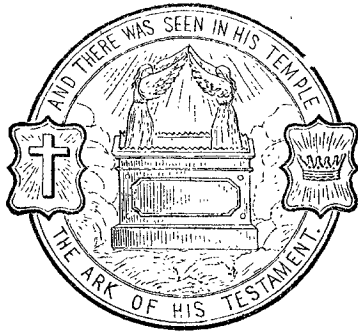


ADVENT



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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JESUS ON THE CROSS.

On the cross, in anguish crying,
See the Saviour, suffering, dying;
Lamb of God! Lamb of God!
Heavenly grace on me bestowing,
From thy wounded side now flowing;
Precious blood, precious blood.

By thy Father now forsaken,
In despair thy soul is shaken;
All for me, all for me,
From my sin, 'gainst Heaven rebelling,
Mountain high transgressions swelling,
Set me free! set me free!

Thou didst comfort John and Mary,
Heavenly look in death so lovely;
Look on me! look on me!
Unto death, for others caring,
Draw me now with love endearing,
Near to thee, near to thee.

Crowned with thorns thy head so gory,
Let me see thy dying glory
On the cross, on the cross.
Give me, too, a look so loving,
That can heal the heart, consuming
All my dross, all my dross.

JOHN MATTESON.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER ONE—INTRODUCTION.

BY ELDER JAMES WHITE.

"But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. iii, 15.

Our name, Seventh-day Adventist, is expressive of two prominent features of our faith and hope. As Adventists we are looking for the personal appearing and reign of Jesus Christ. And in seeking for that readiness necessary to meet our soon-coming Lord with joy, we have been led to the observance of the seventh day of the week as the hallowed rest-day of the Creator.

These distinguishing features of our religious faith are unpopular. We are fully aware that much prejudice exists in the religious world against many of our opinions of Bible truth. This, however, exists mainly for want of knowledge of our real positions, and, probably, in some degree from the want of intelligence and piety on the part of some who have represented our views. May God help us to overcome this prejudice by a clear and intelligent defense of the truth, in the spirit of humility and love, that shall melt its way into the hearts of the people. The text suggests—

1. A preparation of heart before teaching the truth of God to our fellows. "But sanctify the Lord God

in your hearts." In our hearts we should set the Lord God apart as the object of supreme love, and the only object of worship. We should be cleansed from sin, and imbued with the Spirit of God, before engaging in the responsible work of teaching the truth of God to others, lest we mar the work, and create prejudice, instead of removing that already existing.

2. A preparation of the mind by study is suggested in the text in order to be always ready to teach those of inquiring minds. "And he ready always to give an answer to every man that asketh you a reason of the hope that is in you." The truth of God appeals to the understanding. The people ask for reasons, not assertions merely. Those who teach should be intelligent. They should be ready. They should be "ready always to give an answer to every man that asketh." The veriest novice in heavenly things may give assertions with all the confidence of experienced Bible students, and yet for want of a disposition on his part to "search the Scriptures," and to "study to show himself approved unto God, a workman that needeth not to be ashamed," he may not be ready to give one forcible reason.

3. The people have a right to demand the reasons of our faith and hope. This is clearly shown in the language of the apostle in requiring readiness to answer every man that asketh. It is also seen in the prophetic inquiry and answer, especially applicable to our time, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye. Return, come."

4. The manner in which the reasons of our faith and hope should be given, is expressly stated—"with meekness and fear." In the absence of these two important qualifications the truth of God is feeble, and is almost sure to be disgraced. But when taught with meekness and fear it appears in its beauty and strength. Christ in his life was a pattern of meekness. The first ministers of Jesus who went forth to the world, newly baptized with the Spirit of their Master, were meek men. With meekness they presented Jesus as the only Saviour of men. And with fear and trembling, lest they should fail to fulfill their high and holy mission, they went out leaning upon the strength of Him who had said, "Lo, I am with you always."

All those who are really imbued with the Spirit of their divine Master, will share in the meekness which characterized his life. When such speak in defense of Bible truth, they will do it with meekness and with fear.

The great apostle, in view of the responsibilities of teaching the word of God, uses these forcible words: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things?" 2 Cor. ii, 15, 16.

How beautiful and how efficient that church whose ministry and membership bear the happy burden of truth, intelligent in the word of God, ready always, with meekness and fear, to give an answer to all who inquire for the reasons of the hope they cherish. Seventh-day Adventists are making some efforts to reach this position. Would God that our zeal in the work

of preparation were proportionate to our wants, and the great work before us.

It is true that we differ in some respects from all the religious bodies of the present time, and from most of them we differ widely. But we do not differ from others from choice. We do not love to differ for the sake of being odd. We choose to be in harmony, if possible, with our fellow-men, especially with those who revere God and his word. We believe it to be a sin to differ from others unless there be good reasons why we should differ.

We do not believe as we do for the sake of advantages in this life. No. It is not always convenient to observe the seventh-day Sabbath. It is often inconvenient to be out of harmony with all the rest of the world two days in the week. We frequently sustain losses of friends and worldly advantages on account of our adherence to the Bible Sabbath.

We do not believe as we do from being of the same cast of mind. We differ in respect to natural temperament and education, probably, as much as the members of any other religious body in existence.

We do not believe as we do from denominational mould. We are gathered from Methodists, Regular Baptists, Free-will Baptists, Seventh-day Baptists, Presbyterians, Congregationalists, Episcopalians, Dutch Reformed, Disciples, Christians, Lutherans, United Brethren, Catholics, Universalists, worldlings, and infidels.

Neither is it from national cast that we believe as we do. We are composed of native Americans, English, Welsh, Scotch, Irish, French, Germans, Norwegians, Danes, Swedes, Poles, Swiss, and others. The bringing together of a body of believers composed of such material, affected more or less by the religious sentiments and forms of the several denominations, with all their national peculiarities—enjoying, in a very large degree, unity of sentiment and spirit—is evidently the work of God.

But the governing principle of our faith and practice, as Seventh-day Adventists, is our respect for the great God, his living word, and the recompense of the reward.

THE COMING EARTHQUAKE.

We give this week another portion of this work of Eld. Taylor. It will be found in a high degree interesting and instructive. The section relating to "the groaning of creation" is certainly very impressive. That one relating to the "tossings of the ocean" is also full of instruction. We should, perhaps, make the sufferings of the animals inhabiting our earth more conspicuous, as a part of the groaning of the whole creation, yet the statements of this work are well worthy of the reader's careful attention.—Ed.

§ V. THE GROANINGS OF CREATION.

"For we know that the whole creation groaneth and travaileth in pain." Rom. viii, 22.

We come now to state the position, that earthquakes, and convulsions of the sea and air, are given not only as tokens of divine anger against sin, but they are also particularly noted as being the labor-pangs or

birth-throes of the toiling and groaning creation. These throes, and throbs, the "subterraneous thunder," as Humboldt styles the deep, internal roar and rumble of an earthquake, these tempestuous storms and cyclones that "preach the general doom," these tidal waves that are affrighting the godless nations, are the travail-groans of a creation doomed to vanity and corruption on account of man's fall and sin, and which is moaning and yearning for the epoch of "regeneration,"—the new and glorious birth of this disordered material world. Matt. xix, 28; Acts iii, 21. Not only do they serve as tokens of the era of physical change at hand, but they tell of life, not of utter death; "restitution," not of utter ruin. They foretell the era of a general and supernatural geological change, just such as Fairbairn, Hitchcock, John Pye Smith, and other Christian and scientific students of the earth, and the Scriptures, announce as yet to come.

And this view is fully sustained by the Apostle Paul, where he says, "We know that the whole creation groaneth, and travaileth in pain together until now." Rom. viii, 22. In this place the phrase "travaileth in pain together," is from the Greek *συναδυναί* composed of *συν* "together," and *δυναί*, "to travail in birth." Literally the passage is, "All the creation groans together and travaileth together." Thus the *κτίσις*, the physical and material creation or globe, now under the subordinate and turbulent domination of the Evil One, the devil, is declared to groan and travail with the pangs and throes of a woman in the anguish of child-birth. It is the earth and air that thus labor and is yet to come to its new Genesis and begin again in a second and fresh birth, which shall continue in gladness through the coming ages.

In similar language Milton represents the earth as "groaning and sighing in all her entrails" at the fall and sin of the first pair. So, too, Cowper writes of "The groans of nature and this nether world, which Heaven has heard for ages." St. Chrysostom, Charnock, and Dr. H. Bonar, in the same strain, say, "The apostle sets forth the whole world as a person groaning, and the Scriptures are frequent in such metaphors." That we may not be suspected and charged with novelty in supposing the *κτίσις* or "creation" here to denote the earth, our ruined planet itself, we produce Chrysostom and Theodoret among ancient Christians,—Erasmus, Grotius, Luther and others of the great reformers,—Charnock, Joseph Benson, Owen, J. Wesley, Horne, Fuller, and other older divines,—and later still, Scott, Rosenmuller, Koppe, Platt, Hodge, Chalmers, Tholuck, Dr. Cumming, and many others, as holding the same view of the passage.

Furthermore, the opinion that the apostle refers to physical catastrophes to be experienced in the audible convulsions of nature, and which would affect the atmosphere and nations,—all of which exhibit the pangs and throes of creation, is also sustained by our Lord's words. Matt. xxiv, 7, 8; Luke xxi, 11. Famines, pestilences, fearful sights, great atmospheric signs, and earthquakes, are set forth as "the beginning of sorrows." In the marginal reading of the Bible, it is said, "The word in the original importeth the pains of travail." But because the translators have not understood its connection and bearing, they have generally rendered this word "sorrows." The version is unhappy and obscure, and the commentators furnish no light on it. The Greek is *ὀδύνας* the same as that used in Romans viii, 22. In 1 Thess. v, 3, it is properly rendered "travail," and denotes the labor-pangs of a woman with child. The Emphatic Diaglott, translates it "labor pangs." In Galatians iv, 19, the word is rendered "travail in birth" in a classical sense as expressing great labor or painful effort. And in Gal. iv, 27, we have the expression, "Break forth and cry thou that travailest not," where the same word occurs. And in Rev. xii, 2, a similar word is rendered "travailing in birth." The Greek, *ὀδύνας*, and its derivations are defined by Liddell and Scott as signifying "to have the pains, pangs, or throes of child-birth," "to be in travail," while its general use in the classics is to denote any great pain, to work painfully, to be in throes or agonies, as of thought. True, the word implies sorrow and suffering, as in John xvi, 21, but

this is not its whole meaning. It expresses a tremendous effort made to accomplish a desired consummation. It points forward to the joy of new and after life.

Earthquakes, and heavenly or aerial signals disturbing the atmosphere and occasioning pestilence, famine, and world-wide sorrow, are only the labor-pangs of a world yearning with painful longing for the promised deliverance from the bondage of corruption and fleetingness of time, into a pure and permanent world, into the glorious liberty of the sons of God. Creation thus sympathizes with the church of Jesus, which likewise groans and travaileth, waiting for the adoption, that is, the redemption of the body, in the resurrection of the just at the coming of the Lord. Thus does our Redeemer himself refer to earth's upheavals and all the calamities attending the marvelous phenomena to be witnessed during this last age. And, with an eye omniscient as it is pitiful, the grand Deliverer waits and watches the convulsions of poor "Old Mother Earth," until the happy day of complete, final, and eternal deliverance, when "There shall be no more curse." Rev. xxii, 3. For the apostle affirms that creation is subject to all this labor and toil "IN HOPE;" and in view of the two-fold redemption hoped for, the creation is bidden to rejoice with exultant gladness because the great Redeemer is coming to restore all things, and judge and govern the earth righteously.

In an article from Prof. R. D. Hitchcock in the *Bibliotheca Sacra*, after giving full proof of the coming dissolution of our globe by the elements contained within it, we are told, "the fact that the purification of the present world can render it a beautiful habitation, fit for the residence of a prince, renders probable the belief of many divines, that the redeemed will dwell upon this earth after the day of Judgment." Indeed, who can doubt it? This doctrine is not only scriptural, but like the bed of Solomon is guarded about with more than "three score valiant men all holding swords, and expert in war." Before me is a list of more than one hundred of the greatest names in the whole church who have thus believed. It is the ancient and orthodox faith of the church of Jesus Christ.*

§ VI. THE TOSSINGS OF THE OCEAN.

The sea and the waves roaring, men's hearts failing them for fear. Luke xxi, 25.

Having shown that the epoch of the second advent is to be both preceded and accompanied by alarming and destructive terrestrial perturbations, and remarkable signals, it remains to be stated as a natural sequence that these will, in all probability, increase in frequency as the end draws near, agitating the waters of the globe more and more, and creating alarm and fear among the people of the earth. Not only is the ground everywhere to be shaken, but the sea is to be unusually disquieted, its great floor upheaving, its waters tossing about and rolling hither and thither in angry surges and doleful wallings, as if old ocean were sounding a requiem over its coming doom. Of this phenomenon of the sea our Lord specially speaks in the words, "the sea and the waves roaring." Luke xxi, 25-27. This, with other signs, was to excite fearful apprehensions among men concerning "the things coming on the earth."

The Greek, *θάλασσης*, *thalasseeis*, is the general word used everywhere to denote all the larger bodies of water on the earth's surface. In Rev. xx, 13, we have, "and the sea gave up the dead," etc., also Rev. xxi, 1, "and there was no more sea." The word *ἤχουσης*, *echousees*, "roaring" is in 1 Cor. xiii, 1, rendered "sounding," in the sentence "Am become as a sounding brass," while *ἤχος* is in Acts ii, 2, rendered "a sound from heaven," and in Heb. xii, 19, it is "And the sound of a trumpet;"—in all which places it would seem to describe a mighty roar like that of a gong, or the rushing of steam. The word is by all the lexicog-

*For further information upon this subject, consult "The Voice of the Church on the Coming and Kingdom of the Redeemer; or a history of the doctrine of the reign of Christ on earth, by D. T. Taylor, edited with a preface by H. L. Hastings." In this volume about four hundred of the most noted men in the church in all ages, bear their solemn and united testimony against the modern fable of the world's conversion, and in favor of the Bible doctrine of the reign of Christ with his saints in the renewed earth.

raphers explained as meaning "to sound, to roar, to tumultuate, etc." Homer makes use of the phrase "the sounding main," while Liddell and Scott derive the term from a word which denotes "to sound, ring, peal," the term itself signifying "to let sound, to send forth a hymn or wail."

The word rendered "waves" is the Greek *ὄλου*, *salou*, and in this form is not elsewhere found in the New Testament. But the verb to which it is related is used sixteen times, and is rendered stirred, shook, shaken. For example: Acts iv, 31, "The place was shaken where they were assembled," "on which occasion, as already shown, an earthquake no doubt occurred. In Heb. xii, 26, "Whose voice then shook the earth," and also in Acts xvi, 26, "And suddenly there was a great earthquake, σεισμος, *seismos*, so that the foundations of the prison were shaken." We have, also, instances where the word is used to describe the commotion occasioned by the quaking of the Mount of Sinai and the earth itself by the power of God. Parkhurst says *ὄλος* comes from two Greek words which together signify "to shake the sea," while Liddell and Scott also refer *ὄλος* to the sea, and when used thus in the classics, the words mean (1) To move to and fro, roll, toss; (2) To toss like a ship at sea, to be in sore distress;" its third and fourth meanings being similar to these; specially does it refer to "the tossing, rolling swell of the sea." A corresponding word in the Hebrew is, we are told, perhaps found in Ps. lxxxix, 9, "Thou stillest the raging of the sea," and Dr. Robinson finds a corresponding word in Isa. xxiv, 20, which he says describes "an earthquake," and where we have the striking sentence, "The earth shall reel to and fro like a drunkard." "Robinson's Greek Lexicon." With this array of authority before us there is no difficulty whatever in understanding the Saviour to predict a prodigious roaring and wailing, together with a violent tossing and rolling of the sea. Such appears to be the literal meaning of the words, and we are fairly led to infer that this tumult in the ocean would be caused by earthquakes. Indeed, in the terrible commotion, or "tempest," at the time that the Saviour rebuked the winds and the waves, it is said in the original, "There arose a great earthquake, σεισμός μέγας, in the sea." Matt. viii, 24.

The following translations may also serve to throw light on the passage and assist to explain the sentences that stand related to it:—

"And tokens shall be in the sun and in earth overwhelming of folks for confusion of sound of the sea and of floods."—Wickliff's Version, 1380.

"And in the earth the people shall be in such perplexity that they shall not tell which way to turn themselves. The sea and the waters shall roar, and men's hearts shall fail them for fear."—Tyndale's Version, 1534.

"And in the earth the people shall be at their wits' ends through despair. The sea and the water shall roar," etc.—Cranmer's Version, 1539.

"And there shall be signs in the sun, and the moon, and the stars; and upon earth distress of nations for the confusion of the sound of the sea and waves, men withering for fear and expectation of what shall come upon the whole world."—Rheim's Version, 1582.

"And in the earth distress of nations perplexed by a noise and tossing of the sea; men expiring through a fearful expectation of those things that are coming on the world, for the powers of the heavens will be shaken."—Wakefield's Version, 1791.

"And roarings in the seas and floods."—Dr. Macknight.

"A roaring and tossing of the sea."—Prof. Whit-
ing.

"And on the earth anguish of nations in perplexity of a roar of sea and tossing."—Emphatic Diaglott.

In Archbishop Newcome's version (1796), he gives in the margin, "Or through perplexity at the roaring of sea and waves," and in a note observes that this sense is well supported; by which we are given to understand that the national perplexity is caused by the agitations of the ocean. With this view, the Rheim's version, and those of Wakefield, Sharpe, Sawyer, the Diaglott, and Bible Union, concur, while in Dr. Sawyer's version the sentence is followed by—"men dy-

ing of fear and an expectation of evils to come on the world, for the heavens shall be shaken."

The result of these criticisms must lead to the inevitable conclusion that while our blessed Lord teaches the occurrence of frequent and great earthquakes during the last age of this world, from some cause the seas, or oceans, would also be rolled about and disturbed in an unusual manner, to the amazement and terror of those living near them, meanwhile sending out loud, trumpet-like wallings, or roaring sounds. We say unusual;—for our Lord deals in results here more than in causes;—but there would be no point to his words if he referred solely to the common or ordinary rolling and roar of the surface waters as witnessed in storms and winds. Such have always occurred. It is true, wind-storms, through some decay of the virtues of the air, and by the constant disturbance of the same, caused by gaseous exhalations from the earth, such as occur in earthquakes, might be manifested in increased frequency and severity, occasioning these ocean-tossings. All this is true of our times, and it may perhaps be meant in the words, "for the powers of the heavens shall be shaken;" the signification of which may be, "extraordinary commotions in the atmospherical world." But universal earthquakes, both on the land and under the floor of the oceans, would also cause these great tossings. And it is a fact that we have now everywhere in the sea just such phenomena as are here set forth, scientifically termed, "Tidal Waves." And the sign is very noticeable and marked.

Having written thus far, our eyes for the first time fell upon the following passage by Dr. Thomas Burnett in his "Sacred Theory of the Earth," 1690. Its coincidence and appropriateness is striking. He says,—"Let us then proceed in our explication of this sign, the roaring of the sea, and the waves, applying it to the end of the world. I do not look upon this ominous noise of the sea as the effect of a tempest, for then it would not strike such a terror into the inhabitants of the earth, nor make them apprehensive of some great evil coming upon the world, as this will do; what proceeds from visible causes, and such as may happen in a common course of nature, does not so much amaze nor affright us; therefore it is more likely these disturbances of the sea proceed from below, partly by sympathy and revulsions from the land; by earthquakes there, and exhausting the subterraneous cavities of waters, which will draw again from the seas what supplies they can; and partly by earthquakes in the very sea itself, with exhalations and fiery eruptions from the bottom of it; things indeed that happen at other times more or less; but at this conjuncture, all causes conspiring, they will break out with more violence, and put the whole body of the waters into a tumultuary motion. I do not see any occasion at this time for high winds, neither can I think a superficial agitation of the waves would answer this phenomenon, but it is rather from contortions in the bowels of the ocean, which make it roar as it were for pain. Some causes impelling the waters one way, and some another, make intestine strugglings, and contrary motions, from which proceed unusual noises, and such a troubled state of the waters as does not only made the sea unnavigable, but also strikes terror into all the maritime inhabitants that live within the view or sound of it." Book III, chap xi.

Burnett is by modern scientists styled "visionary," but this account of what would be in or near the end, written nearly one hundred and eighty years ago, seems almost prophetic. And when the secular journals are found in our times soberly attesting that, "Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impression that these convulsions of nature would prove to be among the most remarkable and extensive of which there is any written record,"† the conjectures of Burnett and the conclusions of this article may well deserve the serious consideration of thinking and Christian people. With these Scripture predictions before us we come now to notice the stu-

pendous facts that seem related to them. And we propose to enter into a careful examination of the statistics of terrestrial convulsions, with a view to ascertain whether there has been of late such an increase in these alarming phenomena as to warrant us in the belief that the mighty and final earthquake predicted in the Scriptures is at hand.

THE WRONG TRAIN.

[I have so often been met with the accusation of a lack of charity, &c., &c., when I have told people they must get on the train going to a certain destination; if they would go to that destination, that I was pleased to find in the Depository of the Tract Society, a little tract on that subject. Perhaps you may think it worth publishing.—J. H. W.]

As I was traveling recently, homeward bound, in the New-York express train to Boston, an incident occurred which excited the attention of many passengers. In the same seat with myself sat a young man of gentlemanly appearance, who, for many a mile, appeared to be in a state of uneasy and dreamy slumber. The conductor for a long time passed and repassed him without disturbing his sleep; but at length it became necessary to awake him. "Your ticket, sir," said he, as he reluctantly aroused him. The ticket was produced. "Where are you going, sir?" continued the man of the tickets. "Going!" said the passenger. "I am going to —," naming a city more than a hundred and fifty miles distant, in an opposite direction. "No, sir," replied the conductor: "you are in the wrong train; you are on the way to Boston." "To Boston!" exclaimed the astonished traveler: "why, I procured my ticket, and had my baggage checked at —, for —; and when I took my seat in the cars at the depot, I supposed I was in the right train." "But you are certainly in the wrong train, and going the wrong way, notwithstanding," said the conductor. "Then," inquired the traveler with a look of earnestness and solicitude, "What must I do? I have an engagement at — o'clock; and I would rather have given one thousand dollars than to have made this mistake."

He had already traveled about fifty miles in the wrong train. It was not strange, therefore, that, as a man of business, with an engagement at a given hour and much at stake, he should look troubled and anxious. And when the conductor told him that his only course now would be to stop at the next station, just at hand, and "right about" in the next train, there was an eager promptness in his decision to follow the direction.

I began to muse:—

1. There is, then, such a thing as a "wrong train;" and such a thing as traveling in a wrong direction, though I have often heard men say that on the road to eternity there is not. Two men may have directly opposite principles, ends, aims, and grounds of hope, for another world. The one is prayerful, devout, and godly: he hates and abstains from sin; he loves and relies upon Christ as his only Saviour, and makes his whole life an offering of service upon his altar. The other never prays; he yields himself to sinful gratifications; he rejects the atonement of Christ, and relies on his own reason in preference to the teachings of God's word; he is worldly in all his spirit and all his conduct. Now, these two men cannot be traveling the same road. If one is on the way to the celestial city, the other is not.

2. The fact that a man is sincere does not prove that he is going in the direction he thinks he is. Our friend, the traveler, verily believed he was in the right train; he was, in fact, just as wrong as if he had known it. Yet many say, in respect to religion, "It is no matter what a man believes, if he only thinks he is right;" and so the thoughtless, dreaming, and often very insincere, multitude throng the paths of error, and the ways of death, and rush on in the wrong direction. Indeed, the more sincere they are, and the more earnest in their course, if it be wrong, the worse it is for them. It was the traveler's assurance that he was right which was the very thing that was leading him wrong.

3. Mistakes in fundamental matters are just as fatal as willful wrong-doing. God will never interpose to

save men from their consequences. If our friend failed to reach his appointment, he incurred the loss of the failure; and this was not a whit diminished by the plea that it was only a mistake. He had no right to make such mistakes. It was his duty to be careful, to inquire, and be sure he was on the right train before he started. Just so with the way to eternity. If you espouse fatal error, if you indulge in fatal sins, it will not avail you at the Judgment to say, "It was a mistake." God has made the way of life plain to all who desire to find it; and his command to you is to "make your calling and your election sure."

4. Sooner or later those who are going the wrong way must be made sensible of their mistake. They can not persevere in going wrong, and yet come out right. Well will it be for them, if, like the slumbering traveler, they are awakened in season to retrace their steps and retrieve their error. And he is their truest friend who strives most earnestly to effect this. The faithful Christian minister, the devoted wife, or mother, or neighbor, who warns sinners of their danger, and urges them to turn from their evil ways, performs for them a labor of love which words are too poor to repay. It may be unpleasant to disturb their repose; it may excite their anger, and perhaps their enmity; but it must be done. What would have been thought of the conductor if he had knowingly permitted the passenger to keep on the wrong way without awaking him? Such was not the conduct of Paul, who "ceased not to warn every man night and day with tears."

5. When men are made sensible of their mistake, it is the part of true wisdom anxiously to ask the question, "What must I do?" Manifestly something must be done. It will not answer to keep right on. The swiftness of the progress in the wrong direction calls loudly for an immediate decision. And in the restless solicitude of a soul conscious of being wrong, and therefore ill at ease, the question, "What must I do?" should be asked with all the earnestness and honesty which a genuine sense of need dictates.

6. The answer given to our friend, the traveler, suggests the true answer to this question. Stop! Turn right about! Repent of your folly and indifference. Take the path which leads to Calvary and the cross. No other is right or safe. No other will conduct to Heaven. Every moment of delay is carrying you farther and farther from the destination you seek. Every moment is making the possibility of your return more doubtful. Oh! stop now. You may now retrace your path: one day, one hour, hence may be too late. "Turn ye, turn ye from your evil ways; FOR WHY WILL YE DIE?"

AN ILLUSTRATION.

Who has not at some time stood gazing at a swollen stream, bearing in its fast-rushing waters the drift-wood accumulated in its onward sweep? Sometimes, perhaps, a boom farther up the stream has given way, and timber and logs, designed for a more leisurely descent, are hastening onward, mingling with the accumulating debris, and sharing the same fate.

Not unlike the current of worldly human life is this swift rushing stream—shoving, pushing, jostling, as the current of circumstances or of man's ambition hurries along; even like the waters, terrible in their gigantic proportions, seeming almost to rejoice in their merciless power. In either case, whether it be the current of human affairs, or the sweeping waters, how relentlessly all seems borne on, save when some obstruction is met, and, as it were, a counter-current is formed, when the floating object (animate or inanimate as it be the current of life, or of the water), swings round the diverting cause. Sometimes, even, borne backward again, eddying around the nucleus, till caught again in the on-going current. Again it may circle around the attraction, and be dashed upon the shore, or again, mingling with the moving masses, speed onward upon the stream.

The comparison will be equally true, if in human affairs we call the current good or evil influences. If good, we would speak of being stranded upon the shore, by errors or wrong habits;—if evil, then "the rescue," would be the fitting expression. M. W. H.

Malone, N. Y.

†N. Y. Tribune, Nov. 12, 1868.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 16, 1869.

J. N. ANDREWS, EDITOR.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER TWO.

We have seen that the resurrection of the saints to immortal life is declarative of their final acceptance before God. Whatever of investigation is requisite for the final decision of their cases, must take place before the Saviour in mid-heaven utters the word of command to his angels, "Gather my saints together to me." Ps. l, 5; Matt. xxiv, 31. The act of accounting them worthy must precede all this. The saints alone are to be caught up to meet Christ in the air. I Thess. iv, 17. But the decision who these saints are, who shall thus be caught up, rests not with the angels who execute the work, but with the Judge who gives them their commission. We cannot, therefore, avoid the conclusion that the investigation in the cases of the righteous precedes the coming of the Saviour. Let us now consider an important proposition.

1. This period of investigative Judgment is ushered in by a solemn proclamation to the inhabitants of the earth; and this investigative work embraces the closing years of human probation. This is a very important statement. But it is susceptible of being clearly proved.

Rev. xiv, 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to him; FOR THE HOUR OF HIS JUDGMENT IS COME; and worship him that made heaven and earth, and the sea, and the fountains of waters.*"

The gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. i, 16. No other gospel than this can be preached, not even by an angel from Heaven. Gal. i, 8. Whence it follows that the angel of Rev. xiv, 6, 7, preaching THE EVERLASTING GOSPEL, represents some part of the great gospel proclamation. It is a part of that preaching which is the power of God unto salvation to every one that believeth. This fact alone is decisive that this proclamation concerning the hour of God's Judgment must be made while human probation still lasts. Two other solemn announcements follow. And it is evident that the human family are still upon probation when the third angel declares that "If any man worship the beast . . . the same shall drink the wine of the wrath of God. . . . HERE IS THE PATIENCE OF THE SAINTS." This is a consecutive prophecy, as several expressions plainly indicate. And it is to be observed that the Son of Man is seen upon the white cloud after all these solemn proclamations have been made.

That this announcement of the hour of God's Judgment precedes the advent of Christ, and is addressed to men while yet in probation, the fourteenth chapter of Revelation clearly proves. That this is not some local judgment is proved by the fact that "every nation, and kindred, and tongue, and people," are concerned in it. It is evidently that part of the judgment work which precedes the coming of Christ, and as has been already shown, this is the work of determining who shall be accounted worthy to have part in the resurrection to immortal life, and, we may add, who also of the living shall be accounted worthy to escape the troubles that shall come in the conclusion of this state of things, and to stand before the Son of Man. Luke xx, 35; xxi, 36.

2. When the sins of the righteous are blotted out they can be no more remembered. They are blotted out before Christ comes. There can be, therefore, no act of calling them to account for their sins after the advent of Christ. Thus we read:

Acts iii, 19, 20: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of

the Lord; and he shall send Jesus Christ, which before was preached unto you."

Mr. Wesley, in his "Notes on the New Testament," gives a different translation, which may be more accurate:

"Repent ye, therefore, and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord, and he may send to you Jesus Christ, who was before appointed."

Albert Barnes, in his "Notes on the Acts," speaking of these two translations, says: "The grammatical construction will admit of either." Page 67. One of these represents the blotting out to be *when* the times of refreshing arrive; the other makes it the *cause* of that refreshing. But neither of them gives the idea that this blotting out takes place when the sinner turns to God. Both of them throw it into the future. Each of them represent it as *preceding* the second coming of the Lord. But this is especially true of the latter translation, which follows the original in using a conditional verb respecting Christ's advent; not as though that were a doubtful event, but rather as if his coming to the personal salvation of the ones addressed, depended upon their having part in the refreshing; and as if that refreshing was to come in consequence of the blotting out of sins.

The sins of the righteous are blotted out before the coming of Christ. They cannot be called to give account of their sins after they have been blotted out; whence it follows that whatever account the righteous render to God for their sins must be before the advent of the Saviour, and not at, or after, that event.

3. The sins of men are written in the books of God's remembrance. The blotting out of the sins of the righteous does therefore involve the examination of these books for this very purpose. That the sins of men are thus written, is plainly revealed in the Scriptures.

Jer. ii, 22: "For though thou wash thee with nitre, and take thee much soap, yet *thine iniquity is marked before me, saith the Lord God.*" And thus Moses speaks of the guilt of Israel: "Is not this *laid up in store with me, and sealed up among my treasures?*" Deut. xxxii, 34. And Paul speaks in the same manner: "But after thy hardness and impenitent heart *treasured up* unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. ii, 5, 6. These statements of wrath being treasured up can have reference only to the fact that God takes notice of men's sins and that every sin is marked before him. To this fact all the texts which speak of the blotting out of sins must have reference. Thus David prays that God would *blot out* his transgressions. Ps. li, 1, 9. And Nehemiah, and David, and Jeremiah, pray respecting certain persons, that their sin may *not be blotted out*. Neh. iv, 5; Ps. cix, 14; Jer. xviii, 23. And Isaiah, in prophetic language, speaks of this blotting out as if it were a *past* event, just as in the next verse he speaks of the new creation, and the final redemption. Isa. xlv, 22, 23. And in the previous chapter he speaks in a similar manner of this blotting out as necessary in order that the sins of the people of God be no more remembered. Isa. xliii, 25. These texts plainly imply that the sins of men are upon record, and that there is a time when these are blotted out of the record of the righteous. But the existence of these books and their use in the Judgment is plainly revealed. Thus Daniel says: "The Judgment was set, and the books were opened." Dan. vii, 10. And John says: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. xx, 12.

It is evident that the utmost importance is attached to the blotting out of the sins of the righteous from these books. When they are blotted out they can never rise up in the Judgment against those who committed them; for men give account to God only for those things contained in the books. It is therefore certain that no individual can have his sins blotted out until the close of his probation. But when this work is

wrought there must be an examination of the books for this very purpose.

4. The book of life is to be examined before the resurrection of the just. The words of Daniel render this point perfectly clear:

Dan. xii, 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, *every one that shall be found written in the book.*"

We have seen from other texts that the investigation and decision of the Judgment in the cases of the righteous precedes the advent of the Saviour. We have also seen that there is a time before the coming of Jesus when the sins of the righteous are blotted out from the books of God's remembrance. This is decisive proof that these books are subjected to examination before the Saviour comes again. But we have now another important fact. The book of life is examined *before* the deliverance of the saints. Daniel says: "At that time thy people shall be delivered, every one that shall be found written in the book." The book must, therefore, be examined *before* the resurrection of the righteous to immortal life. This is a convincing proof that the investigation of the cases of the righteous precedes the first resurrection. This book is referred to in the following passages: Ex. xxxii, 32, 33; Ps. lxxix, 28; lxxxvii, 6; Isa. iv, 3; Eze. xiii, 9; Dan. xii, 1; Luke x, 20; Phil. iv, 3; Heb. xii, 23; Rev. iii, 5; xiii, 8; xvii, 8; xx, 12, 15; xxi, 27; xxii, 19.

The book of life is the *final* means of determining the cases of the righteous in the Judgment; for all are delivered who are at the time of deliverance found written in it. But before this book is made the final source of appeal, it is itself to be tested by the books of God's record. For all the names which are entered in this book of life, of those who fail to overcome, are to be blotted out. Yet it is the record of these persons' lives that is to cause their names to be stricken from the book of life. Ex. xxxii, 32, 33; Ps. lxxix, 28; Rev. iii, 5. We must, therefore, conclude that before the final examination of the book of life in the case of the righteous, there is a *prior* examination of the books of God's record to determine, (1) Whose record of repentance and of overcoming is such that their sins shall be blotted out; and, (2) To ascertain from this book who have failed in the attempt to overcome, and to strike the names of all such from the book of life. When the books of God's remembrance are thus examined, and the sins of the overcomers blotted out, and the names of those who have not succeeded to overcome are removed from the book of life, that book becomes the final test, and an examination of its pages concludes the work of investigation preparatory to the deliverance of the saints.

THE SAME WORDS.

SOME persons are unwilling to speak in the prayer-meeting because they cannot have something to say which shall be new to the hearers, or which they have not in substance said before. Perhaps there is a measure of pride in this feeling that God is not at all pleased with. Suppose we cannot speak that which has not been said, we can tell the story of the cross in our own language, and the subject is incapable of becoming old. If we have a living experience each day, we bear daily testimony to the grace of God, and our words will ever be fresh and new. If we gather our manna every day, it will always be fresh and new, and acceptable. It is old manna that is stale and offensive. We do not want something instead of manna, but we want new manna every day.

So we want a new experience daily in the things of God. Old experience, without any present salvation, is fitly represented by the manna when it bred worms and stank.

The story of the grace of God is never old, and never wearisome, when told over and over, if we only have this good thing in our hearts. It is always fresh and always new.

But Christian experience reaches forward. We shall have some new manifestations of the love of Christ to tell to others, if we only walk in his love. We shall see new beauties in his religion, and the words of Christ will have depths of meaning to us that once were wholly hidden from our view. Our story will have something new in it. And those who observe our testimony will see that we are advancing in the heavenly journey.

What a lesson is given us in Rev. iv, 8, where we are told that the four living beings "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Why do they not become wearied with this ceaseless repetition? Undoubtedly because they see new glories and excellences in him whom they adore. So it is not the same story after all. For each successive utterance there is to them a depth of meaning which their words never had before. They are progressing in the knowledge of God, and, hence, their constantly-repeated song of adoration is ever new to them, and to all the heavenly host who hear it, and ever acceptable to Him who sits upon the throne.

When we are in earnest, we may not be so unwilling to utter in simplicity, and, if need be, in broken language, the experience of the love of Jesus. If our own souls are only filled with his love, we shall delight to tell of it, even though we utter that which we have often said before.

When our Lord was in his agony, he prayed thrice, each time using the same words. Matt. xxvi. The words used expressed exactly what he needed, and he did not change them for others.

It is sad to see persons unwilling to speak because they cannot make a display. It is nearly or quite as bad to see others who do speak because they imagine that they can make a display.

If such persons would humbly confess the pride of their hearts, and seek God for forgiveness, they might bear a testimony that would honor God, even though given in broken language, and telling nothing that others have not said before. How much the simplicity of our language adds to the testimony we bear.

THE CLOSING MESSAGES.—No. 14.

ALLUSION has been made to the fulfillment of these messages in the preaching of the doctrine of the soon coming of Christ. The experience and progress of those who truly herald the second advent at hand, are marked out in this prophecy. Adventism that perfectly harmonizes with this prophecy, announcing in regular succession these three messages, is genuine; all other is spurious. The road that the Adventists of the last days were to travel was surveyed and recorded eighteen hundred years ago, and those who cannot by this record point out their progress, though they may bear the name of Adventists, have lost their way. And it is our honest conviction that those who expect to go through, by translation, into the kingdom of God, and yet do not become acquainted with the three successive divisions of this road, will be disappointed. If they have no acquaintance with the third and last division of the road, how can they reach the city? for it is this division alone that terminates there.

It was by three distinct and successive stages of progress the counsels of God were to be proclaimed to the last generation, and a people prepared for translation at the second coming of Christ. And it is reasonable to suppose that the whole scheme would not be comprehended at once, but that at the arrival at the second and third stages in succession, something new and unlooked-for would surprise the traveler, and the Guide-book would have to be referred to, to satisfy him that this is the way. In this way the providence of God in leading the host would be more clearly seen; and it would be demonstrated that the fulfillment of the divine plan was itself divine and not human. Such have been the facts in our Advent experience.

When Wm. Miller and his fellow-laborers were engaged in preaching the message, "Fear God, and give glory to him, for the hour of his judgment is come," pointing to the ending of the 2300 days, and demonstra-

ting the true reckoning of prophetic time, it was farthest from their thoughts that those who believed the message were to be separated from the various churches to which they belonged. And when those converted under the preaching of Mr. Miller, would ask him with what church they should unite, his reply was, "Join any church where you can feel at home, but get ready for the coming of the Lord." The second message—that concerning Babylon—was all unseen; and there was no intention of calling out Advent believers from the several churches to which they belonged. The end of the days was at hand; and it was expected that those who were to be translated at the coming of Christ, would be found in all the various churches where they were, and where many of them now are.

But God would not have it so. This would not follow out his published programme. So he overruled the hatred of those in the churches who did not love the appearing of the Saviour, to stir up the nest, pushing believers out. Churches began to expel their members for no other crime than believing that the blessed Jesus, whom they loved, was about to fulfill his promise, that he would come again, and making this their chief theme of conversation and exhortation, from which they could not, with their views, forbear. This was the initial of separation. And while these outcasts consoled themselves with the words of the prophet, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." (Isa. lxvi, 5,) light began to spring up concerning the message of the second angel, and the cry was raised, "Babylon is fallen, is fallen." It was crossing to them, especially to the leaders, to take so sudden a turn; but these were compelled, as it were, though reluctantly, to join in the cry. And when arrived at the point of expectation in the autumn of 1844, fifty thousand believers, it is estimated, stood separated from the churches to which many of them had belonged, thinking that their earthly work was accomplished, and they were about to enter into the promised rest.

How little did they realize the great work of the last, most solemn and important message which was still before them! How little did they think that that happy, united band would be severely tried, wounded by apostasy, torn by factions, divided and subdivided, till those who should wear the Advent name would compose a perfect little Babylon of themselves!

But there is light ahead. God lives and reigns. The prophetic programme is not yet filled out. There is a final gathering call—the message of the third angel. This will perfect the saints and complete the work. This division of the road will end in the land of rest. R. F. COTTRELL.

HONEY-COMB OF THE PSALMS.

MARTIN LUTHER styled the book of Psalms "an epitome of the word of God—a little Bible in themselves." They have been read, and sung, and studied, and prayed over, and wept over, for twenty-five centuries of time. The most ancient of them has been in existence for 3,300 years; the latest written was composed at least 2,500 years ago. While the *Iliad* of Homer, and the *Aeneid* of Virgil, have been enjoyed by the intellects of the learned few, yet the *Praise-Songs* of David and Moses have been the heart heritage and delight of the lowliest as well as the loftiest. Scholars, statesmen, and poets, have all united in extolling the incomparable beauty of these songs of Zion. Lamartine in his florid French, exclaims: "The Book of Psalms is a vase of perfume broken on the steps of the temple, and shedding abroad its odor to the heart of all humanity." The little shepherd has become master of the sacred choir of the universe. A chord of his harp is found in all choirs, resounding forever in unison with the echoes of Horeb and Engedi. David is the Psalmist of eternity; what a power hath poetry when inspired by the Almighty!

A thousand eulogies have been uttered over these hymns of the heart, these soul-songs of all God's children. Good old Dickson, of Scotland, speaks of them as "this sweet-smelling bundle of Psalms." Gerhard, the German, says: "The Psalter is a deep sea, in which are hid the most costly pearls; it is a paradise, bearing the most delicious fruits and flowers." How many an one as he (or she) lays down this brief article will respond: "Yes! blessed be God for the Psalms! From childhood they have been my solace and my song on the life-journey. Sweeter are they to me than honey or the honey-comb."—*Theo. L. Cuyler.*

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELD. JAMES WHITE.

TRACTS.

We have selected from our many tracts the following as best suited to general circulation:

The Law and the Gospel,—God's Memorial,—Sufferings of Christ,—Seven Reasons for Sunday-keeping Examined,—Which Day do You Keep, and Why?,—God's Answers to Man's Excuses,—The Sabbath by Elihu,—Time Lost; Old and New Style,—Scripture References,—Sign of the Day of God,—Some Features of Our Times,—Appeal on Immortality,—Much in Little, on Immortality,—The Rich Man and Lazarus,—Departing and Being with Christ,—Brief Thoughts, on Immortality,—Thoughts for the Candid, on Immortality,—Samuel and the Witch of Endor,—Sixteen Objections to the Advent Faith Answered.

This package will be sent, post paid, for the small sum of twenty-five cents. It contains fifteen hours' reading which you can send to your friends for a very small sum of money. You deem it very important to talk to your friends on the subjects connected with the last message of mercy to man. This is right. But, then, there are your distant friends to whom you cannot speak face to face. And you cannot always find time to visit and talk with friends who are near you. Well, here is fifteen hours' talk which you can put into the hands of friends, far and near, for the sum of twenty-five cents. And it is probable that the truth of God is said in these tracts better than most of our readers can talk it. These tracts have been written with much care and humble prayer for help from God. The truth is brought out in them in a clear and forcible manner. Many of our friends will accomplish most in simply introducing our views of present truth, and then leaving the tracts to argue the case.

When you talk with friends, they usually wish half of the time. You talk truth, and, perhaps, they talk error. You give light, and they feel called upon to meet it with popular darkness. But when they read our tracts, the tracts are talking all the time. This is a decided advantage.

Again, in the absence of self-command, and a good share of the grace of God, your feelings are in danger of being stirred at unreasonable opposition arising from ignorance and prejudice. But these tracts never get excited. They are always calm, and maintain a humble dignity.

We say to our friends, it is well to talk the truth as you may have time and freedom in the Spirit of God in so doing. But it may be cheapest and best to introduce the truth to distant friends by letter, and near friends by a little talk, and then let the tracts have the main charge of the case, for a time, at least.

LAST week we called attention to the good work going on in Washington Territory, reported by Bro. J. F. Wood. This brother writes again, Oct. 31:

"The first lot of books is received, and I have sold most of them. I send you \$8 00 for more. I also send you two subscribers for the REVIEW AND HERALD."

We have now sent this brother \$40.00 worth of our publications, besides the REVIEW AND HERALD, and our hymn book. This is one of the many openings to send out the truth. May it please God, in his good providence, to open thousands of such. And may the light shine out everywhere from this Office, as the rays of natural light proceed from the sun.

A BROTHER writes from Danforth, Ill.:

"There are those here very anxious to hear some of our preachers. One man said he would give \$10.00 toward paying expenses. Others have told me that they would help. They have been reading our books, and seem to be very much interested."

This shows what our books are doing. The people are perishing for want of knowledge, and they must have books, pamphlets, and tracts.

ANDREWS' TEN SERMONS ON THE SABBATH AND LAW, has had a rapid circulation. During the last eighty days, four thousand copies have been ordered. This work is in the hands of the compositors for a second edition of ten thousand, five hundred.

To those who have not read these Sermons, we would say, You have only to read them to know their merit. Please obtain them, and read them, again and again. They are the result of years of patient and deep thought. After you have read them, you will wish to let the people have them. You will wish to help us in giving them a very wide circulation.

We will send you five copies by mail, post paid, for \$1.00. By this means you can supply yourselves to lend, or to give, to your neighbors and friends. We will send these Sermons to your friends in any part of the country, post paid, for 20 cents a copy, if you will send us names and addresses. Here is a good opportunity for you to work in harmony with that text, "Buy the truth, and sell it not." In this way you may accomplish much good. Try it, friends.

Sr. ———, of ———, writes to this Office:

"Sr. G., by the kindness and thoughtfulness of Sr. D., has had a copy of the Ten Sermons. And really her mind has been enlightened, and her heart touched. She says she has kept the Sabbath ever since she read the Sermons, three or four weeks since. She is very much interested. She wants more books on the Sabbath question to circulate. We gave her several."

Those who wish to labor successfully in this branch of the work should first seek for that love of souls which was manifested in the life, and by the death, of Jesus. Then there will be kindled in their breasts such love for the truth, and such love for perishing souls, that it will be their greatest delight to sacrifice, and to patiently toil, to save them from error and from death. Try it, friends. Seek for a new conversion and consecration to the work. And may God bless your efforts.

VALUABLE REPRINT.—"Thoughts Suggested by the Perusal of Gilfillan and other Authors on the Sabbath, by Rev. Thomas B. Brown, pastor of the Seventh-day Baptist Church, at Little Genesee, N. Y." We have just issued an edition of ten thousand copies of this work in pamphlet form. Our views of this work are briefly stated in the publishers' preface of our edition as follows:

"We reprint, by permission of the American Sabbath Tract Society, the following pages, from the pen of Eld. T. B. Brown, in defense of the Lord's Sabbath. We do this for the purpose of circulating, as widely as possible, a candid, concise, and forcible reply to the volume of Mr. Gilfillan. His work is in the hands of the people everywhere, having been systematically and vigorously distributed by several powerful societies, and also by the zeal of private individuals.

"That work is designed to establish the first day of the week, as the Sabbath of the Lord, in the place of that day on which God rested, and which he did, for that reason, bless and hallow.

"Eld. B. speaks in behalf of the seventh day. Compared with the work of Mr. G., his reply is very brief; yet every word counts. He seizes the vital points in Mr. G's work, and answers them in a manner which leaves no place for reply.

"This little work is especially adapted to general circulation. We commend it to the friends of the Bible Sabbath, and invite them to assist us in placing it, as far as possible, in the hands of every person who is willing to examine the claims of the Sabbath of the fourth commandment."

The price of this pamphlet is 10 cents single copy, postage, 2 cents. We will send fifteen copies, postpaid, for one dollar, to those who wish quantities for gratuitous circulation.

TO THE FRIENDS OF THE CAUSE IN IOWA.

At our last Conference it was left upon me to lay before you the matter of raising means to buy a new tent-top, and also of raising a camp-meeting fund. In buying our new tent last spring a mistake was made, the cloth of the top being too thin as well as of a poor quality, and it was found upon trial to be almost worthless in a rain storm. It was a very great hinderance to us in our tent-meetings during the summer, the people not daring to come out when the weather appeared

threatening, and quite a number of times we were obliged to close meeting, when we should not, had we had a good tent. Any little shower of rain made it uncomfortable. And as the season was a very wet one, it was a great trial to us. Those at the camp-meeting can appreciate the truth of what I say.

After a correspondence with Mr. Foster, the maker, he offers one hundred dollars for the old top, and agrees to make us a new top of 12 oz. M. duck, the same as Bro. White bought of him last spring, for \$347.60, the same as Bro. W. paid. Bro. White says his tent sheds rain well, and from a sample sent by Mr. Foster of 12 oz. duck, we have every reason to believe it will make a serviceable tent. Our other top was of 8 oz. duck, and poor at that. Deducting the price offered for the top, it leaves \$247.60 to be raised towards paying for the new top. As the last season was exceedingly wet, and therefore hard on tents, and as the tent was bought very cheap, the loss will not be very great. In accordance with the decision of the Conference, the top has been sent to Mr. Foster, and we shall need the means to pay for it when the new one is finished.

The next item is the raising of a camp-meeting fund. Our annual camp-meetings fill an important place in the work of the Lord. We all look back with great pleasure to the meetings which have been held in the past. Their importance increases every year. It is not expected these meetings will be confined to Pilot Grove, as in the past. It is believed more good can be done, especially among those unacquainted with the truth, by changing them, and it is probable the one appointed next June will be held some fifty miles north of Pilot Grove, near enough to a railroad for people to come to it without teams, and so that hundreds, and even thousands, along the line of the road, can come if they desire. This truth must go. The people must hear it. The place of holding our large meetings must be accessible, and the people urgently invited to attend. Our platform is a broad and a noble one, and we, as a people, must enlarge our hearts, and open our hands, and hold out inducements for the people to come and hear this glorious truth.

We must, therefore, select a suitable ground this winter, and some means must be expended to make it attractive, and means will be needed to provide things upon the ground in season for the meeting.

We ought to have five hundred dollars raised between this and spring, to pay for the new tent-top, and raise the fund necessary for camp-meeting purposes. Over one hundred and fifty dollars were subscribed on the tent last spring which has not thus far been paid. We expect, of course, that the friends who have thus pledged, will pay their pledges, and not be of those who vow and do not pay. We think the friends in the northern part of the State should feel an interest in these things. Full two-thirds of the subscription for the tent last winter, were raised in the southern part of the State. Let the friends north take hold this time with interest, since the next camp-meeting is appointed to accommodate them. We hope the officers in every church will, at a proper time, present this before the members. Means can be sent to R. M. Kilgore, Washington, Iowa, or paid to me when I pass through the churches this winter.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Nov. 6, 1869.

THE HEART

IS OFTEN spoken of in Scripture as the cause of action, the fountain of thought and motive, the great workshop where character is formed. Here is the place in which thought originates; here, plans are formed for good or evil; here are entertained hopes or fears, joys or sorrows, according to the character or taste of the man.

Heart is put for mind; and by it we understand the inner man, the reflective and meditative powers. "Keep thy heart with all diligence," Prov. iv, 23, is the language of Scripture; and as though it were the place of defense and of great importance, this quotation closes with the clause, "for out of it are the issues of life." Here is the place to determine the motive of action.

The Laodicean message contains an important clause in point: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus stands at the door of the heart, by the sweet influence of his Spirit, and asks admittance. The heart that is well kept, that nourishes good thoughts and purity of motive, is readily opened to the good Spirit. But oh! what a reward is offered to him who opens the heart: Jesus comes in and sups with him. Gracious promise! Is it not one of unusual interest? Happy state, when the heart is kept; when Jesus fills it with his Spirit. Then can the favored recipient of grace receive all he needs; if he is sorrowful, the Spirit comforts; if he needs consolation, it is given; if he is ignorant, it enlightens him; if he needs reproof, it is given; if defense, he is protected; if he is weak, it strengthens him; if he has a tendency to pride, it shows him the path of humility. In short, this is the anointing, the eyesalve, the great gift which God alone can give. It shows him the white raiment, and the mine whence the fine gold is taken, which enriches the true saint of God.

Few, in this degenerate age, are keepers of the heart. Few are the examples we see of deep heart work. The world has captivated nearly all. Many never think of such a thing as keeping the heart. There are professors of Adventism, who outwardly keep the Sabbath, yet hardly know what it is to keep the heart for an hour.

No one can acceptably serve God who fails to keep his heart. This is the continuous work which, steadfastly pursued, forms the character for Heaven. It confirms, strengthens, purifies. It is the nurse of religious principles, the defense of purity, the friend of the lonely, the comfort of the desponding. It extracts honey from all events, for or against us. It feeds upon God's word, and gives employment to lonely hours, by meditation, which strengthens the soul for prayer.

JOS. CLARKE.

CONFESS YOUR FAULTS.

"CONFESS your faults one to another, and pray one for another, that ye may be healed." James v, 16. I do not understand by this, that I am to confess my brother's faults, but my own. I have noticed with pain, how heartily some among us enter into the work of confessing the sins of an erring brother, while they are equally careful to conceal their own. Brother, sister, let us no longer neglect our own interests, while we take such a lively interest in our brethren. It is true, we are our brother's keeper, but is this the gospel way? If our brother indeed has faults, should we not wait until we have a broken and a contrite spirit for our own sins, and then go to him weeping and confessing our sins? If this will not move him to a hearty confession, I know not what would. Talking them over with others never can.

How long will God's people be in learning to be gentle towards all, kind, tender-hearted, in honor preferring one another—no matter how closely we sit in judgment on our own cases; but we should be considerate of our brother. His may admit of extenuations which we do not understand. If we err, let it be on the side of clemency, and mercy. Until we can go forth weeping, we shall bear little fruit. However savory the dish, it does not relish if served in a filthy vessel. It requires a thorough knowledge of ourselves, an intimate union with God, and close living, to know how, when, and where, to time admonitions successfully.

The secret of the Lord is with them that fear him. Reproofs from such an one, will not break the head, but be an excellent oil. The promise is not to him who overcomes his brother, but himself. If each should turn his attention homeward, there would be little cause for reproofs, but each would be the happy hearers of the glad tidings, Hear what the Lord has done for me. We should then honor God by offering acceptable praise.

A. P. LAWTON.

MAN looks ahead till on the brink of the grave, and then thinks of what he has left behind.

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. Howard and Stratton.

DEAR BRETHREN AND SISTERS OF MAINE: After looking over the matter, I feel that a word of confession is due you, and the brethren generally, in regard to my position at the session of our State Conference recently. I think I stood in the way of Bro. Waggoner's testimony to the brethren and sisters in Maine. I had a feeling and spirit toward Bro. W. which was wrong, and which led me to say some things that I fear will injure the precious cause of truth in this State. As I cannot see you all at present, I feel that a word through the paper is due from me. I hope you will forgive me, and I pray that the Lord will also. There was no reason why I should not have united heartily with Bro. W., and supported his remarks at the Conference. I hope I shall learn wisdom.

L. L. HOWARD.

Rome., Oct. 21, 1869.

In regard to the matter referred to by Bro. Howard, I also wish to correct an error on my part. When Bro. Waggoner appealed to me as to the correctness of his statement of some things that transpired last winter, I replied that he put it in pretty strong terms. I am now satisfied that in this I erred; that Bro. W. did not exaggerate the facts, and my answer was calculated to give the impression that he was hearing too hard on Bro. Howard, which I am well satisfied was not the case. As far as this has had the effect to prejudice any against the position taken by Bro. W. in the Conference, and the testimonies delivered there, I deeply regret and feel sorry for. As Bro. Waggoner is laboring hard for the good of the cause, I would do nothing against it, but for it.

CHAS. STRATTON.

From Sr. Hobson.

DEAR BRETHREN AND SISTERS: I would for the first time attempt to address you through the REVIEW. I have lately started out in obedience to the present truth. I love the third angel's message with my whole heart, and am glad I had a heart to receive it; and I do want to live it out in my every-day life that others may see by my good works that I indeed do believe what I profess. Oh! I know I have many things yet to overcome before I can meet my Saviour in peace at his coming, but I know if I put my trust in him he will help me.

I know that by having our hearts lifted in constant prayer to him, and by remembering the hour of secret prayer, that we will gain strength to overcome all our sins. I am young in this cause, but the youth have a work to do if they expect to gain eternal life.

Pray for the youth, for we need your earnest prayers that we may hold out faithful to the end.

Yours, striving to overcome. R. C. HOBSON.

Washington Co., Iowa.

From Sr. Gilbert.

DEAR READERS OF THE REVIEW: I feel it a duty to write a few lines, hoping it will cheer some lonely one, for I love to read the testimonies of others. I feel determined to put forth more effort to overcome. My husband and myself are the only Sabbath-keepers in this place. We feel that the time is short, and we must be in earnest. Let us serve God with all our hearts, and walk carefully before him, watching unto prayer.

I love to keep the commandments, and I long to see Jesus. It is my daily prayer, that I may die to self, that I may be remembered with those that shall be saved; for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

I know I am abundantly blessed of the Lord, and I thank him for his goodness. I feel to praise God for

his wonderful love, that he has ever opened my heart to obey his truth. I am determined to press my way through to the gates, and into the city.

ELIZABETH GILBERT.

From Bro. Sterling.

My last brief report left me at Cedar Springs. From there I went to Courtland and commenced a course of lectures, returning to C. S. to preach each Sabbath for a time. As soon as the interest began to rise, the Free Methodists, who had a class there, managed to occupy all day Sunday, and also Sunday evenings, besides two other evenings in the week. This, of course, hindered my work very much. Many persons seem to think it a sufficient excuse for not obeying the fourth commandment, that there are those who profess to be so fully sanctified that they "cannot sin," who, nevertheless, do prefer the customs of men to the requirements of God. But the Lord has opened the eyes of some to the shallowness of the professions of those who, in spite of their claim to superior sanctity, do not only fail to obey the fourth, but also other of the commandments. Eight have commenced to obey the commandments. My prayer is, that they may be faithful and be among the number finally saved.

JAMES G. STERLING.

Watson, Oct. 15.

From Sr. Alexander.

DEAR BRETHREN AND SISTERS: I thank God for the light that shines out on present truth, and for the light which is given on the observance of God's precious memorial. I can rejoice that my mind has been enlightened to know the blessedness there is in obeying God. I feel that I am weak, and come short of glorifying God as I ought, but I have felt a desire of late that I might have a deeper work of grace, and enter more earnestly into the service of the Lord. Known only unto the Lord are the trials I pass through, and I have nowhere else to go but to him, and lay hold of the promise that I shall have grace equal to my day.

Yours in hope of eternal life when Christ shall come the second time, without sin unto salvation, to them that look for him.

LAURA M. ALEXANDER.

Lamotte Co., Vt.

From Bro. Lanphear.

DEAR BRETHREN AND SISTERS: It is with great joy that I have been privileged with the reading of the REVIEW. Through the blessing of God, some kind friend has sent the paper to me, and I feel to express my thanks to those who sent it. It is cheering to read the truths that are therein contained. I think it is the next thing to the blessed Bible.

About two years ago I embraced the Advent doctrine, and I feel to praise the Lord that I ever heard it preached. By reading the Bible, and by the blessing of God, I have become fully established in the seventh-day Sabbath. It has now become my delight to try to keep the commands of my blessed Master. For the last six months, I have been trying to induce others to believe the precious truth. I have distributed in this place about three hundred tracts upon the truths of the Bible. I have some strong opposers upon the Sabbath, who are trying to make the people believe there is no Sabbath binding upon us at all. The fruits of their labor are plainly to be seen in this place. It is my desire and prayer to God that we may have help from some kind friends, who are capable of explaining the truth to us in this place.

Pray for me, dear brethren and sisters, that I may do my whole duty, and be prepared to meet you when Christ shall come.

MAXSON LANPHEAR.

La Crosse Co., Wis.

From Bro. Hersum.

DEAR BRETHREN AND SISTERS: If there was ever a person that has reasons to be thankful to God for his goodness, it is myself. When I consider the condition that he found me in, I am filled with wonder at his mercies shown me. And in view of his great goodness, I take this opportunity to express my heartfelt gratitude

that I have not been left to perish. And I am resolved to consecrate my all to the service of the Lord. All that I have and am will I hold subject to the will of the Lord. I feel that I will trust in him and venture forth on his mercy. I believe that we, as a people, need a deeper work of grace in our hearts. We are not heeding the testimonies that have been given us as we should. I am thankful for the testimonies that the Lord has given us. It shows that we are his people, and that he wants to have us saved. The very reason why the Lord has given them to us, is because we need them, and they will only serve to condemn us unless we live according to their teaching. Brethren and sisters, let us take hold of this work in earnest, and show, by our actions, that we believe what we profess. If we profess to believe that we are the remnant church, and that the Lord is soon coming, let us not deny it by our actions. Let us show by our works how much we believe it. I care not how high a man's profession may be; unless his works agree with his profession, he has a dead faith, a faith that will not save him in the day of Judgment. My brethren, let us search our hearts, and know whether we are standing in the counsel of God or not.

Pray for me, that I may be an overcomer, and stand with you on Mount Zion.

SAMUEL J. HERSUM.

Rockingham Co., N. H.

From Bro. Bolton.

DEAR BRETHREN AND SISTERS: I feel that I can praise God, and speak of his goodness to me in sparing my life and granting me the light and truth of his precious word. I love all the truths of the third angel's message, and the Testimonies to the Church. I love to read God's blessed word; but when I realize what little advancement I make in the work of overcoming, I feel very solemn, and fear that I shall be found without the wedding garment on.

I was greatly encouraged this morning while reading the REVIEW, especially that good piece, The Value of Prayer. I know the blessedness of prayer. How often God, in his goodness and great mercy, has heard my prayer, and I praise his name. But we are living in an hour of terrible danger. Evil angels and the powers of darkness, with all their forces, are pressing upon us. Our only watchword is, Watch and pray. Christ has taught us to be watching and praying, lest coming suddenly he find us sleeping.

The prayer of my heart is, that I may watch and pray always, that I may escape those things that are coming upon the earth, and stand before the Son of Man. The little church here has been passing through trial and discouragements of late, but I hope we shall all take courage and be more faithful, and strive to get near to God. I hope we shall have your prayers, that the blessing of God may rest upon us, and we be saved when Jesus comes.

Yours in love.

L. BOLTON.

Portland.

THE blasphemer prates loudly in fair weather, but the lightning flashes, and he is silent.

Obituary Notices.

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

DIED, at Cairo, Mich., Aug. 7, 1869, of kidney complaint, Bro. Harvey H. Morse, aged 42 years, 4 months, and 22 days. Also, Aug. 9, 1869, of consumption, Hattie E., youngest daughter of Bro. and Sr. Morse; aged 13 months.

Asleep in Jesus, soon to rise,
When the last trump shall rend the skies,
Then burst the fetters of the tomb,
To wake in full immortal bloom.

C. D. COOK.

DIED, at Santa Rosa, Cal., Oct. 24, 1869, of liver complaint, Bro. Thomas Bresee, in the 63d year of his age. Bro. Bresee embraced the truth during our lectures last spring at the Piner Settlement, was baptized in Santa Rosa, and died in hope of a part in the first resurrection.

J. N. LOUGHBOROUGH.

DIED, at his residence in the town of Shelby, Macomb Co., Mich., Oct. 27, 1869, of typhoid fever, John Keeler, aged 46 years. He embraced the Sabbath in Pennsylvania, thirteen years ago, with its kindred truths. A companion and eight children are left to mourn his loss.

MARY KEELER.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 16, 1869.

WE are happy to be able this week to commence a series of articles on the Reasons of our Faith and Hope, from the pen of Elder White. The readers of the REVIEW will find these articles richly worth their careful perusal. Those who are desirous to spread before their friends the reasons for the position which we occupy, will do well to subscribe for the REVIEW for them, and thus place the whole matter in a valuable form in their hands. These articles will probably appear every week for a considerable period of time. Now is an excellent time to extend the circulation of our paper. We ask our friends to interest themselves to obtain subscribers. We remind them of the fact that those who send the REVIEW to their friends can have it at \$1.00 per year for that purpose. Shall we not hear from many friends of the cause? Those who now subscribe for the REVIEW, shall have the remainder of this volume without charge; their subscription beginning with the first number of the next volume.

WAR AGAINST THE BIBLE.—For several years past, vigorous efforts have been directed against the use of the Bible in school, in most of our large cities. In Cincinnati this opposition has at last culminated in the exclusion of the Scriptures from the public schools of that city. The resolution by which this deed was consummated, also forbids the use of all kinds of religious books, and the singing of sacred songs.

"Out of the twenty-two votes cast in favor of the resolutions, ten were Republicans and twelve were Democrats, and religiously, three were Protestants ten Catholics, eight free-thinkers, and one Jew. Of the fifteen votes against excluding, twelve were Republicans and three Democrats, and as to religion, thirteen were Protestants, one free-thinker and one Jew."

This clearly shows that infidelity and Catholicism combined, were the controlling influences in the matter.

LAST spring Bro. White advanced the money for a new sixty-foot tent for use in the State of Michigan. The tent was purchased at a very reasonable price, and has proved, on trial, to be a good tent. It was decided at the Owosso Camp-meeting to purchase this tent. The brethren assembled at Owosso were calculated to constitute one-half of the S. D. Adventists of the State of Michigan, and they therefore pledged one-half of the price of the tent, leaving the other half to be raised at the Ceresco meeting. The brethren at the C. camp-meeting ratified this arrangement, and promptly raised their part of the money. But with our brethren of Northern Michigan there has been a failure. They made pledges to be met at a definite point, now past, and though reminded through the REVIEW, have failed to respond. This ought not to be thus. Bro. White asks not one cent for the use of the money advanced. He only asks that the first cost of the tent be paid. He is at this time in urgent need of the means. Our brethren in Europe are in very pressing want of assistance. Bro. White wishes this very means to use for this important purpose. We state this matter to you, brethren, in the confident expectation that you will now promptly respond to the pledges you have made. Send your means to this Office, and they will be credited through the REVIEW.

THE SABBATH RECORDER.—This paper is, as most of our readers are aware, the organ of the Seventh-day Baptist denomination. It is conducted with ability, and contains much matter of general interest, as also whatever is of special interest to the S. D. B. denomination. One department of this paper is of special interest to the friends of the Bible Sabbath, being devoted particularly to the progress of the Sabbath cause. This department is edited by Eld. A. H. Lewis, Alfred Center, Allegany Co., N. Y. The Recorder is edited and published by Geo. B. Utter, Westerly R. I., at \$2.50 per year.

How is the Promise of Entering God's Rest Left Us?

THIS expression of Heb. iv, 1, is made with reference to Ps. xcvi. When the Holy Spirit there makes mention of another day in which we may seek God if we do not harden our hearts, he adds concerning those that rebelled in the wilderness: "Unto whom I swear in my wrath that they should not enter into my rest." Ps. xcvi, 11. The exclusion of those that did not believe, implies, 1. That the purpose of God remained unaccomplished in the number of heirs of glory. 2. That those who should truly believe and obey may enter therein.

Bro. Andrew J. Stover, who resides seven miles north of Oswego, Kansas, invites any of the brethren, who may be passing that way, to call. His P. O. address is Oswego, Labette Co., Kansas.

WILL Bro. Washington Colcord please give his post-office address through the REVIEW immediately, so that the Conference can send their reports to him.

I. SANBORN.

Note from Bro. Sanborn.

I HAVE now preached five sermons here in Burnham's Valley, Wis., to large and attentive congregations. A goodly number of them are first-day Adventists, who seem to be very candid inquirers after truth. I am now right in the midst of the Sabbath question. All things look favorable for the good work of the Lord to spread here. Pray for me that a door of utterance may be opened to me.

I. SANBORN.

The Two Laws Compared.

ONE was spoken by God, Deut. iv, 12; the other, by Moses, Deut. i, 1-6. One was written by God on stone, Ex. xxxi, 18; the other, by Moses in a book, Deut. xxxi, 24. One was put into the ark, Deut. x, 5; the other into the side of the ark, Deut. xxxi, 26. One was "right," "true," and "good," Neh. ix, 13; the other was "not good." Eze. xx, 25. One was a law "which if a man do, he shall even live in it," Eze. xx, 11; the other was one "whereby they should not live," Eze. xx, 25. One was "perfect," Ps. xix, 7; the other "made nothing perfect." Heb. vii, 19. One, Christ did not "come to destroy," Matt. v, 17; the other he "abolished." Eph. ii, 15. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from" one, Matt. v, 18; the other passed away when the seed came. Gal. iii, 19. Of one Christ said, "Who-soever, therefore, shall break one of these least commandments, shall be called least in the kingdom of Heaven," Matt. v, 19; of the other the apostle said, "we gave no such commandment," that ye should "keep the law," Acts xv, 24. One was "the law of liberty," Jas. ii, 12; the other a yoke of bondage, Gal. v, 1. One Paul delighted in, Rom. vii, 22; the other was "a yoke" which neither the fathers nor he could bear. Acts xv, 10. One is established by faith, Rom. iii, 31; the other "abolished" by Christ. Eph. ii, 15. One is "spiritual," Rom. vii, 14; the other carnal. Heb. vii, 16. One "is holy, just, and good," Rom. vii, 12; the other is the law of "enmity," "against us, and contrary to us," Eph. ii, 15; Col. ii, 14. One was "the handwriting of ordinances," Col. ii, 14; the other "the royal law," Jas. ii, 8. One was "a wall of partition" between the Jews and Gentiles, Eph. ii, 15; while the works of the other are written in the hearts of the Gentiles. Rom. ii, 14. One was "ordained by angels in the hands of a mediator," Gal. iii, 15; the other, spoken by Jehovah, Deut. iv, 12. One stood only "in meats and drinks and divers washings and carnal ordinances" Heb. ix, 10; the other contained "the whole duty of man." Eccl. xii, 17.

D. M. CANRIGHT.

God is not a Merchant.

ONCE there was a poor woman standing before the window of a royal conservatory which looked into the public street. It was in the dead of winter, and no flowers were to be seen in the gardens, and no fruit

on the trees. But in the hot-house a splendid bunch of grapes hung from the glass ceiling, basking in the bright winter sun, and the poor woman gazed at it till the water came into her mouth, and she sighed, "Oh, I wish I could take it to my sick darling!" She went home and sat down to her spinning-wheel, and wrought day and night until she had earned half a crown. She then went to the king's gardener and offered that sum for the bunch of grapes; but the gardener received her unkindly, and told her not to come again. She returned home, and looked round her little cottage to see whether there was anything she could dispense with. It was a severe winter, yet she thought she could do without a blanket for a week or two; so she pawned it for half a crown, and went to the king's gardener, and now offered him five shillings. But the gardener scolded her, and took her by the arm rather roughly, and turned her out. It just happened, however, that the king's daughter was near at hand, and when she heard the angry words of the gardener and the crying of the woman, she came up and inquired into the matter. When the poor woman had told her story, the noble princess said, with a kind smile, "My dear woman, you were mistaken; my father is not a merchant, but a king; his business is not to sell, but to give," whereupon she plucked the bunch from the vine and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labor of many days and nights had proved unable to procure. The salvation of the soul is the greatest treasure you can desire. But you cannot buy it with all the riches of the world, with all the prayers you could pray, with all the alms you could give, with all the useful works you could perform during a life as long as that of Methuselah. The fact is, your soul's salvation is in the hands of a king, and not of a merchant. If you receive it at all, it must be as a gift, for you never can buy it.—Wind-Wafted Seed.

God has ordained that the soul of man shall never be at rest out of Christ. He only is our rest and our peace.

Appointments.

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

PROVIDENCE permitting, the next Monthly Meeting of the Sandyville and Knoxville churches, will be held at Sandyville, the first Sabbath and first-day in December, 1869. We shall expect to see the brethren from Osceola and Decatur city, or hear from them by letter. Bro. Butler or Cairight will be present. BENN AUTEN.

No providence preventing, I will hold meetings with the church in Casinovia, Mich., beginning Thursday evening, Nov. 25, and continuing over Sabbath and first-day.

I. D. VAN HORN.

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. P Kinsley 35-1, N E Grant 36-1, A S Cowdry 35-1, F L Thayer 36-17, Mrs A Calder 36-17, E Iman 35-1, M L Dean 35-17, T Burgess 32-1, Orley Hull 36-17, Seth Ferril 36-17, Frances C Ross 36-1, Wm H Hewie 35-17, R C Welman 36-1, W N Fuller 35-17, J Class 35-20, W Weathersee 35-17, D C Chaffant 35-21, M White 35-21.

\$2.00 each. W G Buckland 36-20, A Pierce 35-1, A G Pater 36-19, T L Gilbert 36-11, J D Hull 31-1, T B Dewing 34-8, W Cheever 36-1, J M Wilkinson 37-1, D A Babcock 36-1, B S Spalding 35-1, Jas Vile 36-1, J A Johnson 36-17, J Du Bois 35-13, D A Stockman 37-1, S A Brown 36-21, O L Taft 36-19, J Carlton 35-13, M Dow 36-1, A A Farnsworth 36-1.

Miscellaneous. L L Howard 50c 35-4, U D Jaqua 75c 35-20, 1 H Camp \$5.00 37-1, M A Robinson 50c 35-21, S Van Horn 1.50 36-10.

Books Sent by Mail.

M Winchell \$1.00, J E Wilson 30c, B Haynes 2.35, A Pierce 2.30, Jno Clark 10c, T Burgess 13c, H G Buxton 10.50, J F Wood 8.00, Thomas Brown 6.22, Wm E Price 2.00, E W Hutchins 20c, Wm Cottrell 1.55, Jas Du Bois 50c, J Bartlett 2.00, A H Hale 60c, H W Lawrence 10c, S O Winslow 25c, J F Hovey 1.12, J Atkins 25c.

General Conference Missionary Fund.

Church at Verona, N. Y., \$15.00, Aged sister 10.00.

Received on New Michigan Tent.

James Du Bois \$2.00.

Cash Received on Account.

Geo I Butler \$30.00, H F Phelps 1.25.

Foreign Missionary Fund.

A T Cxley & wife \$10.00, Aged sister 10.00.

Michigan Conference Fund.

Church at Monterey \$50.00.

Books Sent by Express.

Wm E Bliss, Carthage, Jasper Co., Mo., \$28.00.

Received on Book and Tract Fund.

Chas Schaupp \$5.00, John Parmelee 3.00, A lonely traveler 10.00.