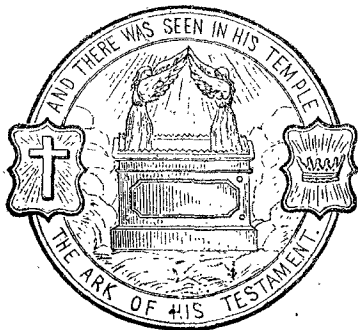


# ADVENT



# REVIEW

## And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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#### GOD'S FAST.

Is not this the fast I've chosen, saith the mighty Lord of hosts? That ye break the bands asunder, and give freedom to the oppress'd; That ye deal, with hands wide open, to the hungry soul thy bread; Not with grudging, half-closed fingers, making him thy bounty bread.

Bring the poor who wander homeless, to a shelter 'neath thy roof, And, by little acts of kindness, give to all the needed proof That thy heart can feel for others, whatso'er their lot may be; Then thy health shall spring forth quickly, and thy darkness be no day.

When thou callest God will answer; guiding thee continually, If the yoke is put far from thee, and the speaking vanity. Thinkst thou the poor and needy is no brother man of thine? And that never on his forehead Heaven's immortal gems will shine?

Did not Jesus die for all men? Yes, and "in the courts of light, When the faithful ones are gathered, red and yellow, black and white, Will alike be clothed in glory, with immortal beauty glow, Christ's redeeming love forever, and transforming power to show."

'Tis not those who know the pathway, who most need the Shepherd's care;

'Tis not those who have abundance, who our bounties ought to share;

'Tis not those whose friends are many, that most need a loving word;

Give thy smiles, kind words, and bounty, to the poor, thus saith the Lord,

M. J. COTTRELL.

### The Sermon.

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

### THE PERPETUITY OF GOD'S COMMANDED COVENANT OF TEN COMMANDMENTS.

BY ELD. JOSEPH BATES.

TEXT.—Deut. iv, 10-13: "Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

I purpose here to examine some of the leading testimonies of both Testaments for proof of the perpetuity of this commanded covenant of the ten commandments of God, and the promised blessings to all who obey and keep them.

Moses was here rehearsing the wonderful scenes which had transpired forty years in the past, when the great Lawgiver of nations, by his own voice in the presence and hearing of some two millions of people, declared unto them his covenant of ten commandments, which he commanded them to perform, and gave it to Moses in his own handwriting, plainly written on two tables of stone, and directed him to place them in the ark. Deut. x, 1-5.

Having no authority to say that any portion or part of the Bible was written before God wrote his commanded covenant on the two tables of stone, we have good reason to believe that this was the earliest writing in existence, and the only complete code of moral precepts that God ever gave to man, communicated from his own, sacred lips, and then presented in his own handwriting. Such is the origin and character of his commanded covenant.

That this commanded covenant of ten commandments constitutes God's law has always been admitted by every considerable body of professed worshippers of God, whether Jews, Catholics, or Protestants. This may be learned from the writings of their respective authors, their catechisms, and church articles.

That the commandments were not given expressly for the nation called the children of Israel, but for all the nations of the earth in every generation, is evident from the testimony of the Holy Scriptures.

We will commence with Moses, who received these commandments from the hand of God:

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes; and ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up; and thou shalt write them upon the door posts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of Heaven upon the earth. Deut. xi, 13, 18-21.

Here the gracious and precious promises to parents and children who obey God and keep his commandments are, that their days will be as the days of Heaven upon the earth. In Psalm lxxxix, 29, we learn that the Saviour's throne will be "as the days of Heaven." In Luke i, 32, 33, we further learn that the Saviour will reign on his throne "over the house of Jacob forever; and of his kingdom there shall be no end." Then of the days of Heaven there will be no end.

Again, "Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. vii, 9.

The generations here spoken of are not less than a thousand, but they are more. For David while writing on this subject four hundred and fifty years after Moses, still calls it a "thousand generations." Thus, "Be ye mindful always of his covenant; the words which he commanded to a thousand generations." 1 Chron. xvi, 15; Ps. cv, 8. Now if we follow the Bible rule, and count generations as given in Gen. xi; Matt. i; Luke iii, 23-38, from father to son six thousand years from the creation of the world, will not give two hundred of these generations. Then eight hundred generations more to make up a thousand would require twenty-four thousand years yet in the future from 1868. But as we had proved that Moses meant more than a thousand generations we may safely follow some other ancient writers in the way they express unlimited time, namely, "generation and generation." Lam. v, 19; Dan. iv, 34. Or as David in Ps. c, 5, "All generations." Then we prove that the keeping of the commandments of God are perpetuated from "generation to generation." For additional proof we now turn to the one hundred and eleventh psalm.

"The works of his hands are verity and judgment; all his commandments are sure, they stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people; he hath commanded his covenant forever. Verses 7-9.

As God's commanded covenant of ten commandments were done in truth and uprightness, they must remain unalterable. They stand fast forever and ever. The same language is expressed by the Psalmist when he speaks of the unlimited reign of God and his throne. Thus, "O God, thy throne is forever and ever." Ps. xlv, 6; x, 16. His covenant then is perpetual.

From this we turn to the testimony of our Lord and Saviour:

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of Heaven. Matt. v, 19.

For proof that the ten commandments are here referred to, two of them are quoted and explained. See verses 21 and 27.

The word *whosoever* means any person whatever. Webster. The Scriptures give the same meaning, thus: "Wherefore *whosoever* shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." "The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come, and *whosoever* will, let him take of the water of life freely." 1 Cor. xi, 27; Rev. xxii, 17.

We understand then that the declaration and promise of the Saviour was to any person whatever, from thenceforward, who would do and teach the commandments of God, that he "shall be called great in the kingdom of Heaven." "But whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of Heaven." The apostle James quotes the same two commandments, and says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii, 10, 11), and of course cannot enter the kingdom of Heaven, unless he repents and keeps the whole.

At a certain time while Jesus was teaching concerning the resurrection,

"A lawyer asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 35-40.

Our Lord introduced no new precept or principle here, but quoted from the writings of Moses in Deut. vi, 5; Lev. xix, 18, showing plainly that the ten commandments had always rested on these two great principles: first, to love God with all our heart, and with all our soul, and with all our mind, and, second, to love our neighbor as ourselves. These ten commandments of God, thus summed up under two heads, are the epitome of all moral law, to be regarded as God's great standard of right, and, after man's rebellion, the great test by which sin is shown. They are, therefore, of necessity unchangeable in their character. The promised reward for obeying and keeping them had been eternal life, and that it was so then will appear from the following testimony:

"And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him,

What is written in the law, how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, thou hast answered right; this do, and thou shalt live." Luke x, 25-28.

He understood how this ten-commandment law was explained by the prophets; for Jesus said, "Thou hast answered right; this do and thou shalt live." Live how? Ans. Have eternal life.

Again, "And behold one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life [eternal life], keep the commandments," and then repeated some of the precepts from his Father's commanded covenant of ten commandments. Matt. xix, 16-18.

Said the Saviour, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. . . . This is my commandment that ye love one another, as I have loved you." John xv, 10, 12.

Thus far we have learned that all the prophets and the Saviour taught that eternal life was obtained by keeping the commandments of God.

When the Saviour was closing his earthly mission here, he said,

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii, 19, 20.

Then our Saviour died, and no one who believes the Bible doubts but that his Father raised him from the dead, and gave him eternal life. Did he keep his Father's commandments? Yes. And was not this last commission which he gave them, to continue to the end of the world? Yes. Then all who teach and baptize those who believe, are required to teach them to observe all things whatsoever he commanded them? Yes. Then the doing and teaching the commandments of God to obtain eternal life, are not only one of the things, but one of the most important. It is, therefore, a fact, that the keeping of the commandments of God is perpetuated to the end of the world. For further proof of this, we now turn to examine the testimony of the great apostle to the Gentiles.

"For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained unto life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it, slew me." Rom. vii, 9-11.

The apostle is evidently relating his own experience in this chapter. That he means the covenant of ten commandments is also evident from his quoting the tenth commandment. "Thou shalt not covet." Verse 7.

The words "alive," "died," "slew me," do not refer to natural life, neither to cessation of natural life; but he here expresses two opposite states of mind and feelings.

"The commandment came, sin revived, and I died." Here the covenant of ten commandments which God had commanded to be performed to give eternal life, he "found to be unto death." Why? Because, by the commandment he was then fully convinced that he was a sinner before God, as all men out of Christ were, and must yield to all its claims by repentance toward God, and faith in Jesus Christ. Thus he found the commandment was unto death, and by it he was slain, and he died. "Dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

So when Paul found the way to eternal life was first by unfeigned repentance, and dying to sin, how readily he expressed the change it had wrought in his mind, saying, "Wherefore the law is holy, and the commandment holy, just, and good." Verse 12.

Mark it, friends, the law of ten commandments was not at that time changed, altered, or made unholy, but the very reverse. This epistle to the Romans was written A. D. 60, some twenty-nine years after the Saviour died. According to the Scriptures, Paul was not converted until the fourth year after the Saviour's death. What we have stated in relation to his experience in Rom. vii, 9-12, may be still better understood by reference to Acts xxii, 1-22.—The relation of his wonderful experience and conversion before the Jewish church; and then before King Agrippa, Acts xxvi, 1-23.

In Acts ix, 1-22, Luke is more particular in his relation to this his passing "from death unto life," in his wonderful gospel experience and conversion.

When he was the chief of sinners, going to Damascus to destroy the people of God, Jesus spake to him in an audible voice, saying, "Saul, Saul, why perse-

cutest thou me?" From thence he was "three days without sight, and neither did eat nor drink." The commandment slew him and he died to sin. Then the Saviour called his faithful servant, and said, Go to him, "for behold he prayeth." Verses 2, 4, 9.

And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. Verses 17-20.

Thus, by the law of ten commandments, which is holy, just, and good, Paul, and all other persons under the gospel, who violate its precepts, are slain, and then made alive unto God, through Jesus Christ our Lord.

From this we turn to John the beloved disciple, and bosom friend of the Saviour, who said,

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 2, 3.

This testimony shows most clearly that no person whatever loves God, who does not keep his commandments. Neither do they know they love the children of God, unless they keep his commandments. The Saviour says he "abides," or continues in his Father's love by keeping his commandments. John xv, 10. "He that loveth not, knoweth not God; for God is love." 1 John iv, 8.

Here we learn that John's teaching is in perfect harmony with the Saviour's explanation of the two great principles on which his Father's commandments had always hung; namely, love God, and love your neighbor. Matt. xxii, 35-40.

Here John also teaches the perpetuity of God's commanded covenant of ten commandments, thirty years later than Paul taught the Romans, and sixty years after the Saviour died on the cross.

Lastly, we come to "the revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. i, 1-3.

How important that every intelligent person give his attention to the study of the prophecy of this book, and keep and do "those things which are written therein," that he may receive the promised blessing. One of the most important of these things herein written is found in Rev. xiv, 12. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Who are these? Answer, They are Advent believers, who unhesitatingly believe the three angels' messages (Rev. xiv, 6-12), and then the coming of the Son of man as given in this chapter. The first one closes his message with the proclamation, "The hour of his judgment is come." The second which followed, saying, "Babylon is fallen," closed at the same time. Verses 6-8. The great Advent movement from 1840 to 1844 most clearly answers to this prophecy. Here the proclamation of the second advent of the Saviour closed, with the 2300 prophetic days of Daniel's vision. And the third angel's message came, and all who hear, teach, and believe it, begin to keep all the ten commandments of God, and all the faith, or testimony of Jesus. Thus they enter into the patient waiting for the second advent of the Lord.

Mark it, dear friends, this is the preparatory message, the only one which God has given to prepare the living saints for their sudden and last change to receive eternal life. Read carefully, and prayerfully. Reject it not, we intreat you. God means every word he has said. Believe, oh! believe, and do, and live.

Since the apostolic age, and particularly during the thirteen hundred years' reign of the Papacy, the Man of Sin, the fourth commandment of God has been most shamefully mutilated, and trampled in the dust. One of the six working days has been substituted for the day to worship God. There has been almost a total failure in keeping the commandments of God. For we are told if we fail in one, we are guilty of all. Whatever learned men may say to palliate and evade,

will avail nothing. God's word is infallible and cannot fail.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

The dragon, here, is the Devil. The woman represents the true church. The remnant of her seed, is the last end of the church. That this remnant are those already described in the third angel's message is evident. The dragon's ire is kindled against them because they keep all the ten commandments of God, and all the testimony of Jesus Christ; while other organized bodies of professed Christians do not. That he is going to make war with this waiting people, and be overcome, and all his wicked hosts destroyed, is evident from the following testimony which God has further given in this prophecy. See chap. xiii, 11-17; xvi; xix, 11, 16, 19-21. Thus closes the devastating scene which follows the third angel's message. Jesus conquers most triumphantly. The patient, waiting saints will then be overcomers. Then will come the promised blessing, in its order and time, namely,

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

This is the language of the Saviour. The commandments he speaks of are his Father's ten commandments. He could have reference to nothing else; for when "one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?" . . . He answered "If thou wilt enter into life, keep the commandments." And when he was asked by another one, he pointed to the same conditions. Matt. xix, 16, 17; Luke x.

Now "let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. xii, 13.

And that every reader may be perfectly satisfied that the fourth commandment of God always has remained unalterable, and always will remain so, may be known by the following testimony:

"For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord." Isa. lxvi, 22, 23.

Thus we have very carefully and prayerfully examined the testimony of prophets and apostles, and our Lord Jesus Christ, and the revelation of God, to the last promise in the prophecy, and find only one, and the very same, condition to inherit eternal life held forth to mortal man, and that is to keep the ten commandments of God. Here, then, is conclusive evidence that the commandments of God are not only perpetuated to the end of the gospel dispensation, but they are coeval and co-extensive with eternity.

Dear friends, if you really desire to have eternal life when Jesus comes, be sure, Oh! be sure, that you keep all the ten commandments of God. Ex. xx, 3-17. Amen.

#### ANIMALS ON THE NEW EARTH.

It is evident from the original plan of God that man is appointed to have dominion over every living thing that moveth upon the earth. Gen. i, 26-28. All must admit that this is the first dominion which God gave unto man. It is now lost through sin. Strife and animosity between man and beast has taken the place of that noble authority and peaceful reign first established. But God has promised that this first dominion, the kingdom of God, shall come again to the daughter of Jerusalem. Mic. iv, 8. Those who keep the commandments of God, and wait for the second coming of Jesus, are the children of Jerusalem. Rev. xxii, 14; Gal. iv, 26. To such the glorious prospect is nearing, when they shall be kings and priests, and reign upon the earth. Rev. v, 10. And we know, with Peter, that our expectations of the kingdom in the new earth will be realized according to the promise of God. 2 Pet. iii, 13. Therefore we are glad, and rejoice that soon the wolf and the lamb shall feed together, and the lion eat straw like the bullock. Then shall they no more hurt nor destroy in all my holy mountain, saith the Lord. Isa. lxv, 25.

It has been a query with some how these living animals should be brought forth on the new earth, whether by a resurrection or creation. This is decid-

edly and beautifully answered in Ps. civ, 29-31. The animals shall come forth on the new earth by creation. Speaking of all kinds of animals he says: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth. [Then] The glory of the Lord shall endure forever [in the new earth]."

JOHN MATTESON.

### THE EARTHQUAKE TERM.

Our mother earth is passing through one of those periods of convulsion the phenomena of which are among the most terrible of all the manifestations of physical forces. The throbings of the earth crust, which have extended over so vast an area during the last twelve months, the meteoric shower, and the meteorological phenomena during the same period, are together an interesting subject of study. What mysterious connection exists between these occurrences, if any does exist, or rather the real nature of it, has never been satisfactorily shown; and there is yet, perhaps, room for skepticism upon the hypothesis that the cosmical matter from which the enormous number of meteors periodically rain upon the earth's surface has any direct agency in these disturbances. That the weather and other atmospheric phenomena are influenced by some cause acting in concert with the causes of earthquakes, if not by the same causes, must be admitted. It would be interesting to review in this connection the histories of some of the most remarkable earthquakes on record; we will, however, allude only to one, which destroyed the city of Caracas, in Venezuela, in 1812. The shocks of this earthquake continued at intervals for months previous to the above catastrophe, and were felt with more or less violence from the mouth of the Ohio river to that of the St. Francis, in the United States. Fissures were opened, lakes disappeared, trees were felled, and such changes produced in the general appearance of the surface that a tract 70 to 80 miles in length and 30 miles wide along the Whitewater river and its branches has ever since been called the "sunk country." The traces of the fissures and chasms produced at that time were visible for years, and were noticed by Flint, the geographer, seven years after their occurrence, and Lyell, the geologist, as late as 1846. Such were the effects of this convulsion in our own land. Throughout Mexico and Central America they were still more remarkable, increasing in intensity as they extended further south, finally terminating with the destruction of Caracas, which involved the almost instantaneous death of 12,000 people. The atmospheric phenomena during the period preceding the final great convulsion were exceedingly peculiar. Electrical discharges from an apparently cloudless sky were frequent. Vivid auroral displays were more than ordinarily common. At New Madrid, below St. Louis, the inhabitants were at one time surprised and alarmed by the appearance of the sky, which, although cloudless, presented along the western horizon a most brilliant electrical display. A continued glare of most vivid lightning, accompanied by what was at the time supposed to be incessant thunder, appeared to proceed from below the horizon, and coupled with the preceding alarming events, produced great terror in the minds of the people.

The present season has presented great climatic peculiarities. From all parts of the world come accounts of hurricanes, floods, unusual vagaries of temperature, and prevalence of winds from unusual quarters. The *Scientific Review*, speaking of the extraordinary heat and drouth experienced in England, says: "The southerly winds have prevailed for an unusually long interval, and the weather has consequently been very hot and very dry. On the 22d of July it was possible to cook a beef steak on the south side of Westminster Bridge by the heat of the sun's rays alone. The apparatus employed was of a very simple kind; it consisted of an empty cigar box, the inside of which had been blackened, and the top closed with three panes of glass about one inch apart. In the course of twenty minutes the steak was done on both sides, while a few potatoes were baked around it."

With the south winds and the extreme heat in England have appeared the mosquito, which threatens to become a pest in a country hitherto exempt from that annoying insect. The peculiarities of our climate during the last twelve months have attracted much attention. Both extreme cold and heat have been experienced, and these extremes have continued for extraordinary periods, while we have had unusual storms of wind and rain. All this indicates unusual atmospheric disturbances. Overhead and underfoot the elements are warring with terrific energy. The recent eruption of Vesuvius, the earthquakes in the West Indies and the Sandwich Islands, the meteoric fall of 1866 and 1867, the alleged shifting of the Gulf Stream nearer to the eastern continent, and above all the accounts just received of the disastrous earthquake in southern Peru and Ecuador, exceeded in destructive effect by only two similar events on record, constitute a series of remarkable occurrences which may not perhaps be rashly regarded as the commencement of an epoch of permanent physical and climatic change to which the earth is destined. Some will see in these events the fulfillment of prophecy, and the indications of moral and political changes not less momentous.

The causes which produce the grand and terrible phenomena of earthquakes are doubtless various. The generation of gases by chemical reaction, and the development of enormous volumes of superheated steam, by the contact of water with the intensely heated interior of the earth, are without doubt the most common and potent. The distance below the surface at which these forces act, although undoubtedly great, is unknown. The sensations produced upon people by earthquake shocks have peculiarities which must be felt to be realized, as it is impossible to give any adequate description of them. The most graphic description we have ever heard, was given to us by a gentleman who has experienced several of these occurrences both at sea and on land. The sensation at sea he says is often described as resembling the shock produced by a ship's striking upon a reef, but there is a feeling of something different, a sort of instinct of something further away and more powerful, which accompanies the first feeling of surprise and alarm, a sort of mysterious pulsation through the water, which once experienced is not easily forgotten. On land he describes it as being like what would be the feeling of a person standing upon a flexible, buoyant substance, like an immense tarpaulin spread over the surface of a liquid mass in a state of violent agitation. The undulations succeed each other so rapidly and irregularly that it is impossible to time one's steps to meet them; persons are suddenly and violently prostrated, while the mysterious subterranean noises, the peculiar appearance of the sky and atmosphere, the universal alarm of all living things, conspire to produce the most appalling spectacle that the imagination can conceive.

The accounts received from Ecuador and Peru indicate a disaster of almost unparalleled extent, and the misery which must inevitably result will appeal to the sympathy and the charity of the entire civilized world. Whether it will prove the grand finale of the present earthquake term, or whether other disasters are to follow, no mortal can say. Time only can determine this, but we trust that the giant forces which have produced such wide-spread devastation and death have expended their energies, and the earth may again "rest for a season."—*Scientific American*.

### WHAT ARE WE BECOMING?

EVERY one who keeps his eyes open to the signs of the times must be impressed with the fearful tendencies to demoralization that are everywhere manifest. There seems to be a general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere, except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober industry in one's occupation, the patient waiting for success, the calm content with

the more moderate enjoyments of life, that once characterized our people, seemed to have been lost by a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fitful galvanic energy, feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness, and real dignity, as they are to the preservation of a conscience void of offense toward God and man.

Especially is this true with regard to society as it now exists in this city of New York. It is not only among the lower orders, as they are called, that we find the melancholy evidence of this degeneracy of spirit, and this unscrupulous indifference to the requirements of religion and pure morals. Further up in the social scale, in palatial residences, where wealth ministers to the morbid taste for luxury, and surrounds itself with splendor that dazzles the eye, there are scenes and transactions, indulgences and practices, which, if they could be uncovered to the sight of men as they are to the sight of God, would make every lover of his country and his race stand aghast with horror.

It was no mere rhetorical flight, it was a stern and appalling truth, which Dr. Tyng expressed, when, at a meeting held last winter in reference to city evangelization, he said in his address: "Either New York must do something soon or she must take means to defend herself. The condition of New York is becoming more frightful, worse and worse, every day. There seems to be a desire to destroy the church. It seems to be not whether the next generation shall be better than this, but whether there shall be a next generation at all."

Let any one consider the systematic attempts that are being constantly made to break down the Christian Sabbath, to abolish the law of purity, to deluge society with intoxicating liquor—"distilled death and liquid damnation," as Robert Hall once called it. Let him consider that the press, a noble instrumentality when used aright and for noble ends, that works with more heads and hands than Briareus could boast when he assisted the giants in their war against the gods, is day after day, and week after week sending forth a subtle, deceptive, corrupting literature that panders to every prurient taste and evil passion, and like the frogs of Egypt that "come into the house, and into the bed-chamber, and upon the bed, and into the servants' house, and upon the people, and into the ovens, and into the kneading troughs." If it could only find its way into the ovens before it is read, it would be a blessing for which Christians might give thanks. Let him consider the nearly 6,000 licensed drinking places in the city, which involve in various ways by a more than useless expenditure a loss of \$736,280 59 per week, or \$38,286,590 68 per annum, and let him add to this the \$3,000,000 per annum, which are shown by the revenue reports to be the income of the theaters and other similar places of amusement, where the morals of the young are corrupted, and they receive a mighty impulse toward a life of idleness and dissipation. Let him consider that while New York has a population of 800,000 souls, there is no Sabbath in the year when 200,000 can be found in the house of God, and sadder, if possible, than all, that out of this immense mass there are, all told, only 64,000 professed disciples of Christ. And if he does not find in these facts an occasion for the inquiry at the head of this article, a cause for anxiety, and a reason to pray, and labor, and give, he must be strangely insensible to the dangers which menace the welfare, if not the very existence, of society.

But this, alarming as it is, is but a partial enumeration of the forces of evil that are constantly at work. Romanism, Infidelity, Spiritualism, and a hundred others, which time would fail us to mention, are all the while contributing their quota to the hostile array which the church of Christ and the lovers of their country are required to meet and overcome.—*Christian Observer*.

Trust thyself only, and another shall not betray thee.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 27, 1868.

URIAH SMITH, EDITOR.

### WHERE WAS THE SABBATH OBSERVED IN PAUL'S DAY?

ONE of the most common objections to the Sabbath is, that it cannot be kept, because the sun does not set at the same moment all around the world, and hence there is a difference in time at points situated east and west from each other. This difference of time, of course, we admit; but that it affects in any degree the observance of the Sabbath, we deny. The issue between us and our opponents on this point is this. We claim that the Sabbath was made for all mankind, and hence can be observed in all the habitable portions of the globe; so that the objection that it cannot be thus kept, impeaches the wisdom of God. They claim that it was only given to the Jews, who were so situated that the objection in their case does not apply.

We now undertake to show that the facts in the case are fatal to their theory, even granting them the utmost that they can claim. The Jews, by the express direction of God were located in Canaan. It was incumbent on them to observe the Sabbath, under penalty of death, and to commence the day at the setting of the sun. Canaan, although lying principally north and south, had an average width, east and west, of sixty-five miles, a little more than a degree, involving a difference of time between its eastern and western limits of about five minutes. This, it may be said, is a small matter; so it is, yet it is a very appreciable difference in time, and is sufficient for our purpose. In the regions beyond Jordan, the sun set five minutes earlier than it did on the shores of the Mediterranean. Now what did the Jews do under these circumstances? Did those living by the sea commence the Sabbath five minutes before sundown, in order to commence it at the same time, absolutely, with those on the eastern borders of Canaan? Certainly not. Sunset marked the beginning of the Sabbath wherever they were in that land; yet there was a difference of time, absolutely, of five minutes. And did they all keep the Sabbath equally according to the commandment? They certainly did.

Now suppose the assumption of our opponents to be true, that the Sabbath could not be kept unless commenced at the same absolute point of time in every place, what time should it have been in Canaan? sunset on the eastern border? or sunset on the western? Suppose it to have been when the sun set at Jerusalem, which was about midway east and west. Then those on the eastern borders of Canaan should have commenced the Sabbath two and a half minutes after sundown, and those on the west two and a half minutes before sundown. Will any man, however much committed to a theory, accuse the Jews of such a practice as this? He knows better. No; according to the position under notice, those who were to keep the Sabbath, should have been placed single file on some particular meridian, and warned not to leave it, under all the penalties that pertain to Sabbath breaking. If this is not so, then the claim of our opponents is an utter fallacy.

But further, we read in Acts xviii, that Paul reasoned in the synagogue in Corinth every Sabbath for a year and six months. Corinth is about fifteen degrees west from Jerusalem, making a difference in time of nearly one hour. Now, according to our opponents, the Sabbath could not be kept in Jerusalem and in Corinth, also, because the sun sets one hour later at Corinth than at Jerusalem. But the record is that it was kept in both places; and the facts must stand, let what will, become of theories.

Again, we read, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath." Acts xv, 21. This language was used by James when speaking of certain things which were to be recommended to the Gentiles, and proves that the Jews were scattered outside of the land

of Judea, among the Gentiles, and had synagogues, and kept the Sabbath. There were synagogues in Damascus. Acts ix, 2. This was still further east than Jerusalem. There were also, without doubt, synagogues in Rome; for when Paul, having appealed to Cæsar, went to that city, he called "the chief of the Jews together," and told them why he had been sent to that place. These, says Dr. Clarke, were probably "chiefs of synagogues." Then we have synagogues, or, at any rate, Jews, keeping the Sabbath, in Damascus and in Rome, the distance between these places being about twenty-four degrees of longitude, involving a difference of time of about one hour and thirty-six minutes.

But we find the Sabbath kept still further east than Damascus. On the day of Pentecost, Acts ii, there were at Jerusalem, "Jews, devout men, out of every nation under heaven." Mesopotamia is mentioned as one of the countries. Bishop Pearce shows that great numbers of Jews were settled in this country; and Philo says: "Not only the continents and provinces are full of Jewish colonies, but the most celebrated isles also, Eubœa, Cyprus, and Crete, not to mention the countries beyond the Euphrates."

Thus we find Jews, keeping the Sabbath of course, in Rome and in the countries beyond the Euphrates, the distance between them being nearly forty-five degrees, and the difference in time nearly three hours, or about the same as between New York and San Francisco.

Here were Jews scattered all over these countries, and keeping the Sabbath in them all; and although the Sabbath commenced in Rome some three hours later than it did in the countries beyond the Euphrates, the Jew could keep the Sabbath in the former place, as well as in the latter.

In view of these facts, it is useless for men to assert that the Sabbath cannot be kept except in those countries where there is no variation in the time of the sun's setting. These facts we have repeatedly urged upon the attention of our opponents, but have never succeeded in getting them to notice them. Their success in this line of argument depends upon their keeping them from the people.

### BEHIND THE TIMES.

We are accused of being behind the times. We receive the charge with the utmost composure considering the source from which it comes. A late *Banner of Light* quotes from the Youth's Department of the *Review*, the following lines, making thereon the accompanying remarks:

"One who does not occasionally read the religious papers can hardly conceive how far behind the intelligence of the age these people drag along. It is interesting to occasionally look them up as a curiosity. We put the following lines from the *ADVENT REVIEW AND SABBATH HERALD*:

#### THOU GOD SEEST ME.

Among the deepest shades of night,  
Can there be one who sees my way?  
Yes: God is as a shining light,  
That turns the darkness into day.

When every eye around me sleeps,  
May I not sin without control?  
No; for a constant watch he keeps  
On every thought of every soul.

If I could find some cave unknown,  
Where human feet have never trod,  
Yet there I could not be alone—  
On every side there would be God.

But I must flee; he tells me where;  
To Jesus Christ he bids me fly;  
And while I seek for pardon there,  
There's only mercy in his eye.

"Who ever saw any god but the sun (which was a god) 'turn the darkness into day?' Could not God see as well in the darkness as in the light? If thoughts are sins, what is the necessity of being out of sight of other persons to sin? Could not God be in better business than watching ignorant mortals? 'Flee' to Jesus Christ. Where is the place to find him and get these smiles of mercy? To us it seems nonsense."

The participants in a noisy religious meeting once earnestly exhorted a certain individual to join them in their fervor, saying, "Come, brother, go with us."

His response was, "Where are you going? Tell me that first." In like manner we, before we can acknowledge it to be to our discredit to be behind the times, must know what kind of times we are behind. With Spiritualists, their own principles are of course the standard. Then we have only to say that when the times demand that we deny the sovereignty of God, the accountability of man, and all distinction between right and wrong, thus opening the flood gates of immortality of every description; when to keep up with the times we must virtually deny the existence of God, and make light of the work of the Redeemer; when the times get beyond reason, revelation, and common sense, then we prefer to be behind the times. We deem it no discredit to fall behind times like these. And if men will not receive the truth, but persist in rushing on with lightning speed to perdition, all we can say is, Pass on, friends, we prefer to stay behind.

### IDLENESS.

IDLENESS is a shame and a sin in any one. Paul very justly commanded "that, if any would not work, neither should he eat." 2 Thess. iii, 10. Time should no more be thrown away than money or any thing else valuable; yet many professed Christians can idle it away without seeming to feel that it is wrong. This looks bad to me, in young men and women especially. Many spare moments and hours, and even days, slip away unimproved. How much better it would be for them if they would use them in useful reading or study. They might be of much more use in the world and in the church, if they would do so.

But especially is idleness wrong and wicked in ministers of Christ. Who has so important a work to do as they? Who needs more wisdom and ability? Who can make a better use of knowledge than they? Who ought to improve every moment more than they? Yet we sometimes see even Advent ministers idling away their minutes and hours and whole days in useless chit-chat, and lounging! They will get up late in the morning, and sit around most of the day as though time hung heavily on their hands, or, at least, were of no account. They neither labor with hands nor brain. No wonder they are weak and can stand but little. They need something to give them life. Yet they expect to be supported well and liberally. The Lord pity such ministers and the churches that are dependent on them for labor. Look at the faithful Paul, how he labored, not for a salary nor for wages, but for Christ and for perishing souls.

See that man who works by the month. He has to be up early and improve all his time. See that hired girl who works for \$1.00 per week. She cannot idle away her time. Every moment must be employed. Her mistress' eyes are upon her. But not so with the minister. He is his own master. He comes and goes, works or lounges, improves his time or trifles it away, just as he pleases, and none say, Why do you so? If a minister is inclined to be lazy and idle, he will always find silly women enough to pet him, and feed him, and tell how hard he is working, and how they pity him. After a few years of experience, I am satisfied that there is no calling so dangerous as that of a minister. Of all men, a minister ought to be a man of common sense and sound integrity. If not, he will soon be spoiled by the praises of inconsiderate brethren and sisters.

Brethren who are preaching this solemn message, let us be men—industrious, faithful, working men. Let us improve our minutes; let us post up, read up, study up, and make ourselves as useful as we can. God wants men who feel the burden of the work, and are willing to help lift. We should not let so many of these little moments slip away unimproved. I am satisfied that some ministers could do three times as much as they do, if they only had a little more life and energy.

Some, I hope many, are not so. They are working too hard, wearing themselves out, and going prematurely into their graves. They have to bear a double burden, their own and others', too. But God will reward them if they do not work too hard, and ruin themselves.

D. M. CANRIGHT.



## "SEARCH THE SCRIPTURES."

ONE peculiarity of the beauties of Scripture doctrine over the teachings of infidelity is that in tearing away old, rotten structures, or in commanding the giving up of long-established forms, customs, habits, and usages, it always seeks to establish a better in their place. Thus, when we are told to "be not conformed to this world," it is immediately added, as pointing to the better, "But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii, 2. And it always points out the sure road to the end sought. Now as all conforming to the world is to be avoided, and as all the example and doctrines of the world are useless and utterly incompetent in the transforming work, it is well that we understand, and diligently make use of, those means which are adapted to the work of renewing the mind.

Now we will suppose ourselves ignorant of the science of astronomy, anatomy, or any other branch of knowledge, and our minds conformed to the superstitions of the ignorant, and wishing to be transformed into the freedom of the learned. It is plain that our minds can be renewed only by diligent study of sound works on those branches in regard to which we wish to be informed.

So in being transformed by the renewing of our mind, that we may prove what is the will of God, we must diligently study the word of God which contains the revelation of his will. Now, why we are so "wretched, and miserable, and poor, and blind, and naked," is because we fail to behold constantly, and so become changed. How we grew in grace and in the knowledge of God when we first entered upon the study of the principles of the doctrines of Christ. The reason we are so poverty-stricken, so barren and unfruitful in the knowledge of God, is found in our neglect to make faithful use of the means provided, and of which the constant reading of the Bible is not the least important; for how can our minds be renewed, and we know how to act at all times unless we diligently study the rules by which we are to perform. Children at school do not succeed in performing examples in mathematics until the rule by which they are to work, is memorized. So the apostle, after commanding us to be transformed by the renewing of our minds, follows it with some of the rules with which we are to renew our minds, and by which we are to work to be transformed. It was this, perhaps, in the mind of the apostle which led him to speak as follows: "Therefore, leaving the principles of the doctrines of Christ, let us go on unto perfection, not laying again the foundation of [for] repentance from dead works," &c. And our Lord in his prayer to the Father for us shows how this "perfection" is to be reached: "Sanctify them through thy truth; thy word is truth." John xvii, 17. "Now ye are clean [transformed] through the word which I have spoken unto you." xv, 3.

Conversing with many brethren, the invariable complaint is, old sins to be repented of, leanness, darkness of mind, &c. And I almost invariably find that reading the word of God is with them only occasionally performed, if at all. Here, then, is the secret of the effect, the cause of it all. What a scholar would he be who seldom, or never, studied his books? Paul says, "Be ye transformed by the renewing of your mind," and then he lays down in the following verse rules by which to work. Our duty is to memorize them so that we shall know how to work, and not at random, nor uncertainly.

The Bible, brethren, the Bible! let it be the man of our counsel, then we shall not need to be inquiring so much of each other, What is the will of God? What ought I to do in this case or that? The Devil is wiser here than we, and well he knows our great need of this "sword of the spirit, which is the word of God," and his efforts are constant to get us to leave this our defense behind when we go out to fight him. What! do we expect to cope with our enemy, he clad in armor and armed capapie, and we without any sword? He knows our needs, and his arts to deceive us are many.

Happening to take up "Life of Trust," by Muller, my eyes rested on words something like these: "And here

I fell into the error Satan leads many a young convert to commit—that of substituting lives of good men, biographies of Christians, and such like religious reading in the place of the Bible." The words made a deep impression upon my mind, because I remembered how he had led me to commit this very error from my first conversion. Brethren, nothing is able to do the work of a sword but the "Sword of the Spirit, which is the word of God;" therefore let not the Review or the Reformer, or anything, take its place. Put it first, foremost, and longest. Let us drink direct from the fountain where others drink, rather than always through other men's mouths. "Search the Scriptures, for in them ye think ye have eternal life." "These were more noble than those of Thessalonica, in that they \* \* \* searched the Scriptures daily, whether those things were so."

And, my young brother and sister, the Lord is testifying that herein we especially lack. We love other reading better than the word of God. Let us repent. And of those who have told me that they have failed here, I would inquire if you are bringing forth fruits in this matter meet for repentance?

"Oh! may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light.

"Divine Instructor, gracious Lord,  
Be thou forever near;  
Teach me to love thy sacred word,  
And view my Saviour there."

Help me to love the Bible more,  
And take a fresh delight;  
To read by day these wonders o'er,  
And meditate by night.

H. C. MILLER.

Monroe, Wis.

## THE MAINE STATE CONFERENCE.

THIS was an important meeting for the cause in Maine, and we trust the commencement of better days. It was attended by about two hundred Sabbath-keepers, and a goodly number of friends living in the vicinity of Norridgewock. All our business transactions passed off pleasantly, and without a dissenting voice. The preaching of Elders Canright, Rodman, and Howard, portraying the besetting sins of the people of God, the signs of the times, the perils of the last days, and what we must be to escape all these things which are coming to pass, and to be able to stand before the Son of Man, seemed to make a very strong impression upon all, which was manifested by many groans and tears.

All our social meetings were characterized with deep feelings of humility before God. Confessions were freely made, and determinations expressed to be more faithful in the future. God grant that these impressions may be lasting, and that we may be careful to perform our many solemn vows.

We were very glad to hear confessions from some who have, during the past year, been a great hindrance to the prosperity of the cause in this section. Some have wondered why the cause in Maine has seemed to be paralyzed, and that spiritual death has prevailed during the past year. But we think the reasons are very apparent. If we take into account the bitter spirit manifested by many toward Bro. and Sr. White, during their last visit to this State, and the cruel words that have been spoken against these faithful servants of God, we shall see that we have reaped the legitimate fruits of our own wicked course. We shall also see the reason why the blessing of God did not attend their labors among us as it has in other places.

Still we have great reasons to be thankful that God's mercy and forbearance is still extended to us, and that he has enabled us in some measure to see the wrongs that have been committed, and given a disposition to confess and forsake them.

This is plainly indicated by the following resolution which was unanimously passed, and voted upon by the whole congregation:

*Resolved*, That we regret our past course toward Bro. and Sr. White, and our backwardness in coming up to the work of the Lord in all its branches, and that we ask God, and our brethren and sisters, to forgive us for these wrongs, and that we pledge ourselves to do better in future.

We raised about three hundred and fifty dollars at this meeting, for the Benevolent Association, and to help circulate Life Incidents among the poor. On the whole it was one of the best meetings we have ever attended in this State.

H. C. WINSLOW.

Topsham, Maine.

## BUSINESS PROCEEDINGS

Of the Second Annual Session of the Seventh-day Adventists' Conference of the State of Maine.

THIS meeting was convened with the church at Norridgewock, Oct. 8, 1868, in their house of worship. The meeting was opened with prayer by Eld. P. C. Rodman, of Rhode Island.

It was then voted that Elders D. M. Canright and P. C. Rodman be invited to participate in the business of this Conference.

*Voted*, That all brethren present, who are in good standing with their respective churches, be invited to take part in the discussion of business.

Minutes of the last annual meeting were then read by the secretary, and approved by the Conference.

Ministers and licentiates belonging to the Conference were then called for, and the following names responded to: Eld. L. L. Howard, Eld. J. B. Goodrich, Eld. Charles Stratton, Abram Barnes, W. W. Putnam, and W. H. Blaisdell.

Credentials and reports of delegates were then called for, and read before the Conference, showing the following churches to be represented: Norridgewock, Woodstock, Athens, Cornville, Canaan, Hartland, Clinton, China, Portland, Falmouth, and Topsham.

Brn. Canright, Haynes, and Morton, were then appointed by the chair to act as a Committee on Nominations:

*Voted*, That the chair be empowered to appoint an Auditing Committee of six lay members to assist in settling with ministers.

Adjourned till 2, P. M.

## SECOND SESSION.

Prayer by Eld. D. M. Canright.

Ministers' reports, relative to their receipts, expenditures, and labors, were then read and accepted by the Conference.

The chair then proceeded to appoint the following brethren to act on the Auditing Committee: J. S. Rogers, of Athens, Charles Davis, of Woodstock, W. J. Haynes, of Norridgewock, Snow Salisbury, of Canaan, and H. C. Winslow, of Topsham.

Adjourned till sixth-day, 10½, A. M.

## THIRD SESSION.

The Committee on Nominations presented the names of the following brethren, who were unanimously elected as officers of the Conference for the ensuing year: L. L. Howard, President, H. C. Winslow, Secretary, W. J. Haynes, Treasurer, J. B. Goodrich and Charles Stratton to act with the President as Executive Committee.

The Auditing Committee then brought in their report, which was accepted.

The secretary's and treasurer's reports were then called for, which showed the standing of the Conference as follows: Number of churches, 11. Number of church members added during the year, 62. Number of losses, 12. Gained, 50. Present number, 230. Amount of s. b. pledged to the Conference, \$1188.22. Paid out to ministers \$909.30. Balance due and in the treasury, \$228.92.

The following resolutions were unanimously adopted:

*Resolved*, That we donate one hundred dollars of our funds on hand to the General Conference Missionary Fund, fifty dollars to the Publishing Association, and fifty dollars to the California Mission.

*Resolved*, That we pledge ourselves to continue our efforts in behalf of the Book and Tract Fund, that we may circulate our publications generally, according to the wants of the people, and especially that we may place the Spiritual Gifts in every family where they will be candidly read.

*Resolved*, That our preachers, elders, and deacons, be requested to stir up our brethren to pay their s. b. pledges promptly, that order may be established, and confusion avoided.

*Resolved*, That we hereby express our gratitude to

God for the faithful labors of Bro. and Sr. White, and Bro. Andrews, in the past, and that we extend an urgent invitation to them to visit us again, at their earliest convenience.

*Resolved*, That we regret our past course toward Bro. and Sr. White, and our backwardness in coming up to the work of the Lord in all its branches, and that we ask God, and our brethren, to forgive us for these wrongs, and that we pledge ourselves to do better in future.

*Resolved*, That we request those churches who can, to transfer the full amount of their s. b. to the Conference fund.

*Resolved*, That we request all our churches to begin their s. b. year at the first of October.

*Resolved*, That we express our thanks to Brn. Canright and Rodman for their timely visit and services in this Conference, and that we authorize the Executive Committee to pay their expenses out of the Conference fund.

*Resolved*, That we express our thanks to the church and friends of the cause at Norridgewock, for cheerfully and liberally entertaining the many brethren and sisters who have attended this meeting.

*Resolved*, That the doings of this Conference be sent to the ADVENT REVIEW for publication.

The Conference then adjourned to the call of the Executive Committee. L. L. HOWARD, *Pres.*

H. C. WINSLOW, *Sec.*

#### ENCOURAGEMENT FOR THE LONELY ONES.

I HAVE thought that perhaps it might encourage some of the lonely ones to know what the Lord hath wrought here. We moved to this place last fall, and through the winter were very lonely, as there were none of like faith anywhere in this vicinity. My health was poor, and symptoms were such that I felt that, in all probability, I had but a short time to live, and what I had to do, must be done quickly. I found our neighbors willing to listen to the evidences of our faith, and willing to read. So I sent to the Office, to replenish my stock of books, which, together with our papers, we circulated freely among them, imploring God to bless these silent messengers to their good, and cause an interest in their minds which would eventually lead them into the truth.

Soon some began to express a desire to hear a course of lectures. As Bro. Cottrell had told me previous to our coming here, that his mind had been led to Cattaugus Co., as a field of labor, I wrote for him to come. Twice was he obliged to disappoint us on account of his health; but as the people expressed so much disappointment, I felt that I could not give up. It seemed to me that then was the time while there was an interest to hear. So I again wrote to Bro. Cottrell, asking him to come and labor as his strength would permit. This time my efforts were crowned with success. The Lord sent Bro. Cottrell here in answer to earnest prayer and blessed his labors, and now there are six families of Sabbath-keepers here besides ourselves. There were so many calls for labor, and so few laborers, that I hardly dared to hope that we should be so highly favored as to obtain one; but I felt that I would do all in my power to obtain one, and leave it with God. I feel very grateful to the Lord for what he has done here. I believe the work is not yet finished. I think there are others who will yet be added to our number.

We have meetings on the Sabbath, and on Wednesday evening, and though it has been unpleasant weather most of the time since our evening meetings were established, yet they have been quite well attended, some going a mile through a drizzling rain. This shows that their hearts are in the work. Some have had quite a struggle with the idol, tobacco, and are gaining the victory. I think all mean to press forward in the good way, though there seems to be a greater degree of earnestness with some than others. I hope none will fall back, but may all be of that number that shall be saved.

In the meantime, Satan has not been asleep nor idle, but has tried his best to overthrow the work here in various ways, and has caused some very evil reports to be circulated in the community, concerning Adventists, our preachers coming in for their full share. The enemy is strong; but I am thankful that there is One

mightier than he, whose hand is over us for good, and who will take care of his own cause, and get glory to his great name.

To the lonely ones, I would say, Take courage, live out the truth, do all you can to spread the truth about you with an earnest zeal, yet with that true humility which will show that you have learned of Jesus, and that his Spirit dwelleth in you. And may God grant that in that last great day of accounts, we may have something besides leaves to lay at the Master's feet. He has seen fit to restore me to a good degree of health, and I desire so to spend my time and strength as shall best glorify him. M. E. WILLIAMS.

#### IF WE KNEW.

If we knew, when walking thoughtless  
Through the crowded, noisy way,  
That some pearl of wondrous whiteness  
Close beside our pathway lay,  
We would pause, when now we hasten;  
We would often look around,  
Lest our careless feet should trample  
Some rare jewel in the ground.

If we knew what forms are fainting  
For the shade that we should fling;  
If we knew what lips are parching  
For the water we should bring;  
We would haste, with eager footsteps,  
We would work with willing hands,  
Bearing cups of cooling water,  
Planting rows of shading palms.

If we knew, when friends around us  
Closely press, to say, Good bye,  
Which among the lips that kiss us,  
First should 'neath the daisies lie,  
We would clasp our arms around them,  
Looking on them through our tears;  
Tender words of love eternal  
We would whisper in their ears.

If we knew what lives were darkened  
By some thoughtless word of ours,  
Which had ever lain upon them  
Like the frost upon the flowers;  
Oh! with what sincere repentings,  
With what anguish of regret,  
While our eyes were overflowing,  
We would cry, Forgive, forget.

IF WE KNEW! Alas! and do we  
Ever care or seek to know  
Whether bitter herbs or roses  
In our neighbors' gardens grow?  
God forgive us! lest hereafter  
Our hearts break to hear him say,  
Careless child, I never knew you;  
From my presence flee away.

—Mrs. Ellen H. Gates.

#### WHO WILL BE A JEWEL?

THE Lord is about making up his jewels. Oh! who will be a gem in the Master's casket? Who will be so adorned with Christian graces that they can bear the cleansing, hewing and polishing it will require to fit us to become companions for Jesus and the pure and holy angels?

Oh! how unworthy I feel, and the tears flow as I realize the weakness of sinful flesh, and the many times "when I would do good, evil is present with me," and I feel that if Jesus should to-day come to my name in the grand review, I should be pronounced "wanting." Painfully do I realize that I am not ready. But thank God! I am hungering and thirsting, and I have the promise that I shall be filled.

This evening, while meditating on the great work of preparation to meet our Lord in peace, my thoughts took this form: If I receive a telegram that a cherished friend will arrive on the next train, I immediately apply myself to finding what preparation is necessary, what change in wardrobe and household affairs is desirable for the proper reception of such an esteemed guest. Now, while I am washing and dusting, changing apparel, &c., it is evident that I am not waiting; but when all is accomplished, and as I cast my eyes about and feel that all is done that I can do, then am I waiting for the train and my coming friend.

This seems to me to be the position we must occupy with our coming Saviour. We must get into this waiting position and then we shall be ready to work for Jesus successfully, and to receive the blessing when God pours it upon his people. May he in his great and tender mercy, and by his Holy Spirit, help us to so hasten our work of preparation that we can

say when Jesus comes, "Lo, this is our God, we have waited for him, and he will save us."

Poor and unworthy as this is, it is written in the fear of God, and with an increasing conviction that he will have no drones in his service.

Yours, hoping to meet my Saviour with joy.

M. P. STILES.

Kent Co., Mich.

#### IT LOOKS STRANGE.

YES, it looks strange; but shall we condemn because we cannot understand? Because things look strange to us shall we censure and pass harsh judgment?

If we knew all, how different things might appear. If we had stood at the side of that erring one, and seen all the influences which bore upon the untrained mind, and pushed the trembling judgment into shrinking compliance, we might, perhaps, sympathize with instead of coldly condemning. Yes, if we knew all, instead of turning away with a chilling bow, we might feel to pity, and speak kind, encouraging words. Perhaps we think we have had the same trials, and passed it unstained; but we do not know. It may not have been the same, and even if it were, there may have been opposing influences which although unseen by us, were, nevertheless, great helps in the struggle.

Perhaps we do not condemn; but, It looks strange! Ah! yes; it looks strange! Well, is there not somewhere in our lives, things that look strange to others? Then let us be very careful how we speak such words. They may do an incalculable amount of injury. "Set a watch, O Lord, before my mouth; keep the door of my lips. M. J. COTTRELL.

#### WORKS OF A DISCIPLE.

THE children of this world appear to love and enjoy the things of this world. They mingle together, and time swiftly hurries them on. The present is their enjoyment, the future is little cared for or thought of. The solemn truths of the Bible are considered of but little account.

But how is it with the professed children of God? Do we not see many that have but little love to God or man? How weak is the faith of such in the word of God. Small indeed is the nourishment that is drawn from the living Vine.

But what are some of the more marked characteristics of the disciples of Christ? The affections go out for the things of God. They are pilgrims and strangers here. They are in a strange land, traveling to one that is to appear. But though they may lodge in the wilderness, with a stone for a pillow, they can lift up their prayer to God with the blessed assurance of a hearing in the court of Heaven, and the promise of the Comforter, and a bodyguard of angels to attend them on their journey. But are there not some wild storms to encounter? Yes, many; but how bright will the morning be, when their elder brother shall return with the keys to unlock the gates of death, and call forth the sleeping ones, and welcome home the weary child of God. Oh! blessed morning! we look for thy dawn, and we sigh, and mourn, and weep, until thou dost appear. F. C. CASTLE.

St. Lawrence Co., N. Y.

#### ETERNITY.

O ETERNITY! eternity! How are our noblest, our strongest thoughts lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions, or find plummets to fathom thy depths! Mathematicians have figures to compute all the progressions of time; astronomers have instruments to calculate the distances of the planets; but what numbers can state, what lines can gauge the length and breadth of eternity! "It is higher than heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, broader than the sea." Mysterious, mighty existence! A sum not to be lessened by the largest deductions; an extent not to be contracted by all possible diminutions. None can truly say, after the most prodigious waste of ages, "So much of eternity is gone." For when millions of centuries are passed it

is but just commencing, and when millions more have run their ample round it will be no nearer ending. Yes, when ages, numerous as the bloom of spring increased by the herbage of summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain which drown the winter—when these and ten thousand times ten thousand more, more than can be represented by any similitude, or imagined by any conception, when all these are revolved and finished, eternity, vast, boundless eternity, will only be commencing.—*Hervey.*

## Conference Department.

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

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

### From Sr. Cyphers.

BRO. SMITH: For the past ten years I have been a reader of the REVIEW. I have tried to live out what it teaches. When I first received the commandments of God and the faith of Jesus, my heart was alive to the things of God. I esteemed the reproach for Christ more than the applause of earthly friends. I love the truth. It is still precious to me; but I am not satisfied. I want a living experience in the ways of God. I believe fully in the testimonies of Sr. White. God himself is leading this people. What a privilege is ours, to know the truth; and if we fail of everlasting life, we shall realize our loss more than if we had never known the way.

I have been aroused of late by the solemn fact that we have reached the last watch. I am trying to seek the Lord more earnestly, and to search my own heart more diligently than ever before. I am struggling for the victory over every sin. I think I have some evidence that the mercy of the Lord is toward me and mine. I thank the Lord for a name and place with his dear people. I hope, through the grace of God and the merits of Christ, to go with them to Mount Zion.

MARTHA C. CYPHERS.

Greenville, Mich.

### From Bro. Macomber.

DEAR BRETHREN AND SISTERS: I esteem it a privilege to have a medium through which we can communicate our experience under the third angel's message to each other. Truly God in his mercy is dealing with us as with sons and daughters.

We have been led from nature's darkness into the most marvelous light. The light of present truth, that now shines upon our pathway, is highly esteemed by me. And I find, as I meet my brethren in other places, that they also prize it, with the exception of now and then one.

I would say to all, Let us walk in the light as it shines upon our pathway. To reject light as it emanates from the third angel's message, is to expose ourselves to the danger of being overwhelmed in darkness, where there will be no more light forever.

God in his great mercy has placed in our midst the light of prophecy, the means by which the unity of the faith of the gospel church is to be established among us. And we, as a people, are holding up the light of the third angel's message, and God in mercy is blessing the means and instruments by his holy presence, as he has promised Israel. Ex. xxiii, 14.

How encouraging to behold the face of an esteemed friend; and by faith we can behold the face of God, and we can more clearly behold his face as we draw nearer to him. Bless his holy name. The commandments of God, and the testimony of Jesus Christ, will be promulgated by the remnant church prior to Christ's coming. This must necessarily be in accordance with God's own arrangement, as we read in Rev. xiv, 12; and the next great event mentioned is the harvest of the earth, which is the end of this age. Now if any one reject the means God has provided to bring us into the unity of the faith, he must expect to remain in darkness, and not enjoy the presence of God and the company of holy angels. His word teaches that if we reject him he will reject us. Dear friend, reject not the work of the Lord to your own condemnation. Embrace the first opportunity to obey, let the requirement be as small as it may seem to thee. Seek the help of the Lord in humble prayer. He is waiting to be gracious. Come now, there is danger of becoming a total wreck. E. MACOMBER.

Ashaway, R. I., Oct. 5, 1868.

SR. M. NELSON writes from Allegan Co., Mich.: I was a member of the Methodist church about eighteen years, and I enjoyed myself with them until I became convinced that as a body they had fallen from grace, and were conforming to the fashions of the world in place of striving to serve and obey the Lord. I was often pained to see the pride and vanity that were in the churches, and had often thought of withdrawing and trying to serve the Lord alone, but fearing that in so doing I might fall, I remained with them until I became acquainted with the Advent people. A lady of my acquaintance offered the REVIEW to me to read. I accepted of the paper and liked it so much that I thought I would like to become acquainted with the people. In a few weeks I ventured to go to meeting, which I continued doing about two years, as often as I could, and borrowed as many books as I could get time to read. I at last got "The Three Messages," and by reading that became satisfied that if God had a people now it was the Advent people. I then commenced to keep the Sabbath, and united with them, and intend to go through with them.

SR. H. E. LOVEJOY writes from Saginaw Co., Mich.: I have been busy for the last two years in distributing the silent messengers issued from the Review Office, and to my great surprise I find they will penetrate, soften and subdue, the hearts of a class of people that no other doctrine will have any effect upon; therefore I believe it is my duty, although I am a member of the M. E. church, to scatter tracts and do all in my power, with the help of God, to win souls to Christ. I am informed that to pursue this course is leading from, instead of toward, the mark; but of a truth I cannot see it in this light. First, because I have no sympathy with Spiritualists in any way, shape, nor manner, for I heartily indorse the doctrine of the unconscious state of the dead. Second, I believe the Son of God came in the flesh, was crucified, was resurrected, was seen of the apostles to ascend into heaven, and will, in like manner, be seen of men to descend. I believe this earth is to be renovated and become the saints' inheritance. I believe it our duty to keep the commandments of God, that the whole ten are just as binding now as they were the very day that God descended upon Mount Sinai and proclaimed them to Moses.

I often hear it remarked, and by those who profess to preach the gospel of Christ, that the commandments contained in the decalogue were not binding any longer than till the crucifixion of our Lord, when they were all nailed to the cross and taken out of the way, and a new commandment given, that we should love one another. If I could once be convinced of the truthfulness of this doctrine, I should believe in universal salvation at once. I should no longer believe in a Judgment; for without law how can our Judge condemn the criminals? If there is no law there is no sin; for sin came by transgression of the law. But if the law has been abolished there is no longer any sin; for there is no law to transgress, neither can there be a Judgment, for there is no law to judge by.

I wrote you last fall that one had embraced the Sabbath. Since then I have distributed all my papers except four, and many have been convinced of the truthfulness of the doctrine, and I thought the harvest was about ripe for a laborer, when lo, to my surprise, an opposer came in to throw confusion into our midst. We need help. Cannot some one come and labor a few weeks?

BRO. N. W. VINCENT writes from Jeff. Co., Kansas: Immanuel's offering is my hope, his righteousness my glory, his pleasure my object. He died that we might not die for our vile, death-deserving sins. Only by such suffering could he become our Saviour.

"Be then his wounds my cure, his grief my bliss;  
My crown his thorns, my death be lost in his."

I want to please Jesus, and finally triumph in his glory. I want to see his smile on me. I want to hear his welcome of sweetest melody, when he descends in majesty to avenge his elect, to destroy the wicked and forever save the righteous. Beloved of the Lord, let us not love the world, but be self-denying strangers in it, watching pilgrims, journeying toward our Father's house, seeking that heavenly country, looking for the city of God, the holy, beloved New Jerusalem. Pray that we may meet there "purified, and made white, and tried," to be forever happy with Jesus. G. B. VV.

BRO. D. A. SIMMONS writes from Warren Co., Pa.: What words of comfort and consolation our dear Saviour spoke to his sorrowing disciples as he was about to leave them, I go to prepare a place, and will come again; &c. No wonder their hearts sank within them, as they were exposed to all the malice and cruelties of the friendless world; but the words, sweetly spoken, I will come again, and receive you, were like soothing balm to their aching hearts. They felt that they could

endure unto the end, suffer privation, persecution, and even death, for their Lord and Master, knowing that their reward would be great. And he has gone to prepare mansions for us also, and soon will he come to receive us. And while mercy lingers a little while longer let us accept of his pleadings to come and be healed from all our backslidings and washed from our iniquities, and be one of that happy number that shall have a mansion in our Father's kingdom. Do we realize as we should that time is closing, and that only a few days are allotted to us to prepare for that solemn event?

SISTER P. L. CORNELL writes from Kent Co., Mich.: I feel truly that I am least of all; but I would not fold my hands and say I have nothing to do. No, the one talent will at last be called for, and woe to the one who has laid it away and let it remain idle. Let us arouse and seek a deeper work of grace, a closer walk with God, and send forth the cheering testimonies to encourage the lonely. How often my own heart has been made to rejoice, when away from all of like precious faith, by reading the cheering epistles from brethren and sisters whom I have never seen; and in lonely hours, I have been led to look out a little way from this and anticipate that happy meeting when sin and sorrow shall forever cease. Oh! shall I be ready to meet that happy, joyous company? When I realize what a great work it is to be a Bible Christian, and that not one will ever be permitted to enter those bright mansions Jesus has gone to prepare, who has not washed his robes and made them white in the blood of the Lamb, I fear it is not for me; but if I perish, I will perish trying. Let my name be cast out as evil by a scoffing world, let those once dear by the ties of nature charge me with infidelity, heresy and foolishness, and say, "You read too much" I count it nothing, if I may but win an unfading crown and be permitted at last to dwell with the saints of all ages, in the earth made new, where sin will never blight, and sorrow never be permitted to enter.

## Obituary Notices.

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

1. DIED, at the residence of Bro. Eli Wick, in Clyde, Ill., on Friday, Oct. 2, 1868, at 6 o'clock, p. m., our dear brother, Newell Brister, of Elkhorn Grove, Carroll Co., Ill., in the 49th year of his age, from a fracture of the skull caused by a kick from his own horse. He leaves a wife and two children to mourn his loss. May the Lord sustain them in this deep affliction.

Bro. B. was among the first that embraced the truth at Elkhorn Grove. He loved the commandments of God, and the doctrine of the soon coming of the Saviour, and was a warm friend of the suffering and needy. He will be missed in the neighborhood, but especially will the church and his own family miss him. The writer spoke to a large congregation of his neighbors and friends, on his funeral occasion, from Rev. xiv, 13.

"He sleeps in Jesus—peaceful rest,  
No mortal strife invades his breast,  
No pain, nor sin, nor woe, nor care,  
Can reach the silent slumberer there.

"He sleeps in Jesus—soon to rise,  
When the last trump shall rend the skies,  
Then burst the fetters of the tomb,  
To wake in full immortal bloom."

R. F. ANDREWS.

2. DIED, on Wednesday, Oct. 7, 1868, at 1 o'clock, a. m., of typhus fever and heart disease, Sr. Hattie, second daughter of Bro. Eli and Sr. Mary Wick, of Clyde, Ill., aged 18 years, and 2 days.

She was ten days confined to her bed before her death, and, while rational, manifested the greatest patience and resignation to the will of God, stating that she was willing to live or die as the Lord pleased. She was loved and esteemed in the neighborhood, in the church, and in her father's family. We shall all miss her. May God comfort and sustain the afflicted ones.

"Sleep, dear sister, kind and tender,  
To friendship true,  
While with feeling hearts we render  
This tribute due.

"When the morn of glory, breaking,  
Shall light the tomb,  
Beautiful will be thy waking,  
In fadeless bloom."

We spoke to the friends and neighbors on the occasion from 1 Cor. xv, 22. R. F. ANDREWS.

DIED, in Monterey, Mich., Oct. 6, 1868, John Pierce, Sen., aged 75 years, 9 months and 13 days. He suffered much for a few days before his death, but no murmuring words escaped his lips. When interrogated concerning the future, he said, "All is clear." He sleeps a little while, where the wicked cease from troubling, and the weary are at rest. Funeral discourse by the writer, from Job xix, 25, 26. May the aged widow, children, and grandchildren, prepare to meet the departed in the kingdom.

H. G. BUCK.



# The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 27, 1868.

## CHICAGO SABBATH.

THE editor of the *World's Crisis* has been spending some time in the city of Chicago, and as a result of his observations, seems to have become at least partially cured of his no-Sabbath proclivities.

Under the heading given above, he makes the following remarks:

"There are a large number in the city of Chicago who pay no attention to the Sabbath [Sunday], only to engage more heartily in amusements, drinking, and carousing. Besides these, the steam cars on the railroads are running to and fro about the same as on other days; groceries are open, produce displayed, billiard halls are in active operation, and drinking saloons are crowded."

This is precisely the result of allowing every man to "be fully persuaded in his own mind" as to whether he will esteem "one day above another," or "esteem every day alike, as so strenuously advocated in the *Crisis* by opponents of the Lord's Sabbath. We remember to have heard the same gentleman very distinctly declare that the old law of ten commandments was *dead*, and he should certainly find no fault with the citizens of Chicago for demonstrating before his eyes the exceeding utility of such freedom as arises from the death of God's law.

W. C. G.

## VERY PROFOUND!

I HAVE just received the following objections to my argument which appeared in the *Review* a short time since, showing by many proofs that Saturday is the true seventh day from the creation of the world. If any one can see the *point* in the following letter, they must have sharper eyes than I have:

"ELD. D. M. CANRIGHT: In the *Review*, Vol. xxxii, No. 8, you say that, 'according to the evidence, both Scriptural and historical, Saturday is the seventh day from the creation of the world.' But notwithstanding all you have said, you have only proved that the seventh day of the week is the Sabbath. Now it remains for you to prove that *it is* sunset in Asia and in America at the same time of day; or that there is *not* 12 hours difference in the setting of the sun in those two parts of the globe. *This you must prove*; for you take the position that the Sabbath must be celebrated from sunset Friday eve to the next sunset.

"Now if you have any astronomical evidence that it is sunset in America when it is in Asia, your position of the commencing the day is correct; if you have none, your position is *not* correct. I therefore challenge you to bring forth the proof, that when it is sunset in Asia it is sunset in America. If you have any proof, please insert it in the columns of the *Review*.

Your friend in love of the truths of God's word.

"INVESTIGATOR."

1. Mr. Investigator admits that I have proved that the seventh day is the Sabbath. Then of course he will try to keep it.

2. But he thinks that, "notwithstanding all I have said" to prove that Saturday is the true seventh day from creation, I "have only proved that the seventh day of the week is the Sabbath." Quite a failure, indeed! But if the evidence which I produced did not prove that Saturday is the true seventh day, what would prove it? Why, I must prove that the sun sets in Asia and in America at the same time! *This I must prove, or fail.* Well, then, I give it up, for I have no "astronomical" evidence that it does! But I fail to see what connection this has with my argument. His argument is this: The sun does not set in Asia and America at the same time, therefore Saturday is not the true seventh day! Very profound reasoning, indeed!

3. But again, he says that I claim that the Sabbath must be celebrated from sunset Friday evening till the next sunset. "This," he says, "cannot be true unless the sun sets in Asia and America at the same time." Then the Lord made a great mistake when he said, "From even unto even shall ye celebrate your Sabbaths." Lev. xxiii, 32.

D. M. CANRIGHT.

L. W. CARR. The phrase, "Commandments of Christ," does not occur in the New Testament.

## "The Advent Keepsake."

THIS little book is receiving quite a circulation. Hardly an order is filled, but what more or less of the Keepsakes are sent. To those who have not yet seen it we would say, it is a little volume of 136 pages, printed on extra heavy paper, bound in gilt, with a neat gilt crown stamped on the first page of the cover, around which is the following text, in gilt letters: "Unto all them also which love His appearing." The covers are of black, brown, and light buff. Around each page is a neat little border, and facing the title-page is a cut of "The Coming One."

The title-page reads as follows: "The Advent Keepsake: or A Text for Each Day of the Year, on the subjects of Christ's Second Coming,—the Resurrection,—the New Earth,—Promises for the Time of Trouble," &c. Then follow a Dedication and Preface. The book itself is wholly in the words of Scripture, and is very appropriate for a gift to a friend. Every Seventh-day Adventist should have a copy. You who wish a nice Christmas or New Year's present for your friends or children, will find this an appropriate and valuable gift. And now is the time to secure them. Price 40c.

## JESUS COMETH.

JESUS cometh in the clouds, hark! I hear the rushing Of the mighty angel-host, and the harp-tones gushing. Soon we'll catch the glorious rays, from his pathway stealing. And the clouds will roll away, King and throne revealing. Age on age have fled apace, since, death's fetters rending, Jesus triumphed o'er the grave, gloriously ascending, And as once the clouds received him from the longing vision, So in clouds he'll come again from the glad elysian.

Jesus cometh in the clouds,—we are waiting, longing For the night to flee away, and bring the promised morning. When from out their dusty beds, the loved in Jesus sleeping, With whom we parted long ago, in sadness and in weeping, Shall come forth with shouts of joy, and of victory blending, And with us triumphant rise to meet the King descending, Nevermore to part again; O the rapturous story! All our sorrow turned to joy, all our gloom to glory.

Jesus cometh in the clouds,—nations fear and tremble; For the last great battle-day, Satan's hosts assemble; Yet God's people need not fear,—victory will be given To Him who as the Conqueror comes amid the clouds of heaven.

Watchman, standing on the walls! proclaim his glad returning; Gird thy wedding garment on, let thy lamp be burning, Lest that when the Bridegroom comes, he shall find thee sleeping, And thy morn of joy be turned to a night of weeping.

Jesus cometh in the clouds—comes to check our sadness, Comes to wipe away our tears, and for grief bring gladness; Comes to bring the loved and lost from their gloomy prison; Comes to change this sin-cursed earth to a pure elysian.

Jesus cometh in the clouds; hark, I hear the rushing Of the mighty angel-host, and the harp-tones gushing; Soon we'll catch the glorious rays from his pathway stealing. And the clouds will roll away, throne and King revealing. —L. N. C., in *Advent Herald*.

## Being Grieved that they taught the People. Acts iv, 2.

In the *Advent Herald* of Sept. 29, 1868, we find the following:

"Bro. Wm. Mock, writing from Petaluma, Cal., Aug. 27, says:

"The 'Seventh-day Adventists' are holding tent meetings here, and a good degree of interest has been manifested in the lectures of Elds. Loughborough and Bourdeau, who have recently come to this coast. Some of us think it unfortunate that the attention of the people, which had been arrested on the subject of Christ's coming and kingdom, should now be diverted to a consideration of matters of *law* which produce strife and division. We hope the people may be led, however, to 'search the Scriptures daily whether these things are so,' and that in the Lord's good time more laborers as evangelists may be sent this way to teach the things concerning the blessed kingdom,—men who may be led by the Spirit of truth into such light and liberty of the gospel that they will put no yoke of bondage on the disciples, but simply the yoke of Christ, which is easy to all who abide in Him."

The writer of the foregoing, the reader will recollect, was spoken of quite at length in last report from California.

## Notice.

BRO. A. B. ATWOOD, Skowhegan, Maine, has been appointed to receive the pledges and payment of pledges on the Benevolent Association and Life Incidents. Those who have pledged will please send to him as soon as convenient.

The Book and Tract Depository for Maine is also to be kept by him in the future. He will be prepared to furnish any of our books at the same prices as at the Office. Call on him, or send your orders.

D. M. CANRIGHT.

DID HE GET IN?—A father was reading, at family worship, that beautiful passage, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

A little one who was listening, unable to wait to see if the matter was further explained, ran up to him, and asked eagerly, "Did he get in, father, did he get in?" The little active mind had formed a picture of the suppliant at the door knocking for admittance, and he realized what a sad thing it would be for him to go away without gaining an entrance.

You may be quite sure the Scriptures were not read in the monotonous tone too common at family devotions. That father had learned to throw the life and spirit of the sentiment into his voice and manner. Such reading will not fail to impress even the mind of the little child.

## Appointments.

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

THERE will be a Monthly Meeting for the Pilot Grove, Iowa City and Washington churches, at Washington, Iowa, Sabbath, Nov. 7, 1868. We hope one of the ministers will be present.

H. NICOLA.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

## Business Notes.

WHO IS IT? Some one writes from Bushnell Center, Mich., inclosing money for *Review* and books. No name given.

## RECEIPTS.

For *Review* and *Herald*.

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

**\$1.00 each.** Polly Green 33-1, W D Williams 33-1, S Thurston 34-1, Mrs P Williams 34-1, J F Carman 33-14, C Judson 33-17, G O States 33-18, John B Green 33-18, L M Alexander 34-18, Polly Conklin 33-14, A Rasmussen 34-1, Mary Birge 33-18, J Chaffee 34-1, J W Learned 34-1, Mary Kinney 33-11, J Schwarz 34-18, A Johnson 34-18, E More 34-18, W Robinson 34-18, E E Stevens 34-18, J F Pharris 34-18, A S Kellogg 34-18.

**\$2.00 each.** Mrs L Waite 34-10, A Fifield 35-1, C Cartwright 34-18, Mrs E French 35-1, T R Horner 34-18, Eliza Fellow 34-1, S A Howard 32-9, T S McDonald 34-2, G Hendry 34-9, H Jackson 35-1, C C Bodley 33-7, L Wiswell 34-13, Betsey Bryant 34-18, H G Jones 32-9, G W Varney 34-18, A Wood jr 33-3.

**\$3.00 each.** A C O Reilly 33-21, I C Choate 33-21, H Towle 34-20, A Strickland 34-6.

**Miscellaneous.** H C West \$2.70 34-7, S B Loudon 90c 32-18, Mrs Geo Berry 1.30 33-1, Louisa Snyder 50c 33-23, Mrs M A Pasco 50c 34-1, A Belden 3.70 34-1, Jas Jones 1.50 32-1, L Lathrop 10.00 40-8, J E Wilson 5.00 35-1, R Godsmark 2.50 34-1, D Curtis 5.00 36-8, J Bailey 55c 34-1, S P Ward 3.50 34-20, B F West 1.50, 34-1.

For advertisement, H C S Carus 60c.

Cash Received on Account.

J L Locke \$1.00, W V Field 6.50, D M Canright 29.28.

Books Sent by Mail.

C K Farnsworth \$5.60, C Wright 1.25, C Cartwright 1.00, Mrs L A Moor 50c, Mrs Phoebe Williams 37c, Mrs M E Williams 2.77, T C Ferry 1.12, C Fox 24c, Abigail Herriek 24c, J Watkins 24c, A H Blake 1.12, Henry C West 30c, L A Kellogg 15c, Martha Corey 7.00, J C Smith 15c, W H Kynett 10c, L Rabcock 15c, M Judson 15c, H Bingham 1.00, A H Hilliard 1.50, R M Warren 2.00, A Pickell 20c, T S McDonald 1.50, J C Searle 66c, H S Zoller 34c, M Kittle 1.12, H W Marden 15c, H T Smith 24c, I E Wilson 1.00, S M Miller 1.12, D Huginn 1.00, A D Shuman 1.00, P Robinson 1.00, A S Hutchins 2.52, A Knowles 80c, W F Noyes 1.00, J C Smith 76c, T C Harris 1.50, J Mott 1.00, Mrs E Stackhouse 1.00, N M Adams 15c, R Curtis 15c, W P Andrews 30c.

Michigan Conference Fund.

Church at Salem Center, Ind., \$12.50, Greenville 50.00.

Receipts for Benevolent Fund.

Mrs L A Grover \$1.00, M A Taylor 2.00, J P Green 1.00, A P Green 1.00, J C Tucker 1.00, E Holy 1.00, C Webster 1.00, A Green 50c, J Sullivan 1.00, J S Miller 50c, P C Rodman 10.00, W V Field 10.00, J Fargo 10.00, D M Canright 10.00, J B Goodrich 10.00, C Stratton 10.00, J L Prescott 10.00, J G Hathorn 10.00, W J Haynes 10.00, A B Atwood 10.00, G W Barker 10.00, A Barnes 10.00, J L Hartford 10.00, W Clarke 10.00, W W Putnam 10.00, C Davis 10.00, H Hammond 5.00, E Whitaker 1.00, E Putnam 1.00, B Bryant 1.00, M Thomas 3.00, A Friend 10.00, E Carson 25c, S W Flanders 10.00, G B Haskell 50c, H Fellows 50c, M F B Hathorn 1.00, A B Bryant 1.00, A Knowles 10.00, J Dixon 1.00, J E Allen 1.00, J F Carlton 1.00, S M Chase 1.00, A Friend 5.00, A L Flanders 1.00, H Holt 1.00, J Taylor 1.00, C B Barker 10.00, A K Clarke 10.00, J C Choate 1.00.

For California Mission.

E L Bliss \$5.00, A Strickland 1.22.