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AND SABBATH HERALD.

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

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"WILL YOU BE THERE?"

Beyond this life of hopes and fears,
Beyond this world of grief and tears,
There is a region fair;
It knows no change and no decay,
No night, but one unending day;—
O say, will you be there?

Its glorious gates are closed to sin;
Nought that defiles can enter in
To mar its beauty rare:
Upon that bright, eternal shore,
Earth's bitter curse is known no more;
O say, will you be there?

No drooping form, no tearful eye,
No hoary head, no weary sigh;
No pain, no grief, no care;
But joys which mortals may not know,
Like a calm river, ever flow,—
O say, will you be there?

Our Saviour, once a mortal child,
As mortal man, by man reviled,
There many crowns doth wear;
While thousand thousands swell the strain
Of glory to the Lamb once slain!—
O say, will you be there?

Who shall be there? The lowly here—
All those who serve the Lord in fear,
The world's proud mockery dare;
Who by the holy Spirit led,
Rejoice the narrow path to tread,—
These, these shall all be there!

Those who have learned at Jesus' cross
All earthly gain to count but loss
So that his love they share;
Who, gazing on the Crucified,
By faith can say, "For me he died,"—
These, these shall all be there!

Will you be there? You shall, you must,
If, hating sin, in Christ you trust,
Who did that place prepare;
Still doth his voice sound sweetly, "Come!
I am the way—I'll lead you home—
With me you will be there!"

The Scattering and Gathering of Israel.

In presenting a few thoughts on this great subject, I shall not pretend to give more than a brief outline of the dealing of God with his covenant people, being not so much a description of events, as of the reasons he assigns for scattering them; also a short argument concerning their restoration. In order to see this subject properly, we must take a bird's-eye view of events that transpired during a period of more than three thousand years.

CONDITIONS UPON WHICH ISRAEL REMAINED IN THE LAND OF CANAAN.

When God brought the children of Israel out of Egypt to possess the land of Canaan, he did so to fulfill the promise made to Abraham four hun-

dred and thirty years before; but we must not think, because God will fulfill his promise to Israel, that he does so unconditionally. Though God says that he does not bring them into the promised land because of any righteousness of theirs, yet he will not do so while they live in willful disobedience. This is evident when we reflect upon the fact that Israel was kept in the wilderness forty years, and only two of the original number permitted to enter Canaan, because they followed the Lord fully; the others falling in the wilderness because they sinned.

The conditions upon which they could, as a nation, remain in the land, will plainly appear when we consider the *agreement*, or covenant made between God and Israel before they entered the land God had promised their fathers. Moses, acting as the mediator between God and the people, came to the people with these words: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. Ex. xix, 4-6. Here the condition on which they should be a *peculiar treasure* and an *holy nation* was obedience to *his voice*. God also showed his willingness, power and right, to give them the land by the words, "for all the earth is mine," which implies the right to give it, or any portion of it, to whomsoever he pleases; and if they were a peculiar treasure *above all people*, a willingness to give them a national existence in it.

The people agreed to perform the required obedience in these words: "And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Then follows the preparation to hear the *voice* of God as he proclaims his law in awful majesty from Mt. Sinai. The people now desired Moses to act as mediator, they fearing to hear the voice of God any more; and Moses then goes up before the Lord, and God gives him some *judgments*, or decisions of the highest court, or the ministration of the law in certain cases, that applies peculiarly to Israel while sojourning in Canaan. These judgments occupy chapters xxi-xxiii, of Exodus. In chapter xxiv, we have an account of the confirmation of the covenant; thus, Moses returns to the people and relates the judgments, and all the people agree again to perform all the Lord required. Moses then writes the conditions (laws and judgments, as I understand it) of the covenant in a book, which is called the "book of the covenant." Then follows the signing and sealing of the agreement; but the Bible description is brief, so I give it entire. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he

sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

To make it still plainer that the condition of Israel's inheritance of the land was obedience to the ten commandments, or law of God, I will now go to Deut. xv, 4, 5: "For the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day." This is to the point, but let us read again: "And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you: because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it." Deut. xxxii, 46, 47. If more proof is required, see Deut. iv, 23-26, 40; v, 33; xxx, 15-20; xi, 8-24. It is also evident that the above view is correct when we consider

THE SCATTERING: TIME OF ITS ACCOMPLISHMENT, AND THE REASON FOR IT.

Whether we regard the Jews or Christians as the true Israel, it is evident that they are in a scattered condition, and have no national existence. The Jews are a nation "meted out and trodden under foot." Persecution has thinned their ranks at different periods, yet they remain a peculiar and distinct people to this day. When we reflect that once they were a peculiar treasure unto the Lord, above all people, we are led to ask, Why is this? What has brought about this great change? When did this great event take place? an event which was to effect Israel throughout all time. It is plain that no power short of the hand of the Lord could perform this work; and the Bible furnishes abundant proof that the Lord scattered them. See Jer. xxx, 11: "Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Eze. xi, 16. A difference of opinion may exist in different minds about the exact time when this was accomplished, some fixing upon the destruction of Jerusalem by the Romans as the time, others dating back to the destruction of Jerusalem by the Babylonians. Certain it is that the scattering commenced at the latter, and may not have been accomplished till the last destruction by the Romans. The Lord warned them by Moses, that if they were disobedient he would bring a nation against them "as swift as the eagle flieth." Deut. xxviii, 49. The

nation that fulfills this specification is found by reference to Jer. iv, 13; Hab. i, 6-8; Dan. vii, 4, to be the Babylonians. Moses also says that they should eat their own children in their distress when besieged; and Jeremiah laments that such was the case when the Babylonians destroyed their city. See Lam. iv, 10. The prophet Ezekiel [chapter xxiii] also speaks of the king of Babylon coming against Jerusalem, and of the removing of the diadem from the head of the profane, wicked prince of Israel, and of the overturning of the kingdom till he come whose right it is. This was before Christ 593. See also 2 Chron. xxxvi.

There must be a good reason for all this; for God never would bring such things upon a nation that hitherto enjoyed his smiles, without some good reason; and we shall see as we proceed, that the reason was disobedience to his commandments.

God told Moses to set before the people a *blessing* and a *curse*: "Behold I set before you this day a blessing and a curse: a blessing if ye obey the commandments of the Lord your God which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known. Deut. xi, 26-28. It is evident from Deut. xxviii, 1, 2, 9, that the ten commandments are the ones referred to. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day: that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. . . . The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways." And in verses 15, 20, and 21, a curse is pronounced for breaking the commandments, thus: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee: the Lord shall send upon thee cursing vexation, and rebuke, in all that thou settest thy hand unto for to do, until thou be destroyed, and until thou perish quickly: because of the wickedness of thy doings whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it." Also verse 45: "Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenest not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee." This is very plain, but let us drive a nail in a sure place on this point; for the Lord has given us his reason: "Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through? And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the Lord of hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink, I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them till I have consumed them." Jer. ix, 12-16. See also Jer. xxii, 8, 9; xiii, 22-25.

These texts tell the painful story: God had promised to give them the land of Canaan if they would obey his voice, or law; they promised to do so, and even accepted of a curse if they failed: yet they continued in willful sin in spite of the repeated warnings of God by his prophets, till at

last they called down the curse upon themselves, and God drove them from his land. Well might Jeremiah weep as he saw the calamities that befell his people: but God saw his weeping, and comforted his heart by promises of mercy yet in store for them, which we will notice, after we show that there were

TWO CLASSES SCATTERED.

This is a point seldom or never touched upon, but I would respectfully call attention to it, and especially of those who look for the return of the Jews, and restoration of Jerusalem, before our Lord comes. God has used similitudes when speaking by the prophets; thus, he has compared Israel to two baskets of figs, *good figs* and *evil figs*: "The Lord shewed me, and behold, two baskets of figs were set before the temple of the Lord, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? and I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down, and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt. And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers." Jer. xxiv. Here we see two classes are scattered; one for *their good* and the other for *their hurt*; one class to be planted again and *not plucked up*, the other to be a reproach, a taunt, and proverb till they are *consumed* from off the land. It is not those that will be gathered that are a proverb and taunt, but those that *are not gathered*. The Jews (one class) are now a taunt and a proverb, and the inference is that they will not be gathered. Concerning the rebuilding of Jerusalem, God has used another similitude, a potter's vessel. Jeremiah was told to take a bottle and break it in the sight of the men that were with him. "And shalt say unto them, Thus saith the Lord of hosts; even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury." Jer. xix, 11. Jerusalem is to be desolate till the *consummation*. Dan. ix, 27. The class that is gathered are to return unto the Lord, "with their whole heart." If they are Jews after the flesh, who are they that are a taunt, a proverb, and a curse?

THE GENTILES TO BE JOINED TO ONE CLASS, AND THEY TO RETAIN THE NAME "ISRAEL."

Nearly all opposers are willing to admit that the Gentiles are fellow-heirs with ancient Israel; but all are not ready to admit that they take the same name. They still act as though there was a middle wall separating *Israel* from *Christians*.

We have already found that the nation of Israel is divided into two parts, one part scattered for their hurt and the other for their good; one part to be consumed, the other to be gathered again. Again the Lord likens the nation unto a green olive tree, of which *some* of the branches are broken off. Broken branches will of course wither away, and be fit only for burning, while lively branches may be grafted in to occupy their place, and the tree still be called "an olive tree;" but will one be insane enough to call the *broken branches* an olive tree? The Lord uses this similitude in Jer. xi, 16, which taken in connection with Rom. xi, 17 (what a coincidence in chapter and verse. Paul begins where Jeremiah left off), proves that the Gentiles that seek the Lord will be joined with Israel. So let us read them: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." "And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree," &c. Then follows an exhortation not to be highminded lest we too be broken off; and in verse 23 we are told that *if* the broken branches abide not in *unbelief*, they shall be grafted in again.

There are conditions upon which they can be saved, and it rests with them to comply with the conditions; for God will not graff them in against their will. The idea conveyed in these few verses [Rom. xi, 17-26], is that God cast away some of the natural branches because of sin, and accepts of the Gentiles instead, *if* they continue in his goodness, and will also accept of the broken branches *if* they repent and turn to the Lord; and so (by being turned away from sin) all Israel (those who prevail with God) will be saved.

To show still further that Christians are the true Israel, we will go to Rom. ix, 6-8, which says "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Gal. iv, 28 tells us who the children of the promise are: "Now we brethren, as Isaac was, are the children of promise." By brethren he does not mean Jews, but Christians, for he says, Gal. iii, 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This is conclusive on the point, but we introduce a few more texts to make assurance doubly sure. "Wherefore remember, that ye being in *time past* Gentiles in the flesh. . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace: and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are *no more strangers and foreigners*, but fellow-citizens with the saints, and of the household of God." Eph. ii, 12-19.

All admit that the new covenant is made with Christians, and we are also told [Jer. xxxi, 31] that it is made with the *house of Israel*; so we conclude that Christians are joined with the house of Israel and the new covenant made with them all under that name, or that Christians constitute the Israel spoken of.

Again: James writes to the twelve tribes which are scattered abroad [James i, 1], and calls them

his brethren, and tells them to be patient unto the coming of the Lord, which he never would have written to the Jews; for if they believed not in his first advent, how could they be benefited by the second?

Again: That the Gentiles are joined to the house of Israel when they are gathered, we refer to Isa. xiv, 1. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob." This leads us to examine

THE PROMISES OF GOD TO GATHER ISRAEL.

We do not understand by these promises that Israel will gather themselves and rebuild Jerusalem; for by an examination of the scriptures on this point, we find that God will gather them. But little else is needed to make this point clear than to read a few texts concerning it. "But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." Jer. xli, 27, 28. "And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead." "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." "Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God." See also Eze. xxxiv; xxxvi; xxxix, 23-29; Amos ix, 13-15; Jer. xxx; xxxi, Isa. xi, 11, 12.

ISRAEL TO BE GATHERED IN CHRIST.

We do not mean by this that the Jews are to be converted, but that Christ is the good Shepherd that gathers the scattered flock. In connection with the gathering of Israel the Lord says, "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Eze. xxxiv, 23.

We learn from Ps. lxxxix, that David is David II, or Christ, who, as the son of David, is to reign on David's throne. Luke i, 32, 33. He is there called a son, "my first-born," also his kingdom is to endure forever. Eze. xxxvii, 24, 25.

Christ calls himself the good Shepherd, and speaks of having other sheep that he must bring [John x, 14-16]; and Paul in the benediction to the Hebrews, calls him the great Shepherd of the sheep, &c.

But we have something more positive than all this; for we are expressly told that Christ is to gather together in one the children of God that are scattered abroad. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him." Eph. i, 9, 10.

"And one of them, named Caiphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this

spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi, 49-52.

The prophet also bears witness on this point thus: "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. xlix, 56.

TIME OF THE GATHERING.

We have found that Christ is to gather his people, so if we can find the time when he does this, we will have settled a point upon which there has been some diversity of opinion: some supposing that when we join the church we are then gathered to the fold of Christ: others, that at death the saints are gathered home; but we trust that the incorrectness of these views will be manifest when we examine the scriptures on this point, without the necessity of first showing the error of them. In Jer. xxx, 23, 24, the whirlwind of God's wrath is spoken of, which we are to consider in the latter days. Now "at the same time" God promises to be the God of all the families of Israel, and says, "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and thou shalt go forth in the dances of them that make merry." Verse 4.

Again we read, "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."

Satan is the strong man armed, and Christ the stronger than he, who will redeem his saints from his prison-house (the grave) at the resurrection. Then we learn from this that the gathering takes place at the resurrection. With this agrees the prophet Ezekiel where he says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Eze. xxxvii, 12-14.

Again the Lord says by the same prophet, "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid." Chap. xxxix, 25, 26. But some of Israel are in their graves, consequently this cannot be fulfilled till they are raised. He is also to cleanse them from all their iniquities before the day that he causes them to dwell in the cities; for "thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded." Eze. xxxvi, 33. They are not cleansed till Jesus ceases to plead in the heavenly sanctuary, and blots out their sins.

But let us hear our Saviour on this point: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv, 30, 31. This scripture locates the time thus: when the Son of man comes with power and great glory; then the dead are raised and gathered home to God. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. We now come to notice some of

THE CONDITIONS UPON WHICH ISRAEL ARE GATHERED.

We have seen that the reason for the scattering was disobedience to the law of God, or ten commandments, and we would naturally expect that if they are gathered, they must first repent of their transgressions of the law, and do that which is lawful and right. Repentance is a turning from sin to obedience; and if it avails anything, our sins must be blotted out through the merits of the blood of Jesus. His blood will help us if we manifest faith in him. Faith is manifested by obedience to the gospel ordinances. So if they repent of disobedience and seek the Lord in order to be gathered with his people, they will also keep the faith of Jesus.

The Scriptures bear us out in regarding these as the true conditions upon which they are gathered. Thus, after speaking of their scattered condition, he says, "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice." Deut. iv, 29, 30. In verses 12, 13, 33 we learn what "his voice" is. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." Deut. xxx, 1-3.

These scriptures are very plain. It is in the latter days that they are to call this to mind; consequently in those days we have the third angel's message calling our attention to the commandments of God and the faith of Jesus. This message ripens the harvest of the earth preparatory to the great gathering day, when the sheaves will be gathered into the garner of God.

In Isa. lvi we find the same conditions of obedience to the law of God, not for the Jews alone, but for the Gentiles also. Thus: "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." The breaking of the Sabbath was one reason for the scattering. Jer. xvii, 19-27. And now it is one condition of being gathered. "If thou turn away

thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 13, 14.

Reader, do these things, and be gathered with God's people.
E. B. SAUNDERS.
Eagle Harbor, N. Y.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, OCT. 22, 1861.

JAMES WHITE, EDITOR.

ORGANIZATION.

We are glad to see our people awake to this subject. To us it is a sign of better days. But great caution should be used in taking members into the churches. There should be great faithfulness in the examination of persons who offer themselves as members. If we, without examination, take into our churches all who profess the Sabbath, we may find our condition worse than it now is. If the matter of organization be judiciously and faithfully managed, it may prove the means of relieving the brethren of many who are a burden and hindrance to the cause: first, in showing all the necessity of doing right; and, second, those who will not receive admonition and instruction can be left where they belong; viz., outside of the church.

Some have absurd views of Christian liberty, and it will be exceedingly hard for them to see the necessity of the strict discipline taught in God's word. Their unsanctified feelings and views of freedom lead directly to confusion and insubordination. Let these be faithfully instructed in the pure doctrine of Christian unity taught in the gospels and in the epistles. Said Christ in his agonizing prayer for his disciples, "That they all may be one, as thou, Father, art in me, and I in thee." See John xvii, 17-21. Said Paul, "That ye may be perfectly joined together in the same mind and in the same judgment." 1 Cor. i, 10. Said Peter, "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. iii, 8. "Likewise ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." Chap. v, 5.

All should understand New Testament discipline before uniting with a church. Let those who cannot yield to the pure discipline of the word remain outside until they can. Goats will at once wander away from the fold, but the sheep and lambs, should they be left out awhile, will bleat around the fold.

MATTHEW XVIII, 1-6

QUESTION. "Bro. WHITE: Will you please explain Matt. xviii, 1-6, or whether all infants will be saved? H. C. H."

ANSWER. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But, whose shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

We do not see that this scripture has any bearing on the subject of the salvation of all infants. Jesus wished to rebuke growing pride in the hearts of his disciples, who were cherishing unsanctified feelings as to who should be the greatest in the kingdom. He

set a little child in the midst to illustrate before them the humility and simplicity of the truly converted.

It will be seen that the "little ones" of verse 6, are believers, therefore they are not infants. Our Lord leaves the figure with verse 4, and in verses 5, 6, calls truly converted souls "such little child," and "little ones which believe in me."

In regard to the salvation of infants, we consider it a very unprofitable subject. Those ministers who introduce such subjects among our brethren should know that their discussion can result in no possible good, and that in many cases it does much harm. What harm for mothers to believe that all infants will be saved? What good can result from telling the bereft mother that her child she followed to the grave when she was in unbelief will never be raised to life? Rather than to be unskillfully meddling with such a sensitive question, the judicious servant of his Lord's household will comfort the bereaved Rachels of this day with, "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy." Jer. xxxi, 16.

SUBSTITUTION.

"You are to behold him [Elijah] then at present on the heights of Carmel, surrounded by the four hundred and fifty priests of Baal, the four hundred prophets of the groves, who ate at Jezebel's table, a low and profligate race, by the idolatrous king and his pompous court, and by multitudes of the poor, perishing, seduced people, awaiting, with anxious curiosity, the transactions about to transpire.

"These being assembled, Elijah appears before them upon the rising ground, conspicuous to all; a plain man covered with a mantle. He looks around him with a cheerful and undaunted countenance, while all are silent to listen to his address. He then exclaims audibly to the whole assembly, 'How long halt ye between two opinions? If Jehovah be God, follow him: but if Baal, follow him.' The effect of this bold and serious address was a dead silence on the part of the assembled multitude. They seem to have felt the power of his expostulation concerning their doubt and indecision. With the court and the priesthood the case was different; they were decided idolaters, who had sold themselves to work wickedness in the service of Baal. But the people, perhaps, had not been able entirely to forget what great things Jehovah had done for their forefathers; they could not bring themselves to renounce entirely all allegiance to him; therefore they sought to persuade themselves that they were not idolaters in reality, but worshippers of the true God under the name of Baal. They confounded Jehovah and Baal together, and invented a religion in which they gave themselves up to all the lusts and abominations of heathenism, but retained the self-complacent notion that they still walked in the way of their fathers; that though the form of their worship might be a little different from that of their ancestors, the substance was the same. What awful self-delusion! what pitiful double-mindedness! Such were the people to whom Elijah addressed his remonstrance."—*Elijah the Tishbite*.

We have a parallel at the present day. Those idolaters broke the first commandment, these the fourth. To worship the true God under the name of Baal, and to keep the true Sabbath on the first day of the week, are equally consistent. One idea has as much plausibility as the other. Doubtless they both had one origin.

The commencement of that great apostasy in Israel which culminated in the worship of Baal, under the reign of Ahab, or, rather, that of his wife Jezebel, was characterized by some seemingly slight changes in what God had ordained, similar to a change of the Sabbath to another day. "And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So he did in Bethel, sacrificing unto the calves that he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel." 1 Kings xii, 32, 33. In like

manner has "that woman Jezebel"—the papal church seduced Christ's servants in this dispensation. Rev. ii, 20.

The third angel's message is almost precisely like that of Elijah. The reader may carry out the analogy.
R. F. COTTELL.

QUESTION FOR BRO. LOUGHBOROUGH.

WILL you please explain for me Isa. lxy, 20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Also verse 23: "They shall not bring forth for trouble."

JOHN R. GOODENOUGH.

REPLY.—DEAR BROTHER: I conceive that the only difficulty in the first text you refer to, is in supposing it refers to something that takes place after the creation of the new heavens and new earth. Some, to avoid this difficulty, have claimed that there was to be a state of this earth during the thousand years of Rev. xx, before the final burning day, when a portion of the inhabitants of the earth should be mortal and subject to death. Those who hold this view have claimed that it produced harmony with the text to apply it in that period. I can see no propriety in the prophet connecting the creation of the new heavens and new earth with the death of the child one hundred years old, if it all applied to a state that must cease before even the time shall come for creating the new heavens and earth. Now if this text can be so explained as to show that the dying is not in the new earth, and yet that it is intimately connected with the bringing in of the new-earth state, all will be plain.

Let us see how it is introduced, verse 17: "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days." Now we see the manner in which the prophet introduces this matter, and the point of time to which he refers. When a prophet speaks of an event which is to come, we must look at him in his relation of the matter as standing at the very point where the work is to be accomplished. The Lord here carries us to the time when the new earth is to be created, and tells us something of what shall be when that state comes. "There shall be no more thence an infant of days." When? After the new earth is created. Why shall there be no such thing there? Let the prophet answer: "For the child shall die an hundred years old," &c. But when is this child of one hundred years to die? If you say, In the new earth, you spoil the text; for if there is death there, there would of course "be an infant of days"—a short-lived child—and "an old man who had not filled his days"—premature old age. But as this dying here spoken of is one reason assigned why there shall be no dying in the new earth, it must be that it is to take place just at the point where that work of creating the new heavens and new earth takes place.

As we have fixed the point of time where the dying is to take place, the next question is, Who is meant by the "child a hundred years old?" We conclude it is the sinner who may be a hundred years old. Who is to be destroyed at that time? Surely it cannot be the righteous; for they will then be immortal, to die no more. Peter, in speaking of the creation of the new earth [2 Pet. iii, 7] says: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The same fire that purifies the earth, destroys the wicked; so it must be the wicked who are referred to here by the term child. Although they may be a hundred years of age, they are but children in age compared with the lives of the saints who are to live forever. With this view we conceive all is plain thus far.

I next come to your second text, "They shall not labor in vain nor bring forth for trouble." The same disposition has been made of this text that was made

of the first; namely, that it applies during the thousand years, to mortal nations who should intermarry and bring forth children. I can see no such idea in the texts. Whatever these words mean, the time when it is to be fulfilled is plainly stated. It is in the new earth. It is the creation of the new heavens and new earth that makes Jerusalem a rejoicing and her people a joy. They who are thus made to rejoice are the ones of whom the above is spoken. The bringing forth does not refer to children that shall be brought forth there, but to the result of their labors, which shall be produced by them. Their offspring are their children born here who with their parents will be permitted to enjoy that happy state. The Lord speed the time when we may meet with all the faithful there.

J. N. LOUGHBOROUGH.

Battle Creek, Mich., Oct. 19, 1861.

IDLE CONVERSATION.

THIS is a subject of vast importance to all that are living in these last days; especially to all those that are trying to follow in the footsteps of the meek and lowly Jesus. Evils of every description imaginable are everywhere to be seen throughout the land; and among the most prominent of these, perhaps, is idle conversation. We see it in all conditions of the human family—from those that live in the lowest depths of degradation and poverty, to those that revel in the highest rank of riches and honor. We see it not only in the worldling, but also in the professor of religion. Even those who are trying to exalt the standard of piety by keeping the commandments of God and the faith of Jesus, are more or less affected with its degrading influence. It has entered the hearts of the children of men by intuition from the Evil One, and like the viper, saps away the life of pure and undefiled religion. By its influence men have almost entirely lost confidence in one another; so that it has become a common thing for them to break their word, and pass it idly by, as though it were of no value.

When we behold the sad effects of this evil upon the inhabitants of the earth, and see the instrument that Satan is using to draw them down to ruin, is it not high time to inquire into this important question? Let us look at it in the light of our Saviour's language upon this subject. 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." What language can be more to the point than this? Can we pass it by unheeded, and join ourselves with the world, and then say we are safe? The apostle James says [chap. iv, 4], "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." O, how dreadful to be the enemy of God! "Vengeance belongeth unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God." Heb. x, 30, 31.

Foolish talking and jesting is so universal at the present day, that it requires every effort on the part of the christian to avoid its influence. Says Paul, "Let neither filthiness, nor foolish talking, nor jesting, be once named among you as becometh saints; for they are not convenient." Eph. v, 3, 4. But on the contrary, "our conversation should be in heaven, from whence also we look for our Saviour, the Lord Jesus Christ." Phil. iii, 20. It should be holy, "but as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. i, 15. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James iii, 2. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. iii, 10.

May God help us to heed the counsel of his word on every point, that we may be found without spot when Jesus comes.

I. D. VAN HORN.

CONFERENCE AT NORTH SUTTON, VT.

DEAR BRO. WHITE: I have read the last report of your eastern tour in *Review* No. 17, and would be glad to say a word in regard to the conference which was held at North Sutton, C. E., Aug. 24, 25.

It was thought by some that the straight testimonies which were given, especially in the business meetings, would have a tendency to weaken the faith of young Sabbath-keepers in the truth. But I am happy to say that the result of this conference was good. Most of the brethren who did not favor organization, having heard your remarks on the subject, are now fully persuaded that the church should enter into the subject of organization; and that church order is necessary in the perils of the last days to prevent distraction and confusion among God's people. They are glad that the gifts of the Spirit are being restored to the church. Your discourse on sanctification had a good effect, not only among Sabbath-keepers, but also among outsiders. Some of them have laid aside tobacco and tea.

Sabbath, Sept. 28, I met with the church in Sutton, C. E. The Lord assisted in presenting the word. The social meeting in the afternoon was very interesting. All the brethren and sisters gave in their testimonies, and we were very glad to see an advent sister and her little son, who had come about nine miles to meet with commandment-keepers, and to hear them rejoice in the truth. They have kept the Sabbath ever since the conference in Sutton.

A. C. BURDEAU.

West Enosburgh, Vt., Oct. 8, 1861.

REPORT FROM BRO. SNOOK.

I BEGAN lecturing here on Wednesday, the 18th of Sept. The interest to hear was good when I began, and grew better as I advanced with my subjects. I never saw people more anxious for the truth than this people seemed to be. They came out in large crowds and filled the house to overflowing, so that we had a good sized audience standing at the door and windows.

At the end of the second week, as I came to my deciding lecture on the Sabbath, it commenced raining and continued so for a week, with short cessations. This threw us back a week, and destroyed much of the interest. But I returned and resumed my course, though much discouraged. On arriving we were informed that Eld. Kellison and wife of Winterset, Iowa (both preachers of the Newlight church) were in town, and going to preach that evening. I went to hear, of course. Kellison spoke, and soon began throwing out hints about us, and finally remarked that the "old Jewish Sabbath had been changed, and that now we are commanded to keep the first day." After he was through he called on me to say something. I arose and remarked that he had contradicted what I had been preaching, and that he must now make his statements good, or take them back. He tried to evade, but when hard pressed consented to preach on the change of the Sabbath the following evening. I went to hear him, and replied to him as soon as he was done, and the people *en masse*, say I most triumphantly sustained my positions.

I proposed the following to him. He stated a number of times that Sunday was the Lord's day. "Now sir," said I, "if you will show that the Son of man is Lord of the first day, I will give up that you are right, and if I can show that he is Lord of the Sabbath, you must give up that I am right. Now sir, will you abide by this?"

"Well," said he, "I am in for anything fair." Said I, "Is not this fair?" "Yes," said he. Imagine my hopes then! I was sure he was honest enough to make the confession. I called on him to prove his point, but he refused to try it. I then proved by Mark ii, 27, 28, that the Son of man is Lord, not of the first day, but of the Sabbath-day. This of course settled the question; but how do you suppose he evaded the force of this evidence? "Oh," said he, "the Son of man there is not Jesus Christ." This brought the disgust of the house upon him. His own brethren were absolutely ashamed of him.

The interest now revived again, and so we have continued till the present. About twenty-five decided in favor of the truth yesterday. I think there are near one hundred persons around here who are well convinced of the truth, but O how hard for them to come out! Though a few have come out, and are going to make the effort, may God bless them, and keep them in the way, and save them at last, is my prayer.

B. F. SNOOK.

Batavia, Jeff. Co., Iowa.

THE CAUSE IN NORTHERN N. Y.

DEAR BRO. WHITE: Thinking that perhaps you might be interested to know that we have not entirely ceased effort, I take the liberty of addressing you in this manner.

About four weeks ago, the way providentially opening, I commenced meetings in a neighborhood about five miles from home, and although prejudice was very strong, yet sufficient numbers came out to warrant a continuance of the effort, and accordingly I wrote to Bro. D. T. Bordeau to come and assist me. He came, and we together gave thirteen lectures, when we were refused the use of the house longer. During the time, one Eld. Shepard of Malone gave a discourse on the immortality of man, which Bro. Bordeau reviewed.

Several are interested, though as yet none have fully decided to obey the truth. We are strongly in hopes that the way will soon open for further efforts there.

A week ago last Sabbath and Sunday we held meetings in Bangor. The Lord was with us, especially the evening after the Sabbath, when we were favored with a special work of the Spirit, and the church were enabled to remove some things that had hindered their progress. First-day morning the church came together and unanimously adopted the following covenant: We the undersigned hereby covenant to keep the commandments of God and the faith of Jesus, under the name, Seventh-day Adventists.

During Bro. B.'s stay we called upon some of the French in Malone, and twice upon an old Bro. and Sr. Burbanks, who are deeply interested in present truth. They were in the first message, and still hold on to their experience. They are fully convinced of the correctness of most of our positions, and we expect they will soon be fully identified with us.

Last Sabbath I spent in Moira, and was invited to speak the next day by Eld. Burch of the Christian denomination, which I did, to an attentive congregation, dwelling upon the saints' inheritance. Was much pleased with Eld. B.'s spirit, and can but hope that he will embrace the whole truth.

Yours in hope.

S. B. WHITNEY.

Malone, Oct. 10, 1861.

BROTHERLY LOVE NOT MERE FRIENDSHIP.

WORLDLY friendship is based, generally, upon similarity of views and tastes, or identity of interest. In fact, friendship is generally of a selfish nature; or, at least, it is used for selfish interests, and in no sphere of life is selfishness exercised to a greater extent than in the formation of friendship. Not that friendship is in itself wrong, by any means; it is the last remains of that natural regard which mankind had for each other in their primeval state; but it is so degenerated that when no selfish tie binds it to the heart, it is snapped asunder like a thread of tow.

Perhaps some one will object that friendship is not all of this nature; that disinterested friendship still exists in many hearts. I answer that disinterested friendship is something to which the world in general are entire strangers. Examine everywhere, and you will find a tendency to form such connexions and friendships, as shall be advantageous in some way or other; and when these considerations find nothing, how soon is a face forgotten. Friendship, in itself, is right; but the motive it is that curses all human joys. This is the canker that turns gold into dross, that makes the ploughing of the wicked to be sin.

How different is brotherly love! Of celestial origin, it comes to us from the heavenly world, full of grace and beauty, a stranger to ostentation, an enemy to pomp and noise, and a hater of hypocrisy. It is found sometimes in the courts of kings, or the mansions of the rich, but much oftener in the cottages of the poor. Oftener it is in the hearts of the lowly, than among the great and wise.

Brotherly love is purely disinterested. It was developed in the life of Christ and his primitive followers. They braved every danger in order to rescue their fellow-men from the thralldom of sin, and received, in return, scoffs, contempt, imprisonment and death; but this only incited them to still further ef-

fort in the same direction. This is disinterested love.

The object of these remarks is to warn against a possible, perhaps common, error, viz., that of mistaking friendship for brotherly love, or allowing brotherly love to degenerate into mere interested friendship. To this end it is indispensable to distinguish clearly between the two kinds of love; for they are as different in their tendency, as opposite can be, although they may seem to the careless, superficial observer to be precisely the same thing.

Trials, sooner or later, will test all on this head; for in this imperfect state, there are many drafts on the brethren for this pure, disinterested love; and he whose stock consists of mere friendship, will find himself very poor amid this drain of specie deposits; while he who possesses the genuine christian charity, or brotherly love, will find the fountain inexhaustible; for its source is in heaven.

Let us be very cautious and careful lest we mingle the love of God and the brethren with mere interested friendship. For this let us cultivate godlike charity, and if any do not by experience understand its leavening influence upon the heart, let us ask for the eye-salve. Oh for discernment! Then when love rules all our hearts, may God work through us, and by us, and in us, in power and glory, for his own sake, that his name may be glorified." JOSEPH CLARKE.

NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER.

THIS injunction of the apostle has a particular force and application to the remnant who are looking for the soon coming of the blessed Saviour. It is evident that we are living near, very near, some awful crisis. We have run down the declivity of time to the brink of a terrible precipice. The sound of the trumpet is no longer uncertain. Look at our once peaceful and quiet nation, now the scene of strife, confusion, and carnage. "How is Sheshach taken! and how is the praise of the whole earth surprised." Is it not plain that the Lord has taken the affairs of this nation in hand to punish it for the sin of slavery, although perhaps the cup is not yet quite full? Therefore do not the four angels hold the winds that no movement be carried out for the destruction of this nation only as suffered by the Lord to humble us as a nation. His servants are not all sealed. The 144,000 are not yet made up. Hence let us draw near with a true heart in full assurance of faith. But the full assurance is only attainable by the performance of every known duty. Is it duty to assemble together on every Sabbath? It certainly is. Again, let us hold fast to the profession of our faith. We profess to cultivate fellowship, peace and unity, and talk much about charity and brotherly love. This constitutes a part of our profession; but dear brother or sister be assured that by absenting yourself from meeting Sabbath after Sabbath without sufficient cause, instead of promoting love, peace, and unity, the root and groundwork of strength, you cause grief and pain to the hearts of others of like faith. Says the apostle, "Let us consider one another to provoke unto love and good works." And how? Hear him answer: "Not forsaking the assembling of ourselves together as the manner of some is." This, then, cannot be the way to "provoke unto love and good works." This, instead of holding fast the profession of faith, is wavering. (Webster says that to waver means "to be undetermined or unsteady in opinion or feeling, to be in danger of falling.") According to this definition, to waver is to be in a very dangerous condition. This also agrees with James. He testifies that the wavering is tossed, driven, &c. "Let not that man think that he shall receive anything of the Lord."

Dear brother or sister, how is it? Do you hold fast to the profession? If you do, then you never forsake assembling with God's people whenever there is an holy assembly except by providential hindrances.

Again, associated with the assembling of ourselves together comes the obligation of exhorting: "exhorting one another, so much the more as ye see the day approaching." In the assembly of the saints is an appropriate place for this good work. How very little exhorting I hear away from the prayer-meeting. How little is said about the second coming of Jesus only in the prayer-meeting; for we are living some distance

apart, as a general thing, and the business cares of this world prevent our often associating together except at the regular appointed place for worship. From this fact again, springs a deeper obligation not to forsake assembling. Is it possible for those that assemble only occasionally to realize fully the words of the Psalmist, to wit, "Behold, how good and how pleasant it is for brethren to dwell together in unity." How pleasant it must have been for the early Christians when it could be said of them that "they continued steadfastly in the doctrine and fellowship." Is it any the less pleasant now to meet and exhort, edify and comfort one another? Certainly not.

But so much the more as we see the day nearing or approaching. There are several reasons why we should be very careful not to forsake the assembly. We are a nation or people "not desired." The truth we profess and love, is by the masses indiscriminately hated and despised. By such we are termed self-righteous, peace-disturbers, turners of the world upside down. As concerning this sect, we know that everywhere it is spoken against. Acts xxviii, 22. If this be a fact, to gather ourselves together on every given opportunity to edify, comfort and cheer each other while living and leading this inconstant life, is a duty obligatory upon us all. What comforting word and exhortation to faith and good works can we expect outside the Christian family? None at all. Then forsake no more the assembling. Paul speaking of the descension of our blessed Lord from heaven, the resurrection of the saints, the ascension of the living saints, and our being ever with the Lord, says, "Wherefore comfort [margin, exhort,] one another with these words." As we said before, the prayer and conference meeting is the place for this good work. The solemnity of the time just before us calls loudly upon us as a remnant to put forth every effort, strain every nerve, and improve every opportunity of a privilege to exhort and warn each other of the coming storm.

Much has been said through the *Review* about the great and terrible day of the Lord; yet I trust a few texts, at this time again, will not weary the patience of the reader. The nations are solemnly summoned to hear as follows: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies." Isa. xxxiv, 1, 2. "The great day of the Lord is near; it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly." Mark here the character of that day. It "is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i, 14-18.

Again in chap. iii, 8, the Lord says, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. xiii, 6, 9.

For still a more minute description of this terrible day, see Jer. xxv, 15-33, where the prophet after naming several kingdoms (verses 15-25) continues, "And all the kings of the north, far and near, one with another, and all the kingdoms of the world which are upon the face of the earth; and the king of Sheshach shall drink after them." "Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day from one end

of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried, they shall be dung upon the earth." "Behold the Lord maketh the earth empty, and maketh it waste. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word." Isa. xxiv, 1-3; vi, 9-13; Jer. iv, 20-29; Matt. xxiv, 37-39; Rev. xvi. The seven last plagues. Rev. xix, 15; Psa. ii, 9.

Many more scriptures might be adduced, but if the above solemn denunciations carefully read and considered will not make an impression upon the mind of the careless and the indifferent, neither indeed would ten times the amount of similar reading affect them.

Dear reader, remember that soon, very soon, there is to be a famine in the land, not for bread nor for water, but for the hearing of the word of the Lord. Oh how much those suffering this famine will give for one hour of time in which an invitation was made to come to Jesus! How they would grasp it as for life! But no more sweet mercy is then offered for sinners; no more agonizing prayer goes up in their behalf, and although they wander from sea to sea, they shall not find the word of the Lord. Amos viii, 11, 12. He that is filthy must then remain the same. Jesus, instead of pleading before the mercy-seat for the remnant of Israel, will be robed in the garments of vengeance, and on his vesture and on his thigh a name will be written, King of kings and Lord of lords.

O that we might all make him now our refuge while mercy yet lingers. Jesus now stands knocking at the door of the heart. Do you hear his voice? Then open the door and let him in, and he will sup with you and you with him. O what a blessed antepast to sup with Jesus! If we keep his sayings and teachings, he has promised to manifest himself in a manner unknown to the world.

Consider one another to provoke unto love and good works. Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. May the Lord give us help from the heavenly Sanctuary, to "hold fast the profession of our faith without wavering."

E. M. DAVIS.

Ionia, Mich.

SPIRITUAL GIFTS.

BY REV. WM. REDDY.

THERE is a tendency among men at this day to depreciate or deny the *supernatural* in religion, and to account for all the phenomena of religious manifestation on natural and scientific principles. Hence, remarkable power or fluency in speaking is *oratory* or *elocution*, either natural or acquired; deep solicitude for sinners, amounting to a "*travail*" of souls, is the result of mistaken views of the danger of sinners or of a *sympathetic nature*; deep religious joy, amounting to ecstasy, expressed by shouting, crying or laughing, and especially by falling down, is the result of "nervousness," or excitement of the animal passions. The effect of prayer, of what the apostle calls the "fervent effectual prayer of a righteous man," that is sympathetic, or the effect of the workings of imagination.

If the sick are restored in answer to prayer, it is because just then the disease had reached a crisis, though the fact may not have been known at the moment. And this tendency is spreading in the Church. The tales told us by our fathers of the "mighty works" that were witnessed in the days of Abbott, Wooster, and Wesley, were the offspring of credulity, or of superstition. And even the miracles of the New Testament, they might all be accounted for on natural principles, if the laws of the material universe were better understood. Perhaps the time will come yet, in the developments of the future, that all these will be made plain. But if they be admitted to be *supernatural*, they were confined to the days of the apostles, and the supernatural has ceased from the Church, especially all things of a tangible or sensible nature. These are the days of science, of *intelligence of refinement*. "The former days were *not* better than these,"—even when those

mighty works were wrought, when devils were subject to Christians through the name of Jesus. So says an unbelieving, skeptical world; so say merely philosophical metaphysical, psychological, formal, fashionable professors of religion. But what saith the Scriptures? Let us look at the doctrine of *spiritual gifts*, especially as St. Paul says, "Now, concerning spiritual gifts, I would not have you ignorant."

The apostle says, "There is a diversity of gifts, but the same spirit, and there are diversities of operations; but it is the same God which worketh all in all." "But the manifestation of the Spirit is given to every man to profit withal." See 1 Cor. xii, 4-7. Then follows an enumeration of some of those gifts: "The word of wisdom, 'the word of knowledge,' 'faith,' 'gifts of healing,' 'prophecy,' 'discerning of spirits,' &c. Now mark, these are all *supernatural gifts of the Spirit*. Not *natural endowments*, not *acquirements* merely. And these are divided by the Spirit to every man severally as HE wills. Verse 11.

Then there is the gift of "utterance." The apostles spake "as the Spirit gave them utterance." Pray for me, says Paul, that "utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel." Eph. vi, 19. "Praying for us that God would open a door of utterance." Col. iv, 3. Now, though the Spirit divides these severally to every man (each member of Christ's body) as he wills, yet he teaches us to *covet* the best gifts *earnestly*, and the church is called upon to pray that their ministers, as also themselves, may be endowed with these gifts.

It will not do to say that these gifts were restricted in their bestowment to the apostles and early Christians. All will allow that what Paul says of "charity" or love, "the more excellent way," in 1 Cor. xiii, applies to Christians in all subsequent time, and yet he immediately exhorts to *covet earnestly the best gifts*. The truth is, the church needs these gifts at this day, to battle against error in its various forms. She needs them to preserve in her own mind the idea of the *spiritual*, the *supernatural*. She needs them as ornaments to supersede her jewelry. Let her "*covet earnestly*" these gifts, and there would be less covetousness of worldly riches and honor, less covetousness of worldly display. Take, for example, the gift of "faith." 1 Cor. xii, 9. By *faith* here, the apostle evidently intends something more than justifying or sanctifying faith. He speaks of faith as a special endowment—an extraordinary power of believing against great difficulties and overcoming them—of removing mountains—of casting out devils—of securing mighty results.

"A faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

"That laughs at seeming impossibilities, and cries it must be done."

See the instances of the power of this faith, as cited by Paul, Heb. xi, 32-35. These instances, to be sure, are cited from the Old Testament, but if such power of faith was enjoyed by the ancient worthies, how much more may the church now covet it, seeing Christ has "ascended on high," and led captivity captive, and received *gifts for men!*

There are mighty Jerichos to be taken in these days, with their triple walls of error, prejudice, and unbelief. And these walls cannot be battered down by logic, nor scaled by rhetoric, nor undermined by philosophy; they must be leveled by *faith*. Logic, rhetoric and philosophy have their part to act, but they must all be subordinate to, and employed by faith, or they are powerless.

We need the *gift of utterance* in a more eminent degree, not merely the use of language, but the utterance of truth *in the Spirit*, so that words shall be shot out of the mouth of the speaker like the balls from a well-charged ordnance—the Spirit being the propelling force. What was that

power that clothed the preaching of Abbott, and other early Methodist preachers? Was it not a special endowment?

We should covet the gift of prophecy. It is a New Testament endowment. See the quotation of Peter from Joel on the day of Pentecost: "Your sons and your daughters shall prophesy in the last days," saith God.—*Northern Christian Advocate*, 1855.

The Inheritance of the Meek.

"BLESSED are the meek; for they shall inherit the earth." Matt. v, 5.

The Rev. J. W. Brooks, rector of St. Mary's, in Nottingham, England, related to a visitor* in 1846, how he was led to see that the earth renewed is to be the abode of the redeemed. He said he was delivering a course of sermons on the Beatitudes, and came to the text, "Blessed are the meek; for they shall inherit the earth;" which he explained as meaning the meek do now inherit it by having as much of it as is good for them, when his mind became impressed with the idea that he was not giving the true meaning of the passage,—that the blessing is in the future. The impression had such an effect on him at the time that his hearers noticed it, and at the close of the service hastened to ask him if he was not unwell while in his sermon. He then began to examine the subject, and was conducted to the conclusion that the earth restored will be the possession of the meek, and that this blessedness will be introduced at the coming of Christ and the resurrection of the just.

He further said that soon afterward he was in company with the late Rev. E. Bickersteth, rector of Watton, on a missionary occasion, who, in conversation, was dwelling on the future triumphs of the church of Christ. Mr. Brooks gave it as his conviction that this could only take place at the second advent. Mr. Bickersteth, with his characteristic warmth, exclaimed, "And is Brooks among the prophets?" The conversation which followed, however, led Mr. Bickersteth to examine the question; and he embraced the pre-millennial advent, and has written and preached much on the subject—*Ad. Herald*.

*Dr. R. Hutchinson of Waterloo, C. E.

LETTERS.

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

From Bro. Cottrell.

DEAR BRO. WHITE: I have just returned from a visit to Eld. A. Harmon of Mumford, Monroe Co. Held two meetings in the place, but under very unfavorable circumstances, it being rainy and muddy, besides the prejudice that everywhere exists against Bible truth. Under these circumstances I thought it not best for Bro. Harmon to be at the expense of hiring the hall to continue the meetings at present. A few came out, however, and were sufficiently interested to furnish themselves with some of our books which may do some good.

Bro. Harmon has taken a stand alone to keep the commandments, and needs the prayers of the church. He is not preaching at present, and is not able on account of throat disease. But he is reading, and seems anxious to learn what is the truth, and the time may come when the Lord will use him to preach the message. He desires to become fully identified with us.

On my way out I stopped awhile with Bro. Amidon at North Pembroke, where I held three meetings. Some are interested in the truth in that place, and I hope the time is not far distant when Bro. and sister Amidon will not be alone in the truth. The minister of the place was present at my last meeting, and after hearing the claims of the first day examined from all that is said of it in the New Testament, he rose and said it would be useless for him to enter into a discussion with me on the subject, as we viewed it from altogether different stand-points, and could not probably agree upon any principles or basis upon which to conduct the discussion. He very charitably thought that the brother did not intend to be dogmatical

though he might appear so; and went on in a smooth, sly, insinuating and sneering speech, in which he tried, by ridiculing Adventism, to prejudice the minds of the people against the truth which they could not but see, and to which he could answer nothing from the Bible.

I briefly replied that we could agree on a basis for the discussion of the subject, if he would take the word of God as a basis, otherwise it would be useless to undertake it.

To what a strange and anti-scriptural position have Christian ministers and people been driven! that people that started out on the Bible as their only creed and discipline. Has it come to this, that they cannot agree to discuss a subject by the plain testimony of the Bible? How far are they from the great city of confusion that they so recently attempted to flee from? Alas for poor humanity. R. F. COTTRELL.

From Bro. Edson.

DEAR BRO. AND SR. WHITE: I have been thinking for some time of writing to you a few lines to let you know how we are getting along. We still hold in very grateful remembrance your friendly visit with us, the precious seasons we enjoyed with you around the family altar, and also in the public congregation. We know your prayers availed much in our behalf. My physical strength has improved considerably since you were here, though I have had some slight relapses, one rather serious of late; but from this I am now mostly recovered. I am trying to lean upon the arm of the Lord, and to believe that he will lift me up. I believe the Lord will yet visit us in mercy. The manifestation given through the gift of the Spirit, while you were here, has been a source of comfort and encouragement to us. We hope to profit by it. I am looking for, and expect, my strength to increase, though it be but slow. If we come into mind in your seasons of prayer, still pray for us.

I was glad to learn from the *Review* that union existed on the subject of organization in your general conference. The manner of organizing churches as proposed and adopted seems to me unobjectionable. I am rejoiced to see this work begin to move forward. It looks a little more like coming into the unity of the faith. There must be *order* in the church or house of God; and how can order be established or exist independent of organization. Have we not tried anti-organization, until we have confusion, Babel, Babylon, enough? And shall we still refuse to be shown the more excellent way? I have felt no risings against organization from its first suggestion among us, but have ever spoken in favor of it. Perhaps I ought to have spoken more publicly, but I have looked for others of more leading influence to move out, considering mine to be of little service; yet I suppose our mite should be cast into the right scale. If I have erred here, pardon.

Yours as ever, in hope, though wading through deep waters.
HIRAM EDSON.
Palermo, N. Y.

Resignation to God's sovereign will in trying times, displays wisdom and secures comfort.

The Lord often crosses our wills for the benefit of our souls.

OBITUARY.

Died, in the vicinity of La Porte City, Iowa, after a short illness of three weeks, Maria Nichols, daughter of George Nichols, in the sixteenth year of her age.

The subject of this notice was born near Perry's Mills, Clinton Co., N. Y., Feb. 1, 1844, where she remained until the spring of 1858, when she removed to Iowa with her friends; where she fell asleep Sept. 18, 1861, no more to awake till the morning of the resurrection, when those who sleep in Jesus will be clothed with immortality and life.

"Dearest sister, she has left us,
Here her loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet her,
When mortality is fled;
Then in heaven with joy to greet her,
Where no farewell tear is shed."

JOSEPH NICHOLS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, OCT. 23, 1861.

HISTORY OF THE SABBATH.

"History of the Sabbath and First Day of the Week, Showing the Bible Record of the Sabbath, also the Manner in Which it Has Been Supplanted by the Heathen Festival of the Sun," is the title of a work of 340 pp. just issued by the Seventh-day Adventist Publishing Association.

This work is the result of Elder J. N. Andrews' studious and arduous researches upon the subject, as he has had opportunity, for the last ten years. The work is in two parts. The first gives the Bible history of the institution. It shows the Sabbath instituted in Eden, answers the popular objections, and refutes the claims of Sunday-keeping to Divine authority. Part second is a thorough and candid presentation of secular history bearing on the subject, showing up the fallacy and deception of the popular quotations from the fathers and some warped historians to sustain the first day of the week as the Christian Sabbath. As a more minute description of the work we give the preface, as follows;

"When the claims of the Bible Sabbath are brought to bear upon the consciences of men, various excuses are framed with which to evade their force. Some affirm that the Sabbath of the Lord is a Jewish institution with which Christians have no concern; others affirm that Sunday is the true seventh day; others that one day in seven is all that is essential to the proper observance of the commandment; another class affirm that no one can tell what day is the true seventh day; and a still more numerous class profess to believe that Sunday has, by Divine authority, obtained the place of the ancient Sabbath. And it is not unfrequently that persons are met with, who, in one conversation, attempt to maintain all these positions.

"It is believed that nothing can present so direct a refutation of these discordant and unscriptural positions as a plain narrative of facts relative to the Sabbath of the Lord and the heathen festival of the sun.

"To correct these errors is one object of the present work; a more important object in view is to set forth in a clear light the character and the claims of the ancient Sabbath. The institution of the Sabbath for the human family while the race was yet unfallen attests alike the sacredness of the institution and the unfounded nature of that theory which represents it as designed only for the Hebrew people. The complete apostasy of the human race with the single exception of the family of Abraham, fully explains the Law-giver's choice of that people as the depositaries for ages of his Sabbath and his law. At the close of the Mosaic dispensation, the action of the Lord of the Sabbath is scrutinized with peculiar care. It is there shown that while he vindicated the Sabbath as a merciful institution, he did not weaken, abrogate, or change it. The question of the obligation of the Gentiles to observe the Sabbath and the whole moral law is carefully considered; and the claims of the first day of the week as a Divine institution are shown to be without any foundation. The means by which that festival obtained a foothold in the church, and the nature of the testimonies by which it is now defended are carefully examined.

"Whoever will trace the persistent efforts for ages, of kings, emperors, popes and councils, to establish Sunday in place of the day Divinely sanctified, may find ample proof that these two days are not identical; that Sunday is not the true seventh day; and that the reckoning of the days of the week has never been a matter of doubt.

"It will also be seen that the seventh-part-of-time theory was invented soon after the Reformation of the sixteenth century, by men who professed to follow the Bible, in order to justify themselves in retaining the venerable day of the sun, instead of returning to the observance of the ancient Sabbath.

"It is shown also that the Sabbath was observed by the primitive church; and that the people of God when they fled into the wilderness before the papal power, did there sacredly preserve that ancient institution; and that in all ages of our world's history a remnant at least have retained the Sabbath of the Lord.

"The only seventh-day historians quoted in this work are Mr. Maxon and Mr. Utter; and these are quoted near the conclusion of the work, and on matters that are not in dispute. The reader has therefore the best possible guaranty that the testimonies quoted in this work were not written in the interest of the Bible Sabbath.

"To the fear, so often expressed, that the discussion of this subject will do hurt, and that it would be better to induce men to keep Sunday well than to show them that they are not observing the true Sabbath, we have only to cite in reply the words of inspiration: 'In vain do ye worship me, teaching for doctrines the commandments of men.'

J. N. A."

THE price of the History of the Sabbath, well bound, is 60 cents, one fourth off by the quantity. We shall put up a few copies in paper covers for 30 cents; but in consequence of the number of pages, and thickness of the paper, it will make a very clumsy pamphlet; therefore we recommend the brethren to order the bound volume.

THE DEVIL IS ALIVE.

How strange it is that we can sit down in the evening and talk about war and worldly matters, or read books and newspapers, and keep up a good interest till a late hour at night; when if we take the Bible and read for family worship ten to one we shall gape and grow sleepy before we get half through a chapter. I have noticed this strange phenomena at my own altar, and also where others pray whose godly walk is a safe pattern for others to follow.

I attribute this spiritual supineness to two causes. 1. It is often the result of putting off family worship till a late evening hour, when exhausted nature is incapable of enjoying the occasion; and 2. It is directly chargeable to the Devil, the author and sum-total of all spiritual darkness. I believe it is our privilege to "have light in our dwellings," victory in our souls, and when we bow our knees evening and morning, feel that "the Lord Omnipotent reigneth."

G. W. A.

CHEERING.

Bro. Isaac Sanborn writes, Oct. 10: "I wish to say for the encouragement of the brethren that our last tent-meeting, which was at Davis, Ills., is having good results. I have been there twice since the tent left. The last time, I found about twenty keeping the Sabbath, and still a good interest to hear the truth. I go back there to-morrow, the Lord willing.

"My Post Office address is Monroe, Green Co., Wis."

BREVITIES.

POPULARITY. How the desire of popularity creeps in at every avenue of the heart. One is honest, and his neighbors applaud, and he is fed by it; he is exemplary, and hears of it from the world, and it pleases him; he is talented, and it is wafted to his ears, and his bosom is warmed at the compliment; he is kind to the unfortunate and distressed, and benevolent in his designs and acts, and all give him credit for the noble trait, and he takes pleasure in this, too. The thanks of the grateful orphan and fatherless come like cordial to the heart; he loves to be thought well of by his fellows; and unless God keep him, unless he keep his own heart, this desire of praise will outgrow his desire to please the good and kind Creator.

God is good, and all good comes directly from him. Let us do all as to him, and for him, and as in his veritable presence. O, how kind and liberal he has been with us all! and now in the distribution of what he has committed to us, let us remember whence we derive all we possess; and bear in mind, too, that all mere popularity will disappear, as letters written in the sand; while deeds arising from pure and holy motives are engraved in heaven.

LEANING UPON THE ARM OF FLESH. One is not always sensible of how much he leans upon his fellows, until tried. When the enemy cuts down one of our friends, or comes into the family circle, and carries away a companion or near relative in whom our hearts were bound up, then we realize, in some degree, how much we rested upon the arm of flesh.

How natural it is, when one is wrong, to try to find some one or more to think as we do; and when one or another declares off, to try to find some one else who will be a safe depository for our wrongs (as we imagine). Thus we run from prop to prop, seeking as one fails to rest upon some other.

Thus do the world. As the pleasures of youth fade, they rest upon those pursuits and pleasures suitable (as they suppose) to their age and sphere, until life is spent in the vain pursuits of pleasure and profit.

This will not do for the christian. He must get into such a position that he can lie as submissively in the care of God as the infant in its mother's arms.

ANTIQUITY. The Gibeonites [see Josh. ix] deceived the Israelites in regard to their distance from them as neighbors by showing their old and mouldy bread, their worn shoes and clothing, their patched garments, &c. But soon after the league was formed, it was discovered that the wily Gibeonites were near neighbors, their mouldy provisions and worn out garments to the contrary notwithstanding.

So now, the traditional doctrines of Sunday-keeping, natural immortality, endless misery, infant baptism, &c., are upheld by a show of antiquity which will finally prove like the mouldy bread of the Gibeonites, not so old after all.

AN ILLUSTRATION. A kind father settles upon his son an income of seven thousand dollars a year, with this condition, to test his honesty: he says to his son, You may draw upon my stock in bank \$7000 per year; but one thousand you must pay back to me.

The son draws his money, but pays back always a little less than the stipulated \$1000. Some years \$10 less, some years \$7 less, sometimes a little smaller, sometimes a little larger sum. Now would he not be a miserable, ungrateful son? Not less the professed commandment-keeper who is so fearful of losing a part of the six working days, that he encroaches upon the seventh. O, how low and mean, when God has given us six-sevenths, to filch a trifle from his fraction of one-seventh.

J. CLARKE.

APPOINTMENTS.

Ohio Conference.

By the urgent request of many friends, and the advice of the Committee on the wants of the cause in Ohio, we, accompanied by Mrs. W., will, providence permitting, visit Ohio, and hold a conference at Green Springs, Oct. 26 and 27. We will hold meetings at Lovett's Grove the 30th, and at Gilboa Nov. 2 and 3, if that church request it through the REVIEW.

JAMES WHITE.

WE fear that we shall not be able to fill our appointments in Ohio. Mrs. W. and self are much worn and dispirited in consequence of laboring for some of whom we can say in the words of Paul, "I am afraid of you, lest I have bestowed upon you labor in vain." Bro. Cornell will probably visit Ohio, if we cannot.

J. W.

Business Department.

Business Notes.

M. M. Hall: Your account is correct. We had overlooked a part of your credit.

T. Draper: Your credit in No. 1 of present volume agrees with your account on our books.

RECEIPTS.

For Review and Herald.

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

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