

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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LOOKING UNTO JESUS.

Our Guide through valleys dark or bright,
Our Shade by day, our Star by night;
Though high or low our course may be,
Dear Saviour, we will look to thee.

For grace to cleanse the soul from crime,
For love to melt, for faith sublime
To pass through fire, or walk the sea,
Dear Saviour, we will look to thee.

The tempter leaves his trembling prey;
The raging passions cease to slay;
The world drops off, the soul gets free;
Dear Saviour, when we look to thee.

In sorrows deep, in troubles wide,
In billow death's devouring tide,
When earth and all its pleasures flee,
Dear Saviour, we can look to thee.

In Heaven, the saints' bright, happy home,
No sorrow, sin, nor pain, can come;
As known, they know; as seen, they see;
There all, dear Saviour, look to thee.

THE SANCTUARY AND ITS CLEANSING.

[At the suggestion of Bro. R. F. Cottrell we republish the following article from REVIEW, Vol. vii, No. 9. He says: "Would it not be well for the benefit of beginners and those investigating our position, to republish the first half [we make room for the whole] of the article from Bro. Andrews on the Cleansing of the Sanctuary, in REVIEW Vol. vii, No. 9? You refer us to this in your pamphlet on the Visions, and I have turned and read it. The confession of error in 1844 is there set forth so clearly that I thought I would like to have beginners examine it."]

In 1844 the whole Advent body was disappointed with respect to the second advent of the Saviour. Since that disappointment many confessions have been made respecting that mistake. That a confession of error should be made by all who then proclaimed the coming of the Lord, we think no one disposed to deny. Thus far we stand on common ground with all who profess the Advent faith. Now we ask why it was that those who then expected the Saviour were disappointed? It is at this point that a difference of opinion begins. Three answers have been returned:

1. Because the 70 weeks are not a part of the 2300 days.
2. Because that the 70 weeks were not then dated from the true decree.
3. Because that the earth is not the sanctuary.

Here are three confessions of error. Which one of them shall be adopted as the proper confession? Those who make the first of these confessions, acknowledge that the evidence sustaining the original date of the 70 weeks, viz., n. c. 457, is not capable of being set aside;

and that if the 70 weeks are the first 490 days of the 2300, "it is as clear that the 2300 days ended in the autumn of 1844 as it is that the sun arose this morning." But if the 2300 days ended in 1844 it is demonstrated that no part of the earth is the sanctuary, for, as yet, no part of the earth is cleansed. It follows, therefore, that those who make the first of these confessions, viz., the denial that the 70 weeks are a part of the 2300 days, do it because they are not willing to yield the view that the earth, or a part of it, is the sanctuary.

But how is it with those who make the second confession? They do not deny that the 70 weeks are a part of the 2300 days. They acknowledge that Gabriel, in Dan. ix, completed the charge given him in Dan. viii, 16, which was to make Daniel understand the vision; which, according to verse 27, he did not accomplish in chapter viii. Compare chap. viii, 16: "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision;" verse 27: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it;" chap. ix, 21-23: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision." Consequently they admit that the 70 weeks, which were "cut off," form the first 490 days of the long period in "the vision" which Gabriel was explaining; and that the remainder of the 2300 days extended 1810 days from the termination of the 70 weeks. But as the earth was not burned in 1844, they move the date of the 70 weeks forward thirteen years to the 20th of Artaxerxes, thus moving forward thirteen years the date of the commencement of Christ's ministry, and of his crucifixion, and of the commencement of the gospel to the Gentiles. In doing this, however, they are not agreed among themselves; some of them contending that Christ was crucified in the spring, A. D. 37, and others that he was crucified in A. D. 41. The 70 weeks are thus set forward because Christ did not come in 1844. Those who set them forward reason thus: The earth is the sanctuary, and Christ must come and burn the earth in order to cleanse the sanctuary. But besides the absurdity involved in deranging the date of the crucifixion thirteen years, this view has proved itself an entire failure, the year 1854 being the extreme point to which the days were extended.

It is apparent, therefore, that those who deny the connection between the 70 weeks and the 2300 days, and those who attempt to set the 70 weeks forward thirteen years, have each the same article of faith to which they tenaciously cling, which is the grand cause of each of these important errors. It is this doctrine that causes all the trouble, viz., that the earth is the sanctuary, and that the cleansing of the sanctuary is effected by the second coming of Christ. What mighty array of evidence, then, can be adduced to prove that

the earth, or a part of the earth, is the sanctuary, that men should be willing to yield almost anything else rather than acknowledge that in this they may have been mistaken? In examining the third confession we shall see.

The third confession is an acknowledgment that the Advent people were mistaken when they said that the earth was the sanctuary, and that Christ must come and burn the earth in order to cleanse the sanctuary. We have seen that those who make the first two confessions, cling with tenacity to the view that the earth, or a part of it, is the sanctuary. Hence they look upon those who make this confession as sinners above every other class of Adventists. But what are the reasons which sustain those who make the third confession?

1. They are unable to deny the connection of the 70 weeks and 2300 days, or to set the 70 weeks forward thirteen years. To do this would be to deny the plainest evidence.

2. But they confess that the earth is not the sanctuary, because that the Bible never calls it by that name. The word is used in the Bible 146 times, but it is never applied to the earth.

3. The Old Testament, by a hundred plain testimonies, designates the *tabernacle* of the Lord as his sanctuary. Even the two or three texts that are supposed to teach that some part of the earth is the sanctuary, are readily reconciled with this cloud of witnesses.

4. The New Testament tells us that there are two covenants, and names with distinctness the sanctuary of each. This covers all the ground and settles the sanctuary question beyond all controversy. The sanctuary of the first covenant was the tabernacle which Moses erected as a pattern of the true tabernacle. Heb. ix, 1-5: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly." The sanctuary of the better covenant is the true tabernacle itself, which the Lord pitched and not man, of which Moses erected a copy. Heb. viii, 1-6: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much, also,

he is the mediator of a better covenant, which was established upon better promises." The sixteenth of Leviticus plainly teaches that the sanctuary of the first covenant was cleansed by blood at the conclusion of the yearly round of services, because the sins of the people had been borne there. The ninth of Hebrews teaches that the new covenant sanctuary must be cleansed for the same reason, but with better sacrifices than the former. Verses 22-24: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of the things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us."

If these plain testimonies are allowed, they settle the question that the earth is not the sanctuary; that the sanctuary is the tabernacle of the Lord; and that the tabernacle is cleansed with blood and not with fire; and that the work of cleansing the sanctuary is the conclusion of the work of the High Priest before leaving the tabernacle of God. Consequently the cleansing of the sanctuary precedes the revelation of our great High Priest.

This is the third confession. Is it not as fair and honorable a confession as the first or the second? It is not a confession that the 70 weeks are not a part of the 2300 days, or that the 70 weeks should be set forward thirteen years. Overwhelming evidence forbids such a confession. But it is a frank acknowledgment of erroneous views respecting the sanctuary. In making this confession we do not reject the smallest portion of divine testimony, but on the contrary a multitude of testimonies constrain us thus to confess.

It is proper that we here point out the fact that we are not the class who refuse to confess their mistakes. Those who make either the first or second confession are compelled thereby to deny the plainest evidence. And they do this rather than to admit that the earth is not the sanctuary, notwithstanding their error respecting the sanctuary has been exposed before them. Those who make the third confession correct the real error of the Advent people; and they do it without sacrificing any part of the truth of God. The clearest evidence constrains them thus to act. The charge of refusing to confess the mistake in 1844, we think certainly returns upon those who make it. It is because they will not confess a manifest error, viz., that the sanctuary is the earth, or a part of it, that they are constrained either to deny the connection between Dan. viii and ix, or to set the 70 weeks forward thirteen years. Had those who the past year raised a false excitement on time, been willing to confess their error respecting the sanctuary, they would have been saved from the disastrous position into which they led many. We would earnestly request such to examine their Bibles once more, and see what that testifies respecting the sanctuary.

A few words may be called for at this time relative to the work of our great High Priest in cleansing the heavenly sanctuary. This subject was clearly and thoroughly discussed in Review No. 7. Extended remarks, therefore, are not needed.

It has recently been denied by certain persons, that the sanctuary is now being cleansed, although they profess firm faith in the termination of the 2300 days in 1844, and also acknowledged that the sanctuary to be cleansed is the one of which Paul speaks in Heb. ix, 23. Their position is as follows:

1. The 2300 days do not extend to the cleansing of the sanctuary, but to the antitypical day of atonement.

2. That there is a preliminary work to be done on that day, that has already occupied *eleven years*, and that will be continued as long as human probation lasts.

3. And then the grand work of the day of atonement, the cleansing of the sanctuary, will commence, and will occupy *seven days*!

4. Finally, that there is no probation when Christ ministers in the holiest.

We believe that we have stated this position cor-

rectly, though we can hardly see how a greater absurdity could be seriously put together. Let us notice each point in order.

1. This point is a direct contradiction of the word of God. Dan. viii, 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days then shall the sanctuary be cleansed." Those who occupy this position insert at least eleven years between the termination of the 2300 days and the cleansing of the sanctuary, and then mend the matter by contending that the 2300 days were not to extend to the cleansing of the sanctuary, but to the antitypical day of atonement, a period which is nowhere mentioned in the Bible! If eleven years can be inserted between the termination of a prophetic period and the event which the prophet said should transpire at its termination, then no one can show why fifty years might not also be inserted with equal propriety. Such a position, though not intended by those who maintain it, directly charges the Author of the Bible with falsehood. This position is at the foundation of those that follow; their truthfulness may be judged of by this.

2. This second position is necessarily based upon the first. For it is by corrupting Dan. viii, 14, and making it read, "then shall the antitypical day of atonement commence," instead of "then shall the sanctuary be cleansed," that they are able to insert at least eleven years between the termination of the 2300 days and the event which the prophet said should transpire at their termination. But if we were to turn to the type and ask those who occupy this singular position, to *prove* that the various offerings mentioned in Num. xxix, as occurring on the tenth day of the seventh month, were to transpire on that day *before* the high priest entered the most holy place, they would certainly be brought to a stand. For the Bible is silent on the point whether the burnt-offerings, &c., in question were offered *before* the work in the holiest or *after* that work. For aught that appears to the contrary, these offerings might have been made *after* the high priest came out of the holiest, at the time mentioned in Lev. xvi, 23, 24. Yet it is by *assuming* that the work mentioned in Num. xxix, 7-11, was prior to the work in the holiest that these persons become bold enough to corrupt the words of the prophecy. But if it could be proved that these offerings were prior to the work in the holiest there would then be no difficulty in showing that the conclusion drawn from this work is entirely erroneous.

For, first, the types of the spring were fulfilled with reference to time. Now their fulfillment is recorded in the New Testament, so that we have a divine exposition of this part of the typical system. The passover was killed on the fourteenth of the first month; the sheaf of first fruits was waved on the sixteenth; and the feast of weeks, or Pentecost, occurred on the fiftieth day from the offering of the first fruits. Lev. xxiii. Each of these types was fulfilled exactly as to time. Christ, our passover, was sacrificed for us on the fourteenth day of the first month. 1 Cor. v; John xviii; xix. He arose on the day of the first fruits, the fruit of them that slept. 1 Cor. xv. And the antitype of the feast of weeks, or Pentecost, took place on that very day, in the out-pouring of the Holy Spirit. Acts ii. Now there was the same work of burnt-offerings, &c., on the day of first fruits, and the feast of weeks, that there was in the day of atonement. This may be seen by reading Lev. xxiii, 10-21; Num. xxviii, 16-31. The fulfillment of these types shows us this fact: That the great events for which the passover, the day of first fruits, and the Pentecost, were respectively noted, met their antitype on the very days of the types.

Mere preliminary and circumstantial offerings did not prevent the grand event of the day from meeting its antitype at the time pointed out in the type. Now if this principle, which is drawn from the manner of the fulfillment of the types at the first advent, be applied to the work on the tenth day of the seventh

month, it will remove all ground of objection. The grand work on the day of atonement was performed in the holiest. The tenth day of the seventh month of some year, is the point at which its antitype must be realized. One word should here be added relative to typical fulfillment, viz., that the antitype commences on the day of the type, but may extend forward a great distance. We are still feeding on Christ our passover; we are still keeping the feast of unleavened bread; and the Holy Spirit, which came down on the day of Pentecost as the antitype of the feast on that day, still abides with the church of Christ. Read carefully 1 Cor. v, 7, 8; John xiv, 16. So of the work in the holiest on the day of atonement. Its antitype must commence at that time, and of course must occupy a space corresponding to its magnitude and importance.

But, second, if we are to have a long preliminary work preceding the cleansing of the sanctuary, that work must transpire before the 2300 days end. How any one can fail to see this is a mystery to me. If the 2300 days ended in 1844, then this supposed preliminary work had transpired prior to that time. But if the preliminary work is now going on, the 2300 days have not ended. But the evidence that the 2300 days have ended is unanswerable; therefore, the cleansing of the sanctuary must now be transpiring. And as a consequence all reasoning to the contrary is fallacious.

3. Relative to the third point named in this theory a few words should be offered. It is this: That the antitype of the preliminary work of the day of atonement occupies many years, while the grand work itself is performed in seven days! According to this theory, the Saviour ministers in one apartment of the temple in Heaven more than 1800 years, and in the other seven days! If two such absurdities as these are a part of the divine plan, they look like a sad reflection on the wisdom of God. But let us consider this point once more. The sins of all the people of God for 6000 years have been brought before Jehovah in his sanctuary. Now all this work of removing the sins of the people of God from the sanctuary, and the blotting out of all their transgressions, requires, according to this view, seven days! And those who hold it admit that this work of removing the sins of God's people from the sanctuary, is the cleansing of the sanctuary, but deny that the 2300 days reach to the commencement of the work!

4. But human probation must close when our Lord enters the holiest. Who said so? It is not in the type, nor is the antitype thus explained in the New Testament. If it be said that the work in the holiest was not the offering of blood for particular individuals, but for all the people, we answer that the other offerings out of which so much is now being made, were precisely of the same character. They were not offered by individuals, but, like the daily morning and evening sacrifices, were offered in behalf of the whole people. So that there is just as much mercy implied in the sin-offering in the holiest as in the other offerings on that day. If it be said that the work in the holiest was to cleanse the sanctuary, we answer, that this is but a part of the truth. It was also for the sins of the people. The priest just as much made atonement for the sins of the people on that day as he did for his own sins. Read carefully Lev. xvi; Heb. ix, 7. And this twofold work of the high priest seems fitly to typify the twofold work of our Lord in the most holy place. For the sins of the whole church for 6000 years may be disposed of as individual cases, and all the while that the great work is being accomplished, the blood of Jesus still may avail for us in the presence of God. This would be in accordance with the twofold character of the type.

But it will be asked if the offering of the high priest in the holiest could avail for a sin committed while he was there before God. On this point the Bible is silent. But no argument in favor of this new theory can be raised here, for as far as we know in the whole work of the year the transgression preceded the offering; that is, this was at least as much the case in one apartment as the other. How then is it with our Lord? He shed his blood before entering the tabernacle in Heaven at all. And that blood once shed avails for sins commit-

ted before or after his death. So that a moment's reflection will show that this objection bears equally against forgiveness' being found in either apartment.

Finally, great stress is laid on Lev. xvii, 3-5, to prove that the only place for forgiveness is the first apartment. If the reader will examine verses 1-7 he will see that the great design of this statute was to prevent the people from sacrificing *in the fields to devils*. This chapter in no way contradicts the testimony of the preceding chapter, that the high priest with the blood of sin-offering did make atonement in the holiest because of the transgression of the people in all their sins. The chapter has manifestly no reference to the subject for which it is quoted. But let us look at the matter. What is the antitype of all the ancient sacrifices? We answer, the one offering of the Son of God. This, like those sacrifices, was not *in the tabernacle* but *in the court* of the tabernacle. Our Lord was slain on Calvary by sinners, even as sinners slew the offerings in the court of the tabernacle. But we have now no such thing to do. Our Lord died once for all. If others wish to crucify the Son of God afresh, they alone must bear the responsibility.

In conclusion we quote the New Testament to show that the blood of Jesus avails for us in both the holy places of the heavenly tabernacle. Heb. x, 19, &c. Or, as rendered by Macknight: "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus," &c. Let either of these translations be correct, the words are a complete refutation of the doctrine that probation closes with our Lord's entrance within the second veil. Thank God, we have boldness to enter there by the blood of Jesus.

FAITH AND WORKS.

[Bro. SMITH: The following, extracted from an article entitled "Identity of Religion, Morality and Politics," published in the *Church Union*, is so much to the point of the subject of Faith and Works that I send it to the REVIEW, if you deem it worthy of an insertion. S. B. WHITNEY.]

Inasmuch, therefore, as no religion is complete or perfect without the moral element—for God will not be "mocked" by mere belief in himself, and adulation; he is not a child to be "pleased with a rattle and tickled by a straw!" he demands virtual compliance with his will, his law, his commandments. And fearfully has Jesus given the fact to all his church, with encircling nations, which is the only key to an understanding of even Paul's Epistle to the Romans—which, in the eyes of numbers, gives birth to faith as *only* justifying to salvation and introduces predestination—when he remarked, "No man can enter Heaven except he that keeps, or obeys, the commandments of the Father." And the explanatory commentary on this verse is consecutive in the immediately following declarations in the same chapter.

Here we have the will of God declared by the Fountain Head of the church, and there is no resource of artifice, sophistry, or logical legerdemain, that can exonerate the soul from the tremendous obligation to *obey the commandments*, which, added to faith, complete the character of the Christian. And who can dare limit the circle of the commandments? They are as illimitable as Omnipresence. They bind in harmony nature among the stellar worlds; they are the ligaments of concord among spiritual agencies. When Jehovah spoke *order* as the first law of creation in the physical, he also decreed the same regularity for the moral and the mental. The commandments are his executive will, and must reign absolute and peremptory, or all will perish. They comprise life; they are the gist and gravamen of vitality! This law, issuing from the throne, was spoken to Adam in Eden for his good—reason being allowed on the principle of free moral volition. It censured Cain for cutting off the innocent Abel; it charged the righteous Noah to build the ark; it tried the faith and confidence of the holy Abraham; it was promulgated amid the solemn splendor of Sinai; it identified Israel as the holy people, and would have consecrated Judea as the mightiest, the happiest, and foremost, of all nations, had the Hebrews entrenched firmly upon obedience to this moral law, in-

stead of incongruously showing their mere faith in the temple service, which Isaiah denounced, as *vide* his book, chapter first, inclusive.

By disobedience to this moral, and, of course, to political law—a complaint every prophet, from Samuel to Malachi, utters with doleful lamentations—the Jews became so incorrigibly callous as to be in the dismal, cheerless category of rejecting the God their father Abraham had obeyed to all extremity, as witness the history of Isaac. Had they only been in sincerity and simplicity zealous for the will of God, and morally dutiful in things domestic, social, and political, as well as things pertaining to worship in the "temple," they would never have had the heart to discard the Saviour, and to their ruin and dispersion. They would have carefully and diligently "searched the Scriptures" instead of the *Talmud*, and would, with the traditions, not have made the word and will of God of none effect. See now what mere faith, attending scrupulously to religious things, could do without works; or as it ought to have been translated, *obedience* to God's moral will. This singular people is scattered everywhere, idolating gain and trade, and hating the haughty Edom, whom they regard as all Gentiles; but our Lord hath predicted their fate, and relying on the truth of Christianity, I defy all Jewry to return as unbelievers to Jerusalem! In no character will they be "gathered" save as Christians. "Thou shalt never return till thou sayest, Blessed is he that cometh in the name of the Lord!"

And Christ, when he came down to earth to be the propitiation for our sins and those of all mankind, did he not invariably carry the moral law and the political as identical upon every stage of his action, and into every precept? Why, the whole of the sermon on the mount is one tissue of moral enjoinders. *The moral law, as given on Sinai and illustrated in the history of Israel, is still intact and obligatory on Christians.* What! can you deny a truism so plain? If you are saved only by faith—and "no man can be justified by the deeds of the law,"—is murder, robbery, or arson, to be overlooked in man's faith? Does faith consecrate them? It would, to follow from your conclusion, or the drift of it, in unsophisticated minds! Moral law, or the observance of it, is irrevocably obligatory, or all will be confusion and death. Come, let us look into the matter as Christian philosophers. "The *just* are saved by faith," said the prophet, and after him the apostle. It is the *just*, not the *unjust*! NONE IS JUST BUT THE OBEYIENT to the commands, for they are the standard of justness. So, if no one can be justified by the mere deeds or doings of the law, without belief in the divinity of Jesus—which is the distinct meaning of the text, neither can any that obeys not the commandments. It is because of the identity of religion and morals, or of faith and works. They are inseparable, —ARE ONE; to separate them is to destroy religion as effectually as the separation of soul and body will any man.

I will anew in confirmation of this, point to the scene of the last Judgment, when the Lord will commend some and condemn others according to their "works," or obedience to the commandments. How remarkable it is that he says there nothing about faith, however indispensable in the pious character! All the whole stress of his observations in judgment is leveled on works—"Depart, ye that *work* iniquity!"

How is this, that while Christian communities are so intent on consecrating faith and praying and singing, and neglecting the necessary vigilance and diligence of obedience, the Lord should vaticinate it as the governing principle of the last day?

It is, I believe, because *all do believe*—the very devils in hell believe and tremble—but few square their *action* with the divine injunctions! All worship mammon and riches; and this, for one item, is a gulf-wide separation from obedience! It is covetousness under a more graceful illusion. No nation, politically, obeys God; for evidence see the wars and armaments of Christendom!

My own "institutes" of the Christian religion, without consulting either Calvin, or Arminius, are, that, though faith in Jesus Christ is vitally important, the *sine qua non* of salvation, to go before all other obligations as the ever-living principle, and salvation is

by his merits alone, not by ours in anything we can or may do, still he hath affixed a *condition*, and made it a sort of STANDARD, that we be harmless; slay no one; rob no one; burn no one's house; cheat no one; violate no one's daughter, or wife—in fact, that we be "harmless as doves." The law, the commandments, demand nothing more. When, therefore, any one believes and worships in the church, he must also be innocent; for how else can the religious community "get along" unless all be innocent obedient. Thus, it logically follows that though by our action, and even body or prayers, we never can save our souls, still if we do them faithfully God will endow our souls with wings, provided we have faith to know our destination, and to know him to whom we are going to find the way.

That this is the sum told of all religion without the garnishing of multiples of speculations, I believe. On this will I trench; on this live and die; for what else is the Bible?

SCOLDING.

CHANGE the "o" to "a," and we have scolding. I have tried this method to my satisfaction. In the end no good can be obtained by it. Scolding is an unmitigated vice, without one genial quality, or one redeeming virtue. It is of satanic origin and continuance. Its effects are evil, and its existence is a curse.

Scolding cannot be cured by scolding. As well might one blasphemer attempt the conversion of his profane companion, as for a scolding person to scold another out of scolding.

The person who is so unfortunate as to have this habit confirmed, must be met with a smile. You speak pleasant words, and meet the rough, scolding person with mildness; and never mind if his harsh tones, and unfeeling expressions, tear your heart till it quivers with pain, be pleasant and kind. Do this day after day, month after month, and year after year, if you are indissolubly linked to a scold; but if not, flee from his baneful presence, when you have done what you can.

Like begets like; and parents who scold make scolding children; and, on the contrary, the reverse is true. I know of a very correct, lovely family. What is the secret of their loveliness? Says the father, I never gave my children a cross word. But he reads to them much with his sweet voice, and his children have come up in the sunshine of his smiles, and that of a mother of like character. May God protect them from the scolding, unfeeling world. Unless he does, their fine feelings being too sorely smitten might cause broken hearts.

I say I have tried it; not that it is habitual, but has been occasional. The Lord forgive me; brother, forgive. It has ended. With God's help, not another scolding expression shall pass my lips. It is not effective. You may think it so, but you are mistaken. If you choose you can curry your horse with a grub-hoe, or cut your boy's hair with a jackknife, or shear your sheep by tearing out the fleece; but in either case you will be regarded as a monster by boy and beast.

I have a nice little home, but I would give it all and go out to work by the day, if I could say, as my friend can, that he never gave a cross word to those under his control. And this to me is a never-ceasing regret. How much pain we might have saved if we had always done as he has. And he has a fine reward.

Well, the truth must be told, but not in a scolding way; no, we must be careful how we walk in a flower-garden, lest we even inadvertently step on some delicate flower. Ah! my brother, rough men like you and I must be on our guard.

In the family, in the school, in the church, the parent, the teacher, the elder, will do well, not only to avoid scolding, but to practice the opposite virtue; and in the discipline of refractory ones, there are lawful means of punishment when kind words fail of causing reform. We must strive lawfully. A reproof given by one having authority, with gentle tones and tearful eye, has an effect to reform; while the opposite course hardens and exasperates hearts already hard and corrupt. Let us tread softly, carefully, along the pathway of life, righting up, as we go, the poor, crushed flowers which heedless feet have trodden down.

JOS. CLARKE.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 15, 1868.

URIAH SMITH, EDITOR.

PROGRESS AND RESOURCES OF THE UNITED STATES.

ADDED to the mass of testimony already presented, relative to the rapid rise, and present power and position of the United States among the nations of the earth, the following facts may be worthy of notice:

"Sixty years ago there was hardly a craft larger than an Indian canoe on the great western lakes. In 1841, the lake trade amounted to \$65,000,000; in 1851, to \$300,000,000; and in 1864, to \$550,000,000; and it bids fair in 1871 to reach the enormous sum of one thousand million dollars."

Should time and peace continue till 1871, this estimate will doubtless be verified. Trade from nothing to one thousand millions of dollars in a little over sixty years, shows a development unequalled in any other portion, or in any other age of the world.

Our resources in the single item of coal shows that nature has not in this respect dealt sparingly with this favored land.

"The coal fields of America cover over 225,000 square miles; an area equal to twenty-eight such States as Massachusetts. One cubic mile will furnish seven millions of tons annually for a thousand years. At this rate our coal will last sixty thousand years."

The view taken by a popular divine, and expressed before a popular audience, is found in the following extract from a sermon by Bishop Thomson, preached less than a year since in New York. How can we suppose that a nation equal to the universal empires of Greece and Rome, a nation which was to have the last and brightest light of the gospel in its course around the world, should be passed over in utter silence by the book of prophecy? The facts herewith given do not prove that this nation is noted in prophecy; but the fact that it is so noticed, clothes these facts with startling interest, and gives them a striking significance.

"The progress of our own country must be especially grand. With what strides has it advanced! A little more than a hundred years ago, Wolfe fought Montcalm on the heights of Abraham, and Canada and the West were then French and Papal, and there was no civilization north of the lakes nor west of the Father of Waters, save a few French settlements and Catholic mission stations. The United States contained only a million and a half of colonists under the British Crown, and northwest of the Ohio, where now is the very heart of the Republic, was set down in maps as lands unknown. Even Kentucky had not been penetrated by the pale-faced hunter. Now behold the grand inheritance, with fifty-one hundred and twenty miles of sea-coast, having harbors unexcelled, and rivers longer than the Volga, and more beautiful than the Rhine; in territorial extent scarcely less than all the Empires, States, and Republics, of Europe, and fully equal to the Macedonian empire under Alexander, or the Roman under Cæsar; in population already exceeding that of Great Britain, and nearly equal to that of France; in agricultural wealth unsurpassed, having a single valley that could victual the whole world; in climate comprising every variety, from the region of perpetual snow to the fiery heats of the tropics; and in mineral treasure rich beyond all description, from the lakes to the Gulf, and from ocean to ocean!

The *Mining Telegraph* estimates that in the Sierra Nevada range and adjacent territory alone one thousand quartz mills of a capacity for crushing fifty tons each day could be employed, and, taking the yield at \$250 per ton, this would add to the wealth of the nation \$12,500,000 a day, or \$4,000,000,000 per annum. Coal, more important than gold, abounds. I was thought extravagant when I said to my British cousins that in one of our coal fields we could, if it were excavated, drop all England. But our coal fields cover an area of 225,000 square miles, sufficient to receive England, Wales, Scotland, and all the other islands in the British seas, and have 102,450 square miles left. If each cubic mile would furnish 700,000,000 of tons annually for a thousand years, as is supposed, our machinery will not soon be stopped."

Who knows how much the majesty of a reprover may tame the insolence of an offender?

BOOKS.

THE press is a mighty engine for good or for evil. The cause of unpopular Bible truth must be blessed with good books. In regard to our publications, we would state as follows:

1. We have too many kinds, and yet the ground of important truth is not fully covered by our books, pamphlets, and tracts. Before printing more, labor should be expended in revising, condensing, and writing. We should have as few pages as possible, and yet have the ground fully covered.

2. We have but few efficient ministers, and a large share of the great work must be accomplished by our publications. And a large share of them must be circulated gratuitously. Here will ever be a chance for our people to cast into the treasury, of their abundance, sums large and small.

3. Agents are wanted all over the country, who shall take a lively interest in the sale of our publications, men who shall manage the matter with all that interest they would were it a matter of worldly gain. The Publishing Association has offered its publications to agents on easy terms. It pays transportation of books, and asks agents to be responsible for only those books they sell. And with these easy terms, some have taken the agency who have neither acted for the interest of the Association, nor for the good of the cause. Agents are wanted who will act for the best interest of the Publishing department, to advance the worthy enterprise of book distribution. They should be men of piety and benevolence, who will engage in this department of the work for Christ's sake. They should be prompt, active business men.

Some have ordered books largely, sold but few, and have on hand large quantities of some kinds out of print at the Office. Orders for these books cannot be filled at the Office, because they have been sent off to distant States where they lie in the hands of inactive agents. Agents should order books carefully, and those who ship them should be allowed to vary as to the amount of kinds. They should fill orders with reference to the amount on hand, and the probable call for the different kinds of books in the locality to which they are to be sent.

The Association will pay no express freights. At present low prices of books, it can do no more than to pay common freights. Those who choose to order by express will pay their own bills.

Those who have on hand more or less of such works as *Spiritual Gifts*, *How to Live*, *History of the Sabbath*, *Kingdom of God*, *Sabbath Tracts*, Nos. 1-4, *Truth Found*, *Appeal for the Restoration of the Sabbath*, *Facts for the Times*, *Signs of the Times*, *Testimonies to the Church*, Nos. 11-14, will please report to the Office immediately the amount on hand. If they have a surplus of any of these or other kinds, it is their duty to send them to the Office free of charge as soon as convenient.

Agents are wanted who will take a lively interest in these matters. They can have a good assortment, and yet not drain the Office of certain kinds, until there be none there to fill orders.

Bro. Andrews is revising the *History of the Sabbath*, when a large edition will be printed. And untiring efforts will be made to make our books as select and valuable as possible. We design that the entire ground shall be fully covered with as few pages as possible.

JAMES WHITE.

TO THE WAITING AND TRIED ONES.

SINCE writing the short address through the REVIEW, on my personal matters, in August last, I have been reading some of the Testimonies in a careful manner, given to me in past years; and I find, somewhat to my surprise, that, looking at them in the light of recent trials and sorrows, they appear quite different from what they did when viewed under the circumstances and discouragements which created the necessity for their being given. Then, I looked at them with difficulties and temptations all standing in my way; then, also, my sympathies were perverted and my judgment swayed in proportion to the perversion of my sympathies; now, I look at them with the full weight of trial

resting upon me consequent on such a perversion of my sympathy and judgment and a corresponding partial disregard of the instructions of the Testimonies. Then, I fainted at the rebuke of the Lord (see Heb. xii. 5), and sank in discouragement at the difficulties before me; now, I stand humbled before God, not only by what was thus given to me, but by that which he, in his inscrutable wisdom, has permitted to come upon me.

Years ago I was admonished and warned that Satan would make strong efforts to silence my testimony for the truth. These admonitions I certainly did not appreciate. I deeply regret it, but freely confess it as a warning to others. To those who have expressed their pity for me in my trials, I would say, I am not worthy of it. Had I been more faithful to God, I believe I might have been protected from many evils, and preserved from many sorrows. Deeply humbled, I make my confession before God and his people. And again I would utter a word of warning to those for whom God has kindly cared in admonishing them by the testimonies of his Spirit: Be careful how you treat them; if you slight them it is at your peril. You may not realize nor even see the necessity for them; and, alas! for poor, fallen human nature, where we need them most, we realize it least; where we are most at fault, we are most blinded to our faults. "The heart is deceitful above all things."

It is my great desire to redeem the time. Oh! I do want to be saved. I wish to be so refined and purified that I may be fitted and prepared to enjoy the purity and holiness of Heaven.

I thank God for the consolations of his grace, which only are able to sustain the heart sinking under a burden of woe. I trust the Lord is not indifferent to my desires, but will hear my cries uttered before him both day and night, for the salvation of my family. May the Lord in his great goodness convert them all, and bring us all together, through all our trials and afflictions, to the enjoyment of his glorious kingdom. And of the members of my scattered family I would here ask, Who will *strive*, earnestly strive, to enter with me into the joy of our Lord, at our Saviour's coming?

J. H. WAGGONER.

Dec. 2, 1868.

CHOSEN BATTLE GROUND.

IN the conflicts of opposing armies much often depends upon selecting the most favorable position in the field of action. The general who knows the situation of the field the best, and skillfully seizes the advantage of position, other things being equal, will be pretty sure to gain the victory. Hence when one army is posted in a strong position, the skillful opposing general will not venture to meet them upon their own chosen ground, but will maneuver to decoy by strategy the enemy from his position, or by some *coup de main* force him to change his well-formed line of battle.

In spiritual warfare also it is important to choose, as far as possible, the most advantageous ground, and not unnecessarily venture upon the chosen ground of the enemy. There is something in this. By our own acts we may put ourselves in a position where it will be next to impossible to overcome. The youthful warrior fancies that he has great strength, and without fear throws himself upon the Devil's chosen battle ground. Then he finds himself in difficulty, and repents too late his rashness. He prays, "Lead us not into temptation;" and then goes right into temptation. This is unwise. This is not exercising the same skill in spiritual things that they do in temporal things.

Some have ventured on the enemy's battle ground by choosing to associate with evil companions, joining the gay and thoughtless crowd, seeking for pleasures with the lovers of pleasures, at the festival, the circus, or the theater; and, worse still, have contracted the most intimate connection, lasting as life, with those who have chosen to serve the god of this world, laying all upon the altar of fashion and frivolity, giving themselves over to the spirit that works in the hearts of the disobedient. These have been decoyed upon the Devil's battle field, and the chances against them are heavy, to say the least. I do not say this to

wound such. I would not add affliction to their bonds, or add one pang to their sufferings. I pity them from my inmost heart, and would they might still get the victory. But if I can deter one who is not thus unequally yoked with an unbeliever, to avoid the snare, and keep off the chosen ground of their most deadly foe, my object in these remarks will be accomplished.

How can you love God with all your heart while you voluntarily set your love upon one who is an enemy of God, and possesses qualities that are hateful in his sight. God is love; and to love God is to love one that is altogether lovely. How can you love the opposite at the same time? It seems as difficult as it is to serve God and mammon; a thing the Lord Jesus expressly says we cannot do.

Let no one who would love God undertake so hopeless a task. While you may choose the battle ground that gives some prospect of success, and not willingly throw yourself into the arms of the Devil, you are none too strong to cope with the enemy under the most advantageous circumstances. Keep to your stronghold, and not presumptuously seek a battle on his own chosen ground, venturing into the very jaws of death.

R. F. COTTRELL.

RESPECT FOR THE HOLY SABBATH.

Says Christ, "The Sabbath was made for man." The Creator of the heavens and the earth, is its Author. He rested upon the Sabbath, and was refreshed. He blessed and sanctified it. To Adam it was made known prior to his fall. And to him it could have been an institution of no important signification, if its object, and the use he should make of it, was not fully revealed.

Some six thousand years have rolled away since that period, and we have the holy Sabbath, God's sacred rest-day, yet. It is a fit memorial of his creative power and works, and he has not suffered it to be lost, though kingdoms have arisen and come to their height, in pride, and gigantic power, and with mighty nations of earth, have passed away like the broad swellings of the ocean. Infuriated agents of Satan, inspired by evil angels, have sought the destruction of God's people and of his blessed word; but praise his holy name, a remnant yet lives to obey and honor him by keeping his commandments. And to-day, we can say, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. i, 19.

The Sabbath of the Lord is designed to be a great blessing to those who use it aright.

"Holy day, that most we prize,
Day of solemn praise and prayer;
Day to make the simple wise,
Oh, how great thy blessings are!"

"Remember the Sabbath day to keep it holy" is still the requisition of the Most High. Dear brethren and sisters, do we keep the Sabbath according to the commandment? Do we delight in it, and spend its sacred hours as they swiftly pass, as we should? I do not speak reprovingly, but in love, when I express a fear that some suffer the labors of the week to crowd upon the hours of the Sabbath as they should not. You say, This is necessary work, necessary chores, &c. True, it may be necessary that all this should be attended to; but should it not be done on sixth-day, or remain over till first-day? Could it not often be so? Think of it.

Some are not as punctual in attending worship as they should be on this day. And sometimes children are suffered to remain at home when they might be benefited by attending religious meetings. Now you want your dear children saved; but Satan works hard for their destruction. Oh! gather them with you to the house of worship, and seek here, and at home, on the Sabbath, and each day of the week, to lead them to God and to secure their final salvation in his kingdom with all the blood-washed throng. Oh! how blessed for parents and children there to meet to part no more.

Says the apostle, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see

the day approaching." Heb. x, 25. The day here alluded to is the time referred to in chap. ix, 28.

If we heed the exhortation of Paul, here, we shall have something to do when we come together. Exhorting one another; and so much the more as ye see the day approaching. That day hasteth greatly. And as we stir the mind of each other up on this point we shall naturally feel the importance of a preparation of heart to meet the Lord.

And what constitutes this preparation? Says the same apostle, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23.

We need then to be wholly sanctified in order to be preserved blameless unto the coming of the Lord. In this great work God will help us. His Son will aid. Holy angels will watch over and strengthen the persevering. The truth, if received into the heart and reduced to practice, will purify and prepare us for Heaven, our home. And the Holy Spirit will help our infirmities.

Paul further says, for our comfort, "Faithful is he that calleth you, who also will do it." Oh! that you and I, dear reader, may be of that company. Oh! that we may be prepared to meet the Lord when he cometh. Oh! that we may receive the crown of life that fadeth not away. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord has promised to them that love him." James i, 12.

A. S. HUTCHINS.

EASTERN TOUR.

We had fine weather and good sleighing for our second meeting at Norridgewock, Me. There was a general gathering from different parts of the State. Those who preached enjoyed freedom, and the social meetings were profitable.

The brethren in Maine are now more than willing to be helped. They are ready to co-operate with those who come to them to labor for the advancement of the cause. And they are saying to their preachers, "Go out and labor in new fields." The little church in Maine can receive but little benefit from the preachers among them. And both ministers and people are beginning to feel this. Maine is a good field of labor. One year since it was a hard field for us, simply because Maine Sabbath-keepers were unready to receive our testimony. A complete revolution has taken place, and now we are as free in Maine as in any other State.

On our way to our appointment in Portland, we called on old friends at Richmond, and spoke to the people at the Reed meeting-house, mentioned in Life Incidents, pages 85-88. More than twenty-five years since, in the direct providence of God, I visited this place, and witnessed the work of God. Old friends had not forgotten me, and were ready to hear me again.

Our meeting at Portland was one of interest and profit. Mrs. W. met two natural sisters at this meeting, and here learned of the death of her sister Belden she had so recently parted with in Connecticut, very low with consumption. Here I was happy to meet the widow of Eld Andrew Rollins, mentioned in Life Incidents, page 84. She is still looking for the coming of the Just One. May she, after looking and waiting so long, be ready to meet her Lord with joy. The Adventists of Portland opened their hall to Mrs. W., Sunday afternoon, where she addressed a large congregation who crowded in to hear. She never had a more candid hearing.

The interest at Richmond was such that we decided to return, and speak at the Reed meeting-house Monday evening, and at the village Tuesday evening. The congregations in both places were large, and the attention and interest to hear was good. Many were moved to tears by Mrs. W.'s appeals. These meetings at Richmond were of thrilling interest to us, it being my first field of successful labor in the Advent cause. At Bro Umberhind's especially we felt as much at home as at the homes of Seventh-day Adventists. God bless that dear family in all its numerous branches.

We left Eld. J. H. Waggoner with this people to la-

bor with them for the present, and we hope a good work will be accomplished upon my old battle ground at Richmond, Me. Nominal Adventism has cursed this field with its errors, fancies, and divisions, so that the labor at present will be hard. God bless Bro. Waggoner, and make him strong to labor in Maine.

Wednesday night, Dec. 2, we spent at our old resting-place with the family of Bro. Howland, Topsham, Me. Thursday night, the 3d, we were kindly cared for by Sr. Temple, Boston. Friday, the 4th, we came with her to the Lancaster meeting. Here we find more than one hundred of believers from different parts. We have liberty in speaking, but the work moves slowly. There is a great work to be done in New England, and the brethren seem poorly prepared to engage in it. But we hope there will be a coming up to the help of the Lord.

JAMES WHITE.

South Lancaster, Mass., Dec. 7, 1868.

TO THE CHURCHES IN OHIO.

A FEW words of explanation of my coming East may not be amiss.

1. I expected to go to Ohio to attend a meeting about the middle of October, to remain there, perhaps, through the winter.

2. When the Ohio meeting was deferred, Bro. and Sr. White did not expect to come to Maine, but soon to return from New York by way of Ohio.

3. When I first contemplated going to the New York Conference, I also expected to return to Ohio. It was on the suggestion of the General Conference Committee that I first thought of coming to New England.

4. Though I had many misgivings on account of my inability to do justice to a field previously occupied by abler and stronger ones, I have felt clear in my duty to come here; and since my arrival in this State, I have not had a doubt that, in this step, I was in the line of duty. This I know will be gratifying to my many friends in Ohio, who realize that "the field is the world," and whose devotion to truth is not bounded by State lines. And I have confidence to believe that, though far away, and laboring in another State, I am in their hearts for the sake of our Saviour, and am still remembered in their prayers.

5. I rejoice to know that Bro. and Sr. White now have an appointment for Ohio, and I earnestly entreat all, as far as possible, to attend the meeting at Bowling Green. Go, praying and expecting to be benefited, and you will not be disappointed. They will bring you help. The recent views presented to Sr. White, of our position and duties as a people, are of the greatest interest and importance. "The end of all things is at hand." Let us neglect no means of being prepared for "those things which are coming on the earth."

And, finally, I wish to assure you that my interest in the work in Ohio is unabated; and if I am permitted to attend the next General Conference, it is my purpose to urge the claims of Ohio to their consideration. In the meantime let your steadfastness in the faith and labors of love show to all that you have a consecration to the cause of God which can preserve you even in the most adverse circumstances. And ever pray that the Lord of the harvest may raise up, and send forth, laborers into the harvest.

J. H. WAGGONER.

Richmond, Me., Dec. 4.

MEETINGS IN WISCONSIN.

SINCE my last report I have held another series of meetings at Waterloo, Grant Co., Wis. I spent two weeks in visiting from house to house, and held seven meetings. On Sabbath and first-day eight were baptized and seventeen added to the church, while others were deeply convicted, and we hope will soon submit themselves to the Lord. The brethren and sisters of this church are growing and increasing in the good work and in the knowledge of the Lord, and I trust they will always continue to do so.

Yesterday, I commenced a protracted meeting in the town of Fayette, Fayette Co., Wis., four miles north-east of Darlington. Have preached twice to large and

attentive congregations. I am hoping for much good here, as there are no ministers to oppose the work in an underhanded way, as they often do. Bold, open attacks we do not dread; but this underhanded, stay-away doctrine, is hard to meet, because the people will not hear. But I trust the Lord will give me wisdom to exercise patience in this great work, that his holy will may be done by me always, and precious souls be converted to God as the result of my labor here. Brethren, pray for me.

I. SANBORN.

Darlington, Nov. 30, 1868.

LABOR IN MICHIGAN.

I HAVE spent nine weeks of the last Conference quarter with churches as follows: Duplain, Greenhush, Ithica, Alma, Seville, and the last two weeks in the town of Fulton, Gratiot Co. The churches seemed encouraged, and determined to go through. I commenced a course of lectures in Fulton, Nov. 17. The going was very had, but a few out at first, but the congregation increased, and the interest was good. Two commenced to keep the Sabbath.

Tuesday, Dec. 1, I received news that my wife was very sick. I started for home, and when I arrived yesterday I found her commencing to recover. As soon as I can leave I shall return to finish a course of lectures there. I feel an increasing interest in the truth, and want to work in concert with this people, and mean to hy the help of the Lord, and of my brethren. Pray for me.

R. J. LAWRENCE.

ISAIAH LVI.

THIS chapter is one of the most familiar of the Bible to S. D. Adventists; but there are many just beginning to investigate the prophecies with a reference to the Sabbath question, and to benefit such, these few lines are written.

Most men have such a vague idea of the meaning of the Old Testament scriptures, that they fail to perceive that prophecy has a far greater scope than the few years in which the prophet lived, or the country where he dwelt. Hence many expositors give all the terrible threatenings, curses, &c., to those who lived contemporaneously with the prophet; but if they find blessings promised, they find no difficulty in applying them to men in our own times. But the fifty-sixth of Isaiah is an exception to this almost-general rule. Professing Christians are not so eager to appropriate the blessing spoken of in the second verse.

That this prophecy has its application near the close of probationary time is evident from the first verse, "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." In one sense Jesus is called the salvation of God, because it depends upon him; but it does not actually take place till this mortal shall put on immortality. Hence Peter speaks of it as the "salvation ready to be revealed in the last time," 1 Pet. i, 5; and Paul refers to the time when Jesus shall "appear the second time without sin unto salvation." Heb. ix, 28. Therefore we apply this prophecy to the time when Jesus' coming is nigh at hand.

Thousands and millions of the meek of the earth have been tortured to death at the stake, the rack, and by the sword. Everything that flesh could suffer, they suffered till their wails of agony ceased in death, and the world soon forgot that they had lived and suffered for the truth of God. Generations pass, and the wicked act as though God approved their hellish deeds; but God is not unrighteous, to forget his trusting saints or their labor of love. He will yet convince the wicked that he is a righteous God. His righteousness will be revealed in the terrible judgments to be visited upon Babylon. Rev. xviii, 5-8, 20, 24; and xix, 2.

Now while salvation for the righteous and righteous judgments upon the wicked are near, a blessing is pronounced upon the "man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Verse 2. The Sabbath has been laid down as an antiquated Jewish institution; now, the blessing is on the son of man who takes it up again. "Also the sons of the stranger" (an expression in

other places denoting the Gentiles, who seek the Lord are included in the promise. See verse 6. Not only are they to observe the Sabbath, but to take hold of the Lord's covenant.

We may learn what the covenant is, which is here referred to, by reading Deut. iv, 13, where Moses says, "He declared unto you his covenant, which he commanded you to perform, even ten commandments." The law of God, long trampled down and regarded as Jewish, is to be taken hold of by the people of God when salvation is near to come. This accords with the last work of the church, as brought to view in Rev. xiv. The second coming of our Lord is brought to notice in verse 14, while verse 12 speaks of the waiting saints, thus: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

Also, in chap. xii, last verse, we read that the remnant people of God are to be persecuted while they "keep the commandments of God, and have the testimony of Jesus Christ." But the Dragon is not suffered to triumph over the waiting, commandment-keeping saints. John next sees them safe on the Mount Zion, singing a new song of deliverance. Rev. xiv, 1. This is what God has promised in the chapter under consideration; for of those who take hold of his covenant he says, verse 7, "Even them will I bring to my holy mountain [Mount Zion, or the New Jerusalem, Heb. xii, 22], and make them joyful in my house of prayer." In verse 9, a call is made to the supper of the great God, "All ye beasts of the field, come to devour, yea all ye beasts of the forest." This call to the supper of the great God is to be in connection with the coming of the King of kings. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. xix, 17, 18; also Eze. xxxix, 17-21.

The cases of the blind watchmen who do not discern the signs of the day of God, are brought to notice in the remaining portion of the chapter. Their condition is so vividly set forth that it needs no comment.

"His watchmen are blind; they are all ignorant, they are all dumb dogs; they cannot hark; sleeping, lying down, loving to slumber. Yes, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

We leave the reader to judge whether this is not eating and drinking with the drunken, and crying, Peace and safety.

E. B. SAUNDERS.

LOVE TOWARD THE ERRING.

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Gal. vi, 1. Christ came to seek and to save that which was lost. We were all in error when he, like a good shepherd, went in search of the wandering, perishing sheep. Now, if he has tried to save us, and has manifested such longsuffering and tender compassion, how cruel in us to be indifferent and unfeeling, or even harsh to our failing brethren. I believe that many souls have been lost from our churches, and are now without hope, who might have been saved had we manifested that tender love and zeal for them which we ought to have done. Oh! let us cleanse our garments from those cruel stains of the blood of souls, and try to reach out after the erring brother or sister in the spirit of much meekness and humility, that they may be restored.

Each church may be compared to a family. If one of the children in a family is taken sick, the parents care more for that child than all the rest. How they will watch over it, and pray for it, and spend labor and time and means freely, if the child may possibly be restored. And when their labors are crowned with success how happy they are, and rejoice more over

this child that is brought back to health than over those who were never sick. And if, as often happens, the child dies in spite of all they can do, they are not sorry because they cared so much for it, but have a good conscience. So, likewise, in the church, we should direct the greatest care and exercise the tenderest love to the erring ones; for they are sick-sinsick members of the family. If after much labor and prayer and toil that soul is converted, then we can rejoice in the promise, "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, 20. But if we should fail after having done all that we could to gain the erring one, then, my brethren, we are left with a conscience void of offense before God and men.

How cruel, on the other hand, it does look, when the ignorant Hindoo carries his sick child out in the jungle, and cares nothing for it, but leaves it for wild beasts and ravenous birds to devour, which often begin their cruel work before life is extinct. But we act more cruel when we leave a poor soul to be destroyed by evil angels and men; for in this work eternal interests are at stake. And it is far worse to be exposed to the second death than to the first.

May the Lord help us all to obtain more love toward the erring, and exercise the same. May we learn not so much to tear and devour, but the true art of healing. May we ourselves obtain the balm of Gilead, and love others, even as Christ loved us.

JOHN MATTESON.

WHO ARE THE BLESSED?

WE read in the precious word of God that there is a company unto whom the Lord will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh! to hear the lovely Jesus pronounce us blessed, will it not fill our hearts with joy unspeakable and full of glory? I think I hear you inquire, Who are the blessed? Hear ye the word of the Lord, 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. They are blessed now in the present tense, and blessed all the way along, yea, and blessed forevermore; and when Jesus comes with power and great glory to gather his jewels ye shall hear him say, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. Oh! who can describe the glory that shall fill our hearts when Jesus, our adorable Redeemer, shall come to take us home to that blissful abode in Heaven.

"When all unite in unison, and sing,
One grateful song to Heaven's eternal King."

L. E. MILLNE.

WITHOUT FAULT.

"AND in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv, 5. But who are the company here spoken of? None other than "the 144 thousand which were redeemed from the earth." And are we expecting soon to stand with that faultless company, and with them sing that "new song?" We are expecting that soon the people of God will be redeemed. We are satisfied that time is short, and what we do we must do quickly. How important, then, that we search our own hearts and understand wherein we are faulty, that we may overcome all our wrongs. Who among us are not now faulty? But we must be without fault. Then in order to be right we must know ourselves. It is more natural for people to see wrongs in others than to see their own. Says the Psalmist, Ps. xix, 12, "Who can understand his errors? Cleanse thou me from secret faults." We need to pray earnestly to God that he will help us to see ourselves as we are in his sight; and when we see wrongs strive earnestly to overcome them.

"And in their mouth was found no guile." Much instruction is given us in the word of God in regard to our conversation. Jesus says, Matt. xii, 36, 37, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by

'thy words thou shalt be condemned.' How important that we realize these words at all times, and understand just when we ought to speak, and what we ought to say, and have our words seasoned with the grace of God. Says Peter, "But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. i, 15. Paul says, "Let your conversation be as it becometh the gospel of Christ." And again, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." We need to pray much, and be very watchful, and try continually to have the meditation of our hearts right, then it will be easy to have our conversation right. If the fountain is cleansed the stream will be pure.

We are living in the investigative Judgment; and the light we now have shows us that we are near the close of probation. That our cases will soon be called up in the court of Heaven, and our destiny sealed for life or death. What a solemn thought. Do we realize it? Do we desire a home with the saints? Then let us get ready to receive it, or we shall fail of an entrance there. There is now no time to lose. Let us watch and be sober. If we are not found watching, how sad will be our doom, after having associated with the people of God, and with them mingled our voices in prayer and praise to God who has given us such great light as now shines upon our pathway. What more could our kind Heavenly Father have done for us than he has done? If we will only do all on our part that is required, the Lord will give us all the help we need to enable us to overcome every besetment, and come off victorious, and finally stand without fault before the throne of God.

H. M. WILKERSON.

Peterborough, N. H.

WORK WHILE THE DAY LASTS.

THE rest will soon be given to those who have labored; the prize will be awarded to those who have conquered—the crown, to those who have borne the cross—the kingdom, the inheritance, to those who have truly been pilgrims and strangers on the earth.

A little time is left in which to labor. "Work while the day is shining." The night is coming. The day of labor will soon be closed. Shall we have our work done? Our Master is not a hard one. If we are faithful during this eleventh hour, we shall be accepted. He will say, Well done.

But he will not lie. Those who have not exerted themselves to improve their time, and have not labored unselfishly for the Master's interests, for the good of his vineyard, cannot be accepted.

Awake, O my soul, to life and to duty. The time is almost past. What have I done? How can I redeem the time? I cannot recall the past. Let me improve the present. There is still work to do, and, if improved faithfully, there is still a chance that I may hear the Master say, Well done.

"There's resting by and by;" but the rest comes after the labor. Brethren let us labor to enter into the rest.

R. F. COTTRELL.

"THE TESTIMONY."

It is a common view held by those who oppose the present manifestation of the gift of prophecy, that those gifts ceased with the apostolic church, that the church at subsequent periods had only the word of God, the Bible, as we now have it. But to the evidence showing the necessity for those gifts to the church in all time until the perfection and unity of the churches is completed, there is also added this testimony, which, to my mind, goes to show that the church had the gift of prophecy to a much later period. Rev. vi, 9, is admitted to refer to the martyrs slain by the Papacy. It reads: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God [the Bible which they loved, read, and obeyed,] and for the testimony which they held."

To my mind, this plainly shows that the manifestation of spiritual gifts was in that church and that this was one of the causes which aroused the ire of the old Dragon then, and which still stirs him up to war with the saints, and will until the last saint is perfected.

H. C. MILLER.

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 Sister Seger.

BRO. SMITH: I would gratefully acknowledge the weekly visits of the REVIEW, which is read with interest and, I trust, with some profit. As I am one of the lone ones, I feel it to be an indispensable means of instruction. The sermons, the testimonies, the soul-stirring warnings, are as meat in due season. I feel to praise God for the light of present truth. I am almost 69 years old, and my advanced age and infirm health forbid my going any considerable distance, to meet with Christians of like faith, yet I feel that my obligations to God are personal, and it is my duty to obey him in keeping all his holy requirements. His law is holy, just, and good, a transcript of his divine perfections, our infallible rule of life. Inasmuch as we are not redeemed with corruptible things, but with the precious blood of Christ, I desire to be wholly consecrated to his service feeling that in keeping the commands of God there is great reward. I want to be sanctified through the truth, and he prepared to meet Jesus with joy at his appearing.

It is heart-cheering to be remembered and visited by our dear Christian friends. Bro. R. F. Andrews and wife with several others visited us and spent the last Sabbath of October and first day of November with us; preached and celebrated the ordinances. It was the first time that I ever had the privilege since embracing the Sabbath of the Lord. It was a precious season. I feel my spiritual strength renewed. I feel to praise God for so many blessings conferred on one so unworthy. We would ask dear friends to remember the lonely and tried ones. Pray for us.

A. SEGER.

Whiteside Co., Ill.

From Bro. Bryant.

DEAR BRETHREN AND SISTERS: I think I feel thankful for the clear light of the present truth which shines upon my pathway; and especially do I feel to praise our kind Heavenly Father that the truth is finding the way to some hearts in this place and vicinity. One man in the prime of life with his companion has within a few months commenced to keep the Sabbath. He was brought to see the light through the influence of our publications, having never heard an Advent sermon until about a week since when Bro. and Sr. White were at Norridgewock, and through his influence in the use of the publications his sister living a few miles distant from here has resolved to keep the Sabbath, and last Sabbath another man, it seemed, had decided to try and keep all God's commandments, and go with the people of God.

I write these particulars for the encouragement of others. Let us circulate our books and tracts, and pray much and fervently for the divine blessing on our efforts, with our lives and example in accordance with our profession, and I believe the result will be good.

Yours in hope of eternal life,

TIMOTHY BRYANT.

North Jay, Me.

From Sr. Bartlett.

BRO. SMITH: Gratefully would I acknowledge the goodness of my Heavenly Father in sparing my unprofitable life, raising me from a bed of sickness, where for many weeks I had been prostrated, and putting a new song into my mouth, even praise to his holy name. "What shall I render unto the Lord for all his benefits toward me?" Shall I not devote to his service the health and strength which now are mine? God help me thus to do. God give me the earnest resolve, the willing heart and hands, to spend and he spent in the service of my blessed Master who has done so much for me. I realize that for this additional token of his loving kindness my Heavenly Father will require of me a better service than I have hitherto rendered, a deeper consecration of self, a more sacrificing, cross bearing spirit. Oh! that I may walk worthy of the vocation wherewith I am called; that I may be a humble laborer in the vineyard of the Lord, that when the harvest is ended, and the laborers sit down to the marriage supper of the Lamb, I, too, all unworthy as I am, may receive the welcome applaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." S. S. BARTLETT.

Holly, Mich., Dec. 3, 1868.

BRO. L. S. WETHERWAX writes from Waterloo, Iowa: I would wish you to send me Bro. Andrews' revised History of the Sabbath as soon as ready. I left my copy of the first edition of that History of the Sabbath with my friends in hopes it may do some good among them. I am very lonely here at Waterloo, and would be glad to hear from some of our seventh-day friends, and learn their whereabouts and nearest place of meeting. What poor, dry feed for an S. D. Adventist to attend one of the popular churches. I pray the Lord to send a messenger to this place, a man of God, to arouse his children, if he have any in this place. Oh! that their eyes might be opened and their ears unstopped, that they might see and hear and obey the truth as it is in Jesus.

How important that we are living Christians, exemplary in all our deportment, so that sinners may be abashed, or stand reproved by our holy walk and godly conversation. Although I am here alone, as it were, yet I am trying to overcome through the blood of the Lamb. The REVIEW is a comforter, companion, and friend. The blessing of the Sabbath outweighs all worldly considerations. Put all the gold of earth in one scale, and the commandments and approbation of God in the other, and these will outweigh all.

BRO. H. C. JEWELL writes from Geauga Co., Ohio: I will once more try to add my testimony in favor of present truth. Light is beginning to dawn here. We were agreeably surprised by a visit from Bro. and Sr. Hutchinson, from Bloomfield church. Bro. H. spoke about one hour from the prophet Isaiah, 58th chapter, on the keeping of the Sabbath; also the duties of believers in present truth. After he closed we had a conference meeting. It was a good time, and it rejoiced our hearts to hear the determinations of believers to press forward in the path of duty, and inquirers to persevere till they find the truth. There is a spirit of inquiry now pervading this community. If some messenger of the truth could come we believe that much good could be done. The few Advent brethren have resolved to meet together for prayers and conference as often as their circumstances will permit.

We feel to thank God for putting it in the hearts of Bro. and Sr. Hutchinson to come and visit the lone ones, and offer the encouragement to continue in the path of duty; and we hope that God will bless them. Brethren and sisters, let us not be discouraged, but put on the whole armor that we at last may come off conquerors through Him who hath loved us.

SR. P. VOSBURGH writes from Appanoose Co., Iowa: I received the truth eight years ago under the teachings of Bro. M. E. Cornell at Fairview, Iowa. I thought I believed then with all my heart, but still my faith increases. For the last two and a half years, I have been one of the lonely ones, and all the testimonies addressed to such have been duly appreciated by me. When we feel almost deprived of human sympathy, kind words are to us like cold water to a thirsty soul. I feel daily a spirit of gladness that the Lord has given me a desire and determination to follow after that which is good.

SR. J. A. FREELER writes from Ohio: I bless God's holy name for the light given on the fourth commandment. I love to read the REVIEW. In its pages I see names of many whom I have never seen, yet their words seem to bring them near, and I hope, by grace divine, to see all those I have seen, and whose voices I have heard, praising the Lord in the city of God, beyond the reach of a tempting enemy, safe in Heaven where Jesus is.

THE flaming sword of rephension is but to keep us from the forbidden fruit of transgression.

Obituary Notices.

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

DIED, in Madrid, N. Y., at the house of her son-in-law, Bro. H. Hilliard, Sabbath, Oct. 7, 1868, in her seventy-fourth year, Sr. Anna Payne. She had been for many years a believer in the present truth and an observer of the Bible Sabbath; and in her closing experience gave her friends quite satisfactory evidence of being prepared for the great change. She expressed deep regret for past wrongs, both in general terms and in particular cases, and requested that her feelings be expressed to the people at her funeral. Her last expression, except to respond yes or no a few times, was, All is well; and she slowly sank into the embrace of death. Remarks were made to an attentive congregation at the house of prayer, from Heb. vii, 19.

S. B. WHITNEY.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 15, 1868.

"The Wicked Dead."

A NEW edition of this excellent tract, revised by the author, has just been issued at this Office. It is addressed to the question, Are the wicked dead now being punished? and contains a full exposition of that, to many, perplexing parable of the Rich Man and Lazarus. The importance of the subject, and the manner in which it should be treated, is well set forth in the opening paragraph of the tract which we herewith transcribe:

"This is a question of awful solemnity, and should not be treated as a matter of speculation and idle curiosity. By far the larger part of mankind live in neglect of the great duties of religion, if not in open contempt of its most solemn commands. Such has ever been the fact with our fallen race. This vast throng of sinful men, for long ages have been pouring through the gates of death, and its dark portals hide them from our further view. What is the condition of this innumerable multitude of impenitent dead? Where are they, and what now is their real state?"

These important questions are fully and scripturally answered in the tract under notice. It is shown that there are but two instances in all the Bible which can be adduced to prove the present conscious suffering of the wicked; a fact of which but few persons may be aware. These instances are the Sodomites, Jude 7, and the Rich Man and Lazarus, Luke xvi, 19-31; and these cases are fully explained, showing that they give no countenance whatever to such a doctrine. In a concise and pointed manner, one of the greatest errors of the day is attacked and overthrown. Here is the difference between truth and error. Learned D. D's find it necessary to write dollar and two dollar volumes, to sustain a doctrine which is here completely refuted in a penny tract; because in the latter case the Bible is allowed to speak for itself, and settle the question; while in the former, a laborious effort has to be made to explain it away. There ought to be no limit to the circulation of this tract. 16 pp; price, \$1.00 per hundred.

Books! Books!

I WOULD notify those who have pledged to help me circulate books, that 1868, the time in which those pledges were to be paid, will soon be passed. Please forward the amount of your subscriptions to Eld. James White, Battle Creek, Mich., without delay. I shall issue a report of the book enterprise in pamphlet form in January, and give the names and amounts pledged, paid and unpaid. Friends, be prompt, and I shall mark you paid.

Those who have received books from me on trust, should pay up at once. JAMES WHITE.

An Excellent Book for a Christmas Present.

Do you wish to make a present to any young person on the occasion of the coming Christmas? There are few things more suitable, or that could be more acceptable to the receiver, than the Autobiography of Joseph Bates. No young person can fail to be interested and even delighted with its perusal. It is a book of interest to persons of any age and calling of life. It is the truthful record of a well-spent life. It is also the record of a life full of events of thrilling interest. The reader can see what the principles of virtue, integrity, and truth, will do for those who strictly follow them.

The book has also an especial interest to those who love the Advent faith. It gives the earlier experience of the author in the great Advent movement, and many facts concerning that movement that are worthy of lasting remembrance. May our venerable brother Bates, who has so long stood at his post as a deeply-interested watcher for the coming One, be spared to witness that grand event which shall consummate the Christian's hope. J. N. A.

THE CELESTIAL ARMY.

WHENCE came the armies of the skies,
John saw in vision, bright?
Whence came their palms, their robes, their crowns,
Too pure for mortal sight?

CHORUS.—They look like men in uniform,
They look like men of war;
They all are clad in armor bright,
And conquering palms they bear.

Were these tried soldiers of the cross
Victorious in the fight?
Were these the trophies they had won,
Reserved in worlds of light?

CHO.
They once were mourners here below,
And poured out sighs and tears;
They wrestled hard as we do now,
With sins, and doubts, and fears.

CHO.
They saw the star of Bethlehem
Arise in splendor bright;
They followed long its guiding ray,
Till beamed a clearer light.

CHO.
From desert waste, and cities full,
From dungeon dark they've come,
And now they claim their mansions fair,
They've found their long-sought home.

—Copied for REVIEW by M. C. C.

An Exhortation.

LET us take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon us unawares. Let us esteem our faithful ministers. They render us an essential service. They aid us in our duties, and they are in a certain degree responsible for our failures; for they watch for souls as those that must give an account. Let us sympathize with and support each other. We are soldiers in the same army, engaged in the same conflict. Let us mind the command, "Bear ye one another's burdens, and so fulfill the law of Christ." Let us be patient under injuries and forgive as God for Christ's sake has forgiven us. Let us rejoice in Christ Jesus. Let us never be lax in prayer. Let us be always on the guard, that we do not destroy our comfort by causing the divine Comforter to withdraw from us, as he certainly will if we indulge in carnal lusts, and mind earthly things. Let us ever be ready to hear the word of God, that we may have our mind stirred up to duty. Let us try all our principles by the word of God, and let us avoid even the appearance of evil; and that will be the surest way to keep our souls from real evil. May the God of peace sanctify us wholly, and enable us to obey his commandments, and do his will, so that we may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. A. K. CROSBY.

Oakland Co., Mich.

Sing Away Your Troubles.

OH, that we could put songs under our burdens!
Oh, that we could extract the sense of sorrow by song!
Then these things would not poison so much. Sing in the house. Teach your children to sing. When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against care. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in Heaven; and among God's people upon earth, song is the appropriate language of Christian feeling.—*Beecher.*

Appointments.

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

The Appointment for Ohio.

THE Ohio Conference having been postponed on account of the detention of Bro. and Sr. White in the West in consequence of the urgent call for labor in that part of the field at that time, will now be held at Bowling Green on Dec. 25-28, 1868, at the time appointed for meetings at that place by Bro. and Sr. White. The churches in Ohio are earnestly requested to send delegates and full reports, up to Aug. 1, 1868, the close of our financial year, and, as far as possible, all dues on s. b. funds; and if in any case

the delegate should not be sent, they will please to report immediately by mail, so that the Conference may have material for full State reports. Brethren and sisters are cordially invited to attend this meeting, as many as can do so. The church of Bowling Green will gladly welcome all to their hospitable homes. Those coming with teams will please bring blankets and buffalo robes, as it is winter, and we hope to see a large number of our people at this meeting. Teams will be at Tontogany, on the D. and Mich. R. R., on Thursday, the 24th, and Friday, the 25th, to convey brethren and sisters to the place of meeting, four miles from the railroad. Brethren, come, praying the Lord to meet with us, and bless us.

In behalf of the committee,
JOS. CLARKE, Sec. of the Ohio Conference.

PROVIDENCE permitting, I will meet with the friends in Blendon, Mich., Sabbath and first-day, Dec. 26, 27. I will also be at Casnovia Sabbath and first-day, Jan. 2, 3, 1869. I. D. VAN HORN.

THE next Monthly Meeting of the Lisbon, Anamosa, and Marion, churches, will be held at Marion, Iowa, Jan. 2, 3, 1869. D. T. SHIREMAN.

THERE will be a meeting at Vergennes, Mich., the first Sabbath in January next. Brethren from Orleans, Fair Plains, Bnsnell, Orange, and Bowne, are invited to come. Bring your blankets and robes, on account of barn room. Come in as large loads as convenient.

"Come, let us anew our journey pursue,
Roll round with the year;
And never stand still till the Master appear."

E. VAN DEUSEN.

THE Seventh-day Adventist church of Holly, Oakland Co., Mich., will hold their next Monthly Meeting at Holly on the second Sabbath in January, 1869. Will some messenger come and help us? There are some anxious ones waiting to hear an investigation of the Sabbath question and some other truths.

A. K. CROSBY, Church Clerk.

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.

FARM FOR SALE.—Bro. G. W. Staner, of Victoria, Missouri, has a farm for sale, adjoining the farm of Bro. J. H. Rogers. He would be glad to dispose of it to some brother who can give good references of acceptable standing with S. D. Adventists. Address G. W. Staner, Victoria, Davis Co., Mo.

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. E Degarmo 34-1, J G Jones 35-1, W Pepper 33-21, E E Sanford 34-1, Mrs J House 34-1, Mrs R E Rogers 34-1, Emma G Hutchins 34-1, M A Hayward 34-1, F Kendall in full of acct.

\$2.00 each. T H Starbick 34-17, W Warren 35-1, A Green 33-21, R Griggs 34-9, W W Guilford 33-20, H S Woolsey 34-10, P A Gammon 35-1, J Chaffee 35-8, G A Freeland 35-1, C L Munger 35-1, S Zollinger 34-10, A E Gridley 34-8, Ellen Robinson 34-1, H F Phelps 33-21, H W Dodge 34-9, Lucy Gardner 35-1, A Faryall Jr 35-1, A A Cross 35-1, S D Salisbury 34-12, H C Miller 34-14, M E Harris 35-19.

\$3.00 each. Mrs E Temple 36-1, R Stansbury 33-9. Miscellaneous. W Chittinock \$2.50 34-9, C Green 1.40 34-1, J H Scott 50c 33-14, D Daniels 5.00 35-9, A Robinson 1.25 34-4, J Thomas 2.12 34-7.

Books Sent by Mail.

E Ireland 15c, J B Sweet \$2.40, Mrs A E Heaton 1.00, E R Noyes 1.00, John Hanson 5.00, J H Scott 1.50, I Sanborn 1.00, L D Chaffee 2.25, W Harris 1.12, E Stone 40c, Mrs C Paul 2.00, Mrs S Althous 1.12, J C Revell 1.63, S Treat 1.12, S W Francis 1.12, A N Fisher 15c, J Nelljers 85c, W H Horr 1.02, S P Horr 1.02, H M Cochran 1.05, Harriet Everts 1.35, S D Salisbury 45c, M Stites 40c, J C Finn 40c, H C Miller 2.25.

Books Sent by Express.

B F Snook, Marion, Iowa, \$9.33.

Cash Received on Account.

James White \$44.00, A A Fairfield 1.75, A N Fisher for I D Van Horn 1.10.

Michigan Conference Fund.

Church at Orange \$30.00.

Receipts for Benevolent Fund.

B — \$5.00, Wm Moshier 10.00, Susan McIntosh 2.00, A Friend 5.00, Mary E Hair's 1.00, H W Cottrell 50c, Elizabeth I Cottrell 60c, J J Cottrell 60c, Wm Cottrell 2.50, Margaret Cottrell 1.00, Ellen W Seale 10.00, S J Hersum 10.00, T Bryant 10.00, A R Haden 5.00, J E Allen 1.00, Ella Cranon 5.00.

For California Mission.

Wm Moshier \$1.00, Margaret Cottrell 1.00, Wm Cottrell 2.50.

Received on Book and Tract Fund.

Wm Moshier \$1.00, P M Cross 96c.

General Conference Missionary Fund.

Oliver Hoffer \$5.00, Juliana Hoffer 2.00, Dexter Daniels 10.00, Church at Washington, N. H., 35.00, New Ipswich 50.00, South Lancaster, Mass., 33.20.

Instructor to the Poor.

Mrs A Emerson 25c.