

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.

VOL. XXXIV.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 21, 1869.

NO. 13.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

SHALL I BE THERE?—REV. XV, 2.

Shall I be there in the ransomed throng?
Shall I strike the harp and chant the song?
Shall I help to echo the glad refrain,
"Glory, glory to Him who was slain?"

Shall I place my feet on that crystal sea?
Will those gates of pearl open wide for me?
Shall I, so poor, so unworthy, stand
With the blood-washed throng in the heavenly land?

Will this trembling heart, so stained by sin,
In that precious blood be washed and clean?
Will Jesus accept me for his own,
When his jewels stand before the throne?

Oh! shall I drink of the crystal fount?
Shall I stand on Zion's hallowed mount?
Shall I eat of the golden-fruited tree,
Whose leaves shall for life and healing be?

Oh! shall I be safe in those jasper walls,
When the threatened storm of vengeance falls?
Shall I see the reward on the sinner bestowed,
But have a right in the City of God?

Oh! let me make Jesus my refuge here;
Soon, soon will his sign in the heavens appear!
Oh! then may I find my worthless name
Graved in the life-book of the Lamb!

R. C. BAKER.

ON CONFESSION.

THE Bible says much about confession. It makes very positive promises to those who will confess and forsake their sins. Thus we read in Prov. xxviii, 13, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy." And John says, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i, 9. In the old dispensation, confession was insisted on as a necessary preliminary to forgiveness. When a man made an offering to God for his sins, he must confess them over the head of the animal. The confession was always expected. On the day of atonement the high priest confessed all the sins of the people, over the head of the scape-goat.

The idea of confession is reasonable as well as scriptural; but it is very hard to the natural heart. It seems strange that a person should not be too proud to do wrong, and yet be too proud to confess it. Yet thousands are in that position. Not too proud to bring guilt upon themselves; to grieve the God of love; to bring ruin upon their souls; but too proud to take God's appointed way to remove them. Why should it be thought hard to confess our sins before our fellow-men, which have been committed before them? Nothing but wicked pride would hinder us from doing so—a desire on our part to appear better than we really are.

A confession may be defined as an acknowledgement of wrong committed on the part of the person committing it. The first step after we are made acquainted with our sin, should be to confess it. In most cases the endeavor is, to cover it up. A frank confession is demanded of us, first to God. His word requires it. The sin committed was mainly against him. Confession is the first outward act by which the individual shows to God, or man, that he is conscious of having done wrong. An unwillingness to make it, manifests a desire to receive pardon for something that we are not willing to admit we are guilty of.

Confession is the first step by which we manifest a sorrow for sin. When we pursue a course of conduct contrary to the will of God, our Creator, or wound his cause, and thus stand in the way of the salvation of others, or injure our fellow-men in any way, it is necessary before we can gain God's approbation, and be on the road to salvation ourselves, that we should realize it, and feel it. The first way we can manifest this is through confession to the party grieved by our course. This always includes God, as every sin is against him, and often includes our fellow-men. We may wrong them pecuniarily. Of course restitution must be made, and will be made, if we are truly penitent; and we shall desire to restore what we have gotten wrongfully, to the rightful owner. We shall not desire to have it in our hands, in the day of Judgment, to sink us to perdition, as it surely will, if we persist in keeping that which we know belongs to another.

We may wrong others by our evil example. Example is powerful. Its influence can scarcely be realized. The great mass of mankind live by the influence and example of others. This is the foundation of custom and fashion, which we all know is mighty. It is the duty of every person to live so that his influence will be salutary and right. When we become aware that ours has been injurious to others, the first step is confession. Reason and Scripture say so. It is due to those who have been injured, private persons, or the community. If we propose to cease to do wrong and commence to do right, if we realize the iniquity of our past course, is it not right, and a duty, that we should say so to those who know what that course has been? Most certainly, and the Scriptures make it obligatory, and make forgiveness contingent upon it.

Why should it be thought a hardship? It seems to strengthen us as we try to carry out our resolutions of amendment, and closes up the avenues of approach to the enemy. It should be esteemed a privilege to confess, and would be, but for wicked pride, and a cunning adversary, as it is God's appointed way by which to remove that wrong, the condition of pardon being to *acknowledge and forsake*. Both are necessary; and we have no right to say one is good for anything without the other. We should esteem it a privilege to confess, and then remove as far as we can the effect of our example upon those liable to be injured by it, and not pass along in silence while the inevitable conclusion of observers would be, that we approved of our wrong course in the past. Confession sets us right in our words, and reformation, in our actions, and both should always be in harmony. We shall be judged by our words and actions. The words precede,

the actions should follow to show them true. The same as in the commencement of a religious life: the profession comes first; the religious life should follow to show the profession genuine. Both are required.

When a man has sinned, how reasonable that he should go with an honest and sincere heart to the party against whom he has offended, to God and man, and, so far as words can do it, take it out of the way; then, by a changed life, manifest his sincerity therein. It is astonishing that this can be considered a hardship. A desire to have people think we are better than we are, hinders many of us from doing it.

If this were not so serious a subject it would be almost amusing to see the dodges and turns people take to excuse themselves from making a square statement of their own fault or sin. How many we hear in meeting or in church trials: "If I have done anything wrong, or injure the feelings of anybody, I am sorry for it, and I want you to forgive me." That little word, if, becomes very important in the confession. It is very small, only composed of two letters, but it is large enough for self, pride, and a sin-polluted conscience, to dodge behind, and screen themselves. What is the use of such confessions? I have heard so many of them that I have become sick, even to nausea, at hearing them. After laboring long and hard to make people see their wrongs, the anxiety of all wrought up to the utmost for the good of the individual, it seems almost insulting to have the person get up and shield himself behind an if. It looks like trying to get credit for a confession where none was made. The *if* spoils it. It becomes no confession at all. That little word covers the very point desirable to be brought out in a confession, viz., whether there *was* any sin committed at all. If there were, how much more manly and sensible to say so, plainly. How much more respect would a person command in the eyes of all sensible people than to leave it in such a shape. If there were no sin committed, why insult the common sense of the hearer by pretending to make a confession, and really not doing it. Better keep still, than appear to confess with an *if*.

Another very troublesome habit often seen in attempted confessions, at the present time, is the endeavor to bring in all the mitigating circumstances and excuses that can be thought up that have the least relation to the subject, and many that have none; so that the statement intended for a confession really becomes a full justification, and therefore no confession at all. It is the effort of poor self, covered with sin and pollution, to make itself appear all right after all. Confession is an acknowledgment of wrong committed. Now if a long list of circumstances, brought in to justify, amounts to anything, it shows that no confession is needed, and if they do not amount to anything, they certainly are out of place. So, in either case, they should be left out.

Yes, it is worthy of being remembered that excuses, and the why we did so-and-so, are entirely out of place in a confession. They are only presented before our minds at the time by the devil, and seized on by us to keep poor self from the death it must die if we ever get into the kingdom of God. We need not fear about the extenuating circumstances, God has nowhere commanded us to talk about them. He will make all the allowance they deserve. But he has told us to confess

our faults one to another. Let us be sure to do that. There is no danger about the other.

Another common habit with those who have confessions to make, is to bring in just as many as possible to keep them company. It is generally the case where there is a trial or difficulty, that more than one is at fault, and when churches are cold and backslidden, many are to blame, and sometimes the wrong course of another may lead us to sin. But when we confess, we have nothing to do with the sin others have committed. That don't help us any, nor answer for the one we have committed. Our confession is but to acknowledge our fault, and crave forgiveness for the same, and leave it for others to do the same with theirs. I consider it decidedly out of place to refer in our confessions to the others who have sinned, especially if they have sinned against ourselves. That course will never heal difficulties or trials between ourselves and others—to refer to them and say, if they had not done so-and-so, I should not have done so-and-so. We have nothing to do in confessing their sin for them. Their sin was a hundred times more against God than against us, and it will in nowise clear us. We are, however, especially interested in having *our* sins confessed before the Judgment shall sit upon our cases. That must be done, or we are lost. Whenever a person will follow this course in a complicated church difficulty, it will straighten one of the tangled threads, and have a great moral influence in helping others to straighten theirs. This desire to bring in others into our confessions, all arises from the tenacity of life there is in the old man of sin. Self hates to die, and if he can shoulder quite a portion of the guilt off upon others, he has to take so much less himself, and how he struggles to do it.

Another point that looks objectionable in confessions, is winding up with an exhortation. An exhortation is an excellent thing in its place. It is well to exhort our brethren and sisters to faithfulness and perseverance, to speak of the glorious reward, the joys of Heaven, the golden city, the society of angels, the plan of salvation, and many other interesting themes; but somehow they always seemed to me out of place in a confession of sin. The spirit of confession and exhortation hardly seem akin to one another. When we have wrongs to confess, calling for sincere contrition, and heart-felt penitence, and a broken spirit, a lively exhortation don't seem to harmonize well with it, and the time to call upon the brethren to arise and be more earnest for God, hardly seems to be when we are standing in the attitude of a wrong-doer craving forgiveness for our sins. We are hardly standing then in the proper position to exhort or encourage others. Many poor souls do n't realize it, of course; but it is only the effort of poor self to have the blame rest as lightly as possible upon it, and have the attention of the observer drawn away to a more pleasing subject, and thus prolong life as long as possible. Self hates to die. Self hates to be blamed. When shall we all realize it?

A confession of words, with no real sorrow for sin in it, of course is entirely useless, and even hateful in the sight of God. But a confession coming from a broken, contrite heart, direct, straight to the point, covering our own sins with no excuses, or self-justification in it, is a mighty means of grace to ourselves and to others. There is rejoicing in Heaven at the sound. Angels rejoice. It is certain to bring the tender Spirit of God in return. The strong man bends before it. Enemies are made friends by it. In short, it is not in the heart of man to stand before such a confession, and hold a grudge or feeling of animosity. Every sensible man can but respect that person who, when convinced of wrong, makes a humble confession of it. It is a work of honesty, and true manhood. None but fools think otherwise.

Every true confession will be followed up by an effort to reform. The heartier the confession, the more earnest the effort. "He that confesseth and forsaketh shall find mercy." GEO. I. BUTLER.

REMEMBER that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty when your interest is concerned.

THE WORLD ON FIRE.

WHILE "the bow in the cloud in the day of rain" is the sure pledge of Jehovah's covenant with Noah that "the waters shall no more become a flood to destroy all flesh," the cry of "Fire" has rung along the ages from the days of Moses till the present time. God said by Israel's lawgiver: "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains" (Deut. xxxii, 22), and Peter, fifteen centuries later, but echoed the strain when he said: "But the heavens and the earth which are now, by the same word [of God which brought the flood] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 7. The fire, of which the apostle here speaks, must be as literal as the water of the Noachic flood mentioned in the preceding verse. Consistency of interpretation requires that if we allegorize the "fire" of verse 7, we must do the same with the "water" of verse 6, and thus the flood becomes a fable, and the fire a phantom. But we have not so learned to set aside the plain, simple utterances of the Holy Spirit, whether made through the shepherd of Midian, or the fisherman of Galilee; and notwithstanding the world has been longer now without a visible manifestation of Deity than ever before, and the scoffer in his pride and prosperity may tauntingly inquire, "Where is the promise of his coming?" our faith grasps the announcements respecting the day that shall be "revealed by fire" (1 Cor. iii, 13; 2 Thess. i, 7, 8), and we confidently expect that "the day of the Lord will come as a thief in the night, in the which the [atmospheric] heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

What a day that will be! A stately building wrapped in flames amid the silence and darkness of the night, with some of the inmates unable to escape, or a ship on fire at sea, with passengers left to choose between the fiery billows and a watery grave, must be terrific sights; but what is a burning building or vessel to a burning world? what the perishing of a few, to "the perdition of ungodly men" in the day of Judgment? Yet as sure as the Bible is the book of God, that day comes on apace when there will be seen "our God in grandeur, and our world on fire."

Fellow Christian, say not that this subject is speculative and unworthy of serious consideration. That it is a fearful one to contemplate, we admit; and that there are things connected with it respecting which we now see as "through a glass darkly," is undeniable; but the truth that there will be a dissolution of the heavens and earth by fire, is announced on the pages of inspiration in the simplest terms, and so thoroughly practical is it that the apostle inquires, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Oh, if we did but believe as we should in the fiery doom that awaits the world, what effect it would have on our thoughts, words, spirit, plans, and actions. How much less importance would we attach to earth's glitter and glory! How its grandeur would fade before us, and its treasures sink into insignificance!

Reader, are you insured? As a man of business you attach importance to having your property insured against losses by fire. You seek the best company—the most reliable association, and take the necessary steps to obtain a policy. Why not act with equal wisdom in relation to the great future of eternity? God has given notice beforehand of what he intends to do. The land on which your house stands, or which constitutes your farm, is destined to the fiery flames; sooner or later it will share in the general dissolution. Whether you live to see that time or not, your interests will be affected by the day of doom. If you are among the wicked, you will be forever cut off from the earth; but if you are a child of God, you are insured against loss or damage, as Wesley expresses it,

"Nothing has the just to lose
By worlds on worlds destroyed:
Far beneath his feet he views
With smiles the flaming void,—
Sees the universe renewed,
The grand millennial reign begun,
Shouts with all the sons of God
Around the eternal throne."

Seek, then, an interest in Christ, and though your body may be burned—like the martyr's at the stake, and this mighty globe tremble and fall amid the fires of the day of God, yet are you secure: beyond the weakness and corruption of death will be found the glory of the resurrection, beyond the sorrow and sighing of time, the joy and praise of eternity,—beyond the losses of this life for Christ's sake, the infinite gain of the life to come,—beyond the fiery storm of the millennial morning, the calm and sunshine of Immanuel's land, the renewed earth. Oh! impenitent reader; haste to the Saviour by faith and prayer, and "give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while you look for light, he turn it into the shadow of death, and make it gross darkness."—*Advent Herald.*

A BELIEVER'S ESTIMATE OF THE BIBLE.

"Thy word is power—thy word is life."

I LOVE the Bible. As the storehouse of religious knowledge; as the instrument of ministerial usefulness; as the test of Christian experience; as the guide of social order, and guardian of civil freedom; as the only sure barrier against the desolating inroads of fanaticism, Socinianism, and atheism; as the friend of the people, irrespective of condition or class; and as the "world's best hope," I love the Bible. I love its testimonies, for their truthfulness and moral grandeur. I love its arguments, for their fairness and cogency. I love its invitations, for their condescension and freeness; I love its promises, for their appropriateness, vastness, and certainty. I love its prayers, as models of filial freedom and believing reverence. I love its songs, for their solemn gladness and their godly bearing. I love its precepts, for their equity and chasteness, their accordance with the principles of grace, their affinity with the promises, and their applicability to the vicissitudes of my heavenward pilgrimage. I love it for its Author and authority; for the evils it rebukes and removes; for the good it does and designs; for the goodness it reveals and requires; for the fellowship it creates, and the friendship it sanctifies and cements; for the happiness it diffuses, and the prospects it unfolds. I love it as a record, a memorial, a standard, a treasure, a companion, and a guide. As a law book, it is the cheapest and safest; as a prayer book it is full and infallible; as a hymn book, alike faultless are its theology, poetry, spirit, and style; and as a school book, it surpasses every other for fixing the attention, feeding thought, controlling the imagination, informing the judgment, training the conscience, educating the superior affections of the heart, and in every respect fitting for society. Therefore I love it in the study, the pulpit, and the pew; in the counting-house and the workshop; in the garden and the field; in the sitting-room and the bed-chamber; in the railway-carriage and the steamboat; in the morning and the evening; in sickness and in health. In every case and place, be it near me for reading or hearing, for counsel or comfort.

Because of its divine origin and originality, it is the best of books; and in religion is the sole authority, infallible and absolute. It needs not, and will not sanction a companion volume, as being equally with itself a test of truth, or rule of practice. To "the Bible, the Bible only," every one who would learn "the good and the right way," must apply his mind and yield his conscience. He must resort to it, not to obtain support to opinions previously adopted, but to receive meekly, unreservedly, and unhesitatingly, whatever is really taught therein. "For instruction, for conviction, for reformation (or restoration), and for education in righteousness," the Scriptures "given by the inspiration of God" are "profitable" and sufficient. No tenet is true, no principles are sound, no motives are pure, no conduct is correct, no

hope is well founded, no precepts are binding, no ordinances, rites, or ceremonies, are becoming, and no worship is acceptable, except in harmony with this sacred volume. It alone is the standard of morals and prescriber of piety. It is not a book of science; yet every science is false that is contradictory to it. It is not a book of politics; yet all politics which are adverse to its principles are unjust and mischievous. It is a book for time, to guide through it; a book for earth, to lift above it; a book for society, to regenerate and elevate it. It is a book for man, in relation to man his brother—and for man the sinner, in relation to "God the Saviour." It is "the book of Jehovah," because it, and it only, teaches us of the one eternal Being, who of himself alone is immutably existent; who in himself alone is absolute perfection; who is the first cause of all things good, and the end of all things, both in the way of terminating what is to be concluded, and of consummating what is to be completed. It is "the word of Christ," because "the testimony of Jesus;" the God-man Mediator, the appointed Redeemer of sinners and Lord of saints, is its alpha and omega—beginning and end. It is "the word of truth," because its records are facts, its gifts are substantialities, its requirements are righteousness, and its predictions and promises are but anticipations of Providence, which, without exception, in due time and order, become verities. It is a book of purposes, not experiments; of realities, not fancies; and of positivities, not possibilities. It is "the book of the law," because it admits of no appeal from its decision.

No other book is so wide in its range, so lofty in its aim, so benevolent in its spirit, so dignified in its character, and so happy in its influence. Its depth is the mystery of truth; its height is the splendor of purity; its mission is the mercy of love; its course is the path of wisdom; its sphere is the world of fallen mankind, and its end is the glory of God. It is, therefore, and it only is, of universal utility. The philosopher, by the study of it, may extend his knowledge of the laws of matter and the properties of mind; the statesman may learn from it, precedents and principles applicable to national government; the poet may find in it, inspiring aids to his noblest conceptions; the painter may depict from it scenes of loftiest grandeur and holiest awe, and portraits of goodness and beauty affording the fullest scope to his artistic genius; while the ploughboy and "the maid behind the mill" may, by means of it, learn the most exalted lessons, and attain unto the divinest skill.

Whoever is humbly led by it, is safely led to Heaven. It confounds the conceited, baffles the speculative, rebukes the proud, frowns upon the formal, denounces the ungenerous, dooms the profligate and the impenitent, smiles upon the meek and self-denying, assures the fearfully contrite, and refreshes the way-worn follower of Christ with living water from the crystal fountain of eternal love. Like all the works of God, his word is diversified and harmonious, plain and profound, simple and sublime, suitable and serviceable. It contains the developments of the eternal will, the thunderings of righteous and reasonable wrath, the benefactions of unmerited favor, the rebukes of fatherly fidelity, the beauties of holiness, the glowings of love, the counsels of wisdom, and the index of futurity. By it, faith unto gratuitous salvation is authorized, penitence is evoked, prayer is instructed, hope is uplifted, love is attracted, obedience is guided, affliction is irradiated, zeal is animated, praise is inspired, and death is conquered. It is the dissector of the human heart, the charter of the Christian church, the specular of the Deity, and the telescope of eternity. This is the book—the one book of my heart. "Oh, how I love thy law," Father of lights and God of truth! "The law of thy mouth is better unto me than thousands of gold and silver."

"Dear to my soul the 'truth and grace'
Unfolded in this book;
Grant, Lord, the beamings of thy face,
When through its leaves I look.

"From Christ that I may not depart,
Nor yield to sin or sense,
Engrave thy word upon my heart,
By gracious influence.

"In every trouble let me find
Thy wise directions bless;
Let truth support and cheer my mind,
When sore afflictions press."

—Shining Light.

WHAT IS THE PROMISED LIFE?

We answer, life, simply life, that which we all understand by the word in its primary signification; that which is the foundation of all enjoyment, and without which, there is no conscious happiness. This continued eternally, is eternal life. "And this is the promise that he hath promised us, even eternal life." 1 John. ii, 25.

But our friends of the contrary faith tell us the soul is naturally immortal; that all men are sure of eternal life, in its first sense, that is, of eternal, conscious existence; and, therefore, the life that is promised to a class is not life in its first sense, but happiness. Say they, It is a *happy* existence, a *glorious* immortality. This they hold is the "eternal life" which is "the gift of God."

We have no doubt but that life will be happy and glorious, though the Scriptures do not qualify life and immortality with these, or any like terms; but we are expressly told that there shall be no sorrow, pain, or curse, in the world to come. Then all that are there will be blessed, or happy.

But when is the gift of eternal life given? Not in this world, but in the world to come. "He shall receive an hundred fold now in this time, . . . and in the world to come eternal life." Mark x, 30. The giving of "the crown of life" is consequent upon faithfulness "unto death," Rev. ii, 10, therefore, it is not given during the present life. "When he is tried, he shall receive the crown of life." James i, 12. The period of trial is the present life; hence, the crown pertains to the life to come.

It is evident to every Bible reader that the "crown of life," the "crown of glory," and the "crown of righteousness," are identical—that these are three expressions to signify the same thing. The victors are crowned after the battle is fought and the victory won. When is the crown given? Not in the present life, as we have shown. Not at death, the end of this life. Not between death and the second coming of Christ—"the day of Christ," "the day of the Lord"—the time when the dead shall be raised, when "the Lord himself shall descend from Heaven," "the trump of God" shall sound, and "the dead in Christ shall rise." In proof of this, we refer to the Scriptures. "When the chief Shepherd [Christ] shall appear, ye shall receive a crown of glory." 1 Pet. v, 4. "Henceforth [from the time when the conflict is ended and the course is finished,] there is laid up for me [not given] a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8. The reference to the Lord, as "the righteous Judge," shows that the Judgment sets, and these crowns are awarded by it. The Judgment decides who shall receive the crowns; then they are given. "That day" is "the day of the Lord," the time of "his appearing." The crown is given when the chief Shepherd appears. Immortality is given at the last trump, when the dead are raised. Then death is swallowed up in victory by Christ, at his coming, and the resurrection. See 1 Cor. xv, 51-54.

This is the one, harmonious, scriptural answer to the question, When is the promised life given? Hence, the promised life is a literal life—a living again from the dead. Life departs at death; it is given again at the resurrection. The resurrection life continued is eternal life. When the saints that "sleep in the dust of the earth shall awake," they awake "to everlasting life." Dan. xii, 2. The wicked awake, but not to live forever. "The wages of sin is death," while "the gift of God is eternal life." The wicked do really live again by a resurrection from the dead, else there would be no "second death." When the righteous come forth from their graves, it is "to the resurrection of life"—they "awake to everlasting life." But when the wicked come forth, it is "to the resurrection of damnation,"—they are damned, that is, condemned, to the second death.

To oppose to this view the text, "He that hath the Son hath life," to prove that eternal life is given at conversion, is like the Romanist contending for "the real presence" in the sacrament, from the text, "This is my body." The believer, in the present

life, has eternal life in a sense similar to that in which he is said to have Christ. He has Christ by faith. "That Christ may dwell in your hearts by faith;" and by his Spirit, the pledge of his future inheritance with Christ.* So he has eternal life by faith—faith in the sure promise of him that hath "promised us" "eternal life."

In the light of the above scriptures, let us analyze the opposing view—that the promised life is not literal life (a life which they say *all* have, and will have eternally), but happiness. We have proved that the promised life is given at the resurrection. It is not given before. Therefore, if that life is a "spiritual life," that is, happiness, the "deathless spirit" will have to wait for its happiness till the resurrection of the body. To wait, in conscious existence, without happiness, some hundreds or thousands of years before it is received, would seem as gloomy, to some minds, as it would be to wait in unconsciousness the same length of time, for literal life and consciousness to be restored. Again, our opposing friends make the soul, or spirit, independent of the body for its life and enjoyment; and yet it must wait for its life—spiritual enjoyment, happiness—till the decayed body is brought again from the dust. The Scriptures certainly do make the body of some importance, inasmuch as they always locate the man, whether dead or alive, in the place where his body is.

R. F. COTTRELL.

LOOK UP.

WHAT a blessed thought, when burdened with sorrow and cares, that we have the privilege of looking up to our Father in Heaven for consolation, who "giveth liberally, and upbraideth not." And if led to doubt our acceptance with God, let us remember that the precious blood of our Saviour was shed for our salvation, and be willing to humble ourselves at the foot of the cross. Then, by confessing our sins and putting them away, we can by faith look up and be healed, even as the children of Israel looked up to the brazen serpent in the wilderness, and were healed of the bite.

Oh! why will so many cling to the vanities of this life, and look down to this world of sin for happiness? Had we not better, like Paul, take pleasure here in infirmities, reproaches, persecutions, in distresses for Christ's sake, and look up to those mansions which Jesus is preparing for the faithful few? Look up to that blessed Saviour who will have compassion on us when earthly friends forsake? Look up to our God, who has promised to be our Father? What greater love can we ask than he has bestowed, to allow us, poor, erring mortals, to call the creator of the heavens and the earth "Our Father."

Yes, let us, though "friends may hate and foes may scorn," look away from this world that is groaning under its weight of sin, and look up, knowing that our redemption draweth nigh, notwithstanding we hear the scoffers declare that "old mother earth still continues on," while they are saying in their hearts, "Where is the promise of His coming," and, "My Lord delayeth." The tarrying time will soon close. Oh! bright and glorious hope to the ridiculed and faithful waiting ones, to whom he will appear the "second time without sin unto salvation."

Then let us search out our sins, and strive earnestly to overcome, and so live that the blood of souls may not be found on our garments. Then with confidence we can look up until we see him coming in the clouds of heaven, and be able to say, This is our God, and he will save us. Then when the so-called mighty ones of this earth are covered with shame, and are overwhelmed with the general destruction which is the reward of evil-doers, the poor despised pilgrim will be caught up to meet their Lord, and be clothed with the white robes of righteousness, and receive the approval of him who then shall reign King of kings, and be enabled to sing the song of deliverance. Oh! then, let us live for this until the day dawn, and we shall see our Lord in his beauty.

MRS. MINA PHILLO.

Montcalm Co., Mich.

*See Eph. i, 11-14, where it is said we have "OBTAINED an inheritance," while the text shows that we have it only by the "holy Spirit of promise, which is the earnest [pledge] of our inheritance," until the time comes when we enter into the "possession."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 21, 1869.

J. N. ANDREWS, EDITOR.

"THOSE THAT HAVE BEEN LONG DEAD."

"For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead." Ps. cxliii, 3.

"He hath set me in dark places, as they that be dead of old." Lam. iii, 6.

These statements are worthy of more than a mere passing notice. "Those that have been long dead," or "dead of old," have certainly reached the condition of happiness or misery which the dead inherit while they remain under the power of death. And what do these sacred writers say of them? That some are in the presence of God in Heaven in the light of his countenance; and that others are in hell fire? They say nothing of this kind. They speak of the dead, irrespective of moral character, that they "dwell in darkness," and that they are "in dark places." Such was the view of David and of Jeremiah; or, rather, such is the testimony which the Spirit of God inspired them to bear.

And David's case furnishes a good illustration of the truth which he has thus declared. When he had "been long dead," even one thousand years after his decease, the apostles, Peter and Paul, speak thus of him.

1. Peter's testimony concerning David. Acts ii, 29, 34: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both *dead and buried*, and his sepulcher is with us unto this day. . . . For David is not ascended into the Heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." Was not one thousand years long time enough to reach Heaven if he could arrive there while dead?

2. Paul's testimony concerning David. Acts xiii, 36: "For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." So Paul adds to Peter's testimony that David had not ascended to Heaven, the further statement that he is now asleep.

David knew that he should thus sleep, but he looked beyond that sleep to the moment of waking. Thus he says, Ps. xvii, 15, "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness."

It is a precious thought that the moment of this awakening is now at hand. To the sleepers, the state of death will be only a blank, an imperceptible atom of time. When they awake in glorious immortality they shall behold the Son of God and be like him; and thenceforward ever be with him.

THE FIRE PREPARED FOR SATAN AND HIS ANGELS.

This fire is referred to many times in the Bible. Rather, it is spoken of in connection with these wicked beings in quite a large number of passages.

There can be no reasonable doubt that the personage described in Eze. xxviii, called the anointed cherub, whose covering was the sardius, topaz, and the diamond, and who had walked up and down in the midst of the stones of fire, and who was perfect in his ways from the day that he was created till iniquity was found in him, is none other than Satan. Yet it is said that the fire shall devour him and bring him to ashes upon the earth in the sight of all them that behold him.

Again, THE KING for whom Tophet is ordained of old, whose pile is fire and much wood, a fuel, which shall be kindled by the breath of the Lord as a stream of brimstone, this king must be Satan himself. Isa. xxxi, 33. And thus also in Isa. xxvi, 11, when it is said that the fire of God's enemies shall devour the wicked, it is evident that allusion is made to the fact that the wicked are to be punished in fire originally prepared for the devil and his angels.

Indeed, the nineteenth chapter of Revelation plainly teaches that the lake of fire, where the devil is to be punished, is also to be shared with him by all those whose names are not found written in the book of life.

And this great truth is also announced by our Lord in Matt. xxv, 41, where he says to those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

And now, may not this fact, that the wicked shall be punished in the fire that is to devour the evil angels, be referred to when it is said of certain apostates, "There remaineth no more sacrifice for sin (in their cases)," "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries?" Heb. x, 27. Is it not the idea that they must inevitably share the devouring fire with these adversaries?

FEAR GOD AND KEEP HIS COMMANDMENTS.

This is the closing exhortation of the book of Ecclesiastes. Two reasons are assigned: 1. "This is the whole duty of man." 2. "God shall bring every work into Judgment." Those who have discharged their duty faithfully will pass its fearful scrutiny, and all others will be pronounced unprofitable servants.

"The fear of the Lord," says the Psalmist, "is the beginning of wisdom." Ps. cxi, 10. How expressive this declaration. Many men renowned for their great knowledge never had one particle of true wisdom. They were either of that class who say in their hearts, "There is no God;" or of that other class who do not deny his existence, but who say to him, "Depart from us; for we desire not the knowledge of thy ways." Ps. xiv, 1; Job xxi, 14. How will such men, falsely called great, discover in the day of Judgment that they were great only in folly and self-conceit? That they wasted their lives in the pursuit of vain ambition, and neglected the one thing needful. The very first element of wisdom, the fear of God, never existed in their minds.

But the beginning of wisdom is not all that we may possess of it. Wisdom begins in the fear of God. It does not ever cease to extend and increase with those who follow on to know the Lord. And so the Psalmist adds: "A good understanding have all they that do his commandments." So wisdom really consists in fearing God, and keeping his commandments. Those who act thus have not only the beginning of wisdom, but they have a good understanding. They not only fear God, but they also love him. Love is but another name for obedience to the law of God. The wise man obeys God in everything; but fools go astray in the greatness of their folly.

BRIEF THOUGHTS CONCERNING LIFE AND DEATH.

IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL. GEN. III, 15.

This is the first prophecy in the Bible, and it contains within itself all other prophecies. It involves the events of the first advent, and those of the second. It relates to Christ's humiliation and his triumph, and to the final overthrow of the devil.

The serpent is the great foe of God and man. It is in allusion to this very scripture, that Satan is called, in Rev. xx, the old serpent, the devil. The New Testament gives this text a very simple form, so that the real idea cannot be misunderstood. Thus Paul says to the Romans (chap. xvi, 20), "And the very God of peace shall bruise Satan under your feet shortly." Stating the same fact with even clearer reference to the means of its accomplishment, he says (Heb. ii, 14), "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." And John says (1 John iii, 8), "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

These texts are but New Testament versions of Gen. iii, 15. It is plain that the serpent is no other than Satan. It is equally plain that the seed of the woman is the Son of God. The contest between these two

mighty combatants is expressed in the text, by the terms, "It shall bruise thy head," "Thou shalt bruise his heel." In other words, Christ must die upon the cross; Satan must be utterly destroyed in the furnace of fire. "Through death" the Son of God is able to destroy the devil.

How costly is redemption! Satan and all evil doers might have been destroyed without one pang of suffering to the Son of God. But if he would open a way of escape to lost man, and buy back for him his forfeited inheritance, the Son of God must die. Let us thank God that this infinite sacrifice was not withholden. And let us tremble lest sin be found upon us, so that we share with Satan in his terrible destruction.

THE NUMBER OF THE FAMILY OF MAN.

God designed that the earth should be peopled with a race of holy beings. Had man never sinned, and the earth never been cursed of God, it would have been replenished with the family of Adam, and then a further multiplication of men would no doubt have ceased.

Sin has entered our world and brought the curse of God. But the God of Heaven has not relinquished his design respecting the earth. He will create it anew at the close of the day of Judgment, and make it the eternal abode of immortal beings. The number of the saved will be sufficient to people the earth as God designed it to be peopled at the first. His purpose will not be frustrated. But the human family will, in consequence of the fall, consist of just as many more persons than it otherwise would, as the whole number of the wicked. They will have lived in vain.

THE OFFER OF SALVATION TO ALL.

The wicked are to the righteous, as the tares, and chaff, and stubble, to the wheat. They are either of no value, or of positive evil. They must feel the devouring fire. But though so many human beings live in vain, it is not because God has had no thoughts of mercy toward them. God has purposed to secure out of the family of man, a sufficient number to people the new earth. Doubtless this will be just the number that would have been required to people the earth had Adam never sinned.

With God is no injustice. He does not save some by irresistible power, and damn others in spite of all their efforts to secure salvation. He offers salvation to all mankind. He began with the first generation to make this offer. He has continued the offer to each successive generation. A few in every age have accepted, but the greater part have refused, the offer. Had all of each generation received the gracious gift of God, the number of the saved had soon been made up, and the work would have thus been brought to a close. But as the most of every generation have counted themselves unworthy of eternal life, the number has not been made up, and the offer has passed to the next generation, and the next, and so to us. With God is no injustice. He has given every one a chance to be saved. The righteous will indeed owe their salvation to God, but the wicked will be damned simply because they would not be saved.

YE SHALL BE AS GODS.

Sin promises great advantage to those who will yield to its seductions. This is what Paul means by the deceitfulness of sin. Satan told Eve that she should not die though she should disobey God. On the contrary, it would bring her great advantage. She should become a god herself. She was then a little lower than the angels. By disobeying God she was to become elevated to the rank of a divine being. She made the fatal mistake to believe Satan and disbelieve God. But she found to her cost that death was a terrible reality, and that sin had power to abase, but none to elevate. She found death, not to be a translation to the rank of gods, but an abasement to the dust of the earth. But Satan's lie has found ready belief by the world of mankind. Even to-day death is not esteemed a reality, but an elevation to a higher mode of existence.

DEATH AS AN ELEVATED FORM OF LIFE.

To Eve Satan promised, "Ye shall not surely die."

... Ye shall be as gods." The heathen gods are deified dead men. What Satan promised Eve has been esteemed a reality by the heathen world. Their gods are almost all of them men distinguished for their crimes, who, having at last tasted death, became thereby elevated to a higher life, and were constituted gods.

The gods of the Moabites were deified dead men. Num. xxv, 2, 3; Ps. cvi, 28. And Antiochus Eupator the son of Antiochus Epiphanes, speaks thus of the death of his father, "OUR FATHER IS TRANSLATED TO THE GODS." 2 Mac. xi, 23. If this be true, then death is indeed a higher life. But how inconsistent such a view, with the fact that it is the penalty of violated law! Who was truthful, God who said man should surely die, or Satan who said that he should not, but should be as a god?

A REMARKABLE CORNER-STONE.

The doctrine of the immortality of the soul is something indispensable to almost every prominent religious system. It is the corner-stone of heathenism. All, or nearly all the gods of heathenism are dead men who were turned into gods by dying. They are simply the immortal souls of the dead.

Romanism is indebted to this doctrine for all its saints who are now acting as mediators with God. It is a fundamental idea in the system of purgatory. In fact, Romanism is as much dependent upon this doctrine as is heathenism, and that is incapable of existing without it.

Spiritualism is simply the embodiment of this doctrine of natural immortality. It is incapable of existing without it. The very mission of Spiritualism as proclaimed by itself, is to establish the doctrine of the immortality of the soul.

Is it not strange that this corner-stone of heathenism, Romanism, and Spiritualism, should be also the corner-stone of modern orthodoxy? Yet such is the case. It is in these days esteemed the marrow and fatness of the gospel. And so prevalent is their doctrine that the advent of Christ, the resurrection of the dead, and the Judgment, are rendered almost obsolete by it.

THE TREE OF LIFE.

It is evident that God did not design that man should die. He prepared a garden for him, in the midst of which stood the tree of life. He was not forbidden access to this tree. If he should eat of the tree of life he would continue to live. Even after he had sinned, had he not been shut away from this tree, he would have continued exempt from death. Gen. iii, 22-24. This tree remained upon the earth after the rebellion of man, for the way of access to it was guarded by a flaming sword. This tree is now in the midst of the Paradise of God, in the third Heaven. 2 Cor. xii, 1-4; Rev. ii, 7; xxii, 1-3, 14. Probably at the time of the flood the garden of Paradise was removed.

THE TREE OF KNOWLEDGE.

Two trees stood in the midst of the garden of God. To eat of one tree was to secure eternal life. To eat of the other was to render death certain and inevitable. The tree of knowledge stood near the tree of life. It was death to eat of it. How strange the infatuation of sin. Man had greater desire to eat of the forbidden fruit, than to eat of the tree that should perpetuate his life to all eternity.

The tree of knowledge had no pernicious property inherent in its nature. It was undoubtedly good in itself. The evil all grew out of disobedience. When man had been tested, no doubt this prohibition would have been removed. But man could not wait. Sin promised advantage which could not be neglected. How terrible the deception. And yet, though sin has only deceived and cheated every time for 6000 years, the great body of mankind still believe that the real good of this life is found in disobeying God. This is what Paul terms the deceitfulness of sin. When man had only the knowledge of good, he must have the knowledge of evil also. And he obtained it to his lasting sorrow. He found what good there was in sin. It brought guilt, distress, banishment from Paradise, and finally death itself.

THE CLOSING MESSAGES.—NO. 6.

It may be objected that the proclamation of 1844 was not sufficiently extensive to be a fulfillment of the prophecy. Where was not the sound heard? Perhaps it was more extensive than you are aware. It was more extensive than the mission of John the Baptist; and yet he fulfilled important prophecies as the harbinger and herald of the first advent. His field of action was where the religion of the Bible was best known. And so the special field of these messages should be in the very heart of Christendom.

These flying angels, as we have inferred thus far, being a portion of symbolic prophecy, represent messages of truth to be proclaimed in the world according to God's chosen mode of speaking to men, that is, by preaching. And he has chosen that men, not angels, should be the visible instrumentality; and he has promised to adhere to that instrumentality to the end of the age. "Go ye," said Jesus, addressing himself to his disciples, "into all the world and preach the gospel to every creature." "And, lo, I am with you alway, even unto the end of the world." Inasmuch, then, as the angel of Rev. xiv, 6, 7, has a message of the gospel to preach, though literal angels may have the oversight of the work, it seems evident that the visible agency will be men. And that the angels fly in the "midst of Heaven," doubtless represents the fact that the messages take their rise, and do their most prominent work in the most enlightened Christian country on the earth—just such a country as the United States, to which the proscribed and persecuted of so many so-called Christian nations have fled for the enjoyment of freedom in the worship of God. The "midst" of these symbolic heavens, the enlightened and Christian portion of the earth, is the special field of this angel; but the voice of his message reaches to "every nation, and kindred, and tongue, and people."

But let us inquire as to how far the sound of this message was heard.

An English writer, Mourant Brock, thus remarks:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching 'this gospel of the kingdom'; while in this country, about seven hundred of the Church of England are raising the same cry."—*Advent Tracts*, Vol. II, p. 135.

Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen, he saw a book, which he mentions thus:

"The Arabs of this place have a book called SEERAS which treats of the second coming of Christ, and his reign in glory! In Yemen he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Janadab, the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawi, who expect in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.'—*Dr. Wolfe's Mission to Bokhara*.

The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the advent sentiment:

"In Wirttemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of Dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telogoo people, was a believer in Christ's soon coming. James MacGregor Bertram,

a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindoostan, Thibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yecedes, Syrians, Sabaeans, to Pachas, Shieks, Shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc., and of his extraordinary labors, the *Investigator* says: 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well known missionary to the world. Wherever he goes he proclaims the approaching advent of the Messiah in glory.' R. F. COTTRELL.

LICENTIOUS BOOKS AND PAPERS.

THE apostle, in giving the characteristics of the last days, declares that "evil men and seducers shall wax worse and worse." That this language applies with wonderful force at the present time, is only too painfully apparent. The following startling but truthful statement will in some measure account for the terrible increase of licentiousness among the youth of the present day:

A firm and conscientious editor in New York justly says: "Few are aware of the number of licentious books and papers which are published in this and other cities, and the means employed to push them into circulation. Day and night, through the mails and by express, these infamous publishers are sending forth their vile prints, to pollute the young and pure of both sexes. The poison is disseminated, even in the sacred precincts of home, under the eye of the parent, and in the schools, under the eye of the teacher. Thus the influence of parental, Sunday-school, and pulpit instruction is destroyed, and the morals and character of our sons and daughters undermined. This evil is assuming a terrible magnitude, and its instigators are fast throwing off the disguises under which they formerly carried on their infamous trade. The sale of these vile publications is no longer confined to the newspaper peddlers around our railroad depots and ferries, who keep them concealed, and offer them only to those in search of such prurient literature, but the mails are used to carry obscene books and pamphlets. By means of catalogues, the names of the students in our colleges, universities, and academies, both male and female, are obtained, and before those in charge are aware, the minds of the pupils are contaminated with impure thoughts and suggestions, which have been conveyed to them through pamphlets or circulars received through the mails. Some houses engaged in this vile trade employ canvassers to scour the country, going from village to village; and who, while the people are asleep, throw their filthy prospectuses and circulars into their yards, or thrust them under the doors of their dwellings."

Truth in the Minority.

THE strongest argument some men have against the truth is, that the majority do not believe it. This they think is sufficient evidence that it is not true. But if they will look at the history of the past, they will find that the truth of God has always been in the minority in this world. Jesus said, "Fear not, little flock." Narrow is the way to life, few walk in it; but broad is the way to death, and many are in that road. The following words from the great philosopher, John Locke, are so much to the point that I copy them. "An error," says he, "is not the better for being common, nor truth the worse for having lain neglected: and if it were put to the vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least whilst the authority of men, and not the examination of things, must be its measure."—*Essay on the Understanding*, book iv, chap. iii, p. 64.

D. M. CANRIGHT.

RICHES gained by deceit cheat no man so much as the gainer.

THE TIE THAT BINDS.

WHAT tie shall bind my heart to Thee,
Thou Lord of life, with tender feeling,
But that thy blood doth purchase me,
Thy heart its ample grace revealing?
For weariness, a quiet rest,
And every wound, a balm for healing;
A peaceful calm within my breast,
And this the Holy Spirit sealing.

For me, dear Saviour, can it be,
That mansions bright are now preparing,
And through the long eternity,
I shall its pleasures e'er be sharing?
For me, dear Lord, the angels stand,
To face the foe with heavenly daring;
And in my need, thine own right hand,
To shield me, thou art ever baring.

Oh! may I never more forget
My deeds an angel's pen is writing;
My words and thoughts, though idle, yet
That same swift pen the truth's inditing.
My record, is it spotless, pure?
And am I his rich grace inviting?
Oh! shall I to the end endure?
My vows, though paying, still be plighting?

Be this my lot, be this my aim,
Be this my best, my firm endeavor;
Thou shalt my best affections claim,
May naught from thine, my spirit sever.
Then shall I rest from all my fears,
And wander from thy presence never;
Thine own kind hand shall dry my tears,
Thy smiles make glad my heart forever.

D. H. LAMSON.

Olivet.

PERILOUS TIMES.

THE second coming of Christ, and the closing scenes of this mortal state, are quite often referred to in the New Testament, and in nearly every instance the language conveys the idea that it will be a time of peril to the people of God. The Saviour, referring to this time, says: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect." Matt. xxiv, 24. Paul and Peter support this saying of Christ in a very definite manner. See 2 Thess. ii, 9-12; 1 Tim. iv, 1; 2 Tim. iii, 1; 2 Pet. iii, 8.

It may be thought by some that the last days will be perilous to the people of God, because of the open persecution they will receive. Now I have no doubt that the remnant church will receive open persecution; Rev. xii, 17; but I do not think this is the sense in which the last days are represented to us as being perilous. The reason I give is this: That persecution has always driven the sufferer (if he be a true child of God) nearer the Lord. I am inclined to believe that the greatest peril we will have to encounter will be the almost irresistible influence that Satan will throw about us, to darken our understanding, and cause us to lightly esteem the word of God. This is fully sustained by the passages of Scripture cited above.

Paul, in 2 Tim. iii, 1-5, gives us a picture of the last days, that is awful to contemplate. He speaks of eighteen sins being committed by those "having a form of godliness,"—professors of religion. What a fearful deception they must be under! It is a fact, apparent to all close observers who have a sincere regard for the obligation of the moral law of God, that the tendency of a large class of the people of our time, is to reject the claims of this law, wholly or in part. If they do not do this, they esteem it of so little consequence as to not be very particular in its observance. It is also apparent that ministers do not enforce its claims with as much zeal as in former years. The result of all this is telling with fearful effect upon the morals of the world. But the worst feature of all is, to see the church descend from her exalted position, mingle with the world, and unite in its vanities and sins.

That Paul refers to professors of religion in the above quotation, there can be no doubt. Let us therefore examine the picture and see how it will compare with a true Christian life. He says, "Men shall be lovers of their own selves;" but the child of God should obey the command, "Thou shalt love thy neighbor as thyself." Matt. xxii, 39. "Covetous;" but it is said, "Thou shalt not covet." Ex. xx, 17. "Boasters;" but we are taught to "let nothing be done through strife or vain-glory; but in lowliness of

mind let each esteem other better than themselves." Phil. ii, 3. "Proud;" but it is said, "God resisteth the proud, but giveth grace unto the humble." Jas. iv, 6. "Blasphemers;" but the law says, "Thou shalt not take the name of the Lord thy God in vain." Ex. xx, 7. "Disobedient to parents;" but again the law says, "Honor thy father and thy mother." Ex. xx, 12. There probably never was a time when this commandment was so lightly regarded as now. It is not uncommon for children to rule their parents, even at a very tender age. "Unthankful;" but it is said, we should "in every thing give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. v, 18. "Unholy;" but the child of God is to "follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii, 14. "Without natural affection;" but we are exhorted to "be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. xii, 10. "Truce-breakers," that is, covenant or bargain breakers; but we read, "Wherefore putting away lying, speak every man truth with his neighbor." Eph. iv, 25. "False accusers;" but it is written, "Speak not evil one of another, brethren." Jas. iv, 11. "Incontinent," or without self control. The Scripture says, "Them that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 24. "Fierce;" but "the servant of the Lord must not strive; but be gentle unto all men." 2 Tim. ii, 24. "Despisers of those that are good." We are cautioned to "beware therefore, lest that come upon you, which was spoken of in the prophets; behold, ye despisers, and wonder, and perish," &c. Acts xiii, 40. "Traitors." These are rebels against the government of God,—violators of his law. But James says, "If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well . . . so speak ye, and so do, as they that shall be judged by the law of liberty." Chap. ii, 8, 12. "Heady;" that is, they are rash, not having a zeal according to knowledge. Rom. x, 2, 3. "High-minded." This is the same as to be self-conceited. But Paul says, "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. xii, 16. "Lovers of pleasure more than lovers of God." This is contrary to the great commandment, which says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii, 37.

If Paul, in this place, had been describing some demon, or very wicked man, it might seem more probable; but, to apply it, as he does, to those "having a form of godliness," it shows a distressing state of things indeed. Here is a class of persons, in the last days, under a fearful deception. Satan controls them, even while they profess to be servants of God. His power to darken the mind, to make the understanding dull of perception, and to lead into sin, is more than man in his own strength can resist. Here is our great danger. God, through Christ, is our only refuge. Let us flee to him, he will shield us from the coming storm.

"Oh! watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

I. D. VANHORN.

EAR VS. EYE, OR MAN THE HEARER.

ONE design in the creation of man, seems to have been to test whether the ear cannot glorify God as much as the eye: "no man hath seen God at any time." Job, speaking prospectively, says: "I have heard of thee by the hearing of the ear, but now mine eyes see thee." All the knowledge of God that is now manifest in the character of man is the result of faith in the Invisible.

Angelic character was lost: but Lucifer and his angels had the advantage of having seen the hierarchy of Heaven from the first: he had walked "amid the stones of fire" (Ezek. xxviii, 14); the fallen angels needed no testimony. Their prying proclivity exceeded the bounds of temperance. Curiosity prompted them to leave their first habitation, hence their depravity is total.

Said Satan to Eve, "Ye shall be as the *Elohim*, knowing good and evil." Satan tempts men everywhere to regard the testimony of the eye more than that of faith, which comes by hearing. The heathen generally consult the spirits; the Indians, the Kaffirs, the ancient pagans, the modern Buddhists and Lamaists, who number four hundred millions, found their superstitions on the miraculous manifestations of evil spirits. Belief in witchcraft is world-wide: the fact that Satan has induced the Buddhists to believe that annihilation is the chief good, and a rare gift to obtain, betrays his limited knowledge, notwithstanding the vast period of his existence; and soon feeble, octogenarian man, with simply hear-say and an imperfectly translated Bible for his evidence, will outstrip, through Christ, the wisdom of the fallen angels. "He that hath ears to hear let him hear."

I. LAMB.

Vineland, N. J.

THE FIRES OF GEHENNA.

LANGUAGE fails to describe the pain which heat inflicts upon the physical frame. But what shall be the racking pains of the wicked, as they sink in the conflagration of the earth, in the vast ocean of flames which shall wrap the whole earth in the final burning? Think of it: the earth an ocean of flame! As it was once deluged with a flood of water, now deluged with fire, and the vast assemblage of the wicked unable to escape sinking in the ocean of the heated elements, a molten sea of fire; their cries vainly ascending for mercy. Too late! too late! The righteous, protected within the jasper walls of the city, have already concurred with the judgment of God in the destruction of the wicked, as the last blow inflicted upon the serpent, according to the first prophecy concerning him, "It shall bruise thy head."

The sermon contained in REVIEW, vol. xxxiii, No. 26, should be read and re-read on this important subject. It is not to be a mere destruction of life, but a severe punishment—terrible to the evil-doer—each according to his works. What erroneous views the nominal churches hold on this point; and the Universalist and infidel hold as erroneous an extreme.

Let it be our effort and aim to avoid the terrible fires of gehenna; to escape by a thorough preparation for life and immortality; escape from the convulsed and burning earth; escape from the fiery deluge of burning flame.

JOS. CLARKE.

REPORT FROM BRO. BATES.

THANK the Lord for the good Camp-meeting at Ceresco. I have been reading Bro. Smith's report, and can say with him, especially respecting the last evening meeting, "It was one of the most impressive scenes we ever witnessed" in a worshiping assembly. I believe that God's children who attended the meeting, prayerfully waiting before the Lord for his blessing, did not go home disappointed. Doubtless many thoughtless and careless ones will not be much benefited; but let us, dear brethren and sisters, who were graciously blessed and strengthened in the Lord, hold fast whereunto we have attained, and still seek for a greater measure of the sweet Spirit of the Lord, and put away all our wrongs, that we may be forgiven, and fully prepared for the coming and kingdom of our blessed Lord and Saviour.

Bro. Erzenberger, who came to this country from Switzerland a few weeks ago, was with us. We were much pleased and edified by his statements respecting his mission here, and his affectionate appeals to the congregation to prepare for the coming of the Lord. It was wonderful to hear him speak the English language so plainly that almost all his words were understood, when ten weeks before he knew nothing about it.

Last Sabbath the Allegan County Monthly Meeting was held here. It was an interesting season. The next evening following, the church here celebrated the ordinances of the Lord's house, and were much blessed and strengthened in the Lord.

JOSEPH BATES.

Monterey, Sept. 8, 1869.

CHARMS strike the sight, but merit wins the soul.

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. Burlingame.

DEAR BRETHREN AND SISTERS: It is with feelings of unworthiness that I attempt to write you a few lines of my experience in attending the Camp-meeting at Owosso.

This was the first meeting of the kind I ever attended. The testimonies that were given by God's humble servants, were of such a nature that they seemed to be all given for me; and I was led to inquire of myself, While professing to be a friend of God, am I his enemy? May the Lord help me to know myself, and be his friend indeed. While supposing that I am a pilgrim and stranger on the earth, is it not possible that, after all, I am a dweller here?

Oh! shall the day of the Lord come in a time that I am not aware of, or as a snare? Will the Lord come in a day that I am not looking for him, in an hour that I am not aware of? God forbid. But may I be a pilgrim here, looking for a city whose maker and builder is God. My dear friends, I want to improve the one talent that God has given me, to his glory, and the salvation of souls. The Lord helping me, I am bound to get out from under the rubbish of the world, and get on higher ground, where the Lord can work for me.

I found by experience that it was good for me to be at the Camp-meeting, to hear the testimonies that were there given to encourage God's people. My heart was encouraged to renew my covenant with God, to start anew and set a double watch; to serve the Lord with that determination that will go through. Brethren, tell me my faults, reprove me for my wrongs, speak plainly to me, and let me know my worst sins while probation lasts, that I may put them from me, and make sure work for God's everlasting kingdom.

J. H. BURLINGAME.

Woodhull, Mich.

From Sr. Birch.

DEAR BRETHREN AND SISTERS: I for the first time attempt to address a few lines to you through the columns of the REVIEW. More than six years ago, while seeking the society and pleasures of the world, I was stricken down by disease; and being unable to do much to occupy my mind, I would take up and read the REVIEW belonging to a friend then boarding with our family. I soon became interested in its contents, and began to read my Bible to learn for myself if these things were so. I could find no authority for the change of the Sabbath, and commenced keeping it according to the commandment. As I still farther investigated, I saw the light on other points of the Advent faith.

I feel thankful to the Lord to-day for the light, and that he gave me a heart to obey and walk in it.

At the opening of the Health Institute, I placed myself there for treatment, as a last resort, having tried seven different M. D.s, without avail. I was, to appearance, very near the grave, being reduced to a mere skeleton, with scarcely strength enough to walk across the room. But, thanks to the health reform, I am now able to labor considerable, and am enjoying quite a comfortable degree of health. I would recommend the Institute to the afflicted everywhere.

Your unworthy sister. CLARA J. BIRCH.
Marshall, Mich.

From Sr. Van Doren.

DEAR BRETHREN AND SISTERS: I have long felt it to be a duty, as well as a privilege, to write for our beloved paper, but have felt too unworthy to say a word; but I hope, by so doing, to encourage some lone pilgrim. It is a little over one year since my husband and myself commenced to try to keep all the command-

ments of God. We had but a little light then; but it has grown brighter and brighter. May God help us to walk in the light, is my prayer. It looks as if we had made some progress; but there is much yet to be done before we can stand the test of the Judgment. We are of the lonely ones, living thirty-eight miles from the church of which we are members. We do not meet with them very often; but when we do, it is like getting a taste of the joys that await us, if faithful, when we shall go up to the house of the Lord.

Oh! how we love the REVIEW. It is a help to us. I believe I never felt the power of Satan as I do now. Sometimes I feel almost overcome by him; but eternal life looks so precious that I cannot give it up. I want to be saved, and only the overcomer can be. We can all overcome, if we will. The promises are sure. Come, let us arise and go to the kingdom. There is nothing in this world that we want; all is vanity. Then why cling to this world, and refuse to follow Jesus, who has done so much for us? He will save us from our sins, if we will let him. He is faithful that has called us, who also will do it.

If we would die to self, then it would be easy to obey God. We should find it easy to show our love for Jesus by keeping his Father's law, and following in his footsteps.

Dear brethren, pray for us. Let us all cry mightily to God for help to put away all sin. These are perilous times; but God has not forsaken his people. It is our sins that separate us from God. He will hear us. Let us perfect holiness in the fear of the Lord. Oh! let us work now; let us take heed to our ways lest we be found wanting. LYDIA J. VAN DOREN.

Lenawee Co., Mich.

From Sr. Brewer.

DEAR BRETHREN AND SISTERS: It has been a long time since I have contributed anything to the Conference Department of our excellent paper. Although I have been silent, my interest has been growing stronger in the cause of present truth. I feel to thank the Lord that I ever heard the glad sound of the third message, and that after hearing, I had a heart to obey. I am led to exclaim, Oh! praise the Lord for his goodness, and his wonderful kindness to the children of men.

It has been about two years and a half since our dear Bro. Steward first came to our place, and sowed the seed of truth. I feel to thank God that the seed sown then is springing up all around us. At that time there were only four Sabbath-keepers here; now there are sixteen keeping the true Sabbath, and many more that are almost persuaded to take hold of the truth. If Bro. Steward could come here again this fall and winter, we think a great work might be done in the name of Jesus, who has loved us, and given himself for us.

We have prayer-meetings twice a month, which we find a great help to us. The good Spirit assists us in speaking, praying, and singing; and then we feel to thank God, and take courage, believing that eternal life is ours, if we are only faithful to the end.

I feel that I want on the whole armor. I want my feet shod with the preparation of the gospel of peace. I sometimes feel almost discouraged when I think of the many things I have to overcome, and the many devices of Satan, who is ever ready to decoy us into his snare. Yet we have the blessed promise that our Father will never leave nor forsake those who put their trust in him. To whom else shall we go if we turn back? Let us, my dear brethren and sisters, be of that number that shall believe to the saving of the soul, that we may have right to the tree of life, and enter in through the gates into the city.

Your sister hoping to obtain eternal life when Jesus comes. MELISSA BREWER.

Pierce Co., Wis.

From Sr. Geroy.

DEAR BRETHREN AND SISTERS: I wish to improve the privilege of expressing my desires and determinations, through the REVIEW, as I am one of the lonely ones. I am far away from any of like precious faith, and I cannot go to the house of worship, yet I feel strong in the Lord. I feel that he is very near and dear to my soul. I love Jesus. I love the law of God. I love the holy Sabbath. Truly it is a delight. Although deprived of the privilege of meeting with God's people now, if I am faithful a little longer I shall be permitted to assemble with the dear saints every new moon on the earth made new, there to worship that great and good Being, who hath given me my existence.

I feel more and more like pressing my way onward each succeeding day. I think I can, in some degree,

realize that we are now entering the perils of the last days; and oh! how much of the grace of God we need to stand like good soldiers at our posts. I feel the need of a deeper work of grace in my heart, and it is my most earnest prayer that God will give me an increasing desire to get more humble, more Christ-like, and get in a place where I can have a large share of the Spirit of God to govern my every act. Oh! let us make much of the precious hours of our probation, and get ready to stand clear and without fault before the mighty God of Jacob.

I desire an interest in the prayers of God's people, that I may continue faithful to the end, and obtain an entrance into the heavenly home of the saints.

Yours, striving for eternal life.

JOSEPHINE GEROY.

Newaygo Co., Mich.

From Sr. Clough.

DEAR BRETHREN AND SISTERS: I would like to pen a few thoughts to you through the REVIEW. It is some time since I have had the privilege of hearing the word preached, or of speaking face to face with one of like precious faith, but I look back with gratitude for the privileges I have had in the past with many of the dear saints of God, and I hope and trust that I shall meet them again, if not in this world, in the new earth. But for the present my duty seems to be in this far-off country. I ask an interest in your prayers, that I may be enabled to live out the truth before this people in such a way that I may glorify God, and recommend it to the consciences of the honest in heart. No one knows but those who have an experience in these things, how much grace is needed to be faithful at all times, and in all places, with the whole tide of influence against the truth. But the Lord is good, and if we trust in him as we should, he will keep us, and help us to make a mark on the side of truth, if it is but a small one.

This country is fast filling up with quite an intelligent people, many of them from the New England States, but some from the old country, Germans, Danes, and Norwegians. I have had the privilege of scattering some tracts, which have been read with interest; but my means for the present are quite limited. I hope to do more some time. I do hope the day is not far distant when the Lord will raise up and send a messenger this way to scatter the bread of life.

If the truth could be presented here before other denominations, with their numerous errors, get well established, something might be accomplished; but it would take a missionary with all the zeal of a Paul or a Judson, to come into this country, and subject himself to the inconveniences of a pioneer life, for the sake of winning souls to his Master; but thousands do this same thing, cheerfully, for the sake of obtaining a grant of government land. Of how much greater value would be a crown studded with stars of rejoicing.

Dear brethren and sisters, let us hold fast our faith firm unto the end. Let the motto of each one of us be,

"Nearer, my God, to thee,
Nearer to thee;
Ev'n though it be a cross
That raiseth me."

Yours striving for the kingdom,

HANNAH CLOUGH.

Nebraska.

"Come Through, and Bring the Children With You."

THE readers of the REVIEW will remember this beautiful expression, coming from the lips of the dying wife and mother. And especially to those who are hopefully looking forward to the time when they shall again embrace their sleeping loved ones, does the force of these words come home to the heart.

How many are there among us who cherish the fond desire of meeting those taken away from us by death? While going through, it is our only hope. Exquisite thought that yet there is room.

To that father and children I would say, Let those words live in your hearts, and the thought of "mutual recognition," when the battle is over, help you to live for Him who has trod the way before us, and "returned from the war." M. A. GASKILL.

DESPISE not the little sins; they have ruined many a soul. Despise not the little duties; they have been to many an excellent discipline.

THEY who doubt the truth of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 21, 1869.

"Of Some have Compassion, Making a Difference."

SUCH is the direction of the apostle Jude. And this instruction is worthy of our continued remembrance. Some persons have been carefully instructed in the nature of evil, and all their lives long have been warned against it. Others meet temptation without any warning, and are overcome before they were made acquainted with the nature of their danger. Now it is plain that those who have never been warned nor counseled concerning their foes that lie in ambush to surprise them, are entitled to our compassion as those cannot be who have been faithfully warned before. And this is only one circumstance in the cases of such persons. While we should show no partiality in dealing with those who depart from God, we should nevertheless take the circumstances of all transgressors into the account; and when justice and equity are not sacrificed, we should have compassion of some, making a difference. Unless men can have wisdom in this very thing, they are poorly prepared to deal with those who have erred from the right way in the church of Christ.

"The Things Concerning Me Have an End."

THESE words were spoken by our Lord in view of the accomplishment of his sufferings. Every thing that the prophets had spoken must be fulfilled. Not one particular of his humiliation could be left unaccomplished. But though all must have their exact fulfillment, there was a limited number, which could at last be completed. From not one of them did Jesus shrink. There seemed no end to this anguish, yet there was such at last. And as there was an end of our Lord's anguish, so will there be to that of his people. He did not shrink from his cup of bitterness, but drank it up. So must his people drink their bitter cup. But there will be an end at last. Then there shall be an end of sorrow forever. The people of God shall enter into the joy of their Lord, and they shall never taste of sorrow more.

Satan and his Angels at the Judgment.

It is no accidental thing, or after arrangement, that the prince of darkness and his evil angels are to appear at the Judgment. It is a great mistake to suppose that the day of Judgment was originally appointed with reference to mankind, and that by some after arrangement the wicked angels were included in the number that should then appear to meet their doom. The truth is quite the reverse of this. The rebellion of the angels that sinned was earlier than the creation of man. When they became wicked they were cast down to the place called Tartarus, see the original of 2 Pet. ii, 4, and reserved in chains of darkness unto the Judgment of the great day. Jude 4.

This awful tribunal was therefore originally appointed for the trial of these earliest sinners against God. The connection of our race with this day of fearful retribution, grows out of the fact that we have joined Satan in his rebellion against God. And mark the distinction between what is said to the righteous and the wicked relative to the reward of each. The righteous are called to inherit the kingdom PREPARED FOR THEM from the foundation of the world. The wicked are bidden to depart into the fire PREPARED FOR THE DEVIL AND HIS ANGELS. And when the wicked are about to receive their portion in the fire, Satan stands at their head as their prince, to assault the camp of the saints. Rev. xx, 7-10. And observe his awful retribution. The fire prepared for him is rained upon him out of heaven. And he will find in it something capable of inflicting adequate punishment for all his sins. The evil angels must meet this doom. But we can possibly escape it. Shall we make our escape, or shall we still go on in sin?

PRAYER is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, the calm of our tempests.

Worthy of Notice.

"He does not say that the law was not MADE for a righteous man, but *ou keetai*, it does not lie against a righteous man; because he does not transgress it; but it lies against the wicked."—*Dr. Clarke on 1 Tim. i, 9.*

"The law doth not lie against a righteous man—doth not strike or condemn him."—*Wesley's Notes.*

These observations of Adam Clarke and of John Wesley, give the real sense of the text. They show that this passage has the same sense as Gal. v, 23: 'Against such [as bear the fruit of the Spirit] there is no law,' because their lives are in exact accordance with the commandments of God.

Home Religion.

THIS is a most excellent kind of religion. It is the hardest to obtain, and it costs the greatest effort to keep it of any kind. To possess and to exercise at home at all times the sweet, gentle, loving, forbearing, Spirit of Jesus—this is a pearl of great price, which, alas! is wanting in many Christian (?) families. Here we are most off our guard; here we feel the freest to act out our natural inclinations; and here we feel free to demand of other members of the family what we would not think of asking elsewhere. Here, also, come up little trials and little annoyances, that do not occur elsewhere.

This is the place that shows who is the true Christian. Fear, respect, custom, and other influences, often prompt men, before the public, to do right, to perform apparently noble deeds, make sacrifices, bear abuse, &c., with a good spirit. But at home in the family, most of these influences are not brought to bear upon us. There, *love* is needed, with the fear of God, to enable us to do by all, and bear with all, as we should. The good religion of Jesus Christ will do all this.

D. M. CANRIGHT.

Note from Missouri.

WE have pitched the tent at Altovista, in a grove where we are well sheltered on all sides. Sabbath evening was our third meeting. I spoke with good freedom to above one hundred interested hearers. Trust that the interest will increase. Went eighteen miles to Hamilton yesterday morning. The friends in this place have rented a hall, for the coming year, well seated and very convenient for meeting. Those who have embraced the truth are firm. Others are still investigating. I preached in the forenoon and evening. Twenty attended the day, and fifty the evening meeting. We enjoyed the blessing of God. Attended a Bible-class in the afternoon. I go back to the tent this morning to preach again in the afternoon and evening. Pray for us. JOHN MATTESON.

Hamilton, Mo., Sept. 12, 1869.

Note from Brn. Smith and Littlejohn.

THE effort of the Baptist minister in Owosso against the truth, with the review of his argument, resulted in still further confirming in the faith those who have come out in that place. The brethren have secured the use of the Lutheran meeting-house for one year for Sabbath meetings, also one evening in each week for prayer meetings. They have organized a Sabbath school and Bible class, and will hold regular Sabbath meetings, and weekly prayer meetings, for the future. We left an appointment for Bro. Byington for Sabbath Sept. 25, at which time the ordinance of baptism will be administered.

We are now in Fentonville, where we commence meetings to-morrow evening. Our address will be at this place, box 637, till further notice.

U. SMITH,
W. H. LITTLEJOHN.

Fentonville, Mich., Sept. 15, 1869.

Bro. Holland is requested to be at the Monthly Meeting in Tompkins, the first Sabbath in October, without fail. He can find conveyance from Jackson the Friday previous.

DIVINE assistance will be withheld when it becomes a nurse for pride.

Committee of Entertainment.

BRETHREN and sisters visiting Battle Creek, who are strangers in the place, will inquire for one of the following-named persons, who have been appointed by the church as a committee to provide homes for such.

MYRON J. CORNELL, SANFORD ROGERS,
HENRY HEARNS, S. M. BOOTH,
THEODORE LEWIS, ASAHEL SMITH,
DANIEL CARPENTER.

SAYINGS OF BAXTER.—I had rather be that Christian that loathes himself for sin, resolveth against it, and forsaketh it, though he cannot weep for it; than one of those who can weep to-day and sin to-morrow, and whose sinful passions are quickly stirred, as well as their better passions.

Be desirous of knowing all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of.

I shall never take that man to be wisely learned that hath not learned to escape damnation.

MICHIGAN CENTRAL RAILROAD.

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:50 A.M.	7:30 A.M.	5:45 P.M.	9:30 P.M.
Battle Creek,	12:55 P.M.	10:55 A.M.	11:30 P.M.	2:08 A.M.
Chicago, Arrs.	8:05 P.M.	4:00 P.M.	6:30 A.M.	9:00 A.M.

GOING EAST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	6:50 A.M.	11:30 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	1:48 P.M.	4:34 P.M.	11:30 P.M.	8:05 A.M.
Detroit, Arrs.	7:35 P.M.	8:00 P.M.	3:45 A.M.	7:35 A.M.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Appointments.

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

NOTHING in Providence preventing, I will be with the church in Strongsville, Ohio, Tuesday, Sept. 21, and remain over Sabbath and Sunday.

At North Bloomfield, the first Sabbath and first-day in October.

I shall labor for the interests of the church at these meetings, and most earnestly request all to have their affairs so arranged as to attend, and help in the work.

I. D. VAN HORN.

PROVIDENCE favoring, I will attend the annual Conference in the State of Maine, where I shall have Hymn Books, and other late important publications.

By Gen. Conf. Com. J. H. WAGGONER.

PROVIDENCE permitting, I will meet with the church in Owosso, Sabbath, Sept. 25. Also, will attend the Monthly Meeting at Tompkins, the Sabbath following, Oct. 2.

J. BYINGTON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

IN REVIEW of June 29 ult. there are \$3.73 credited to Sarah A. Allen which should have been credited to Reuben Griggs, deceased.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and 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. Miss A Fairchild 35-13, Fidelia S Dean 35-1, E P Burditt 35-1, Mrs M Snook 35-10, N C Gilbert 35-10, B S Teare 35-10, J Medley 35-10, H J Rich 35-1, M Rich 35-1, S A Brundage 34-13.

\$2.00 each. E R Whitcome 35-1, E Burroughs 35-10, F Larkee 35-20, S Shirkey 34-1.

Miscellaneous. J Philo \$1.37 35-7, Clarissa Eager 50c 35-1, L Lyman 3.50 35-1, B C Sherman 2.50 34-14.

Cash Received on Account.

Mary E Parker for Eld James White \$1.00, E R Whitcome for Eld Joseph Bates 2.00, David McCallum 17.30, S H Bonfoy 1.00.

General Conference Missionary Fund.

Louisa Mann \$10.00, E R Whitcome 6.00, R T Barnard 5.00.

Books Sent by Mail.

W W Wilson \$1.15, J Philo 3.63, Louisa Mann 35c, Jas Wilmet 25c, S A Ede 50c, J F Franenfelder 35c, E Needles 10c, I D Van Horn 4.00, Philip Strong 90c, T Bryant 2.00, Geo Biel 50c, H C Miller 35c, J Hanson 2.00, D McCallum 25c, Jared Gage 75c, H M Hendee 30c, J Cardell, jr., 30c, J Williams 35c, D M Canright 1.00, G F Hutchins 2.00, Mrs M A Van Kirk 25c, A H Van Kirk 25c, Mrs M Clark 25c.

Books Sent by Express.

A O Burhill, Sycamore, Wyandott Co, Ohio, \$41.07.

Foreign Missionary Fund.

Mrs P D Nye \$5.00, Mary L Smith 5.00, Geo Smith 5.00, David McCallum 5.00, Margaret Veeder 25c, Mary J McCallum 50c, E D Welch 50c, E S Finch 50c, H M Hendee 95c, J L P Williams 5.00.

Benevolent Fund.

J House \$2.50, B House 2.50.