The Advent Review & Sabbath Herald

Published weekly by The Seventh-Day Adventist Publishing Association.

Address examine JAMES WHITE, Battle Creek, Michigan.

Life’s Answer.

I know not if the dark or bright
Shall be my lot,
If that wherein my hopes delight
Be dark or not.
It may be mine to drive for years
Till’s heavy chain;
Or day and night my soul be torn
On bed of pain.
Dear foes may surround my heart
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.
My bark is tossed to the strand
By break divine;
And on the helm there rests a hand
Other than mine.
One who has known in storms to sail,
I have on board;
Above the raging of the gale,
I hear my Lord.
He holds me when the billows smile—
I shall not fall;
If sharp, ’tis short; if long, ’tis light;
He tempers all.
Safe to the land, safe to the land—
The end is this:
And then with Him go hand in hand,
Far into life.
—Macmillan’s Magazine.

The Light of the World.

How are we to know whether, being nominally Christians, we are also really Christians? It is important to know if we possess the thing signified by Christianity. The mere name and fame of the thing will be of little use to us.

Now the Bible tells us what Christians are. If then we are what the book says Christians are, we are Christians. Everybody admits this—that a scriptural Christian is without doubt a good one. But some seem to hesitate about admitting the converse of the proposition, that if we are not what the Bible says Christians are, we are not Christians. The reason they hesitate can only be that they perceive or fear the latter conclusion makes against themselves; for the one is as clearly and certainly true as the other. What we could then be in statements declaring what Christians are, if individuals may be Christians without being what Christians are thus declared to be? Indeed, what truth would there be in such statements? That is no clear and decisive criterion, which does not belong to all the individuals of the class. The declaration, “If any man be in Christ Jesus he is a new creature,” is neither useful nor true, if some are in Christ who are not new creatures. The same may be said of the assertion, “There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.” If a solitary individual is pardoned and freed from condemnation who still walks after the flesh. There is neither sense nor sincerity in it; nor in this other passage, “They that are Christ’s have crucified the flesh with the affections and lusts,” if some are Christ’s who have never put the flesh and its lusts to that kind of death.

It must be admitted that if we are not what the Bible says Christians are, we are not Christians in fact. We may as well admit it at first as last. Christ says we are to be judged by our word; not by any favorable author of ours, Blair or Paley, or whoever he may be; not by any sermon we may have heard from this or that minister; not by the standard that may have been set up in some conversation with an eminent divine; not by the opinion entertained in the circle in which we move; nor by what seems to stand to our reason. There will be no spreading out of those, when the Judge shall sit. The Bible will be the only book of law and authority opened then.

I know very well there is nothing new in what I am saying. Anybody can say it, and say it as well. Everybody knows it already. But it is one of the old things that we need to be often reminded of. Nothing else we have is more prone to forget than these common-place truths. It is what we know best, and most firmly believe, that we fail most to consider and lay to heart. The most familiar truths have always been the truths by men most disregarded.

But let us hear what the Bible says Christians are, for I did not intend so long an introduction. Well, the Bible says, among other things, that they are the light of the world. The blessed Saviour is the speaker, and he is addressing his disciples, and he says to them, “Ye are the light of the world.” Observe, he does not say, “Ye may be, if you are careful to live up to your privileges;” or “Ye ought to be—it is your duty;” or “Ye shall be—by and by, when you have made greater progress in religion;” but he speaks of it as a present matter of fact, “Ye are the light of the world.” So it seems that Christians shine. We talk of a shining Christian, meaning to distinguish such a one from Christians in general. But there is no Christian who is not a shining one. Every Christian emits light. Paul testifies of the Christians at Philippi that they shone as lights in the world. They were what Christ said his disciples were. And must not Christians of our cities and villages be the same?

It also appears that Christians are not merely receivers. They give out—they communicate. That is their character. They do not live merely or mainly for themselves. A candle is not lighted for its own convenience, but for the benefit of others, that it may give light unto all that are in the house. Some people think it is enough if they personally enjoy religion. But that is not the case. No man lives to himself—much more does no Christian.

There are two objects for which Christians shine. It is to discover themselves, that the world may know what Christians are, and as he to emulte the character. Thus our Saviour testifies when he says, “Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.” We are to emit light for others to see by; and it is that they may see our good works. All Christians perform good works. They are all of them done. They are the most practical men in the world, though regarded by many as visionaries. There are, to be sure, speculators and theorists enough in the church, but real Christians are working men. But what is the use in our good works being seen? Why is it not enough that they be done. Does not humility dictate that they should be concealed, rather than exposed? The thing is impracticable. “A city that is set on a hill cannot be hid.” Were the thing possible the attempt at concealment might be proper enough, if there were no other to be influenced by the sight of our good works. Whether a candle in an unshone house be on a candlestick or under a bushel, is a matter of little consequence; but not so if there be people in the house. The Christian’s good works are to be visible; not that he may be applauded for them, but that men may thence be led to glorify God. Now, a question. Do we shine? And by the light which we evolve, do observers see our good works? Have we any good works for them to see? And are these such good works as they, will not attract the attention of God as its cause, and so be led to glorify him? We are a new generation, a royal priesthood, a holy nation, a peculiar people; that we should show forth the praises of him who hath called us out of darkness into his marvellous light.

I would not have any one suppose that a Christian is to make an effort to let his good works be seen—to be ostentatious of them. No, he is only to let his light shine. He is strive in doing good works, but quite passive in showing them. A luminous body making no effort in emitting light. Indeed it cannot help shining. A Christian has only in all his intercourse with men to set out the Christian spirit, and be governed by the fear of God, and the principles of his holy religion, and the thing is done. The light is emitted, and the good works are seen. And this is the way, under God, to convince men of the existence of a Christian spirit, to ascend the hills of men, and make converts to God. Yes, this is the way. “Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” Another question. Is this what we are doing—shining so that men, knowing we profess the religion of Jesus, see, in looking at us, how pure, lovely, excellent, and divine a religion it is, and are led to say, “Verily, it must be from God, and we must embrace it too—we will be Christians.”

The other object for which Christians shine is to enlighten others. But on this I cannot now enlarge. Only this I would observe. See how for Christians shine! They do not merely illumine some little sphere. They are the light of the world. Their influence reaches to the ends of the earth. Were we to make good our Saviour’s assertion with respect to ourselves—would we be the light of the world, let us first take heed that the light which is in us be not darkness; and let us not have a care that the light which we do emit be not of good works. Let us do them. Then, as for those who seem to be Christians but are not, is it their fault, not ours if they are not converted. And as for those who are too far off to see us, it only remains that we carry them the light, and send it to them.

—Nезд.
Perplexity of the Nations Increasing.

A London correspondent of the N. Y. Herald, of Oct. 19, says:—

"A piece of intelligence of a most momentous character, as concerns its bearing upon the future of the United States, has just come into my possession. 

"It is known that several months has been spent in forming a European alliance, which is to have for its aim the control of the destinies of the American continent. 

"A strictly confidential correspondence was commenced as early as last May, at the instance of an influential portion of Mexico, Cuba, or Porto Rico, and that they troops have been withdrawn from her limits, in order have been sown at Washington, which if not speedily of the conditions of, peace between the present beligerence of the thirteen States, which are represented in the Congress of the Confederacy shall be guaranteed, and with this embryo alliance to the United will assent; and it is believed that Prussia, unwilling to the Latin indispensable to secure Mexico against the dangers which threaten her integrity and independence. Max- on the Mexican deputation, a delicate allusion to the projected alliance. He took occasion to remark: 'I the parties to the contract at first, if it shall be leave you as unconcerned about salvation as ever you your present convictions are of entering into a covenant with God—a covenant that shall give way to temptation; you fall day by day into acts given in the pledge of the whole country. On the other it shall be my duty, for the reason that it is indispensable to secure Mexico against the dangers which threaten her integrity and independence. Max-well has been well advised. His sagacious father-In-law, King Leopold, the Nestor of sovereigns, has been in the right. 

"But the holding out of Charleston, and the more recent disastrous defeat of Rosserman, together with other events in Louisiana, Texas, and elsewhere, have caused negotiations to be renewed, and they are now going on with the utmost activity, and with every prospect of an early completion. 

"You will see in the short speech of Maximilian to the German Congress a deliberate declaration of the necessity of a thorough and complete destruction of the South. If it is his object to achieve this, it will be his object to achieve it. 

"But while in the world, the Christian is not to be of the world. And to think of a man allowing himself to be taken up with the interests of the world, is to think of the grand concern of eternity. What pride we would not he, man, if he gain the whole world, and lose his soul? 

"It may be you shrink from the self-denial of the Chris-tian life. No doubt the gate is too small for such a straggler to enter. But it would be different if you would say: 'O Lord, I will follow thee; but—' Luke, 16. 

"Do you see the importance of deciding for Christ? Are you convinced that you ought to give yourself up to the service of the Redeemer? If you are, then you should enter on an earnestly religious life. What, then, hinders you? Surely it must be something very serious. Christ demands an entire self-surrender; anything else he will not accept. But you are hesitating; and why? 

"It may be from the enlargement and pressure of worldly cares. Your mind and heart are full; you are busy with earthly pursuits; you live in a scene of bustle and hurry. How can you find time to think of things in eternity? But the Christian is not to be of the world. 

"But—

"It may be interesting to some of my friends to learn the moving cause of my agency in aid of this institu- tion. Thirty years since, before the Orphan Society was organized, I had the pleasure of teaching a class of twenty to thirty children on the Sabbath, for some years, in yonder old building (then called the Alma House Chapel). I then formed the purpose of doing something (should God prosper me) in aid of establishing an Orphan Asylum in this city; and subse- quently I incorporated in my will a bequest of $5,000, to be paid after my decease. Some eighteen months since, learning that the accommodations of the Asylum were inadequate to meet the increased wants of the institution, and that the demands upon it—and that an attempt to raise funds for the erection of a building of this character has not been successful, I began to reflect upon the duty, as well as expediency of doing what I desired to do for the poor orphans, while living—prompted not only by the wants of the Asylum, but also by consideration of the frequent misapplica-tion of funds left to be expended after one's decease, to anything else he will not accept. But you are hesitating; and why? 

"It may be you do not decide from sheer procrastination. Oh! this delay; how many souls it has ruined, they have thought; they have intended; they have determined but they have not done. Death has come at an unexpected hour, and they are lost. 

"Let there be no sure. Let there be a prompt and immediate decision. Let this be the time of your en- tering into a covenant with God—a covenant that shall not be broken. Why should the present convulsions be the weightiest moment. They may pass away, and leave you as unconcerned about salvation as ever you were before. Should it be so, and should you never

"Let there be no sure. Let there be a prompt and immediate decision. Let this be the time of your en- tering into a covenant with God—a covenant that shall not be broken. Why should the present convulsions be the weightiest moment. They may pass away, and leave you as unconcerned about salvation as ever you were before. Should it be so, and should you never

"Jesus, still lead on, 

"For, through many a foe,

"Guide us by thy hand

"Jesus, still lead on,

"Till our rest be won;
A Full Surrender.

The Review and Herald.

No. 261.

By Mr. Hutton.

The Review and Herald.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.

No. 261.

A Full Surrender.

By Mr. Hutton.
THE REVIEW AND HERALD.

Eastern Tour.

From the Vermont meeting we came on to Madison Stat. St. Law, co. N. Y., and found brethren Hilliard and Whiteny at the depot waiting for us. We were weary, but enjoyed sweet rest of body, and refreshing rest of soul. We passed the pilgrim home of Bro. Hilliard and family. Thursday P. M. Nov. 6th, we filled an appointment at the Seventh-day Adventist church in the place near the former residence of Eld. John Byington, now in the operation of a severe nervous disease. It was quite a gathering to the place of meeting of the scattered brethren from several towns. We had an excellent meeting on the cause in Northern New York, which has been well nigh shaken to its very roots. This was a solemn meeting, it evidently gaining strength. Order is so far restored that we think that labor among the little churches in Northern New York from such experienced men as Eld. Andrews or Eld. Longborough would tell on the cause. If there is any such call as has been so often reproached by fanatics, rebellion and confusion, the best help should be employed or none. Such are no places for the boys. When they have tarried at Jerusalem long enough, let them go into new fields, and prove the power of God in raising up sound believers. If they have not faith, consecration, zeal and back-bone sufficient for this, they may as well conclude they have mistaen their calling. We would here say to Bro. Byington that we expect to see the red church in the place near the former residence of his wife, and that we are doubtful whether the red church shall doubtless see an interesting report of the New England Conference. Our address is Topsham Maine.

Brookfield, N.Y., Nov. 17, 1855.

Systematic Benevolence.

It was the painful probability five years since, that our efficient brethren would have to leave their calling, and labor with their hands to support their families, that led us to introduce to the people the plan of systematic benevolence. The design of the plan was to prevent ruinous debt and to make means of sending the third angel's message. To this sacred object should our tithes religiously paid into the treasury be devoted. The worthy poor may receive our sympathy, and relief from present suffering. Other objects, gained in self-defense, or not authorized to divest our means; but we must solemnly protest against draining the treasury of the Lord of that which has been sowed in the new-planting interest in this cause. A comparatively easy war, to rob God's sacred treasury for the purposes of secular, or for the support of the third message of God. We are now on the threshold of times when it is comparatively easy, to rob God's sacred treasury for secular purposes. We say then let the plan of systematic benevolence be carried out sacredly, and let it prove efficient, if carried out, and the author of it be rewarded. The entire S. E. fund probably would not be a tithe of the sum necessary to meet all the pressing calls from the suffering poor for help.

The advancement of the third message is the highest object on earth for which we can labor. Whatever suffering there may be elsewhere, this cause should be the last to suffer for want of means. Should our brethren be drafted, they should if necessary mortgage their property, or sell their property, or accept means that should go into the Lord's treasury. We would say this even of our ministers. The draft will probably come closer and closer. We pay into the S. E. fund annually $40,000. Let that be used as designed. We have $40,000 more to help drafted ministers if needed. We say then let the plan of systematic benevolence be carried out entirely, and let it accomplish its designed object, namely, to send forth the last mercyful message to the world.

We hope that brethren Loughborough and Pierce will so successfully organize the scattered brethren in New England, hold up the cause, and establish systematic benevolence, that New England will soon supply all the means for the support of the cause.

Sabbath and first-day the 18th and 19th we held meetings at the chapel near Bro. Abbey's in Brookline. The cause in this region has suffered materially from the influence of some of its professed friends. But within the last year there has been a strong gathering influence resulting from the faithful labors of Elder Andrews and Bro. Byington at the present time. This influence is to a degree of pleasure, we can but mourn for the slaughter that has been made in Central New York in consequence of the sudden opposition to organization of some so strong as they could hold an influence over the body. The Lord has rescued his people from their influence, blessed be his name! and they now enjoy unity, and see the work of the Lord reviving among them.

On Sabbath day we had a special call to the young. Parents and children were present, and before the meeting closed, one or more of those from manhood and womanhood down to thirteen years of age arose and all determined to be Christians. This was an exceedingly interesting season. Blessed fruits are these of order in the church. This work follows organization in every living church.

Systematic Labor.

Systematic benevolence to support the cause without systematic labor is an absurdity. The minister who would push systematic benevolence, that a liberal support may be secured to himself, and then claim the right to labor where and when he pleases, has some things yet to learn. Our organization of General Conference, State Conferences, and systematic benevolence in all our churches, is simple, and beautiful, and will prove efficient, if carried out sacrifically, and the authority of the church be maintained with scripural dignity.

If it be the sacred duty of the church to first bring forth their tithes to sustain the cause and let other objects of benevolence come in second, then a no less amount of money rests upon treasurers, appropriating committees, state and general conference committees, and ministers who are supported by the church funds, to handle them in the fear of God.

If ministers be sent out as missionaries by the General Conference, the highest authority in the church, it will be expected of them, and of their companions, if they accompany them, that they will be active, devoted, exemplary laborers in the cause. A minister's wife, unless she be totally unfit to accommodate herself to the abode of one-half to her husband's usefulness, or she can by her lack of consecration, backwardness and draining helpfulness destroy at least one-half his usefulness. Thus it is in her power to make a difference of a thousand dollars in the results of his labors. The cause needs laborers. If the minister's wife is not an example of devotion, and burden-bearing in meeting, and out of meeting, her place is at home, where she will not disappoint those who expect much of the minister's wife, and where she will not set a bad example before others. Let the companions of our missionaries read the lives of the Mrs. Judson's and others, and resolve to work, work for God, if they die in the work, or retire from the field as holy laborers, who have labored in the church that cannot be hurt by their insensibility.

Now is the time to labor for God. "Live or die, sink or swim, survive or perish," let men and women work for God, or leave the field in the hands of the poor and suffering. As the blacksmith's arm becomes strong by wielding the heavy sledge, and the noted Dr. Winship becomes almost incrabelle by taxing his muscular strength to the utmost, so if the conservation of the third angel's message will grow strong physically, mentally and spiritually by putting their whole energy in faith in the work of God. What if they should die in the field? Oh, the glory of such a death compared with that of the poor soldier.

Lessons for Bible Students. LESSON XXXII.

The Cleansing of the Sanctuary—Concluded. (Prophecy of Daniel, pp. 85-95.)

1. The sins of the world being laid upon Jesus Christ, what did he do?
2. What made his great work commence?
3. How was he prepared for his work?
4. When did he begin his work?
5. What was his work in the earthly sanctuary compared with this?
6. In the shadow of heavenly things, where was the work of the second angel commenced?
7. What was the great design of this work?
8. What was done with sins in the substance?
9. But when Christ came again, what work has he accomplished?
10. Respecting what do we now, then, inquire?
11. How many of the 2300 years belonged to the earthly sanctuary?
12. To what do the remaining 1810 belong?
13. And, consequently, what sanctuary is to be cleansed at the end of the 2200 days?
14. With what was the earthly sanctuary cleansed?
15. With what, then, must the heavenly sanctuary be cleansed?
16. Whence does the apostle Paul state?
17. Two important facts are stated in Heb. 1, 22-24; what is the first of these?
18. What is the second?
19. Why may be said, therefore, of the idea of cleansing the sanctuary by fire?
20. How is the idea of the cleansing of the heavenly sanctuary treated by many?
21. Why is it thus treated?
22. What other fact do they overlook?
23. What is then the heavenly sanctuary unclean?
24. How does the cleansing of the sanctuary change the order of chapters?
25. What marks the commencement of the ministration in the holiest of the heavenly sanctuary?
26. What is the two-fold purpose of this work?
32. Of whom does almost every one, before investigation, suppose the scape-goat was a type?

33. This is shown to be incorrect from several facts: this was one of two goats chosen on that day; this is shown to be incorrect from several facts:

34. Second, where was the goat sent? If our blessed Saviour is its antitype, where, and how, must he be sent away?

35. If our blessed Saviour is its antitype, where, and how, must he be sent away?

36. Fourth, as Christ is the High Priest, what must, by what is this act and place fitly symbolized, the Hebrew name for scape-goat?

37. What does Jenks say is the oldest opinion of the Hebrew name for scape-goat?

38. Of whom, then, is the scape-goat the type?

39. This was one of two goats chosen on that day; what may be said of the other?

40. What is the Hebrew name for scape-goat?

41. What did it prove?

42. What is the Hebrew name for scape-goat?

43. Where does he stand while pleading his blood?

44. What has been the position of our High Priest since the close of the 2000 days?

45. How will the guilty then stand before God?

46. Of whom, then, is the scape-goat the type?

47. By what is the close of the third angel's message made in the image of God.

48. And while we call men to this open door of the church, whose garment was white as snow, and the hair of his head like fine linen, whose face was as the sun shining in its strength?

49. Why were those disappointed who looked for the fore-promised one among the Egyptians of to-day?

50. If it is so, the fault is in the Bible. Why not say, 'The Son of man, dressed in a garment as the sun shines, and his eyes were as a flame of fire; and his feet like unto fine brass, as if it burned in a furnace.'

51. Daniel says of the Father, 'The Ancient of days did sit, whose garment was white as snow, and the hair of his head was like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as it burneth in a furnace.'

52. This view is grossly materialistic, says one. If it is so, the fault is in the Bible. Why not say, 'The Son of man, dressed in a garment as the sun shines, and his eyes were as a flame of fire; and his feet like unto fine brass, as it burneth in a furnace.'

53. That view is grossly materialistic, says one. If it is so, the fault is in the Bible. Why not say, 'The Son of man, dressed in a garment as the sun shines, and his eyes were as a flame of fire; and his feet like unto fine brass, as it burneth in a furnace.'

54. The path of God's people being elevated above the earth, gives them all the advantage in understanding the nature and progress of events. All the advantages of the path of God's people being elevated above the earth, gives them all the advantage in understanding the nature and progress of events.

55. Signs of the End.

56. Eight dollars worth of books were taken and five were returned for the Review. The way is now open for meetings here and Bro. Longborough is requested to visit them soon as convenient.

57. How will the guilty then stand before God?

58. By what is the close of the third angel's message made in the image of God.

59. The path of God's people being elevated above the earth, gives them all the advantage in understanding the nature and progress of events. All the advantages of the path of God's people being elevated above the earth, gives them all the advantage in understanding the nature and progress of events.

60. Eight dollars worth of books were taken and five were returned for the Review. The way is now open for meetings here and Bro. Longborough is requested to visit them soon as convenient.

61. By what is the close of the third angel's message made in the image of God.

62. Eight dollars worth of books were taken and five were returned for the Review. The way is now open for meetings here and Bro. Longborough is requested to visit them soon as convenient.

63. Man Made in the Image of God.

64. We take two plain and positive statements of the word of God, place them side by side, and draw a simple, legitimate conclusion.

65. 1. "God formed man of the dust of the ground." Gen. 2, 7.

66. 2. "God created man in his own image, in the image of God made he man." Gen. 1, 27.

67. Conclusion. That which was formed of dust was made in the image of God.

68. But it is objected that God is "without body or parts," and therefore this conclusion must be erroneous.

69. In the present case, man was made in the image of God. That likeness to God must be a moral likeness. That man was like God in moral character, or in his attributes, or both.

70. Those ministers that say, as many do, that man lost the image of his Creator, in his fall, must refer to man as he was before sin, not wishing to be understood that he lost the immortality of the soul.

71. Now man could have no real, positive moral character, till he had formed it, by his own action in reference to moral law. When first created, his character was not immoral, and was pronounced very good; but it could not then be said to him, "Well done," for he had done nothing to form a character either way. But man was made in the image of God. Then, if we understand it of moral image, that man could mean nothing more than innocences. The tiger, and every four-footed beast, were equally innocents, were "very good;" but it is evident they were not created in the image of God. Man's innocences, then, was not what distinguished him, as being in the image of God.

72. "Admitted," says an objector; "but the image of God was found in the natural attributes of the soul.

73. Thus:

1. Man was made in the image of God.

2. But God is immortal.

3. Therefore man was made immortal.

4. Now, my friend, if that argument is good and sound, another formed upon the same plan would be equally good.

5. But by forming syllogisms after your pattern we might make it appear that man is omnipotent, omniscient and omnipresent.

6. For this is the form of the "image of God," and is the "express image of his Father's person." Col. 1, 15; Phil. ii, 6; Heb. i, 3.

7. In Gen. ix, 6, we read, "Whose leftkhand's blood, by man shall his blood be shed; for in the image of God was made he man." And an apostle says, that men are "made after the similitude of God."

8. Daniel says of the Father, "The Ancient of days did sit, whose garment was white as snow, and the hair of his head was like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if it burneth in a furnace."

9. Rev. i, 15-15. A comparison of these scriptures would give us the idea that the Son had the personal appearance of the Father.

10. "That view is grossly materialistic," says one. If it is so, the fault is in the Bible. Why not say, 'The Son of man, dressed in a garment as the sun shines, and his eyes were as a flame of fire; and his feet like unto fine brass, as it burneth in a furnace."

11. That view is grossly materialistic, says one. If it is so, the fault is in the Bible. Why not say, 'The Son of man, dressed in a garment as the sun shines, and his eyes were as a flame of fire; and his feet like unto fine brass, as it burneth in a furnace."

12. Much prejudice has been removed, and there is now a fair prospect of additions to the number of commandment-keepers here.

13. Eight dollars worth of books were taken and five were returned for the Review. The way is now open for meetings here and Bro. Longborough is requested to visit them soon as convenient.

14. M. E. CORBELL.

15. Providence, Nov. 16th.


17. QUARTERLY MEETING AT LOVELL'S GROVE, NOV. 17 AND 18.

18. Quarterly meeting at Lovell's Grove, Oct. 17 and 18, was well attended, and was very interesting and profitable.

19. All seemed to feel that the Lord was with us, and we all felt edified and strengthened. Quite a number of the young people spoke of the goodness of God to them, and praise was offered to God.

20. BRO. JAMES BAKER, who was present at the Quarterly meeting at Lovell's Grove, Oct. 7 and 8, was said by some to be the most interesting of any quarterly meeting yet held in Ohio. This meeting was held at Bro. James Baker's, who kindly provided for the people ifi their true light. Much prejudice has been removed, and there is now a fair prospect of additions to the number of commandment-keepers here.

that he filled no other office. Many suppose that his priesthood is connected with that kingdom which is given to him as the learned from our early childhood; but comparatively few over learn the true relation those offices sustain to each other. He was "that not suffer in the sanctuary where atonement is made."

not a priest after the order

Christ is a priest on his father's throne. At different times he occupies two different thrones, see Rev. iii, 21; and the throne of his Father in heaven which ho now occupies as priest "ho shall have delivered up" at his coming. 1 Cor. xv. 23-28. Then, in subjection to these points carefully, as a misunderstanding of them has given rise to much confusion in the "theological world."

"Don't be Troubled About Me."

These words tell from the lips of an intelligent young man a few weeks since, when standing upon the threshold of life, in reply to words of caution from a brother. The young man a few weeks since, while standing upon the threshold of life, in reply to words of caution from a brother.

Letters

Seth another that the feared the Lord, spoke often to nouns another."

From Sister Swan.

Bro. White: Thinking that the readers of the Review would like to hear of the progress of the cause in this vicinity, I pen a few lines for its columns. The little company into this town gathered around Bro. Waggoner was here with the tent, remain firm, and some others who were undecided when he left here have taken a start for the truth. The judicious course pursued by Bro. W., has removed a vast amount of prejudice, considering all the circumstances, his labors here were blessed beyond our most sanguine expectation. Although there is bitter opposition on the part of some, I still think that a majority of those who attended the lectures in the tent, were favorably impressed, and there are many who have not yet taken a start with us who are anxious to have Bro. W. return. I think had his health been such that he could have continued here a week or two longer, many more would have embraced the truth.

There is quite an interest in adjoining towns. I am informed that the Disciple church in Bloomfield can be obtained for a course of lectures; also the Disciple church in Huntsburgh would be opened for lectures. I am anxious to have Bro. W., obtain for a course of lectures; also the Disciple church in Huntsburgh would be opened for lectures. I am anxious to have Bro. W., obtained a start with us who are anxious to have Bro. W., return. I think had his health been such that he could have continued here a week or two longer, many more would have embraced the truth.

there is quite an interest in adjoining towns. I am informed that the Disciple church in Bloomfield can be obtained for a course of lectures; also the Disciple church in Huntsburgh would be opened for lectures. I am anxious to have Bro. W., obtained a start with us who are anxious to have Bro. W., return. I think had his health been such that he could have continued here a week or two longer, many more would have embraced the truth.

Thou entered on the work of his priesthood at his baptism, and the priest as the mediator for the evident reason that the priests of the earthly sanctuary were of the tribe of Levi, while our Lord sprang out of Judah of which tribe Moses spake noth-
is can exercise faith that he cares for me, and that lie
may come forth pure in his eight.
I now realize that the Lord permitted
resting upon us.
I feel that we ought to speak often to
one to another; that we ought to do all in our power
to save our friends and those around us.
I started with a fixed determination
commandments. I have the Review, Spiritual Gifts, and
many other publications, to read, and the privilege of
reading the commandments of God and the faith of Jesus
Orwell, Ashtabula Co. Ohio.

From Sister Satterlee.
DEAR BROTHERS AND SISTERS: I have long felt a
desire to say a few words through the Review. I feel
very grateful for the light of present truth, and that I
might have the same joyful feeling that I had
a year or so I enjoyed my mind well, then gradually I
a few words through the Review. I feel
and by degrees the darkness has receded and light,
how joyful I was at the bright prospect before
me. I supposed that Jesus would have come before
the third angel's message greeted his ears,
and times hearts.
JULIA M. RHODES.

Obituary Notices.

Died, at Kirkville, Oneida Co., N. Y., Nov. 1, 1851, Benjamin Frisbie, of scrofulous consumption, sister Rachel Ann
Sperry, only daughter of Henry and B. S. Gardiner,
aged thirty-two years. Her health had been feeble
for some time; but after the sound of the third angel's
message greeted his ears, she desired
the good counsel she had given
him in time past. She could say but few words to
the cheering sounds of a preached gospel. Oh, she
desired to pray that she might have a greater measure of
her heavenly inheritance. She desired
to be increased, and that I may be kept safe amid the
temperations; for in that haven of rest there will be no
wanderings I have to Mourn over. And were it not
for God's mercy, I could have no hope
of mind for more than two years. A few months since
I have the Review, Spiritual Gifts, and
many other publications, to read, and the privilege of
reading the commandments of God and the faith of Jesus
Orwell, Ashtabula Co. Ohio.

From Sister Satterlee.
DEAR BROTHERS AND SISTERS: I have long felt a
desire to say a few words through the Review. I feel
very grateful for the light of present truth, and that I
might have the same joyful feeling that I had
a year or so I enjoyed my mind well, then gradually I
a few words through the Review. I feel
and by degrees the darkness has receded and light,
how joyful I was at the bright prospect before
me. I supposed that Jesus would have come before
the third angel's message greeted his ears, she desired
the good counsel she had given
him in time past. She could say but few words to
the cheering sounds of a preached gospel. Oh, she
desired to pray that she might have a greater measure of
her heavenly inheritance. She desired
to be increased, and that I may be kept safe amid the
temperations; for in that haven of rest there will be no
wanderings I have to Mourn over. And were it not
for God's mercy, I could have no hope
of mind for more than two years. A few months since
I have the Review, Spiritual Gifts, and
many other publications, to read, and the privilege of
reading the commandments of God and the faith of Jesus
Orwell, Ashtabula Co. Ohio.

From Sister Satterlee.
DEAR BROTHERS AND SISTERS: I have long felt a
desire to say a few words through the Review. I feel
very grateful for the light of present truth, and that I
might have the same joyful feeling that I had
a year or so I enjoyed my mind well, then gradually I
a few words through the Review. I feel
and by degrees the darkness has receded and light,
how joyful I was at the bright prospect before
me. I supposed that Jesus would have come before
the third angel's message greeted his ears, she desired
the good counsel she had given
him in time past. She could say but few words to
the cheering sounds of a preached gospel. Oh, she
desired to pray that she might have a greater measure of
her heavenly inheritance. She desired
to be increased, and that I may be kept safe amid the
temperations; for in that haven of rest there will be no
wanderings I have to Mourn over. And were it not
for God's mercy, I could have no hope
of mind for more than two years. A few months since
I have the Review, Spiritual Gifts, and
many other publications, to read, and the privilege of
reading the commandments of God and the faith of Jesus
Orwell, Ashtabula Co. Ohio.
BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 84, 1863.

The past week. This is an encouraging evidence of receiving twice as many for the week to come, or before Adventism, some weeks will probably elapse before the Lessons are resumed.

Business items, receipts, &O., will appear in our next.

Snook called my attention to the apostle's argument in 1 Cor. xv, as showing that Adam was created mortal, but not knowing whether man was created, mortal or immortal, his life might have been prolonged eternally.

I have visited the churches in the counties of New Genesee, Whiteside Co., Ills., not Ivory Colcord; and Vergennes. Nov.

- This number completes the Lessons for Bible Students on the Prophecy of Daniel. The next subject is to be the Three Messages of Rev. xiv. Bro. Andrews is now revising that work for a new edition, and some weeks will probably elapse before the Lessons are resumed.

Note to Bro. Waggoner.

IIs, your Duty is to Pick, 99

POETRY

As Ye Sow, &c., 97

The Call, 17

The Fast, 30

The Lord's Prayer Illustrated, 19

To the point, 28

The. Past, 20

To-day, if Ye will Hear, 21

The Call, 17

The Brothers in Christ, 12

The Body-guard of Angels, 95

Talking to Health, 98

They shall not be Dearly, 99

They shall not Die, 99

Talk to Me, Father, 100

The Almost Christian, 106

The UnChristian, 54

- Words of Warning, 146

The Body-guard of Angels, 95

Talking to Health, 98

They shall not be Dearly, 99

They shall not Die, 99

Talk to Me, Father, 100

The Almost Christian, 106

The UnChristian, 54

- Words of Warning, 146

- The Eastern Mission, 85

- The N. Y. Tent, 69

- The Book of Books, 59

- The Christian Warfare, 59

- The Sanctuary, 52, 60, 68, 84, 92, 106, 113

- The Almost Christian, 106

- The UnChristian, 54

- Words of Warning, 146

- The eastern Mission, 85

- The N. Y. Tent, 69

- The Book of Books, 59

- The Christian Warfare, 59

- The Sanctuary, 52, 60, 68, 84, 92, 106, 113

- The Almost Christian, 106

- The UnChristian, 54

- Words of Warning, 146

- The eastern Mission, 85

- The N. Y. Tent, 69

- The Book of Books, 59

- The Christian Warfare, 59

- The Sanctuary, 52, 60, 68, 84, 92, 106, 113

- The Almost Christian, 106

- The UnChristian, 54

- Words of Warning, 146

- The eastern Mission, 85

- The N. Y. Tent, 69

- The Book of Books, 59

- The Christian Warfare, 59

- The Sanctuary, 52, 60, 68, 84, 92, 106, 113

- The Almost Christian, 106

- The UnChristian, 54

- Words of Warning, 146