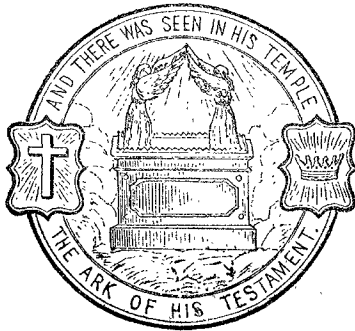


ADVENT



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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LOVE NOT THE WORLD.

"Love not the world neither the things that are in the world." 1 John ii, 15.

Love not the world; for it passeth away,
Soon will be vanished the joys of to-day,
Not here on earth will the weary ones rest,
Journey we on to the home of the blest.

Love not the world; for its pleasures will fade,
Brief is the sunshine, and dark is the shade,
Vainly we sigh for the joys that are flown,
Love not the world; for it is not our home.

Love not the world; for its light has grown dim.
Clouded by tempest, by sorrow, and sin,
Weary and long are the years that have passed,
Since the sad blight of sin has been over it cast.

Love not the world; for not long will it last,
Soon 't will be perished, forgotten, and past,
Low 'neath its bosom our dear ones we've laid,
Flowers that are fairest are soonest to fade.

Love not the world; though the worldling may say,
Share in our pleasures, be giddy and gay,
Or though the scoffer should say with a sneer,
Where is the promise that Jesus is near?

Love not the world; for soon Jesus will come,
Ransom his people, and gather them home;
For the new heavens and new earth prepare,
All will be joyous and glorified there.

L. D. SANTEE.

THE BIBLE DOCTRINE OF THE WEEKLY SABBATH.

BY ELD. N. V. HULL.

[The reader may not find in the following, any argument that he has not met with in substance before; but old truths treated from a new stand-point, or traced out through new lines of thought, are clothed with new interest. Such will be found to be the case with the subjoined article which is a concise and comprehensive view of the teaching of the entire Bible on the important subject of the Sabbath. ED. REVIEW.]

I.—THE IMPORTANCE OF THE SABBATH.

By common consent, the weekly Sabbath is a necessary institution. It is an institution in the interest of both civilization and religion. Social life demands it. It is a fountain whence only good flows. It is not a burden, but a helper. It is the good man's joy, and the poor man's friend. It even stretches out its hand of kindness to the beast of burden. Its language is that of mercy, and it speaks well of its Author, at the same time that it blesses men. The loss of the Sabbath would be irreparable. The world without it would be in darkness and confusion. How good was God in giving us the Sabbath!

II.—THE NATURE AND OBJECT OF THE SABBATH.

1. The Sabbath provides a season of rest for both

man and beast. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

2. It is a religious institution. "Remember the Sabbath day to keep it holy"—that is, religiously.

3. The Sabbath is a festival memorizing creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it."

III.—THE SABBATH FROM CREATION TO THE GIVING OF THE LAW.

The first chapter of Genesis contains an account of the six days' work of creation, and the second opens thus: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which he had made." Gen. ii, 1-3. Here we see the first seventh day of time consecrated as a season of rest: 1. By the action of Jehovah. 2. By his blessing it (speaking well of it) as a season of rest, for so had he employed it. 3. By sanctifying it, that is, setting it apart. Here we have, in these seven days, not only the first week of time, but also time arranged and organized for the use of man. The earth is now fitted up for the abode of man, and put under his control. It is impossible to conceive of properly organized and tolling humanity without a season of rest. Unceasing toil would be unendurable. Rest is a necessity. But let it be remembered, that now humanity is organized for all coming time, and its wants provided for. Let it be remembered, also, that the honor of God, as the architect of the universe, was concerned in the Sabbath, because man, his imitator, was not only to work six days, but to rest on the seventh, and rest on the seventh with direct reference to God's rest, which rest of God had reference to his previous six days of work; and hence the keeping of the Sabbath honors God as the creator. The week, with its six days for toil and the seventh for rest, is the type of the Creator's work and rest; and the Sabbath, as the head or chief day, because it declares the triumph of the wisdom and power of God over chaos, reducing it to order, is the world's jubilee, and a standing witness for God against atheism and every form of idolatry. Here, then, we take our stand in defense of the Sabbath at the birth of the world, and date it from the beginning. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. iv, 4.

From Genesis, chapter 2d, to Exodus, chapter 16th, the Sabbath is not formally mentioned; but the division of time into weeks of seven days, and the observance of that division in the arrangement of society, is mentioned. God, in arranging for the sending of the flood observes this order: "For yet seven days and I will cause it to rain on the earth." Gen. vii, 4. "And it came to pass after seven days, that the waters of the flood were upon the earth." Gen. vii, 10. It will be seen, in the eighth chapter of Genesis, that

Noah, in sending forth the raven and dove, thrice observes this order of seven days. In the transaction between Laban and Jacob, recorded in Genesis xxix, 21, 30, the week is distinctly mentioned, and in Judges xiv, 12, we find a nuptial week to consist of seven days. It is clear, then, that the week, as a divinely appointed arrangement of time, was providentially preserved amidst the general wreck of the times. Now, is it reasonable to suppose, that the week was thus remembered and employed, and the character of its chief day, the one upon which God had especially set his seal, forgotten? But if, under the circumstances, reason decides that the peculiar character of the seventh day of the week was remembered, then we are bound so to decide, and this settles the question in favor of the continuance of the Sabbath thus far; and if thus far, then always.

We come now to great and mighty changes in the social and political condition of the world, culminating in the exode of the Hebrews from the Egyptian bondage. But let it be premised, that in the midst of the universal apostasy from God, when every nationality was founded in idolatry, he organized the Jewish commonwealth, to be his peculiar people. To them he gave the true religion—that religion which revealed him as the Infinite One, the creator and sustainer of all things, the redeemer and head of his people. And now, in teaching this infant colony of emancipated ones their first lesson—that of trusting in him as the possessor of all power and possible resources—he couples the observance of the Sabbath with the miraculous supply of their daily food, in such a way as to show them that the Sabbath and their food came from a common source, and that He who in the beginning wrought six days, and rested on the seventh, now gives them manna from heaven six days, and rests now, as then, on the seventh day, and bids them also to rest, having prepared them for it by giving their supply of bread for this day in the double quantity of the sixth day. Still further: When the rulers came to Moses and inquired concerning the double quantity of manna which fell on the sixth day, he replied, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Now, is not the connection of all this most natural with the account of God's resting on the seventh day, and sanctifying it? Gen. ii, 2, 3.

But a little later the Israelites stood before Mount Sinai, in the presence of Jehovah, to receive from him the Ten Commandments, that matchless code of laws, in the midst of which he placed the Sabbath. This code is in two parts, the first guarding the honor of God, and the second the rights of men. The first three commandments in the first table are negative in their character, guarding the honor of God, telling us what we must not do. The fourth is affirmative, and the only one containing the worship element, and is in these words: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sab-

bath day, and hallowed it." Let this commandment be stricken from the decalogue, and we should not only have no Decalogue, but the instrument would be imperfect and without meaning. If the writing of the other nine upon tables of stone was prophetic of their enduring nature, was it not equally so of this? If the Sabbath was a mere Jewish rite, one of the ceremonial laws, which was to pass away at the death of Christ, and thus unlike the others of that code, why was it written with the immortal nine?

IV.—THE SABBATH FROM THE GIVING OF THE LAW TO CHRIST.

That the Sabbath during this period, occupies a most important position, is known to every student of the Bible. No merely ceremonial regulation presents such a character. In no instance has the Divine One called the annual Sabbaths his holy days, and pronounced special benedictions upon those who observed them. Remissness in their observance called forth no severe maledictions, nor is sin charged upon the people for any such neglect. But that the violation of the weekly Sabbath was treated as a sin, and a grievous sin too, is a fact too notorious to need proof. That there was something about the Sabbath making it fundamental, is seen by every reader of the Bible. And now I ask, Why was this honor bestowed upon the Sabbath? Why did God set upon it such a high value? *Because it was the institution, above all others, that witnessed for him and against idolatry*; and hence, as the Jews were his witnesses, it was essential to their testimony that they observe his holy day.

V.—THE TEACHING OF CHRIST CONCERNING THE SABBATH.

Christ opens his ministry by emphatically declaring that he came not to destroy the law, and that one jot or tittle should not pass from it till all should be fulfilled. That at the death of Christ the ceremonial law had fulfilled its mission, and so passed away, is clearly taught. But had the Sabbath fulfilled its mission? It was not a type of Christ. The Sabbath existed before sin entered into the world, and therefore before a Saviour was revealed, and hence it was no part of the ceremonial law. In the twenty-second chapter of Matthew, Jesus sums up the first table of the law in one sentence, love to God; and one of the precepts of that law was the Sabbath commandment. If any one should deny this, my reply is, that with equal propriety he might deny that either of the other commandments was covered by this saying. Nothing is plainer than that Jesus here has reference to the Ten Commandments, in the phrase love to God and love to men. See Deut. vi, 5, seq.; Rom. xiii, 9, seq. But another and most significant feature of Christ's teachings concerning the Sabbath is his constant effort to free it from the embarrassments thrown around it by the false interpretations of the Jews. They had made the Sabbath a burden instead of a blessing—*against man instead of for him*. Against this Christ throws the whole weight of his authority, and supports his conduct by pleading his divinity and his lordship over the Sabbath, from which I infer that he was its author. Christ never taught the abrogation of the Sabbath, but rather its perpetuity, by freeing it from Jewish errors, and so restoring its true character as an institution in the interest of humanity. The Sabbath was made *for man*. Christ as much died in the interest of the Sabbath as of either of the other precepts of the decalogue. *Why not?*

VI.—THE SABBATH IN THE BOOK OF ACTS.

This book gives us an account of the principle doings of the leaders of the church down to about the years sixty-two or sixty-three, and during this period the Sabbath is frequently mentioned, and always by its own proper name, "The Sabbath-day." It evidently had not lost its authority, nor was there even a hint that it had been abrogated or superseded. On the other hand, the writer proceeds in the most artless manner, and whenever he has occasion to refer to this day, does it as if it were still the Sabbath. Thus we trace this institution for some thirty years after the death of Christ.

VII.—THE SABBATH IN THE EPISTLES.

The weekly Sabbath is not mentioned in any of the Epistles, except in Heb. iv, 4. I am aware that Rom.

xiv, 5, seq., Gal. iv, 10, and Col. ii, 16, seq., are quoted as referring to the Sabbath, and they will be noticed hereafter. That they refer to the annual Sabbaths none will dispute; but that the weekly Sabbath is included with the annual Sabbaths is *assumed*, not *proved*. That, however, the Epistles everywhere recognize and enforce the doctrine that the law of God is the rule of conduct for believers, is accepted by all sound interpreters. Still further, that it is the mission of the gospel to work in the hearts and lives of men conformity to the spirit and letter of God's holy law, is manifest. In this way only is the sinner fitted for heaven.

VIII.—THE SABBATH IN THE APOCALYPSE.

The Sabbath is possibly referred to in Rev. i, 10, and probably so whenever the commandments are mentioned.

IX.—THE CHANGE OF THE SABBATH.

The change of the Sabbath is not mentioned in the New Testament. The keeping of any other day than the seventh is not mentioned. That the practice of neglecting the observance of the seventh day, and the observance of the first day of the week, has obtained in the Christian Church, all know. I am also aware, that arguments are offered to show that the Scriptures authorize this custom. To an examination of some of these arguments, the remainder of this article will be devoted.

The proposition upon which the argument for a change of the Sabbath is based, I conclude is fairly stated thus: "The work of redemption is greater than the work of creation. The work of creation was finished upon the seventh day of the week. The work of redemption was finished by the resurrection of Christ upon the first day of the week. Now, as God appointed the seventh day to commemorate the work of creation, so has he ordained the keeping of the first day to commemorate the work of redemption."

That the seventh day was appointed as a memorial of creation, all know, for the Scriptures so declare; but they nowhere say that the work of redemption is greater than the work of creation, nor that it was finished by Christ's resurrection, nor that he rose upon the first day of the week, nor that the work of redemption is to be celebrated by keeping the day of Christ's resurrection, nor any other day, whether of the week or year. That the work of redemption centers in the death and resurrection of Christ, especially in the former, is fully believed. The work of expiation was effected by the sufferings of Christ as taught by the system of sacrifices under the law, every where in the New Testament, and most emphatically by Christ on the cross, when he said, "It is finished."—John xix, 30. But the work of redemption is not left without a witness, as the ordinances of Baptism and the Lord's Supper testify. As the death and resurrection of Christ go together in redemption, so do Baptism and the Lord's Supper, as symbol's both of the *facts* involved and the *doctrines* taught. These ordinances cover the whole ground; and how beautifully they do it! Reader, can you think of a single fact stated, or doctrine taught, concerning redemption, which is not symbolized by one of these ordinances? Then why add another? Why volunteer an ordinance, or institution when the whole ground is already occupied by those divinely appointed, and well suited to the purpose? What significance is there in the keeping of a day to symbolize the fact of Christ's resurrection? None whatever.

The next step in the argument is, the statement that after Christ's resurrection he frequently met with his disciples on the first day of the week, thereby honoring this day. But how is it known that Christ designed to honor the *time* on which he met with his disciples, since the Scriptures are silent about it? But, further, why say that Christ frequently met with his disciples on this day, when, after all, only two such meetings are claimed? Does "frequently" fairly represent the number two? And with respect to the first of these meetings, which was no meeting at all, but simply the assembling of the disciples in their own room, in which they were partaking of their ordinary meal, how can it be said that they came together to

honor the *time* of Christ's resurrection, when—1. His resurrection occurred twelve or more hours before; and, 2. They did not believe the fact that he had risen?—See Mark xvi, 14. And here I raise another question, which let the Bible student answer, *Did Christ spend this day as a Sabbath?*

After eight days, the disciples were again within, and Thomas with them, on which occasion he was cured of his unbelief as to the fact of Christ's resurrection; but nothing is said of its being a sacred season, or that the disciples were commemorating the *time* of Christ's resurrection, or the fact itself. Nor is it by any means certain that this gathering occurred as early as the evening of the next first-day, reckoning the evening which followed the day as belonging to it; for there are but seven days in a week, and the "being within" of the disciples was "after eight days." I am aware that it is said, the Jewish mode of reckoning time made this meeting one week later than the other; but the proof of this statement I have not seen, while I have seen the opposite of it. Matthew and Mark, in speaking of Christ's transfiguration, say, "After six days Jesus taketh with him Peter and James and John," &c.; but Luke, speaking of the same event says, "About an eight days after, Jesus taketh with him," &c. Now, if "after six days" was about an "eight days after," how can after "eight days" be only a week? I think it is not *certain*, then, that this was the next first-day evening. The next time that Jesus showed himself to his disciples was at the sea of Tiberias, and here a far more lengthy conversation is narrated than the other; but who thinks, on this account, that the time was holy? Now, if the first day of the week had become the "Christian Sabbath," why were there no meetings held on it for the next thirty days and more before Christ's ascension? But that the disciples did not meet on this day in the instances referred to, because it was made sacred by the resurrection of Christ is certain inasmuch as the gatherings were not had because he had risen. I deny, then, that the disciples understood that the meetings of Christ with them on these occasions were designed to impress on them the idea of the sacredness of this day. I insist, that no other thought is contained in the account than the desire of Christ to impress upon the disciples the *fact* of his resurrection. The question of the sacredness of the day of Christ's resurrection, is an after thought, and found outside of the sacred record, not within it. It is an attempt to find a reason in the Bible for a practice unknown to it. Does the Bible teach us ordinances, rites, and ceremonies, through the law of inferences? Never. Is there an ordinance enjoined in the Scriptures, the nature of which is not described, and its object stated? Reader, pray let me ask you, Can you call to mind a reason given in the Bible for observing the first day of the week? *There are plenty of human reasons given, but not one Divine reason!*

The next passage ordinarily quoted as evidence that the apostles and early Christians observed the first day of the week, is Acts xx, 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." But this text says nothing of the sacredness of this day, his company having already started for Assos. See verse 13. The meeting was held in the night, not in the day time, the breaking of bread, which was stated to be the object of the gathering did not take place till after midnight. Besides, this meeting, for ought that appears to the contrary, was held on the night following the Sabbath, in which case Paul journeyed on the first day of the week, which of course must have been lawful. But if the meeting was held on the night following the first day, still the breaking of bread did not occur until after midnight; which shows that it was not essential that it should be broken upon the first day of the week. And it will be remembered, that in the case of baptism and the communion, they may be administered whenever the providence of God shall direct. "As oft as ye do eat this bread and drink this cup," &c. Besides, in no instance is the time mentioned when the Eucharist was administered, save when it was instituted, except in this instance. There is, then, no weekly celebration of the Eucharist taught.

One thing is certain, that those who plead this text as authority for observing the first day of the week, and then do not administer the Lord's Supper in the evening, that being the object of the meeting, do grossly contradict themselves! Again, if we are to learn the duty under discussion from example, and not from precept, then the meeting should be held in the night, and not in the day time. Still further, more than twenty-five years had now passed since the death of Christ, and no meeting of his disciples had occurred in the day time on the first day of the week—at least, none is mentioned. Nor is it any where said, that we must observe this day, or commemorate the resurrection of Christ. That our *emersion* from the water in baptism symbolizes Christ's resurrection, and is prophetic of the believer's resurrection, is clear; but this ends the teaching of Scripture on this subject, so far as *ordinances* are concerned.

The passage quoted from 1 Corinthians—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"—is strangely pressed into this service, as there is in it no mention of a meeting, or even of a coming together. The duty enjoined is that of each person's laying by himself in store a certain amount of his earnings the previous week for the poor saints at Jerusalem. The inference that this service was performed at their regular weekly meetings, is not only gratuitous, but directly against the text, as each one is ordered to lay by himself. There is, then, here, no observance of the "Christian Sabbath," no "honoring of the first day of the week as the resurrection day," but simply an individual business transaction, in the interest of suffering brethren, ordered to be done at the beginning of each week, that when the apostle should come to them in his journey to Jerusalem, their benefactions might be in readiness.

X. Down to the year sixty-two, then, we have no account of the observance of the first day of the week, nor have we it mentioned but once in the Acts, and once in the Epistles, and in neither instance as a sacred day; nor is there any clear evidence that it is again referred to in the New Testament. I am aware that interpreters have claimed that the phrase "Lord's day," Rev. i, 10, applies to the first day of the week; but does the Bible say so? We have found the phrase "first day of the week," once in the Acts, and once in 1 Corinthians, and in both instances written simply "the first day of the week," which clearly proves that that was the name it then bore. The last of the Epistles in the New Testament, except the letters of John, were written in about the year sixty-six, in neither of which is the first day of the week mentioned. John's letters were written about the year ninety, and these make no mention of the first day of the week in any form. About the year ninety-six John writes the Apocalypse, and in chapter 1, verse 10, occurs the phrase "Lord's day." Now, as up to this time no New-Testament writer, not even John himself, had called the first day of the week by any other name than "the first day of the week," how can any man with *certainty* affirm that "Lord's day" here means the first day of the week? Indeed, how can any one be *certain* that any particular day of the week is meant, seeing that neither the text nor the context so indicates? 1. The word *day* in Scripture is used with a wide latitude of meaning, often describing a long period of time. 2. The time of Christ's manifestation and work or reign is called his day. "Your father Abraham rejoiced to see my day." John viii, 5, 6. Peter calls the day of judgment "the day of the Lord." 2 Peter iii, 10. 3. In this instance it is fair to infer, the day in which John was in the "spirit" lasted until his writing was finished, because the message was peculiar, and covered all coming time, and certainly was not written out in a day of twenty-four hours. 4. But if any day of the week is meant by this phrase, the Sabbath must be that day; else the Revelator spoke unintelligibly, for the reason that in the Scriptures the other days are known only as *first*, *second*, *third*, and so on, while the Sabbath is everywhere marked and known as Jehovah's honored day, and often called his. Of this day Jesus says, he is "Lord." Mark ii, 28. I conclude, then, the quality

of *certainty* does not inhere in the interpretation which makes this passage refer to the first day of the week, and that such interpretation does not possess the nature of proof.

XI. The argument that first asserts that the weekly Sabbath was appointed in Eden, before sin entered into the world, and before a Saviour was promised, and then affirms that Paul, in Rom. xiv, 5; Gal. iv, 10, and Col. ii, 16, classes it with those annual Sabbaths which were adumbrative of the good things of the gospel, is too illogical, one would think, to be entertained for a moment. How could the Sabbath be a memorial of creation, and a shadow of the gospel? How could Adam before he knew sin, keep an ordinance as a type of redemption? Those who argue thus, asserting that the *day* was *Jewish*, but the institution *general*, and then say that what Paul argued against was the keeping of the *day*, and that he reserved the *institution*, talk nonsense! I beg pardon, if need be, but can hardly refrain from the utterance. That my apparent severity may be excused, apply this argument to the whole ceremonial code, and see where it will lead you. Instead of having the code *abolished*, you have it *changed*! If you change the weekly Sabbath from one day to another, you do not by the same rule, change the annual Sabbaths from the days on which they were originally appointed to others? And so of all the rest. If the Sabbath *day* is abolished the institution goes with it. The *day* is essential to the institution. God rested on the seventh day, because it followed the day on which creation was finished. He blessed and sanctified the seventh day, because that in it he had rested from all the work which he had made. Jehovah never blessed the institution of the Sabbath, but the Sabbath *day*. Indeed, there is no such thing as the Sabbath institution without the day. Now, all this contradiction comes from attempting an impossibility—to make the fourth commandment accept of the first day of the week instead of the seventh. Read the commandment straight through, and all is well; but attempt this change and all is confusion.

XII. A prominent argument for a change in the day is drawn from the fact that in the commandment the word *week* does not occur; and hence it is said, that Jehovah does not require the observance of the seventh day of the week, but only the seventh day after six days of labor. It is indeed true that the word *week* is not found in the commandment; but is not the *thing* there? Is not the seventh day of the commandment in reality the seventh day of the week? Let us see: The fourth commandment is founded on several facts, which must, I think be taken into account in its interpretation. For instance, is it not decisive in the controversy concerning the meaning of the formula used in baptism, that the early Christians did *immerse*? Now, what are the facts underlying the language of the fourth commandment? 1. It is a fact that God rested on the seventh day of the week. 2. It is a fact that he blessed and sanctified the seventh day of the week. 3. It is a fact that the seventh day of the commandment is the day Jehovah blessed. 4. It is a fact that the Jews rested on the day mentioned in the commandment, and that that was the seventh day of the week. How, then, can any one in fairness say, that the seventh day of the Sabbath law was not the seventh day of the week in *fact*, although the word *week* is not in the commandment? That our argument is sound, namely, that we are to interpret the language of the law by the facts upon which the law rests, will be admitted; for writers who object that the command does not specify the seventh day of the week, because the word *week* is not found in it, do themselves insist that Christians are not at liberty to choose to observe this day or that, as they may fancy, but the *fact* of Christ's resurrection on the first day of the week binds them to the keeping of that particular day, although the words of the commandment do not. We take it, then, that the conclusion is just, that in the light of the facts underlying the fourth commandment, it describes by the words "seventh day" the seventh day of the *week*.

XIII. The attempt sometimes made to find proof in the fourth chapter of Hebrews, verse 10th, for a change of the Sabbath, is, to say the least of it, remarkable, as the sum of the apostle's reasoning is simply and

only this, namely: *That Christ furnishes rest to the believer, both in this world and in that which is to come, ESPECIALLY THE LATTER.* For a sober and excellent comment on this whole question, I refer the reader to Stuart's Commentary on Hebrews, edited and revised by R. D. C. Robbins, 1865.

XIV. In conclusion I call the attention of the reader to a few simple but important points:

1. The weekly Sabbath is a Bible institution. Neither ecclesiastical nor civil law has here the appointing power. If there be not a "Thus saith the Lord" upon which it rests, it can have no power over the conscience, nor can any man be charged with sin who violates it.

2. As the Sabbath law is clearly stated in the Bible, so must any modification of the law be matter of revelation; hence, if the law in this case has been abolished, we may expect to find it so revealed; or if the time of its observance has been changed from one day to another, the change certainly should be so revealed. It is, we know, often asserted, that the weekly Sabbath has been abolished, the proof text for the declaration being Colossians ii, 14, 17. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross. And having spoiled principalities and powers he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." But it will be seen, that the Sabbaths here spoken of are a part of the hand-writing of ordinances, which were against us and were therefore the annual Sabbaths of the Mosaic dispensation, which of course are done away in Christ. That the weekly Sabbath is not mentioned here with the annual Sabbaths, is clear for two reasons. (a.) It was made for *man*, and therefore is not *Jewish*. (b.) It is not *against* us, but *for* us. If the Sabbath is an institution, in the interest of humanity, it certainly is not done away. Do we not need the Sabbath under the Christian dispensation as much as before, and shall we not need it until the end of time? Why, to charge Christ with *abrogating* the Sabbath is to accuse him of unmercifulness in its worst form! And to talk of a change of the Sabbath, is to talk of that of which the Bible makes no mention. That there is no command for observing the first day of the week, all admit. But if there is no command for it, then there is no law for it, and of course it is no sin to disregard it.

3. The phrases "Jewish Sabbath" and "Christian Sabbath" are unknown in the Bible. The Sabbath was not made for the Jews, nor for Christians, but for *MAN*. I protest against these forms of expression, because they are unscriptural and false. Neither is the word "Sabbath" applied in the Scriptures to the first day of the week, nor have we any right to so use it. When we do this, we rob Jehovah's holy day of its divinely-given name, and give that name to a day only known in the Bible by the phrase "The first day of the week." If God had chosen to give this title to the first day of the week, would he not have done so? Then the fact that he did not do so is evidence that he did not want it so done. I affirm it as my full conviction, that if we were to return to the Scripture method of naming the days of the week, not five years would pass before such a change would occur in the public mind as would open a way for the re-enthronement of the true Sabbath, and the dethronement of its rival.

4. The time is fast approaching, when the ordinary methods of argument upon this subject must be abandoned. Everywhere around appear evidences showing that the public mind will not much longer be satisfied with the present state of the question. One reason why civil laws, passed in the interest of the "Christian Sabbath" are so fast losing the respect of the public mind, is because of the wide-spread belief that under the Christian dispensation the Sabbath is abolished, and this opinion receives great strength from the fact that the argument for the change of the Sabbath is so unsatisfactory; and, in my judgment this state of things will continue until we return to the simple teaching of the Bible, and accept the Sabbath as there presented to us.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 24, 1868.

URIAH SMITH, EDITOR.

THE WRATH OF GOD.

A CORRESPONDENT writes: Rev. xv, 1, reads: "For in them [the seven last plagues] is filled up the wrath of God." Question: Do those on whom the plagues fall, and the wrath of God is filled up, come up in the second resurrection with the rest of the dead?"

We answer yes; for it is not possible that the cessation of this present life at any time, or in any manner, should pay the penalty for personal transgression on the part of any of the human race, since the fall of Adam and the introduction of the plan of salvation. The cessation of this life, or the first death, comes upon all alike, the righteous and wicked, as the result of the original Adamic sin, not as the penalty for personal transgressions since that time. True there have been such aggravated cases of crime and rebellion against God that he has found it necessary to his honor to arrest the criminals in their guilty career, and bring upon them the Adamic penalty sooner than they would otherwise have experienced it; but this, as it only brought them to a condition to which, in a few years, they would have come in the natural course of events, could in no sense meet the demands of justice against them as transgressors of the law of God.

But when the wrath of God is "filled up" in the destruction of any individuals, can there be in their cases a manifestation of further wrath, or a resurrection to a second death? Why not? What is meant by the expression, "filled up?" The plagues are represented under the figure of vials filled to the brim with some deadly fluid. Verse 7 of Rev. xv, says, "Seven golden vials full of the wrath of God." If the vessel was not full of that mixture which is taken to represent wrath, it would imply that there was room for some other ingredient; in other words that with the wrath there might be mingled mercy. The vials being full to the brim shows that there is in them wrath, and wrath only. Chapter xiv, 10, brings to view the same thing, when it speaks of the "wrath of God poured out *without mixture* into the cup of his indignation." These expressions then signify that no mercy mingles with these manifestations of God's wrath against the sinner. But could not God more than once manifest wrath without mercy against the incorrigible? We see no reason why he could not cause them to drink again and again from a cup filled to overflowing with his indignation.

There is another expression which all will doubtless be ready to acknowledge is the full equivalent of those we have been considering. We refer to the language of the apostle where he speaks of wrath to the uttermost coming upon certain ones. "Wrath to the uttermost" must denote the fullest extent of wrath that it is possible to inflict upon man in his present state. But upon whom has wrath been inflicted to the uttermost? Paul writes to the Thessalonians, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost." 1 Thess. ii, 14-16.

This is spoken in reference to the Jews, in anticipation of the dreadful calamities that were soon to possess them of their land, and destroy them as a nation. How signally was it fulfilled when at the destruction of Jerusalem hundreds of thousands of them miserably perished by famine, sword, and flame, when they who had cried in reference to the Son of God, "His blood be on us and our children," felt the full significance of that fearful imprecation, when they saw crosses erected all around Jerusalem till, as Jose-

phus says, room was wanting for the crosses, and crosses wanting for the bodies which were devoted to the dreadful torture.

And now, since "wrath to the uttermost," an unmixed cup, thus came upon them, have they any further account to settle at the bar of God? We are expressly told that they have. Those who had the unsurpassed benefit of Christ's personal ministry, and yet refused to repent, were told that they should one day see Abraham, Isaac, and Jacob, in the kingdom of God, and they themselves thrust out. Luke xiii, 28. Paul, in the passage quoted from Thessalonians, speaks of those who had killed the Lord Jesus; and the Lord told the priests and council, who condemned him, that they should yet see him sitting on the right hand of power, and coming in the clouds of heaven. Matt. xxvi, 63, 64; and John saw that when he should thus appear, they also who pierced him, should behold him, and join with those who, unprepared for his coming, shall wail because of him.

Hence, these persons, though they have once suffered "wrath to the uttermost," shall meet again their Lord and their sins in the day of Judgment; and so, too, those who drink of the unmingled vials of God's wrath in the seven last plagues, shall arise to be judged out of the things written in the book, Rev. xx, 12, and receive the full complement of their reward in the second death.

NEW HISTORY OF THE SABBATH.

HAVING determined, in accordance with the judgment of others, as well as from my own convictions of duty, to devote some time to the preparation of a new edition of the History of the Sabbath, the present edition being exhausted, I expect to spend a portion of the winter chiefly in this business. I therefore invite the attention of all who may be interested in this subject, whether they be Sabbath-keepers, or opposed to its observance, or whatever may be their position concerning the fourth commandment. I request those who have any criticisms to offer concerning the work to send them to me, directed to 313 Main Street, Rochester, N. Y.

Any suggestions whereby the work may be improved, any criticisms or reviews of the existing work pointing out faults, real or supposed, will be gratefully received, and each shall be considered. Much patient labor has been bestowed upon the preparation of this work. There is still much labor requisite to do justice to this important subject.

I ask the assistance of those who are friends to the Sabbath cause, and I make the same request of those who are its decided opponents. I desire to promote the cause of truth without mingling with that effort one particle of party spirit. The truth will stand on its own merits. Whoever has truth can afford to be candid, or rather he cannot afford to be uncandid. Truth itself is omnipotent. Falsehood often seems to outstrip truth, but truth, in the end, always wins the race. If God's law is the truth it will surely be maintained by its Author. If the fourth commandment has been put down, not by divine authority, but by the great apostasy, predicted by Daniel, Paul, and John, one thing is very certain, it will not always be trampled in the dust. Even if the leaven of apostasy began to work before the close of the apostolic age, it is not thereby rendered any the more acceptable to God, or any the less pernicious to men. See 2 Thess. ii.

The Papal power was to think to change times and laws. It claims to have changed the Sabbath. The Sabbath has been changed by some power. Who did it, Christ or Antichrist? Christ, according to prophecy, was to magnify the law and make it honorable. Antichrist was to exalt himself above all that is called God, or that is worshiped, and to think to change times and laws. Which of these personages changed the Sabbath? Not Christ, certainly; for the New Testament gives the record of his holy teaching. He never changed the Sabbath of his Father. Who has done this work? The history of Antichrist must furnish the answer.

J. N. ANDREWS.

Love rules his kingdom without a sword.

PRACTICAL THOUGHTS ON SCRIPTURE SUBJECTS.

STAINED HANDS.

SINFUL acts leave every time lasting stains upon our hands. These stains will not wear off. They are indelible and will not wash out. Every sin leaves a stain peculiar to itself. Could our eyes be enlightened by the Spirit of God how awful the sight of our hands. There is no skill of ours that can take out the deep dye that sin has colored and stained in our flesh. Excusing or justifying our conduct will not make our hands white. Shall we come up to the Judgment and have not merely the books of God's record to stand against us, but even our own hands to bear witness to our every crime? I said these stains will not wash out. They will if the "fuller's soap" is used. This is nothing else than the blood of Christ. Even this soap cannot do it unless rightly used. It must be applied with genuine repentance. This is always made up of confession, repentance, and entire change of conduct caused by this godly sorrow for sin which the Holy Spirit works in us.

WAITING.

We can well afford to wait if, 1, That for which we wait shall actually arrive, provided we wait long enough; 2, If the event waited for is worthy of such pains; 3, If waiting for it aright shall secure to us the blessing which it brings.

No one can fairly dispute this statement. Then how it should inspire us to patiently wait the return of Jesus. The world may deride those who wait for his glorious advent, but the time will come when their reproach shall be taken away from off all the earth, "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

DIVERS WEIGHTS.

Deut. xxv, 13-16: "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God."

Prov. xx, 10: "Divers weights, and divers measures, both of them are alike abomination to the Lord."

1. The crime here reprobated is that of having a large measure with which to buy, and a small one to use in selling.

2. Many who would loudly condemn this particular act do nevertheless commit this very sin. Taking advantage of the necessities or the ignorance of others to buy things for less than their value, and to sell them for more than their real worth, is precisely what those do who buy with a large measure, and sell with a small one. How many houses are there in which divers weights and measures are not found as an important part of the things in daily use?

3. If the angel of God is present to weigh our acts, and to record our conduct for the inspection of the day of Judgment, does it not become us to be circumspect in all our ways?

4. Strict honesty is so precious in the sight of God, that it has the promise of long life. The Lord will lengthen our days! Even this life has some tokens by which he bears testimony to the character of his servants. But shall this promise be verified when he shall give them eternal life?

PRAISING OURSELVES.

Paul, under the pressure of urgent necessity, spoke at considerable length in his own praise. If any had whereof to glory, surely he had far more. Yet no sooner had he in modest language recounted the greatness of his labors, and his sufferings, than he exclaims, "I am become a fool in glorying." 2 Cor. xi, 16-33; xii, 1-12.

Paul hid behind Christ. He preached Christ; he did not preach himself. He gloried not in himself, but in the cross of Christ, whereby he was crucified to

the world, and the world to him. 1 Cor. ii; 2 Cor. iv, 5; Gal. vi, 14. Certainly it illy becomes us to make self our theme; or to make our own glory the object of our solicitude.

There is better business for us. Let it be our business to have our work wrought in God. No matter how secret our acts of self-denial, or cross-bearing, if indeed they really be such. The angel of God, though unseen by us, is ever present, and he is making a faithful record of all our conduct, that it may be examined and made public at the last day. "Then shall every man [who deserves it] have praise of God." 1 Cor. iv, 5. Can we not afford to wait till then? "The good works of some are manifest beforehand; [i. e. before the great day] and they that are otherwise cannot be hid;" i. e. they, whose good works are, up to that time, known only to God, shall then find them proclaimed before all mankind. 1 Tim. v, 25. Let us forever cease seeking glory one of another. Let us, in place of this, bestow our utmost care upon our conduct, that it may bear the inspection and meet the approval of the Judge of all the earth.

J. N. A.

THE SEVEN PLAGUES PRECEDE THE COMING OF CHRIST.

It appears that the seven last plagues will all precede the second coming of our Saviour; in proof of which I would offer the following considerations:

In Rev. xvi, 12-16, we read of the pouring out of the sixth vial. In connection with this the proclamation is made: "Behold, I come as a thief." It is certain that up to this time the Saviour has not come; and it is not stated that he does then appear; but, "Behold, I come," in other words, I am coming, or about to come. It is, evidently, the same announcement which is recorded in Rev. xxii, 12: "And, behold, I come quickly;" for in verse 11, the time of the plagues is introduced, and the fact stated that repentance is past and probation closed.

During the seventh plague "there came a great voice out of the temple of Heaven, from the throne, saying, It is done." Chap. xvi, 17. This is the voice of the Father who sits on the throne in Heaven. Rev. iv, 1-3; v, 1. This is the voice which shakes heaven and earth. Heb. xii, 26. It causes the lightning to flash more vividly, and the thunder to roar more terribly, than men have ever seen or heard; and the earth quakes mightily. The towers of proud Babylon fall. The cities become a heap of ruins. The islands flee, and the mountains fall. Rev. xvi, 18-20. Then the kings of the earth, and the rich and poor, free and bond, try to hide themselves from the face of Him that sitteth on the throne. Chap. vi, 14-17. The appearance of the brightness and exceeding glory of the countenance of Jesus is so terrifying to those who are not his people, that they would rather be crushed by the mountains and rocks, which are falling on every side, than endure his presence. This proves that Jesus appears at the closing scenes of the seventh plague.

The same is also evident from the order of events in other places. The great hailstones are mentioned in connection with the thunderings and earthquake, in Rev. xi, 19. It is, no doubt, synchronous with the falling of the cities and mountains. "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel iii, 16. "The powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv, 29, 30. During the last plague the atmosphere will be heavily charged with electricity. The thunderclouds will be darker and heavier until the earth be perfectly enveloped and darkened thereby. The lightning glares fearfully in this outer darkness, and every flash reveals scenes of increasing terrors. The earth heaves like surging billows. The sea boils and waves roar. Islands are swallowed up, and cities crumble into ruins. Rocks fall in every direction. Mountains are carried through the air and scattered over the country. The fearful hail falls, tormenting

the wretched victims. The brief intervals between the roarings of the thunder are filled up with the frantic shrieks and blaspheming cries of the ungodly. O my soul! who shall be there? The vain laugh has ceased. The silly conversation is past. The sleeping, drowsy time is over. The alluring dreams of Heaven, by those who would not watch, have ceased. No more sleeping now; no more pretended godliness; no hypocrisy; but all reality, dreadful reality! Alas! alas! for the day is at hand. "Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly," &c. Isa. xxxiii. But you who obey not the gospel, if you do not quickly repent, your lot is cast; your eternal fate is decided; you will be a partaker in that fearful scene.

Hark! hear the wailing. Oh! that I had known the day of my visitation. Oh! that I had forsaken every sin. Oh! that I had listened to the counsel of the faithful Witness. But now it is too late. Cursed be the day in which I was born; cursed my folly and sloth. It is too late, too late! The eyes of the unfaithful servants are consuming away in their holes, and their tongues in their mouths. Zech. xiv, 12.

In the midst of all this terror and mourning of the tribes of the earth, the glory of the heavenly clouds penetrates the darkness. The scene is changed from one extreme to another. The glory of ten thousand bright angels and the brightness of the appearing Son of God are still more terrible to the doomed sinner than the falling of rocks and mountains. Dear reader, will you now secure a shelter for that day? Will you repent and be zealous? For such only as have the Father's name in their foreheads and no guile in their mouths, can then be redeemed from among men. Rev. xiv.

Three heavens are spoken of in the Scriptures; the atmospheric heavens, the sun, moon, and stars, or starry heaven, and the place of God's throne. The two first are visible, the last invisible. The two first will be shaken during the last plague, with the earth; but the third cannot be shaken. This signifies the removing of the things that are shaken, that those things which cannot be shaken may remain. Heb. xii. The New Jerusalem in the third Heaven, or Paradise of God, has foundations that stand secure. Brethren, come! It is high time for us to stop trusting in the uncertain riches. Let us long with all our heart, and look with both eyes, for the city of God, to secure a mansion in our Father's house. The things which we see, are soon to be removed. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire." JOHN MATTHESON.

REPORT FROM BRO. VAN HORN.

I CLOSED my meetings in Blendon, for the present, on Sunday, Nov. 15. The present result of my six weeks' stay here is very good for a new country school district. Twelve have embraced the truth, and they are showing signs of their sincerity by leaving off some of their bad habits. Tobacco is being laid aside by some who thought they could not live without it. They need a good deal of reform in this direction. May they have help from the Lord to overcome.

There was no open opposition, and but little from any source. We had several Sabbath meetings which were well attended, and were interesting to all. The Lord helped us in this work.

There is an organized church at Blendon Landing, consisting now of ten members. There are two more that will join by letter as soon as they can get them. These, with the twelve who have recently started to live the truth in their vicinity, will make a company who, I trust, will be blest of the Lord, and be an honor to his cause.

Bro. Smith, who is the elder of the church, is a man devoted to the cause of his Master, and I think his life and example will have a saving influence on all about him.

The last week of our stay was a good time for us all. We spent it in fasting, self-examination, and prayer, which resulted in our getting nearer the Lord, and receiving of his rich blessing.

I am now at home making some preparations for winter. I shall be ready to go out to my work again in the course of three or four weeks. I shall then visit these friends again, and do what I can for their advancement in the truth. May the blessing of the Lord remain with them, and may the good work move on.

My faith is strong in the present truth, and my courage is good to go on in the path of duty. I mean, by the grace of God, to make up wherein I have lacked in the past, and throw my whole soul and strength into the work. May the Lord help.

I. D. VAN HORN.

Battle Creek, Nov. 20, 1868

MEETINGS IN INDIANA.

AFTER closing my meetings at Burr Oak, Mich., as by last report, I came to Orland, Ind. Bro. Hendry conveyed me some four miles to his home; thence, Bro. J. L. Locke's team, ten miles further to Salem Center. Our meetings on Sabbath and first-day, Oct. 17 and 18, were moved to Turkey Creek, Steuben Co., to accommodate the sick. Those who came long distances, came before the Sabbath. Sr. Mock came some fifteen miles. Bro. P. McLocklin who received treatment at the Health Institute, at Battle Creek, a few months since, and was helped, says he was a roommate with Eld. A. S. Hutchins, of Vt.; heard Bro. and Sr. White preach; and Bro. J. N. Loughborough give his farewell sermon before leaving for California. After further examination and study he became fully convinced that the second coming of our Lord Jesus Christ is at hand, and commenced keeping the Sabbath of the Lord our God, and walked some twelve miles to attend our meetings, where he and Sr. Mock were both baptized and much blessed of the Lord, and united with the church. Another sister, who came about the same distance in another team, desired very much to be baptized also, but her husband, who was not a believer, was unwilling that she should go forward at present.

The meetings were encouraging, and blessed of the Lord, and the lonely ones felt glad to meet and mingle their voices together, and celebrate the death and sufferings of their coming Lord.

Oct. 19, Bro. J. L. Locke conveyed me some fourteen miles to the railroad, and I passed on to South Bend, Ind., where I held two meetings. But very few attended, some having moved to too great a distance from the city. Those that came, were glad to learn more respecting our present position.

Bro. James Harvey came fourteen miles for me, and conveyed me to his quiet, peaceful home in North Liberty. Here, from Oct. 22-26, I visited from house to house, held six meetings, and celebrated the ordinances. The brethren and sisters were strengthened in their faith, and anxious to have their meetings interesting, not only for their own benefit, but for some of their friends who manifested some anxiety to hear our position. Their new meeting-house is now finished, and furnished to accommodate some three hundred persons, and all are very anxious to have Bro. and Sr. White come and hold a series of meetings in it.

The churches in Southern Michigan and Northern Indiana have been glad to hear and read the stirring reports from our camp-meetings, and fully believe with their brethren, that our loins should be girded about, and our lights burning, and we be like unto men that wait for their Lord when he will return from the wedding, "lest coming suddenly, he find us sleeping." Let us all be awake and watching.

At the Allegan Monthly Meeting in Allegan, Sabbath, Nov. 7, a number of loads of brethren and sisters from Monterey and Otsego were present. The meeting was so free and interesting that the brethren decided by a unanimous vote that the next Monthly Meeting, which will be in Monterey, the first Sabbath in December, should be a two days' meeting, to hold over Sabbath and first-day. The Lord add his blessing, is our prayer.

Bro. Sterling, of Watson, and W. Littlejohn, of Allegan, were present, and added much to the interest of the meeting. The former spoke of going west toward the lake shore to hold meetings. The latter has been holding interesting meetings every first-day for

some weeks past, at the White school-house, some two miles northwesterly from Allegan. Yesterday a number of the church were going to accompany him.

JOSEPH BATES.

Monterey, Nov. 9, 1868.

THE REWARD.

HAVING RESPECT TO THE RECOMPENSE OF REWARD.—
HEBREWS XI, 26.

TUNE—Star Spangled Banner.

Oh, say, can you see, from the light of God's word,
A mansion prepared, and in Heaven reserved,
To which you have a title, blest, clear, and bright,
That you will be there, and so dwell in his sight?
Oh, say, can you see over Jordan's dark wave,
The land of the free, and the home of the saved?

Oh! yes; I can say through his mercy and love,
I am sav'd by his grace, and am born from above;
I feel his bright presence, while traveling on,
And soon I shall reach that most glorious home.
Oh! yes; I can see over Jordan's dark wave,
The land of the free, and the home of the saved.

Oh, the ecstasies there—the glory and praise,
That the saved shall enjoy, throughout endless days,
For when once we have reached that glorified shore,
We'll see Jesus forever, and go out no more.
By faith we can see over Jordan's dark wave,
The land of the free, and the home of the saved.

Then, brethren, come on, and our journey pursue,
The Saviour has promised to bring us safe through;
The victory's ours, and with Christ on our side
We shall soon reach the home where the ransomed reside;
Even now we can see over Jordan's dark wave,
The land of the free, and the home of the saved.

Oh! come then, poor sinner, receive the glad word,
Repent, and believe on your crucified Lord,
Have part in this matter,—Oh! taste his sweet love,
And travel with us to the city above,—
To the land we can see over Jordan's dark wave,
The land of the free, and the home of the saved.

—J. Archer, in *Advent Herald*.

THE CHRISTIAN LIFE.

The gradual unfolding and development of Christian character is a sight far more interesting to good men than any other this world can afford.

With great delight the man of science traces the paths of the planets, or follows the track of the blazing comet, as it hastes away from our system; or he peers, with more intense interest, into the region beyond, where Orion shines with brilliancy and splendor; but with deeper, more anxious solicitude does the experienced Christian watch the development of Christian character and moral worth.

The decisions and resolutions of the mind, the practical, the daily walk and life, the control of the moral over the material; this is what calls the attention of the good man; this interests angels; and this is, too, the greatest theme of discourse in the book of God to man.

The Christian life is not one of dreary, treadmill round, prompted by fear of the lash, or love of gain; but is one of the highest, holiest aspirations, and of the noblest character; in short, the convert just turning to God from the world, realizes, for the first time, that he is the workmanship of God, and as such, owes to him his best service, which he gives more cheerfully than words can describe.

But so deceitful is the influence of this world upon him who starts out with the design of forming a character such as God approves, that he is often drawn aside from his purpose, and losing sight of the glory and excellence of obtaining such a character as will furnish him a passport to the regions where God manifests himself to perfect and holy beings, we say, losing sight of these things, he is drawn aside, and too often never returns.

Sad thought, that so many commence this work only to fail of accomplishing it. It is idle to say that the path of the Christian is always a pleasant one. It is an error to say that it is not a difficult one. We may say, it is easy to him who, loving it, lives so near to God that he is constantly in the light; but right here lies the difficulty, in keeping in the light, and in walking constantly with God; and it is this constant effort to keep in the path, and walk with God, as did Enoch of old, which causes and continually prompts to the formation of a Christian character.

Man was originally a noble being, and Christianity proposes to restore him in the end to his first estate;

and it is the prospect of such an object which nerves the soul for the noblest work in which it can engage; and the hope of such a future often fills the heart with joy unspeakable, and full of glory.

In contemplation of this noble theme, the mind of man rises still higher than this, and leaving the theme of his own salvation, he is led to think of the character of God, the Creator, and in the admiration he feels for the attributes of Jehovah, he is led to love him with all his powers of mind; and he so connects the honor of God with his own salvation, that the more he desires the eternal life, the more does he admire and love God, and seek his glory.

Thus he rises from one eminence of faith to another, pressing on to higher attainments; and as he grasps the heavenly blessing, he lets go of the world, and leaves it behind, and so rivets his attention to heavenly things, confessing his sins, he finds mercy, and grace to do the will of God.

JOS. CLARKE.

ADDITIONAL TESTIMONY.

In reading a child's book, written by a minister, I found the following. I was glad to find the fact handed down by his authority, yet sorry that he could not see that it was a fulfillment of prophecy, and set it forth as such:

"Many years ago, when I was a small boy, a most wonderful event was seen, which no one could explain. On the morning of the 13th of November, 1833, it seemed as if the stars of heaven were shooting from their places, and many of them falling upon the earth. "Looking up at a place in the south, and nearly overhead, it seemed that the stars in that part of the heavens were suddenly shooting away from each other, so that the clear sky seemed marked with many lines of light. They moved so rapidly that they seemed to leave a line of light behind them, just as is often seen when what we call a shooting star is seen. But they were in great numbers then. One person said that for two hours—from four to six in the morning—more than a thousand a minute might have been counted. They seemed as thick as snow-flakes in a snow-storm. It was a most sublime, brilliant spectacle.

"Many persons were greatly alarmed, thinking the day of Judgment had come; and that it was the time foretold in the Bible, when the stars should fall to the earth. I remember my father tried to quiet our fears, by pointing to the larger stars, and the planets, showing us that they still kept their places, and so long as this was the case we need not fear. I remember, too, that in my boyish fancy I thought I saw one fall in the yard near our house, and that I spent a long time in trying to find it."

I said I was glad of this added testimony, even though he attempted to explain it by saying that it is supposed by many that a vast, dark substance is floating in the region above our atmosphere; and in some way this substance became disturbed, and so came rushing through our atmosphere, reflecting the light of our sun, as does the moon.

But in that case is it less the fulfillment of prophecy? And on the same principle, the "Bolide at Warsaw" is not less one of the signs in the heavens, of which our Saviour speaks.

M. W. HOWARD.

INIQUITY ABOUNDS.

THE mystery of iniquity doth yet abound, the earth still increases in wickedness, the great mass of men are ambitious of themselves, full of pride, idolatry, intemperance, and every abomination in the sight of God. I observe men professing godliness, who boast of reading their Bibles much, and laud the truths it teaches, dishonoring God by making void his holy law. I see them heaping up treasures, adding to their earthly possessions by grinding the faces of the poor and needy. Others for political office will make use of any dishonest means possible to attain that object. Intemperance and debauchery have become so common among all classes of both sexes, that it has ceased to be noticed. Vice in its most hideous form is called God's blessing to sustain and preserve life. Members of the same family are in continual strife one with another. Being devoid of natural affection, they seek only to magnify little disturbances till domestic peace is destroyed. Then come trouble, hatred, and separation. These are but few of the occurrences that come under our special notice. How true it is that "the

heart of man is set to do evil continually." "Judgment is turned backward, and justice standeth afar off; for truth is fallen in our streets, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey, and the Lord saw it, and it displeased him that there was no judgment."

God is warning the world to flee from the wrath to come. While there is great preparation going on in Heaven for that great event, the setting up of Christ's everlasting kingdom, the little remnant of God's Israel are preparing to enter in. We are warned of plagues, famine, tribulation, and such distress as was never before known. God in mercy bids us be ready, and in these evils be as "pilgrims on the earth."

We are bidden to beware of Satan, who with his evil angels uses the most artful devices to overcome the faithful. "Let him that thinketh he standeth take heed lest he fall," through the influence of ungodly men, or the workers of iniquity. If our hearts are fully set to the work of overcoming, our God will not suffer us to be dismayed, nor confounded. He promises to stand by us. Says the Lord, "Hearken unto me, ye that know righteousness, in whose heart is my law. Fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. li, 7.

Amid all the signs of approaching destruction, signs that none ever saw before, who is not willing to forsake all and strive for a home in the kingdom to come, which is never to be destroyed? What joy to be among the ransomed of the Lord when God shall bring again Zion. To these Christ says, "I will give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." These will know his voice when he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." E. E. STURGES.

Fairfield, Conn.

ROM. X, 4.

"For Christ is the end of the law for righteousness to every one that believeth."

Christ is the end of the law to one class, believers; of course he is not the end of the law to the opposite class, unbelievers.

If *end* means object or design, we can understand it. The object or design of the law was "righteousness," or right doing, and if it had not been transgressed it would have developed a righteous character and given life. It was "ordained to life," but by transgression it was "made death" to us. Since we have sinned, future obedience of the law cannot attain this object or end, namely, righteousness, for it cannot take away our past sins. But Christ offers us pardon for the past, and strength to obey in the future, and thus the original design of the law, righteousness and life, is attained through him. This is a good *end*, accomplished for the believer only.

But if *end* means abolition, the believer may commit murder, or break any one of the commandments, for to *him* they are abolished. But woe to the unbeliever, if he does the same thing. Christ is not the end (abolition) of the law to him. The penalty still hangs over his head, unless he abolish the law by believing.

Reader, which class would you choose to dwell among? believers or unbelievers? If both classes do their duty according to this law-abolishing creed, the unbelievers are altogether the better men. R. F. C.

SECRET PRAYER.

THE following pertinent thoughts on "Secret Prayer" were published some years since, in the REVIEW, and, by special request, are now inserted again. May a blessing attend these thoughts to the reader.

"There is, perhaps, no better test of the religious state of the individual than the frequency and delight with which he engages in secret prayer. If we have a dear and confiding earthly friend, our communion with him is sweet, and we seek his society often. We do this the more proportionally as our attachment to him is increased. Our relations to God are regulated by the same law as to our friends. The true child of God will be on terms of the greatest intimacy with his Heavenly Father, and will ever delight to seek counsel and direction of him, while he who has never been

adopted into his family, cannot share his presence.

"Secret prayer is not only a test of Christian character, but it is also an effectual means of grace. To continue the figure which we have already introduced, frequent intercourse is often conducive to strong and lasting friendship. It is a common remark, "One only need become acquainted with that man to love him." This is emphatically true of Christ. The closet is one of the best of places in which to become acquainted with him, and have our attachment to him strengthened. It will be well for us if we are often found there. We should enter it, not only to pour out the secrets of our hearts, but burdened for the welfare of souls, remembering that 'the effectual, fervent prayer of the righteous man availeth much.'

"Were there more earnest wrestling with God in secret, we should witness corresponding results. There would be greater attachments to Christ, a higher type of piety, more earnest and extensive Christian efforts, and a larger ingathering of souls into the Redeemer's fold. Let none forget the injunction, 'Enter into thy closet.'—*Morning Star.*"

REPENTANCE.

Jesus, my precious Saviour,
In want, I come to thee;
I see my heart's pollution,
My hands deep stains I see.

I feel, dear Lord, my weakness,
My soul's extremest need;
Wash me, I ask in meekness,
And make me clean indeed.

I long for sweet communion
With Him who died for me;
Oh! grant me closer union,
My soul's sweet Love, with thee.

In weariness I languish,
In sorrow and in shame;
Remove, dear Lord, this anguish,
And set me free again.

Accept my deep repentance,
Is now my burdened prayer,
And teach me in temptation
To cast on thee my care.

M. A. HOLT.

Bordoville, Va.

News and Miscellany.

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

—There are a good many people who think proof-reading one of the easiest things in the world, and who get very impatient over mistakes in books and newspapers. A writer in the June number of *The Galaxy* gives some interesting instances of typographical errors. He mentions one edition of the Bible which contained 6,000 mistakes. He gives the following example of the difficulties in the way of getting out a perfect book. Some professors of the University at Edinburgh resolved to publish a book which should be a model of typographical accuracy. Six proof readers were employed, and after it was thought to be perfect, the sheets were pasted up in the hall of the university, and a reward of two hundred and fifty dollars was offered for every mistake that should be discovered. When the book was printed, it was found that it contained several errors, one being in the title-page and another in the first line in the first chapter. The only books that are believed to be entirely free from errors, are an Oxford edition of the Bible, a London and Leipzig Horace, and an American reprint of Dante.

Corruption in New York City.—Mr. Beecher, in a sermon delivered last Sunday evening, spoke very plainly of the wickedness of New York, as seen in the corruption of her judges and magistrates, and in the prevalence and toleration of gambling, fraud, lewdness, &c. The city, he said, had nearly as many churches as dens of infamy; yet the pulpits of that city allowed all kinds of corruption to grow within its borders, until it is second only to Sodom and Gomorrah. Business men, who stand high in the church, set examples before their clerks that ought to make every honest man abhor them from the bottom of his heart. Ministers are supposed to be the mouthpieces of God; yet they grow fat in the service of the Devil by keeping silent when they should lift up their voices and expose the wickedness of corrupt men in high places. Justice is bought and sold, or knocked down to the highest bidder. The very word "judge" stinks; and, could some of these ministers of so-called justice be placed under parental rule once more, to have the scenes of their childhood renewed, it would be a blessing to them and to their country. Were all the villainies of men in high places brought to light, they would in-

clude all the crimes known to Sing Sing and Auburn. The people must rise up and show the abhorrence of these wicked men. Until the church and its members do this we are at the mercy of swindlers and thieves.—*Independent, Nov. 19, 1868.*

The Bolide of Warsaw.—*It explodes Fifty Miles from the Earth.*—*Supposed to possess a Surface of 2,000 Acres.*

[Paris (Sept. 4.) Correspondence New York Times.]

But what are we to think of the wonderful bolide of Warsaw, of a few months ago? Here is something more fantastic than anything the astronomer ever dreamed of. On a starlight night, the citizens of Warsaw gazed, petrified with fear, at the rapid approach of an immense ball of fire, which at last bursted over their heads, with a noise and shock such as never had been heard nor felt before on the surface of the earth. After the globe bursted, each of the pieces in turn broke up, until parts of the mass, before reaching the earth, were in powder, the first discharges representing, for the sound, the discharges of artillery, and the smaller pieces the rolling discharge of many regiments of small arms. M. Daubree, of the French Academy of Sciences, who has just been lecturing on the subject, has obtained for the Academy 942 pieces of the broken bolis. M. Krantz, of Bonn, gathered up, for himself, 1,612 pieces. Other professors have done the same, and millions of pieces yet remain strewed over the section of country where it broke.

It was computed that this globe had a surface of 2,000 acres, and was consequently large enough to maintain the life of many microscopic nations of infusoria. Where did it come from, and what was the force that directed it thus in a straight line against the earth? When first seen it appeared half as large as the moon, and never appeared larger till it struck our atmosphere and exploded. This fact shows its frightful rapidity of motion, for, from the distance at which it appeared less than the moon till the time it exploded, it must have shot so rapidly that the eye had not time to perceive its enlargement!

Then, again, what was the cause of the explosion, and especially of an explosion so complete as to almost triturate the particle? Was it the density of the earth's atmosphere that broke it, or was the explosion due to the contact of certain gases of the meteor with the constituents of the air? It is more consoling to adopt the first theory, because we will then feel as if our atmosphere served as a cuirass to the earth, and would continue to protect us from the shocks of stray globes like that of Warsaw. The shock and the spring of the air must have been something beyond the computation of man, for it did not knock people down, and yet it occurred at something like fifty miles from the earth, and the pieces picked up show it to have been a tolerably hard stone.

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. Brown.

DEAR BRETHREN AND SISTERS: Quite a length of time has been permitted to pass by since penning my testimony for the REVIEW, but while I have remained silent, my heart has oftentimes been cheered and encouraged by perusing the exhortations of others. Oh! how sweet is the communion of saints. Truly can I say that my love for God's people, and the cause of Christ, has increased much of late. Nearly six years have come and gone since I sought and found my Saviour, and took upon myself a profession which should be adorned by a well-ordered life, and godly conversation. As I arose from the water to start anew in life, everything seemed to possess a lovelier appearance, and I thought I would never again, in any way, grieve God's Holy Spirit; but oh! how frail and sinful is human nature! and how cunning and full of deceit is the enemy of our souls. I have only to regret that since then I have strayed from the narrow path leading unto life, and, in some respects, broken the law of God. Oh! how good and merciful is the Lord that he has not stricken me down without hope. I feel that I have great reason to praise his holy name.

I attended the Conference at Adams Center, desiring greatly to be benefited, and think I was in a measure, as I never before felt such a deep solemnity resting upon me in view of the shortness of time, and my perilous condition; and oh! how sad did it cause me to feel to see the burden of prayer resting so heavily upon Bro. and Sr. White, in behalf of souls there present. I felt, for one, ashamed of my negligence, and

to humble myself low in the dust that I had ever wounded the cause of Christ, or brought sadness upon those dear servants. I feel determined, by the help of the Lord, and your prayers and words of encouragement, to fully arouse, and become wholly consecrated to the Lord.

But a little while longer, and our work will be completed. Shall we not then spend the remainder of our days in the service of the Lord? Time's career is swiftly closing. Soon probation will cease, and then will be no hope in the case of the sinner. How solemn to think upon. We must work while the day lasts; for soon the night cometh wherein no man can work. I feel for one that I want to lead such a life, that I may at last be counted worthy of a place among them

"When the saints of all ages in harmony meet
Their Saviour, and brethren, transported to greet,
When anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

M. E. L. BROWN.

Jeff. Co., N. Y.

From Bro. Cottrell.

DEAR BRETHREN: To the praise of God I would speak of his mercies to me and mine. Sickness has again visited us. My wife has passed through an experience of typhoid fever, very similar to that I passed through a year ago. I am grateful to be able to say that she is regaining her health. After eight weeks of prostration, she has been, for the last two weeks, rapidly recovering. I hope soon to be in the field again. May God help me to labor to acceptance, and with success.

I would also encourage you to believe in the health-reform treatment of disease. Some favor the reform, but, when sickness comes, dare not venture upon it, but resort to drug medication. This is the third case of typhoid fever we have had in our family, and all have recovered without a particle of medicine. The hygienic treatment has been successful every time. Some say it is best in some cases; we believe it is in every case. It is said that some physicians have learned that in cases of typhoid fever it is not best to give much medicine. The patients cannot bear it. Would it not be well to learn that they need not bear it in diseases less critical?

Brethren, we enjoy great light, both as to our temporal and eternal salvation. Let us walk in the light, trusting in God. He will not fail those who put their trust in him.

R. F. COTTRELL.

From Bro. Gurney.

DEAR BRETHREN AND SISTERS: I find my love increasing for the present truth. There is no more doubt in my mind that the third angel's message is heaven-born, than that John's message was from Heaven, as a forerunner of Christ. We are a favored people. God designs to do us good. The third angel is speaking to us. Let us listen with all our hearts with a firm desire and purpose to obey and overcome. I love to hear of the prosperity of the cause. I love the Sabbath in the message, which I have tried to keep for more than twenty years. I love and prize every point that has been brought out for our consideration and practice.

The health reform, as considered by our people, is doing me much good. How thankful I am that I find it not in my heart to treat with neglect the health-reform movement. It is an angel of mercy started out by our Lord. See Luke xxi, 34; Rom. xii, 1, 2. Having proved its benefits in our own family we rejoice in it, and recommend it to others. It is always safe to move with the body. It is dangerous not to thus move. Let us be found on the safe side, and move together in the great work of preparation for the coming crisis. An end is coming. Let us be ready and waiting.

H. S. GURNEY.

Memphis, Mich.

SA. P. J. JESSIE writes from Grant Co., Wis.: I am young in the cause, but am striving to keep the commandments of God, and the faith of Jesus. I want to so live that others seeing my good works may be constrained to glorify their Father which is in Heaven. I want to be prepared to stand; for soon the day is coming when the wicked will cry, "Rocks and mountains, fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." That will be a solemn time. How I desire that such would come out, and be Christians; for the dear Redeemer has shed his blood for all. I want to keep in the straight and narrow way that leads to eternal life, and at last meet you all on Mount Zion.

ONE great and kindling thought, from a retired and obscure man, may live when thrones are fallen, and the memory of those who filled them is obliterated; and, like an undying fire, may illuminate and quicken all future generations.—*Channing.*

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 24, 1868.

Having moved from Greenville, our friends will please address us at Battle Creek. When it is known by the REVIEW that we are from home, those who wish to correspond with us direct, will please address us at the place of our appointments in season for their letters to reach us before we leave.

JAMES WHITE,
ELLEN G. WHITE.

Appointments.

IN consequence of appointments not reaching the Office in season for No. 19, the meetings at South Norridgewock, Me., the 12th and 13th were nearly a failure so far as the scattered brethren are concerned. We therefore decide to remain here another week, which makes it necessary to change the Portland meeting one week later, and the Rhode Island meeting two weeks later. We now arrange to meet with the brethren as follows: Portland, Me., Nov. 27-30; South Lancaster, Mass., Dec. 4-7; Curtis Corners, R. I., Dec. 11-14.

JAMES WHITE,
ELLEN G. WHITE.

Norridgewock, Me., Nov. 14, 1868.

The Proposed Meeting at South Lancaster, Mass.

As may be seen by the REVIEW, Bro. and Sr. White appoint to be at this place Dec. 4-7. With them we earnestly desire to see a general gathering of brethren from Massachusetts and New Hampshire, and all others who may wish to come. Especially do we request the scattered ones to come. There are many who have not attended a single meeting this year. They greatly need the benefit of this meeting, though they are so lukewarm that we fear they will make but little effort to come. We can provide for a large company here—all who will come; yet we would like to have them bring bed-clothes, food, and the like, as far as is consistent, so that our sisters here may enjoy the meeting.

D. M. CANRIGHT.

NOTICE.—The church clerks and ministers in the Michigan Conference are reminded that their quarterly reports are now due. Please send them to the Office immediately.

W. C. GAGE, Conf. Sec.

Note from Bro. Byington.

Bro. SMITH: By request on the 7th inst. I attended the Monthly Meeting for Jackson church which was held in the village of Leslie. This was the first time of a Monthly Meeting in this place. It was some rainy in the morning, but there was a good attendance, and a good interest manifest. Some members of other churches came in and took part in the meeting. One sister was baptized who with her husband came seventy miles to attend this meeting. Their next Monthly Meeting will be held in Jackson the first Sabbath in December.

J. BYINGTON.

Ceresco, Mich., Nov. 16, 1868.

A Request.

Will those brethren who have a supply of my work on Sanctification which they do not need, please send me as many copies of said work as they can spare, by mail, to Petaluma, Sonoma Co., Cal.? Also inclose the cost and expense, and I will return the means immediately.

D. T. BOURDEAU.

Comparing Scriptures.

Do you ever make a business of looking out the references when you read the Bible? Do you ever observe marginal readings? I am aware that this is a slow process, but it is full of interest and profit. Perhaps you can read only a few verses a day in this manner, but if you will do this, you will be not only instructed but even delighted with the exercise. Be-

side your other Bible reading, as often as possible read a few verses in this manner. You will do well to take your Bible in course, and as you thus slowly read it, "comparing spiritual things with spiritual," you will be ready to exclaim with Paul, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. xi, 33; 1 Cor. ii, 13. J. N. A.

WE SHALL BE LIKE HIM.

We shall be like Him! Oh! beautiful thought,
Well may our souls unto rapture be wrought;
After the sorrow, the woe, and the tears,
We shall be like Him when Jesus appears.

After the conflict, in peace to sit down,
After the cross, to be wreathed with a crown,
After the dust and the toil of the way,
With him, and like him, forever to stay.

Never again shall the throbbing head ache,
Never again shall the beating heart break;
Never the task drop from wearying hands,
Nor the feet ever fail in the brightest of lands.

Never shall sin, with the trail of its shame,
Shadow love's sunlight, or chill its clear flame;
Saviour, oft grieved in the house of thy friends,
We will not wound thee, when life's journey ends.

Effectual Covering of Sins.

MEN cannot cover their own sins. It is labor thrown away to attempt it. Nay, it is a fatal, ruinous business to engage in. There is a better way to act. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii, 13. This confessing and forsaking our sins is the way to have them covered. "Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. iv, 7. This very work of covering our sins by the Lord, is made dependent upon our not covering but confessing them ourselves. 1 John i, 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord will do this work most effectually, if we will co-operate with him. True repentance causes us to confess our sins, and to forsake them. On this condition God forgives us our sins, cleanses our hearts from their stain, and finally blots out the record of them, so that he himself will remember them no more. How full of meaning the declaration of James: "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Shall we cover our sins ourselves, or shall we have the Lord cover them for us? Sins covered by us shall every one stand out with fearful distinctness in the day of Judgment; but sins repented of, confessed, forsaken, washed away, blotted out, and remembered no more, shall be hidden and covered, even from the sight of Him that is of purer eyes than to behold iniquity.

J. N. A.

1 Cor. iii, 12-15.

THE foundation spoken of is Christ. Chap. v, 11. The gold, silver, precious stones, wood, hay, stubble, is that which is builded upon this foundation—the members of the church. Proof: "Ye are God's building," v, 9. The apostles and ministers of Christ are the builders. v, 10. They build on Christ, or, in other words, establish churches according to the faith of Jesus. Some of the members prove faithful. They are compared to precious metal, which is purified by fire. In the day of God, their precious faith will prove victorious, and they will endure to the end. But many are like the wood, hay, and stubble; when the fiery trials come, they are devoured. This will be made manifest in the day of God. All such stuff will be a dead loss to the faithful servant of God. The labor he bestowed on such is lost; but himself will be saved if he is victorious over sin and Satan. And for that work which abides, souls who endure to the end and are saved, he shall receive a reward. "Ye are our hope, and joy, and crown of rejoicing at the coming of Christ." 1 Thess. ii, 19.

JOHN MATTESON.

Appointments.

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

THE next Quarterly Meeting for Pilot Grove, Iowa City, and Washington churches, will be held at Pilot Grove, Sabbath and first-day, Dec. 12 and 13. Meeting to commence with the beginning of the Sabbath. We hope that, if consistent with other duties, one of the ministers will be present. Cannot Bro. Mitchell come? A general gathering is expected. Come, dear brethren and sisters, in the name of the Lord.

H. NICOLA.

THE next Monthly Meeting for the church at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, Dec. 5 and 6. We hope for a general attendance.

OLEY A. OLSON.

THE next Quarterly Meeting for the Mt. Pleasant church, and the brethren of Vernon and Fairfield, will be held at Mt. Pleasant, Iowa, Dec. 5, 6, commencing with the Sabbath. Cannot Brn. Cornell or Butler be with us at that time?

A. A. FAIRFIELD.

PROVIDENCE permitting, I will meet with the church at Bunker Hill, Mich., Sabbath and first-day, Nov. 21, and 22. Locke, 24, 25. St. Charles, 28, 29.

JOSEPH BATES.

THE next Monthly Meeting for the churches of Mackford and Marquette, will be held at Marquette, Wis., the first Sabbath in December.

By order of the church. G. W. SHELDON.

OUR Monthly Meeting at Curtis Corners for November is put off until Dec. 11-14. Bro. and Sr. White will then be with us. Come one, come all that can, to this meeting. These servants of God cannot often be with us. Let us reap the benefit of their testimony when they do come.

P. C. RODMAN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

A DUNLAP: Give us your Post Office address, and we will credit your remittance.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. C M Shepard 33-9, A W Smith 33-19, F Crummett 33-21, H J Crummett 33-21, Dr J Grover 34-1, R C Wellman 34-20, L Chandler 33-16, Mrs C Townsend 34-1.

\$2.00 each. M A Olwin 33-21, L Newcomb 34-10, L Fuller 34-18, C S Briggs 35-1, W P Longmate 34-13, A G Foster 34-19, R Hicks 33-21, Mrs J Maddux 34-9, W James 35-1, W Prang 34-7, J Vaughan 34-21, L Eggleston 33-1, Mrs J Alexander 35-1, P Chaffee 33-9, D Pettis 34-18, L R Chapel 36-1, W Treadwell 35-5, W Harris 3-9, C S Brockway 34-10, M Lowell 35-1, E Morrow 34-18, H Everts 34-21.

\$1.50 each. P L Jewitt 34-22, Jas Parm 34-22, M Spear 34-22, M V Taylor 34-22, L W Mason 33-9, J B Pratt 34-7, Mrs D C Wood 34-21.

Miscellaneous. H H Pierce \$3.00 33-9, E S Faxon 3.00 33-9, W L Mosher 3.00 33-9, M B Ferree 1.39 34-6, L Sprague 3.00 33-1, A M Potter 1.20 33-1.

Books Sent by Mail.

M M Stringer \$1.26, M E Williams 72c, C M Shepard 85c, J T Jewell 15c, L M Locke 2.25, A A Fairfield 3.00, M E Reynolds 1.28, G H Truesdell 2.75, H Bowen 1.35, E G Foster 15c, John Russell 3.22, R Hicks 25c, T Gilbert 25c, W Cheever 1.12, W James 2.00, M B Ferree 61c, A W Smith 1.25, D Huginin 50c, Mrs L A Grover 88c, C B Preston 15c, N Wheeler 35c, Wm Cottrell 2.00, H I Farnum 2.68, W Harris 1.00, R O Farrar 50c, C S Brockway 2.00, M P Styles 1.25, N Blood 30c, H C Miller 2.31, M M Stowell 50c, E Morrow 33c, Jas White 5.78.

Cash Received on Account.

A A Fairfield \$2.00, I D Van Horn for D M Canright 11.60, John M Orrock 3.60, H C Miller 14.00, J McMillan for T M Stewart 27.20.

Books Sent by Express.

A H Clymer, Bluffton, Allen Co., O., \$12.15, J N Andrews, Rochester, N. Y., 29.00, O Meers, Tontogany, O., 5.50, G W Davis, St. Johns, Mich., 2.00, D M Canright, South Lancaster, Mass., 4.50.

Michigan Conference Fund.

J Langdon (s. n.) \$20.40, Emily A Langdon (s. n.) 2.50, Church at Oneida 3.00.

Received on Book and Tract Fund.

Hiram Edson \$1.00, Mrs D Richmond 1.00, Almira M Potter 2.30

Receipts for Benevolent Fund.

Hiram Edson \$1.00, Mrs E A Preston 2.00, M P Styles 1.00, E A Hopkins 5.00, S Hopkins 5.00, Sarah C Hopkins 2.50, Libbie Hopkins 2.50, Almira M Potter 10.00.

For California Mission.

H W Gordon \$5.00, A W Smith 2.00, Mrs E A Preston 3.00.

Shares in Publishing Association.

Horace Hopkins \$10.00, Jonathan Lamson 15.00.

General Conference Missionary Fund.

Green Hill, R. I., \$30.00, Exeter, R. I., 7.90, Ashaway, R. I., 23.81, Abington, Conn., 20.00, New Shoreham, 20.75.