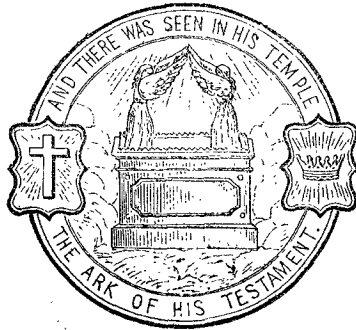


# ADVENT



# 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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#### WAITING.

Long years we have been waiting,  
Since first we heard the cry,  
"Behold, Messiah cometh,  
Redemption draweth nigh."  
Long years of pain and trial,  
Long years of hope deferred,  
But still, though faint and weary,  
We've trusted in his word.

We've watched the signs that tell us  
The Lord will soon appear,  
Plainly as budding fig trees  
Foretell the summer near;  
We've seen the scoffer walking  
In unbelief and pride,  
And heard from lips unholy,  
The word of God denied.

Now wrong and evil triumph,  
And make their haughty boast,  
While right, and truth, and justice,  
Are trampled in the dust.  
We've reached the days of peril,  
By holy ones foretold,  
When men have turned to fables,  
And faith and love grow cold.

Long years we have been waiting,  
And still we wait in hope,  
While earth is wrapped in darkness,  
And men in blindness grope;  
Still shines the word prophetic,  
A light upon our way,  
To warn us of its dangers,  
And guide us to the day.

Long years we have been waiting,  
And we will wait until  
Messiah reigns in glory,  
Enthroned on Zion's hill;  
We'll watch the signs around us,  
With truth our hearts we'll gird,  
And while we walk in peril,  
We'll trust his holy word.

—Herald of Kingdom.

### The Sermon.

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

#### PRAYING AND DOING;

—or—

Formal Worship and Practical Godliness.

BY ELDER R. F. GOTTBRELL.

TEXT.—"And why call ye me, Lord, Lord, and do not the things which I say?" Luke vi, 46. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. vii, 21.

It is not our object to contrast praying and doing, forms of worship and moral duties, as being naturally opposed to each other; and then choose the one to the exclusion of the other. Both are necessary in the plan of salvation. Neither must be excluded. Earnest prayer should be continually offered, as though

our all depended upon it; and, at the same time, obedience to moral law should be as scrupulously circumspect as if our salvation depended entirely upon that. Put the two together, and, by the grace of God, we can work out our salvation with fear and trembling.

But prayer *alone*, however earnest, it may be thought, and faith that does not produce good works—humble obedience and holy living—will never give us a passport into the kingdom of God. "Faith without works is dead," and prayer that is not seconded by right doing, *i. e.*, obedience to the will of the Father, as expressed in his moral law, the ten commandments, is not only vain in the sight of God, but abominable, as we shall show. We do not then undervalue prayer and the instituted ordinances of the church, while we attempt to prove that "*faithful work is more acceptable to God than the most zealous and, thought-to-be, holiest worship.*" True worship consists in working together with Christ. Prayers, exhortation, and talk, are cheap fruits which are frequently tied on, but *fruits* that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree."

Three things are required of man in his present state, neither of which may be omitted: 1. To do justly; 2. To love mercy; 3. To walk humbly with God. Micah vi, 8. The first is fulfilled by uprightness and honesty in rendering to all their dues according to the commandments of God; the second in being merciful and benevolent to the afflicted and needy, which is godlike and a fulfillment of the golden rule, the keeping in spirit of that spiritual law which hangs upon love to God and man; and the third—walking humbly with God—includes faith, prayer, and obedience to all the ordinances of religion. Each of these must have its proper place. But when we make faith, prayer, and the form of worship, supersede obedience to the commandments of God, it is like punctiliously tithing mint and anise and rue, and omitting the more weighty matters of the law—judgment, mercy, and the love of God. "These," said the Saviour, "ought ye to have done, and not to leave the other undone."

Well doing, acts of benevolence and mercy, keeping the commandments of God, rather than prayer and ceremonial observances, will give us a passport into the city and kingdom of God.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Ps. xv.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying,

Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv, 34-40.

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

"For not the hearers of the law are just before God, but the doers of the law shall be justified; . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. ii, 13, 16.

Thus it is as commandment-keepers, as doers of the law of God, that people are to pass the test of the Judgment, and the gates of the city of God. They must, however, in the first place, through the grace of God, be justified from their *past sins* by faith in the blood of Christ; then as *doers of the law*, they are justified in the Judgment, and have a *right* to the tree of life in the paradise of God. "For all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. iii, 23-26.

Some, however, purpose to spend their lives in the service of self and sin, and then in the last extremity, perhaps on a dying bed, call on the name of the Lord, and pray themselves into the kingdom. They comfort themselves with this text: "For whosoever shall call on the name of the Lord shall be saved." Rom. x, 13. They should remember that it is said to those who refuse the call of Wisdom, and will not turn at her reproofs, "When distress and anguish come upon you, then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me." See Prov. i, 24-28. So there is such a thing as praying and not being heard. Those who would have the Lord hear when they call, should get the clue to prevailing prayer from 1 John iii, 22: "And whatsoever we ask, we receive of him, *because we keep his commandments, and do those things that are pleasing in his sight.*" Doing is that which makes prayer prevailing.

Worship is not acceptable without obedience to God. All worship is in vain which substitutes the commandments of men for the commandments of God. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv, 7-9.

The Jews, to whom Jesus addressed this language, had, by a seemingly pious tradition, released men from their obligation to honor their parents, thus making void the fifth commandment of the decalogue. If the wealthy son would dedicate his property to the Lord, he might say to an aged and needy parent, It is a gift to the treasury of the Lord, all that I might oth-

erwise use to supply your wants, and I cannot recall it for your benefit, though I may use what I need for my own. In this case the tradition said they were free, *i. e.*, exempt from their obligation to honor their parents with their substance. "Thus," said the Saviour, "have ye made the commandment of God of none effect by your tradition."

Is not the Sabbath commandment made void at the present day, by a similar tradition of men? This commandment requires men to rest from their secular employments on the seventh day, the day on which God rested from the work of creation. But there is a tradition that it is *said* comes down to us from the apostles, as the Jewish tradition we have referred to claimed to have come to them from the days of Moses, which sets men free from their obligation to keep the day which the Lord blessed and sanctified, and from an equally pious motive, *i. e.*, that of honoring the Lord Jesus Christ by observing the day of his resurrection instead of the Sabbath of the decalogue. Thus the commandment of God is made of none effect by this tradition. The words of Jesus are as true in this case as in the other: "In vain do they worship me, teaching for doctrines the commandments of men."

Men may imagine that the Lord is not very particular to have them do just what he says. But they are mistaken in this. His language is, "In all that I command thee, be circumspect." When we disregard his moral precepts, the worship we offer is not only unacceptable and vain, but it is an abomination to the Lord. "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." Prov. xv, 8. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii, 9. Thus we see that if men disregard the moral law, the ten commandments, all their worship, their sacrifices, and their prayers, are not only vain, but abominable. Their observance of church ordinances is that which the Lord hates. Even the forms of worship which he has appointed are rendered an abomination and iniquity by a disregard of his moral requirements.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah; to what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt-offerings of rams; and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood; wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. Isa. i, 10-20.

Substitutes will not answer instead of what God has commanded, whether of a moral or ceremonial character. Voluntary worship, or following our own devices instead of what he has required, will never be accepted by Him whose right it is to prescribe what we shall do. Cain's sacrifice was not accepted, because he did not do well, *i. e.*, he did not do as God had commanded. Nadab and Abihu offered strange fire before the Lord and died. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord. Then Moses

said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." Lev. x, 1-3.

They may have reasoned like this: Fire is fire; and we see no difference between the fire from our own hearth and the fire which the Lord has kindled upon his altar. Common fire will burn the incense just as well, and it cannot make any difference. But they were mistaken; and so are all those that reason in the same way. Some reason in a similar manner, as follows: A day is a day; one is as good as another; and I do not believe it makes any difference which day we keep, if we only keep one as it ought to be kept. To such we would say, As God had hallowed fire upon the altar, so he has a hallowed day, one which he has appointed and reserved to himself. It is the seventh day, the day on which he rested from his creative work, and though you may adopt the sum and substance of the skeptic's creed—I do not believe—the time will come when you will know that God is just as particular as to what day you keep, as he was in regard to the kind of fire the sons of Aaron used in burning incense before him. Sentence against an evil work is not always executed thus speedily; but the time will come when every one shall receive according to his works; and the ignorance of our pious ancestors will be no excuse to screen us from the justice of Him who slew those priests because they did not sanctify the Lord by doing just what he had commanded them, but chose to offer him something else which they thought would do just as well.

The case of Saul the king of Israel, will illustrate this subject further by showing that God is better pleased to have men do as he bids them, than to offer him pretended sacrifices and hypocritical prayer and praise. The Lord had commanded Saul by the prophet Samuel, to go and utterly destroy the Amalekites on account of their sins, sparing nothing, neither man nor beast. Saul and the people executed the order in part, but spared the king of Amalek and the best of the sheep and oxen and fatlings, and "all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly." They had, seemingly, a very pious motive for doing so; namely, to offer sacrifices to the Lord. They would more than make up for their disobedience by offering extra worship. But what was the result? We will read:

"And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, they have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." 1 Sam. 13-15.

This was the plea of Saul. But what was the answer of the Lord to him? "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Verses 22, 23.

These illustrations show us that the Lord would have us, first of all things, do as he commands; and no amount of formal worship, of sacrifices and prayers, or outward observances, will compensate for our disobedience. These things are required by the Lord, and are right and acceptable, when offered from the heart. But to offer them thus, there must also be a hearty obedience to all else that God requires. We cannot make up our want of doing by any amount of praying. Nay, unless we are willing to yield a cheerful obedience to all his commandments, our prayers are not only vain worship, but an insult to the Majesty of Heaven, and terribly displeasing in his sight.

Then, my friends and brethren, let us realize that to obey is better than sacrifice. There is no danger of our doing too much in the way of obedience to the commandments of God, or in the cause of the salvation of our fellow-men. But if we neglect these things,

and still hold on to the forms of worship, it may be asked of us, "Who hath required this at your hand to tread my courts?"

And the fact that many will be deceived in this matter, should awaken all our energies to do the whole will of the Lord. "Why call ye me, Lord, Lord, and do not the things which I say?" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

The blessed Saviour will not acknowledge any as his servants in the Judgment, that do not the will of his Father. If we would be accepted of God, let us keep his commandments, and do those things that are pleasing in his sight. Then we may pray, and he will hear. And when the decisive day shall come, we shall hear our Saviour say, Well done. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

#### GIVING.

"How much ought I to give to charitable objects?"

That depends upon a previous question.

"A previous question! and pray what is that?"

It is simply: Are you your own man? or are you a steward?

"Oh! of course I am a steward."

Then your first question is easily answered. As a steward, you are entrusted with the property of your Master. Every dollar and every dime of that property is to be invested for him, according to your best judgment, with undeviating regard to his interests. You know what those interests are. He has proclaimed them very widely.

Here is one form of his proclamation: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You see his object; it is to save the world; and you see his contribution to the object; his only begotten Son. Of course this object is immensely dear to him; and, as you hope to find favor with God, you will not scruple to follow his lead, in the spirit of the largest liberality.

"Certainly; but then, you see, this do not meet my difficulty as to how much I ought to give. It is all very well, you know, but too general to be of any use."

To me it seems exceedingly minute. It points to what our Lord has done and suffered; and on this basis lays claim to all you have and are. But here is another form of proclamation that is very precise: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself." You see you are to give so much, and in such ways, as will exactly correspond with this measure of love. Isn't that plain?

"You have a curious way of putting things. Instead of answering my question straight out, you go to preaching a kind of a sermon."

Ah! you thought, perhaps, that I would say ten per cent., or twenty per cent., of your income. But having admitted that you are only a steward, it follows that the income, being his income, is in trust, as well as the principal. This is no sermon, my friend; it is only a statement of fact. Is it not absolutely true, and plain as the sun at noonday? You are to devote your entire income to the promotion of your Master's object. I have already stated that his object is to save the world. But as you call for particulars, here is a more particular utterance: "He will have all men to come unto the knowledge of the truth." "Go ye into all the world, and preach the gospel to every creature." Now, in the exercise of your best judgment, you may go or send. If you go, I understand him to say that you may "live of the gospel;" that you are exempt from the task of money-making; but if you send, you are bound to be large-hearted, and to send as many preachers as the property intrusted to you will permit. You may choose between one field and another; you may have your option of the zones, temperate, torrid,

or frigid; you may elect the living speaker, or the printed page; but you are to hasten to give the gospel to every creature; and, to the extent of your ability, with your own lips, and out of the abundance of your heart, you are to declare it. You are to spare no pains, and to keep back no money until all men have received the truth.

"But would you have me clothe myself and my family in homespun, and live on bread and water?"

I have no instructions on those points. I only know that we have a generous Master, who says, "No good thing will he withhold from them that walk uprightly." He also says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. For your Heavenly Father knoweth that ye have need of these things." If you find that in broadcloth you can reach and save more souls, by all means wear it; he'll never grudge the outlay. One of his most exemplary stewards says, "Unto the Jews I became as a Jew, that I might gain the Jews; to the weak I became as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." Do but keep this same end in view, and you are free to use your own judgment as to dress and diet.

But be not deceived, my dear friend; God is not mocked; be one thing or another. If you are in truth a steward, hold fast by that, and regulate your life accordingly. Do not play at fast and loose with him, of whom an ancient worthy says, "Thou hast searched me and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways." Better not vow, than vow and not pay. If the Lord be indeed your God, serve him; and serve him generously. Give him your whole heart. Has it never occurred to you that you have a wealth of love to lavish, not yet drawn upon, could you but find an object worthy of all you have to give?

Have you never turned in disappointment from the pursuits which engross you? saying, with him whose range was even wider than your own, "What profit hath a man of all his labor which he taketh under the sun? All things are full of labor; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing." Is not this true to your own experience? Then do not trifle with your stewardship. Come to Jesus, with all your resources of love and labor. First of all give yourself to him. Be it that you think you have already done so; some flaw there surely has been in your deed of dedication, or you would never puzzle over a question so superficial as, How much ought I to give to charitable objects? This question is no question to him who is truly and thoroughly a steward.

The loving friend of our most loving Lord can never doubt his own welcome to all he needs; nor does he imagine that Jesus is in any degree dependent upon us. "Hear, O my people, and I will speak. I will not reprove thee for thy sacrifices, or thy burnt offerings continually before me [albeit you have offered the maimed and the blind]. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine, and the fullness thereof."

For your own benefit, I permit you to bring me your offerings; not because I need a gift, but because you need to cultivate the spirit of giving; and I value you for what you are, infinitely more than for all you do or can do. My aim is to transform you into my own image; to bring your life into harmony with mine. My life is a life of perpetual giving. Have you not read that "the heavens declare the glory of God, and the firmament sheweth his handiwork?" This declaration is a priceless gift to man: that "day unto day uttereth speech" of my beneficence; and "night unto night sheweth knowledge" of it. Nor is my generosity limited to the creations of material wealth. Is not my law a gift of healing, converting the soul? The testimony of the Lord, is it not wisdom for the

simple? The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Such, and such like, are my gifts to you; will you debate the question, What per cent. of my stewardship shall I employ for him who gave me all I have and am? Simon, son of Jonas, lovest thou me more than these? And if you love me, will you bargain for a separate purse? for houses and lands, for furniture and equipage? Will you raise the question, How far may a steward go in self-indulgence, and escape the challenge of his Lord? To what extent may he be heedless of his Master's aims, and not be turned out of his stewardship? Do you not see that the question, How much ought I to give to charitable objects, comes of losing sight of your being only a steward?

Perhaps you will say, "But I never intended to lose sight of it. I wish always to remember that I am a steward."

Then, dear friend, you must give and keep giving. You must often renew the dedication of yourself to God, to Jesus the Great Benefactor. Be not content with giving money. So long as you permit yourself to think that money-giving meets your Lord's demands upon you, you will be exposed to the danger of a warped and biased judgment. The world is not in harmony with Jesus. The sentiment and life of almost all around you is wholly unlike the mind of Christ; and your standard will inevitably sink to their low level, unless you protect yourself by the continuous employment of all your powers for Him.

Our only safety lies in the total consecration of all we have to Christ. We must come fully under what Dr. Chalmers calls "the expulsive power of a new affection." Throw wide open your heart to Jesus. Give him full and exclusive possession. Invest for him all your powers of body, mind and heart. Then will you verify in your happy experience the truth of his own maxim, "It is more blessed to give than to receive." Be insatiable in your desires for the largest baptism of the Holy Ghost, and of love, possible for Almighty God to bestow for Christ's dear sake. Seek a higher Christian life than that which contents the vast majority of those who are called Christians. There is such a life. It is freely offered to every one; it is most freely offered to you. But remember, Jesus says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." This is but another way of saying, The disciple of Jesus must never lose sight of his stewardship. He must divert nothing of all the property intrusted to him from the Master's intention.

In entering upon business life, thousands of Christians promise fairly that they will live and work for Christ. They are going to earn money for Christ, and do good with it. But thousands of Christians—of those at least who profess to be such—are found forgetful of their first intention, submerged by the great adversary in business practices, which, little by little, extinguish every breath of spiritual life, leaving them as worldly, as covetous, as greedy of gain, as those who make no pretense that they are the stewards of the Son of God. How is this? Whence comes it? In countless instances it comes of heedlessness at the very start. It comes of forgetting that a Christian end can never sanctify unchristian means. Our Christian young men seek business with the false assumption that any business, not wrong in itself, is open to them. Nothing can be more untrue.

"Strait is the gate, and narrow is the way," that offers itself to him who is inexorably resolved that he will be "filled with the knowledge of Christ's will, in all wisdom and spiritual understanding; that he will walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." This is a high aim; and it costs much. Why should it not? It is a pearl of great price. Should not he who covets it, sell all that he has and buy it?

Is it not most seemly and suitable that the Christian's life should bear a close resemblance to that of his glorious Master? Have you forgotten that he bought you with his own most precious blood? Is there any sacrifice too great to be made for him? And

can you begin too soon the habit which is to be the habit of your life—the habit of a steward? To this habit belongs the ingenuousness of unspoiled childhood; the integrity of unsophisticated youth; the unswerving firmness of noble manhood; a precious treasure intrusted to you by the Master, to be used for him. Will you barter it away for what is called "a good situation," "a handsome income?"

Once you had a disposition to befriend your fellow; a kindly interest in his welfare; a willingness to share with him your food or raiment; if he asked a mile, to go with him two, or more. Will you heed those who bid you "root out all such sensibility, as you value your success in life?" "Ah!" do you say, "but what can I do? If I am to live and succeed among men, must I not do as men do? Can I set myself against the tide of the universal race?"

It is written, "They that seek the Lord shall not want any good thing." "Choose you this day whom you will serve?" If Christ be your Lord, and you his steward, choose him. And having made your choice, abide by your choice; for no man can serve two masters—masters so opposed as Christ and the world. Depend upon it, my friend, in the eye of Christ the lines are just so distinctly drawn. This is no question of percentage. Either you are the Lord's steward, or you are not. You are free to choose, for he scorns to compel the service he solicits. Serve me, he says, and I will give you wages; rich, generous, glorious wages. Follow me, and you shall be heirs of God, joint-heirs with Christ, to an inheritance which beggars the wealth of kings; "an inheritance incorruptible, undefiled, and that fadeth not away." For consider—"all things are yours, and ye are Christ's; and Christ is God's." I admit you to fellowship with the King of kings.

Will you stoop from this summit to debate the question, "How much ought I to give to charitable objects?" Will you not rather present your soul and body, a living sacrifice, holy, and wholly consecrated to Him who loved you and gave himself for you?—  
J. W. K.

#### BIBLE CHRONOLOGY, GEN. V.

ADAM was born A. M. 1. Seth, 130; Enos, 235. Adam died A. M. 930; Seth, 1042; Enos, 1140. Adam, Seth, and Enos, lived to see Lamech, the 9th from Adam. Lamech was 56 years old when Adam died, 168 when Seth died, 266 years old when Enos died.

Canaan, the 4th from Adam, was born A. M. 325; Mahalaleel, 395; Jared, 460. Canaan died A. M. 1235, having lived 910 years. Mahalaleel lived 895 years, and died A. M. 1290. Jared died A. M. 1422 having lived 962 years. These three lived cotemporary with Noah, the 10th generation. They died in the 179th, 284th, and 366th, years of Noah, respectively.

Enoch, the seventh from Adam was born A. M. 622, and lived 365 years on this earth. Then he was translated A. M. 987, 669 years before the flood.

Methuselah, the 8th, was born A. M. 687, lived 969 years, and died A. M. 1656. In the same year the flood came.

Lamech, the 9th, was born A. M. 874, and lived 777 years till A. M. 1651. He died five years before the flood.

Noah, the tenth from Adam, being born A. M. 1056, lived 600 years till the flood, A. M. 1656. He died A. M. 2006, being 950 years old. Thus Noah, the last of the tenth generation, lived till more than half this world's history B. C. was finished. The year when Noah died, A. M. 2006, is called by the common chronology, B. C. 1998, instead of B. C. 1994, which would make just 4000 years. Consequently they begin the chronology called A. D., four years after Christ was born. Thus you will see in the Bible that the year of Christ's baptism is called A. D. 27 when he was 30 years old, the age appointed for service in the ministry and tabernacle. Num. iv, 3, 35, 43. JOHN MATTESON.

PASTORAL SUPPORT.—"Spurgeon says; 'The world maintains its players and fiddlers far better than the Christian church remunerates its ministers, and a dancer or an actor will receive more than the most learned and edifying divine.'"

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 1, 1868.

URIAH SMITH, EDITOR.

### TWO WHENS.

In 2 Thess. i, 6-10, we read:

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

It will be noticed that in this portion of Scripture, time is twice introduced by the word "when." The righteous who are in this life troubled by the wicked, are to be recompensed with rest, and those who know not God and obey not the gospel of Christ are to suffer tribulation and vengeance, when the Lord Jesus is revealed from heaven in flaming fire with his mighty angels. This latter class are further to be punished with everlasting destruction from the presence of the Lord and the glory of his power. When? "When he shall come," says Paul, "to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Here, either another period of time is introduced, or there is a repetition of the same time referred to in verse 7. If the time is the same as that referred to in verse 7, a reason can hardly be assigned why it should be repeated here. But if by the second when, another time is introduced, the passage is relieved of tautology, and of a very considerable difficulty in another respect also.

At the time introduced in verse 10, the wicked are to be punished with everlasting destruction. The time mentioned in verse 7, is evidently the time of the second appearing of the Saviour in the clouds of heaven. If, then, the time is the same in both instances, we have the living wicked punished with everlasting destruction at the second advent. This would seem to preclude the idea, in their cases, of a subsequent resurrection and a second death. But the second coming of Christ is not the time for the final punishment of the wicked; and the idea that those who are destroyed by that event will never be raised, to be judged and to perish in the second death, though it is in accordance with the theory of the non-resurrection of the wicked, cannot be made to harmonize with the Scriptures.

From this difficulty does not Paul's second "when" relieve us? For although the second advent is referred to in verse 7, may not the second mention of time carry us forward to the end of the thousand years, the time when everlasting punishment is inflicted upon all the wicked, according to other scriptures? Do not the tribulation and vengeance of verses 6 and 8, include all that they suffer at the second advent, and must we not therefore look to a subsequent period for the everlasting destruction of verse 9? and does not Paul again use the word, when, thus again introducing the idea of time, for the purpose of showing this fact, and carrying us, in the application of verse 9, forward to the end of the thousand years?

How shall this question be decided? We have glanced at the advantages of supposing verses 9 and 10 to refer to a period subsequent to that mentioned in verse 7; and in view of these advantages such an interpretation must stand, unless there shall be found to exist good and valid reasons against it. What, then, can be the objection against it? There can be none, unless there is something in the language connected with the second when, to confine its application to the time of the second advent. The language is, "When he shall come to be glorified in his saints, and to be admired in all them that believe." The word

glorified is from a word which signifies, "to be rendered conspicuous, to be exalted by praise and adoration." The Lord can thus be glorified in his saints only by their giving praise and glory to him. But is there anything in this work to confine it to the time of the second advent? While the saints will doubtless glorify their Lord then, they do it also at other times. Even in this present state the Lord is glorified in his people. John xvii, 10. But yet the great and pre-eminent time of his being glorified in them, seems to be that hour of universal jubilee of which John speaks, when he says, "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb, for ever and ever." And this certainly is after every rebel against the government of God has ceased to exist, after everlasting punishment has been inflicted upon the wicked. And then, when the saints enter upon their full reward, when nothing more remains to be done to vindicate the honor of God, and finish the redemption undertaken by the Son, when the curse has come to an end, and sin and all its effects and all its agents are no more, when the plan of salvation completed stands forth in all its perfection and beauty, will not the Lord be glorified by his people, as they have never been able to do it before? Will not the admiration of those who have believed, and by believing have secured a share in the ineffable glory, rise to a point never before attained? And when the Lord comes to be thus glorified in his saints, and admired of them that believe, then it is that the wicked shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.

### KNOWETH.

BRO. SMITH: Is the word "knoweth" in John vii, 15; 1 Cor. viii, 2; Mark xiii, 32; 2 Cor. xii, 3; Rev. ii, 17; and xii, 12, translated from the same word in the Greek? Please answer in the REVIEW, and oblige.

DONALD WARREN.

ANSWER. There are two words translated "knoweth" in the passages above referred to. In John vii, 15; Mark xiii, 32; 2 Cor. xii, 3; Rev. xii, 12, the word is, *eido* (*εἶδω*) which is defined "to see," i. e., to discern with the eyes, to look at or upon, view, behold; *met.*, to see, i. e., observe, take notice of; to see, i. e., come into the presence of any one, converse with, visit; to understand, comprehend, know; to be acquainted; to foreknow, foresee; to know how (to do a thing), to reflect upon, bear in mind, recollect; to concern one's self about; to own, acknowledge (God), yield him reverence and worship." It is the word which is translated "know" in 1 Cor. ii, 2, where the sense evidently is "to make known."

In 1 Cor. viii, 2; and Rev. ii, 17, the word is *ginosko* (*γινώσκω*) which is defined as follows: To know, have a knowledge of, be acquainted with, to be skilled (in anything), to perceive, feel, to learn, acquire a knowledge of, to inquire into, investigate (judicially), to distinguish, discern, to estimate, judge of, understand, comprehend, know the meaning of, perceive mentally; to know, be conscious of, to conclude, expect, be aware, think, consider, reflect upon; *causative*, to cause to know, teach."

### HOLIDAY PRESENTS.

THERE is a growing custom in our country of making annual presents on Christmas and New Years. While this custom should not be condemned altogether, it can, we think, be greatly improved. Tens of thousands of dollars are worse than thrown away every year in valentines, gimcracks, knick knacks, candies, sweetmeats, and valueless toys of every description. These please the eye, or the taste of the children; but they injure the mind and the stomach, while they add no good.

But there is a power in these annual tokens of friendship worthy of the notice of all Christians. Their influence is to bind the hearts of parents and children, brothers and sisters, together, and to increase feelings of friendship among friends generally; and

great care should be taken to select those only of real value.

Good books are among the very best gifts within our reach. Good books never do harm, while a thousand foolish things are bought and given that do harm, and nothing but harm. And while a thousand things of no real value are short-lived, and are soon forgotten, books may live and prove a blessing year after year. Good books for the youth, especially, are like an anchor in the storm. In giving good books, there is combined with the influence of friendly presents, the influence of the books themselves. Here is a double benefit, and a double inducement before the friends of truth and holiness to invest in good books to present to those who may be benefited with such presents.

We recommend as fitting presents: "The Life of Elder Joseph Bates," "Life Incidents," "Second-Advent Keepsake," and "Appeal to the Youth," in muslin.

The life of Bro. Bates is admirably adapted to all youth. Life Incidents may be read with profit by all candid persons, especially by those who have been interested more or less in the soul-stirring theme of the Second Advent. For gifts these two books will be sent postpaid to those who order them, for one dollar each.

The Second-Advent Keepsake is a beautiful, gilt-edged book in muslin, containing a text of scripture relating to the second coming of Christ, for each of the three hundred and sixty-five days in the year. If those who receive it fully commit to memory one text each day, at the end of the year they may be able to repeat as many texts relating to the second advent, as there are days in a year. It can be sent by mail, postpaid, to all who wish it for a gift, for 40 cents.

Appeal to the Youth, bound, is a neat volume, containing a brief narrative of the life, experience, and last sickness of Henry N. White; the funeral address, two pieces of music which he used to sing with great delight, his mother's letters, which she wrote to her three dear boys, while traveling from Maine to Iowa, from 1857 to 1863, and letters of sympathy from those who realized the great loss of this young man to his parents and brothers. It also contains a portrait of the deceased. Good judges regard this book in value to the youth generally, beyond estimate. It sets forth good principles and important facts in a most interesting and touching manner. It can be sent by mail, postpaid, to those who wish it for a gift, for 40 cents. A quantity by express will be furnished at one-fourth discount. The liberal who wish to do good in the direction of gifts, can here enter a good field of labor.

JAMES WHITE.

Norridgewock, Maine, Nov. 17, 1868.

### EASTERN TOUR.

OUR visit to Connecticut was one of considerable interest, notwithstanding the low state of the cause and the extreme feebleness of Sr. Belden had a depressing influence upon us. Our testimony was received, and there seemed to be manifested something of the spirit of revival. We left for Norridgewock, Me., Wednesday, the 11th, and stopped at the American House, Boston. Mrs. W. was very weary, and in much suffering. I called for a good room, and enjoyed it, but had a liberal bill to pay in the morning.

Refreshed with sleep, we enjoyed our simple breakfast, and hastened to the train for Portland. Mrs. W. was afflicted. Constant labor, traveling, and writing every spare moment, to which add the anxiety of nearly a week with a very feeble sister, had brought her to a condition of great suffering. We made the best of our condition. We visited with fellow travelers the best we could, sympathized with an almost helpless, feeble lady, who had to be carried into, and out of, the cars, and found relief in trying to instruct and encourage her. Mrs. W. entered heartily into this work, and seemed to get better. At Skowhegan, we met Bro. Waggoner at the car door, with hand extended to take our hand-baggage, and assist us to the good home of Bro. and Sr. A. B. Atwood. The next morning, Nov. 13, we and our baggage were taken to Norridgewock in a sleigh. We were sorry to find that our appointments had reached the State but a few hours before us, and the prospect was that our meeting must be small.

Sabbath morning, our congregation was not small, though there were but few from abroad, because of the limited time of the appointment. Our meeting on the Sabbath was excellent. Mrs. W. spoke in the afternoon with great power. With many, real advance for the past year, is evident, and with all there is a readiness to receive our testimony. May God help us to speak to the honor of his name and to the good of his people. The word of truth is taking hold of the minds and the feelings of the people, and we cannot feel free to leave the State without meeting the brethren generally in the State. We therefore decide to remain at Norridgewock another week, and send out the appointment throughout the State by letter, hoping for a general rally the 20-23. We put off the Portland meeting one week, and the Rhode Island meeting two weeks.

We have never felt the necessity for good and timely arrangements of appointments as on this tour. In going from State to State, appointments should be out at least four weeks in advance. It is true that they cannot always be made to best advantage far in the future; but the disadvantages of such arrangements cannot be a tithe to those we labor under at this time.

Bro. Waggoner's labors are appreciated by the brethren in this State; and the prospect is encouraging for a better state of things. I think there has been as much real advance in this State the past year as in any other. The greatest lack is in the ministers in the State who say that Maine is a hard field. This is true of the past, as Elders Loughborough, Cornell, Andrews, Canright, and others, can testify; but the principal reason of its being a hard field of labor is the inefficiency and lack of disposition and courage to take hold of the work with those sent by the General Conference to labor in the State. There has been, however, an advance in this State on the part of the ministers, somewhat in proportion to the improvement on the part of the brethren generally. When the ministers come up to the work, Maine will be as good a field of labor as any other. JAMES WHITE.

South Norridgewock, Me., Nov. 17, 1868.

#### MEETINGS DURING THE FALL.

DURING a considerable portion of the fall I have had the privilege of laboring in connection with Bro. and Sr. White. Now that I am for a time engaged in work that gives me a separate sphere of action, I recall the past with gratitude to God for its mercies, and desire to hold them in grateful remembrance.

I think the series of camp-meetings in Mich., Ills., and Iowa, was evidently in the order of God. They bore much good fruit. They were meetings of deep solemnity, but entirely free from fanaticism or wild excitement. The Spirit of God gave a testimony to his servants, that sank deep into the hearts of the people.

Our meetings in Iowa were meetings of great value to those who attended. Though late in the season, we were able by means of the large tent to hold evening meetings with a good degree of comfort. Bro. and Sr. White bore a very searching testimony, which took powerful hold upon those who were especially reprov'd. The meeting the last evening at Pilot Grove, was a season never to be forgotten. Searching of heart, confession of sins, humiliation before God, and earnest cries to him, took up much of the time. We felt that God was manifestly present in that assembly.

The brethren in Iowa had interest to attend the meeting. Difficulties which are sufficient in some parts of the country to keep our people at home, did not suffice to do it there. Some, indeed, failed, but many showed by their acts that they had an interest to attend.

We were much interested in the prosperity of the work at Brighton, Iowa, the field of labor of Brn. Cornell and Butler. Here is quite a large company who have stepped out to obey the unpopular truths of the third angel's message. They have erected, and probably by this time nearly finished, a neat, commodious, house of worship.

May no scattering influence destroy this work among the people; and may those who have begun to walk in the path of truth, follow on to know the Lord, till they shall know his going forth prepared as the morning.

Returning from Iowa, several days were spent at Battle Creek, in duties connected with the office. From thence we came direct to the N. Y. State Conference. The labors of Bro. and Sr. White during this meeting were greatly needed, and they were not in vain. Our conference is not in as prosperous a condition as it should be. There is a lack of devotion to the work which must be supplied, or ruin to many will be the consequence. Our meeting on Monday and Tuesday was one of deep heart-searching, and solemnity. May its testimonies of reproof, especially that given by Sr. White for lack on the part of the preachers, never be forgotten.

After the meeting on Sunday evening, during family prayer, Sr. White was for a short time wrapped in the visions of the Spirit of God. Her solemn testimony on Monday, was a part of what was given her during that vision.

We were glad of the presence of Eld. D. T. Taylor of Rouses Point who attended nearly the whole time of the Conference. On Sunday evening he preached a very interesting discourse on "Quench not the Spirit." 1 Thess. v, 19. J. N. ANDREWS.

#### THE BOOK OF PSALMS.

FOR the spirit of devotion, of praise and trust, the book of Psalms stands unrivaled. No one who loves to draw near to God, whose "soul thirsts for God," can afford to pass a single day without reading more or less of the Psalms. The spirit of penitence manifested in the writings of King David reveals the secret of his character. He was not above temptation and error; nor was he above confessing his error. Some, when they have once made mention of their wrong, think it is all canceled, and feel hurt if it is ever mentioned again. But not so David. The spirit of confession seemed to have taken full possession of his being; and his lamentations over his sins against God—the God of his heart's love, his hope and his confidence—seemed to be the every-day burden of his life.

It is not every frame of mind that can appreciate the book of Psalms. The careless or lukewarm cannot adopt its fervent devotion; the pharisaical or self-conceited cannot feel its depth of penitence and humiliation; nor can the heart at ease, filled with worldly good and prosperity, breathe freely in its atmosphere of trust and patience. But when afflictions press us sorely, and deep anguish of spirit weighs us down; when our sorrow is so overwhelming that no earthly friend can help, or even realize its weight, and no human sympathy is strong enough to reach our depth of woe; then, the Psalms of David are inexpressibly sweet to the soul.

All who read the Psalms, may well *admire* them; but he who can say with their writer, "My tears have been my meat day and night," will *love* them; to him will they afford a daily feast, and prove an inexhaustible fountain of pure and holy consolation.

In reading the Psalms I have learned a lesson of "patience in tribulation" that I might never have learned anywhere else. First, I was led to wonder that my own feelings and experience in sorrow were so well described therein. If I wished to give expression to the deepest feelings of grief, I had only to read it there. And longings for deliverance, for the vindication of God's righteous judgments, reverential trust, quiet resignation to the divine will, patient hope and confidence in the darkest hour of trial,—all are there; and the heart bows to the most mysterious providence with a trust almost enrapturing under their soothing influence. Often have I stopped to wonder how David could have been situated, what deep trial he was passing through, to describe my feelings so exactly, and leave on record the words of consolation so suited to my wants.

Again, from all this I have been led to reflect on the use our afflictions may be to others. David could scarcely have realized that his trials would be the means of affording such sweet consolation to other sorrowing ones through coming ages. It is in our natures to lament our afflictions; it is only by faith that we understand that "all things" work together for our good if we love God. We cannot see what good they will work for us; much less can we understand how

our sorrows may be a source of sacred joy to others. But when we consider that the Captain of our salvation was made perfect through sufferings, Heb. ii, 10, that he might be a merciful high priest touched with the feelings of our infirmities, chap. iv, 5; that Paul said he filled up that which was behind of the afflictions of Christ for his body's sake, which is the church, Col. i, 24; we may know that our afflictions are not all for our own sakes; and it becomes us to inquire how we may benefit others by our ills, and so let our deepest sorrows be a source of joy to some heart-stricken one. So shall we follow Christ, who died not for himself; he gives us life through his death, and a crown by his cross.

By carefully reading the Psalms, we may learn how to benefit others by the recital of our woes. Often do we hear professed Christians talk of their trials in such a manner as to leave darkness on the minds of all with whom they converse. No one would judge from their conversation that their tribulation worked patience, Rom. v, 3; or that their affliction worked for them, 2 Cor. iv, 17; but who ever read the complaint of the Psalmist with increased feelings of distrust? Who can listen to the recital of his sorrows without having his heart softened and subdued into a calm and joyful resignation to the ways of God's providence?

Brethren and sisters, let us learn to imitate our Saviour in his sufferings; and if we tell our grief to others, let us so mingle our words with tears of contrition, and so manifest a spirit of resignation to the divine will, that all who weep with us may be drawn nearer to the God of all consolation, and our hearts be melted in the furnace only to flow together in Christian love and patient hope. J. H. WAGGONER.

#### PRACTICAL THOUGHTS ON SCRIPTURE SUBJECTS.

##### A GOOD NAME.

THIS, according to Solomon, is better than precious ointment. Eccl. vii, 1. It is even better than great riches. Prov. xxii, 1. The most precious ointment was that with which the tabernacle was anointed by Moses. It was composed of the most fragrant spices, exceedingly expensive, and of the choicest character. Ex. xxx, 22-28. With this, also, the priests were anointed. Very precious, also, was that used by Mary in anointing Jesus for his burial, John xii, 30; also of that prepared by Nicodemus and the holy women who prepared our Lord for his burial. John xix, 38-40; Mark xvi, 1; Luke xxiii, 56; xxiv, 1. A good name is better than precious ointment, or better than great riches. It is compared with these because of some points of resemblance. 1. Value. 2. The elements composing each. 3. How obtained, or prepared.

Men prize riches as representing all earthly good, and as being that whereby anything that earth has is to be purchased. Gold and silver and the most precious things stand as the elements that represent riches. These can only be obtained by the most diligent, pains-taking, wisely-directed efforts.

The precious ointment was very costly. Its elements were those of the most fragrant and desirable character. They were crushed to fine powder in order that they might be compounded, and that their fragrance might be given forth.

A good name is more valuable than these. But it is not the name of great statesmen, eloquent orators, or mighty conquerors, that Solomon thus commends. No, indeed. These names are stained with pride, selfishness, cruelty, and villainy.

That good name which the Holy Spirit so highly commends, is a name fragrant with humility, self-sacrifice, patience, purity, and love of God and of our fellow-men. It is the new name given to the real Christian. It is the name which the book of life shall reveal, at the last day, to him who has overcome. Such a name is more precious than great riches. Rather it is itself infinite riches, for he who has it shall inherit all things. It is a fragrant name; for all the graces of the Holy Spirit are compounded to form it. The compounding process is painful and crushing; but without this there would be no fragrance, or next to none. The lives of such men as Moses, Job, and

Paul, show how God compounds these sweet spices by the crushing process, and how tender, pitiful, and loving, after all, is that hand that smites. This good name does not represent earthly greatness, but heavenly goodness.

To this let me add one most impressive caution out of the word of God. "A single dead fly will ruin the most precious pot of ointment, so a little folly him that is had in reputation for wisdom and honor." Eccl. x, 1.

#### REMEMBER LOT'S WIFE.

Not to imitate but to shun her example. When Lot and his wife went forth from Sodom on the morning of its destruction they left behind their entire earthly substance. Lot and his wife each believed the warning to flee to be a warning from Heaven. Each set out to make escape from the devoted city. But now observe the difference. Lot had one grand, controlling purpose; obedience to God and escape from ruin. His wife was a double-minded person, unstable in all her ways. She believed the warning, but she also loved her treasures in Sodom. Zoar had attractions; so had Sodom. These two conflicting desires drew her in opposite directions. She set out for Zoar and urged her course in that direction so long as she could. Meanwhile the strong feelings that drew her back toward Sodom became so intense that she turned to look back. In a moment she is changed to a pillar of salt. And thus she perishes midway between Sodom and Zoar, sharing neither the deliverance of her household nor the fate of common sinners, but left to stand upon the plain, an awful example to all double-minded professors.

What anguish must have filled the heart of Lot when he found that his wife was not with him. But his singleness of purpose contrasts wonderfully with the double-mindedness of his wife. He did not look back even when his wife had become a pillar of salt. The ruin of Lot's wife was the result of her previous mistaken religious experience. Had she cultivated the same singleness of purpose as her husband, she would have endured the test as well as he. Her ruin was made sure by her failure to live with singleness of heart for God. Alas! how many now in our ranks are just in the case of Lot's wife the decisive test will soon show.

#### THE CLEANSING PROCESS.

The most wonderful display of miraculous power is that whereby a sinner, covered with guilt and pollution, and deeply stained with transgression, is transformed into an innocent, sinless being, fit for the society of the heavenly angels. If this most incredible change can be wrought by the transforming, regenerating power of the Holy Spirit, let us never doubt that such things as are recorded in the Scriptures of the mighty works of God, have been really wrought. Commanding the light to shine out of darkness is nothing to the work of illuminating the dark mind of the sinner with the indwelling light of the Holy Spirit.

But with many persons the work of conversion, or changing a sinful man to render him a Christian, is a very small matter. The transgressor, stained with inward guilt and covered with transgression, has the sinless robe of Christ thrown over him, and lo! he is a Christian, fitted to enter the presence of God. Pride, selfishness, dishonesty, envy, and hatred, may have place in his heart, but in the sight of God he is humble, unselfish, meek, honest, and forgiving, because these excellent qualities that dwell in their perfection in Christ, are all imputed to him. The robe of Christ's perfect righteousness is put upon the shoulders of the sinner, and, thus arrayed, he passes the inspection of the day of Judgment.

Surely, such a doctrine is an awful delusion, a fatal mistake. Christ's humility will never hide the guilt of our pride. Our pride itself must be put away, or we shall be stubble in the day of God.

The saints are to be clothed in white raiment when they appear before the throne, but it is raiment that they have washed in Jesus' blood. It is raiment that had been stained and is now spotless because of the cleansing process to which it has been subjected.

Nor is the Christian to be clean with reference to his raiment only. He is to be clean within and with-

out. God desires truth in the inward parts. The man himself must be purged with hyssop (a bitter herb representing repentance,) till he is clean in the sight of the all-seeing Judge. He is to be washed till he is whiter than snow. His heart is to be rendered pure, his hands are to be made clean, himself to be without spot, or stain, that he may be found unblamable and unprovable when he shall appear in the Judgment.

If such be the character and the extent of the work of preparation, no wonder Peter exhorts us to be diligent, that we may be found of him in peace, without spot and blameless. Even when this has been made the business of life, it will not be a light thing to pass the inspection of the Judge of all the earth. "If the righteous scarcely be saved where shall the ungodly and sinner appear?"

J. N. ANDREWS.

#### HEAR MY PRAYER, O LORD.

THE time of trouble, Lord, I see,  
And fain would hide myself in thee;  
Be thou my soul's sweet hiding place,  
O let me see thy smiling face.

When fiery trials sorely press,  
And Satan does my soul distress,  
Lord, to the rocks, O lead thy child  
Safe through this dark and tangled wild.

When by the archers wounded sore,  
Thine aid, O Lord, I will implore,  
Thou hast vouchsafed in time of need,  
To shield thy flock; thy word I plead.

Go forward, saith the heavenly voice,  
And faith in God bids me rejoice;  
On him, oh! let our hearts be stayed,  
While Satan's host shall be dismayed.

Why should our hearts grow faint, and fear,  
When thou, hast said, Be of good cheer;  
Thy warfare here will soon be done,  
A robe, and crown, through Christ be won.

L. E. MILLNE.

## News and Miscellany.

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

### Another Blow at the Papacy—Matters in the East.

SINCE our last presentment of political affairs, we have witnessed another struggle on behalf of the people, against the tyranny and corruption of the Papacy. Spain, proverbially blind, and acknowledged as the last great stronghold of Papal rule, has at last arisen from her slumbers, and dealt a blow at the old harlot, which will prove disastrous, if not fatal.

It has been a matter of some astonishment that she has remained quiet so long, but when we consider the actual condition of affairs in her midst, we need not wonder. Her population of 16,000,000 has been studiously blinded by their spiritual advisers, and kept at least a century behind their neighbors, in point of general intelligence. Ruled by fifty-five Archbishops and Bishops, 2,500 Canons and Abbots, 18,000 parish Priests, 24,000 Curates, and from 30,000 to 40,000 Monks and Nuns, we can imagine what obstacles those men have had to contend with, who sought to relieve the popular mind of the ignorance and superstition that brooded over them like a mighty incubus.

Financially speaking, the Papal Nuncio at Madrid acknowledges that Rome will lose 32,000,000 francs a year by the revolution. The Holy Father offered an asylum for the exiled Queen, which was accepted by her, but she is at present under French care. What the final result will be it is hard to determine, inasmuch as it is yet unsettled who shall be the future ruler. The Junta, which was formed provisionally, has been dissolved, and it is now expected that the people will proceed, by popular suffrage, to choose men who shall in turn select a ruler. It is also probable that a Monarchical form of government will be continued. Whether the priests, by their subtlety, will again succeed in shaping matters so as to favor their own ends, remains to be seen. A number of names have been suggested as successors to the throne, among which are Prince Napoleon of France, and Prince Alfred of England. Prince Napoleon, however, has written a letter to General Prim, advocating the

claims of the House of Savoy, and Prince Amdeus, Duke of Aosta, second son of Victor Emanuel, and the brother-in-law of Prince Napoleon. The fact of Prince Alfred being a Protestant, is urged as a barrier against his assuming the royal honors. Time will soon determine the future of Spain, so far as a ruler goes. The provisional government, now organized, has been recognized, first, by the United States, then, by the English, French, Prussian, Italian, and Portuguese Ambassadors. The French Minister and Papal Nuncio expressed their sincere wishes to maintain friendly relations with the new government.

The Ecumenical Council, which is to be held in December of next year, is looked forward to with great interest. The Pope has invited the Bishops of the Church of England to unite with them, as also, the Bishops of the East, who are not in communion with the Holy See, to whom he has issued an apostolic letter.

The Czar, however, does not relish any interference on the part of the Pope, with the spiritual rule of his people, as he himself claims to be their head, spiritually as well as temporally. Relative to this we find the following:

"A significant commentary on recent remarks on the attitude which will be assumed by the Emperor of Russia toward the forthcoming Roman Council of Bishops, has just been supplied by the Czar himself. His ukase, by which he subordinates the direction of the 'United Greek Church,' to the Ministry of Public Worship, is nothing less than an anti-Papal manifesto of the most uncompromising kind. These 'United Greeks' are precisely in the position which the Pope trusts that he and his council will persuade the separatist Greek Christians to assume; and the Czar has lost no time in informing his own subjects that whatever they may please to think about union with Rome, he himself is still their master, and the exercise of their religion is to be controlled absolutely by his State functionaries. The policy of Rome in the East, it should be remembered, has always been unlike her policy in the West. She requires a certain distinct recognition of the Papal Supremacy, and when that is secured, she allows the Greeks and Orientals to retain all their own peculiar customs, worship, and discipline. Their eucharistic offices remain untouched; the use of the Latin tongue is unknown; they use their own picturesque vestments, and their strange antique ceremonies—many of them far more ancient than the corresponding Roman ceremonies; and their clergy, excepting their Bishops, are allowed, and almost enjoined, to marry. All this, however, affects the Czar not a whit. It is the supremacy of the Russian crown which is involved in the simple fact of the recognition of the spiritual monarchy of the Pope; and therefore, everything of the nature of a compromise between the two autocrats is impossible. What effect may be produced upon hesitating Greek Bishops living beyond the Russian dominions by this last move of the Czar, it is, of course, impossible to foretell. But, judging by the rules of ordinary prudence, one would suppose that nothing could be devised more certain to throw the non-Russian Christians into the arms of the insinuating Pontiff. At the very least, the new ukase is a fresh proclamation of war between the two rival sovereigns."

The Roman correspondent of the *Pall Mall Gazette*, furnishes the information that:

"A strong belief in the imminence of war exists in Rome, and that incessant exertions are being made to get the Pontifical forces into readiness for campaigning. General Dumont, the commander of the French army of occupation, is reported to have held a meeting of the superior officers of the Pope's army a few days ago, to whom he said: 'Gentlemen, get all ready. Soon, perhaps, you will be called to combat by the side of France, against the common enemy.' These prospects are said to have put the Pope into excellent spirits, and he is reported to have exclaimed on a recent occasion: 'I hope soon to assist at a final triumph over my enemies, and then I shall be ready to render up my soul to God.'"

The tone of the political press indicates clearly that no confidence is felt in the oft-repeated professions of peace, made by the sovereigns of the old world. Speaking of the age in which we live, the *New York Herald* says:

"The last ten years in Europe have been years of wondrous activity and change. Steam, the printing press, the electric telegraph, have given to hours the power and importance once possessed only by years. Many of the changes which are now taking place every day, would, fifty years ago, have been regarded as simply miraculous. The old prophetic language of Scripture, 'Many shall run to and fro, and knowledge shall be increased,' has but to change its tense to be truthfully descriptive of the facts of today."

Then turning its attention to the present condition of Europe, it comments as follows:

"The Empire of Austria, as it now is, hangs but loosely together. It is at best but a heterogeneous mass, and the mass is singularly combustible. Gallacia, Bohemia, and some of the Southern provinces are even now with difficulty held in subordination. A lit-

the spark would set them on fire. If, however, Austria and Russia could agree, there would be no great difficulty in changing the map of Europe to the advantage of both. By giving Austria, Servia, Bulgaria, Wallachia, and so much of Moldavia as would make her mistress of the Danube, Russia might enthrone herself in Constantinople, and convert the Euxine into a Russian lake. Turkey is too weak to resist with any prospect of success, and Greece might be gratified by receiving an addition of territory commensurate with her ambition. These may be regarded by some persons as vague and unmeaning fancies, but they are fancies which enter largely into the calculations of the powers that be."

How nearly do these politicians reflect the expectations of prophetic students, and yet how ignorantly! It is a truth that "the wise only shall understand." Taking a general view of the unsettled condition of affairs, the editor gives answer to an important question as follows:

"Are we on the eve of another popular outbreak? It would not be rash, judging from present signs, to conclude that we are. We have one peninsula in arms, and another apparently ready to follow. We have France standing on the verge of a slumbering volcano. We have Germany in a state of suspense. We have Austria working her way through a severe ordeal. We have Belgium and Holland trembling at the prospect of being swallowed up by some one or other of their powerful neighbors. We have Great Britain in the agony of reform. How it shall all end we know not; but of this we are fully convinced, that the result will be a gain to the popular cause."

"How it shall end we know not," says the politician. Of course not, neither can he know, except by the unerring word of prophecy. God has told us how it will end. The storm will come—a time of trouble, such as the world never saw—and afterwards a day of rest for the people of God, which has been a subject of hope by them for ages past. Glorious day, soon may it come.

Turning our eyes eastward, we find events transpiring in harmony with the expectations of prophetic students. That giant power, Russia, is rapidly extending her dominion in Asia, thus preparing herself for the part she will perform in the drama of the last days. The telegraph informs us that "the Russians are making rapid progress in North Asia, and that the town of Calish had been captured." Also that the Khan of Khokan has sent an embassy to St. Petersburg to make offers of friendship and submission to the Czar.

Our last chronicle of progress on the part of this Northern Colossus, was the capture of Bokhara. The present announcement of the submission of Khokan shows how Russian arms are feared as this country borders upon Bokhara, and would doubtless have been the next to bow to superior force, if the sagacious Khan had not submitted in a friendly manner. It has a population of about 3,000,000, mostly composed of Usbeck shepherds and wandering Kirgheez tribes. Along the rivers the soil is fertile, but elsewhere it is said to be thin and sterile. The summer heat is excessive, and the winters proportionately cold. The chief wealth consists in cattle, horses, sheep, and camels, but grain and fruits are raised to some extent. Cotton and wool are also staples of that country, and a very valuable variety of silk is produced. The people are described as being well formed, fair complexioned, quiet, and hospitable to strangers. The capital, Khokan, is a city of about 50,000 inhabitants, and is situated in a fertile and well-cultivated valley on the Jaxartes. How soon we may be called upon to record another addition to Russian territory we cannot say, but one thing is certain, the arms of this giant power are not kept idle.

Whilst she is gathering under her wing, by entreaty and coercion, the millions of Asiatic tribes, she is not slack in her intrigues against Turkey. Her emissaries are continually at work, undermining Turkish influence, and, consequently, her power, in the provinces over which she bears rule. Relative to this, we submit the following:

"The Turkish authorities at Toulcha and Widdin have discovered that the Russian Consuls at those towns are distributing among the Bulgarians a great number of Russian prayer-books, evidently destined to serve as instruments of a propaganda against the Government of the Sultan. These books contain prayers for the happiness of the Czar of the Slavonians, Alexander II, and all his family, and for the success of his troops, who are described as having a mission to destroy the Mahometan and all other heterodox religions all over the world, and to subject non-believers to the scepter of the Czar. After various blessings on the ruler of Russia, come a series of maledictions on Mahomet and his wives, and on the Sultan and all who willingly obey him. There is also a regular form of ritual to be used for the christening of Mahometans converted to the orthodox (Russian) faith, and a large portion of the book is occupied with hymns to be sung during the new crusade against Mahometanism, in which all true believers are invited to join."

Thus we see how unremittingly the Czar works in preparing the way for the overthrow of the Sultan. It

is well known that a great proportion of the Sultan's subjects are not Mahometans, but are members of the Greek Church, of which the Czar is the acknowledged head. It is easy to see, therefore, how willingly these worshippers will submit to the rule of their spiritual leader, when an opportunity presents itself. "The Czar of the Slavonians" is the name assumed by Alexander II, as one around which all Slavonians are invited to rally. The Slavi of Europe and Asia have been for centuries divided into factions by reason of controversies which have shorn them of their strength. Numbering some 90,000,000, it is seen, by many discreet politicians, to be a power which, if united by any means, must prove a terror to all others. In view of this, we find numerous leaders have advocated such a union of late, and the idea has been fostered by Russia. The Slavi are urged to "drop their numerous family feuds, and consider themselves as one great nation, and their related languages essentially as one." The idea has been seized upon with eagerness by Bohemian and other Slavi of Austria, who hope, by such a Pan-Slavic movement, to prevent their absorption by German and Hungarian races. It has also been advocated by able men in Poland and Russia, both literary and political.

Some advocate a federative union of all Slavi under a Democratic form of government, whilst others seek a union under the scepter of the Czar. When it is remembered that of the ninety millions of Slavi nearly one-half are Russians, and that the claims of the Czar come backed up by wealth and political influence, it is not difficult to see that a Democratic union will never prevail, but a union under the Czar may. Truly it will be a power such as will strike terror into the hearts of all opponents, and will win glory for itself until overthrown by the King of kings.

We cannot do better, brethren, than keep our eyes fixed upon the movements of "the powers that be," whilst they fill up the measure of their iniquity. Then, when the Gentile cup is full, the Lord's hand will be visible in their overthrow and the raising up of the captive tribes of Israel from their scattered condition. Lord, hasten the day!—*Herald of Coming Kingdom.*

## Conference Department.

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

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

From Bro. Larsen.

BRO. SMITH: I praise God for his grace and mercy toward us poor pilgrims. For my part, I have firmly resolved to serve the Lord and wait for his glorious appearing. And I believe that the time is not far distant when Jesus will come. I want to keep the commandments of God, and the faith of Jesus. But I realize that I still have a great work to do to overcome, and that there are many things about me that will threaten and persuade me to keep back. It often looks hard when I see that so many try with all their might to make us give up the blessed hope and the faith once delivered to the saints. But yet I can praise the Lord, and often rejoice, when I am reviled, that I am permitted to suffer for Christ's sake; then I can pour out my heart in prayer to God for those who hate me, and I have the happy assurance that God will save me through grace for the sake of our blessed Redeemer. There are a few Sabbath-keepers in this place, and we meet every Sabbath. We do often rejoice in the blessing of God's Holy Spirit. Pray for us, that we may prove faithful, and at last meet with all the saints in the kingdom. O. LARSEN.

Racine, Wis.

From Brn. Burrill and Lane.

BRO. SMITH: Thinking a report might be interesting to those connected with the cause and acquainted with us, we submit the following:

We found no difficulty in obtaining a place to hold a course of lectures, 3½ miles north of Vermontville, Mich. After securing this location we ascertained that we were situated in a thickly-settled community, composed mostly of Methodists. By extensively circulating our notices we were favored with a full congregation, and there was manifestly a good interest awakening. We had not proceeded far before it could be evidently seen that the enemy was aroused. Appointments were given out conflicting with ours. Many false stories were reported about what we believed, such as that we deny Christ, know the day and

hour of his coming, that we had been elsewhere breaking up prayer and class-meetings, &c., and finally we were harangued from their pulpits in very ungentlemanly terms, to say nothing of Christian courtesy. All this seemed to awaken a deeper interest to hear. The leaders, as expressed by one, were afraid of the results of these meetings, and succeeded in closing the house against us. We were, therefore, obliged to discontinue, notwithstanding the interest and prospects of good results.

We spent some time visiting and praying with those much interested, and supplying them with proper reading matter. Urgent requests were made that we should give a course of lectures with the tent next spring.

Although we gave but seven discourses, with the blessing of God we trust that some seed is sown on good ground, and will bring forth fruit unto everlasting life.

A. O. BURRILL,  
E. B. LANE.

From Sr. Matteson.

BRO. SMITH: I am interested more than ever in this last solemn work. I long for salvation, and desire, with God's dear remnant children, to be an overcomer. My daily prayer is, that we may cleanse ourselves from all filthiness of the flesh and of the spirit, that we may be more like our dear Saviour. I want to love and serve him in all my conversation, when I meet with the brethren and sisters on the Sabbath, and when I attend to my daily labor at home. Oh! that the Lord may say also to me, in the day of his coming, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord." This glorious inheritance is worth all our self-denial. Heaven is cheap enough if we have to overcome a few wretched, sinful habits. Let us now try to live in accordance with that light which God has so graciously given us in these last days.

ANNA MATTESON.

Oakland, Wis.

## "HEART WHISPERINGS."

Rise! there is a world before thee,  
One of sorrow and of strife,  
Thou must learn full many a lesson  
From the book of human life:  
Bitter lesson—  
How life's sea with pain is rife.

Rise! force back each bitter feeling!  
Dash those useless tears away;  
What tho' clouds are hovering o'er thee,  
Out of night ariseth day.  
Resolutions  
Sure will find for thee a way.

Rise! be calm when storms are wildest,  
Never yield to dark despair,  
Brace each nerve up, for thy life scenes  
May be oftener dark than fair;  
And for changes  
Every weak heart-string prepare.

ST. BERNARD calls holy fear the doorkeeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

## Obituary Notices.

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

DIED, Oct. 2, 1868, in the town of Wadams, Stephenson Co., Ill., T. L. Brown, eldest son of Thomas and Susannah Brown, aged sixteen years, three months, and nine days. Bro. and Sr. Brown, although prostrate themselves with disease, are consoled with the bright and cheering hope of soon meeting their son where sickness and death never come. Remarks were made upon the occasion from John xi, 25. C. H. ROGERS.

DIED, at the residence of the writer in Adams Center, N. Y., Nov. 11, 1868, Chloe, daughter of A. Damon, aged 9 years. We took little Chloe to our home in obedience to Gal. vi, 2. We laid her upon our couch; we watched her tenderly, day and night, administered to all her wants; but the enemy had pierced her life-power with one of his deadly arrows, and she fell asleep. Text: "Is it well with the child? It is well." C. O. TAYLOR.

DIED, at his residence in Adams Center, N. Y., Nov. 10, 1868, Bro. Henry Bunce, aged 59 years and 7 months. Bro. B. commenced his religious life in 1837 and there commenced observing the Bible Sabbath. He embraced the third message and its kindred doctrines when the tent was here in 1861. In his death a large circle of friends and kindred are called to mourn, a wife has lost a kind companion, four children a tender and loving father, and the church a worthy member. On the burial occasion we offered words of comfort from 1 Thess. iv, 18. C. O. TAYLOR.

## The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 1, 1868.

THE fossil remains of an immense crocodile, says the *Scientific American*, have been found at the end of the Kansas Pacific R. R. The entire length of the skeleton is 125 feet.

### Judgment vs. Mercy.

THERE can be no mercy in the Judgment. Its object is to determine and to make known the exact truth with regard to every person. For this purpose God weighs us in his balances. What would balances be good for that would show favor to those who lacked the perfect weight? Whoever neglects or carelessly slights mercy now, because its conditions are too crossing, and flatters himself that he shall find mercy in the day of Judgment, is committing a fatal mistake. That day will reveal just what you are, and if you are found wanting it will be too late to retrieve your dreadful mistake. J. N. A.

### Note from Bro. Byington.

THERE was a good attendance at our last Monthly Meeting in Newton. We were some disappointed in not having one of the elders of the Battle Creek church with us, but the Lord did not withhold his blessing. The next Monthly Meeting will be in Convis, at the Austin school house, Dec. 12. Cannot Bro. Gage, or Smith or Amadon, meet with them? J. BYINGTON.

### Objections to the Visions.

I HAVE read through the "Answers to Objections against the Visions," and I think that every church in this State (Iowa) should send for at least 50 copies for free distribution among friends and neighbors. They have long expected such a book. They have heard the objections, why not read the answers? We have sent for them for the Marion church, and are placing them in the hands of those who will read. D. T. SHIREMAN.

### Loud Prayer.

SUCH prayer is not expedient. It is not necessary nor right for us to wear out our lungs and throat like the priests of Baal in calling on God. The living God can certainly hear, so we need not pray so loud for his sake. And even if we ourselves could stand it, it would be kind in us to remember that we are surrounded by weak fellow-mortals, who may be more nervous than we are. We need not, by loud prayer, to work ourselves into a kind of excitement to gain the approbation of God; for he is pleased with the humble and contrite heart. We want the prayer of faith; a calm trust in God, prostrating ourselves before him with humble reverence. It answers all practical purposes in a meeting when we pray loud and distinct enough for all to hear and understand. The Lord has given us repeated testimonies on this point. I, for one, will try to heed them.

On the other hand it is also to be lamented that some pray so low that but very few can understand what they say. Dear brethren, let us try to learn, by the grace of God, to act harmoniously, get more of the sweet Spirit of Heaven, of faith and love, which will manifest itself in heavenly words and works, that we, at last, may be fitted for the kingdom. JOHN MATTESON.

### Replies.

IN nothing is there more need of care than in making replies, or in not making them. When one is rebuked for a wrong it seems fitting that a response be made, for many reasons: First, the one who corrects, wants to know how his hint is received. Second, the spectators want to know. Third, the offender wants to give vent to his feelings. And without some reply there is liability to mistake. Thus, when a person is

rebuked, and is perfectly silent, one perhaps will say, he is sullen; another will say, he justifies himself; and another will say he is unjust; and so on. People will say anything which comes uppermost; when a word of confession and truthful explanation will stop all the mouths of the surmisers, and if the reply is right and humble it will go far to heal the injured ones. JOS. CLARKE.

### Report from Bro. A. C. Bourdeau.

WHEN I wrote my last report, dated the 3d of November, we had spent two weeks at Jamaica, Vt. We remained there one week longer. During our stay at Jamaica, the brethren were very free in favoring us with teams, which enabled us to visit quite extensively. The time that we did not spend in holding meetings, writing, or working on the meeting-house, we spent in visiting, especially in the evenings.

In our experience thus far in laboring in the cause, we have witnessed, almost invariably, that in visiting families from house to house, we have been enabled, by the assisting grace of God, to accomplish as much good, to say the least, as in any other kind of labor. In many instances, cases can be reached by this kind of labor, which it would seem could never be reached in any other way. This kind of work is not confined to ministers only; but private members of churches who are spiritual, and whose hearts are in the work, can labor successfully in this way, and thus accomplish good, and become useful in the cause. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James v, 19, 20.

Monday, Nov. 9, at 4 o'clock A. M., Bro. Pike, with Bro. Brown's horse and carriage, very kindly assisted us by taking wife and self to the Manchester station, a distance of sixteen miles. The day following we reached home, and found several letters to be answered, among which was one by Bro. A. Stone in behalf of the brethren in East Richford and vicinity, asking for help in making a start to build a house of worship. In East Richford there is no meeting-house for any religious society; and if the church there could gather sufficient strength and courage, with a little assistance from others who are willing to put their shoulders to the wheel, they might build a meeting-house, which, doubtless, would be conducive to the upbuilding of the cause in that section. I shall endeavor to meet with the church there next week, and the propriety of making a move in this direction will then be considered.

Our meeting in Enoshurgh, last Sabbath, was very encouraging. We feel an increasing desire to draw nearer to God, and to become more consecrated to his service. A. C. BOURDEAU.

Bordoville, Vt., Nov. 17, 1868.

According to the instructions of the Minn. Conf., at its last session, and after waiting almost two months since the quarter expired, I now report. The churches have all reported, some quite promptly; and I have received reports from all the ministers, except Bro. Wm. S. Ingraham. HENRY F. PHELPS, Sec. Pine Island, Minn., Nov. 23.

## Appointments.

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

PROVIDENCE permitting, we will hold meetings at South Lancaster, Mass., Dec. 4-7; Curtis Corners, R. I., Dec. 11-14; near Wellsville, N. Y., Dec. 18-21; Bowling Green, Ohio, Dec. 25-28.

JAMES WHITE,  
ELLEN G. WHITE.

The next Monthly Meeting of the Orleans, Fair Plains, and Bushnell churches, will be held at Orleans, Mich., the first Sabbath in December. The Vergennes, Bowne, Orleans, and Stanton brethren are all invited to come and bring their children and friends that are interested in the truth along; and then, brethren, let us make a special effort for them, and we shall see how the Lord will help us. Meeting will begin Sabbath eve, and continue two days. Bro. Matteson is expected.

We shall have our latest works at this meeting for the benefit of those who have them not: Life Incidents, Life of Bro. Bates, Advent Keepsake, and tracts. Brethren, come, determined to get good and to do good.

It would be well to bring your blankets and robes.

P. SRTONG.

PROVIDENCE permitting, I will meet with the church in Parkville, Dec. 12 and 13. As this is the annual meeting for the election of trustees we request all the members of the church to be present. J. BYINGTON.

THE next Quarterly Meeting for the church of Monroe, Wis., will, the Lord willing, be held Dec. 12 and 13, 1868. We shall be happy to have as many as can come from other churches. JOSEPH G. WOOD.

PROVIDENCE permitting, there will be a Quarterly Meeting at Rockton, Ill., Dec. 19, 20, 1868. All who can come are invited. T. M. STEWARD.

THE next Monthly Meeting of the churches of Greenwood Prairie, and Pine Island, will be held at Greenwood Prairie, where Bro. Gibson may appoint, Dec. 19, 1868. The second will be held at Pine Island, the third Sabbath in Jan. 1869. Come to these meetings, brethren, filled with the spirit of humility. Let us try to awake out of sleep. And do not forget to come prepared as far as you can to care for yourselves. H. F. PHELPS.

MONTHLY Meeting for Allegan Co., Mich., will be held at Monterey, Dec. 5 and 6. We extend an invitation to all the brethren and sisters who can make it practicable, to be at this meeting. CHARLES JONES.

PROVIDENCE permitting, a Monthly Meeting will be held with the church in Athens, Me., at Fellows Mills, commencing Dec. 11, and holding over Sabbath and first-day. Hope to see a general attendance from the different churches. Come, brethren and sisters, to labor for reformation and salvation. Per order of COMMITTEE.

PROVIDENCE permitting, I will attend the Monthly Meeting at Jackson, Mich., Sabbath, Dec. 5, 1868. I. D. VAN HORN.

### BUSINESS AND PERSONAL.

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

WANTED.—A strong, healthy woman, of good moral character, who is able to do all kinds of housework, who is a good washer, and can do common sewing, and is willing to live hygienically. Address Dr. Wm. RUSSELL, Health Institute, Battle Creek, Mich.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### RECEIPTS.

For Review and Herald.

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

\$1.00 each. H L Richmond 34-1, Lewis Bush 34-23, Drawer No 2 34-1, J Schneiderhaver 34-1, W Brink 34-1, H Lockwood 32-9, J Lantz 34-1, R P Stewart 33-21, Geo Lindsay 34-21, E Elmer 33-1, S J Hersom 33-20, F Gould 34-1, L Clarke 33-23.

\$2.00 each. B Wright 34-16, A Belden 34-9, J Craig 33-14, V Powers 32-14, J W Merrifield 32-1, V B Gaskill 34-17, Kate Babcock 33-1, S Drake 33-1, J A Gifford 34-1, M Aldrich 34-22, T M Foster 34-1, L Hackett 33-21, W G Sealoe 34-6, A Andrews 32-9, M M Nickerson 33-1, R M Frink 34-20, L A Kettle 34-23, W S Moon 33-1, H Main 34-23, W S Fairchild 34-1.

Miscellaneous. Elizabeth Rice \$4.00 34-9, A B Castle 75c 34-2, Mrs J T Orton 5.00 33-21, J E Freeman 4.70 35-1, L M Jones 3.00 34-1, W Lawton 5.32 2 copies 35-1, B Hostler 4.00 34-9, T T Wheeler 5.00 35-9.

### Cash Received on Account.

L W Carr \$2.00, Joseph Clarke 5.00, H F Phelps 9.00, L M Jones 6.00.

### Books Sent by Mail.

Louis Dysert 44c, Mary Bower \$1.74, W S Foote 50c, L M Locke 87c, A O Burrill 4.39, Julia A Williams 1.00, N Orcutt 1.50, E J Andrews 50c, Mrs M W Darling 30c, Wm Boynton 2.00, C H Bliss 30c, T Alverson 1.50, Ruth Roe 2.37, C M Nichols 50c, J S Brookes 92c, Mary Zimmerman 3.60, R M Frink 1.00, A M Mann 50c, A H Clymer to different persons 2.00, C B Reynolds 85c, W Lawton 2.24.

### Books Sent by Express.

W T Hutchinson Warren Ohio \$17.00.

### Michigan Conference Fund.

Church at Vergennes \$20.00.

### General Conference Missionary Fund.

Ill & Wis Conference \$40.00, Iowa Conference 43.50, New York Conference 200.00, Church in Roosevelt N Y 50.00.

### Received on Book and Tract Fund.

J E Freeman \$5.00.

### Receipts for Benevolent Fund.

L Dysert \$2.32, A friend 5.00, M House 5.00, O A Olson 10.00, H Olson 10.00, Asa Olson 5.00, A Hostler 1.00, Maria West 2.00.

### For California Mission.

A Olson \$5.00, Betsy Olson 5.00, O A Olson 5.00, L A Kettle 1.00