are making but little headway. There will be a time when we will bitterly grieve over our past negligence in the service of our Redeemer. Oh, this ungrateful heart! so devoid of feeling when his love for us is so great. I am not able to express my love for the Lord, for what he has done for me, but in the language of the poet I would say:

"Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee."

I would ask an interest in the prayers of the commandment-keepers, that I may live in a becoming way so that those of like faith will never have occasion to blush at my misconduct, or grieve over my fall.

BLESSED are they who see the day of glory, but more blessed are they who contribute to its approach.

In order rightly to understand the voice of God in Nature, we ought to enter her temple with the Bible in our hands.

LET our repentance be a lively will, a firm resolution. Complaints and mourning over past errors avail nothing.

A GREAT man neglects little things, not on account of his greatness, but of his littleness. Nothing is too little for the regard of Omniscience.

Obituary Notices.

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

DIED, in West Monroe, Oswego Co., N. Y., Oct. 127, 1869, our beloved daughter, Lydia Ann, aged 19 years, 7 months, and 16 days. From a child she had been of feeble constitution, and suffered much from severe attacks of acute disease, and for the last six months, it was evident that consumption had marked her for its victim. Although feeble, she attended and enjoyed much the camp-meeting at Kirkville. From that time she sank more rapidly under the power of disease; but was able to go out until two days before her death. She was baptized and united with the church about four years since, and was a sincere lover of the truth, and in her life, a consistent Christian. In the dying hours she was perfectly calm and composed, leaving words of comfort and exhortation to her friends, and then without a struggle, quietly fell asleep, leaving the bright assurance that she sleeps in Jesus. We sorrow, but are comforted with the hope that the Lifegiver is soon coming, and that then she will awake to immortal life. Sermon at her funeral by Bro. D. Arnold, from Rev. xxi, 4. F. & L. P. WHEELER.

DIED, of whooping cough and chills, in Liberty, St. Joseph Co., Ind., Oct. 25, 1869, Mary E., only daughter of Eber and Carrie Weed, aged 2 years, 8 months, and 20 days. Very appropriate and comforting remarks were made on the funeral occasion by Bro. U. Smith, from 1 Cor. xv, 26. WM. R. CARPENTER.

DIED, at our house near Woodbourn, Clark Co., Iowa, Oct. 22, 1869, of consumption, our dear mother Anna Neal, in her 52d year. From her youth she was a member of the Christian church, and embraced the Sabbath about ten years ago. She now rests in hope of soon having part in the first resurrection. MARLON W. NEAL.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 23, 1869.

RESPONSE FROM THE SEVENTH-DAY BAPTISTS.

THE *Sabbath Recorder* of Oct. 14, contains the following response from the Seventh-day Baptist General Conference, to the address of the General Conference of the Seventh-day Adventists. For some reason, to us unknown, the paper of the above date failed to reach us, and we were unaware of the action of the Conference until a notice of it appeared in the *N. Y. Independent*, when the missing number was sent for. This will account for the delay in its appearance in our paper.

"DEAR BRETHREN,—We have received, and read with pleasure, your communication expressing toward us fraternal feelings, and congratulating us on the position we occupy with respect to the Sabbath of the Lord. After duly considering the same, we deem it proper to make the following response:

"1. While we take no honor to ourselves, but confess with sorrow our slothfulness in the Master's service, yet we do gratefully accept the distinguishing kindness of God in intrusting to us his holy Sabbath, so long rejected by the Christian world at large. It is indeed true, that for faithfulness, even to a limited extent, in the discharge of the obligation, thus imposed, some of our numbers have suffered serious loss, while others have been subjected to inconvenience and loss more or less serious. Yet, when we remember the unspeakable sufferings of our blessed Redeemer, that we might be the heirs of the grace of life, we are ashamed even to speak of our sufferings.

"2. It is certainly matter of rejoicing to us, that in God's good providence he has, in you, so largely increased the number of those who observe his holy Sabbath. It sometimes seems strange to us, that after the apparently fruitless toil of the long night which has been upon us, this gratifying change should come so suddenly. We heartily welcome you as fellow-laborers in this field. We also commend you for your devotion to truth, so manifest in your whole history as a people; and pray the blessed Father to grant you, in all things, to see light in his light, until you shall be filled with all the fullness of God!

"3. In regard to the doctrine of the immediate coming of Christ—a doctrine commanding your unquestioning belief and strongest religious sympathies—we are forced to say, that it does not seem to us of such pressing importance as it does to you. We entertain the conviction, firmly, that Christ will come again, to take his people to himself. We do not differ with you in regard to the certainty of this event; but, as before intimated, we cannot affirm that the event is immediately to transpire. We cannot, then, join you in urging the claims of the Sabbath upon the attention of the public primarily on this ground; although we are free to confess, that with many, such a course does, and will, have a powerful influence. Our plan is, to press the claims of the Sabbath upon its own merits, employing as a motive for its acceptance the love of truth. We are aware that the growth of Sabbath observance may be less rapid on this plan than upon yours, but we believe it will be much more healthful and enduring. Besides, no one can be certain that Christ will immediately come, and it is inevitable, that should your teachings in this respect prove a mistake, a most serious reaction will occur. We are, therefore, persuaded, that to make the question of the immediate coming of Christ a prominent reason for keeping the Sabbath, is, to say the least, of doubtful propriety.

"4. We should greatly dishonor ourselves as a Christian people, if we were to hold you responsible for the ungenerous conduct toward us of some who have affiliated with you in former times. It would be too much to expect that a widely-scattered and not fully organized people would be free from such occasions of unpleasantness; and it would show weakness in us to give place to a spirit of alienation because of these things.

"5. We are scarcely at liberty, in this communication, to speak of differences of doctrine, practice, and opinion, between the two bodies, not mentioned by you, and can only refer to them to say, that it is matter of deep regret to us, that there are differences so radical as to keep asunder two Christian communities, agreed in a most important religious doctrine and duty—one in which they disagree with all the other Christian sects around them. The most that we can do at present, perhaps, under the circumstances, is to treat each other with kindness, abstaining from all forms of speech and action calculated to produce alienation of feeling, or misconceptions of each other's views, and hopefully wait the realization of the Saviour's prayer, that his people may be one. Meanwhile we shall be

glad to hear farther from you, and shall hold ourselves ready to co-operate with you whenever, and so far as, circumstances may justify and require.

"With a view of promoting friendly relations, and making our acquaintance mutually profitable, we have appointed Jonathan Allen to attend your next General Conference.

"N. V. HULL,
NATHAN WARDNER,
T. R. WILLIAMS,
G. B. UTTER,

Committee."

REMARKS.—We are very happy to give place in the REVIEW to the above response from the General Conference of the S. D. Baptists. We respect the spirit of Christian courtesy that breathes through this document. We regret that we did not receive that number of the *Recorder* in which this response was published, that we might have given it in proper season to the readers of the REVIEW.

The third paragraph, however, indicates some degree of misapprehension of the address of our Conference. We do not urge the claims of the Sabbath upon the public "primarily" on the ground that the advent of Christ is at hand. We do it because that the fourth commandment is a part of God's immutable moral law. We never ask men to keep the seventh day because of the nearness of the advent of Christ. This would be, in itself, no reason at all for such action. It determines nothing as to what day is the Sabbath, nor, indeed, whether there be any day now binding. But we do endeavor to lay the foundation of sabbatic observance deep in the just authority of the moral law, and to set forth from the Holy Scriptures the reasons for regarding the memorial of the great Creator. Having said thus much on this point, we will add the three sentences which seem to be the occasion of the misapprehension in the above response. Here they are:

"In view of the swift-approaching Judgment, we are constrained to labor earnestly, that we may lead as many of our fellow-men as possible to observe in letter and in spirit EVERY PRECEPT OF THE MORAL LAW, that they be able to pass its searching, awful test. . . . We have not found it difficult to convince our fellow-men that the Sabbath of the great Creator is still a part of his moral law, sacredly binding all mankind in its obligation. But we have found the doctrine of the swift-approaching Judgment a powerful means of constraining men to obey their convictions of truth and duty."

We think each of these sentences contains a sufficient safeguard against the misapprehension into which our brethren have fallen in this response. It is the moral law that is made the ground of obligation. The nearness of the advent is used by us as one motive to constrain men to obey their convictions of truth and duty. It is true that we believe from the prophecies that there is a special message relative to the restoration of the Sabbath, designed for the last days. Yet we do not rest the obligation of the Sabbath upon this doctrine, but solely upon its institution in Paradise, and its place in the moral law. We think, however, that the results of this proclamation are such as to indicate to those who love the Sabbath of the Lord that the hand of God is in it. Will the *Sabbath Recorder* please copy?

Bro. Andrews, last week, plead for a wider circulation of the REVIEW AND HERALD. We join in the plea. We are doing all we can to make the paper interesting and instructive. We must see its circulation much increased.

We are printing 500 extra copies of numbers of the REVIEW containing "Reasons Why We Believe as We Do," so as to be able to furnish back numbers to new subscribers. Brethren and sisters, search out your friends, and see that they have the REVIEW AND HERALD. We offer fifty-eight papers for \$1.00 to all who wish it on trial, and to the brethren for their friends. Brethren who feel an interest for their friends, should embrace this favorable opportunity of placing the truth before them. Send us the names and addresses of friends, accompanied with the pay, and the business will be promptly done.

And we sincerely hope that all the friends of the cause will cheerfully and promptly pay \$2.00 a year for the REVIEW AND HERALD, in advance. We hope to hear from delinquents immediately. We are hin-

dered in our work for want of the money due on our periodicals.

JAMES WHITE.

I have a sixty-five-foot tent for sale. The circle is twelve oz. duck, the wall, eight oz. As good as new. Price, \$500. The friends in Northern Michigan failing to pay their proposed half of it, I am obliged to sell it.

JAMES WHITE.

THE P. O. address of Eld. T. M. Steward is Rockton, Ill.

Appointments.

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

THE Lisbon, Marion, and Anamosa, churches will hold their next Monthly Meeting at Anamosa, on the first Sabbath in December, commencing on the evening of Dec. 8. Cannot Eld. Butler attend this meeting?

S. T. CHAMBERLIN.

THE next Quarterly Meeting of the church at Princeville, Ill., will be held the first Sabbath and first-day in December, which will be the 4th and 5th of the month. We wish to see all our little band assembled at this meeting. Will those at a distance who cannot come to this meeting, please report themselves by letter? We want to hear from all.

B. F. MERRITT.

THE next Quarterly Meeting for the Waukon and West Union churches, will be held, no preventing providence, with the West Union church, Dec. 4, 1869. Meeting to commence Sabbath evening. We hope the few remaining of the Elgin church will be present; also the brethren and sisters of Fayette, and vicinity, are cordially invited. Let us examine ourselves, and thus prepare to engage in the worship of God.

C. A. WASHBURN.

PROVIDENCE permitting, I will attend the Monthly Meeting with the churches of Irasburgh and Charleston, the second Sabbath in December. Will the brethren come prepared to settle up s. a. to Jan. 1, 1870, and to re-arrange their figures for another year, commencing at that date!

A. S. HUTCHINS.

PROVIDENCE permitting, after closing our meetings in Ransom Center, Mich., Nov. 21, we will meet with the church in Fremont, Ohio, Nov. 23 and 24; church in Clyde, Sabbath and first-day, Nov. 27 and 28; also with the Wake-man church, Dec. 4 and 5, where Bro. Geo. Smith may appoint.

JOSEPH BATES.

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 received pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. G W States 35-8, Mrs J McGifford 37-1; F Robinson 37-1, R M Moore 37-1, Geo A King 36-1, H Keefer 34-20, I D Van Horn 36-1, D S Cook 37-1, Charlotte Rowell 36-1, E Pratt 34-12, M J Chapman 36-1, M A Carr 37-1, Harriet Webb 37-1, C H Young 37-1, G O States 35-18, G W Amador 36-1.

\$2.00 each. Alida Brown 36-1, C H Miles 33-17, F Nelson 36-9, Mary Stem 37-1, M J Willis 37-1, D Curtis 37-8, T J Hilliard 35-1, Mary Olmstead 37-2, H W Kellogg 37-1, Mrs A Austin 37-1, E Walworth 36-14, Geo Stone 36-1, L Newcomb 36-10, M A Eaton 37-1, Mrs J S Benham 37-1, Mrs G Turner 37-1, David Coon 37-1, James Hackett 37-1, Charlotte Amy 36-9, L A Kittle 36-1, W Coon 36-1.

Miscellaneous. E Church \$5.00 35-1, N H Ordway 50c 34-15, G S Harpham 3.50, 35-14, W Greenly 75c 34-26, F Jeffrey 75c 34-21, I G Soule 4.50 37-25, J Woolsey 50c 34-22, Wm Chapman 5.00 37-1, J Demming 1.75 35-26, E G Rust 3.75 37-1, I M Green 3.31 37-1, G T Richmond 3.00 36-1, L D Newton 3.00 38-1, Wm Gulick 5.00 38-1, S N Walworth 3.00 37-1, A A Dodge 6.00 35-1.

Books Sent by Mail.

L McCoy \$4.00, O Mears 1.12, J Deming 25c, S T Chamberlain 50c, H S Guilford 1.12, Wm Boynton 5.00, R Moran 50c, P A Myner 25c, W G Broilard 1.25, I M Green 3.44, Mary J McCallum 1.35, J D Craig M D 2.00, M A Eaton 55c, D U Chamberlain 10c, Jesse Dorcas 3.00, C Cartwright 1.00, Sarah A Cardell 20c, N W Irish 1.30, John Matteson 1.55.

Michigan Tent and Ceresco Camp-meeting Expenses. M Barlett \$1.00.

Owosso Camp-meeting Expenses.

A Schappert \$2.00, Mary Schappert 50c.

Cash Received on Account.

S T Chamberlain \$6.50, Eld T M Steward 1.50.

General Conference Missionary Fund.

Little James Hodges 25c, Mollie \$1.00.

Michigan Conference Fund.

Church at Greenbush \$20.00, Salem Center, Ind. 10.00, M A Pascoe 1.50, H Richmond 5.00, Ithaca 5.00, Alma 44.22, Allegan 50.00.

Foreign Missionary Fund.

Betsey Maynard \$3.00, Geo Maynard 2.00, Sarah Maynard 25c, Marian Maynard 25c, Caroline Colson 5.00.

Benevolent Fund.

E Church \$2.50.

Received on Book and Tract Fund.

M Judson 55c, E Church \$2.50, A A Bradford 5.00, R F Cottrell 5.00, C M Cottrell 5.00, J U Cottrell 5.00.

Books Sent by Express.

Oley A Olson, Ft Atkinson, Jeff. Co., Wis., \$12.50, Isaac Sanborn Bangor, La Crosse Co., Wis., 44.88, S B Whitney, Potsdam Junction St Law Co., N. Y., 40.55.