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And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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

LEAD ME TO THE ROCK THAT IS HIGHER THAN I. PS. LXI, 2.

"Lead me to the Rock that is higher than I;"
In its shelter I'll hide while the storm passes by.
I'll yield like the flow'et that bends to the gale,
And bows without breaking, when tempests assail;
Then rising anew when the storm is o'erpast,
Adore Him who sends both the calm and the blast.
Lead me to the Rock that is higher than I;
In its shelter I'll hide, while the storm passes by.

Lead me to the Rock that is higher than I,
When the glare of the noontide is fierce in the sky,
When faint from the burden and heat of the day,
Oh! lend me thy screen from the sun's scorching ray;
Within thy cool shadow my altar I'll raise,
And send up the incense of prayer and of praise.
Lead me to the Rock that is higher than I;
In its shelter I'll hide, while the storm passes by.

Lead me to the Rock that is higher than I.
When my path through the desert is scorching and dry;
My spirit will find her deep cravings supplied
In the streams of salvation that flow from thy side;
I'll bathe where thy waters refreshingly stray,
And then with rejoicing go forth on my way.
Lead me to the Rock that is higher than I,
In its shelter I'll hide while the storm passes by.

O keep me, kind Father, in faith by thy side,
In thy secret pavilion I fain would abide.
My covert from danger, my screen from the heat,
My spirit's refreshment, my one sure retreat.
O strong Rock of Ages, my frailty sustain;
Though mountains should crumble, thou still shalt remain.
My anchor thus rooted and grounded in love,
No fierce earth-born tempest can ever remove.

Selected by M. M. O.

THE FINAL RESURRECTION.

The apostle tells us that while all who have died by Adam shall be made alive by Christ,—every man must be raised in his own proper "band," "company," or "order," as the different soldiers in an army have each their own regiment, or company, in which they properly belong.

The classification presented by the apostle is as follows:

1. "Christ the first fruits,"—he being the leader in the grand army of the resurrected ones.
2. "Then they that are Christ's, AT HIS COMING;"—the blessed and holy, who have part in the first resurrection.
3. "Then," after that, "THE END," or *last remnant* of the dead shall arise; "to telos," "THE END," being used among the Greeks to describe the last squadron or division in an army, the soldiers stationed at the extreme end of the wings.¹ And the words being explained in this passage (1 Cor. xv, 24), by the learned lexicographer, Dr. Wahl, as signifying "*ultima mortuorum pars, The last part of the dead*," and by Bretschneider, "*Ultimi, reliqui homines, The last, the remainder of mankind*." These are those who are not

"Christ's," and do not rise "at his coming"; but who are called to Judgment "when he delivereth up the kingdom to God, even the Father," who shall put down every foe beneath his feet.

Having in time past laid before our readers the numerous scriptures which speak of "the resurrection of the just," and of "the blessed and holy" to immortal life, we shall proceed to refer to a few of the passages which declare the resurrection of the unjust to shame, contempt, condemnation, and perdition.

I. Isaiah xxvi, 19: "Thy DEAD men shall live, together with my DEAD BODY shall THEY arise. Awake and SING, ye that dwell in dust; for thy dew is as the dew of herbs. AND the earth shall cast out THE DEAD. Come, MY PEOPLE, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord COMETH out of his place to PUNISH the inhabitants of the earth for their iniquity; the earth also shall disclose her BLOOD, and shall no more cover her SLAIN."

This passage shows: 1. That God's dead men shall live; 2. That they shall rise with the dead body of the prophet Isaiah; 3. That those saints, thus dwelling in the dust of death, shall awake and sing; 4. After the saints have thus awakened from death, the earth shall cast out the DEAD, the *r'phah-ecm*; or as Bishop Lowth translates it, "*the deceased tyrants*" who yet remain in their graves after God's dead men shall live again. This Hebrew word, *r'phah-ecm*, is entirely different from the word translated "dead," in the first part of the passage. It is never used to designate the righteous dead. It is found in several passages in the Old Testament, and is always used with reference to the ungodly.² 5. God's people are invited to enter into their chambers, and shut their doors about them, and hide themselves till the indignation be overpast; 6. The reason for this is, "The Lord cometh out of his place to PUNISH the inhabitants of the earth for their iniquity;" 7. In order that he may do this, the earth shall disclose her blood, and NO MORE COVER HER SLAIN.

No language need more clearly teach that all the vast multitudes will issue forth from their graves, and come to Judgment at the call of God.

II. Dan. xii, 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and EVERLASTING CONTEMPT. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

This passage speaks of the multitudes of the dead. Two classes sleep in the dust: two classes shall awake from their slumbers there: some of them to everlasting life, and some to a different destiny—to shame and everlasting contempt. The statement is too plain for explanation, and it is easier to believe it than to explain it.³

III. John v, 25-29: "The hour is coming, and now is, when the DEAD shall HEAR the voice of the Son of God; and THEY THAT HEAR shall LIVE. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute JUDGMENT also, because he is the Son of Man. Marvel not at this; For the hour is com-

ing, in the which ALL that are IN THE GRAVES shall HEAR his voice, and shall come forth; they that have done good unto the resurrection of life; AND THEY THAT HAVE DONE EVIL, unto the resurrection of DAMNATION [judgment]."

From this we learn: 1. That in the days of Christ's ministry, dead men were to hear the voice of the Son of God, and they that heard were to live. This had its literal accomplishment in the resurrection of the ruler's daughter, the widow's son, Lazarus of Bethany, and many bodies of the saints which slept, that arose from the dead after the resurrection of our Lord. 2. The reason for this is,—the Father who hath life in himself, hath given to the Son to have life in himself, thus granted him the power of bestowing life on those who hear his voice. And, further, God hath given him AUTHORITY also to execute JUDGMENT on the ungodly. 3. This fact of the resurrection of persons who had died, wonderful as it is, is but the foreshadowing of a greater manifestation of divine power, because the time is coming when ALL that are in the graves shall HEAR his voice and shall COME FORTH.⁴ 4. Those who are to come forth are divided into two classes. 5. They that have done good are to come forth unto the resurrection of life—which to them is the beginning of life eternal. 6. They that have done evil are to come forth unto the resurrection of judgment, or condemnation, and are doomed to meet the judgment which Christ has authority to execute upon them.

In this passage the prediction of the resurrection of those "that have done evil," is as clear and explicit as the prediction of the resurrection of those that "have done good." All "the dead" shall "HEAR;" all "that hear shall LIVE;" "ALL that are in the GRAVE SHALL HEAR;" all that hear "shall COME FORTH;"—they that have done good shall have a resurrection to eternal LIFE; they that have done evil shall have a resurrection unto that ETERNAL JUDGMENT, which shall be followed by the second death in the lake of fire. Rev. xx, 11-15.

IV. Acts xxiv, 14, 15: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that THERE SHALL BE A RESURRECTION OF THE DEAD, both of the just and UNJUST."

In the presence of his accusers, Paul confessed his faith, which was that held by the Jewish nation as a whole. Minor sects have departed from the nation's hope. The Pharisees held the resurrection of the just, but denied the resurrection of the unjust. The Sadducees, growing more faithless still, denied the resurrection of anybody. But the Jewish nation held the faith which Paul believed, and allowed, or *expected*, the things which he also expected,—namely, that there should be a resurrection of the dead, not of a single class, but of the dead as a whole, of both classes, "both of the JUST and of the UNJUST."⁵ And in this apostolic faith and hope, all the sacred writers concur.⁶ Our lim do not allow the quotation of all their words, hence we come to this closing testimony:

V. Rev. xx, 11-14; xxi, 1: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was

found no place for them. And I saw the DEAD, SMALL AND GREAT, stand BEFORE GOD; and the books were opened; and another book was opened, which is the book of life; and the dead were JUDGED out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged EVERY MAN according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was CAST INTO THE LAKE OF FIRE. . . . And there shall be NO MORE DEATH."

This closing revelation of God concerning death and the dead, concentrates and completes the inspired testimony upon this momentous theme. From a careful perusal of this whole chapter, we learn the time and manner of the fulfillment of all the ancient prophecies concerning the resurrection.

1. We were told of the resurrection of God's martyred saints;—they lived and reigned with Christ.⁷ God's dead men live, and awake and sing;⁸ his people's graves are opened, and they are caused to come forth out of their graves,⁹ ransomed from the power of the grave, redeemed from death,¹⁰ awaking with God's likeness,¹¹ and rising to everlasting life,¹² seeing God in their flesh,¹³ at the resurrection of the just,¹⁴ attaining unto the resurrection out from among the dead,¹⁵ when the dead in Christ shall rise first,¹⁶ with those that are Christ's at his coming;¹⁷ they that have done good coming forth to the resurrection of life;¹⁸ not coming into judgment,¹⁹ but being accounted worthy to attain that age, and the resurrection from the dead to the angelic glory of those who cannot die any more,²⁰ and with all the blessed and holy that have part in the first resurrection, being exempted from the power of the second death;²¹ and living and reigning with Christ the thousand years, while the rest of the dead live not till the thousand years are finished.²²

2. After this thousand years have expired, the rest of the dead, small and great, without distinction; all that are in death's power, in the earth, or sea, or hades;²³ all that are in the graves;²⁴ the prisoners that have been gathered into the pit;²⁵ the dead tyrants that have oppressed God's people;²⁶ the unjust;²⁷ "the end," or last portion of the dead who are not Christ's, and who do not arise at his coming;²⁸ the wicked, who are reserved to the day of wrath;²⁹ the unjust, who are reserved unto the day of Judgment to be punished;³⁰ all the ungodly, who have spoken against Christ;³¹ the men who crucified him and pierced him;³² the workers of iniquity, who ate and drank in his presence;³³ the men of Sodom, and Nineveh, and Jerusalem;³⁴ Balaam, who cursed Israel;³⁵ Caiaphas, who condemned Christ;³⁶ all that are in their graves; shall hear his voice, and come forth,³⁷ some to shame and everlasting contempt;³⁸ they that have done evil to the resurrection of judgment;³⁹ when the great white throne is established, and every man shall give an account of himself to God.⁴⁰

3. This vast multitude, "the rest of the dead," having been delivered up by the sea, and death, and hades, at the call of Him who gave his life a ransom for ALL,⁴¹ that he might abolish death, and destroy death, and him that had the power of death, that is, the devil;⁴² and who is the Saviour of all, especially of those that believe;⁴³ now live again, when "the thousand years are finished;"⁴⁴ the obedience of One having restored to all the life forfeited by one man's disobedience;⁴⁵ that as by Adam all died, so by Christ are all made alive;⁴⁶ the righteous being hidden in the chambers of glory, and the wicked left to meet the wrath of him who cometh forth to punish the iniquity of the inhabitants of an earth which now at last shall disclose her blood, and shall no more cover her slain.⁴⁷

4. The dead from earth and ocean being thus delivered up by death, and made alive by Christ, and finding no refuge in that day,⁴⁸ must all appear before the judgment-seat of Christ,⁴⁹ where God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil,⁵⁰ every man giving account of himself to God,⁵¹ for all his words,⁵² and acts, they being convinced of all their hard speeches which ungodly sinners have spoken against him;⁵³ and

being judged according to the deeds done in the body,⁵⁴ and out of those things written in the books.⁵⁵

5. Whoever is not found written in the book of life, is cast into the lake of fire, which is the second death.⁵⁶ Not being counted worthy of that age, and the resurrection out from the dead to die no more;⁵⁷ failing to share the privilege of the blessed and holy, who have part in the first resurrection, and on whom the second death has no power;⁵⁸ shrinking from the toils of those overcomers who shall not be hurt of the second death;⁵⁹ having sown to the flesh, they can only reap corruption in the harvest day.⁶⁰ Having neglected to seek for glory, and honor, and immortality,⁶¹ they can only arise in shame, and corruption; and having followed the course of the earthly Adam, they prove that in the resurrection, "As the earthly, such THEY ALSO THAT ARE earthly SHALL BE," (while "as the heavenly, such also they that are heavenly shall be."⁶²) Having turned away from righteousness and committed iniquities, and died in them, for their iniquities which they have committed they must die.⁶³ And as it was only appointed to men once to die,⁶⁴ this second needless calamity, self-imposed, in defiance of the commands and entreaties of Him who has said, "Turn ye, for why will ye die?"⁶⁵ and in spite of the prayers and tears of those who have labored to save souls from death;⁶⁶ this second death; this wages of sin;⁶⁷ this sorer punishment,⁶⁸ is inflicted upon them by the command of Him who hath said, The soul that sinneth, it shall die,⁶⁹ and who will render indignation and wrath, tribulation and anguish, to every soul of man that doeth evil,⁷⁰ and treasureth up unto himself wrath against that day of wrath, and revelation of the righteous judgment of God.⁷¹ Then the cowardly, the faithless, the abominable, and the vile,⁷² shall depart into the everlasting fire,⁷³ and have their part in the lake that burneth with fire and brimstone, which is the second death.⁷⁴

6. Death and hades, those awful shades of woe and horror, the personifications of mortality and desolation; Death, the tyrant, and Hades, the prison-keeper; now robbed of all their treasures by Him who bears their keys, and lives to die no more;⁷⁵—emptied of everything precious,—with the last remnant of their worthless, godless spoil, go tottering beneath the victorious Conqueror's curse down to the abyss of everlasting ruin in the lake of fire,⁷⁶ while all the ransomed host of God break forth in songs of exultation and thanksgiving to Christ their redeeming King.⁷⁷

7. The old creation passes away. The new heavens and earth shine in the glory of Jehovah's smile. The King makes all things new.⁷⁸ Pain is past. Sorrow and sighing are fled away. Sin and curse are gone, and "THERE SHALL BE NO MORE DEATH."⁷⁹

The city of God descends;⁸⁰ the tabernacle of God is with men. The jubal trumpet proclaims a sweet release, and the long ages of sinless, deathless, tearless, sorrowless rapture, unfold their brightening vistas before the vision of the ransomed saints of God.

Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously,⁸¹ and every creature in heaven, and on the earth, and under the earth, and in the sea, shall praise the Lamb who died for us.⁸² The ages of bondage and woe are past forever. The yoke of slavery is broken. The fire of God's wrath has devoured his foes. And they shall no more arise to afflict and oppress his saints.⁸³ The woes and sorrows of a weary world are forever past and gone, and the day of rest and blessedness has come.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.⁸⁴

"Oh, long expected day begin,
Dawn on this world of woe and sin!
With joy we tread the sacred road
That leads to rest, to rest with God."

—The Christian.

¹Homer's *Iliad*, x, 434, 470. Herodotus *L*, ix, c. 20. ²It occurs only in Job xxvi, 5; Ps. xxxviii, 10; Prov. ii, 18; ix, 18; xxii, 6; Isa. xiv, 9; Isa. xxvi, 19; and "deceased," Isa. xxvi, 9. ³The criticisms on the Hebrew words rendered "some," do not materially alter the sense. The same words occur in Ps. xx, 7; Joshua viii, 22; 1 Chron. xxiv, 6. The translation is substantially correct. ⁴The Greek word "hour" often means *period*, or "season," 2 Cor. vii, 8; Phil. 15; John v, 35, "time," 1 John ii, 18. ⁵The Pharisees . . . believe that souls have an immortal vigor in them, and that under the

FALSE HOPES.

If there is anything to be dreaded above all other misfortunes, it is to rest upon a false hope, and to be left in a deceived condition until it is too late to obtain a well-grounded assurance of eternal life.

At the present time, false and delusive hopes buoy up the great majority of the people of this professedly Christian land. People are led to suppose that almost any form of Christianity will suffice, if (as the common expression is), "the heart is right."

But how can the heart be right, where the form and the doctrines fall short of the standard the Bible has set up?

The Free Mason considers his creed sufficient, "if lived up to," to guide him to future bliss. So of many other organizations; those initiated are inclined to rest upon their peculiar work and forms of worship, as accepted means of grace.

The members of such organizations, witnessing as they do, many benefits arising from their efforts, and often that partial reformations are effected, and flattering themselves that their forms of worship are pleasing to God, settle down upon a delusive hope, often so strongly as never to awaken from it. The institution of Sunday is supposed by many to be accepted of God as the true Sabbath, and most of the religious world rest upon it as such.

Among us S. D. Adventists there are some who are looking forward to future happiness here, in the pursuits of life, or in the acquirement of wealth, or of homes, or in the hope of domestic bliss, and many other objects, which chain the mind to earth, and cramp the spiritual energies.

The power of self-deception is wonderful. There is a youth who is as destitute of vital piety as a Hindoo, is almost wholly unacquainted with the Bible, yet he considers himself capable of judging of spiritual things with certainty. He is in a state of self-complacent, self-confident security. Why is he thus? is it not that he is a member of society having reform as its motto? He associates in this capacity with those who profess to love God. He is thus satisfied. Are not those who uphold, by their influence, societies having partial reform as a motto, in a measure responsible for the delusions so caused?

In view of this subject, we may educe a principle, thus: All reforms which stop short of the standard of God's word, are delusive, because they tend to cause the subjects of such reforms to rest in the reform as a means of grace. The true church is the only society which legitimately operates in the cause of reform. All other reform societies are partial, and in this perilous time, are not safe as guides to the people. Hence the danger of connecting ourselves with the Knight Templars, &c., organizations of the day.

We are told in the word of God that we must strive lawfully. Is it striving lawfully for God's people to join secret societies in order that they may benefit others? Is it not thus that they strengthen the chains of the self-deceived? We are told that he that entereth not into the fold by the door, but climbeth up by some other way, is a thief and a robber. Is it enter-

earth there will be rewards and punishments, according as they have lived *virtuously or viciously* in this life; and the LATTER are to be DETAINED in an everlasting prison, but that the FORMER shall have POWER TO REVIVE AND LIVE AGAIN. . . . But the doctrine of the Sadducees is this: That souls die with bodies, etc." Josephus' *Antiquities*, b. xviii, chap. i, sects. 3, 4. ²Please search the following scriptures: Isa. xxvi, 19-21; Dan. xii, 2; John v, 28, 29; Acts xxiv, 15; 1 Cor. xv, 22; Rev. xx, 1-6, 12-15; Jude 14, 15; Eccl. ix, 9; xii, 14; John xii, 48; Luke vii, 47, 48; Matt. xvi, 27; Rom. xiv, 10; 2 Cor. v, 10; Matt. xii, 36, 37; Heb. ix, 27; Rev. i, 7; Matt. xii, 42; Acts xvii, 31; 2 Pet. ii, 9; Job xxi, 30; 2 Pet. iii, 7; 2 Tim. iv, 1, 2; Luke xiii, 24-29; Matt. xii, 41; Luke xxi, 47; Matt. xxiii, 14; x, 28; Luke xii, 5; Eccl. xlvii, 20; Rev. xx, 6; ii, 11; xx, 14; Acts xxiv, 26. ³Rev. xx, 4. ⁴Isa. xxvi, 19. ⁵Eccl. xlvii, 13. ⁶Hos. xiii, 14. ⁷Ps. xvii, 15. ⁸Dan. xii, 2. ⁹Job xix, 26. ¹⁰Luke xiv, 14. ¹¹Phil. iii, 11. ¹²Thess. iv, 16. ¹³1 Cor. xv, 23. ¹⁴John v, 29. ¹⁵John v, 24. ¹⁶Luke xx, 35, 36. ¹⁷Rev. xx, 6. ¹⁸Rev. xx, 4, 6. ¹⁹Rev. xx, 12, 13. ²⁰John v, 28, 29. ²¹Isa. xxiv, 22. ²²Isa. xxvi, 21. ²³Acts xxiv, 15. ²⁴1 Cor. xv, 24. ²⁵See Greek Lexicons. ²⁶Job xxi, 30. ²⁷Peter ii, 9. ²⁸Jude 15. ²⁹Rev. i, 7. ³⁰Luke xiii, 26-28. ³¹Matt. x, 15; xii, 41. ³²Num. xxiv, 17. ³³Matt. xxvi, 64. ³⁴John v, 28, 29. ³⁵Dan. xii, 2. ³⁶John v, 29. ³⁷See Greek. ³⁸Rom. xiv, 12. ³⁹1 Tim. ii, 6. ⁴⁰Heb. ii, 14. ⁴¹1 Tim. iv, 10. ⁴²Rev. xx, 6. ⁴³Rom. v, 19. ⁴⁴1 Cor. xv, 22. ⁴⁵Isa. xxvi, 20, 21. ⁴⁶Isa. xxvii, 17; Rev. vi, 15-17. ⁴⁷2 Cor. v, 10. ⁴⁸Eccl. xii, 14. ⁴⁹Rom. xiv, 12. ⁵⁰Matt. xii, 36. ⁵¹Jude 15. ⁵²2 Cor. v, 10. ⁵³Rev. xx, 12. ⁵⁴Rev. xx, 14, 15. ⁵⁵Luke xx, 35, 36. ⁵⁶Rev. xx, 6. ⁵⁷Rev. ii, 11. ⁵⁸Gal. vi, 8. ⁵⁹Rom. ix, 7. ⁶⁰Cor. xv, 48, Macknight's Translation. ⁶¹Eccl. xlvii, 26. ⁶²Heb. ix, 27. ⁶³Eccl. xxxiii, 11. ⁶⁴James v, 20. ⁶⁵Rom. vi, 23. ⁶⁶Heb. x, 29. ⁶⁷Eccl. xviii, 4. ⁶⁸Rom. ii, 8, 9. ⁶⁹Rom. ii, 5. ⁷⁰Rev. xxi, 8. ⁷¹Matt. xxv, 41. ⁷²Rev. xxi, 8. ⁷³Rev. xxi, 8. ⁷⁴Matt. xxv, 41. ⁷⁵Rev. xx, 14. ⁷⁶Rev. v, 9. ⁷⁷Rev. xxi, 5. ⁷⁸Rev. xxi, 4. ⁷⁹Rev. xxi, 2. ⁸⁰Isa. xxiv, 23. ⁸¹Rev. v, 13. ⁸²Isa. xxvi, 14. ⁸³Isa. xxxv, 10.

ing by the door, to encourage the organizations of the day, and spend our time and money with them? Is it not thus we may help to snare the souls of men? Says Isaiah, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." See Isa. viii, 12. Is it not fearing the fear of the world, and saying, "A confederacy," to join with them in their false reformation?

But after all, the only true way of avoiding the deceptions of the day, is to live near to God, in all his commands and testimonies. The light of present truth lights up our pathway. Let us avoid the wandering rushlights of false and partial reform, and let us press on in the path of true reform; a reform that is thorough, and reaching the depths of the heart. The ax is laid at the root of the trees. We are in the last of the morning watch. Now is no time for dallying with the world, and its hopes and pleasures.

Young man, young woman, beware! Satan has his hook baited for you. Are you looking forward to a settlement in life? Beware! lest Satan have a hand in this. The terrible realities of the Judgment are upon us. I do not say that domestic unions are wrong; but in view of the exigencies of the present time, is it not folly for the youth of the S. D. Adventists to be looking forward to matters of this nature? Perhaps it may be out of place for me to express my own feelings on this subject, but I will venture to say, that such symptoms as I discover among our young people, such a craving desire for the world, for company—for company of the opposite sex, I say these symptoms create in my heart a feeling of sickening disgust. Look at Noah with his three sons. None of them, it seems, took with them into the ark families of children. Do not misinterpret my words. Unions predicated upon the word of God, and approved of good men, are right; but I say unhesitatingly, Do not dwell too much upon such things; leave these matters to God; seek now to prepare to escape the seven last plagues; seek to make God your refuge.

But this subject leads me to speak of those worldly-wise parents, who, by their propensity to lay up property for their children and grandchildren, yet in prospect, are, in fact, stimulating precoity and worldliness in their children. Deluded men and women, I ask you, I beseech you, to awake to your situation. Begin by selling that extra farm and investing it in the work of God. Call in that thousand dollar note you had intended to go on an adjoining forty acre lot, to the Lord. Say to your children whose hearts are palpitating with unholy love, that the Lord is coming, that your farms and lands are not to be invested in kindling wood for a doomed and guilty world in the day of its burning, but to be sent on ahead of you to a better clime, and that they, to have a part in it, to be your heirs, must invest too in this heavenly capital.

I never have felt so deeply as at this moment on this subject; but by degrees I have arrived at this conclusion from certain and known data. May God help us all to be consistent S. D. Adventists.

JOSEPH CLARKE.

SINS HIDDEN.

We are taught in the Bible that being instrumental in converting "a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." James v, 20. Surely, a hiding and a saving worthy a life-labor; results, each of which might open a wide scope for investigation. Each carrying the mind forward to the events of a passing judgment—that "great assize" where the good and evil deeds of every one's life are weighed in just and unerring balances.

This event most justly fills each heart with awe, and should lead us to inquire if our views are really correct concerning what the Scriptures teach regarding a coming Judgment. From those scriptures we learn that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii, 14. And the teachings of Christ fully corroborate this: "When the Son of Man shall come in the glory of his Father, with his holy angels, he shall reward every one according to his works. Matt. xvi, 27. Therefore we have in-

spired authority, yea, the words of Christ himself, that when he thus comes, it is not to judgment, "but to carry out the decisions of a judgment already past." Nor does this in any wise conflict with those scriptures that affirm that "each shall give account for himself to God;" that each "secret thought" and "idle word shall be brought into judgment." For this is needful; else how could each verdict be ascertained? Yet, it does not imply that the offender must be personally present, but that the knowledge or record of his doings be brought to bear upon the judgment arrived at.

Christ is our Judge, and judges us by our deeds and motives, or secret thoughts, as he does the unpardoned. But it does not accord with Scripture, that the misdoings of the righteous,—cancelled, pardoned through his faith in Christ's blood, shall be exposed before an assembled universe. Just the contrary. The antecedent, omniscient knowledge of our Judge is here exercised, and the righteous are made conscious of their acquittal, by the resurrection "from among the dead," and reception where Christ is, evermore to be with the Lord. And those canceled sins are hidden, being the "hiding" spoken of at the beginning of this article; for the psalmist exclaims, "Blessed is the man whose sins are covered;" and we are also told of "the revelation of the righteous judgment of God," at the final day. Blessed in that hour, will he be, who can present a pardon written in the blood and signed with the name of Christ.

The event spoken of in Rom. xiv, 10 12, and in 2 Cor. v, 10—"appearing before the Judgment seat of Christ," has been anticipated by the Christian. So that the sins for which himself would have had to be judged, have been already borne by another, who is now the Judge. Thus by him are they canceled, or hidden;—made as "white as snow." So that when the pardoned soul "stands before the Judgment seat of Christ," it is before him who has put those sins all away, and given "boldness in the day of Judgment" (1 John iv, 17)—a boldness none could assume, but from a consciousness of sins expiated or hidden, instead of being rehearsed (as some say), to vindicate the justice and mercy of God.

Alas! that we have the illustration given (Matt. vii, 21, 22,) that some shall manifest this boldness through self-deception, and shall unavailingly presume to say, "Lord, Lord, open unto us." Let us then examine, and give earnest heed, lest we "come to the Judgment deceived," to meet our sins in dread array, while we might have been "sealed by the Holy Spirit of God unto the day of redemption." Happy thought, that if we are thus sealed—marked, or labeled with God's true mark, we may rest in hope and trust, that in the day of redemption, or resurrection, we shall be claimed by our rightful owner, and nothing shall be able to pluck us from his hand. Oh! that our sins may be hidden; hidden by Jesus in that great day.

M. W. HOWARD.

THOUGHTS ON LUKE VIII, 18.

"WHOSOEVER hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Luke viii, 18.

The righteous, or those who have received, keep, and are governed by the testimony of Jesus, are now laying up treasures in Heaven; or, as faithful stewards of the manifold grace of God, they will be at last rewarded with the glorious prize of immortality; all their hopes with regard to the future will be realized; and they will know, better than in this imperfect state, what is meant by the language, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

But what will the wicked, or ungodly, "seem to have," which will be taken from them? We are told in Rev. xx, that after the second resurrection, or that of the ungodly, whose number is to be great, or, "as the sand of the sea," that they are to be deceived by Satan, and by him led on to destruction. He deceives the wicked now; they generally believe, through his agency, in the doctrine of innate immortality. He preached that doctrine in Eden; Rome has decreed

that all her faithful followers shall believe it; and protestantism calls all infidels who do not follow in the wake of the beast, in this particular, and the heathen have, to some extent, adopted the same idea also; and to confirm the people in this delusion, the spirits of devils are now working their miracles, as predicted of them in Rev. xvi, 14.

With all this array of opposition to the truth, is it strange that poor, weak, human nature, should be led into error, and the confusion which prevails among the popular churches, by those who teach for doctrine the commandments of men? Inspiration informs us that Satan and his hosts will "surround the camp of the saints, and the beloved city;" and the wicked, deceived by their leader, will undoubtedly "seem to have" a sufficiency of numbers, and strength, to capture the city, and overcome the saints and their King. Then that which they "seem to have," life, strength, and immortality, or all that they have, will be taken from them, by fire from heaven, which will utterly destroy them. "The Lord preserveth all them that love him; but all the wicked will he destroy." Ps. cxlv, 20.

Pendleton, O.

W. S. FOOTE.

A MOTHER'S MAGIC.

THE following touching and felicitous illustration of the power of ideas, was given by Wendell Phillips, a short time since in a public speech: "I was told to-day a story so touching in reference to this, that you must let me tell it. It is a temperance case, but it will illustrate this just as well. It is the story of a mother on the hills of Vermont, holding by the right hand a son of sixteen years old, mad with the love of the sea. As she stood by the garden gate one sunny morning, she said: 'Edward, they tell me that the great temptation of a seaman's life is drink. Promise me before you quit your mother's hand, that you will never drink.' 'And,' said he, for he told me the story, 'I gave her the promise, and I went the broad globe over—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope, the North Pole and the South—I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form, by the garden gate on the green hillside of Vermont, did not rise before me, and to-day, at sixty, my lips are innocent of liquor.' Was not that sweet evidence of the power of a single word? Yet that was not half, 'For,' said he, 'yesterday there came into my counting room a strong man of forty, and asked, 'Do you know me?' 'No.' 'Well,' said he, 'I was once brought drunk into your presence on shipboard; you were a passenger; the captain kicked me aside; you took me to your berth and kept me there until I had slept off the intoxication; you then asked me if I had a mother. I said I never knew a word from her lips! You told me of yours at the garden gate, and to-day I am master of one of the finest packets in New York, and I came to ask you to call and see me.' How far that little candle throws its beams! That mother's word on the green hillside of Vermont! O, God be thanked for the almighty power of a single word!—Sel.

ADVANTAGES OF YEARS.—You are getting into years. Yes, but the years are getting into you—the ripe, rich years, the genial, mellow years, the lusty, lucious years. One by one the crudities of your youth are falling off from you—the vanity, the egotism, the insultation, the bewilderment, the uncertainty. Nearer and nearer you are approaching yourself. You are consolidating your forces. You are becoming master of your situation. On the ruins of shattered plans you find your vantage ground. Your broken hopes, your thwarted purpose, your defeated aspirations, become a staff of strength by which you mount to sublimer heights. With self-possession, and self-command of all things, the title deed of creation, forfeited, is reclaimed. The king has come to his own again. Earth and sea and sky pour out the largest of love. All the crowds pass down to lay its treasure at your feet.

WHILE the unlearned take Heaven by violence, the learned are thrust into hell, as thinking it is their part to know and teach, and other men's to practice.—Augustin.

The Review and Herald.

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

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

J. N. ANDREWS, EDITOR.

"BE SURE YOUR SIN WILL FIND YOU OUT."

THESE words of solemn admonition were addressed, by Moses, to the two and a half tribes that proposed to remain on the east side of Jordan. He feared that they would depart from God and fail in the fulfillment of their solemn vows. He knew that if such should be the case, they would bring upon themselves lasting sorrow and final ruin. See the case as stated, Num. xxxii.

"Be sure your sin will find you out." "Sin is the transgression of the law." 1 John iii, 4. "All unrighteousness is sin." 1 John v, 17. These are Bible definitions of this terrible evil. Sin is a very short word, but every kind of evil thing is embraced in its meaning. It is that terrible moral disease typified by the laws concerning leprosy. Lev. xiii; xiv. Like that, it is a disease that never gets well of itself. Like the leprosy, also, it is a contagious disease. The sinner contaminates the very atmosphere. He introduces pollution where all before was comparative purity. The society of the sinner is calculated to lead others to sin. There is more reason for us to fear such influences, than there is to fear the infection of the leper.

Like the leprosy, it is a terrible disease. It eats up its victim alive. The leprosy, while its victim is alive, will eat up a man's hands, his arms, his feet, his limbs, and, atom by atom, it will prey upon the man till it reaches his vitals. And sin will not only do the same thing, but far worse. It will poison the blood, destroy the eyes, ruin the stomach, benumb the sensibilities, render the brain incapable of action, break down the vital powers, turn the hair gray, make the countenance wear a look of malice, or of pride, or of deceit, or of sensuality, cover the body with sores, fill the mind with pollution, stain the conscience with guilt, bring the transgressor to a premature grave, and at the Judgment consign him to the second death, in the lake of fire.

The leprosy is a disease that cannot be hidden. You may conceal it, possibly, for a time, but it will, without fail, after a little, reveal its existence. Your hands will show it. The fingers, in spite of your best endeavors, will consume and drop off. The face will show it. It will appear upon your forehead; it will discover itself in the sight of all. But it is an easy thing to conceal the leprosy compared with the task of concealing sin. God has put a voice in every thing to rise up and bear testimony against this abominable thing which his soul hateth. And so at the moment when we least anticipate such a result, some little thing proves the secret spring that lays open our whole lives, and reveals all our hidden iniquity.

Sin promises us great advantage. We may have by it vain honors, unjust gain, and unlawful pleasures. Try it, says sin. You can get these in no other way. The wrong connected with the transgression will only make the acquisition more valuable to you. Moreover, I will conceal the shame of your wrong, by hiding it from the knowledge of men. Oh, vain and empty promise! Rather I should say, Oh, monstrous and satanic deception and falsehood! The things promised are only placed before you as the bait is used to lure the wild beast to the trap. Sin takes no care to fulfill its promises. The pleasures which sin offers, you may entirely fail of obtaining. The sting of a guilty conscience you will certainly feel. That is the manner that wrong-doing adds to our joys. And as to hiding your guilt, you will find the only thing that sin hides is the trap that it is trying to lure you into, and that when once you are fast therein, you are exposed to the gaze of the world. Sin cannot be hid. Even could we conceal it from men, the eye of God cannot be escaped by us. Sin is that one thing which God cannot suffer men to commit without taking notice of

it. Indeed, if you wish to bring the eye of God upon you, venture upon the commission of some deed of evil. You will find that your sin was not only naked and open to the sight of the Almighty, but that the recording angel stood in your immediate presence and wrote down every thing pertaining to your sin. You may hide yourself in sheol, but God's hand shall reach you there. Death and sheol shall both give you up. Amos ix, 2; Rev. xx, 12-15. You shall then be no longer concealed in the darkness of sheol. You shall be no longer unconscious in death. You shall appear before God. There shall you meet the books of record with an exact statement of all your sins. Were you disposed to deny the record, there are the angels of God as witnesses, who, unseen by you, beheld all your evil deeds. Even your raiment stained by sin shall bear witness against you. And if the Judge shall bid you hold up your hands, the stain of your wrong acts upon them shall bear witness to your wicked life. And as if all this were insufficient, conscience, that may have long slumbered in your heart, shall now be awakened with such terrible powers of reproof, and with such perfect remembrance of your whole life of evil, that your tongue shall be silenced and your lips sealed from one word of excuse or extenuation. And then added to all this, the eyes of the Judge shall be upon you that shall pierce you through. The eyes of Him against whom you sinned, and which witnessed every act of your sinful course, shall be so insupportable that even to be dashed in pieces by the fall of mountains, would bring infinite relief. At this awful tribunal every knee shall bow and every tongue confess.

Oh, that they had confessed before! Oh, that they had bowed the heart and bent the knee while it was possible for them to find pardon! Oh, that they had put away their sins by that repentance which God can accept! Oh, that they had been cleansed from their leprosy by the great physician of souls! The gospel offered them pardon. It bade them cease to do evil, and learn to do well. It bade them seek God with brokenness of heart and contrition of spirit. It taught them to be converted and become as little children. It insisted that they should put away all evil from them; that they should remove the stains, the spots, and even the wrinkles from their raiment; that they should cleanse their hands and purify their hearts. It offered to make them new creatures in Christ Jesus; it offered to establish truth in the inward parts, and to wash them till they were whiter than snow, so that they should be found unblamable and unreplicable in his sight. It promised the forgiveness of sins, the restoration of lost innocence, and the remembrance of their guilt no more. Alas! all this so freely promised and so urgently pressed upon the guilty conscience, was neglected for a more convenient season, till mercy ceased to plead, and the gospel no longer offered its gracious blessings to sinful men.

The gospel having done its work, the law of God which had waited to give men a chance to repent and be pardoned, now waits no longer. "The strength of sin is the law." 1 Cor. xv, 56. Now sin finds out the transgressor. Now the law of God gives terrible force to men's guilt. Each man's own transgression returns upon him, with the weight of a mountain, to crush him in perdition. The law of God, which men have transgressed, must now be vindicated, and the lake of fire make an utter end of sinful men and of sinful deeds. Not one sin shall then pass unremembered and unpunished. Shall our sins be effectually hidden by the work of our High Priest, or terribly punished in the lake of fire?

THE INFANTS SLAIN BY HEROD WERE NOT THE 144,000.

EVERY circumstance of the case forbids such an application. A single fact, however, which the most unthinking can appreciate, is all that I will give; but it is quite decisive. Bethlehem was nothing but a small village some six miles distant from Jerusalem. The village of Bethlehem and the coasts of that village, i. e., the vicinity or neighborhood of that village, was the scene of that massacre. Had Herod killed every human being in the whole field of the massacre it is

not likely that 5,000 persons would have been slain in all. But he slew only the children *two years of age and under*. And of these only male children were the objects of his vengeance. Can any exposition be devised more absolutely devoid of reason and more completely in contradiction of all the facts in the case, than that which makes the 144,000 to consist of the infants slain by Herod? Probably less than 200 children were then slain. It would be a most extravagant estimate to set it 1,000, but if we should, we only find one in 144 of the whole number. When men try to fight the truth, it seems, often times, as though they were bereft of their senses. The location of the 144,000 in one small village, and that too, when it embraced a small minority of its inhabitants, is a striking instance of the readiness with which men will receive unreasonable errors for the sake of avoiding unwelcome truths. The following from "Milman's History of Christianity," being a note contained in appendix to chapter ii, may interest the reader. He says:

"The murder of the innocents is a curious instance of the reaction of legendary extravagance on the plain truth of the evangelic history. The Greek church canonized the 14,000 innocents; and another nation, founded on a misrepresentation of Revelation (xiv, 3), swelled the number to 144,000. The former, at least, was the common belief of the church, though even in our liturgy the latter has in some degree been sanctioned, by retaining the chapter of Revelation as the epistle for the day. Even later, Jeremy Taylor, in his 'Life of Christ,' admits the 14,000 without scruple, or, rather, without thought. The error did not escape the notice of the acute adversaries of Christianity, who, impeaching this extravagant tale, attempted to bring the evangelic narrative into discredit. Vossius, I believe, was the first divine who pointed out the monstrous absurdity of supposing such a number of infant children in so small a village. Matt. ii, 18-19."

WORDS OF ADMONITION.

Hoska vii, 2; "And they consider not in their hearts that I REMEMBER ALL THEIR WICKEDNESS; NOW THEIR OWN DOINGS HAVE BESET THEM ABOUT; THEY ARE BEFORE MY FACE."

How this declaration should alarm us when we do wrong! What a restraining influence should these words have upon our minds to keep us from evil. All our evil deeds are plain to God's view, as being directly before his face. And he declares that he will remember all our wickedness. How soon our wrong deeds pass from our minds! But God remembers them all.

Ecc. xii, 14: "For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil."

Then the Scriptures mean something when they say God remembers all the wickedness of men. He designs to call them to account for it in the day of Judgment. What an alarming statement is this! Even all the secret things will be inquired into, and opened before all. We cannot hide sin by committing it in secret. It is all naked and open to the Judge of men.

Rev. xx, 12: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

So it appears that God not only sees our conduct and remembers it all, not even our secret sins being hidden from him, but that he even causes it all to be written in the books of his remembrance. It further appears that the decision of that final day shall be according to what our works have been. What words can express the difference that shall be made between the righteous and the wicked! Those whose names are in the book of LIFE, shall live forever with the Lord. And those whose names are not found in that record of immortal fame—and every name therein is what Solomon commends as a name of priceless value—every one whose name, I say, is not found in the book of life shall have his part in the devouring fire, which is the second death. Isa. xxxiii, 11, 12, 14; Rev. xx, 14, 15; xxi, 8. The following words which may have some application even to judgments in this

life, present the final overthrow of the wicked in language that should cause fear and trembling.

Eze. xxii, 14: "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it."

Of what use is it that we harden our hearts? We can make them hard enough to render ourselves incapable of fearing the judgments of God; but, when the judgments shall be inflicted, can our hearts then endure, can our hands then be strong? How much better is a tender heart, that feels the first approach of sin and flies from it. How circumspect should all our conduct be in the light of such testimonies as the above.

1 Sam. ii, 3: "The Lord is a God of knowledge, and by his actions are weighed."

If God weighs our actions, would it not be well for us to weigh them? If we must come to the Judgment, would it not be well to bear it in mind in every thing we do? If the righteous scarcely be saved, where shall such as ourselves appear?

WESTERN TOUR.

SEPTEMBER 23, we left Battle Creek for the Clinton, Wis., Camp-meeting, and reached the place of meeting the 24th. Bro. Andrews was on the ground one day before us, and when we arrived, the meeting was in successful progress.

There was quite a general attendance of the brethren from Wisconsin and Illinois, probably the largest meeting of these States ever held. We were happy to meet Elds. R. F. Andrews, I. Sanborn, and T. M. Steward, and join with them in the interests of this Camp-meeting.

Those who spoke from the stand enjoyed freedom; and the social meetings were deeply interesting. There was much interest taken in our very dear Bro. Erzenberger, from Switzerland, by all, especially by our German, Norwegian, and Danish brethren. The meeting was one of harmony and sweet union. The word was spoken with plainness and power, and deeply affected all. The one Spirit moved on the minds and hearts of all, and it was truly delightful to see Americans, Germans, Norwegians, Danes, and Swiss, all enjoying the one faith, the one hope, and the one Spirit. None felt that they were strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

The business sessions of the Wisconsin and Illinois Conference were held between the religious services, excepting the Sabbath, and were conducted with great harmony and general satisfaction. And the Camp-meeting closed up well, leaving a cheering influence upon all. The time was short, and the weather, a portion of the time, stormy, and we had not all that opportunity to labor for the conversion of sinners that we wished. A good impression was made on the minds of the people, and not a few came forward to seek the Lord.

The people of Clinton Junction were moved with feelings of sympathy and liberality toward our people, as they were suffering from a terrible storm, and took them to their houses. They also gave us a good hearing, and showed us great kindness and respect.

It was decided to hold two Camp-meetings within the limits of this Conference, next June, one in Illinois, and the other in Wisconsin.

The 29th, we left Clinton Junction for Minnesota, and reached the camp-ground at Wasiqja, the 30th. It was a long, hard route by railroad and steamboat and carriage. Mrs. W. was in good spirits, but we were all weary.

We found several tents on the ground. By a strong effort, many brethren and sisters had come together. But recent rains, flooding the streams and sloughs, prevented some. We put up our tent, and made preparations for the night. Here we were happy to meet Dr. Russell, who remained with us, lodging in our tent, with Brn. Andrews and Erzenberger, till the meeting closed. We also here met Elds. Pierce and Ingraham, formerly from Vermont.

In the evening I spoke to the people, showing why we believe as we do. It was a place of freedom. The night was cold. I preached with my overcoat on. And I could see my breath float out upon the cold, clear

air, far from me, as I spoke. Yet the people heard me with fixed attention.

This meeting was marked with great freedom in preaching the word, and a spirit of confession among the people. We were happily disappointed in the brethren and sisters in Minnesota, and hope to be able to meet a more general gathering at their Camp-meeting the last of June next. May God bless the labors of preaching brethren in that new State, and raise up many witnesses for the truth there.

We feel a deep interest in the Danes in that State, and shall see that Danish publications are furnished at reasonable prices, and a portion to circulate gratuitously. Dr. Russell left us free in spirit, settled in faith, expressing the strongest confidence in the truth and work of God as held by Seventh-day Adventists. His many friends wish to hear from him through the REVIEW.

We sold many books at this meeting, and gave from the book fund about two hundred dollars' worth. We are ready to send English and Danish publications to that new field when needed for gratuitous distribution. May God bless the cause in Minnesota.

JAMES WHITE.

Battle Creek, Oct. 17, 1869.

THE CLOSING MESSAGES.—NO. 10.

WE come now to examine the frame of a city—that great city, the city of confusion. Its measurement is so fully given—it is so accurately described, with its towns and villages—that the candid and unprejudiced inquirer after truth need not fail to identify her. To aid us in our inquiries, this mystical city is also symbolized as a family, a mother and her daughters, all formally married, and professing fidelity, to the best of husbands, only as a screen to cover a life of lewdness. The mother, as a representative of the whole family, holds a golden cup in her hand, emblematical of purity, but "full of abominations and filthiness of her fornication." Rev. xvii, 1-6.

Babylon is a professor of religion, but false, apostate, and corrupt. In Rev. xii, the true church in her purity is represented by a woman. She is clothed with the sun, and the moon is under her feet—clad in the armor of light, and raised above sublunary things. In chap. xvii, in the wilderness state of the true church, the apostate is represented by a woman sitting upon a wild beast of earth, arrayed in all the insignia of earthly pomp and power, and drunken with the blood of saints. Who cannot see in this description the features of the apostate church controlling the civil power of the divided empire of Rome, symbolized by a beast with seven heads and ten horns, and through the aid of kings, with whom she commits lewdness, persecuting to death the saints of God? This is so evident that none but a Romanist will deny it. Consequently, all Protestants, who have any position on prophecy, are agreed that the harlot is the corrupt, apostate, worldly, persecuting church of Rome. We believe this; and we believe more. When any other church, professing to be a church of Christ, exhibits the same characteristics—worldliness, corruption of the doctrines of Christ, and seeking the aid of civil law to enforce her self-imposed rites and observances—she proves herself false to Christ, her professed husband, commits lewdness with earthly rulers, and identifies herself as a portion of that great city which "made all nations drink of the wine of its raging fornication."

We do not, as some fanatics have done, apply the term Babylon to every organized church in existence, as though church organization was the sin of Babylon; but all those who bear the features of the "mother," and follow in her footsteps of corruption, apostasy, and unlawful connection with political governments, may justly claim a place in the family. It is not yet understood by all, that the self-styled orthodox churches of our land, are, at this moment, wooing the State, and seeking the aid of more stringent civil law to enforce their unscriptural and anti-scriptural doctrines. Let all look well to it. It was a trait of the mother, to supply her lack of Bible testimony, by calling on the State to enforce her dogmas by civil laws and penalties. The contrary is in this family from other women, in

that they do the wooing, offering gifts and rewards. Eze. xvi, 33, 34. The State, in this country, has been backward to reciprocate the advances of the church; but politicians are becoming too corrupt much longer to repel her advances and reject her enticements.

The combined symbol, of a city and a woman, is the chosen representative of a church, or the professed people of God, in the Scriptures. Zion, or Jerusalem above, the antitype of the earthly, is the mother of all true believers. Gal. iv, 26. The false church, professedly allied to Christ, but really united to the world—having the form of godliness, but denying the power—is symbolized as Babylon the great, the mother of harlots. When the chosen people of God, the Jews, apostatized from him, and joined themselves to the surrounding nations, and worshiped their gods, they are symbolized by their city, Jerusalem, as a lewd woman, playing the harlot with many lovers. See Eze. xvi; Jer. ii, 20; iii, 1. And in view of this, Isaiah exclaims, "How is the faithful city become an harlot." Chap. i.

From evidences like these, it is certain that the Babylon of the Apocalypse is the symbol of the apostate, false, and corrupt church, professedly Christian. And she is not a unit. Her name, Babylon, *confusion*, derived from the confusion of tongues at the building of the tower of Babel, which resulted in scattering abroad the builders, and the founding of various nations and tongues, is the most fitting appellation to signify the divided, discordant, confused state of the various churches professing Christianity of different nations, some of them closely wedded to the civil governments of their several states and nations, and others desiring to be; for "all nations" have drank of her wine, whether Catholic, Greek, or Protestant, and "the inhabitants of the earth have been made drunk with the wine of her fornication."

Babylon is the apostate church; professedly Christian, but really anti-Christian. The beloved disciple was familiar with the martyrdom of the church at the hand of Pagans. He was himself in banishment for the word of God, and for the testimony of Jesus Christ. But when he saw in a vision of the future, a power professing to be the church of Christ, reigning over, and directing, the movements of the kings of the earth, and "drunken with the blood of the saints and martyrs of Jesus," which she had caused to be shed, he "wondered with great amazement."

Her fornication is her unlawful intercourse with the wicked powers of earth, attained by mingling truth with error—the doctrines of Christ with the doctrines of men and devils. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James iv, 4. The wine of her "raging whoredom" consists of these false doctrines and principles of action, which have been diffused among all the nations, especially the lust of civil power, which, when attained by an apostate church (and it is sought for by no other), never fails to lead to oppression and persecution. Hence, when the Reformation began to expose the corrupt doctrines and practices of the Roman harlot, exhibiting her in her true character, unprincipled and ambitious kings, queens, and princes, and bishops and priests, drunken with the wine of the mother, and eager for civil power and control, stood ready to unite in casting off the galling yoke of the Roman papacy, at the same time establishing law-religion at home, which enabled them to persecute Papists and others who dissented from their mongrel creeds. The Reformation was right; but these made a wrong use of it. "As is the mother, so is her daughter." From the oppression and persecution of these, our forefathers sought an asylum in the wilds of America. But all nations have tasted this wine; hence our nation is not exempt. Its intoxicating qualities have been seen here, in the persecution of Baptists and Quakers. Future developments will speak for themselves. R. F. COTTRELL.

*My quotations which vary from the common version are from Campbell's.

An old Arabian proverb says: "It is the second blow that begins the quarrel."

REPORT FROM OHIO.

FROM Sept. 22 to 27, I was with the church in Strongsville. During this time, I held eight meetings. The brethren and sisters all testified that they were much encouraged by the meetings, and felt determined to go on and engage more earnestly in the work of the Lord. There was some interest on the part of a few that came to our meetings, to hear and profit by the truth. May the Lord bless the effort there made to the good of all.

From Sept. 28 to Oct. 13, fifteen days, I was with the church in North Bloomfield. I found them in a low state spiritually, and the enemy, taking advantage of this, had set them to finding fault with one another. The elder had become discouraged, and felt like moving away.

While I was with them, we had twenty-three meetings. My first effort was to raise their minds off from themselves, and get them to contemplate the sufferings of Christ, and how much he had done for them. In this I succeeded. I then urged them to begin to work for themselves, and try, by earnest searching of heart and prayer, to get near the Lord and in union with his Spirit. I showed them by the word of the Lord, that if they were in fellowship with the Father and his Son Jesus Christ, they would be in perfect union with each other. In this we succeeded beyond our expectations. As the rays of heavenly light began to shine into their hearts, the darkness gave way. They began to confess, and their little difficulties that seemed like mountains before, now became so small that they were readily removed. The love of Jesus filled their hearts and they began to press together.

Bro. Mears was with us on Sabbath and Sunday, the 9th and 10th. His testimony proved a great help. He had passed through similar trials, and he was prepared by experience to take hold and help in the work here. The Lord let his blessing rest on us all, and the result of the meeting has been good. We left them very much encouraged.

May they all seek to glorify the Lord hereafter, and may his rich blessing rest on them all.

I. D. VAN HORN.

Bellville, Ohio, Oct. 15, 1869.

PERPETUITY OF SPIRITUAL GIFTS.

ALTHOUGH the following does not agree with the popular idea in regard to the perpetuity of the gifts of the Holy Spirit, yet it is a good answer to those who contend that only faith abides of all the gifts set in the church by the Great Head. Joel prophesied that it should "come to pass in the last day that I will pour out my Spirit upon all flesh; . . . your old men shall dream dreams, your young men shall see visions," &c. History gives account of the fulfilling. We copy from a sketch of the Life of Nathan Bangs in *Ladies' Repository* for June, 1869, a dream of his:

"Nathan Bangs was born May 2, 1778. Was awakened and converted in 1800. Began to preach in 1801. . . . His first year was one of great trial. He preached with all the ardor of a youthful evangelist, full of fire and vigor, but souls were not converted. Temptation came; his heart and courage failed; and he was disposed to quit his work and go home. One night after a weary day of fruitless labor, he slept heavily and dreamed. He was working with a pick-axe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours; but after all, the rock was hardly indented. He said to himself, at last, 'It is useless; I will pick no more.' Suddenly, a stranger of dignified mien stood by his side, and spoke to him. 'You will pick no more?' 'No.' 'Were you not set to this task?' 'Yes.' 'And why abandon it?' 'My work is vain; I make no impression on the rock.' Solemnly the stranger replied: 'What is that to you? Your duty is to pick, whether the rock yields, or not. Your work is in your own hands; the result is not. Go on!' He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke; went to work with fresh zeal and energy, and a great revival followed."

H. C. MILLER.

FALLING FROM GRACE.

THERE are those who claim that a man once in grace, can never fall from it,—once soundly converted, he never can fall away. This doctrine is both unreasonable and unscriptural. Ezekiel most plainly teaches that the righteous man can become a wicked man, and die such. Thus he says, "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ez. xviii, 24. It would seem that language could not more plainly state the fact that the righteous man can fall from his righteousness and become wicked. Paul says, "Christ is become of no effect unto you, whosoever of you are justified by the law; *ye are fallen from grace.*" Gal. v, 6. Paul, then, believed in falling from grace. In Heb. vi, 4-6, he teaches the doctrine still more plainly, showing that they can fall away so far as never to be reclaimed again. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." So in Rev. iii, 5, it is shown that there is danger of having our names blotted out of the book of life after they have once been written there. In verse 11, Christ says, "Hold that fast which thou hast, that no man take thy crown." Here the same idea is conveyed, that a man may lose the crown designed for him. A host of other scriptures might be quoted to the same effect. Indeed, the whole teaching of the Bible is in harmony with it.

But now I will give an example of a man who was once converted, had a new heart, and the Spirit of God given him, and yet fell away, apostatized, and died a wicked man, a suicide. Saul, the son of Kish, met Samuel, the prophet, to inquire of him. Samuel informed him that God had chosen him king of Israel. Samuel anointed him, as we read in 1 Sam. x, 9, 10: "And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them."

Here we find that God gave Saul another heart, and there the Spirit of God came upon him, and he prophesied. Most certainly, then, he met with a change of heart, and received the Spirit of God as a witness of his conversion. All are familiar with his history after that; how that after a short time he became exalted, self-sufficient, and very wicked, murdered the priests of God, and tried to kill David, and, finally, the last day of his life, he bore this record of himself, "God has departed from me, and answereth me no more, neither by prophets, nor by dreams." 1 Sam. xxviii, 15. Soon after this, Saul killed himself by his own hand. Chap. xxxi, 4. His case furnishes a remarkable instance of a man's falling from grace. This most clearly shows that we need, even after we are converted, to watch and pray lest we be led into a snare of the devil, fall from our righteousness, lose our crown of life, and have our names blotted out of the book of life.

D. M. CANRIGHT.

Sigourney, Sept. 25.

Foolishness—to Whom?

A CAREFUL reader of the Bible was assailed by an infidel with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I do n't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

"How?"

"Turn to the first chapter of Corinthians and read the eighteenth verse." The infidel read, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." He hung his head, and ever after studied the Bible, and found it to be God's power unto salvation.

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. Waterman.

THROUGH the kindness of thoughtful brethren, I have had the privilege of having the REVIEW to read for some six or eight months. I thank them much for their kindness, and for their labors in this place. I feel to thank the Lord that I have had the privilege of hearing the gospel preached in its simplicity and beauty. It has been my prayer for years that I might be able to come to the knowledge of the truth as it is in Christ. I want to be obedient to all of God's requirements. I have been forsaken by friends because I had embraced the Advent doctrine, but I did not feel that the Lord had forsaken me. I am trying to live nearer to God, and consecrate myself to the service of the meek and lowly Jesus. May God help me to overcome every besetting sin, and to run with patience the race before me.

Shortly after beginning to keep the Sabbath of the Lord, I studied the truth for myself. Some passages of Scripture left doubts in my mind, whether it was binding on us still to keep the seventh-day. The light shown on these passages in the ADVENT REVIEW, has enabled me to more clearly understand this subject. I now expect as long as I live to regard the Lord's day, although I am alone in this place. I expect to meet with difficulties on the way. I spend the Sabbath in reading my Bible and REVIEW. It is all the preaching I have had in a long time. I ask an interest in the prayers of God's children, that I may prove faithful to the end.

Yours in Christ,
Olmstead Co., Minn.

P. WATERMAN.

From Sr. Roe.

DEAR BRETHREN AND SISTERS: By the grace of God, I have been led to believe in present truth. Less than a year ago my sister was convinced of the truth, and commenced keeping the Sabbath. This was a great trial to me, but it led me to desire to live nearer to God. Last winter, God was pleased to revive his work in this place, and my heart shared in the blessing. I was enabled to consecrate myself entirely to the Lord, and then, through faith in Jesus, such a blessing as filled my heart, tongue can never express. Oh! eternity will be only long enough to praise my Saviour in. Soon after this, Bro. and Sr. Saunders visited us, and conversed on prophecy, and the third angel's message. And now, as I had no desire to reject the truth, the light of the Sabbath shone upon my mind, and I received strength to take up the cross, and keep the Sabbath of the Lord. My faith in this truth has been growing stronger ever since; and I can say with the psalmist, "My delight is in the law of the Lord." Through the strength of Jesus, I have determined to go forward in the discharge of my duty. Pray for me, that I may overcome every temptation, and the sins that so easily beset me, that when Jesus comes, I may receive some humble place, and unite with his saints in singing praises unto Him who has loved us, and has given himself for us.

I wish to express my thanks to the brethren who have sent us the REVIEW. I prize it next to my Bible, for I have not the privilege of hearing Sabbath preaching.

Yours, striving to overcome,

MARY M. ROE.

Penfield, N. Y.

From Sr. Mott.

DEAR BRETHREN AND SISTERS: I united with the Seventh-day Adventist church last March, just before Bro. H. C. Blanchard left this place. I had before that been a member of the Christian church at this place, but I fear that I had only the name; that I was not right in the sight of God. I feel most heartily to repent of the sins I have committed, and hope that Jesus' blood will avail even for me.

Since I have been trying to keep the commandments of God and the faith of Jesus, I have had more true peace and happiness than I ever knew before.

My mind has been much exercised on the subject of re-baptism. It does not seem as though my former baptism was valid, and I feel as though I ought to be buried with Christ in baptism. I want to do my whole duty.

God has been very good to me. Although I have been afflicted at times, it has been all for my good, and I know that if I put my trust in him I shall never be moved. May we all continue faithful, and at last meet on Mount Zion, is my prayer. Yours in the blessed hope.

JOSEPHINE MOTT.

Peoria Co., Ill.

From Sister Edmunds.

DEAR BRETHREN AND SISTERS: To you who have been believers in the truth many years, I would write a few lines. And first, do not turn a deaf ear to the warnings of God's worn and tried servants. Those who have borne the heat and burden of the work love us. How many sacrifices they have made that this precious truth might reach us; and now when God is reproving us and pointing out the straight and narrow way through the testimonies, oh! do not rise in rebellion. Those who doubt the gifts, do not live a better life; they soon become cold, lose their spirituality, and break God's holy commandments. Solemn thought! "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12. Again, speaking of the same company, it says, "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. And in Rev. xix, 10, we are told that "the testimony of Jesus is the spirit of prophecy."

Yes, the commandments of God and the testimony of Jesus, or spirit of prophecy, must go together in these last days. If you drop one, you will the other, sooner or later.

I look back to the rebellion that arose against the testimonies in 1854. Not only against them, but against the humble servants God has called to lead out in this great work. Many of that party had been reproved for wrong doing. They did not humbly acknowledge their wrongs, but commenced in a secret manner to backbite and slander our leaders.

Satan urged the rebellious ones on, until finally they would come to our meetings and talk out publicly what was in their hearts; and oh! such a chill would creep over us. There was none of that sweet, melting spirit of love manifested, but such a cold bitterness attended them. They commenced printing a paper called the "Messenger of Truth," falsely so-called, for it was filled with words of slander.

Some may ask the question, "Where is that party now?" I will tell you, "The latter end is worse with them than the beginning." The editor of that paper taught school, and in a moment of excitement drew a weapon of death at some of his scholars, and left for Canada. A messenger who had been the means of bringing many to the knowledge of the truth, went with them, and was soon heard to utter the profane oath. Nearly all have given up keeping the Sabbath. I write these lines because I fear there are many now who do not realize where they stand. Many that stood up boldly for the truth then, are now following in their footsteps. Often now we hear those worn servants of God spoken of in a light and trifling manner, which must be very displeasing to him.

Dear brethren and sisters, do, I entreat of you, stop and think what you are doing.

That great day of the Lord is right upon us; light has been given to help us out loose from the world and overcome lustful passions; but some have rebelled and suffered a faultfinding spirit to dwell in their hearts, because the way was so narrow and self-denying. Look back at the "Messenger" company, and tremble for yourselves. Shun their example before it is too late to find acceptance. Is there not great danger of sinning against the Holy Spirit? I fear that there is. May we all humble ourselves under the mighty hand of God at this time, and stand when Jesus appears.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

From Bro. Shireman.

DEAR BRETHREN AND SISTERS: I still feel a desire to live the truth in my daily walk, so that when the Lifegiver comes, I may take hold of eternal life, and dwell with you in the city of God. But simply a desire to live the truth, or a desire of a home in the kingdom, will never bring us into the heavenly land. It is a daily warfare, a continual work. We have no time to lay aside our Christian armor, no, not for a moment. We must "watch in the darkness and watch in the day;" it is our Leader's command to watch. Watch for the signs of his coming, and while we are watching, oh! let us not forget to pray.

We are in the perils of the last days. Do we realize it as we ought? I fear we do not. It is necessary that we examine ourselves daily. How much do we value the truth? Do we think more of the truth than everything else? If not we need not expect to go through. It will take all to obtain eternal life. There is a stormy future before us. Satan will do all he can to keep us asleep.

"Pilgrims, on! the day is dawning;
Strike your tents and homeward haste;
Sleep not while the blush of morning
Calls you on the desert waste.
Though the way be dark and dreary,
Life's sharp anguish must be borne;
Courage, then, ye faint and weary,
Linger not to weep and mourn."

We should be thankful that there is a little time left us to prepare for the coming glory. Will we improve the golden moments as they are passing by? or will we allow them to pass as the idler does? There is not a moment to spare. We all have prayed for light; the Lord is sending us light through the REVIEW, and our publications. Are we trying to read as we should? Dear brethren and sisters, this reading matter has cost many weary hours of toil. Let us work while the day lasts, and be found at our post when Jesus comes, is my prayer.

Your brother in hope of eternal life when the Saviour comes.

D. T. SHIREMAN.

Linn Co., Iowa.

From Bro. Treat.

DEAR BRETHREN AND SISTERS IN THE LORD: As it has been more than a year since I have written, I thought that by the help of the Lord, I would say, that through the tender mercy of my God I am yet living; although through the infirmities of age, I feel as though my usefulness is about done, and my warfare almost ended. I hope, through faith in the atoning merits of Christ's precious blood, to come off victorious over all my spiritual foes, and be introduced into a state of blessedness, where sin and death can never enter, and where tears shall be wiped from off all faces. Glory to God in the highest.

My memory is much impaired, yet I have not forgotten to love the present truth in all its parts. I think, as time passes along, the light on the soon coming of the Lord increases; and it seems to me that it never was so hard to live for the Lord, and keep a conscience void of offense toward God and man, as at the present time.

The world holds out every inducement for us to drink into its spirit and maxims. Oh, the world, the world! And yet how deceitful! Evil men and seducers are waxing worse and worse, deceiving and being deceived; and my daily prayer is, that I may be kept by the mighty power of God through faith unto salvation. We need not look for any better times while we live in this sin-cursed world. But be of good cheer, brethren and sisters; the Lord reigns. Let the earth rejoice, for he has power to fulfill all his purposes; not one jot or tittle of his word and promises will fail of their accomplishment. He has promised that though Israel be as the sand of the seashore, a remnant shall be saved. Praise the Lord! I want to be one of that number, and I hope and expect, by the assisting grace of God, that I shall be. But oh! the dangers that lie in the way. Oh! for more living faith, that purifies the heart from dead works, and overcomes the world. Hold on, brethren and sisters; watch and pray, lest coming suddenly he find you sleeping. It is a sleeping time, and we need to exert

every power of the mind and will, to escape the pollutions of the enemy, and the allurement and flatteries of this ungodly world. May you all, with myself, be kept without spot or blemish until the day of Jesus Christ. Amen.

SAMUEL TREAT.

Waldo Co., Me.

From Bro. Peck.

WITH the dear saints and truly tried ones, I wish to bear testimony in humble love to the value of present truth, together with my thankful acknowledgment of the REVIEW, sent me by some of the dear sacrificing ones. May the Lord reward them, and make it according to his word, It is more blessed to give than to receive.

I will thank my God always for the rich treasure of holy light that is emanating from present truth, of which a fresh supply is weekly visiting the hamlets of the poor, as well as the mansions of the rich. Yes, I thank the Lord that it comes to me. Although I may never see Bro. and Sr. White, and scores of others of the ministers of God, yet their teachings through the REVIEW are daily helping me to sanctify the Lord God in my heart.

May the Lord grant me grace whereby I may so strive that I may be crowned in the day of reward. There are seven of us here who keep the Sabbath. I believe we dearly love each other. We are in perfect harmony with the body, and indorse all the developments of the third angel's message. We have two meetings in each week, and the Lord blesses us. Praise his holy name.

Pray for us, dear brethren, that we fail not of the grace that shall be delivered at the appearing of our Lord Jesus Christ.

ROSWELL PECK.

Franklin Co., Vt.

BRO. ADAMS writes from Jeff Co., Kansas: I hope you will remember the state of Kansas, and send a messenger to proclaim the way of life and salvation. I think this would be a good place for labor. If any people need to know the truth, they do here; for they are spiritually destitute. If a course of lectures could be given here this fall or winter, a suitable house could be had, and proper arrangements made. If a messenger can come, a notice in the REVIEW will be sufficient.

SR. VEDDER writes from Hurricane Grove, Wis: I am one of the lone ones, and feel that the REVIEW is my stay and staff. It is a great source of comfort to me. The sermons are just what I need, living where I do. I am trying to convince others, by letting them have my paper and what books I can get. I attended the Quarterly Meeting in Waterloo, the 11th and 12th of September; the Sabbath was spent in fasting, prayer, and confession. It was a solemn time, and one long to be remembered, for the blessed Saviour met us, and I received so much light and strength that I feel encouraged to go on and learn the whole truth, and be an overcomer at last.

Walking With God.

Two men in Scripture are said to have walked with God—Enoch and Noah; and the one was carried up that he should not see death, the other was carried over the waves of the flood. They walked by faith. All the different parts of man's natural life and movements are used by the Spirit to symbolize the spiritual. "My foot standeth in an even place." "I will not sit with the wicked." "I will lay me down in peace." "Run with patience the race set before you." I have leapt over a wall. These are exceptional movements: the regular movement of a man's daily life is his walking. His whole life, in all its movements, small and great, are comprehended in this.

In walking in Christ these four things are included:—

1. Reconciliation.
2. Abiding.
3. Fellowship.
4. Obedience.

This walk on earth is through storms and trials; but there is another walk when this is ended; and when the Lord comes "they shall walk with me in white"—the walk of peace, and triumph, and glory—when the Lamb shall lead us to the living fountains of waters, and God shall wipe away all tears from our eyes.—Bonar.

The Review and Herald.

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

Value of the Truth.

THIS does not consist merely in the fact that it enlightens the mind. The truths of the Bible are well understood by Satan, yet he is by no means benefited thereby. He has no love for the truth, and no mind to obey it. The truth of God is that by which he sanctifies men. They purify their hearts by obeying it. The truth which God thus uses is the great battleground between the forces of good and of evil from age to age. But God has taken care that his truth shall not be mere theory. There is something to it always for men to obey. And so it will be found that there is a strong disposition on the part of many to shun those truths which call for self-denying obedience, and to make up for it in advocating such truths as have no special acts of obedience connected therewith. The Psalmist says: "Thy law is the truth." Ps. cxix, 142. And again, verse 151, he says: "All thy commandments are truth." This kind of truth is intensely practical. Every word of it is to be obeyed. But the fourth precept of God's law is so distasteful to men, that few are willing to obey it. This great truth, therefore, relative to the creation of the heavens and the earth, which can never become obsolete, and which places one grand duty upon us to obey, is strongly opposed and resisted. In place of this, many persons make mere theory, as that of the nature of man, the great subject matter of their preaching. This is a capital error. The cross of obedience is avoided, but the heart is left with little benefit.

The Fire Which God Has Kindled in His Anger.

MOSES tells us that God has kindled a fire in his anger that shall burn forever, and shall set on fire the foundations of the mountains. Deut. xxxii, 22. Such a fire is now burning in the interior of the earth. Recently I copied the testimony of a correspondent of the *N. Y. Tribune* concerning the great lake of fire in the Sandwich Islands. Here is an article from the "Christian Almanac" for the year 1869, that is well worthy of an attentive perusal.

"VOLCANIC ERUPTION IN THE SANDWICH ISLANDS."

"In March and April of last year, one of the two great volcanoes of Hawaii, Mauna Loa, was the scene of an unusually violent eruption. It commenced late in March; on the 28th, one hundred earthquake shocks were felt, and during the two weeks following to April 13, two thousand more. The devastation was chiefly in the south part of Hawaii, and especially in the district of Kau.

"At Waiahinu the earth opened in many places, and a tidal wave sixty feet high rose over the tops of the cocoa-trees for a quarter of a mile inland, sweeping human beings, houses, and every thing moveable before it. A terrible shock prostrated churches and houses, and killed many persons. In all, one hundred lives were lost, besides a thousand horses and cattle. Half a million dollars' worth of property was destroyed.

"The craters vomited fire, rocks, and a river of red-hot lava five or six miles long flowed to the sea at the rate of ten miles per hour, destroying every thing before it, and forming an island in the sea. A new crater two miles wide opened, and threw rocks and streams of fire a thousand feet high. Streams of lava rolled to the sea.

"At Waiahinu a conical island rose suddenly, three miles from the shore, emitting a column of steam and smoke. It is 400 feet high, and is joined to the main land by a stream of lava a mile wide.

"The greatest shock occurred April 2. Prior to the eruption, there was a great shower of ashes and pumice. During the great shock, the swinging motion of the earth was dreadful, so that no person could stand. The earth rose and sank, and its surface rolled like the ocean in a storm. In the midst of the tremendous shock an eruption of red earth poured down the mountain, rushing across the plain three miles in three minutes, and then ceased, leaving a mass of earth, rocks and mud, covering eight or ten square miles, and from four to fifteen feet deep. Then came the great tidal wave, and then the stream of lava.

"The summit and side of a hill, fifteen hundred feet in height, are said to have been thrown a thousand

feet over the tops of trees, and landed in the valley below."

We spent last Sabbath with the church at Battle Creek, and enjoyed some freedom in speaking upon 1 Pet. iv, 18. There are some reasons to hope for a better state of things here.

We are very weary from incessant labors, holding camp-meetings in distant parts of the field, one each week, and decide not to travel more till next camp-meeting season, which will open the first of June, with a camp-meeting in Iowa. We are still undecided whether to spend the winter in Greenville, Mich., or Washington, Iowa. A few days will decide this matter. At present, friends will please address us at Battle Creek, Mich.

JAMES WHITE.

"The Two Covenants."

I HAVE read the tract recently published with the above title, and am fully satisfied with the exposition. It makes the matter so clear that every one who will thoroughly investigate it must see the truth. I never was satisfied with the *ad captandum-vulgi* argument that the old covenant was the ceremonial law. The "first covenant had also ordinances of divine service and a worldly sanctuary;" but these ordinances were not the covenant. The present tract finds the making and ratifying, or dedicating of the first covenant with blood; and there can be no mistake about it. There is but one thought that I could add to it, and that is not essential to the argument. And that is, that one of the "better promises" of the new covenant is "the promise of eternal inheritance." Heb. ix, 15. This, however, is implied in the promise, "I will be their God and they shall be my people." In making a similar promise in the old covenant, the promise of an inheritance is also implied; for the Lord added, "All the earth is mine." Ex. xix, 5.

I hope the friends of truth will take an interest in circulating this tract, and also the "Sermons on the Sabbath and Law," which includes it. The other sermons I have not yet found time to read entire; but have no doubt that it is a pamphlet destined to do much good. Who will share in the profits by circulating it where it is needed?

R. F. COTTRELL.

How the Wicked Shall Perish.

Ps. xxxvii, 20, is a very plain, simple statement with regard to what shall become of the wicked, and how they will end. "But the wicked shall perish; and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." First, here is a positive declaration that the wicked shall perish. Every one knows the commonly accepted meaning of that simple word *perish*. A man perished in the storm or in the sea—a sheep perished in the snow—a man perished in the desert. When a thing has perished it is no more. So says David, "the wicked shall perish." But lest some should mistake his meaning, he next proceeds to illustrate how they shall perish. "The enemies of the Lord," says he, "shall be as the fat of lambs; they shall consume: into smoke shall they consume away." As, means like unto. The fat of lambs is tallow. We make candles of tallow. Here stands a candle; I light it; it begins to consume, and it continues to consume away into smoke till the candle is entirely gone, and not a particle of the fat is left,—it is consumed away into smoke. Like this the enemies of God are to perish. If this illustration be true, then the wicked will finally be burned up and consume away into smoke, like the candle made of the fat of lambs.

D. M. CANRIGHT.

Sigourney, Sep. 23.

Appointments.

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

THERE will be a Quarterly Meeting of the Tittabawassee, St. Charles, and Chesaning churches, at Chesaning, Nov. 13, 1869. We extend an invitation to the Owosso church; also to all others wishing to attend.

J. O. THOMPSON, Clerk.

QUARTERLY Meetings in Minnesota: At Pleasant Grove, Nov. 6; Greenwood Prairie, Nov. 13, 14; Pine Island, Nov. 20, 21; Deerfield, Nov. 27, 28; Shelbyville, Dec. 4, 5; Jo Daviess, Dec. 12, 13; Tenhassen, Dec. 18, 19; Rice land, Dec. 25, 26. At such places where ministers are present, preaching meetings will commence at half-past ten each day.

STEPHEN PIERCE.

MUCH of most men's fame is undesirable, being founded on their unhappiness.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW 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. F Lawson 36-18, Mrs F M Choe 36-15, Mrs A Boutwell 36-17, Mrs A G Pixly 36-19, A O Stewart 36-1, J Crommet 36-14, David O Osborn 36-14, James Cassidy 36-14, G W Varney 36-18, M Andrews 36-1, A Strickland 36-6, P S Thurston 36-1, Z Southwick 36-1, H B Simons 36-17, D D Haines 36-1, B F Rice 36-1, A Haskins 36-17, H W Mardon 36-1, John Cole 36-1, A G Carter 36-6, Mrs M Campbell 36-20, Mary A Dickens 36-1, S McRory 36-17, O Kelsey 36-11, F Morrow 36-1, S O Conery 36-5, S Sharp 36-3, J T Mitchell 36-14, W Caviness 36-1, G Whisler 36-1, D S Buck 36-17, C Buck 36-17, Mrs Jane French 36-17, W L Wheeler 36-21.

\$2.00 each. F W Lake 36-13, W Bryant 36-1, H A Bryant 36-17, J W Sawyer 36-1, Mrs S Whittier 36-18, L Bolton 36-1, W Kelley 36-13, J W Cassidy 36-20, Betsey Judd 36-11, C E Spear 36-16, Mary M Sarchett 36-1, G W Holt 36-1, John Hall 36-5, Della Gear 36-14, S D Corey 36-7, H W Gordon 36-1, J L Edgar 36-1, S A Miller 36-19, C S Worthing 36-13, Betsey Hall 36-13, I O Choate 36-20, E Whitaker 36-8, J L Hartford 36-13, J S Rogers 36-22, Betsey Bryant 36-18, C Barker 36-17, Joseph Hilton 36-1, J Thomas 36-7, R S Weber 36-6, J S Vickery 36-14, J F Thompson 36-1, J F Ballenger 36-1, G L Holliday 36-21, J B Hoyt 36-17, Asa Hayes 36-1, Margaret Bentley 36-1, A E Deveraux 36-17, E R Tiltonson 36-12, G M Bowen 36-13, J B Taber 36-1, J S Elkins 36-17, A Sorenson 36-1, A Rasmussen 36-12, C A Bennett 36-17, F Kundert 36-9, J I Bostwick 36-15, A A Foss 36-1, G W Sheldon 36-1, C W Olds 36-1, H F Sprague 36-1, C Manly 36-1, S L Gilbert 36-17, James McCourt 36-18, Mary Foster 40-1, C N Pike 36-13, David Honeywell 36-1, H Chapman 36-6, A G Hart 36-3, L Bartholomew 36-14, P R Moore 36-17, Annie H Hale 36-17, S W Hickok 36-10, A Herr 36-10, H F Phelps 36-21, A C Morton 36-17, H Grant 36-1, J L Kilgore 36-5, L Steen 36-22, J Reisman 36-1, T Curtis 36-5, W McPheter 36-1, A Korb 36-1, Ann Alvira 36-1, J Yates 36-1, I N Mathews 36-7, J C Nicola 36-11, O L Boyd 36-16, S M Holly 36-17, J Kirtman 36-1, J Heald 36-1, A M Corawell 36-20.

Miscellaneous. W Sickles \$5.00 36-1, H Hammond 3.00 36-22, H Fellows 3.00 36-1, W Clark 5.00 36-1, A T Gifford 5.00 36-3, S Berry 1.50 36-1, S Tracey 3.00 36-14, James M Shepard 5.00 36-17, Caleb Clark 5.00 36-17, E O Nelson 3.00 36-14, W Francis 6.00 36-1, A C Foster 7.00 36-1, J H Warren 3.00 36-1, Jane Sharp 5.00 36-16, S Nicola 1.25 36-1, J Craig 1.75 36-7, D Hildreth 1.50 36-14, P E Ferrin 1.50 36-14.

For Review to the Poor.

L Bolton 50c.

Books Sent by Mail.

J F Wood \$7.00, Jas L Wood 50c, L Rawn 50c, W Boynton 10c, L A Huntington 60c, David Malin 50c, Jane C Simmonds 1.95, Betsey Judd 60c, F W Maca 25c, Thom Thornton 1.55, W Chinnock 3.00, Mrs B L Rider 20c, Edgar Whitaker 1.25, W W Putnam 1.00, Seth P Ward 1.00, Elder Joseph Wolfe 22c, James McCormie 22c, J N Loughborough 3.05, W M Sanborn 7c, J W Ellis 30c, J H Warren 15c.

Cash Received on Account.

H F Phelps \$5.00, P Potter for O A Olson 5.50, Isaac Sanborn 56.00, H I Farnum 1.00.

Received on Book and Tract Fund.

Miss L Lewis 50c.

Shares in the Health Institute.

Hiram Hunter 25.00.

Foreign Missionary Fund.

M J Cornell \$5.00, Cornelia A Cornell 5.00, Flora A Cornell 5.00, A Friend 50c, Willie Kelley 25c, Miss L Lewis 1.00, S Drake 5.00, H C Bingham 4.00, E P Kellogg 5.00, M Satterlee 1.00, E Satterlee 50c, A P Lawton 5.00, E Buckland 5.00, Thank Offering 2.00, B M Osgood 5.00, E P Osgood 5.00, H Crosbie 5.00, H Hilliard 5.00, L C Hilliard 5.00, A H Hall 5.00, C S Hall 5.00, W Fairbanks 2.00, C Fairbanks 1.00, E Lewis 1.00, M Thew 50c, A Thew 5.00, Hannah Beecher 5.00, J Lamson 5.00, V B Gaskell 5.00, Samuel Harris 1.00, Elvira Stevenson 5.00, Mary Roushey 1.00, O A Heth 50c, O H Pratt 2.00, Pliny Potter 5.00, Thomas Bickle 1.00, J A Pease 3.00, Jennie Mitchell 5.00, L Hunnewell 1.00, A Olson 5.00, Church at McConnell's Grove, Ill., 5.00, Cordelia Boomhour 1.00, Alex Paton 5.00, H Hunter 5.00, C N Ford 1.00, Geo Walling 1.00, — Ford 5.50, R D Tyson 4.00, D Andre 5.00, J S Hart 5.00, Wm P Andrews 5.00, J T Mitchell 5.00, Mary Glascock 1.00, M Dunn 5.00, Geo I Butler 5.00, S A Bullock 5.00, A Korb 5.00, T E Hare 1.00, Daniel Hare 1.00, Hannah Walser 1.00, S T Chamberlain 5.00, M C Hornady 1.00, Mary Hornady 1.00, R M Kilgore & wife 5.00, Anna Rasmussen 5.00, H Waggoner 1.50, C F Stevens 2.00, T Porter 1.00, H Purves 50c.

Benevolent Fund.

I S Olive \$20.00, L Bolton 1.00, Pliny Potter 6.50, A C Foster 3.00.

General Conference Missionary Fund.

I S Olive \$10.00, Church at McConnell's Grove 5.00, S Harris 10.00, E Sanford 2.70, H Rasmussen 5.00, G W Mitchell 5.00, Iowa State Conference 300.00.

Michigan Tent and Ceresco Camp-meeting Expenses.

Nora Walker 1.00, Calvin Green 3.00.

Michigan Conference Fund.

Church at Chesaning \$10.00, E G Stevenson for Church at Parkville 9.00.