

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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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE KINGDOM OF REST.

I THINK of a home in the kingdom of rest,
Where the loved of the Lord will abide,
A home which the glory of God doth illumine,
And nothing of ill can betide.
Where sorrow and tears are forever unknown,
And joys never-ending find room,
Where the brow wears the impress of heavenly peace,
And the cheek immortality's bloom.

O kingdom of rest! would we taste of thy bliss,
And share in the promised reward?
We must cheerfully lift every cross that appears.
And joyfully follow our Lord.
Though the road lead through toiling and suffering here,
We must "drink of the cup" that is given,
"Through much tribulation" his chosen must pass.
If they enter the kingdom of Heaven.

If trials are needful the heart to prepare
For that world of enrapturing bliss,
Let me march with the army of cross-bearers here,
And share in the conflicts of this.
And let not the heart sinful murmurings know,
Nor tongue speak of hardship or loss;
We'll reach home ere long if we follow the Light,
And journey in sight of the cross.

I would gird close around me the armor of God—
The helmet, the breastplate, and shield;
For the enemy's pickets are weaponed and strong,
And his hosts even now in the field.
Then courage, O heart! in the contest be brave,
Soon, soon, will the warfare be done;
The triumph will come when the battle is o'er,
And rest when the victory's won.

M. A. HOUSE.

Battle Creek, Mich.

The Sermon.

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

THE BRIDE, THE LAMB'S WIFE.*

The Time and Place of the Marriage.

BY ELD. JAMES WHITE.

TEXT.—"Come hither, I will show thee the bride, the Lamb's wife." Rev. xxi, 9.

THESE are the words of the angel to the prophet John. Two distinct things are represented in the Scriptures by the figure of marriage: first, union of believers with their Lord; second, Christ's reception of the throne of his kingdom. The scriptures of the Old and New Testaments illustrate the union between believers and their Lord by marriage. From this fact, most Christians have supposed that the church was the bride of Christ. But this view of the subject carries the marriage of the Lamb back as far as the first believer,

and makes this marriage continue at least six thousand years. This union existed in the days of Adam, of believing Abel, Enoch, Abraham, Moses, and the prophets. Who believes that the marriage of the Lamb took place in the days of the patriarchs, of the prophets, or of the apostles of our Lord Jesus Christ? No one.

We freely give all those texts of the Old and New Testaments, which represent the union of believers with their Lord by the figure of marriage to those who hold a different view from ours on this subject. They may have all those texts. We do not question their application to the church. But, admitting this, they have nothing to do in deciding who the bride of Christ is in the marriage of the Lamb, which is a future event. The figure of marriage is used to represent the union between believers and their Lord; but, my friends, this union in the past, and this union in the present, is not the marriage of the Lamb. That event is future. Everywhere in the Scriptures it is placed in close connection with the Judgment of the great day.

"Turn, O backsliding children, saith the Lord, for I am married unto you." Here union between believers and their Lord is represented. But who believes that the marriage of the Lamb took place in the days of the prophet?

Says Paul, 2 Cor. xi, 2, "I have espoused you to one Husband." But did the marriage of the Lamb take place in Corinth?

I would impress upon your minds the distinction between these two events represented in the Scriptures by marriage. One is the union between believers and their Lord, and commenced as soon as faith sprung up in the heart of Adam, and has continued with believers ever since. The other event is Christ's receiving the throne of the kingdom. This is one event to take place at one particular time, and that time is in close connection with his second coming. It is the confounding of these two events together, which has led to the confusion now existing in all the popular churches in reference to this subject.

The time of the marriage of the Lamb is a clear and important point. It is not in the past. It is in the future. But the question arises, What is the bride of Christ in the marriage of the Lamb? I turn to Rev. xxi, from which I have taken my text, and read verses 9 and 10: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God."

Language can be no plainer. The idea is clearly brought out. Come hither, says the angel to John, and I will show you the bride. He took the prophet to an exceedingly high mountain, and showed him—what? the church? No; that great city, the holy Jerusalem, descending out of Heaven from God. "But is not this the church after all? Is not the city a figure of the church?"

My friends, when we leave the literal declaration of God's word, touching this point, and admit a figurative understanding of the text, then we may make

this city anything we please. We can make it mean a church or a happy state of mind.

When in my school-boy days I made my first trip to preach the Second Advent doctrine, I had an appointment in West Fairfield, Me., where was a congregation of Quaker Friends. Several came out to hear me. I spoke upon the subject of the City. At the close of the meeting, a venerable Quaker came to me, and said, "Thee is mistaken about the literal city." Said he, "I have that city in my heart."

Yes, when we leave the literal declarations of God's word, so plain and distinct, we may make that city just what we please. The Quaker could have it with all its gates, and walls, and foundations, and glory, in his heart.

John continues to describe the city: "Having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel [and the good old Quaker had it all in his heart]; on the east three gates, on the north three gates, on the south three gates, and on the west three gates; and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Yet the good old Quaker had it all in his heart.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs; and the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." And the venerable Quaker could, without the least difficulty, put it into his vest pocket.

"And the building of the wall of it was of jasper, and the city was of pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones." And the good old Quaker had it all in his heart.

"The first foundation was of jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." I would like to know, if it is possible for a man to have all these things in his heart. Why is the prophet of God so particular to describe the different kinds of stones in the foundations of the holy city?

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." And the good old Quaker had it all in his heart.

Now, friends, if the Book of God does not mean what it says, pray tell us what it does mean. We admit that there are parables in the Bible; there are symbols; there are figures; but the connection shows the necessity of interpreting them as such. But where is the necessity of calling this glorious city with its foundations, its walls, its gates, its pearls, and its glory,

* Preached in Battle Creek, Sabbath, Jan. 9, 1869. Reported for REVIEW by the Editor.

a figure, and thus giving fancy room to make it just what it pleases?

If the Bible does not mean what it says, then we should have another book to tell us what this one means; but this, my friends, is the very book. And we are bound to take it as it says, unless good reasons can be shown from the connection why it should be tropically understood. This city, with all its glory, is the metropolis of the kingdom of God. It is the capital of the fifth kingdom which is soon to be introduced, soon to be given to the saints of the Most High. This city is coming down out of Heaven, adorned as a bride for her husband. It is to settle upon the new earth to be the eternal metropolis of the kingdom of God.

The holy city, the bride, is represented in the Scriptures, in the great family of God, as the mother. Paul, in Gal. iv, 26, says, "But Jerusalem which is above, is free, which is the mother of us all." Then we are the children. The church is not the bride—is not the wife. The church is the children. Christ is the father of his people. "Unto us," says the prophet, "a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father." Now we have the whole family. Christ, the bridegroom, is the father, Jerusalem above, which is free, is the mother of us all, and the church is the children, in this great family of Heaven.

The children in this family are to be born, or brought forth, at the resurrection of the just, when a nation is to be born at once—brought forth by that power that called Jesus from the tomb—brought forth at the resurrection—brought into new life. How natural the supposition that the marriage of the Lamb, the union between Christ and the throne of his kingdom, would take place first, before he descends to raise the dead—before the birth of the children takes place.

The popular view upon this subject makes the children the bride. This makes terrible confusion. It makes the church the bride, and it makes the church the children. It has the father married to the children!

Again, the church, in this great wedding, is not the bride, but the guests. "Blessed are they that are called to the marriage supper of the Lamb."

The place of the marriage is also an important point to consider. Where is the marriage of the Lamb to take place? If the church is to be the bride, the marriage of the Lamb must take place after his second advent, when he comes to raise the dead, and to receive them to himself, to take them up into the air, and bear them up to the golden city. If the church be the bride, then the marriage takes place here. But if the holy city be the bride, according to the plain declaration of the prophet, then the marriage of the Lamb may take place before Christ comes—before the birth of the children at the resurrection.

We have already said that the marriage of the Lamb was an event to take place in connection with the second advent. It is Christ's reception of the throne of David. In Daniel we read, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Chap. vii, 13, 14. Adventists have generally supposed that this text speaks of Christ's descent to the earth to raise the dead. But this movement on the part of Christ in the clouds of heaven, is to the Ancient of Days. Is the Ancient of Days here? Is the throne of the great God situated on this earth? If so, let the view that Adventists have generally taken, stand. It is correct. But the Ancient of Days, as represented by the prophets, is in the true sanctuary above, looking down and beholding the earth; then this movement on the part of the Son of Man, is a movement that takes place in Heaven prior to his second coming to earth. And what is this movement on the part of the Son of Man with the

clouds of heaven (evidently clouds of angels), what is it for? It is to receive a kingdom, and dominion, and power, and glory. The Ancient of Days is in Heaven. The Son of Man surrounded by angels, borne in heavenly chariots of angels, approaches the Father to receive a kingdom, dominion, power, and glory. He receives it at his Father's hands, the long-promised throne of David, as the throne of his kingdom. The inauguration of the King of kings and Lord of lords takes place in the other world. Heaven acknowledges him as King. The saints on earth acknowledge him as their King. He then breaks through the ethereal distance and bursts upon our sight at his second advent, with the name written on his vesture and on his thigh, "King of kings and Lord of lords." He now has the kingdom. He is married to the throne and metropolis of his kingdom. The wedding is over.

In harmony with this are the words of my Lord, "Let your loins be girt about with truth, and your lamps burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding." How very plain. Borne by chariots of angels to the Father, the Son receives the kingdom. He is acknowledged King. He returns, and upon his vesture and thigh is the name of his royalty. Heaven and earth acknowledge him King. And where are the guests? Where are the waiting ones? They are here in this mortal state, and Christ is saying to them, "Have your loins girt about with truth, and your lamps burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding." Christ receives the throne of his kingdom in Heaven. When he comes to raise the just, the wedding is over. The place, then, of the marriage is not here, but there. The heavenly Bridegroom, borne to the presence of the great God, is presented with the city. In that city is the throne of the kingdom. He receives it. It is his. The name of his royalty is written upon his vesture and his thigh. All is ready. And now the King of kings, with all the holy angels, descends in flaming fire. The trump sounds. The dead are raised. The children are brought forth from their graves, and are borne by angels from every part of the earth, and are received and embraced by their Father and Redeemer. The train is led off by the King of kings to the heavenly Jerusalem which is the mother of us all. The great family of Heaven is brought together. The children are all brought home at last, and sit down to the marriage supper of the Lamb.

But, my friends, if this marriage takes place here, at the resurrection of the just, if the marriage represents the union between Christ and the church, and is consummated at the moment of the resurrection, or as they ascend to the New Jerusalem, then let me ask you, What will you do with the man in the marriage of the king's son (all designed to represent the same thing), that was found without the wedding garment? At a certain stage in the wedding, the king is represented as coming in to see the guests, and there finds a man that has not on a wedding garment. He says to him, "Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness.

This man evidently once had the wedding garment on. This case represents hopeless apostates, and teaches that one may have a name with the people of God who are waiting the return of their Lord from the wedding, and yet be destitute of the necessary preparation. It was designed to represent the fact that some may lose the wedding garment. When our Lord was borne to the Father to receive the kingdom, power, and glory, they may have had that preparation, that consecration and acceptance with God; but while some are waiting like men that wait for their Lord to return from the wedding, these become impatient, or go to sleep and lose their faith and consecration. They lose the wedding garment. Let us beware.

But, friends, if the wedding does not take place until the second coming of Jesus Christ, until the saints meet in the city above, what will you do with this man that was found without the wedding garment? Had there been a mistake made? As the resurrection took place, and the living were changed and caught

up, was one taken up unready? And as they reached the holy city, was he then discovered to be without the wedding garment? Was he taken up through mistake? And was he cast out to the earth again? No! This can never be. The examination of the guests is in probationary time, before Christ comes. This is certain. Do you think a mistake will be made and some one be taken into the company of the redeemed and changed to immortality without the wedding garment? That will not do. This coming in to examine the guests must be in probationary time, just before the coming of Christ. I wish you to be established upon this point. It must be so, for no one could get into the immortal state unprepared unless a mistake had been made in the resurrection.

Now place the marriage of the Lamb just prior to his second advent, and all is harmonious. The time from the termination of the prophetic periods until Christ's work is done in the heavenly sanctuary, is the waiting, watching time. This is the time of the marriage. It is a time when many will backslide, and lose the wedding garment. God save us! During this time there are to be presented truths, burning truths, from Heaven. And I marvel not that their light begins to shine upon us already. There are truths which are to try us and test us. And as we are examined by them, it will be discovered, I fear, that some of us have not the wedding garment on.

The prophet foresaw our time, some of its duties, and the testing, searching work before us, and has written, "Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." Mal. iii, 16-18.

At that time the blazing light of truth will search our darkness, and expose our nakedness. Some will be found without the wedding garment. God pity and save us.

Again, if the marriage of the Lamb takes place at the resurrection of the just, what will you do with the parable of the ten virgins? When did they take their lamps, and go forth to meet the Bridegroom, if it was not in the great Advent movement of 1843? When did the Bridegroom tarry if it was not in the disappointment in reference to the Lord's coming in that year? When was the midnight cry, if not in the autumn of 1844? Then all those virgins arose and trimmed their lamps. When was this, if not in 1844? When does the Bridegroom come to the marriage? "Behold, the Bridegroom cometh, go ye out to meet him." When does he come to the marriage, and where does he come? The heavenly Bridegroom at the close of the work in the heavenly sanctuary, passes into the most holy place, where he stands to-day beside the ark of God which contains the ten commandments. No marvel that we are keeping the Sabbath! And when his work of blotting out sins shall be accomplished, then he is to receive the capital and the throne of his kingdom. But if this wedding takes place here, the coming of the Bridegroom is his coming to this earth, and, of course, his marriage is his union with the resurrected saints. With this view of the subject, I inquire, When and where do the foolish virgins come and knock? With my view of the subject, I find no difficulty. The foolish virgins in the parable came and knocked, or made an effort for admittance. Does the marriage take place after the resurrection of the dead? Then, of course, you must have the wicked coming somewhere, and knocking for admittance. But, hold! The wicked, that is, all that are left by the plagues, are destroyed by the brightness and glory of Christ at his coming. He comes; he destroys the wicked; he raises the dead; and do you say that the marriage of the Lamb takes place at that time? I answer, There are then no foolish virgins to come and knock. Every one of them is destroyed.

But admitting that they are not, where will you have them come? Why, of course, come where the Bridegroom and bride are. But where are they? Jesus

has descended in flaming fire, and in a moment the righteous living are changed, and caught up. Then where will you have the foolish go to knock? Will they ascend to mid heaven, or to the city of God, to knock? Impossible! With my view of the subject, the marriage of the Lamb takes place prior to the second advent. The cry awakes all the virgins. They go forth. Some have oil; some have not. Those who have oil, are admitted into union and communion with their Lord. In this way they go in to the marriage. Time rolls on. Truth is administered to the church; but some fail to receive it. These are represented by the foolish virgins, who when they are aroused, are seized with anguish and distress. They fly to the Bible, perhaps, and search for light. In darkness and anguish they go to the church. Open to us. Here comes that poor apostate, that backslidden one. He has lost his wedding garment, but he is crowding with the guests into the marriage room. But burning truth searches him out. His wedding garment is lost. He is unprepared. He is bound hand and foot, and cast out. God pity the backslider! But I must close my remarks lest, with my hoarse speaking, I weary you and myself also. Thank God that I can speak at all!

There is a practical bearing which this subject has upon us. It is a solemn hour in which we live. It is the waiting time. It is the watching time; and, of course, the sleepy and dangerous time. But here is our true position and our only safe one: Have your loins girt about with truth, the blessed girdle of God's truth, and have your lamps burning, and yourselves like unto men that wait for their lord when he shall return from the wedding. When he receives the city, the metropolis of his kingdom, and the throne of David that has long been promised him, angels will join in the coronation of the King of kings and Lord of lords, and with the name written off his vesture and on his thigh, surrounded with angels, enshrouded in his own and his Father's glory, with his kingly crown, with the trumpet and sword, he will come in flaming glory for the waiting ones. Be ready; be ready. Amen.

THE GOSPEL OF THE KINGDOM.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv, 14.

What is this gospel of the kingdom? Not the common message of the gospel as given by our Lord to his apostles on the eve of his ascension; but it is a special message, given for a special purpose, to accomplish a special end. It was to be preached to Jews and Gentiles respectively at certain points in the history of each. Those points were separated by a distance of more than 1800 years. It was preached to the Jews when the probation of that race, in their national capacity, was drawing to a close, and was a measure preparatory to that event.

Our Lord's instruction is that just before probation for the race of man ends, the same preparatory message, then being given to the Jews, and forbidden to be preached beyond the limits of Judea, must be preached in all the world for a witness unto all nations.

It is brief, in point of time, to both Jew and Gentile. Four years from the commencement of John's preaching in the wilderness of Judea, Jewish probation ended, and "these things were hidden from their eyes." The position of both Jew and Gentile when this message is given to each respectively, is very nearly parallel; hence the same general message is applicable to both. The message is

1. Solemn. It announces the speedy approach of a crisis, involving in the one case the fate of a nation, and in the other, the fate of a world. "The ax is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

2. Awful. It announces the speedy approach of the great day of God. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand, a day of darkness and gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel ii, 1, 2.

3. Instructive. It opens the book of prophecy, and sheds increasing light on the plan of salvation by presenting both law and gospel in their just relations and showing the beautiful symmetry of their different, though indispensable, offices in the salvation of men.

It is the meat in due season, with which the household are to be fed, to fit them for the coming of their Lord and Master. "And blessed are those servants whom their Lord when he cometh, shall find so doing."

4. Saving to those who heed it. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. This gospel of the kingdom is based on the three messages of Rev. xiv, the first pointing to the Judgment hour come, the second announcing the fall of antichristian power, as premonitory of its speedy and final overthrow, and the third instructing the remnant church of God how to escape the things that are coming on the earth, and to stand before the Son of Man.

To preach this special message to Jew and Gentile respectively at God's appointed times is emphatically the work of Elijah, as intimated in the prophecy of Malachi iv, 5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." See Luke i, 17.

Our Lord, speaking of John, Matt. xi, 14, says, "If ye will receive it, this is Elias which was to come." In another place he also says, "Elias verily cometh first, and restoreth all things; and how it is written of the Son of Man, that he must suffer many things, and be set at naught. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed."

Now John preached the gospel of the kingdom six months, and was beheaded. Our Lord preached the gospel of the kingdom three and a half years, and was crucified by his people.

The gospel of the kingdom, as preached by our Lord and his chosen apostles, was not received, but was rejected, and the messengers were killed. When the Jews rejected the Son of God, God rejected them from being his people, and here is the end of his message to the Jews. The work of Elijah is not finished. "The wedding indeed was ready, but they that were bidden were not worthy." The king sends forth his armies, and destroys that murderous race, and burns up their city. "The kingdom of God," says Jesus, "shall be taken from you, and given to a nation bringing forth the fruits thereof."

The work of Elijah was left incomplete at the first advent, the work of reform required by the message was not wrought; therefore our Lord, in speaking of his second coming and of the signs that would precede that event, informs us that this work will be resumed near the close of this dispensation with more effort and better success.

Bible subjects and doctrines generally, as held by the professed people of God, must be reviewed and corrected. Erroneous views and false theories must be searched out and rejected, and that prophecy of Isaiah will be fulfilled: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. xl, 9, 10.

ALBERT STONE.

"WHAT SHALL THE ANGELS WRITE?"

I was struck with this remark by one of the servants of God at our Iowa camp-meeting. It was addressed to an intelligent-appearing young man, whose friends, and some others, were anxious that he should obey the truth. "Friend, *What shall the angels write?*" Shall they write his name in the book of Life? Shall they write him down an heir of salvation?

What shall the angels write? Yes, what shall they write of us, dear reader? Our deeds are all written down, both good and bad. There is a faithful record

made of them all. Shall our bad deeds outnumber our good ones? Is it not high time we were leaving off our iniquities, that we may be able to pass the solemn test of the Judgment? How shall we live in the new year? What shall be written for us there?

What shall the angels write of me? Is it possible that every word and action is recorded? Is my name really written in the book of life? Will I so act that my sins may be blotted out and pardon written opposite my name? May God help me to live and act aright.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii, 13, 14.

"And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx, 15.

J. A. SMITH.

OPEN WIDE.

Open wide, Eternal Gate,
For the saints before thee wait;
They have suffered much from sin,
Open wide and let them in.

Open wide, O Heavenly Door;
Unto the oppressed and poor;
For the mighty Prince of Peace
Bids their weary thralldom cease.

Stand ajar! O, stand ajar,
These have traveled from afar,
To appear at the assize,
And receive the glorious prize.

Open high! O, open high;
Let them view a fairer sky;
Let them see the angel-kin,
Who are shouting now within.

Open high and open wide!
Let them pass to Jesus' side;
Past all work and waiting, blest
In His endless happy rest.

—Detroit Tribune.

THE TWO ABSURDITIES.

ALL believers in the mortality of man and the sleep of the dead, agree that it is a great absurdity to teach that the righteous are taken to Heaven at death, and the wicked sent to hell, and then after hundreds of years are called back, the saints from Heaven, and the wicked from hell, to be judged! What can be the use of such a judgment? Is there danger that God has made a mistake in taking some to Heaven who ought not to have gone there, and has sent others to hell who ought to have been in Heaven? Such a judgment must be only a mockery. Hence we say, that theory must be false. God will not reward men till he has judged them to ascertain what each should have.

But there is another theory equally absurd and false, which is held by some Adventists. Paul teaches, and they believe, that the dead saints will be "raised incorruptible" and immortal. But the wicked will be raised as mortal and as corruptible as they went into the grave. Gal. vi, 8. Then they tell us that the Judgment will set after that. But here again comes up the very objection which they urge against others, viz.: What is the use of a judgment now? Has God made a mistake and raised some immortal who are not worthy of it? Have some been left to come up in corruption who ought to have been raised incorruptible? My friends, something is out of joint in this theory. God does not work that way. The fact that the saints are raised incorruptible, shows that the judgment upon them is passed before they are raised.

Again, as soon as Christ appears in the clouds, the living saints are "changed in a moment, in the twinkling of an eye," 1 Cor. xv, 51, 52, and "caught up to meet the Lord in the air." 1 Thess. iv, 17. At the same time the wicked are consumed by the brightness of his coming. 2 Thess. i, 7-9; ii, 8. Where is the propriety of having a general Judgment after that? The idea is both absurd and contrary to the teaching of the Bible.

D. M. CANRIGHT.

Richmond, Me.

We should be willing to lend mercy at one time, as we may have occasion to borrow it at another.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 19, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II.

VERSE 1. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

There has been some perplexity over this date. Daniel was carried captive in the first year of Nebuchadnezzar. For three years he was placed under instructors, during which time he would not, of course, be reckoned among the wise men of the kingdom, nor take part in public affairs. Yet in the second year of Nebuchadnezzar the transactions recorded in this chapter took place. The explanation lies in the fact that Nebuchadnezzar reigned for two years conjoined with his father Nabopolassar. From this point the Jews reckoned; while the Chaldeans reckoned from the time he commenced to reign alone, on the death of his father. Hence the year here mentioned, was the second year of his reign according to the Chaldean reckoning, but the fourth according to the Jewish. It thus appears that even the next year after Daniel had completed his preparation to participate in the affairs of the Chaldean empire, the providence of God brought him into sudden and wonderful notoriety throughout all the kingdom.

VERSE 2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dream. So they came and stood before the king.

The magicians were such as practiced magic, using the term in its bad sense; that is, practiced all the superstitious rites and ceremonies of fortune tellers, casters of nativities, &c. Astrologers were men who pretended to foretell future events by the study of the stars. The science or the superstition, of astrology, was extensively cultivated by the eastern nations of antiquity. Sorcerers were such as pretended to hold communication with the dead. In this sense we believe it is always used in the Scriptures. Modern Spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a sect of philosophers similar to the magicians and astrologers, who made physic, divinations, &c., their study. All these sects or professions abounded in Babylon. The end aimed at by each was the same, namely, the explaining of mysteries, and the foretelling of future events, the principal difference between them being the means by which they sought to accomplish their object. The king's difficulty lay equally within the province of each to explain; hence he summoned them all. With the king it was an important matter. He was greatly troubled, and hence concentrated upon the solution of his perplexity the whole wisdom of his realm.

VERSE 3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. 4. Then spake the Chaldeans to the king in Syriac, O king, live forever; tell thy servants the dream, and we will shew the interpretation.

Whatever else the ancient magicians and astrologers may have been deficient in, they seem to have thoroughly schooled themselves in the art of drawing out sufficient information to form a basis for some shrewd calculation, or of framing their answers in so ambiguous a manner that they would be equally applicable, let the event turn either way. In the present case, true to their cunning instincts, they called upon the king to make known to them his dream. If they could get full information respecting this, they could easily agree on some interpretation which would not endanger their reputation. They addressed themselves to the king in Syriac, a dialect of the Chaldean which was used by the educated and polished classes. From this point to the end of chapter vii, the record continues in Chaldean.

VERSE 5. The king answered and said to the Chaldeans, The thing is gone from me if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. 6. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor; therefore show me the dream, and the interpretation thereof. 7. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it. 8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. 9. But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. 10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. 11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. 12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. 13. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

These verses contain the record of the desperate struggle between the wise men, so-called, and the king, the former seeking some avenue for escape, seeing they were caught on their own ground, and the latter determined that they should make known his dream, which was no more than their profession would warrant him in demanding. Some have severely censured Nebuchadnezzar in this matter as acting the part of a heartless, unreasonable tyrant. But what did these magicians profess to be able to do? To reveal hidden things; to foretell future events; to make known mysteries entirely beyond human foresight and penetration; and to do this by the aid of supernatural agencies. If then their claim was worth anything, could they not make known to the king what he had dreamed? They certainly could. And if they were able, knowing the dream, to give a reliable interpretation thereof, would they not also be able to make known the dream itself when it had gone from the king? Certainly, if there was any virtue in their pretended intercourse with the other world. There was therefore nothing unjust in Nebuchadnezzar's demand that they should make known his dream. And when they declared, verse 11, that none but the gods whose dwelling was not with flesh could make know the king's matter, it was a tacit acknowledgment that they had no communication with these gods, and knew nothing beyond what human wisdom and discernment could reveal. For this cause the king was angry and very furious. He saw that he and all his people were being made the victims of deception. He accused them, verse 9, of endeavoring to dally along till the "time be changed," or till the force of the matter had so passed from his mind, that his anger at their duplicity should abate, and he either recall the dream himself, or be unsolicitous whether it were made known and interpreted or not. And while we cannot justify the extreme measures to which he resorted, dooming them to death, and their houses to destruction, we can but feel a hearty sympathy with him in his condemnation of a class of miserable impostors. The severity of his sentence was probably more owing to the customs of those times, than to any malignity on the part of the king. Yet it was a bold and desperate step. Consider who these were who thus incurred the wrath of the king. They were numerous, opulent, and influential sects. Moreover they were the learned and cultivated classes of those times; yet the king was not so wedded to his false religion as to spare it even with all this influence in its favor. If the system was one of fraud and imposition, it must fall, however high its votaries might stand in numbers or position, or however many of them might be involved in its ruin. The king would be no party to dishonesty or deception.

VERSE 14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon. 15. He answered and said to Arioch the king's captain, Why is this decree so hasty from the king? Then Arioch made the thing known to Daniel. 16. Then Daniel went in, and desired of the king that he

would give him time, and that he should shew the king the interpretation. 17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions; 18; That they would desire mercies of the God of Heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

In this narrative we see the providence of God working in several remarkable particulars. 1. It was providential that the dream of the king should leave such a powerful impression upon him as to raise him to the greatest height of anxiety, and yet the thing itself be held from his mind. This led to the complete exposure of the false system of the magicians, &c; for when put to the test to make known the dream, it was found that they were unable to do what their profession made incumbent on them. 2. It was remarkable that Daniel and his companions, so lately pronounced by the king ten times better than all his magicians and astrologers, should not sooner have been consulted, or rather should not have been consulted at all, in this matter. But there was a providence in this. Just as the dream was held from the king, so he was unaccountably held from appealing to Daniel for a solution of his mystery. For had he called on Daniel at the first, and had he at once made known the matter, the magicians would not have been brought to the test. But God would let the heathen systems of the Chaldeans have the first chance. He would let them try and ignominiously fail, and confess their utter incompetency, even under the penalty of death, that they might be the better prepared to acknowledge his hand when he should finally reach it down in behalf of his captive servants, and for the honor of his own name. 3. It appears that the first intimation Daniel had of the matter was the presence of the executors, come for his arrest. His own life being thus at stake, he would be led to seek the Lord with all his heart till he should work for their deliverance. Daniel gains his request of the king for time to consider the matter; a privilege which probably none of the magicians could have secured, as the king had already accused them of preparing lying and corrupt words, and of seeking to gain time for this very purpose. He at once went to his three companions and engaged them to unite with him in desiring mercy of the God of Heaven concerning this secret. Daniel could have prayed alone, and would doubtless have been heard; but then, as now, in the union of God's people is prevailing power; and the promise of the accomplishment of that which is asked, is to the two or three who shall agree concerning it.

(To be continued.)

THE LAKE OF FIRE.

SHALL there be a lake of fire in which the wicked shall die the second death? Such is the express testimony of the Scriptures. Rev. xx, 14, 15; xxi, 8. The fire shall descend from God out of Heaven upon them, as in the case of Sodom. Gen. xix; Luke xvii; 2 Pet. ii; Jude, 7; Rev. xx, 9. The elements shall melt with fervent heat, till they become as a fiery oven, a furnace of fire, a devouring fire, a lake of fire, an unquenchable fire, where the wicked shall be consumed, devoured, burned up root and branch, and cease to live. 2 Pet. iii; Ps. cxi, 9; Mal. iv, 1; Matt. xiii, 42, 50; Isa. xxxiii; Eze. xviii, 4, 20; Matt. iii, 12. Our earth shall burn. Its terrible conflagration shall furnish a lake of fire adequate to the purpose of inflicting retribution upon the ungodly. It is to be observed that in Peter, in Malachi, in John, in Daniel, the future inheritance of the saints succeeds this mighty conflagration. Thus in Malachi, the wicked, having been burned up root and branch, are ashes under the feet of the saints. This proves, 1. That the fire after having done its work, is to go out. 2. That saints are to dwell just where the lake of fire has been.

So in Revelation. John describes the casting of the wicked into the lake of fire, which he says is the second death, i. e., this is the result of that devouring fire; then the next sentence reads, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." So the new earth succeeds the melting of this one. Daniel also has the fourth beast burned, and then the kingdom under the whole

heaven is given to the saints forever. Dan. vii, 11, 17, 18, 27, compared with Rev. xix, 20.

And Peter, describing the conflagration of the earth that now is, makes the new heavens and new earth arise from its ashes, just as the present arose from the waters of the flood. The fire is a terrible reality, and our earth is the place of the conflagration. Moses tells us that the fire now burning in the earth, shall eventuate in this dread catastrophe. Deut. xxxii, 22. The interior fires of earth and the fire from God out of Heaven shall unite their forces, and melt our earth as wax. Who of us shall have part in this devouring fire?

Are the readers of the REVIEW aware that a great lake of fire has long formed part of one of the Sandwich Islands? A correspondent of the semi-weekly *N. Y. Tribune*, of Dec. 11, 1868, gives the following account of its present aspect. Read and ponder the description given:

Honolulu, Oct. 24. It is not often that I have had an opportunity to send you notes of my ramblings and observations, as I promised; but the sailing of the new steamer *Montana*, of Holliday's subsidized line between this port and San Francisco, gives me a chance to send you a few items of news from the dominions of Kamehameha.

The great crater of Kilauea is resting from its recent labors. It no longer furnishes burning lava to a red-hot, burning river forty miles long and half a mile wide, making thousands of acres of new dominion in the sea for the Kanaka king; but the great earth cauldron is still fearful to look upon, or to look down into. Think of it! You stand on the brink of a pit, many miles wide, that would swallow up your Park; and looking down the lurid, red-ribbed walls, more than 1,000 feet, there is the lake of eternal fire, whose smoke ascends forever. What is feeble man when he stands on such a brink—when here is a pit of Gomorrah, that could boil up a nation of many millions of evil-doers?

Though the great volcano has been some time at rest, we have had, and have at this time, a smoke so dense, shading our tropical sun, that we can look upon him as though all the fires of Kilauea, Mauna Loa, and Phlegethon, were ablaze. It is generally supposed that we shall hear of some great volcanic outburst in mid-ocean, and that there is a new land for fruits and man dotting the Pacific.

J. N. ANDREWS.

ROMANS III, 31.

"Do we then make void the law through faith? God forbid; yea, we establish the law."

The law here referred to by the apostle, is that by which is the knowledge of sin. Verse 20. The inspired definition of sin is, "The transgression of the law." 1 John iii, 4. Some quibble here, and say, "This does not tell us what law it is that it is sin to transgress. We would refer all such to what is said about it by the apostle James, chap. ii, 8-12. We are informed there that sin is the transgression of that law which says, 'Thou shalt not commit adultery,' and 'Thou shalt not kill.' It is, therefore, the law of God—the ten commandments, which Paul so emphatically declares is not made void by faith in Christ. Faith in the Saviour does not abolish the moral law.

But, on the other hand, Paul declares that by faith in Christ "we establish the law." How can this be? Simply as follows: God created the man Adam, and placed him in the garden of Eden with a right to everything that was for his own comfort and enjoyment. He had also a right to the tree of life; but there was the tree of the knowledge of good and evil which was, by the command of the Lord, reserved. This tree was to prove the man's fidelity to his Maker. By obedience he would ever retain his right to the tree of life, and live continually. To disobey would be to incur the displeasure of his God, and fall under the sentence of death. He did disobey, and immediately was deprived of his right to the tree of life. He was driven from the garden of Eden under the sentence of death. He must return to dust from whence he was taken, and there is no way of escape. He had violated his Maker's law.

Now in order to save man and restore him again to a right to the tree of life, the Lord must do away with his law and let man live, or he must provide a means to bring him up again from death. He could not be a

just God and do away his law; therefore this would be impossible. Another way to save man must be provided. The Son of God offers to become man's Saviour by being made a sacrifice for sin. The sacrifice is accepted, the plan of salvation is laid, and the promise is given. Hope revives in the heart of man as he views, by faith, his Saviour suffering for the sins of the whole world. By faith in Jesus, man can secure the pardon of all his violations of the law of God. "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Acts iv, 12. It is not by the doing away of the law of God, therefore, that man obtains a right to the tree of life, but by faith in Jesus his Saviour, and by obedience to the law. Jesus has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 12. It is thus, dear reader, that faith in Christ establishes the law of God. By obedience to it, through faith in our Lord Jesus Christ, all may obtain eternal life.

I. D. VAN HORN.

REPORT FROM CALIFORNIA.

SINCE our last report, which was written a week ago to-day, it has rained almost constantly, so that we have been able to hold only two meetings. But we have improved our time in writing every day, and have realized the blessing of the Lord in talking the truth. Two more have decided to keep the Sabbath.

Yesterday, Sunday, we dwelt upon Bible Temperance, and gave a closing discourse on the Invitations of the Spirit, Bride, and the Church, as brought to view in Rev. xxii, 17. We also established Sabbath meetings, and arranged for a Bible Class and Sabbath School. I think the little company here have reason to be encouraged. If they are faithful, the Lord will meet with them according to his promise, and will add to their numbers such as shall be saved.

Yesterday afternoon, after we had decided to leave to-day, whether with reference to this fact or otherwise we will not here say, Eld. Miller, the regular Methodist preacher on this circuit, said that as there had been some excitement on the Sabbath question of late, he would speak in this place on the subject of the Sabbath, showing that Sunday is the Christian Sabbath, in two weeks from that time. One, or both, of us will try to attend, and see what the elder will have to say. After this, we expect to enter another new field. We now intend to spend next Sabbath with the brethren at Petaluma.

D. T. BOURDEAU.

Windsor, Cal., Dec. 28, 1868.

MEETINGS IN MAINE.

SABBATH and first-day, Jan. 2 and 3, I spent at Norridgewock. The church there appears to be prospering. As it was the time appointed for the ordinances, I thought best, on Sabbath morning, to speak on church relations, which, I trust, was timely. Four united with them. I enjoyed the meeting well, but was worn by previous labor, so that I did not feel able to speak with all the energy I desired. But it was refreshing to know that I was among friends who sympathized with me, and who were willing to aid me with their prayers.

Monday, the 14th, I went to Athens. When I was there in November, I visited Sr. Welch, "a widow indeed," who has struggled for years to support herself and children, all of whom she has trained up devoted Christians. I felt deeply interested in her case, and presented it to the meeting at Norridgewock, with especial reference to her youngest boy, a lad of 14, for whom I thought a home should be found among the brethren, for his own benefit, and for the relief of his mother. Taking with me the evidence of the benevolent feelings of the church, I went and brought away her son, on only an hour's notice.

Benny Welch, though 14 years of age, is very small of stature, but his mind has matured fast enough to make up for the lack of growth of his body. If his education is rightly cared for, he may soon be made useful, I have no doubt. He is now with Bro. Warren

Clark, at Kendall's Mills. May the Lord direct us in our duty to the widow and the fatherless.

Last Sabbath and first-day I spent with the church in Topsham and Brunswick. It was a real privilege to me to meet with them, but I think it is an error to have so much preaching on such occasions. As the bills were posted, I thought it best to conform to the arrangement, and spoke on Sabbath evening, and three times each day beside. I had some misgivings as to the result, but felt no injury from the labor. All seemed to enjoy and prize the preaching, but it left no opportunity for visiting or for social meetings. This is not the way to build up the cause in the church. On Sunday evening I had special freedom in presenting the present truth, and a solemnity seemed to rest on all present; but I think the effect would have been far better if all had been prompt to add their testimony to the word spoken.

I am glad that the resident preachers in Maine begin to realize that ours is a missionary work, and to feel the necessity of going out into new fields. I hope they may hold on with patience till they see the fruit of their labor. We expect soon to commence meetings in another place; just where, we have not yet decided. We still request the prayers of all.

J. H. WAGGONER.

Richmond, Me., Jan. 12, 1869.

REPORT FROM BRO. COTTRELL.

I AM in a new field. Have had meetings each evening for the past week in Nashville, Chataqua Co., N. Y. The Baptists opened their house of worship for us, and their minister gave notice of our meetings to his congregation, and recommended to them to come out and hear.

Soon after the commencement of our meetings, word came that the members of the Methodist society at Cottage (otherwise called Slab City, and West Dayton), desired me to come there and give a course of lectures, offering us the use of their house, and also to warm and light it at their own expense. I am to begin there Sunday evening, Jan. 10. It is nearly four miles from Nashville. I design to alternate between the two places, a week at a time in each, till the truth is fairly set before them.

The interest has been good the past week. It has been thawy and is becoming muddy; yet we have had good congregations of attentive hearers. Will each one of God's Israel who reads these lines, offer up one fervent petition, at least, that God will work for the salvation of souls in this vicinity?

R. F. COTTRELL.

REPORT FROM BRO. LAWRENCE.

My last report was from home, Dec. 2, where I remained until the 14th, when my wife had so far recovered from her sickness that I ventured to leave, and return to Fulton. The next day, circulated an appointment for the evening. There were but a few out. The attendance was small through the week. The interest manifested when I left, was broken off, and it seemed impossible to regain it. The church members, with a very few exceptions, did not attend; and some of them were very busy in circulating falsehoods about us, speaking evil of things which they understood not. Then came on the excitement of the holidays.

I continued until Sunday evening, Jan. 3. I spent five weeks, gave thirty-five lectures, and left sixteen keeping the Sabbath. They have Sabbath meetings, a Sabbath School, and Bible Class. They are surrounded by a proud, popular Christianity. May the Lord bless them with his grace, and enable them to overcome those influences, their passions and appetites, and really put on the Lord Jesus, not being conformed to this world, but transformed, that they may prove what is that good, and perfect, and acceptable will of the Lord.

R. J. LAWRENCE.

LABORS IN MINNESOTA.

UNDER a deep conviction of duty, and in keeping with the advice of the Conference, I have made arrangements to employ myself to the extent of my fee-

ble abilities with laboring in the cause. In the opening providence of God, and with considerable effort and sacrifice on my part, I have made business arrangements and changes so as to free myself from cares and perplexities that have bound me down to the world, bringing many dark hours of self-reproach and sadness, and hedging up the way against laboring in the cause.

The business of selling out, marketing crops, and change of location, prevented me from attending the fall series of Quarterly Meetings with Bro. Pierce, a course of instruction and preparation I would most gladly have enjoyed. Home affairs were so arranged as to give me opportunity to attend the meeting with the little frontier band at Jo Daviess, Blue Earth Co. Here we were glad to meet Bro. Pierce and Grant. We found a protracted meeting in progress under the management of four ministers, and as our brethren were young in the cause, it had been given out with a degree of assurance that they would be jostled from the track, and turned over to the F. W. Baptists.

The ministers, however, kindly gave way for us to occupy the school-house on Sabbath and first-day forenoon, but were in attendance to take notes, ask questions, &c.

As the subject of the law of God and the Sabbath question was presented, these professed teachers of the word of God manifested a spirit of contention, contradicting Bro. Pierce in such a manner as to expose the unreasonable position of the opposer to all the listeners. One, in a hasty manner, threw out an offer to discuss with us; but when we called him up to the point, and stated that whilst we were opposed to going about for the express purpose of waging battle, in contention and debate, we should never retreat from the field when challenged, he drew back and did not wish to be understood as desiring to discuss with us at all.

After the meeting on first-day, Bro. Pierce and Grant started on their return homeward, and I remained to hold some further meetings with the brethren, visit some in adjoining places, and afterward go on to Tarkassen, Martin Co., to hold a series of meetings. In carrying out this plan, five meetings were held at Jo Daviess. At the last the ordinances were celebrated, and four united with the church. All stand firmer than before. This last meeting was a time long to be remembered. I have visited and tried to encourage scattered brethren, and am now at Tarkassen. Have given four discourses with good interest. If Bro. Ingraham returns to this State soon, can he not come up this way? F. W. MORSE.

DID IT REQUIRE LOVE TO FULFILL THE TEN COMMANDMENTS?

To those who love the law of God it seems strange that any one should say that there is no love in the ten commandments; yet this is asserted by those who would have the law abolished. I have heard ministers say that a man might keep all the ten commandments and yet neither love God nor his neighbor. Some go further, and declare that a man might have hatred, adultery, &c., in his heart, and yet not break the ten commandments under the old covenant. Proof of this is supposed to be found in Christ's language in Matt. v, 27, 28, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Here, they say, in Christ's new law, to have adultery, or murder, or theft, in the heart, is breaking the law; but before that, the act must be actually committed in order to break the law. Hence, the law did not reach to the thoughts and to the intents of the heart, it only required a strict outward obedience. Then I reply that under the old covenant, men could have adultery, theft, and murder, in their hearts, and there was no law to condemn it, and if they did not outwardly break the law, they could not be condemned; hence, God must take them to Heaven with murder, adultery, &c., in their hearts! The mere statement of the case is enough to condemn it. This would make God unjust; for he would damn a man in this dispensation for the very thing that he would allow in the old. Thus men, in trying to get

rid of that old yoke of bondage, as they call the law, have only bound more heavy burdens upon themselves by the gospel!

We do not think that Jesus added anything to the commandments, or made them extend any further than they did before, but simply explained what their real intent and meaning was and always had been. As evidence of this, we refer to the prophecy concerning what he would do to the law, found in Isa. xlii, 21: "He will magnify the law, and make it honorable." To magnify a thing is not to abolish it, but to make it appear larger than it did before; not because it is larger, but because we see it more plainly. This is what Christ was to do to the law, and what he did really do—he showed how exceeding broad the commandments were, even extending to the thoughts and intents of the heart.

But I will now offer proof that the ten commandments did require love to fulfill them, and that they could be broken by simply cherishing wrong desires in the heart, without any open transgression. The second commandment requires love to God, and threatens those who hate him: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. xx, 5, 6. With this language before them, it is hard to imagine how men can say that the commandments do not teach love to God. In Deut. vi, 5, we read: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," and in Lev. xix, 18, "Thou shalt love thy neighbor as thyself." After quoting these two commandments, Jesus says, "On these two commandments hang all the law and the prophets." Matt. xxii, 40. He did not give these two commandments himself, and say that his new law hung on them, but he quoted them from the old law, and then stated a fact, which had always been a fact, that all the law and the prophets hung on these two great commandments. When was the law hung there? When God first gave that law. Look a moment: The first one of these two great commandments requires supreme love to God; on this the first four of the ten commandments all hang. If we love God, we cannot have other gods, nor can we make, and bow down to, images; nor can we take God's name in vain; neither can we break his Sabbath. Hence these four commandments are based upon the principle of love to God, and require us to love God in order to keep them.

The second of the two great commandments requires equal love to our neighbor. If we love our neighbor, we cannot kill him, nor bear false witness against him, nor steal from him, &c. Hence these six commandments are built upon the principle of love to our neighbor, and require us to love him in order to fulfill them. This fact Paul has stated in very clear terms. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." What law, Paul? Ans. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; THEREFORE LOVE IS THE FULFILLING OF THE LAW." Rom. xiii, 8-10. This is a good testimony, and to the point. He quotes five of the ten commandments, showing beyond a doubt what law he refers to; then he sums up by saying that "love is the fulfilling of the law." Yet men who profess to be Christians have the presumption to affirm that there never was any love required by the ten commandments! John agrees with Paul; for he says, "This is the love of God that we keep his commandments." 1 John v, 3. These testimonies I think are sufficient to settle the fact that it did require love to fulfill the commandments.

Now it will be in order for us to inquire whether the ten commandments reached to the thoughts and intents of the heart. A man must be willingly ignorant who thinks they did not. What does the last commandment say? "Thou shalt not covet thy neighbor's

house, thou shalt not covet thy neighbor's wife," &c. Is it not a mental act, an evil desire of the heart alone, which breaks this commandment? This fact alone is enough to settle this point. But, as I have shown above, it requires love to fulfill the law; hence it follows that the law did reach to the secret feelings and emotions of the heart. Again, the wise man says, "The thought of foolishness is sin." Prov. xxiv, 9. Sin is the transgression of the law. 1 John iii, 4. Here, again, the law is shown to reach to the thoughts. The Psalmist intimates the same thing when he says, "I hate vain thoughts; but thy law do I love." Ps. cxix, 113. The same truth is shown by the fact that the law of God was in the hearts of the righteous. Ps. xi, 8; Isa. li, 7.

But Paul sets this matter at rest when he says, "For we know that the law is spiritual; but I am carnal, sold under sin." Rom. vii, 14. This is the law of ten commandments, for he calls it the law of God, verse 22, and quotes the last commandment. Verse 7. That which is spiritual must reach beyond a mere outward form, even to the thoughts and desires of the mind. But, as if to put it beyond all doubt, he says, "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Chap. viii, 7. So then the law of God reaches to the carnal mind and condemns it. Did not the carnal mind exist before the coming of Christ? Most assuredly. And it was no more subject to the law of God then than now. Christ himself has shown that the commandments reach to the evil thoughts and desires of the mind. He said that whoever was angry with his brother without a cause had broken the sixth commandment. So of the seventh. Matt. v, 21-28.

What answer then shall we return to the question, Did it require love to fulfill the ten commandments? Judge ye. D. M. CANRIGHT.

Richmond, Me., Jan. 4, 1869.

VOWING AND PAYING.

"BETTER not to vow, than to vow, and not pay." How many who read these lines have vowed, and not paid? How many promised at the last prayer-meeting to be more diligent, watchful, prayerful, careful of their conversation, &c., &c., and that of their own accord? Have you done as you promised? How many while in adverse circumstances have vowed that if God would spare, they would be more faithful! Have you paid those vows? How many while sitting and listening to some soul-stirring discourse, have decided that they would be Christians! Did you become such? How many have decided that they would keep God's holy Sabbath better! Have you done it? How many have decided that they would be more faithful to their children; but have they done as they ought in this direction? Kind reader, these questions apply to you. Answer them as you will some day wish you had, not by word only, but in deed and in truth. Be decided. Make up your mind that you will, and then do it.

Now I will ask another question, and the reader may judge to whom it applies. I wish to know something about s. b. How many are very much behind in their vows in this respect? And again, how many have vowed upon a vow, that is, have promised themselves (and the Lord heard them) that as soon as they received pay for this or that job of work, or got their threshing done, or their grain marketed, the very first money they got, they would pay their tithe to the Lord. Have you done it? or have you paid Cæsar first? God wants a people who will not only vow, but vow and pay. Oh! listen to the words of the prophet, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii, 10. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness; for God is judge himself." Ps. l, 3-6.

HENRY F. PHELPS.

Pine Island, Minn.

WHAT IS WEALTH?

WEALTH is something more than gold,
More than luxury and ease;
Treasures never to be told,
May be found apart from these.
Men who great possessions own,
May be needy none the less;
They are rich, and they alone,
Who have stores of nobleness.

Palaces are dreary domes;
Fair demesnes, but deserts wild;
If there be not happy homes,
Gentle thoughts, and manners mild.
Trust me, though his lot be small,
And he makes but slight pretense,
He who lives in peace with all,
Dwells in true magnificence.

If you'd prove of noble birth,
Oh! beware of judgments rash;
Scorn to measure human worth
By the sordid rule of cash.
Gold and silver may depart,
Proudest dynasties may fall;
HE WHO HAS THE TRUEST HEART
IS THE RICHEST OF US ALL.

—Harper's Weekly.

Conference Department.

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

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

From Bro. Gatchel.

DEAR BRETHREN AND SISTERS: I feel unworthy to say anything through the columns of the REVIEW; but as my heart has often been cheered and comforted by your testimonies, I feel willing to bear some humble part in trying to be a source of comfort and consolation to others; and if I can say anything to cheer the lonely, or add a word of consolation for the sick and afflicted, or the sorrowing ones, or such as are cast down through manifold temptations, or feel unworthy to be numbered with the people of God, I shall be fully rewarded for my feeble efforts.

I have often felt if I could compose as others can, it would be a pleasure to me to write; but I have this to encourage me: 'Twas the broken bread that fed the multitude. How often have the tears welled up in my eyes when I have heard the young convert speak for the first time. Though his language might be feeble and broken, yet it would touch a well-spring in my heart that would cause the waters to gush forth.

I have often wept during my pilgrimage; sometimes for joy, and sometimes through sorrow of heart. Many times I have wet my couch with tears when I have had a view of the low estate of Zion, and thought how the law of God has been trampled upon with impunity.

Ofttimes I feel unworthy to be numbered with the people of God when I see my own frailty and liability to err, and that there is no good thing about me to recommend me to his favor. At such times, this heart-cheering promise has been held up to my view: "I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. xliii, 25.

I have suffered much from bodily infirmities, and have passed through many trials, and been sorely afflicted for many years, and still I am an invalid, afflicted with pain and disease, and though I may still have to suffer, I have these words to comfort me: "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. xlviii, 10. Oh! may the refining process go on until his image is fully reflected in me; and if our light afflictions, which are but for a moment, only work out for us a far more exceeding and eternal weight of glory, how happy we shall be.

Our afflictions are truly light compared with some in ancient times. "Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." James v, 10, 11. Then let us learn this lesson: To be patient in tribulation, and let patience possess our souls, and let it have its perfect work. Job passed through more than is common to the lot of man; yet it is said of him, In all this, Job sinned not, nor charged God foolishly.

What infinite goodness that God should bestow upon

a fallen race such a legacy as his precious word to guide our feet into his testimonies, and to encourage us in every situation in life to trust in him! What encouragement we have to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

A few days since, as I was reading some remarks on the book of Psalms from the pen of Bro. Waggoner, it touched a cord in my heart that made him seem very near to me. Though I have never seen him, yet I was led to exclaim, May the Lord bless and sustain him in all his labors of love. While I was reading this sentence, "First I was led to wonder that my own feelings and experience in sorrow were so well described therein," I could rejoice that the experience of Christians is so similar that when they expressed the dealings of God with them, it would unite their hearts in the bonds of love, though they may never have seen each other. May we all so act our part that we may prove a blessing to one another.

The book of Psalms has been a source of consolation to me for many years; and in whatever condition we may be placed, we may find comfort from that book. When the wicked who have their portion in this life, oppose, we can look up and say, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." Ps. xvii, 15. And if we have done wrong, and have offended our Maker, and feel that he is angry with us, then these words are sweet to us: "For his anger endureth but a moment; in his favor is life. Weeping may endure for a night; but joy cometh in the morning." Ps. xxx, 5.

The Psalms have words of hope and comfort for us. 1. When in trouble: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." xxxiv, 17.

2. In affliction: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. xxxiv, 19.

3. When sick: "The Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness." Ps. xli, 3.

4. When we are weak: "God is our refuge and strength, a very present help in time of trouble." Ps. xli, 1.

5. When grief and sorrow weigh heavily upon us: "Cast thy burden upon the Lord, and he shall sustain thee." Ps. lv, 22.

6. When the enemy presses upon us, and fear is on every side: "What time I am afraid, I will trust in thee." Ps. lvi, 3.

7. When we are brought into a strait place, and our way seems to be hedged up, and we know not which way to move for fear we shall go wrong: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. xxxvii, 5, 6.

8. In darkness: "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix, 105.

9. In every situation of life, whether in sickness or health, poverty or wealth, if we live near the Lord, his word will be sweet unto us, and we can say in truth, "Thy word is very pure; therefore thy servant loveth it." Ps. cxix, 140.

10. When we feel that we are drawing nigh unto death, and soon must be laid in the narrow confines of the tomb, then in the triumphs of faith we may say, "But God will redeem my soul from the power of the grave; for he shall receive me." Ps. xlix, 15.

Oh! may I be cleansed from every unholy thing, that the love of God may abound in my heart, and I be enabled by his grace to keep all his commandments, and the faith of Jesus, that Jesus may be glorified in my salvation, and I be his when he comes to make up his jewels.

W. GATCHEL.

Cumberland Co., Me.

From Bro. Hoag.

DEAR BRETHREN AND SISTERS: I feel thankful today that the Lord ever showed me the light of present truth, and by his grace assisting me I am trying to live it out and be a vessel unto honor fit for our Master's use.

The church here, Sabbath and first-day, Dec. 19 and 20, had a good meeting. Through the efforts of Bro. Harvey and Styles, the brethren and sisters from Laporte, South Bend, and Mishawaka were present, and I trust we all felt the blessing. Those that came felt that it was good to be there. In the evening we attended to the ordinances of the Lord's house, and we showed our love to him by following the example he set for us. John xiii. I thought of the time when he said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." If ye know these things, happy are ye if ye do them. I believe those that came here felt to take courage, and to go on in the good way. Six united with this church. The Lord was with us, and in our several places of residence may be still be with us, is my prayer.

R. HOAG.

North Liberty, Ind.

From Bro. Lamson.

BRO. SMITH: With your permission, I would like to occupy a little space in the REVIEW, in confessing the wrongs of my life in the past.

By reproof that has been given me, I have been led to examine my heart more closely than I should have done had no testimony been given. I have to confess to my brethren and sisters and the world, that in my Christian experience I have come far short of living up to the profession that I have made.

For about twenty-one years I have been looking for the coming of the Lord, and about sixteen years of the time have been a believer in the third angel's message, professing to keep the commandments of God. My life has not corresponded with my profession; I have failed to keep the two great precepts of the law. Love to God has been crowded out of my heart by the love of the world; and the love of the world has led me to deal in an unchristian, selfish manner; and the cause of God has suffered reproach by my wrong course.

I ask forgiveness of my brethren and sisters, and all that have been injured by me, and I pray God to forgive me, and help me in the future to live up to the golden rule as taught by our Saviour: "Whatsoever ye would that men should do unto you, do ye even so to them." I pray him to help me to spend the rest of my life in his service, and be prepared to stand in the Judgment.

"Yet does one short, preparing hour—
One precious hour—remain."

I want to improve it by divesting myself of wrongs, that I may have a clean record in the day of Judgment, and stand acquitted at the bar of God.

From your unworthy brother. J. B. LAMSON.
Rochester, N. Y.

From Sr. Reynolds.

I WISH to say to my dear brethren who are commandment-keepers, that having been comforted by the testimonies of many, I would again add mine. I deeply feel the solemnities of the present time. I see, or think I see, by gospel light, a world increasing in wickedness of every description to a fearful degree. Even Christendom (speaking after the manner of men,) is going mad with folly. To me it looks more like blasphemy. They make a Babel of the house of God, filling it with buyers and sellers, starving the dear lambs of the flock. How long, O Lord, shall these things continue to increase?

It is a little more than two years since I became acquainted with this people, and but a short time since I identified myself with them, feeling that they had the truth, and were the people I had been some years looking for. To believe the truth and live it, is all that is necessary to secure to us that inheritance which is incorruptible, undefiled, and that fadeth not away.

Dear brethren, how many of us have our lamps trimmed and burning, with oil in our vessels with our lamps? How many of us have crucified the flesh with the affections and lusts? Under the light of present truth how do our cases stand to-day? Are our affections clinging to this earth? Are we yielding our members as instruments of unrighteousness? or are we, with singleness of eye, crucifying the flesh with the affections and lusts, preparing for the soon coming of the Bridegroom. That the Sun of righteousness may arise in all our hearts, to heal our backslidings, fill us with the spirit of watchfulness and humility; that we may deny ourselves, all ungodliness, and every worldly lust; gird on the whole armor that we may go forth to meet the Lord at his coming, is the prayer of your unworthy sister.

I. M. REYNOLDS.

Sturgis, Mich.

SR. L. SPENCER writes from Houghton: I feel to thank those who have sent me Life Incidents and the Health Reformer. I have just finished reading Life Incidents, and have greatly feasted on it. It is just the light I have wanted on the great truths of God's word, and it has opened my understanding in the Scriptures. I feel truly thankful for the light I have received, and hope I shall have grace and strength so to profit by it, that when the Lifegiver comes I may be ready to meet him.

DID Christ die, and shall sin live? Was he crucified to the world, and shall our affections to the world be quick and lively? Oh! where is the spirit of Him who by the cross of Christ was crucified to the world, and the world to him?

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 19, 1869.

THE TWELFTH APOSTLE.

"Who was the twelfth apostle, Matthias or Paul? Please answer through the Review, as there is a difference of opinion on the point."

ANSWER. We think Matthias was taken to fill the place of Judas, and make good the number of twelve apostles which Christ had at first ordained. Matthias, says the record, "was numbered with the eleven." There were more than twelve apostles in the first age of the church, though the twelve were pre-eminently such. It was an essential feature of their apostleship that they should have been personally acquainted with the Lord, and with the events of his ministry. Hence when they designated two men, one of whom should be chosen to fill the place of Judas, they were particular to state in their behalf that they had companied with them, all the time that the Lord Jesus went in and out among them, beginning from the baptism of John unto that same day that he was taken up from them; and that such persons were the proper ones to be chosen to be witnesses of his resurrection. Acts i, 21, 22. And Paul afterward seems to base his claim of equality with the twelve on the fact that he had also seen the Lord, in addition to being sent to preach the gospel. "Last of all," he says, "he was seen of me also, as of one born out of due time." 1 Cor. xv, 8, referring to his miraculous vision of Christ on the way to Damascus. Again he says, Am I not an apostle? . . . Have I not seen Jesus Christ our Lord? But there were other apostles still; Barnabas was one. Acts xiv, 14. Titus and other brethren, were called messengers (Greek, apostles). 2 Cor. viii, 22, 23. The same is true also of Epaphroditus. Phil. ii, 25.

SPIRITUAL GIFTS.—There are a very few full sets of the four volumes of this work for sale at the Review Office. There are more than one hundred of volumes two, three, and four, and nearly three hundred of volumes three and four. We earnestly recommend them to those who have them not, and ask such to send for them whether they have money to send for them or not. Send for these books if you wish to read them. Those who have them, and prize them, will please obtain them for the destitute. Send your orders with or without pay. In all cases send postage, which is 8 cents a volume. JAMES WHITE.

FEW SAVED.—This excellent Tract, written by Eld. D. T. Taylor, noticed a few weeks since by the editor of the Review, can be had at the Review Office. Price, post-paid, 15 cents. JAMES WHITE.

While the duty of reporting is enjoined upon ministers, I wish that there could be awakened a general interest in regard to the duty of writing to the letter department. For all that we could learn from the Review, we might think there were no believers in many important fields. It is as encouraging to the ministers who have labored with churches to learn of their progress and interest, as it is to the churches to hear of the minister's labors. Do they ever think of this? Shall we not all strive to build up each other? J. H. W.

Some imagine they have a call to preach, yet no one heeds their preaching or are willing to hear it. But as in all God's works and ways there is adaptation, I conclude that if he call one to preach, he will call others to hear him. R. F. C.

Jesus hath now many lovers of his heavenly kingdom, but few bearers of his cross. All desire to rejoice with him, few are willing to endure anything for him. Many follow Jesus unto the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles, few follow the ignominy of his cross.

THE MAJESTY OF GOD.

THE Almighty from Teman came forth in his might; Then earth and the heavens shone radiant and bright; All nature responsive, the earth and the air, Resounded his praise, for his glory was there.

He measured the earth with a glance of his eye, He thundered, and lightnings lit up the dark sky; He spoke, and the nations asunder were driven, Beheld, and the mountains in fragments were riven.

And as he came down in the strength of his might, He covered himself with a garment of light; And, lo! in his hands was the hiding of power, While from his feet there went coals to devour.

Then trembled the mountains, the waters passed by, The deep uttered his voice and lifted on high, The sun and the moon in the heavens stood still At the light of his arrows, they went at his will.

To punish the heathen, he marched through the land, And brought forth his people with the strength of his hand, And, lo! with his horses he rode through the sea; And I trembled in view of his high majesty.

I trembled within me, that I might but rest When Thou all the wicked of earth shalt molest; And although the fig tree shall quite fade away, And no fruit on the vines shall be found in that day;

The flock all cut off from the fold and the stall; Yet still on the God of my strength I will call, May we, like the prophet, on his arm rely, And ever remember our strength is on high.

BOOKS.

THE recent work entitled Life Incidents, by Bro. White, is an important work; as it shows conclusively the connection between the first, second, and third messages, of Rev. xiv, more clearly than any other book yet published. It is also important, as it sets the work of Eld. Wm. Miller (to whom such rank injustice has been done) in its true light. Such a work as this, vindicating the work and character of this man of God, is not merely a deed of justice done to Eld. Wm. Miller, but it is called for, as an act of justice and equity done to the cause of truth and its author.

Such a work as this, written in familiar and unvarnished style, yet chaste and elegant, and of thrilling interest, it being mingled with incidents in the life of the author, marks an era in the history of the third message of no small importance; and we believe that an impetus will be given to this work not heretofore felt.

The tracts, Law and Gospel, and God's Memorial, have already been the means of the conversion and confirmation of many. Brethren, let us scatter these works far and wide in the world around, so that all may be instructed.

The tract, Sign of the Day of God, is well calculated for general circulation everywhere, especially when traveling on the cars, or by other means.

JOS. CLARKE.

"If He Gather unto Himself his Spirit and his Breath."

Two passages from the words in the book of Job are worthy of comparison and of thought. They are the following: Job xxxiii, 4, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiv, 14, 15: "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust."

Here is the building and the unbuilding of man. The man is formed of dust. The breath of the Almighty gave to him LIFE. The Lord gathers to himself his spirit and his breath. The man ceases to live, and turns again to the dust out of which he was formed.

J. N. ANDREWS.

HOLD on to the truth, for it will serve you well, and do good throughout eternity.

Appointments.

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

PROVIDENCE permitting, I will meet with the church at Convis, Sabbath, Jan. 30. Should the outside interest de-

mand, will remain over first-day, and will speak upon the prophecies, &c. WM. C. GAGE.

QUARTERLY Meetings in Minnesota. Feb. 6 and 7, 1869, at Pleasant Grove; 13 and 14, at Greenwood Prairie; 20 and 21, at Pine Island; 27 and 28, at Deerfield; March 6 and 7, at Jo Daviess; 13 and 14, Brush Creek; 20 and 21, at Rice-land. Meetings to commence half-past 10, A. M. Let all come with a determination to prepare for the solemn Judgment. STEPHEN PIERCE.

THE next Quarterly Meeting for the Seventh-day Adventists of Albany, Wis., will be held, Jan. 30 and 31, 1869. Eld. T. M. Steward will be here. Meetings will begin with the commencement of the Sabbath. Brethren and sisters are expected from the Monroe, Avon, Rockton, Little Prairie, and Johnstown churches. Those coming from a distance should be here on Friday in time to have themselves and their teams cared for before the Sabbath. Brethren, leave your cares at home for four days.

G. L. HOLIDAY.

THE next Quarterly Meeting of the churches in Gratiot Co., Mich., will be held at Ithaca, Feb. 6 and 7. Let there be a general turn out. The brethren and sisters of Fulton are invited to attend. We should be glad to have the labors of some one of the preaching brethren at this meeting. S. E. SUTHERLAND.

Ithaca, Mich.

THE Monthly Meeting for Western New York, will be held with the Parma church, the second Sabbath and first day in Feb. J. N. ANDREWS.

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.

HOUSE FOR SALE.—I have a good house and lot in the town of North Liberty, Ind., that I will sell cheap to some brother who wishes a good home and privileges of meetings. Address JACOB FUSON, North Liberty, St. Joseph Co., Ind.

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. R G Lockwood 34-1, H Lockwood 34-1, P D Law, Pence 34-1, M T Connet 35-1, Mrs L C Foster 35-1, E Davis 34-1, Betsey Davis 35-1, J M Humphrey 35-1, C Herrick 32-1, J Sutton 34-1, Emma Smith 34-1, D J Burroughs 34-1, J A Hoyt 34-1, Mrs H Dunbar 35-1, B Brown 35-1, C Grant 35-1, W E Caviness 34-1, H Miller 34-1, G W Newman 34-1, J N Porter 35-1, C L Haskins 35-1, C Belien 33-14, P Allen 34-1, F Wheeler 34-1, T Francis 33-1, L Martin 34-1, L Parrott 35-4, J F Wood 35-4, Wm Nichols 35-4, D B Webber 34-1, H Alverson 34-4, B Vore 34-4, Mrs S H Bonfoey 34-5, Jane Dale 34-4, S Matthews 33-1, Elom Cross 34-1, A J Richmond 34-1, S Osgood 34-1, D D Haines 34-1, Wm Edger 33-1, J H Rogers 34-3, H Williams 34-4, S Phelps 35-4, Eliza Root 35-1.

\$2.00 each. T Hare 35-1, S S Grinnell 34-1, R Marvin 33-1, L H Hunting 35-1, D W Milk 35-1, F F Lamoreaux 35-1, A Nellis 35-1, Amy E Dart 35-1, A Johnson 34-1, H G Wood 35-1, Peter Smith 35-1, I Prentice 35-1, O C Bliss 35-1, E Seaward 34-1, E A Woodruff 34-19, D C Webster 35-1, Maggie Wilkinson 35-4, John Young 35-1, G G Wheeler 35-4, S T Fowler 35-1, John Fowler 35-4, D B Welch 35-1, M L Maxson 35-1, A C Warren 35-1, C Wright 34-9, J B Umberhnd 35-4, R A Umberhnd 35-4, C R Ogden 35-22, M P Styles 35-1, P Markille 35-1, P Mott 35-4, F C Foss 35-1, G Emans 35-1, S Howard 34-1, S T McAllister 35-4, E Butler 33-7.

\$3.00 each. G B Deyarmond 33-9, T F Emans 33-9. Miscellaneous. T F Henry 70c 33-10, R Wells 50c 34-1, A H Clymer \$2.65 35-1, A Poil 50c 34-1, M A Beasley 1.50 35-1, M P Stone 1.50 35-2, J P Ayer 5.00 35-1, D B Staple 1.75 34-3, E W Darling 50c 33-14, H Crowell 2.50 35-1, R G Cowles 2.00 35-16, L Bullock 1.50, 33-20, T Ramsey 1.75 34-11, J Webber 4.00 34-12, J Cady 1.50 34-14, A O Tobey 13c 33-4.

Books Sent by Mail.

F Bliss 25c, W F Crous \$3.00, Mrs D B Welch 1.50, M T Connet 1.00, E Goble 1.00, A Clabaugh 1.00, S Needles 1.00, R Wells 1.00, A H Clymer 1.00, L H Hunting 3.00, S Drake 9.00, E E Sturges 75c, N Grant 50c, W H Littlejohn 1.00, Amelia Nellis 40c, Amy E Dart 12c, G W Newman 25c, T F Emans 15c, M A Beasley 1 c, M P Stone 70c, H J Rhodes 30c, H Boyce 20c, J Griffith 73, W Sanborn 1.22, C L Haskins 1.00, Mary M Sarchet 50c, M A Holt 25c, R G Cowles 15c, M Wilkinson 60c, P B Allen 25c, Geo Francis 75c, J Clarke 1.00, Mrs G W Pierce 3.00, S Wilkinson 2.00, T Alverson 22c, Mrs S H Bonfoey 1.50, C Wright 25c, C L Boyd 2.25, C A Breas 4.00, H Bingham 4.00, C R Ogden 75c, P Markille 1.15, A Brown 25c, D D Haines 1.13, T E Thorpe 25c, Mary A Johnson 75c, J De Ville 1.00, P Pierce 13c.

Received on Book and Tract Fund.

C R Ogden \$1.00, Polly Lumbert 5c.

Cash Received on Account.

T K Henry 80c, T M Steward \$15.00, J V Hines 12.00, A B Atwood 12.76.

Receipts for Benevolent Fund.

H L Richmond \$2.50, T M Steward 10.00, S Logan 10.00, D B Webber 10.00, L B Webber 10.00, Wm Edger 2.00, J H Waggoner 10.00, S P Ward 5.00, Elbridge Green 10.00.

For California Mission.

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