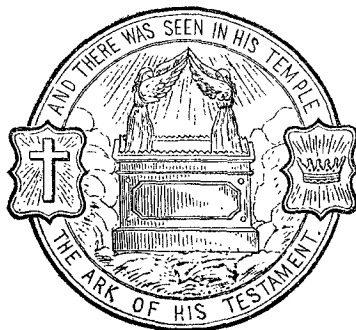


ADVENT



REVIEW

And Sabbath Herald.

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

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THE INVITATION.

AIR—Eden above.

THERE is a pure fountain, where bright sparkling waters,
Still gently are flowing for you and for me,
While clear-toned and deep is the sweet voice that utters,
Come ye, and drink, while its waters are free.
Will you come, will you come, will you come, will you come,
O say, will you come and drink them with me?

Soon the fount will be closed, and bitterest anguish,
You'll feel if you taste not its waters before.
Other waters you drink and still faintly languish,
But here, if you drink, you'll thirst nevermore.
Will you come, &c.

Only here can be found the true life elixir,
To be bought without money, and bought without price.
O come then and drink of salvation's pure mixture,
Till this world of sin can no longer entice.
Will you come, &c.

E. BOOTH.

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 LOVE OF THE TRUTH.

BY J. S. MILLER.

TEXT.—"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 8-13.

ALTHOUGH the above text is somewhat lengthy, it seems necessary to quote the whole of it, in order to show the force of that portion which contains the ideas upon which my remarks will be based. I shall not attempt to notice all the thoughts suggested, but simply to inquire,

- I. What is it to receive the love of the truth? and,
- II. What will be the results of failing to receive the love of the truth?

I. *What is it to receive the love of the truth?*
Before this question can be properly answered, it will be necessary first to inquire, whether the apostle had any special truth in view, and if so, what that special truth is. While the warning of the apostle, to those who receive not the love of the truth, may apply to truth in general, it is evident from the reading of the text and its connections, that he had some definite point of time, and some special truth in view.

From the first and second verses of the chapter, we learn that the subject of the Lord's coming was being

agitated in the minds of his Thessalonian brethren, and, from his manner of address, we may conclude that some one had been preaching the immediate coming of the Lord. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Verses 1, 2. The object of this letter, or at least this portion of it, seems to have been to correct this error, and to instruct them with regard to what must take place before he could come. Hence, in verses 3 to 6 we read: "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you I told you these things? and now ye know what withholdeth that he might be revealed in his time."

No one, conversant with the subject, will deny that the Papacy is here the subject of prophecy. Verse 7 seems to be thrown in by way of explanation, to give his readers to understand that a portion of time would elapse before the rise of this power, and thus he leaves the way clear for settling the chronology of the rise of the Papacy. "For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way." The words, "letteth" and "will let," being obsolete in the sense in which they are here used, the sense will, perhaps, be made clearer by giving a more modern rendering. The Bible Union translation renders this verse as follows: "Only until he who now withholds shall be out of the way."

The withholding ceased with the establishment of the Papacy in A. D. 538. From this point he proceeds: "And then shall that Wicked be revealed." And what then? The mind of the apostle at once glances over the entire space of time occupied by this power, even to the time of Christ's coming. He continues, "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Having shown the rise and destiny of the Papacy, his attention is again turned to the coming of Christ, and the scenes that will immediately precede that event. Verse 9: "Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders."

The question may here arise, Through whom is Satan to work, as described in this verse? Is it the Papacy? I think not, for several reasons.

1. This working of Satan was to be in immediate connection with the second coming of Christ; and it is well known that the work that Satan had to perform through that power is mainly in the past. The days of Papal power to persecute ended in 1798, and the tribulation of those days ended at a still earlier period; and for many years it has been suffering with consumption, from which it will never revive.

2. He was to work "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." There is no way in which this can be made to apply to the Papacy; for in order to deceive all those that perish, he must have

the confidence of all that class; and it is well known that the reverse of this is true, for there is, perhaps, no power on earth for which the world at large has less respect.

3. Another power has arisen which bids fair to fully answer the specifications in this prophecy, and hence has a claim to our attention. I need not tell you that I refer to modern Spiritualism. True, Satan does not work through Spiritualism with all power, and signs, and lying wonders, but it is already sufficiently successful, while only twenty years have elapsed since its rise, to claim eleven million followers in America alone. And that its miraculous feats are beyond the power of science to explain, is beyond dispute. That it opposes the religion of the Bible is equally well known; and, therefore, it must be the working of Satan.

Taking it for granted that this is the beginning of the working of Satan that Paul speaks of, we are prepared to consider the question, What is the truth, the love of which will save us from the strong delusion into which all will be led, who do not receive the love of the truth?

The truth that will be in order at the time when Satan is at work with this last and strongest delusion, will be such as will save those who heed it from being deceived. Hence, to find the nature of the truth needed, we must inquire into the nature of the delusion. What does Spiritualism claim to do that is contrary to the word of God? The leading feature of Spiritualism is, that it professes to commune with the spirits of the dead, while the Bible plainly declares, that "the dead know not anything." Eccl. ix, 5. This being the delusion, what will be the truth that will save us? Let Isaiah answer, "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

We find, by referring to Rev. xii, 17, that these will be the peculiarities of the remnant people of God—they who are to be the last generation of the church on earth, and that will be alive at Christ's coming. "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."

Has there a body of Christians arisen, who preach the commandments of God, and have the testimony of Jesus Christ? I answer, there has; and it is a remarkable fact that it had its rise cotemporary with Spiritualism. That body is called Seventh-day Adventists. The burden of their message is, "The commandments of God, and the faith of Jesus." The faith of Jesus includes the testimony of Jesus, which is the spirit of prophecy. See Rev. xix, 10.

Having now found the delusion, and the truth that will expose it, the inquiry arises, In what way will the truth save us? Will a mere knowledge of the truth save us? I think not. The apostle does not say that it was because they had not heard the truth, that God should send them strong delusion, but because they received not the love of the truth.

What is the love of the truth? I see no reason why love should not be the same in this relation that it is in any other. I once heard a preacher remark, that love was a passion or emotion drawn out toward that which is in itself lovely. But from this view I dissent. From what I can learn from the word of God, love is as far from being a passion as light is from darkness. Love, as brought to view in the Bible, is not a passion, but a fixed principle. It is ever the same—it never changes. The manifestations of love may vary with the objects with which it stands connected, but love itself is unchangeable. I know of no shorter way of expressing it than to say, that "love is the fulfilling of the law," the fulfilling of the relation that exists between the lover and the object of love. If God is the lover, and we the recipients, he sustains to us the relation of a father, and hence his love is manifested by exhibiting the care of a father for his erring children. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 Jno. iv, 9.

If we are the lovers, and God the object, the love is the same—we fulfill the relation existing between us and him. We manifest that love by obedience to his commands. "For this is the love of God, that we keep his commandments." 1 John v, 3. If the love exists between us and our fellow-beings, the love is still the same. We fulfill the relation that exists between us and them, "Thou shalt love thy neighbor as thyself." Matt. xxii, 39. "And as ye would that men should do unto you, do ye also to them likewise." Luke vi, 31. What, then, is the love of the truth? It is simply to fulfill the relation existing between us and that truth.

The relations existing between an individual and the present truth may vary somewhat with circumstances. He may be ignorant of what the Bible teaches relative to truth in general, and especially of those truths that relate more particularly to himself and the generation in which he lives. In this case he will manifest his love for the truth by putting forth an earnest effort to learn it. Having obtained a knowledge of the truth, and learning that it teaches him to take a certain course, he will show his love for the truth by obeying its teachings. Finding himself in possession of certain knowledge pertaining to the truth, and finding his neighbor ignorant in this respect, he will manifest his love for the truth, and also for his neighbor, by exerting himself to impart to that neighbor the knowledge he has gained. And so on to the end of the catalogue. All we have to do to ascertain what it is for us to have the love of the truth, is to inquire, what are the relations existing between us and that truth? The earnest inquiry of all connected with the third angel's message, should be, Have I received the love of the truth?

II. *What will be the result of failing to receive the love of the truth?*

If the position above taken is true, viz., that the great delusion here referred to is Spiritualism, then we cannot avoid the conclusion, that all who do not receive the love of the truth, will, sooner or later, become so far deceived by Spiritualism as to believe a lie. Verse 11: "And for this cause, God shall send them strong delusion, that they should believe a lie," and the final result of being so deceived will be their own damnation. Verse 12: "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

But is it true that all who do not manifest a love for the truth as they should will be deceived? We can easily understand how those in all the anti-advent churches, who are all, in some degree, Spiritualists, may be deceived and drawn into the snare of Satan. But there are the Adventists, not only the Sabbath-keepers, but all of the Advent name, with the exception of one small sect, almost to a man, firm believers in the unconscious state of the dead. Now how can those who have for years been firmly established on the platform of the unconscious state of the dead, who have fought for it until it is almost beyond controversy with all who base their faith entirely on the Bible, how can such be deceived on so plain a truth? I answer, because they received not the love of the truth.

Truth, without the love of it, never did, and never will, save any man.

But still it may not be clear to some how Adventists, who have seen so clear light on the immortality question, can ever become so deceived as to believe a lie in regard to the state of man after death.

But, before we attempt to answer this question, let us look at some points in the history of ancient Israel, and see if we can find that anything as strange ever happened to them. It is a fact, that ever since there was a system of true religion, Satan has had a false system. Satan's counterfeit religion has not always been manifested in the same way; for he is a cunning Satan, and always adapts himself to the people whom he wishes to deceive.

In the days of ancient Israel, Satan's counterfeit religion consisted in the worship of idols made of gold, silver, wood, stone, &c. All the nations outside of Israel worshiped these dumb idols. But God being determined to have his name known in the world, chose the family of Abraham, which grew into the nation of Israel, to receive this law, and prevent his name from being blotted out from the earth. After living in Egypt over four hundred years, he called them forth with so many signs and wonders, that the almost universal verdict now is, that if we had now such miracles performed, we could not help believing in the one God. Now, is there any account that ancient Israel ever became deceived by idolatry? There is, and it is declared, by Paul, that "these things happened unto them for ensamples [types, margin]; and they were written for our admonition, upon whom the ends of the world are come." 1 Cor. x, 11.

After God had led them down to the Red Sea, and had there delivered them by opening the sea for them to pass, and had destroyed Pharaoh; after leading them through the wilderness to Mount Sinai, and feeding them with angel's food from day to day; and after withholding that manna on the Sabbath, thus from week to week reminding them that they were fed by the God who made the heavens and the earth, and the sea, and all that in them is; after speaking his law with an audible voice at Mount Sinai—even then, before Moses could finish hearing the directions God had to give concerning the administration of that law, they so far forgot God as to make a golden calf, and when Moses came down from the mount he found them dancing around it. Instances equally as striking as this might be multiplied to almost any extent, but this is sufficient.

But how can we account for their so soon turning to idolatry? Truly, they had evidence enough that the God they worshiped was the true God, and that he hated idolatry. How could they be so easily deceived by Satan as to say, "These be thy gods, O Israel, which brought thee up out of the land of Egypt?" It may be claimed that it was owing to their extreme ignorance at this time; but this objection is not valid; for we see the same thing repeated times without number, throughout their history down to the Babylonish captivity.

The cause of idolatry is shown by Paul to be, not ignorance, but the depravity of the human heart. He gives us the reasons thus: "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [a mind void of judgment, margin], to do those things which are not convenient." Rom. i, 21-28. They were not idolaters because they had not the truth, but because they received not the love of the truth.

Having now shown from the Bible that people may become deceived, even when they have much light on the truth, since such things have happened, is it not fair to presume that they will happen again, especially

when we have the sure word of prophecy to sustain us, as we have in this instance in the text?

But, says the objector, you tell us what will be, but you do not tell how it can be brought about. That is what I propose now to notice. You say you firmly believe that the Bible teaches the unconscious state of the dead, and that you can never be brought to believe that it teaches otherwise. Admit this to be true, and what then? Why, I am safe, says the objector. Don't be too sure here. Don't you know that Satan understands the Bible just as well as you do? and he must be foolish to attack you on so plain a question as the state of the dead from a Bible standpoint. He knows better than to attack you while you have on the armor, and the sword of the Spirit in your hand, ready to repulse him at the outset.

Here is just where the danger lies with God's people at the present time. Many of them are saying, I am rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. God does not long allow his people to hold the truth in unrighteousness. When we will not be sanctified by the truths with which we have been blessed, he soon withdraws his Spirit, good angels withhold their ministrations, and we are left to be ensnared by Satan. No person can long look upon the Bible as the word of God, who fails to manifest a love for it by obeying its precepts. The backslider becomes a skeptic before he is aware. Hence, we find that while America claims to be a Christian nation, those who believe the Bible to be the inspired word of God are the exceptions, and not the rule.

It will be readily seen that when Adventists have so far backslidden as to lose confidence in the word of God, they are at the mercy of Satan. The arch-deceiver is coming to us with great signs and lying wonders, that will deceive all but the very elect, and if it were possible he would deceive even them.

What is the defense of backslidden Adventists above others? Says the backslider, the Bible says, The dead know not anything; but, says Satan, you have no confidence in the Bible, so you must account for my signs and wonders with something better than that, or admit that they are what they purport to be, the manifestations of departed spirits. There comes the struggle, and the backslider, having no defense, becomes an easy prey. The signs and wonders of Satan through Spiritualism, as we at present behold them, are but small compared with what we may expect before probation closes. Oh! that my brethren were all fully awake to the importance of being clad with the whole armor of God.

But in conclusion let me call your attention to a portion of the text: "And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." It is unnecessary for me to dwell on the damnation here threatened. Look in the word of God, and there read the description of the day of the Lord. Everything there described will be visited on those who receive not the love of the truth. Let all who are inclined to look back look first at this and then at the promises to those who endure to the end, and if they have any love for the truth, manifest it by full and perfect obedience. May the Lord help us thus to do. Amen.

REPROOF.

I HAD been off my guard. That unruly member, the tongue, had uttered a few words unbecoming a follower of Christ. A good brother standing by heard it. My own conscience condemned me for it; but this did not atone for the fault. But nothing was said about it at the time. Faithful angels had recorded an idle word spoken in an unbecoming manner, before unbelievers. I must meet it in the day of Judgment, unless repented of. But should I go on in doing wrong, blood might be found on my brother's garments in that day. Ah! then, my brother, do thy duty; fear not to displease; but be faithful; for thou art thy brother's keeper. Reprove them. It may be you may save a soul from death, and hide a multitude of sins.

He did reprove me, not rashly, but something like the following: "We ought to be very careful how we speak, a few words may do much harm." Oh! yes, said I, that's so, but—

"I hope," continued he, "you will not be offended, but, yesterday, you said thus and so." Indeed I did wrong. I knew it. I was not offended. I was pleased at the simplicity of the reproof; but it cut; yes, far more than if uttered in a censorious, self-conceited manner.

"Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, that shall not break my head."

H. F. PHELPS.

TRIUMPH.

Lift your glad voices in triumph on high;
Shout, for the day of redemption is nigh;
Sing, for the Lord will appear in his glory,
Mountains and valleys repeat the glad story.

Tune every lyre,
Lift the strain higher,
Far o'er the ocean the tidings shall fly.

Lift your glad voices, ye nations, and sing;
Let the bright anthem re-echo and ring.
Sing, for the bright One that slept in the manger
Comes; and the earth that once pillowed the stranger,
In rich adorning,
Hails the glad morning,
Blossoms to Eden, and welcomes her King.

Lift your glad voices, He conquered the grave,
Jesus, Immanuel, almighty to save.
Shout to the tyrant, "Thy chains are all broken;"
Sing, for the voice of Jehovah hath spoken.

Open the portal,
Ransomed, immortal;
Life shall endure with Eternity's wave.

Lift your glad voices, your banners unfurl,
Sin, Death and Hell he to ruin shall hurl.
Christ shall come down in his chariot of fire,
Bethlehem's Beauty, and Israel's Messiah;
Prince ever glorious,
Strong and victorious,
Lion of Judah, and King of the world.

Lift your glad voices, He cometh again;
Sound out the tidings o'er earth and o'er main!
Sing, for the dark days of evil are ending;
Shout to the bridegroom with angels descending!
Church of Jehovah,
Welcome thy lover,
Sing, for he cometh, he cometh to reign.

Lift your glad voices wide under the sun,
Sing of his power who the victory has won.
Strong is that arm that the strengthless defended,
Saved us from hell, and the warfare hath ended.

Hallelujah, Amen!
Hallelujah, Amen!

Shout! for the work of redemption is done.

—D. T. Taylor.

THE LAST WATCH.

HAVE we reached this solemn, this important time, in the third angel's message? How fearful the thought! Signs on every hand proclaim the Judgment near. Our cases are now pending in the court of Heaven. Oh! have we made friends with the Judge? Have we an intercessor there? O day of Judgment, day of wonders, what wilt thou reveal! Every secret thing will there be brought to light. Justice will be there. Mercy hath fled away. Alas for the day! for the day of the Lord is at hand, and who will be ready? "Blessed are those servants whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

O ye slumbering, ye worldly-minded ones, where will your idols be in that day of darkness? You will cast them to the moles and to the bats; for your silver and your gold is corrupted. You will have no refuge, no shelter, no place to hide your guilty head. You are left without excuse. You had the precious light, but you refused to obey, and the light in you became darkness; and, oh! how great is that darkness. You knew your Master's will, and did it not, and your house is left unto you desolate. In vain will you hunger, in vain will you thirst; for there is a famine in the land, not a famine for bread nor a thirst for water, but of hearing the word of the Lord. You will wander from sea to sea, and from the north even to the east. You will run to and fro to seek the word of the Lord, and will not find it. Oh! dreadful state of deep

despair! How dark the picture! O brother, sister, let us be thankful that mercy, sweet mercy, still waits to be gracious. The streams of salvation are yet freely flowing. Return unto me, saith the Lord, and I will return unto you. Seek the Lord with all your heart, and he will be found of you. Oh! heed the counsel of the faithful and true Witness, and when Jesus comes, be ready to say, "Lo! this is our God; we have waited for him, and he will save us."

L. E. MILLNE.

October 23.

KEEP THY HEART.

"KEEP thy heart above all keeping (margin); for out of it are the issues of life." Prov. iv, 23. To keep our hearts clear, or in other words, to cultivate and preserve purity of mind, is the first and most important of all Christian duties. All that we do or say originates in the mind; therefore, if the mind is mostly occupied with holy and heavenly things, the conversation will also be spiritual and heavenly. And if the mind is deeply interested in the pure life and holy example of Jesus, engaged in the study of overcoming, and final victory, then our works will also be corresponding. We could never speak a wrong word, nor commit an unholy deed, if the mind had not previously been exercised in that direction. Often we determine to be on our guard against evil; but very often we watch too late, and try to resist in word and deed; whereas, the beginning of the evil in the mind was not resisted. Then, if the lust has already conceived in the heart, it is very difficult to overcome. The reason why it is so difficult and impossible for many to overcome, is a secret desire, deep down in the heart, after those things which are wrong before God. There is a tampering with the enemy, a strong desire to have our own way in this or that one thing. My brethren, let us search our hearts; and when the Lord makes known to us things that are wrong, let us begin, as soon as possible, to keep the heart above all keeping; to cleanse the fountain, to guard against the beginning of evil. If we go on in the wrong, the second death is our portion; we go down to perdition. That is a hard road. It ends with terror, and brings the loss of an eternal weight of glory. O my soul! wilt thou consent to go this way? No, no. My soul, be on thy guard. Resist the Devil in the name of Jesus. Create within me, O God, a clean heart. Help me to keep the heart above all keeping. Then hast thou promised that the pure in heart shall see God.

JOHN MATTESON.

FEW THAT BE SAVED.

THAT there are but few that will be saved, few who now profess to believe the present truth, that will be sanctified through it, has rested with some weight upon my mind of late; and oh! how solemn the thought! The last great work of Jesus in the heavenly sanctuary is drawing to a close, and soon will he come forth clothed in majesty and glory, no more a mediator between God and man. Oh! that we may arouse ourselves from our slumbers to a realizing sense of the perilous times in which we are living, and the great work of preparation now to be accomplished, to prepare a people to be received when Jesus comes.

How thankful we should be, to our Heavenly Father, for the faithful counsel, warnings, and reproofs, which he has been pleased to give us. Those who heed these messages of love and mercy, and take hold of the work earnestly, and with the whole heart, and, by earnest prayer and supplication, implore help and strength from the Lord, will go forward, while those who do not will be overcome.

The love and cares of this world have found a large place in our hearts, shutting out the Spirit of Jesus, and true devotion to the cause of truth. But, notwithstanding our lukewarm condition, Jesus still invites us to return unto him. He still pleads for us. Mercy still lingers. A little time more remains, in which we may repent of our past transgressions, and secure the approbation of the Lord. Will we improve it? Why should we cling so fondly to the fading, transitory things of earth, so soon to pass away. Should we not rather be laying up a treasure in Heaven, that will

ever be secure; a home where trials and grief will not be known; but where there will be fullness of joy and pleasures forevermore?

May we strive to enter in at the straight gate, that we may not be of those who shall seek to enter in, but shall not be able. Let us be willing to do and suffer for the sake of Jesus. Let us make a covenant with the Lord by sacrifice, that when he shall gather his saints, we may be numbered with them, escape those things which are coming on the earth, and receive the overcomer's reward.

H. F. DAVIS.

Woodstock, Maine.

REPORT FROM BRIGHTON, IOWA.

AT the date of our last report, which was some time in the past, we were trying to raise means for the building of a meeting-house. It seemed absolutely necessary for the completion of the work we had begun that a place to convene the people should be had; and there seemed no other way but to build. After some effort on our part, and the holding of several business meetings, our subscription of money, labor, and material, was raised to nearly fifteen hundred dollars. The friends of the cause here were not used to the bearing of burdens as much as some who have been longer in the truth, and there seemed to be no one here to take the lead, and leave their own business, and press things to a completion, so Bro. Cornell accepted this burden of directing, himself, and for the last few weeks has labored far beyond his strength for the purpose of having a house of worship here, for the benefit of others, that the cause might receive no hindrance. May God reward him for his labors.

I hazarded the prediction, in my last report, that such a house would be built, and we now see it almost completed. It will be ready to plaster in a few days. Its dimensions are 32x46; the largest Seventh-day Adventist meeting-house in the State. Bro. Jacob Hare, of Mt. Pleasant, kindly took charge of the mechanical part of the work, at a great sacrifice to himself. We rejoice to see it so near its completion.

Since we have all been laboring with our hands upon the house, we have not had as many meetings as before; but there is still quite an interest to hear the word of God, and our devotional meetings are quite well attended, and new ones are taking part in nearly every meeting. The opposition here has been very bitter, and long continued; but things have been more quiet of late. A good blow was struck here by the coming of Bro. and Sr. White, and Bro. Andrews, to the place, immediately after the Pilot Grove meeting. Their testimony was well received, and much prejudice removed. We had strongly desired the privilege of hearing their testimony in Brighton, and expected much good from it, and have not been disappointed. Many strong men wept while Sr. White spoke forth the words of truth. Our meetings ever since have been increasing in interest. Bro. Andrews remained one evening longer than Bro. and Sr. White, and gave a remarkably plain, convincing discourse upon the two covenants, which has been much commented upon ever since. I thought, while hearing it, how glad I should be could I see it in print. This difficult subject received such an exposition that all its difficulties seemed removed, and many citizens have expressed themselves delighted with it. Cannot Bro. A. find time to write it out for the benefit of others? It certainly accomplished good here.

We shall make every effort to finish up the work here as fast as possible, that we may be able to labor some in other fields. The omens are still favorable here, and we hope to see a band of believers, well established in the present truth, before we leave. But let not the friends of the cause expect too much; for Satan is strong, and the truth has many bitter enemies here, who will do all they can for its overthrow.

Pray for us.

GEO. I. BUTLER.

Brighton, Iowa, Oct. 28, 1868.

ARROGANCE in the soul resembles the spleen in the body, which grows most while other parts are decaying. God will not suffer such a weed to grow in his garden, without taking some course to root it up.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 10, 1868.

URIAH SMITH, EDITOR.

"THE NEXT SABBATH."

IN Acts xiii, 42, we have a plain record that the Gentiles, some fourteen years after the crucifixion of Christ, understood the Sabbath, the day upon which the Jews worshipped, to be the regular day of worship for Christians also; for when Paul, in Antioch of Pisidia, had given a stirring discourse to a mixed congregation of both Jews and Gentiles, we read that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath."

In "Both Sides," p. 125, we offered a criticism upon this text, in the course of which we referred to the opinion of some commentators that the expression, "the next Sabbath," as given in the margin, means in the week between, or Sabbath between; but we also presented from Dr. Bloomfield good testimony to show that the correct rendering is given in our common version, and that the expression means the next or following Sabbath in order.

Getting their cue, as it would seem, from the criticism above referred to, some opponents of the Sabbath have, since then, made great use of that passage, claiming that it means only the Sabbath between, that is, the Sabbath between the old Jewish Sabbaths, which would of course be the first day of the week!

Those who thus use this text do themselves no credit as men of candor or ability. They pass by all opposing authorities, and represent their claim as the only construction that can be put upon the text; whereas, they should know that the weight of testimony is all on the other side; and knowing this, they should not descend to unfairness or dishonesty for the purpose of gaining an end.

The note of Dr. Bloomfield on this passage is as follows: "The words, *eis to metaux sabb.* are by many commentators supposed to mean 'on some intermediate week day.' But this is refuted by verse 44, and the sense expressed in our common version is, no doubt, the true one. It is adopted by the best recent commentators, and confirmed by the ancient versions." He mentions not a single commentator who supposes it to mean an intermediate Sabbath; but says that the best recent commentators and the ancient versions support the common reading.

The word *metaux*, rendered next, has this among its definitions. Greenfield, as the third definition, says, "Subsequent, following, succeeding, next. Robinson says, 'Next following, next.' Parkhurst says, 'After, following, succeeding.'"

Such are some of the definitions of this word; these are among its meanings; but more than all this, the testimony of this chapter itself, shows us how it must be defined here. This is found in verse 44, to which Dr. Bloomfield alludes. This verse states what happened in consequence of the request of the Gentiles, in verse 42, and the record is, that on "the next Sabbath day, came almost the whole city together to hear the word of God." Is there anything said here about a Sabbath between? Nothing. Is the word here rendered next, *metaux*, as in verse 42? No; but another word entirely. The expression here is, *to de eproueno sabbaru*, which no one would, for a moment, think of rendering anything else but the next or following Sabbath. Therefore, even if it were impossible to determine the sense of the expression in verse 42, by any other means, we could do it from verse 44; for whatever the request of the Gentiles was, it was not till the next Sabbath, according to this verse, that Paul again spoke to the people.

This is a remarkable case; and it furnishes important testimony to the fact, that in Paul's day no other day but the seventh, was thought of as the Sabbath among the worshipers of the true God. It shows that the Gentiles knew that no day but the seventh was enjoined in those sacred writings which Jew and

Christian alike appealed to in support of their worship; and that they hence very correctly concluded that the day which the Jew regarded as the day for divine worship, was the day which Christians would regard and observe in the same manner. Here was a second meeting, called at the request of the Gentiles, for the benefit of Gentiles, and to be composed, almost exclusively, of Gentiles; yet it was delayed till the next Sabbath. Why was this? It was because the Gentiles well understood that Paul, though a Christian apostle, regarded the seventh day, the Sabbath of the Lord, as the only regular weekly period for divine worship.

A TOUR EAST.

IN the kind providence of God, I was permitted to attend the New York Conference. It was an occasion of many privileges and blessings. Some of the friends in that State I had seen before, but most of them I met for the first time, and our acquaintance was formed under the most happy and pleasant circumstances. There, also, I met, for the first time, Eld. D. T. Taylor, so well known by reputation to all who love the appearing of the Lord. Though the association was brief, it was one for which I shall long feel grateful. The words spoken by Bro. and Sr. White and Bro. Andrews, were heart-searching and instructive; and the lessons imparted to the ministers by their testimonies were well calculated to increase a sense of responsibility in those who are called to carry this holy message.

The evening of the 25th was the occasion of a special favor. While Sr. White was leading in prayer,

"The angel of the Lord came down,
And glory shone around."

It was a solemn time. The humiliating testimony, that we all need converting to the spirit and power of the present truth, has rested with weight on my mind, and my earnest prayer is that I may realize it still more and more. As a professed teacher of present truth, I am far from being satisfied with myself. I have followed my own heart's ways too much. I have not hungered and thirsted after righteousness as I should.

But if we all need converting anew, how deplorable is the condition of the lukewarm and the careless! and "where shall the ungodly and the sinner appear?" So near the closing scenes of the Judgment, and yet so nearly asleep—so little realization of the times in which we live and the impending danger. Oh! what a responsibility to be a watchman in these days of peril! yet what a privilege to labor in such a sacred cause—a cause in which all Heaven is interested.

I have never moved out with more trembling than at the present time. I deeply regret that I have ever suffered myself to be bound with burdens that a servant of Christ ought not to bear, and my desire is to be free in the work of the Lord. I look at the wants of the cause, and my own weakness, and I can but cry out, "Who is sufficient for these things?" May I have grace to find my sufficiency in God.

Looking at the past, I see that I have lost much time, and labored to great disadvantage while the enemy has had his chains of darkness thrown around me. Weak and feeble as I am, I still desire to "redeem the time, and rise above the enemy's cruel devices. Thank God that I feel some courage to take hold of this work with renewed diligence and zeal. Beloved brethren and sisters, all, pray for me.

J. H. WAGGONER.

South Lancaster, Mass., Nov. 1, 1868.

JUSTIFICATION NOT SANCTIFICATION.

IT is only within a few years that I have fully believed in the Scripture doctrine of complete sanctification. It was thoroughly wrought into my education that perfection of holiness was unattainable in this life; and the examples of some pretended perfectionists of the Oberlin stamp gave me a disgust for the name.

Under the instruction of Spiritual Gifts and Testimonies, I see the doctrine practically and clearly exemplified: Justification is an instantaneous work of

the Spirit of God; it is pardon and acceptance. Sanctification is a gradual work, often reaching through years, or a lifetime, of growth in grace: during which the Christian is tried, tempted, proved, tested, and every day repairs to the mercy-seat for fresh pardon and renewed evidence of justification; and by continued effort, becomes strong and victorious, and when he overcomes any sin, is so far sanctified; when he overcomes the last besetment, is sanctified fully.

Now the mistake of these nominal perfectionists lies, I think, here: They mistake justification for sanctification. The anxious one comes to God in prayer, receives the blessing of full pardon, and acceptance (which is justification), and being ignorant of the fact that this pardon is conditional, straightway infers that he is a subject of complete sanctification, and believing this, often settles down into a soothing, flattering, complacent mood, often ending in ruin and shipwreck of what might be a good hope, if rightly understood.

Justification is once or often experienced, with great joy. Sanctification is wrought out with labor and pain, trials and suffering, often ripening under circumstances adverse and afflictive. Justification is the work of a moment. Sanctification is a growth, continued, and gradual, often most rapid when the person is most cast down and tried; because then he is most laborious and patient.

Justification is experienced as often as a fresh pardon is granted. Sanctification is rather wrought out than experienced; just as an education is gained by various means. Justification is always the same. It is the answer of a conscience cleared of condemnation; but it is liable to be clouded in a moment, by a sinful thought, desire, word, or act. It is gained by repentance, prayer, humble confession of sin, a settling down of the will into the will of God, and subjugation of the carnal heart, for the time. It is to sanctification what rain and sunshine are to the growth of the tree. Many such experiences are necessary to sanctification; many experiences of pain and trial, many of joy and praise, many of grief and suffering, before the work of sanctification will be complete.

Do not, then, point us to a time when you were sanctified. The tree of a century would not say to us, At such a point of time, I grew to be a lofty oak; but, By these means, I have gradually become what you see me to be.

Do not mistake the means for the end, lest you confound terms, and make shipwreck of your soul.

JOS. CLARKE.

THE IOWA CAMP-MEETING.

IT is through a misunderstanding that a report of this meeting has not been previously written.

This was a meeting which will long be remembered by those present as a solemn, heart-searching time; a time for confession, for breaking down before the Lord; a time in which some of that Spirit was manifested which is spoken of by Joel, the prophet, when the ministers of the Lord should weep between the porch and the altar, and say, Spare thy people, O Lord.

It was not a time of joy and rejoicing, but of humility and contrition. This gives a reasonable ground for hope that its effects may be lasting. The course of the work among us, as a people, of late seems to be taking this direction, which should be regarded as a hopeful sign. Is it a fact that our individual cases are soon coming before the Judge of the quick and dead? Is it a fact that we are worldly, selfish, covetous, and proud? How clear, then, that deep contrition before God, instead of rejoicing, should characterize our actions. Such was the case at our Pilot Grove meeting.

The servants of the Lord who came among us, spoke the word with power, and plainly set before us our sins. We were rejoiced to see Bro. White looking so well after the labors and cares through which he has been passing, the past year. Truly, God has blessed him, and wrought for his people. Sr. White appeared to be enjoying better health than for some time in the past. May God still bless them in this respect, and make them strong in mind and body to labor on in the cause of present truth.

Shall we be permanently profited by this camp-meeting? It will all depend upon ourselves. We cannot

say that our duty was not set before us. We cannot plead ignorance of God's will concerning us. We cannot in the day of wrath say that we were not faithfully warned of our danger, if we are forever lost. Our confessions and vows, renewed again and again before God, will also witness against us if we do not make a special effort to serve God better in the future than we have in the past.

The thought is a sad one that many of the persons who were so penitent and made such humble confessions, will, in a short time, forget all about them, and go on as careless and worldly as ever. Warning after warning comes, and we rouse up for the time being, in many instances to sink back into darkness and sin deeper than before. So it will be with many till the decree go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." On the other hand, we will hope for better things with some. We cannot but believe that there were many honest souls there, who will take hold of the work of God with increased zeal and finally inherit eternal life.

On the last day of the meeting, Bro. Andrews led thirty-two down into the water in the ordinance of baptism. May they truly walk in newness of life. The friends of the cause in this State feel very grateful to God and his faithful servants for the labor they receive from time to time, and hope they may still be remembered in the future.

Geo. I. BUTLER.

MEETINGS IN WISCONSIN.

SINCE my last report, I have been holding meetings at Waterloo, Grant Co., Wis. We had twelve meetings in all. On Thursday evening, after a very solemn discourse on the importance of not being unequally yoked together with unbelievers, 2 Cor. vi, 14, Bro. Alfred King, of Cassville, and Sr. R. Hunnewell, of Johnstown Center, all of Wisconsin, were united in holy matrimony. We truly believe this union to be according to the will of God.

Our Quarterly Meeting was an excellent one. On the Sabbath three were baptized, and five united with the church. Others are still interested. We were favored with the presence of some of our brethren from Sand Prairie church, and also cheered with their testimonies.

The Lord gave me liberty in holding forth the importance of watching our words, and our actions, and our motives, that we may be ready to open to our dear Saviour when our names are called for, and our cases decided in the heavenly sanctuary.

Dear brethren and sisters, who of us will stand the test, and come off victorious? I am well satisfied that unless there is a great change among us for the better, there will be many that will be found wanting, and whose names will be blotted out. Will it be mine? Lord, help us, is my prayer.

I. SANBORN.

REPORT OF MEETINGS.

I LEFT home Sept. 15, for Greenbush. The 16th, had a meeting; spoke with some freedom, of Israel in the wilderness in contrast with the present. The remarks were well received, judging from the testimonies which followed.

Thursday, the 17th, went to Ithaca. Friday, visited several families. Learned that the camp-meeting had greatly benefited those of them who attended it, and that its influence was being felt by those who did not attend.

Sabbath, I spoke twice, and we had a good social meeting. There are some here holding on to the truth, while a few have dropped off. First-day, preached a funeral sermon at the Nelson school-house to a very attentive audience. Tuesday, went to Seville. This church is poor and quite scattered. Many of them are quite infirm and without teams. For these reasons and want of sufficient interest, they have had no meetings during the summer. They need help.

Thursday, I traveled on foot some ten miles, and visited several families on my way to Alma. Sabbath, the 26th, spoke with great liberty, on the fall of Babylon and the lukewarm state of the church. The church seemed much stirred by it. In the afternoon, I spoke on the neglect of salvation. First-day, P. M.,

I spoke on the fall and recovery of man. This church is suffering very much on account of the influence of several Adventists among them; and I know of but one way for them to overcome it; and that is by humbling themselves, and elevating the standard by making the Testimonies and reform more prominent.

Tuesday, I returned to Ithaca, visiting several families on my way. Wednesday, visited Eld. Nelson; and spent about five hours very pleasantly with him. I felt to say in regard to him, Thou art not far from the kingdom of God. Oh! that such men would take hold of the truth.

Sabbath, I spoke twice, and once on first-day. The church seemed much revived. Monday, visited Sr. Underhill, in Fulton. She has been sick some time, but is firm in the truth.

Tuesday, came to Greenbush, and held meeting Thursday evening. Friday, came to Duplain. Sabbath, spoke twice, and we had a social meeting. The brethren from Greenbush were here. We had a very interesting meeting. First-day, I spoke in the school-house at the Colony; in the evening, at a school-house four miles northeast. The friends at Duplain need some labor, to bring them fully into the truth, and into church order. I have decided to return there and to Gratiot soon.

Monday, I returned home much encouraged to labor on. I would here say that I feel greatly blessed as the result of the camp-meeting. I never saw my utter poverty and helplessness as there. May this ever be before my mind.

R. J. LAWRENCE.

MONTHLY MEETING AT PINE ISLAND, MINN.

We feel like giving a brief report of this meeting. It was truly a good meeting. The meeting was held at the house of the writer. We had feared the attendance would be small; but in this we were happily disappointed. As the hour of appointment drew on, the brethren began to come in, and we soon had a house full. We were not privileged with a preacher; but the time was well filled by nearly all trying to do what they could.

The first meeting was a prayer and conference meeting. The Spirit of God was manifest to indite our petitions for us. It was a good, solemn time. In the afternoon we attended to the ordinances of God's house, Bro. Harlow officiating. This was truly a melting, heart-searching time; and as we tried to wake up, in view of our position in the morning watch, God blessed our endeavors. As we tried to give a feeble testimony, showing that the Master would soon come to reckon with his servants, that it was necessary to awake out of sleep, God blessed our feeble efforts. Tears were freely shed, confessions were made, and good resolutions were formed. A few, however, seemed to manifest a spirit of indifference. May God pity those who will not awake now.

This was the most solemn meeting we have ever had in this place. To God be all the praise for his light and truth, and may we all be able to walk in it, so that when Jesus shall come to reckon with us, we may be ready.

H. F. PHELPS.

Pine Island, Minn., Oct. 26, 1868.

MEETINGS AT RANSOM CENTER.

ACCORDING to appointment, Bro. Joseph Bates met with the church at Ransom Center, Oct. 10, 11. This series of meetings, we believe, has been conducive of much good to this people. It should be a matter of very great encouragement to the little flock, that the light of present truth is growing brighter and brighter as they near the consummation of all things.

Our dear Bro. Bates clearly set before us the importance of cutting loose from the world, and consecrating ourselves, and all that we have, to the Lord. He explained to us how we had entered the third watch, and that the return of our Lord from the wedding was not his coming in the clouds of heaven, as we had formerly supposed; but that it referred to his coming from the most holy to the holy apartment of the heavenly sanctuary, at the close of probation, and just prior to the pouring out of the seven last plagues.

These solemn truths produce a better harmony in the word of God, and are certainly of sufficient moment to arouse the Laodicean church from their lukewarmness, to an earnest seeking for the gold, white raiment, and eyesalve, within their reach.

The meetings were interesting, instructive, and profitable throughout. Those on Sunday were well attended by candid hearers. After the forenoon meeting on first-day, five willing souls followed their Lord in baptism, and arose, we trust, to walk in newness of life. Four of them were children. The ordinance meeting, evening after the Sabbath, was the best we ever attended. Most of us feel like consecrating ourselves to the cause of God now as we never have done before. Oh! that we may pay our vows unto the Most High. Now is the time to quicken our pace if we would not be left behind in the glorious work of God now going forward in the earth. Pray for us.

H. A. ST. JOHN.

Ransom Center, Mich.

MEETINGS IN MICHIGAN.

AFTER closing my series of meetings in Hillsdale, as by last report, I accepted a kind, voluntary offer, from Bro. I. C. Vaughn, to take me in his carriage some fourteen miles to Ransom Center, where I was received and kindly cared for at the dwelling of Bro. and Sr. A. J. Emans, who have kept their house fitted up for the special purpose of holding religious social meetings with their brethren and sisters. The church are now erecting a neat and convenient meeting-house, pleasantly located in the village, which will accommodate from two to three hundred hearers.

During our stay in Ransom Center, from Oct. 6-12, visiting from house to house, some expressed their regret at not being prepared to attend the good camp-meeting held in Wright. All seemed anxious to be benefited by the light on present truth, which was presented there. We hope they will. While there we held seven interesting meetings with them, and were much blessed in the celebration of the ordinances of the Lord's house. Five were buried with Christ by baptism, and received into the church. Our last meeting was well attended, and books and tracts were readily accepted. We hope they will be carefully read.

October 13, came by railroad to Burr Oak. Brethren from Sturgis and Colon and vicinity were gathering. During this and the following day, we held four profitable meetings, and three persons were baptized. Two of them were received as new members into the church. Bro. D. M. Canright's mother was one of them. Thence, I passed by railroad and stage to visit the churches in Northern Indiana.

JOSEPH BATES.

Monterey, Nov. 2, 1868.

"DAY UNTO DAY UTTERETH SPEECH." Ps. xix, 2.

INSPIRATION very often makes use of natural objects, and events of every day occurrence, that are as familiar as household words, to illustrate and enforce the duties and obligations which fill up the warp of life. Thus the way is made so plain, that none need err therein, and the great lessons we have to learn, are brought down, so to speak, to our finite capacity. Thus principles, which, if abstractly stated, might, in the hurry and bustle of life's busy scenes, be passed unheeded and unappreciated, clothed in familiar garb, are made attractive, arrest our attention, become part of our stock of knowledge, contributing to fit us for usefulness, and to guard us against the snares of Satan,—against the dangers that beset life's checkered pathway.

Brought in this manner before our minds, great truths, by their simplicity, charm, and are treasured up in memory's storehouse, occupying a place there that otherwise might be held by the false and pernicious principles emanating from the great champion of error, the enemy of all good. A vacuum in the human mind can only attend, or be the result of, imbecility, or idiocy. The rich soil, prepared by the great Husbandman, if not sown with good seed, will inevitably produce noxious weeds. Created with a capacity for

improvement, in all that is good, and true, and elevating; if no progress be made in the work of overcoming, of improvement, the opposite tendency will be manifest, every time. We are not so constituted as to remain stationary. We are always either gathering with the Saviour, growing in grace, while we gain a daily experience, or scattering abroad, while we yield the ground to the enemy.

While we are at all times, whether we realize it or not, bearing either the fruits of the flesh or of the Spirit, as we are guided by the Spirit of God, or led captive by the enemy at his will, how manifest the goodness and mercy of God, in condescending to simplify, by a variety of illustrations, giving line upon line, and precept upon precept, endeavoring to win us to himself.

How truly has he said of his rebellious people, "Though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction." Jer. xxxii, 33.

By these varied illustrations, the truth, in its relations to us, or in the relation we sustain to it, has become so intimately connected with the natural objects with which we are surrounded, with the minutiae of every-day life, that its heaven-born principles are continually enforced upon us. As day after day passes in rapid succession, we are reminded that the time here allotted us to form and develop characters, is fast passing away, and that each day, with its privileges and blessings, will very soon meet us in the Judgment, and by the sum of this daily record, we shall be justified or condemned.

We may derive instruction, encouragement, and consolation, or receive reproof, or admonition, from almost every circumstance in the daily routine of life.

We awake from sleep in the morning, from unconsciousness, to meet the obligations and duties of life; and as we arouse from slumber, to grapple with its stern realities, to enter upon its toils and labors, we are admonished that we should shake off the apathy and drowsiness which the enemy strives to force upon us; that we should awake to righteousness, to a sense of the solemnity of the times in which we live; to realize our weakness and inability, in our own strength, to accomplish the great work before us; and to the paramount importance of a constant, persistent effort to complete that work before the day closes.

We arise from our beds, to enter upon the duties of a new day; so should we arise to newness of life, determined to achieve some victory, to avoid the errors of yesterday, to see to it that to-day we have a better, clearer record in the great ledger above; that there may be recorded some progress in the great work of overcoming our foes.

We robe ourselves. We should remember the necessity of being clad with the white robe of righteousness; that soon an examination will reveal whether we have on the wedding garment or not. We remember that this robe is provided by Him who has bidden the guests to the marriage feast, and proffered for our acceptance. We should let the consideration rest with ponderous weight upon our minds, that when the Master comes to examine the guests, if found without the garment so generously provided for our use, and so indispensably requisite for the occasion, it will be forever too late to make amends for our neglect.

Hunger urges nature's claims for sustenance; and this reminds us that daily we need to partake of food, to supply our oft-returning, physical wants. Without it our strength and vigor depart. We no more feel the buoyancy and elasticity of health. So with our spiritual wants; daily they too must be supplied. The bountiful provision, so graciously given in the past, does not suffice for the present. And, while we feel a sense of our wants, we hunger and thirst after righteousness, and long to be filled with all the fullness of God. If, in any degree, we feel ourselves to be wanderers in a strange land, and, like the prodigal, we begin to be in want, we leave the husks to the swine, and return to our Father's house, where there is bread enough, and to spare. Constrained by his love, we throw ourselves upon his mercy, pleading his forgiveness, and in humility asking to be assigned only a subordinate place in our former home.

We perform our morning ablutions, to prepare to surround the earthly board, with food to satisfy the demands of nature, and as we thus remove physical impurity, we see how morally and spiritually unfit we are to partake of the rich repast to which the Spirit and the Bride invite us. We remember, with gratitude, that there is a fountain opened for sin and spiritual uncleanness, that while ruined by transgression, a Saviour's blood is efficacious to cleanse from the foul stains of sin, and prepare us, with clean hands and a pure heart, to ascend into the hill of the Lord, to stand in his holy place. We must be washed, made clean, the scarlet and the crimson become white as wool or snow, or we never can partake of the fruit of the vine, with the dear Redeemer, in the kingdom of God.

We partake of earthly food to nourish and strengthen our decaying natures. As we feel invigorated and refreshed thereby, our minds go out in contemplation of our Father's table, spread with the rich bounties of the bread and water of life. By faith we partake of meat that the world knows not of, "which endureth unto everlasting life." We hear the Saviour say: "I am that bread of life." "This is that bread that cometh down from Heaven, that a man may eat thereof and not die." John vi, 48, 50. "Whosoever drinketh of the water that I shall give him, shall never thirst." John iv, 14.

The supply is inexhaustible. Day by day, we may draw from Heaven's full storehouse, a rich, ample supply for every spiritual want. We eat, and are refreshed. We drink of life's healing stream, and feel the "well of water springing up into everlasting life."

We labor with our hands, to lay up an earthly treasure, to supply our physical wants in the future; a commendable object, if we make the effort subordinate to the great and only true object of life. The exertion, thus put forth, should bring forcibly before our minds the transcendent importance of laboring zealously for durable riches in righteousness, to lay up a treasure "in Heaven, where neither moth nor rust doth corrupt, nor thieves break through nor steal."

If the effort put forth be in proportion to the value of the object of that effort, shall we not remember that while earthly treasure is liable to fail, an earthly inheritance to be wrested from us, the heavenly inheritance is incorruptible, undefiled, and fadeth not away? How will our earthly wants, which can be supplied by earthly treasure here, sink into insignificance, when compared with the necessities which present themselves in connection with that period which is only spanned by eternity—necessities which naught but a treasure laid up in Heaven can supply. Though we now fail to estimate each at their proper value, we may see that the heavenly inheritance demands our first attention; that our most earnest efforts should be put forth, to work out our salvation with fear and trembling. We can realize the importance of seeking first the kingdom of God, of making to ourselves friends of the mammon of unrighteousness, that we may share infinite wealth with him who was rich, yet for our sakes became poor, that we, through his poverty might become rich.

We go out and behold God's handiworks, as exhibited in the great book of nature. Notwithstanding the effects of the curse are everywhere visible, we see much that we delight to gaze upon. Although every page that is unfolded to our view, is blotted and stained by the effects of sin, yet enough of beauty and harmony remains to aid the imagination in picturing its transcendent loveliness, as it emanated from the plastic hand of Him who, as he looked abroad upon the world he had made, pronounced it "very good." We dwell with delight upon the sure promise of the ultimate restoration of nature, now so marred, to more than primitive beauty and loveliness, as it bloomed when the morning stars sang together, and all the sons of God shouted for joy.

Now, all is discord and confusion; then, all will be peace. Now all nature groans under the ever-increasing effects of the curse. Then, in the sweet fields of Eden, there will be no more curse. Here, death, which came in consequence of sin, reigns triumphant, severing the strongest earthly ties, causing the heart to bleed, and the tear to fall. There death no more

wears the defiant look of a conqueror. He is a vanquished foe. There, will be no more death; the last tear will be wiped away. There will be heard the triumphant shout, "O death, where is thy sting? O grave, where is thy victory?" Weeping, sighing, and sadness, will give place to joy, joy unspeakable, and full of glory. Here, we mourn when called to part with those we dearly love. There, all the sorrows of the past will be forgotten in the ecstasy of that meeting, when with immortality clad, we greet them on Beulah's fair plains. Here, we sigh for some token of our Father's presence; there, "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." There "we shall be satisfied when we awake with his likeness."

How true that "day unto day uttereth speech." May we listen to, and profit by, the rich lessons of instruction contained in that utterance.

N. ORCUTT.

Bordoville, Vt.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—KING VICTOR EMMANUEL is selling the property of the Romish church in his Italian kingdom. In this way he has already realized over 174,000,000 of francs.

THE teeth of the mastodon recently exhumed near Fairmount, Ill., are six inches long, three and a half inches wide, about five deep, and weigh twelve pounds each.

Ku-Klux Murders and Outrages in Louisiana.—Gen. Hatch, the Assistant Commissioner of Freedmen's Affairs for Louisiana, has forwarded a special report to the War Office, showing that there were, during the year ending October 1, 1868, officially reported to him as committed in the State, one hundred and sixty-six persons killed, and two hundred and twenty-five assaulted and otherwise maltreated. This horrible list is made out in detail, giving the names and residences of persons murdered or assaulted, as well as of parties committing the outrage, whenever it could be ascertained, and also the action of the civil authorities. It appears that three-fourths of the number killed or outraged were blacks, and that their assailants were, in most cases, whites. In a large proportion of the cases the civil authorities took no action whatever, and in many more they took none till the guilty parties had been arrested by the military. Gen. Hatch says the list does not include the names of any persons abused and slaughtered in the riots of Brashear, Opelousas, New Orleans, and other points, and he is certain that in the country many more murders were committed, of which he never received official notice.

The Pope's Troubles.

Is the Pope upon the point of abandoning his field—perhaps surrendering—that he has lately called an Ecumenical Council of all his bishops and archbishops, and in an apostolic letter addressed to all non-Romish religious organizations urges them to return to the bosom of the church? Does the military maxim which has been so often proved in conflicts of arms, hold good in religious revolutions also? Is there confusion, and not wisdom, in a multitude of religious, as well as military, counselors? Do this calling of a council, and the sudden change of the former curses and excommunications to entreaties and arguments, indicate that the Pope is about to abandon the field, and give up the fight?

Certainly the Pope has lately met with many sad reverses, and is no longer in condition to make a vigorous defense of his church against the assaults continually urged against both its spiritual and temporal authority. The restrictions placed on the latter by the success of the Germans and Italians have not been more exasperating or more significant than the curtailment of the former by the advancement made in general intelligence by the various nationalities of Europe.

The present year has witnessed a most striking indication of the changed power of the church of Rome. The revocation of the Concordat with Austria and the revolution in Spain are the hardest blows the Papacy has suffered during the century. If there were any two countries in which the Pope and his adherents and the world in general supposed that the Roman church retained its power, they were Austria and Spain. But

it appears that even in these countries the church has little power over the consciences of the people, and inspires no terror in the minds of the ruling monarchs. A few months ago the newly-elected Parliament of Austria passed laws giving the Protestants the right to control their own schools and to teach their children whatever form of religion they pleased; allowing children of Catholic mothers by Protestant fathers to be reared in the Protestant faith, granting to Protestants the privilege of marrying according to their own forms and ceremonies without having their children pronounced illegitimate and debarred from all legal benefits, and finally permitting non-Catholic Christians to be inclosed in unblessed coffins and interred in unsanctified grounds without being eternally condemned in consequence.

The Pope solemnly protested against this dangerous innovation, and called upon the Emperor and the faithful to hold fast to the Concordat, which had, from time immemorial, given the education, and salvation, and perdition, of all souls to the church. But the newly-selected, Imperial Council approved what the new Parliament, fresh from the people, had enacted, and the bold and sturdy Prime Minister, Von Beust, said to the Emperor, "sign!" And Francis Joseph signed, and in reply to the Pope's protest, shrugged his shoulders and said, "I had to sign or abdicate, and I did not choose to abdicate." The sturdy Beust also replied to the Pope's letter, and briefly, but plainly, told Pius IX that he was meddling in affairs that did not concern him. Meantime, just across the Austrian border, in the city of Worms, another reply to the protest of the Pope had been prepared; and on the very day of the publication of his complaint the Protestants of all Germany, headed by their king, dedicated a magnificent monument to Martin Luther on the spot where just three hundred and fifty-seven years before, he had defied Pope and priesthood, and set in motion the vast and increasing Protestant reformation.

The present revolution in Spain seems to indicate that the respect for Pope, and church, and priesthood, is not the blind spirit of reverence which Buckle thought "the capital and essential vice of the Spanish people." It may have been, as the historian of civilization declared, "their sole national vice," but it has not, as he feared, quite yet "sufficed to ruin them." Like the people of many other nations the Spaniards have suffered intellectually from priestly influence; but they have not, as the late revolution has shown, been so broken in spirit as to accept without murmur an unworthy and ignominious submission. No more significant sign of the Spanish virtue, or more threatening to the Roman supremacy, has yet appeared than the banners carried in the procession at Madrid on October 3, at the reception of the revolutionist leaders, inscribed "Religious Liberty" and "Free Education." Queen Isabella and her whole race in Spain and France have ever been faithful children of Rome. She has frequently protested her spiritual allegiance to the Pope, and often offered to send troops to the defense of Rome when she could hardly have mustered a loyal squad to defend her own person. Her vehement protestations and offers of aid were made, to propitiate France and the rest of Catholic Europe. She could send no troops to the Pope for the reason that the Spaniards refuse to serve in the Papal army. That little squad of ten thousand men is almost wholly composed of Swiss, Austrians, and Frenchmen. There is one Italian battalion, but no German nor Spanish organization of any character.

The Pope's firmest foothold seems to be in South America; and should the cry of "united Italy" be once more inspired by the Republican movement in Spain, the Holy Father may yet turn longingly to the scene of his early labors as a Dominican friar in Brazil. But, alas! one of the most vigorous of the allies of Brazil has just chosen a former schoolmaster and editor to be its President. And what has the Pope to hope from a continent of republics, schoolmasters, and editors?—*Harper's Weekly*.

OLD MOTHER EARTH has been indulging in some odd caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornados, waterspouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes, have become of almost daily occurrence, and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over one-third of the earth's surface. These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously, will not explain the matter, since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that were totally unparalleled in previous history. The change of the Gulf Stream from its course, and the alteration of climates, have

been some of these increased marvels. That some tremendous and general transformation is going on cannot be doubted, and we may expect it to reveal itself in grander majesty from day to day.—*N. Y. Mercantile Journal*.

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. Williams.

DEAR BRETHREN AND SISTERS: The Lord has been good to me, and shall I not praise him, yea, magnify his name? Many straight places has he brought me through, and has found it necessary many times to lay his chastening hand upon me. Sometimes I have felt that I was completely crushed; but these things have been for my good. Though these chastenings are grievous to bear, yet they will work the peaceable fruits of righteousness to those who are exercised thereby. In love are all these things sent to us; for "like as a father pities his children, so the Lord pitieth them that fear him." Oh! how comforting it is to know this when bowed down with cares, perplexities, and sorrow; also to know that we are to cast our care upon him, because he careth for us. "He knoweth our frame; he remembereth that we are dust." He knows we cannot bear these heavy burdens alone; therefore, when we cry to him for help, his aid is ready. Never has the Lord seemed so near to me as he has the past year. I feel that I have learned what that spirit of adoption is, by which we cry, Abba Father. I often feel to say, My Father, my dear Heavenly Father! while such a spring of joy fills my heart as I cannot express. Then again I feel that I have grieved him by impatience or other wrongs, and I am grieved and troubled that I have been overcome.

Oh! for strength to bear patiently the petty trials of every day life, which are often like the sting of nettles. It seems to me that we need more grace to bear these little trials that often come upon us without any warning, than we do to bear great trials; for we generally have some premonition of the approach of great ones, and therefore get our minds and hearts prepared to endure them. The less ones seem to us many times unnecessary and uncalled for; but, perhaps, God does not see them so, else he would not allow them to come upon us. If our patience were never tried, we should not know whether we have any or not. I have long been striving for patience and forbearance, and I feel that I have gained some. Still I know I must have more, if I am found among the overcomers when Jesus comes. But I hope God will so strengthen and help me with grace from on high, that patience may have her perfect work in me, that I may be perfect and entire, wanting nothing. I feel more and more every day my utter weakness and dependence upon God, that in me is no good thing, and that I can do nothing of myself. Low at the feet of Jesus is the place where I wish to be kept, that I may be so truly humble before God that he can work through even me.

I think I am willing to do what God requires of me, if I may only know what it is. I will count no cross too heavy, no sacrifice too great, if I may but obtain eternal life. I am weary of this world's strife, and see nothing worth living for only to do God's will, and strive to do good. Earth has lost all charms for me. I long for the better country, where there will be no sin to resist, no enemy to tempt, no more bitter anguish to endure. I must have a place there, let the cost be what it will. Pray for me, that I may endure to the end, and be ready to meet our dear Lord at his coming.

Your sister,
Cattaraugus Co., N. Y.

M. E. WILLIAMS.

From Bro. McMillan.

IN my visit to Iowa last June, my chief object was to learn for myself what sanctifying influence the truth had upon, and among, its professors, compared with the popular professions of the day. Having read of the division in the S. D. A. ranks in Iowa, I was much pleased, while at Marion, with the spirit of charity manifested among the brethren and sisters. It was but natural, at least, that I would like to know how united in sentiment and action the opposition were, as that (Marion) was the headquarters of the dissenters. Previous arrangements were such that I had not time to mingle with them, and judge of the fruit, which I should have preferred to do. The brethren and sisters manifested no disposition to crim-

inate those who differed with them, as will be seen in my correspondence, page 107 of *Review*, yet admitted that they were not united which I found corroborated by the statement of disinterested persons.

From such circumstantial evidence, I wrote what I did with no desire to represent the opposition in an ill light, but believing it to be a fact, adverted to it, in order to represent the brethren at Marion in a true light, as it is by enduring temptation that we prove the genuineness of our profession. If I have represented any professing members of Christ in an unjust light, it was undesignedly and in ignorance, and should I hereafter find out that I have offended one of Christ's little ones, even ignorantly, I shall feel bound to make the confession as publicly as I had made the offense.

Prescott, Wis.

JOHN McMILLAN.

From Sr. Boynton.

BRO. SMITH: I have just finished reading Testimony No. 16, and cannot forbear writing a few lines to those of like precious faith, hoping that, if there are others under the same condemnation as myself, they also may take courage to make new, and more determined efforts, and, above all, to pray more earnestly for grace to enable them to persevere in overcoming those besetting sins which God is so merciful and condescending as to point out to us in this manner.

I am very sorry to say that I am one of the unhappy ones, that "talk too much," and spend time unprofitably, in vain conversation. The struggle to overcome this is a severe one, and I have been tempted again and again to give up trying to overcome this fault. Satan tells me I never can succeed; that God will not accept such a lame offering. But for Jesus' sake, he has promised to forgive all our sins, and give us help in every time of need. He will be our guide, even unto the end. Blessed be his holy name!

Oh! for a deeper work of grace in our hearts, that we may be more watchful of our words, that we sin not with our tongues. I cannot give up the battle yet, and I write this, hoping to have the prayers of those more worthy than I, that God will assist me in overcoming this, and every other, sin, that at his coming I may be one of those in whose mouth is found no guile.

I beseech you who are not burdened with despairing thoughts, and are basking in the clear light of God's love and forgiveness, to pray for the erring ones, that they be not "overcome of evil."

Your unworthy sister,
Saginaw Co., Mich.

NELLIE BOYNTON.

SR. D. A. EDDY writes from Catt. Co., N. Y.: Let no one give up; for we are able, in the strength of Jesus, to go up and possess the goodly land. The road may be rough, but it cannot be long; so let us smooth it with hope and cheer it with song. How thankful I am that it is my privilege to hope and trust in the Lord, and all that will, may share the same. I ask not for less trials, but I want the grace of God to sustain me. Unless we have trials, we shall have nothing to overcome, and cannot have the overcomer's reward. I can say, Praise the Lord for the light of the third angel's message. Awake, O my soul, and let the Spirit of truth sink deeply into thy heart. Mercy calls for the last time, in this third message. Who will heed the last gathering call?

You that are lonely ones, sitting alone from week to week with no one by your side, to cheer you on your way, your mourning will ere long be turned into joy. Encourage yourselves in the Lord. Soon the work will close. Be faithful unto the end. We learn that the Saviour is coming soon. Is he coming for you and for me? Will he give us the welcome, Well done? Look up and take courage; for He that now tarries, will not tarry long, but will come to take his ransomed ones home. I want to be there—I must be there.

Obituary Notices.

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

DIED, in Mannsville, Jefferson Co. N. Y., Oct. 24, 1868, Bro. Benjamin Stillman, aged 87 years.

Bro. Stillman was born in Rhode Island, and was taught from his youth to keep the Sabbath of the Lord. For some years after removing to the State of New York, he lived in a backslidden state, and neglected the Sabbath. He embraced the Advent faith in 1844, and on hearing the third angel's message, about fifteen years since, he commenced the observance of the Sabbath in the message. Though feeble and diseased in body, and bowed down with age, he retained his senses clear to the last hour, and expressed his willingness to sleep till the Master comes.

Funeral at the house of Bro. Bailey, on the 26th, where a large company of friends and neighbors attentively listened to the words of exhortation and comfort given by the word of the Lord.

J. H. WAGGONER.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 10, 1868.

We have received, from Eld. N. V. Hull, advance proof of a very able and comprehensive article on the Sabbath question, entitled, "The Bible Doctrine of the Weekly Sabbath." As soon as we have room, we will lay it before the reader.

"BAPTIST TIDINGS," a large 8-page, splendidly executed paper, devoted to the interests of the Baptist denomination, is issued in Detroit, Mich. It has reached No. 16 of its first volume. We cordially place it upon our list of exchanges.

A. SMITH. Respecting the nature and office of Christ, see Bro. Waggoner's late work on the Atonement.

Tract Distribution.

THE following item speaks for itself. Be not weary in the work of tract distribution. That which did such a good work in the great reformation of the 16th century, will prove equally effectual in carrying forward the further reformation necessary in these last days.

"D'Aubigne thus writes in the time of the reformation: 'These epistles, prayers, books, and broad sheets, were the means of the regeneration of the age. These unnoticed writings alone diffused throughout the nation beams of light and seeds of holiness.'"

New Tracts—New Issues.

A NEW edition of that candidly-written and powerful tract, "A Vindication of the True Sabbath," by J. W. Morton, has just been issued by the Association. This work has so long been before our readers, that it needs no new commendation from us. Let this edition rapidly follow its predecessors in the good work of spreading light on the Sabbath truth. Price 10c, postage 2c.

Also, a new edition of the excellent, 16-page tracts, by Bro. White, "The Law and Gospel," and "God's Memorial." Thirty thousand each of these two tracts have now been printed. By mail, per hundred, \$1.50. By express, \$1.00. Two cents single.

The little tract, "Which Day do you Keep, and Why?" comes out in a new edition, revised, and having a page of new matter in the place of the notice of publications. Some are ordering this tract under the name of "The Sabbath in a Nutshell." It does indeed present the Sabbath question in a nutshell; but this is not the name of the tract. Good reports are already coming in from the first edition, now scattered over the land. Let it still be kept moving. By mail, per hundred, 37c. Express, 25c. Less than a hundred, by mail, at the rate of 50c per hundred.

"Some Features of our Times," a 4-page tract, has also been re-issued. A brief description of some of the characteristics of the present state of the world. Price same as, "Which Day do you Keep, and Why?"

"Seven Reasons for Sunday-keeping Examined," by J. N. Andrews. This has long been a standard tract on that question. It shows the entire foundation of Sunday-keeping from a scriptural point of view, to be merely a thing of the imagination. Price same as other 16-page tracts.

A new tract, "A Sign of the Day of God." An exposition of the prophecy of Nahum as relating to the wonderful application of steam in these last days. This tract is appropriately headed with a cut of a train of cars, and is on a subject which will at once arrest the attention of all, and call their minds to the fact that we are in the day of God's preparation. 8 pages. Price, by mail, 75c. per hundred. Express, 50c per hundred. Less than one hundred, by mail, at the rate of \$1.00 per hundred.

Notice.

ONE word to S. B. treasurers, and others who correspond with me. My address is Pine Island, Goodhue

Co., not Olmstead Co., as some write it. Letters will come just as well without the county being named.

H. F. PHELPS, Conf. Sec.

LOVE.

AIR—"Bell Brandon."

Let it rest by silver waters,
Where frail vessels rock on the wave;
Where bleeding feet press o'er the brambles,
Or pass to the cold, cheerless grave.
And nestle with friends by the fireside,
Its sweetest songs sing ever there,
Let home be its sanctum forever,
Though checkered with suffering and care;
Oh! hoard up the best and the brightest,
And make it a holy spot there.

Aye, scatter it warm in the sunshine,
Where little feet patter along;
Its dews o'er the vile and repenting,
'Mid poverty, wretchedness, wrong.
Its golden threads ever be weaving,
Through tears, and devotion, and song.
Let earnest hearts plant its bright banner,
Wherever the dark curse is found,
Oh! scatter its pearls free as summer
Has scattered its blessings around.

VESTA N. CUDWORTH.

Painful Accident and Death.

ON Sept. 22, 1868, Bro. Franklin Merrill, of Falmouth, Maine, accidentally fell into a tank of hot water, and was so severely scalded that he died the following day, aged 64 years.

For a number of years Bro. M. was a devoted and prominent member of the Congregational church. A few years ago he embraced the Sabbath views, and connected himself with a little company, of like faith, in Falmouth, with whom he remained and labored till his death. He was a kind and faithful husband and father, and also a beloved brother in the Lord. He bore his intense sufferings with the greatest patience, and died rejoicing in Christ, and in hope of soon awakening to everlasting life.

A deeply afflicted wife, and large family of children, are left to weep over the loss of one so near and dear to them. May the grace of the all-comforting, and sustaining One, rest upon them all, and bring them at last to the better country, there to join husband and father in singing redemption's song.

"Oh! how good that heavenly shore
Where we'll meet and part no more."

R. R. YORK.

Portland, Me., Oct., 1868.

My post office address till further notice will be Skowhegan, Maine.

J. H. WAGGONER.

FAMINES ABROAD.—It is feared that the famine which last year ravaged the most fertile districts in the south of Prussia, will return this season. In many portions the drought and immense conflagrations have destroyed the entire crops, and in others the harvest is insignificant. In Morocco the famine is fearful, even worse than in Algeria.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED.—Want a place to work with a Sabbath-keeper. I have a family. Address, Mr. Rosin Horton, Logansville, Sauk Co., Wis.

Appointments.

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

PROVIDENCE permitting we will hold meetings as follows: With the church at South Norridgewock, Me., Nov. 13-16. We shall expect to see, at this meeting, a general attendance from that portion of the State. But, as this church has but recently entertained the State Conference, and we have no time to consult with them in regard to entertaining another meeting, we feel it our duty to request all who attend this meeting from other places, to come with provisions and bed-clothes to take care of themselves, as far as possible.

With the church at Portland, Me., Nov. 20-23. Here we shall expect to see a general gathering from this part of

the State. But, as this church is small, with few to entertain, those who attend must come prepared to care for themselves as far as possible, or stop at hotels.

With the brethren in Rhode Island, where Bro. Rodman may appoint, Nov. 27-30.

With the church at South Lancaster, Dec. 4-7. We shall expect to see, at this meeting, a general attendance from Massachusetts and New Hampshire. It will be necessary, also, at this meeting, that the friends bring provisions and clothing.

JAMES WHITE,
ELLEN G. WHITE.

THE next Monthly Meeting for the churches in the vicinity of Newton, will be held at that place the second Sabbath in November. Come to this meeting brethren and sisters, bringing a share of the good Spirit with you.

JOHN BYINGTON.

CATLIN Center, N. Y., Nov. 14, 15. All wishing to be baptized will be ready then. Roulette, Pa., 21, 22.

N. FULLER.

PROVIDENCE permitting, I will meet the brethren in Brookfield, Mad. Co., N. Y., or where Bro. Abbey may appoint, Sabbath and first-day, Nov. 21 and 22.

J. N. ANDREWS.

I WILL, Providence permitting, meet with the church at Gridley, McLean Co., Ill., Sabbath and first-day, Nov. 14, 15. I will commence a series of meetings in Woodbourn, Macoupin Co., Ill., (or near that place, as Bro. Wm. Penniman may appoint), Wednesday, Nov. 18, and continue as long as the interest may demand. Will Bro. Penniman meet me, Thursday, the 18th, at Shipman, on the St. Louis, Alton, and Chicago R. R.

My address will be Princeville, Peoria Co., Ill.

H. C. BLANCHARD.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. E Munger 33-20, B F Merritt 32-9, W W Oederkirk 32-18, Mrs Mary Elliott 34-1, Mary Hall 34-7, J Stillman 34-18, H W Lawrence 34-9, R C Welman 33-20, J Brigham 33-21, H Saterlee 34-1, T Coburn 33-1, M G Cole 34-20, E Davis 32-1, Mrs O Nye 33-1, L Porter 34-1, N H Ordway 33-15, P A Smith 33-1, Mrs R Wilkins 33-16, E Dalgrien 36-1, J Bowman 34-20, Mrs J Warlock 34-20, A P Whitney 34-20, J Cassidy 34-20, J W Brackett 34-20, Mrs M Tilton 34-20.

\$2.00 each. Jas Morris 34-20, E Rew 35-1, J L Green 34-11, E Spencer 35-5, A Damon 32-11, A Zellers 34-14, F Hall 34-14, R Vorhees 34-1, J Spencer 34-22, M Saterlee 34-1, C B Preston 35-1, H Brigham 34-20, M Brown 34-11, D Arnold 35-1, N C Wheeler 34-22, H Bunce 34-11, J W Cronkite 34-20, Mrs A M Green 35-1, M Dow 34-1, G H Mathews 35-1, I Green 34-20, L Orcutt 31-1, S M Mills 33-1, W A McIntosh 35-1, W Look 34-20, J A Young 33-9, L Amlaw 34-20, Betsey Wright 34-20, L M Bartlett 34-13.

Miscellaneous. H Hall \$3.50 34-10, A H Robinson 1.50 34-5, Mrs A Smith 50c 32-4, A Abbey 2.50 32-1, J Ghering 3.00 34-1, J M Ballou 3.00 34-21, W Bellamy 3.00 34-10, J L Merritt 2.50 33-19, A Kellogg 2.50 34-9, R C Honneywell 25c 33-7, S Gorton 1.50 33-6, Sarah Gorton 3.00 33-15, F Z Andrews 1.62 33-12, D Malin 3.00 34-1, H Decow 3.00 34-20, Mrs M S Lathrop 1.50 34-15, J Deming jr 2.50 34-8, Abijah Thayer 5.00 35-9, John Stone 3.00 35-2, G Thayer 2.60 34-11, S E Thompson 1.50 34-20, W Bovee 2.75 35-15, N Bemis 3.00 33-9, Mrs A C Russell 50c 33-20, Mrs A E Heaton 1.24 35-1.

For Review to the Poor.

Ira Abbey \$5.00.

Shares in Publishing Association.

Leuche Green \$10.00, C M Whitney 10.00.

Instructor to the Poor.

J U Cottrell \$1.00.

Cash Received on Account.

R F Cottrell \$20.00, S B Whitney 20.00, C O Taylor 43.00, H W Lawrence 50c, H F Phelps 2.50.

Books Sent by Mail.

Geo I Butler \$2.25, A W Smith 75c, E Munger 1.00, E Rew 2.00, J M Elliott 1.00, Lucy Porter 40c, Mrs M Cartwright 15c, J C Smith 1.22, T Gorton 2.00, J W Fosdick 2.00, Mrs A E Heaton 1.00, P A Smith 70c, J Noyes 2.00, M A Hayward 2.00, David Atkins 25c, S R Aldrich 10c, J N Loughborough 1.25, C R Ogden 1.42, E Engles 1.00, W Brink 15c, D T Bourdeau 50c, H F Phelps 4.00, J B Pratt 1.10, E C & H M Hendee 1.27, Lucy Spencer 72c.

Books Sent by Express.

Elder James White, South Lancaster, Mass., \$118.25, Kensington, Conn., 38.00, South Norridgewock, Me., 116.79, B F Merritt, Chillicothe, Ill., 4.00.

Michigan Conference Fund.

Charlotte, \$37.50, Owosso, 34.00.

General Conference Missionary Fund.

B M & E P Osgood \$1.00, C R Ogden 1.58, Maine Conference 100 C0.

Received on Book and Tract Fund.

Ann Lane \$5.00, Helen Brigham 2.00.

Receipts for Benevolent Fund.

Lewis Wilson, J T Upson, Henry Brown, Ann Lane, A A Fairfield, T Smith, A friend, E M Prentiss, B L Whitney, E M Armstrong, N C Wheeler, M C Hoag, R N Hood, Lucretia Rose, M Dickinson, Mary E Josselyn, each \$5.00.

Ira Abbey, A friend, H Green, S I Abbey, J Perry, H Bunce, L Green, S B Whitney, C M Whitney, R F Cottrell, L C Cottrell, each \$10.00.
Sister Cobb, J Q Foy, Geo D Ballou, Emma Robinson, M Edson, Helen Brigham, \$2.00 each.
Mary Allen, H Green, L Green, Nameless, & E W Phelps, each \$1.00
Sophrona Drake \$15.00, N Y State Conference 50.00, Sr. Field 5.00, Mariah Edson 3.00, E Lake 75c, A sister 50c, Olcott meeting 53.75.

For California Mission.

C B Preston \$5.00, A friend 5.00, D B Green 10.00, S I Abbey 5.00, J Perry 5.00, Nameless 1.00, Mary E Josselyn 5.00, Lucinda Patterson 2.00.

On Shares in the H. R. Institute.

Margaret Smith \$25.00.