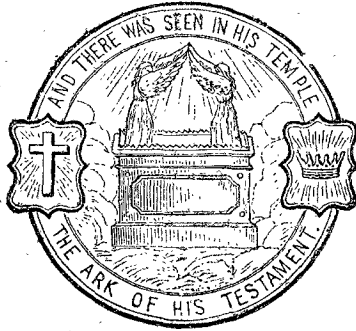


# ADVENT



# REVIEW

## And Sabbath Herald.

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

VOL. XXXIV.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 12, 1869.

NO. 16.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

#### HOPE ON, HOPE EVER.

Hope on, though darkest clouds arise,  
Though angry billows roar;  
Hope on, when lowering are the skies,  
When fortune's clouded o'er.

Hope on, when plunged in deepest woe,  
When fears your joys molest;  
Hope ever, and your heart shall know,  
A holy, heavenly rest.

Hope on, though friends indifferent seem,  
When from loved ones you part;  
Hope ever, something bright will gleam  
O'er thy lone, sorrowing heart.

Hope still, thy Saviour waits to give  
A prize which fadeth never;  
Hope on, and happy thou shalt live  
Forever and forever.

#### HOW THE SEPARATE EXISTENCE OF THE SOUL CAME TO BE BELIEVED.

If the reader supposes that the first ideas which the ancients had of the soul were the same as those popular among us now, he needs to be undeceived. The idea that the soul, after the body dies, is an immortal, immaterial, conscious, and active personality, which goes immediately to Heaven or hell, was not arrived at immediately, but is the result of the fancy, the imagination, the poetry, the philosophy, and the laws of many ages. It is interesting to trace its gradual development. The first idea that the ancients conceived of the soul or spirit as existing separate from the body after death, was that of a *shadow*, or *shade*, resembling the body in shape, but larger in size. This *shade* was fancied to be a very thin, misty, aerial, material substance. At first the shades of all, both good and bad, were said to be gathered together under ground in hades, tartarus, or sheol. They were not permitted to visit the upper world among the living. They were said to be in a dreamy, partially-sleeping condition. Gradually they were, by poetic imagination, invested with more life and intelligence, and were assigned employments in hades like those they led on earth. Next, a few were said to come up from their dreary abode, and appear to the living. They represented hades to be a damp, chilly, dismal place. They sighed to return to earth.

Gradually the scene changed with them to still more activity, light, power, and intelligence, till a few privileged ones were raised to dwell on the surface of the earth, then higher in the air, and at last to Heaven. Here they were invested with mighty power as demons, demi-gods, and gods, to rule over the living. Finally, all the good were granted this privilege of going to Heaven. So it was with regard to the punish-

ment of the wicked in hades. At first, only a very few were punished there; then certain crimes in all; at length all the wicked were punished there at death. But this change in the minds of the people was very slow, and reached over a period of many ages. Abundance of testimony could be offered on these points; but I shall only offer a few here. The origin of many of these ideas is thus stated by Alger: "The origin of many notions touching a future state, found in literature, is to be traced to those rambling thoughts and poetic reveries with which even the most philosophical minds, in certain moods, indulged themselves." "Two general sources have now been described of the barbarian conception in relation to a future state. First, the natural operation of an earnest-recollection of the dead; sympathy, regret, and reverence for them, leading the thoughts and heart to grope after them, to brood over the possibilities of their fate, and to express themselves in rites and emblems. Secondly, the mythological or arbitrary creations of the imagination when it is set strongly to work, as it must be by the solemn phenomena associated with death. But beyond these two comprehensive statements, there is, directly related to the matter, and worthy of separate illustration, a curious action of the mind, which has been extensively experienced, and fertile of results. It is the peculiar example of the unconscious impartation of objective existence to mental ideas. With the death of the body, the man does not cease to live in the remembrance, the imagination, and the heart, of his surviving friends. By an unphilosophical confusion, this internal image is credited as an external existence. The dead pass from their customary haunts in our society to the imperishable domain of ideas." "Fancy and reason thus set at work, speedily construct a thousand theories filled with details. Desire fathers thought, and then thought woos belief." "Future Life," pp. 81, 88.

This was the real origin of the notion that the soul lives after the body dies—imagination and desire. Dr. Knapp, in accounting for this doctrine among the ancients, says: "They had dreams, in which the dead appeared to them speaking and acting; and in this way they found their wishes and the traditions they had received from their fathers confirmed anew." "Christian Theol.," p. 519. Even now, wishes, dreams, death-bed scenes, &c., are the best proof which many have for the immortality of the soul.

With regard to the first conception of the abode and condition of departed spirits, Dr. Knapp remarks: "Far more general was the opinion among the ancient nations that the abode of departed spirits is under the earth; because the dead are laid beneath the ground, and their body returns to the dust. The souls then separated from their bodies were regarded as a sort of aerial beings, or shades. Taken as a whole, the ancient Eastern nations and the Greeks agreed on this point." *Ibid.*, p. 524.

The following gives a good general idea of ancient thoughts with regard to the state of the dead. It will be noticed that they all regarded the soul material. "The disembodied soul, as conceived by the Greeks, and after them by the Romans, is material, but of so thin a contexture that it cannot be felt with the hands. It is exhaled with the dying breath, or issues through

a warrior's wounds. The sword passes through its uninjured form as through air. It is to the body what a dream is to waking action. Retaining the shape, the lineaments, and motion, the man had in life, it is immediately recognized upon appearing. It quits the body with much reluctance, leaving that warm and vigorous investiture for a chilly and forceless existence. It glides along without noise, and very swiftly, like a shadow. It is unable to enter the lower kingdom and be at peace until its deserted body has been buried with sacred rites; meanwhile, naked and sad, it flits restlessly about the gates, uttering doleful moans." "Doctrine of a Future Life," pp. 175, 176. Thus the happiness of the soul was intimately connected with that of the body. With regard to the gradual development of their ideas of hell, ghosts, &c., he says, "First, then, from a study of the Greek mythology we find all the dead a dull populace of ghosts—fluttering through the neutral melancholy of hades without discrimination. And finally we discern in the world of the dead, a sad middle region, with a Paradise on the right hand, and a hell on the left, the whole presided over by three incorruptible judges, who appoint the new comers their places in accordance with their deserts." *Ibid.*, p. 179.

A gradual but constant change, or, if it sounds better to modern ears, improvement, in the ideas of all the ancient nations with regard to the condition of souls in hades and tartarus, is clearly discernible. 1. All, good and bad, went to hades alike. 2. A few of the worst of men were punished in tartarus. 3. Next, certain crimes were punished there, whoever committed them. 4. And, finally, it was the place where all the wicked were punished. 5. So of the good. At first only a few heroes and great men were rewarded in Elysium; then a large class; and finally all the righteous. These facts are clearly stated by Dr. Geo. Christian Knapp, D. D., in his lectures on Christian Theology, now so extensively read. He says, "Both the Hebrews and Greeks describe this *under world* as a great kingdom, and both use the phrase, *gates of death*, or *hades*. Cf. Homer. Here, according to the ideas of men in the *earliest ages*, the shades of the good and bad dwell together, without any distinction or any marked separation. Thus it is where sheol [?] is introduced in the Old Testament—*e. g.*, Isa. xiv, where there is a kind of distinction of rank, and kings sit upon thrones; but where nothing definite and clear is said respecting a distinction in the places of the pious and the wicked. Thus in Homer, too, even those who are punished are in the same place with the other shades." "Odys.," xi, 575, seq.

"But, after a time, those places in the lower world were divided, and the residences of the righteous and the wicked were conceived of as separate." Sect. 150, pp. 524-526. One important fact cannot fail to be observed, viz.: Instead of the ancients having among them, on the start, a clear and well-defined doctrine of the immortality of the soul, and the conscious state of the dead, these ideas have gradually grown up among them, not from an early and clear tradition, but from the causes already given, and others to be named. This is an important fact in our inquiry, and should be well weighed.

Another cause which greatly aided the development

of early conceptions concerning the state of the dead, was poets and poetry. These have always had a great influence in shaping the ideas and traditions of rude nations. No subject ever furnished a better theme for poetic fiction and imagination than that of the state and condition of men after death; and in none has greater liberty of fancy been taken than in this. Whoever wishes proof of this may look into the pages of Homer, Milton, Virgil, Dante, &c. These poets have given loose reins to their warm imaginations, to revel in the most horrid scenes. These productions have been eagerly listened to by the people, and the effect has been marked and lasting. These poets were the ones who first taught the ancient heathen their religious tenets. Thus writes Herodotus: "For I am of opinion that Hesoid and Homer [poets] lived four hundred years before my time, and not more, and these were they who framed the theogony for the Greeks, and gave names to the gods, and assigned to them honors and arts, and declared their several forms." "Herod. Euterp." ii, 53, p. 116.

Another cause, and, perhaps, the chief one, which aided in developing and supporting a belief in this doctrine, was the interest and authority of priests and lawgivers. Commonly these two offices were united in one person. Of course, the more importance the priests could attach to the soul, and to rewards and punishments after death, the greater influence would they have with the people, and the more readily would they support them. Hence their interest was to build up this doctrine at every opportunity; and history shows that from the Egyptians to the Roman Catholic priests they have not been slack in doing this. So, also, the magistrate found that it greatly aided him in controlling the people, and in keeping them under by threatening them with the wrath of the gods, and future torments for disobedience to his laws. "Hence, also," says Dr. Horne, "the most celebrated legislators of antiquity, as Zoroaster, Minos, Pythagoras, Solon, Lycurgus, Numa, &c., &c., all thought it necessary to profess some intercourse with Heaven, in order to give the greater sanction to their laws and institutions, notwithstanding many of them were armed with secular power." "Hornes," p. 16. Hence he also united his interest with the priest in helping forward this doctrine. Voluminous might be, and have been, written, showing that this was the case. The very learned Bishop Warburton, in his "Divine Legation of Moses Demonstrated in Nine Books," has abundantly proved by copious quotations from ancient writers, that what was said about the *infernal regions*, Elysium, &c., was all invented by the priests and lawgivers to frighten the people, and keep them in subjection. To him and others the reader is referred, while I shall content myself with offering only a few short testimonies. That great historian and geographer, Strabo, thus gives the reason why hell torments were invented by the lawgivers. He also shows the influence poets have had in the matter. He writes thus: "So numbers of our citizens are incited to deeds of virtue by the beauties of fable, when they heard the poets in a strain of enthusiasm, recording noble actions, such as the labors of Hercules or Theseus, and the honors bestowed on them by the gods, or even when they see paintings, sculptures, or figures bearing their romantic evidence to such events. In the same way they are restrained from vicious courses, when they think they have received from the gods, by oracles or some other invisible intimations, threats, menaces, or chastisements, or even if they only believe they have befallen others. The great mass of women and common people cannot be induced, by mere force of reason, to devote themselves to piety, virtue, and honesty; superstition must therefore be employed, and even this is insufficient without the aid of the marvelous and the terrible. For what are the thunderbolts, the ægis, the trident, the torches, the dragons, the barbed thyrses, the arms of the gods, and all the paraphernalia of antique theology, but fables employed by the founders of States, as bugbears to frighten timorous minds. Such was mythology." "Strabo," b. i, chap. ii, sec. 8, p. 30.

Yes, indeed, such it was—a mass of frightful fables and bugbears to scare the people into submission. Of the ancient Brahmans, this writer says, "They invent fables also after the manner of Plato, on the immortal-

ity of the soul, and on the punishments in hades, and other things of the kind." "Strabo," vol. iii, b. xv, chap. i, sec. 59. What Plato and others said about the immortality of the soul, punishments in hades, &c., were understood to be only fables. Another eminent Greek historian, Polybius, b. c. 203, bears a similar testimony, thus: "Since the multitude is ever fickle, full of lawless desires, irrational passions, and violence, there is no way to keep them in order, but by fear and terror of the invisible world; on which account our ancestors seemed to me to have acted judiciously, when they contrived to bring into the popular belief these notions of the gods, and of the infernal regions." B. vi. 56. Dr. Horne bears this testimony: "For, though the poets have prettily fancied, and have portrayed in beautiful and glowing verse, the joys of Elysium, or a place and state of bliss, and the miseries of tartarus, or hell; and though the ancient philosophers and legislators were sensible of their importance to society, and also of the necessity of the doctrine of future punishments, yet they generally discarded them as vain and superstitious terrors." "Introduction," vol. i, p. 18. Watson says the same. "Theo. Inst.," vol. i, part first, chap. vi, p. 54. Says Warburton, "They enforced the belief of a future state of rewards and punishments, by every sort of contrivance." Alger truthfully observes, "The doctrine of the soul's survival and transference to another world, where its experience depends on conditions observed or violated here, conditions somewhat in the control of a select class of men here—such a doctrine is the very hiding place of the powers of priestcraft, a vast engine of interest and sway which the shrewd insight of priesthoods has often devised, and the cunning policy of States subscribed." "Future Life," pp. 39, 40. The above author thus sums up the causes which operated to establish the heathen nations in these doctrines: "Finally," says he, "by the combined power, first, of natural conscience affirming a future distinction between the good and the bad; secondly, of imperfect conceptions of God as a passionate avenger; thirdly, of the licentious fancies of poets, drawing awful imaginative pictures of future wo; fourthly, of the cruel spirit, and the ambitious plans of selfish priesthoods; and, fifthly, of the harsh and relentless theories of conforming metaphysicians,—the doctrine of hell, as a located place of manifold, terrific physical tortures, drawing in vast majorities of the human race, became established in the human creeds and enthroned as an orthodox dogma." "Doctrine of a Future Life," p. 512.

Having by these means invested the spirits of the dead with an imaginary existence, the next step was to provide a habitation for them while absent from their bodies. Here again they showed their strong attachment to their old materialistic traditions, and their utter ignorance of any purely spiritual, immaterial being. They supposed that, in order for the soul to live, it must be connected with some animal body. The soul came into life connected with a human body, which it reluctantly leaves at death for a certain period till the body shall live again, when the soul will return to it. But what is the habitation of the soul during this interval? The idea of the *transmigration of souls* was luckily hit upon to fill this want. This doctrine is, that when the soul leaves the dying body it immediately passes into another body which happens to be born at just that moment. When this body also dies, the soul takes possession of another body, and so goes on changing bodies till its cycle of transmigrations is ended, and it returns to its place of habitation. This idea originated very early in the history of the doctrine of the immortality of the soul. Of transmigration of souls, the "New American Cyclopedia" says: "The idea belongs to the oldest religions of India and Egypt, and is one of the earliest forms in which the doctrine of immortality appears." "According to Herodotus, the Egyptians were the first to entertain this doctrine." Art. Metempsychosis. These facts are important, and should be well considered. We have seen that embalming bodies was the first form in which immortality was held by the ancients. The next step in the development of this doctrine was that the soul could live without this body, by being connected with some other body. This was a very important improvement

indeed. This was "one of the earliest forms" in which the immortality of the soul began to be taught. Bunsen, as quoted before, says, "The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments. A belief of the transmigration of the human soul into the bodies of animals, which was connected with it, is, as far as we can glean from the mythology of Asia, an Egyptian provincialism."—"Egypt's Place in Universal Hist.," vol. iv. p. 639.

Thus it will be seen that these two doctrines, viz., the survival of the soul after death, and its transmigration into other bodies, were inseparably connected at first, and both originated in Egypt. In those early times they had not yet conceived the idea that the soul could live a moment unless connected with some animal body. This appears to be the true idea which originated the doctrine of the transmigration of souls. All souls, both good and bad, alike partook in this transmigration. At first the idea of rewards or punishments does not seem to have been connected with it. It was a natural condition to which all were subject. Afterwards this was refined and improved upon very much, as we shall see. On this point the learned Dr. Knapp remarks: "Originally this transmigration of souls was not regarded as a matter of retribution, or as a means of purification. This turn was not given to the doctrine until a period of higher cultivation." "Christ. Theol.," sec. 150, p. 523. We shall notice other improvements that were made in this doctrine gradually, and by different individuals.

D. M. CANRIGHT.

#### CHILDREN OF GOD.

"They are . . . the children of God, being the children of the resurrection." Luke xx, 36. "Who-soever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John v, 18.

Many claim, from these two texts, that we are begotten of God in this world, and born of God in the resurrection. A right understanding of this subject leads into a right understanding of many other subjects. Therefore I would remark:

1. The words begotten and born in 1 John iii, 9, and chap. v, 18, are translated from one and the same original word. Likewise in 1 Peter i, 3, and verse 23, it is the same original word with the prefix "again." Now these words are rendered "born" every time in the Danish version. Likewise in Luther's German translation. What authority have we to give two different meanings to the same original word, in the same verse, applied to the same thing? This seems to be a parallel case to Mark viii, 35, 36, where the same original word is rendered, first life, and then soul, leaving the reader to draw wrong conclusions.

James i, 18, is another word in the original, ἀποκλυε: bring forth; beget; to adopt; assume as one's child. Greenfield. It seems to me that the last two definitions convey the true idea, in perfect harmony with the Scriptures.

"Who-soever is born of God sinneth not." Why so? Because he "keepeth himself." It is evident that the only way a child of God overcomes sin is by keeping himself. Watch, pray, and work. As long as he does this, God's seed (or word of truth, 1 Peter i, 23, 25,) "remaineth in him: and he cannot sin." But if he should depart from the truth, then the seed, or truth, would remain in him no longer. Then he could not resist sin.

2. The resurrection cannot make any one a literal child of God, any more than the creation could make Adam a literal child of God. A literal birth is a living creature's bringing forth another living creature of its own kind. The creation, as well as the resurrection, resembles a birth in some respects, and is, therefore, represented by the same word. But this is using the word in a figurative, and not in a strictly literal, sense. Adam is called the son of God. Luke iii, 38. He came forth from the dust, by the hand of the Creator, free from sin, spotless and pure. So, likewise, those who are raised in the first resurrection, come forth holy and pure, and are made "partakers of the

divine nature. 2 Peter i, 4. This is not by virtue of the resurrection merely, but also by virtue of their obedience. Rom. ii, 7. And that obedience they were enabled to render, only through the mercy of God, he having provided for them "all things that pertain unto life and godliness." 2 Peter i, 3. So, likewise, would Adam have obtained immortality if he had obeyed God. Gen. iii, 22. Adam was the son of God, without obtaining immortality, by virtue of his creation. And, if he had not sinned, he would have been the son of God, both by virtue of creation and obedience.

So may we become sons of God, before the resurrection, by obedience; and being obedient to the end, we shall also be children of God in the resurrection. In Luke xx, 36, Christ was reasoning concerning the resurrection. Abraham is now dead. God styles himself the God of Abraham. He is not the God of the dead, but of the living. Therefore Abraham must be raised to life again. "They are . . . the children of God, being the children of the resurrection." They never could be the children of God in the kingdom if they were not raised to life again. Therefore they shall be raised to immortality. Then they cannot die any more.

3. Christ is the only literal Son of God. "The only begotten of the Father." John i, 14. He is God because he is the Son of God; not by virtue of his resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word. Moreover, we have all gone astray from God. Isa. liii, 6. Therefore we can never be any more than adopted children here, nor hereafter.

We were aliens and foreigners, picked up from among a rebellious and degraded family, and finally become naturalized as citizens of the New Jerusalem. Even in the first resurrection we come forth from the old mother earth, and when we step into the heavenly city, we come from that old country.

4. We are now the adopted sons of God on probation, and in the resurrection we shall be the immortal sons of God. "For as many as are led by the Spirit of God they are the sons of God. . . . Ye have received the spirit of adoption, whereby we cry, Abba, Father. [We could not say Father, except we were born.] The spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs." Rom. viii, 14-17. Speaking about the Gentiles who receive the gospel, he says they shall "be called the children of the living God." Rom. ix, 26. As many as have put on Christ are "children of God by faith in Christ Jesus." Gal. iii, 26, 27. Do the children of the devil now fully exist? Yes, indeed! Elymas, the sorcerer, was pronounced by Paul a "child of the devil." Acts xiii, 10. Jesus calls the devil the father of the unbelieving Jews; John viii; and the scribes and Pharisees children of hell. The unbelieving are "children of disobedience," and "children of wrath." Eph. ii, 2, 3. And so were we by nature. Now what does all this mean, children of the devil, of wrath, of disobedience, &c.? Not that we are literal children of the devil by nature, for we are neither begotten nor born of him literally. But it simply means that we are subject to the devil, subject to wrath, hell, &c. If we obey the devil, it makes us children of the devil; just so when we obey God, it makes us children of God. "In this the children of God are manifest and the children of the devil." 1 John iii.

The words child, children, sons, &c., seem only to be used to illustrate the relation we sustain to God when we serve him. Like the branches grafted into the olive tree; Rom. xi; or the branches of the vine; John xv. "I am the vine, ye are the branches." A branch draws nourishment from the tree. So does a child from the mother; so the children of God from Christ. The branches are purged to bring forth much fruit. The child is trained to obedience and good manners. The children of God are trained in the school of experience and adversity, sanctified by the word and the Spirit, that they may bring forth fruit. We are called children of light, because we believe or follow after the truth. John xii, 36.

Are we not children of God in the same sense, be-

lieving in God and following him? Eph. v, 8. Then as long as we obey God here, we are his children. And when we obtain immortality, we are also his children, all by adoption. Rom. viii, 23. "Waiting for the adoption, to wit, the redemption of our body." Here the resurrection is said to be the adoption. And in verses 14 and 15 he represents us as adopted sons of God as soon as we begin to serve God. Therefore we are adopted children of God, both here and in the world to come. Here, on probation; there, in glory; here, in weakness; there, in power; here, in corruption; there, in incorruption. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii, 2.

JOHN MATTHESON.

#### THE BIBLE IN HOUSEHOLD DUTY—THE FAMILY CIRCLE.

"This Book of books I'd rather own  
Than all the gold or gems  
That e'er in monarch's coffers shone—  
Than all their diadems;  
Nay, were the seas one chrysolite,  
The earth a golden ball,  
And diadems all the stars of night,  
This Book were worth them all.

"Yes, yes, this blessed Book is worth  
All else to mortals given;  
For what are all the joys of earth  
Compared to joys of Heaven?  
This is the guide our Father gave  
To lead to realms of day—  
A star whose luster gilds the grave—  
'The light, the life, the way.'

Friends, parents, teachers, children, do you take the blessed Bible, and embrace it, clasp it to your bosoms as Heaven's best gift? Is it your delight, your counsel, your hope, your joy, your exceeding great reward? Do you embrace it with your whole heart, saying, "Oh, how love I thy law! it is my meditation all the day;" "Thy word is a lamp unto my feet, and a light unto my path?"

"What glory gilds the sacred page,  
Majestic like the sun!"

#### IN FAMILY GOVERNMENT.

Fathers, mothers, are you influenced by this Book of books in family government, in "rearing the tender thought," and fixing right principles? Do you open this sacred volume reverentially, morning, noon, at even-tide, in your closets, at the family altar? Do you impart instruction from this heavenly guide to your little ones, rising up, lying down, going out, coming in? Parents, beloved, do you teach the words of the living God diligently to your children? talk of them when you sit in your house, and when you walk by the way, when you lie down and when you rise up? Do you bind them for a sign upon your hand, place them as frontlets between your eyes, "write them upon the posts of your house, and on your gates" (Deut. vi, 7-9), that your offspring, like little Timothy, may become wise unto salvation from their early childhood? "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Whenever your sons or your daughters err in the least from virtue's path, purity of thought, word, or deed, do you invariably point them to the "thus saith the Lord?" If ever they speak aught but truth in the heart, the inmost soul, in honest simplicity and godly fear, what now? to the Light and the Life—the Book of books—the authority of the Infinite, the Omnipotent. Do you say to them what the law and the testimony saith, touching falsehood, deceit, or prevarication, that the slightest, minutest deviation from strict rectitude, honest integrity of purpose, and guileless simplicity, proceedeth directly and uniformly from the devil, the old serpent, the father of all liars; and the awful doom which follows, the one follows the other, that "all liars shall have their part in the lake which burneth with fire and brimstone?" Rev. xxi, 8.

Do your little ones ever manifest the least possible inkling of disobedience, self-will, or insubmission to wholesome parental discipline? do you immediately open the big book—the Book of books—and direct their attention forthwith to the fearful, awful, terrible, judgments denounced against children who honor not

their father and their mother, that he "that curseth his father or his mother, shall surely be put to death." "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it?" Prov. xxx, 17. Are your children in anywise indolent, inactive, disposed to sluggishness, to habits of idleness or dissipation? Do you show them the mandate of high Heaven, what is recorded from the inspiration of the Holy One, touching idlers, those who cry, "Yet a little sleep, a little slumber, a little folding of the hands to sleep?" that "slothfulness casteth into a deep sleep?" "the desire of the slothful killeth him?" "Go to the ant, thou sluggard, consider her ways and be wise." To the word omnipotent, omnipresent, in every instance of non-conformity to the law of love, in great folks and little folks, to the law and the testimony at the slightest deviation from things pure, lovely, angelic, open the Book of books, hear Jehovah speak, the Lord of lords, King of kings.

God's authority is supreme, infinitely above all human authority or enactments; it settles all questions at once. When God speaks, let the earth tremble, "stand in awe, sin not"—all Heaven be silent. "Let all the earth fear the Lord; let all the inhabitants of the earth stand in awe of him." Psa. xxxiii, 8. Once fix the idea of the terrible, merciful, gracious, glorious, authority of the great I AM clearly and indelibly in the minds and hearts of children, and the work of discipline is measurably done, and well done.

Would we train up the children aright, we must train them in accordance with the divine requirements. The man of our counsel must be the unerring word of truth. If we are Christ's, we shall seek to measure our conduct by his word, and equally anxious should we be to measure, or to have measured, the conduct of our children by his word. Whatever parents may require, or whatever they may forbid, should be in conformity with the instructions given them by their great teacher—God. Let this be done, and let children see it, and feel it; and then how infinitely more easy it will be to induce them to walk in the right way! Yes, as much easier as it is to obey God rather than man. Here the authority is stamped with the broad seal of Heaven, and is as much higher than that of parents merely, as Heaven is higher than earth, as the authority of the Infinite, the Uncreated, the Eternal, is higher than that of finite, created beings of yesterday.

Among the first lessons taught children from the Bible, those relating to parental obedience seem especially to claim attention. When the fact that God requires children to obey their parents is well established in their minds, a very important object is gained. Will they not listen with fearful attention, with filial confidence, when told that God says, "Hearken unto thy father that has begotten thee, and despise not thy mother when she is old." "Children, obey your parents in the Lord, for this is right." "Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and that thou mayest live long on the earth." "Children, obey your parents in all things; for this is well pleasing unto the Lord?"

Then, when reminded that obeying their parents is not only right, but well pleasing unto the Lord, that with it is connected the promise of long life and well-being, and that disobedience is connected with fearful denunciations, when told these things, will they not feel that, with all the heart, they will seek to render cheerful and ready obedience?

Parents, in training your little ones, take the Bible, begin with the Bible, keep on with the Bible, end with the Bible. Let the Bible be first, midst, last, always.

"How pure the sacred words of truth!  
The blessed Book to guide our youth;  
Given by our Father and our God,  
To guide to Heaven through Jesus' blood."

—Shining Light.

REGRET not a golden age that is behind. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave heart disciplined to toil.

THERE is no medium between pleasing God and displeasing him, and if we have not his approbation we shall assuredly have his curse.



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 12, 1869.

J. N. ANDREWS, EDITOR.

### THE NIGHT IS FAR SPENT.

"AND that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii, 11, 12.

The day which is represented as at hand, is evidently the day of deliverance to the people of God. The night, which is far spent, represents the period of man's probation; the time during which the people of God sojourn in the earth in its state of subjection to the curse. It is the whole period from the expulsion of our first parents from Paradise, till the overcomers' return to Paradise, never to lose it again. It is a long night, but the morning shall at last chase away its gloom. It is the night of weeping. The morning shall bring everlasting joy. Ps. xxx, 5. This morning, when "the Just One" shall begin his rule, shall be a morning without clouds. 2 Sam. xxiii, 3, 4. This night of sin and death is one perpetual watch for the church of Christ. The world uses this night for sleep and for drunkenness. 1 Thess. v, 4-8. It is the business of the church to watch and be sober. The church must watch through the whole night. But it is only as the night is actually giving place to the morning, that the tokens of coming day indicate to the watchers that their hopes are about to be realized. Till then, they have to watch without being able to tell very clearly the time of night. And so the people of God, weary with long watching, call out with anxious cry, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye; return, come." Isa. xxi, 11, 12. The watchman assures the inquirers that the day shall finally dawn, and encourages them to ask again. And this is a virtual pledge that he will, in answer to his questions, report every token of coming day that he is able to discover. He makes one statement worthy of particular observation. The night comes as well as the morning. The present is the day of probation. If men will hear the voice of Christ, "while it is called to-day," they may be saved. But when this is past, then comes the night, to the wicked, in which none can work the works of God. John ix, 4. But the present is our night, and when it is ended the "morning without clouds," the morning of joy breaks upon our delighted vision. So the one class finds a night of unutterable anguish, just where the other hails with infinite joy the long-hoped-for morning. The rest of the church and the distress of the foe come at the same time.

Paul tells us that "the night is far spent, the day is at hand." Thank God, for that good word. Our salvation is nearer than when we believed. But stop, says the objector; Paul said this eighteen hundred years ago. If it was far spent eighteen hundred years ago, no one can tell that another like period may not elapse before the day shall actually come. Perhaps it would be a proper answer were I to reply that Paul often speaks to the church in a prophetic capacity, as, for instance, 1 Thess. iv, 15, 17; v, 1-4; 1 Tim. iv, 1; 2 Tim. iii; and that he is addressing the people of God from a prophetic stand-point, where the day of God is about to open. It is evident that he speaks in this capacity when he numbers himself with those who shall be alive at the coming of Jesus. The "we" thus brought to view, being that part of the church that, standing as the representatives of all the people of God, shall finish out this long night of watching, and welcome the coming of "the perfect day." Prov. iv, 18. But I shall say no such thing to an objector. Yet even he ought to see that his objection is sophistical, *i. e.*, it consists wholly of false reasoning. For if this kind of reasoning proves anything, it proves that

the nearer we get to an event the farther it is from us. Any reasoning by which we may prove an absurdity is manifestly false reasoning. Thus to continue this style of reasoning: The apostle said that the day was at hand and the night far spent eighteen hundred years since; therefore, for aught we can tell, another like period may elapse. Let us suppose five hundred years more to elapse without the advent of Jesus. This same question being raised, the objector would say, Twenty-three hundred years have passed since Paul said the night was far spent; who can tell why another twenty-three hundred years may not intervene between us and the day of God? Who cannot see that this kind of reasoning is deceptive and false? We must be getting nearer the grand event, year by year; yet the lapse of time only makes the event more remote from us.

What, then, did Paul really teach, and what is the true method of reasoning from his words? Common sense, an article so rare that the name seems inappropriate, would seem plainly to suggest the following as the reasonable and just view of this text: As the night evidently covers the whole period of our earth's continuance in its present state, in other words, as the night represents the time of probation and affliction to the people of God, for Paul to be justified in saying that the night is far spent, the greater part of the entire period must be in the past. This is certainly a reasonable, just, and necessary conclusion. Thus if two-thirds of the entire period had elapsed, then the night itself was far spent though Paul could not live to see the dawning of the day. How much time had elapsed when Paul wrote these startling words? Nearly forty-two hundred years! How much has elapsed since? about eighteen hundred! Then it follows that the dawning of the day is immediately upon us. More than two-thirds of the six thousand years of human probation were then past. The remainder is nearly full! Whether human probation covers just six thousand years or not, the most careful study of the Bible shows that it cannot vary much therefrom. Probably it is the very limit assigned. But waiving this, Paul's words do show that the day of God is certainly at hand. What was near, compared with the whole period of the night in the time of Paul, is, by that very fact, proved to be now emphatically at hand. Then, surely, it is time for us to awake out of sleep. The dreadful day draws near. Probation is about to close. Our fellow-men all around us are unprepared. Our own preparation is not complete. Some have hardly made a fair commencement. Probably a very large proportion of our number fail to make daily progress in the great work. Oh, terrible mistake is this! Shall our Lord come and find us thus? Shall the close of our brief, remaining probation bring us to the morning of eternal joy or to the night of utter darkness and despair?

### DAVID THE MAN AFTER GOD'S OWN HEART.

INFIDELS are never weary of repeating the declaration that David was a man after God's own heart, and yet he was guilty of crimes that are of the most out-breaking character. It is certain that David did commit great wickedness in the case of Uriah, and that he did thereby give great occasion to the enemies of the Lord to blaspheme. This great transgression is not covered up by the sacred writers, nor is it in any way excused. On the contrary, the terrible denunciation of the prophet Nathan is placed on record, and the whole subsequent history of David shows how completely that prophetic denunciation was accomplished in the judgments which came upon him. Read 2 Sam. xi-xxiv; 1 Kings i; ii. Even David himself placed on record, for all future time, a most humble confession of his great transgression.

But infidels are inexcusable in the use they make of the case of David. Either they do not know the facts in the case, and therefore should not attempt to handle them; or if they do know, they are utterly uncandid in their presentation of them.

David was called a man after God's own heart, not in connection with his crime, but a long time prior to it. The expression is found in only one place in the Old Testament, and that in connection with the announcement to Saul that the kingdom should be given to another man. Thus Samuel said to him:

"But now thy kingdom shall not continue; the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." 1 Sam. xiii, 14. These words are quoted by Paul in Acts xiii, 22.

When these words were uttered respecting David, there was not one blemish on his character. It is therefore very unreasonable to use them as though uttered in connection with his transgression, which occurred many years later. The sin of David is to be greatly deplored, but it is inexcusable and wicked to represent him as a man after God's own heart, while guilty of great crime before him. Next to David's guilt in this matter must be placed the guilt of those who represent the God of the Bible as pleased with such conduct. Indeed, it may well be doubted whether that the wickedness of such misrepresentation is not as great as that of David. It is an awful act of wickedness to make the God of Heaven responsible for the crimes of those who transgress his law.

### JEALOUSY.

THIS is one of the evil elements of fallen nature. It is that principle which causes men to suspect evil, even in their best friends. It finds wrong where none exists. It even construes good deeds in such a light that they appear as grievous wrongs. It is always watching for a slight, and it never watches in vain. If the act upon which it seizes is one of perfect innocence, then it so construes it as to make it one of immeasurable wickedness, because it is an act of hypocrisy. Great evil, it thinks, must lie in the background, and their good act was designed to cover it from view. There is no escaping the venom of this satanic fury.

Where it exists in a family, there is no peace to that house. The Son of peace does not abide under that roof. Where it is found in a church, there is neither rest nor quiet for that church. There will be perpetual trouble unless the members who are cursed with this foul demon in their hearts, either die or are converted. But there is little ground to hope that such persons will be converted, and as to their dying, that generally seems to be quite out of the account. Men and women who have this indwelling demon generally prove a life-long curse to their families, and to the church. The inscrutable providence of God suffers such persons to live. Perhaps it is that the patience of those who have this sharp thorn to endure may be perfected. Perhaps it is that sin may be permitted to show itself in its hateful character.

But one thing is certain; this evil has limits which it cannot pass. It may destroy the peace of families; it may grievously afflict the people of God. But it shall never be found in the city of God. Not one particle of this spirit shall ever enter the gates of the holy city.

So it follows that those who have this wicked principle in their hearts must be converted, or consumed by the fire of the last day. There is a remedy for jealousy. It is found in that charity which thinketh no evil. 1 Cor. xiii.

Sometimes we see in one family a life-long contest between two of its members: one being full of jealousy, the other exemplifying the principle of heavenly love. Perhaps Solomon had seen this strange contest or he would never have written, "Love is strong as death; jealousy is cruel as the grave."

If we could become new creatures in Christ, how great would be the change! If the old man were put off, and the new man put on, how great an improvement it would be! "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. v. When men are converted after this fashion, the world is always the better for it.

NEVER lay a stumbling-block in the way of a man who is trying to advance himself in the world honestly and uprightly, for he is likely to walk over it and laugh at you afterward.

THERE is reason to suspect the genuineness of that religion which is too modest to bear the gaze, and too delicate to bear the touch of the world.—*Jenkin Thomas.*

## EASTERN TOUR.

THE only reason why the readers of the REVIEW have not heard from us each week, has been the want of time to write. Since my last note relative to our arrival in Boston, and the meetings in Chelsea, we have attended camp-meetings from four to six days each week. Care, business relative to our Office of publication, preaching, and distance of travel, have taken all our time. September 8-13, we were on the

## LANCASTER CAMP-GROUND.

This meeting was held in a beautiful pine grove, near the Worcester and Nashua Railroad, at South Lancaster, Mass. The preparation of the ground, and general arrangements for the meeting were under the especial care of Eld. S. N. Haskell, who spared neither time nor labor in the performance of his duty. There were two large tents upon the ground in which to hold meetings should it rain. These were found very serviceable in several showers of rain, and for those to sleep in who had no other provision for the night. There were also a goodly number of smaller tents on the ground, crowded with those who had a deep interest in the meeting. Beside these, the brethren in the place entertained many.

Eld. A. C. Bourdeau from Bordoville, Vt., was present with about forty from his place, and as many more were present from other parts of that State. This was no small sacrifice on their part, yet I think they all felt, at the close of the meeting, that they had been richly paid. There was a general attendance from Massachusetts and New Hampshire, and a good representation from Connecticut, Rhode Island, and Maine, and some from New York.

The speakers present were Elders, Waggoner, Cornell, Bourdeau, Stone, Hutchins, Haskell, Rodman, Godrich, White, and sister White. Much freedom was enjoyed by all who addressed the people. The congregations were large and very attentive. On Sunday, special trains from Worcester and Nashua, brought nearly two thousand hearers to the ground. The congregation on that day was not much less than four thousand. Eld. Waggoner spoke in the forenoon and sister White in the afternoon. Both were listened to with wonderful attention. A descriptive discourse in the afternoon, upon the life, betrayal, condemnation, crucifixion, burial, resurrection, ascension and second advent of Christ, moved the feelings of the thousands.

At this favorable moment we circulated gratuitously about two thousand tracts upon the Sufferings of Christ, Law and Gospel, and God's Memorial. These were seized with surprising eagerness. We sold several hundred dollars' worth of books upon the ground, and gave from the tract fund near two hundred dollars' worth.

The social meetings were characterized with solemnity and searching of heart. Many close, practical remarks were made, which will not soon be lost sight of. We were glad to know that the truth and work of God was taking strong hold of good minds. We were under the painful necessity of explaining and exposing some things to our people, in consequence of false impressions which had gone out from the very heart of the work, within a few years, calculated to cut off our influence. We parted with our New England people with mutual feelings of the strongest union and sympathy. Elders Waggoner and Cornell remain to labor with them. May the cause there prosper, and may souls be brought to the knowledge of the truth.

September 15-20, we were in the midst of friends from New York and Pennsylvania upon the

## KIRKVILLE CAMP-GROUND.

There was a general turnout from this conference. It was the largest gathering of our people ever held in the State. Here we were joined in labor with Elds. Waggoner and Andrews, and the ministers of the N. Y. and Pa. Conference. The preaching was pointed, and with power. Backsliders were reclaimed, and sinners were converted to God. The influence of this good meeting will long be felt in that Conference. Consecration to the work is what is wanted everywhere, especially in that part of the field. God will abundantly bless his people, and raise them above discouragements, if they consecrate themselves to his work.

At the close of this meeting we hasted on to Battle Creek, where we tarried one night, and immediately went on our way to attend the western camp-meetings.

I write on the boat Keokuk, on the Mississippi River, between Winona, Minn., and La Crosse, Wis.

JAMES WHITE.

Oct. 5, 1869.

## THE LORD DOES RIGHT.

THE Lord chooses his own mode and means of operation, and it is right always, and always the best. But unconsecrated human nature, instead of being thankful for what he does, murmurs and repines for what he does not. We should call to mind what he has done for us in the past—his great deliverance from our Egyptian servitude, and his strong arm in bringing us across the Red Sea of our affliction and peril. The sea was divided for Israel but once. They should never have forgotten it, however, in any subsequent trial. So with us. We should in each new trial, call to mind the way that God has led us; be thankful for the past, calm for the present, and confiding for the future.

In case an Achan is in the camp, let God search him out; and let him take his own way for it, too. He can, if he sees best, point him out directly; but if, instead of doing so, he chooses to develop the matter in another way, by the slow and laborious process of the lot upon the tribes and families of Israel, and thus elicit a voluntary confession of guilt, it is all right, and the lesson inculcated will be better appreciated, and the effect upon Israel be more salutary. It is matter for rejoicing when the accursed obstacle to Israel's success is removed; and not a proper cause for murmuring as to the manner of proceeding. The Lord has wrought for Israel all the way, sometimes by striking signs and marvelous displays of power, and sometimes in a different and less conspicuous way. He has done what was best. If the wavering and the unbelieving take occasion to give loose rein to their long-cherished spirit of murmuring and discontent, it will open the way for a further cleansing of the camp.

It is much better to be established upon the evidences of the truth of our position, so that no adverse wind can move us. Has God wrought for us by his word, his providence and his Spirit? Do we know that God is developing his people by the last merciful message? Have the remnant begun to appear, that keep the commandments of God, and have the testimony of Jesus Christ? Are we settled in this? or is it better to appoint for us a captain and go back into Egypt, or disband, and every one find his own way out of the desert? It would be well to be decided, and bear together our calamities with as good grace as possible; think of our sins, for which God suffers us to be tried, and not cherish the spirit of murmuring and revolt against those upon whom God has laid the burden of his work, and our fearfully-precarious condition, with almost overwhelming and crushing weight.

God lives and reigns! and those who are faithful to him will finally be the victors. Work, Lord, in thine own way; but give me a portion with thy people.

R. F. COTRELL.

## LOVE, THE POWER OF THE GOSPEL.

DR. CHALMERS closed his sermon on "The Power of the Gospel" with the following words:

"Amid the fruitlessness of every other expedient, when power threatened to crush the heart which it could not soften—when authority lifted its voice, and laid on man an enactment to love which it could not carry—when terror shot its arrows, and they dropped ineffectual from that citadel of the human affections which stood proof against the impression of every one of them—when wrath mustered up its appalling severities, and filled that bosom with despair which it could not fill with the warmth of a confiding attachment—then the kindness of an inviting God was brought to bear on the heart of man, and got an opening through all its mysterious avenues. Goodness did what the nakedness of power could not do. It found its way through all the intricacies of the human constitution, and there, depositing the right principle of repentance, did it establish the only effectual security for the right purposes, and the right fruits of repentance."

The great mind of Chalmers never grasped a greater thought than this; and, perhaps, no uninspired pen

could present it in a better manner than he did. It has its defects; but it is easier to discover faults in the work of another than to do a better work ourselves. Goodness is not peculiar to the gospel; "the law is holy, and just, and good," in its condemnation of iniquity, though it strikes terror to the heart of the evil-doer. The gospel does not create favor, but only brings us into harmony with the favor which we had forfeited. It does not substitute grace for justice, but enables God to be gracious to the penitent believer and yet maintain justice. Rom. iii, 23-26.

In "Testimony to the Church, No. 16," is the following paragraph:

"Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy, the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only, where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts, when every other means has proved unsuccessful. Wherever the power of intellect, of authority, or of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were the wisdom and strength of love."

For comprehensiveness, for sublimity of thought and touching simplicity of expression, the above will rarely find a parallel. It will not only bear often reading, but must be so read to be appreciated.

And how truthful its statements! How the small services of love touch our hearts, when greater favors, conferred in a cold manner, do not affect us. How cheering to know that though our talents be few, and our abilities small, a loving heart will insure the acceptance of our service, and secure the approbation of our Father in Heaven. Then let none give up in despair. If we cannot do much, let us strive to love more, and thereby make the little we can do doubly acceptable to God. As often as I have read the above words, I have blessed Heaven for the consolation. Lord, make my love perfect and complete, and then my service shall be right. J. H. WAGGONER.

## CONTENTMENT.

"For we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content." 1 Tim. vi, 7, 8. This statement of the apostle is worthy of careful consideration. He states a fact which no one will deny: "We brought nothing into this world." Every one who comes into the world, comes naked, helpless and dependent. After a few brief days of sojourn here, he goes out of the world. He may have gained great wealth, broad acres, and fine houses; he may have attained to great honor and authority; may have ruled kingdoms; but at last he must die; must go out of the world, and leave them all—not one thing can he take with him. Others will take his possessions and place, will live upon what he has gathered, and delight themselves in his labors; but he himself must lie down as low as the poorest, and as powerless as the weakest.

Such a fate is before every soul of man, except those who shall be translated. How very sensible, then, and forcible is the apostle's conclusion: "Having food and raiment, let us be therewith content." When we have a sufficient amount of these to supply our necessary wants, let us be content and enjoy them. This is

the teaching both of reason and revelation. Yet how differently men act! When they have gained a sufficient amount of this world's goods to meet their reasonable wants, they are not at all content, but grasp after more, still more eagerly than they did at first. The more they have, the less contented they are—the less they enjoy it. How hard it is for man to learn that, as Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." Luke xii, 15. Contentment is the great secret of happiness. Without this, it is utterly impossible for any one, in any circumstances, to be happy.

D. M. CANRIGHT.

Sigourney, Sept. 28.

#### THE CLOSING MESSAGES.—NO. 9.

After the first message is described, it is said, "And there followed another angel, saying, Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication." Such a message as this followed the first, in the history of the Advent movement in 1844. The prophecy thus far was verified—it foretold it, and it took place. That which before was prophecy, is now history. But it is worthy of notice that it is said of the first and the third angels that their messages are given with a loud voice, while of the second it is not so declared. Accordingly, in the fulfillment, the second message did not attract so general notice as the first. Every word of inspiration has its meaning; every prophecy is minutely fulfilled. But this message is to be repeated as the last message, that of the third angel, is finishing its work; and it will be repeated with emphasis. Rev. xviii, 1-5. All the people of God will hear and heed it. Babylon will be forsaken by all who obey God, and thus they will escape her plagues.

Advent believers in 1844, anticipated more than the prophecies justified them in expecting; and God designed it should be so, in order that all their energies might be enlisted to give the word a complete and emphatic fulfillment. While they were called to proclaim the hour of his Judgment come, they were suffered to anticipate that the Lord would actually come at the end of the days. How would they have proclaimed it, and what would have been the effect in arousing attention, had they known and proclaimed that the Lord would not come in more than twenty years, and probation would continue that length of time? In order to give the prophecy such a fulfillment as was demanded, they needed to feel like men brought right up to the decisions of that Judgment which they proclaimed, and the rewarding of every man as his work should be.

The first disciples of Jesus were suffered to immediately anticipate the glorious reign of Christ, which is yet future, when they shouted in fulfillment of prophecy, "Blessed be the King that cometh in the name of the Lord!" They must be nerved up to shout, though doomed so soon to disappointment. The prophecy must be fulfilled; and should they hold their peace, the stones must immediately cry out.

How could they have shouted had they known that the blessed Jesus, instead of reigning a king, was to be crucified and slain within a very few days? They were in blissful ignorance of this terrible truth, and hence could shout for joy. Notwithstanding their ignorance and error, the Spirit of the Lord was moving them to fulfill his word.

As we were saying, we anticipated the close of the Judgment in the Sanctuary, at the time when it was to commence, and as we expected the Lord immediately, at the end of the days, we also anticipated the cry of Rev. xviii, with the voice from Heaven, "Come out of her my people, . . . for her sins have reached unto Heaven," when our work was merely to fulfill the simple announcement of Rev. xiv, 8. And this was as the providence of God would have it. It had the effect to make us a separate people, and thus prepare the way for the third and last message. It was evident Babylon was fallen in 1844; it will be far more evident before the third message closes, at the time when the announcement will be repeated with a voice that will reach all the children of God. It will then be seen that since she consummated her fall in reject-

ing the doctrine of the coming of the Lord, she has been adding to her sins to an alarming extent, and has been filling up with every foul spirit and every unclean and hateful bird.

Apostasy, the thing signified by the fall of Babylon, is generally a gradual work. It begins with spiritual declension, and when it reaches a certain point, it becomes evidently incurable, the Lord withdraws his restraining grace, and they hasten to fill up the measure of their iniquity until their final overthrow. At the first advent, the Jewish church were far from the Lord, and, in addition to this, by rejecting the teachings of Jesus, their house was left unto them desolate; then, by crucifying the Lord and persecuting the church, they hasten to fill up the measure of their iniquity, till wrath came upon them to their final overthrow. So Babylon had long been declining to her fall which she consummated by rejecting the doctrine of the advent at hand, a doctrine so abundantly proved by the word of God. And now, with restraining influences withdrawn, she is hastening to fill up the cup of her abominations and iniquity, which will culminate in making war with those who keep the commandments of God, and have the testimony of Jesus Christ (Rev. xii, 17), and prepare her for the cup of the wine of the fierceness of the wrath of God. Chap. xvi, 19. The doctrine of the speedy advent of the Son of God was the last resort and the only medicine that could heal her backslidings, her errors, and consequent dissensions. But she would not accept it. "We would have healed Babylon, but she is not healed; forsake her." Jer. li, 9.

But the reader may begin to inquire, What are you talking about?—what is Babylon? Perhaps I am anticipating my subject. This however is only introductory. In the next number I purpose to begin to define.

R. F. COTTRELL.

#### REPORT OF THE N. Y. AND PA. CONFERENCE.

THE N. Y. and Pa. S. D. A. churches held their Annual Conference during the recent Camp-meeting at Kirkville, N. Y. The first session was held Sept. 16, with nearly all the churches represented by delegates. Eld. R. F. Cottrell in the chair. Prayer by Bro. Andrews.

*Voted*, That Bro. White and Waggoner be invited to participate in the sessions of the Conference.

The usual committees were then chosen, which occupied the time allotted for this session.

Second Session. Prayer by Bro. Andrews. Reports of ministers handed in, also reports from the Conference Secretary and Treasurer were read. The following resolution was read and unanimously adopted:

*Whereas*, We believe that it is in the providence of God that Bro. and Sr. White are called to occupy a leading position in this work, and that it is in the order of God that they should bear the plain, faithful, searching testimony that they bear; and

*Whereas*, This work of reproof and correcting wrongs exposes them, in an especial manner, to the fierce assaults of Satan, and of his agents, therefore,

*Resolved*, That we express our hearty sympathy with them in the work to which God has called them, and our thanks to God for placing the gift of prophecy in the church.

The following resolution was then read, and after appropriate remarks by some of the ministers, was adopted.

*Resolved*, That we deplore the apostasy and crime of Nathan Fuller; and that we express our abhorrence of the violation of the seventh commandment in whatever form, or under whatever pretenses or excuse; and we believe we have great reason to humble ourselves before God for our indifference to the testimonies of his Spirit, wherein we have been warned against danger in this respect; and with deep contrition we must acknowledge that we as a people have not realized the existence of this danger, or sufficiently prized the admonitions given.

Third Session. Prayer by Bro. Saunders. Case of N. Fuller considered; also Conference Secretary read his financial report.

Fourth Session. Prayer by Bro. Waggoner. The committee on Resolutions report the following resolution:

*Resolved*, That we heartily endorse the sermon of Bro. White, preached in this meeting, on the subject of consecrating our means to the cause of God; and that we confidently believe that our Saviour meant what he said on giving alms, and laying up a treasure in Heaven; and we lament the want of confidence in God's providence, that we have manifested in our use of the things of this world.

The Committee on Nominations reported the following officers for the coming year, which were duly elected:

*President*, J. N. Andrews; *Conference Committee*, J. N. Andrews, J. M. Lindsay, E. B. Gaskill; *Secretary*, R. F. Cottrell; *Treasurer*, Harmon Lindsay.

The following resolutions were then adopted:

1. That all money belonging to this Conference, including that in the hands of the church treasurers pledged to the Conference, shall be drawn by orders signed by a majority of the Executive Committee.

2. It is with heartfelt gratitude to God that we have beheld the restoration of Bro. White to such a state of health, that he is again enabled to labor in this cause; and we hereby express our unfeigned pleasure with the action of the general meetings last spring which recognized the hand of the Lord in placing him where his interest and experience in this work may avail, not only to assist us in carrying on the work in the future, but in correcting the errors of the past.

3. That we express our deep sense of the importance of the reforms which have been introduced among us, on the subjects of Christian Temperance, and of plain, modest, and becoming dress; and we beseech all our people to regard the light which shines forth upon these subjects.

4. That we feel a deep responsibility upon ourselves to call the attention of our first-day Advent brethren to the subject of the commandments of God, and the faith of Jesus, as brought to view in the third angel's message, as the great truth to prepare a people for translation.

5. That we approve of the action of the General Conference in attempting to establish relations of Christian friendship with that people, who in common with ourselves, observe the Sabbath of the Lord.

Last Session. Prayer by Bro. Andrews. Credentials were granted to the following ministers: J. N. Andrews, C. O. Taylor, S. B. Whitney, and R. F. Cottrell. Licenses were given to E. B. Saunders, J. W. Raymond, H. W. Lawrence, C. B. Reynolds, S. A. Lindsay, F. Wheeler, D. Arnold, Hiram Edson, H. H. Wilcox, and W. W. Stebbins.

*Voted*, That N. Fuller be expelled from the Conference for immorality.

Adjourned *sine die*.

E. B. SAUNDERS, *Secretary*.

#### REPORT OF THE WISCONSIN AND ILLINOIS STATE CONFERENCE.

THE sixth annual session of this Conference was held at Clinton Junction, Wis., Sept. 23-27, 1869, in connection with our Camp-meeting, as appointed in REVIEW.

Conference convened Sept. 23, at 4 o'clock p. m. Eld. R. F. Andrews in the chair. Prayer by Eld. J. N. Andrews. Present, Elds. R. F. Andrews, I. Sanborn, and T. M. Steward, of this Conference. Delegates' credentials presented and examined. Twenty-six delegates from eighteen churches. Two represented by letter, and four not represented.

*Voted*, That all the brethren present, in good standing with their respective churches, be invited to participate with us in the discussion of business.

*Voted*, That the following brethren act as an Auditing Committee to settle with the ministers; viz.: P. S. Thurston, John Atkinson, C. W. Olds, T. Brown, G. W. Colcord, and C. H. Bliss.

*Voted*, That the following brethren be our Nominating Committee, to nominate officers for the Conference the coming year: R. Baker, G. L. Holiday, N. M. Jordon, E. F. Debord, and C. W. Olds.

*Voted*, That the Chair appoint a Committee of three on Resolutions.

Adjourned to call of the Chair.

Conference called Sept. 24, at 3½ p. m. Prayer by Bro. I. Sanborn.



*Voted*, To pass the reading of the minutes of the last Conference.

*Voted*, To receive the churches of Chicago, Belvidere, and Trempealeau, into Conference.

Treasurer's report read and accepted.

Reports of churches examined; result as follows: Whole number of members, June 4, 1868, 646. Whole number of members, Sept. 23, 1869, 717. Whole amount of s. b., \$3314.00.

Ministers' reports called for, and R. F. Andrews, I. Sanborn, J. Matteson, H. C. Blanchard, and T. M. Steward, responded.

Report of Nominating Committee presented and accepted. The following brethren were then duly elected, as nominated; viz.:

*President*, C. W. Olds, Little Prairie, Walworth Co., Wis. *Secretary*, G. W. Colcord, Coleta, Whiteside Co., Ill. *Treasurer*, Ivory Colcord, Genesee Grove, Whiteside Co., Ill. *Executive Committee*, N. M. Jordon, Lodi, Columbia Co., Wis.; O. A. Olson, Bussyville, Jefferson Co., Wis.

Report of Auditing Committee accepted.

*Voted*, To renew the credentials of the following brethren: R. F. Andrews, I. Sanborn, J. Matteson, H. C. Blanchard, and T. M. Steward.

*Voted*, That our ministers report as often as once a quarter.

Adjourned.

Conference called Sept. 27. Prayer by Bro. I. Sanborn.

*Voted*, That the following brethren be licensed to improve their gift in publicly presenting the views of Seventh-day Adventists: B. F. Merritt, Princeville, license renewed; H. G. Buxton, —, Ill.; O. A. Olson, Bussyville, Wis.; C. H. Bliss, Princeville; Wm. E. Bliss, Princeville; T. E. Morey, Princeville; E. M. Crandall, Utica, Wis.; G. W. Colcord, Coleta, Ill.

Report on Resolutions accepted.

*Resolved*, That this Conference buy a tent.

*Resolved*, That the following brethren act with our Conference Committee in procuring a tent and arranging for Camp-meetings: R. Baker, E. F. Debord, Bro. Higley, and B. F. Merritt.

*Resolved*, That our delegates are hereby instructed to take a subscription list to their respective churches, and let each one do according to his ability for the purchase of a new tent; the same to be paid by the first of January, 1870.

*Resolved*, That we appropriate 80 per cent of our s. b. for a Conference fund.

*Resolved*, That this Conference donate to the General Conference the sum of four hundred dollars.

We deeply regret our backward condition, therefore,

*Resolved*, That we enter more heartily into the work of the third angel's message in all its branches; especially the missionary work, and the circulation of our publications.

*Resolved*, That it is our opinion that our Camp-meeting and Conference should be held about the 15th of June.

*Resolved*, That we here express our thanks to the General Conference for the timely aid rendered by the labors of Bro. and Sr. White, and Brother J. N. Andrews.

*Resolved*, That we hereby express our gratitude to God for the gift of prophecy which he has placed in the church as a means of correcting faults and evils in our midst, and of calling our attention more perfectly to the true character of the work of preparation for the Judgment.

*Resolved*, That we freely tender to Bro. and Sr. White the benefit of our sympathy and prayers in their labors and trials, and we will try to hold up their hands as much as is in our power.

*Resolved*, That we all hereby express our sincere thanks to the citizens of Clinton Junction for their kind hospitality to us during the five days we have been assembled in their midst to worship God, and we earnestly pray the Lord's blessing upon them.

*Resolved*, That the minutes of this Conference be published in the REVIEW.

Adjourned *sine die*.

C. W. OLDS, *President*.

G. W. COLCORD, *Secretary*.

It is a noble thing to unite yourself to the people of God. And if your heart is in it, if your life is pledged and consecrated to the glory of God, it is the best thing that can befall you.

## 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 Sister Messersmith.

DEAR BRETHREN AND SISTERS: As some who have been acquainted with my stay at the Institute would be glad to hear from me, I take pleasure in sending a few lines for the REVIEW. After five weeks of earnest labor among us, our much-esteemed Bro. Sanborn has left us. His preaching was the first on the third angel's message and truths connected therewith that we have ever had at Victory; and we, as a little band, have prized it most highly. As the result of his labors a few have decided to go with us to the kingdom, while others are halting, almost persuaded, yet not quite willing to give up the world. The prize to them seems beautiful, but the charms of this poor world, for the present, eclipses that beauty. There is another class who hardened their hearts, and would not listen to the precious word of God: but this is only in accordance with the sure word of prophecy, that "Many are called but few chosen." Are we the chosen of the Lord, dear friends? Not yet, for "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Thus far are we chosen when we hear the voice of the Good Shepherd and follow in his footsteps.

Have we heard that voice in the sound of the third angel's message? Yes, verily, as much as in any other portion of the Scriptures, and are trying to follow in his footsteps; but oh! what a responsibility is resting upon us. I feel my need of a Saviour, and my daily cry is, Lord, save, or I perish! In my own strength I am perfect weakness; but I hear that voice, "Follow on to know the Lord," and my strength is renewed, and I press onward toward the city. Soon Jesus is coming, and I want a citizenship there. Shall I, with all the dear friends whom I have met in the last year, be ready? This remains for us to decide. Let us not loiter by the way, but choose the better part that cannot be taken away. The enemy of all truth is on our track; but we can secure an heavenly inheritance if we perseveringly try; Jesus is willing and invites us to come. Holy angels are watching to welcome us on, and shall we be less interested than the heavenly host? Oh! fatal delay to those who trifle with proffered mercy, and slumber on the brink of destruction. Soon the door of mercy will have closed, and shall we be found standing without, begging for admittance when too late? Oh! no; dear friends, let this not be our fate. Time is very short, but we can improve each moment. If we have been slothful in the past, we can be diligent in the future. When I review my experience in the past, my soul cries out in anguish at the many failures, but I know it will not do to cease my efforts. This is the way to eternal life, and I must walk therein.

Pray for me, that I may keep pace with the people of God, and when Jesus comes be found worthy of a place among them.

Yours in hope.

JENNIE MESSERSMITH.

Victory, Wis.

### From Sister Green.

DEAR BRETHREN AND SISTERS: For five years I have been trying to keep God's whole law. I have been a reader of the REVIEW during that time, and have received so much comfort and encouragement from the precious testimonies of the scattered ones, dear to me because of our one faith, that I have desired to add my testimony, hoping that I, too, might give comfort and good cheer to others. Realizing my inability I have refrained from so-doing. But when I behold God's goodness so manifested towards me, and the little church of Sabbath-keepers here, I have thought were I not to write rocks around us would cry out. Here I wish to add a little of my experience. Pre-

vious to my embracing the truth, I was called to pass through trials of the deepest kind. This was to lead me to the Lord. Soon after embracing the truth, God again laid his afflicting hand upon me. This was to draw me nearer to him, and I praise his holy name to-day for the chastisement; for now I believe that I am his child, and he my Heavenly Father.

From my earliest religious experience I had impressions of the truth. At the age of fifteen I was sprinkled and united with the M. E. church, and continued a member fifteen years. During that time I wanted to be wholly the Lord's, except one year, when I thought I was tempted above what I was able to bear; but God sustained me. This gave me a desire to search for the truth. I then sought, and I bless God I found it. Truly "he led me in a way I knew not," and oh, how my heart rejoices to-day that my name is numbered among the persecuted ones.

A sister came here from Iowa, to reside, who gave me reading on present truth. I soon saw the light and hastened to turn my feet into God's testimonies. Then we began to labor together. In his own good time a messenger came; five were baptized, four of whom became convinced of the truth by reading; the other had heard preaching before. The result was, the seed sowed then by Bro. Steward has since sprung up and brought forth fruit. Shortly after he left, four came out from the Christian church and confessed the truth as it is in Christ, and now three more are rejoicing in the truth that they then heard preached. One, an old man over seventy years of age, says God's Spirit sent the truth to his heart; and it must be that alone, for he was so prejudiced, that he would cry out, not exactly as one of old, "Art thou come to torment us before the time;" but, "Old lady, will you let me alone!" His companion wrestled with God, and decided to serve him, let her husband do as he would. While making the necessary preparation for the Sabbath, she noticed that he was bringing in more wood than usual, and wondered at it, when he said to her, "To-morrow is the Sabbath; we must prepare for it." Others may imagine her happiness, if they can. They are so happy; it makes them appear young again. He has thrown away his tobacco, after using it over sixty years. His dear old face beams with joy, and his gray locks floating above it are a crown of glory.

I heard last week that a man and his wife had begun to keep the Sabbath,—they were very wicked,—the man an inebriate. Others are deeply interested, and well nigh persuaded of the truth. Among the number investigating is the M. E. minister who preaches here. He seems to be sincere, and wants the truth. He has been reading two weeks, and says he has no objections to raise. It is nearly a year since we began to hold semi-monthly prayer and conference meetings, and have never met, however few, but what the Lord has verified his promise, that where two or three are met together in my name there will I be in the midst. Strangers coming in would say the Lord was with us.

Some five or six weeks ago, four brethren and sisters (one brother formerly our leader) came from Lake City, Minn., and one brother from Prescott, and a sister from Trimble, met with us, making seventeen in all, besides the children. Satan had crept in unawares, but we had a refreshing time. Two weeks later we met again. A lady present, over forty years of age, who had never spoken in meeting before, spoke with freedom, and one dear aged brother who led the meeting became so earnest confessing his fault in using tobacco, and asking the prayers of the brethren and sisters to assist him in overcoming, that the sympathizing tear freely flowed. We could all have united in singing the hymn, "Thou God of truth and love." Two weeks later, bringing it to last Sabbath, a German minister belonging to the Christian denomination preached for us. He asked permission to do so, and we thought best to grant his request. He is confirmed in the truth, and will shortly live it out. His wife has lately begun to keep the Sabbath. One would have thought him to have been a Sabbath-keeper for years. It was truly a feast to all of our souls.

Yours in hope of eternal life, E. D. C. GREEN.  
Maiden Rock, Wis.

## The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 12, 1869.

### The Rest of Christ.

A RECENT writer asserts that Christ entered into his rest on the day of his resurrection. Yet the whole work of his priesthood still lay before him untouched. That it is not a mere rest to be a priest, is shown in the fact that Levitical priests, whose work was of necessity continued on the Sabbath, and whose responsibility was very small, compared with that of Jesus Christ, are said, by their work, to profane the Sabbath. Surely, the time for Jesus' rest had not come when he was raised from the dead.

ROBERT PINKERTON, in his work entitled, "The Present State of the Greek Church in Russia," speaks thus of a set of dissenters from the national church called "The Du Robertsits:

"In like manner, in regard to the second coming of the Saviour, they say, that judging from the events which now take place in the world, we may expect him soon."

This work was published in 1815. Thus it appears that in 1815, there was a religious body in Russia, distinguished by the idea that the advent of Christ is at hand.

### The Sabbatism.

"THERE remaineth a Sabbatism [*i. e.* a keeping of the Sabbath] to the people of God." This must relate to one of two things. 1. It is the antitype of the seventh-day Sabbath, kept by God at creation; or 2. it is the observance of the weekly Sabbath in the future kingdom of God. But it cannot be the antitype of the weekly Sabbath, for that Sabbath is to last as long as the new earth, and hence can have no antitype; for an eternal type is a self-contradiction, inasmuch as there is no room for an antitype. But this Sabbatism must be the keeping of the ancient Sabbath, for we do know from Isaiah's testimony that it shall be observed in the future rest of the saints.

### Envy.

THIS is one of the fruits of the flesh, *i. e.*, of man's fallen nature. It is one of the meanest and most despicable of all those qualities that make up the carnal mind. It is that principle which makes men unhappy to witness the prosperity of others. It is that which would pull others down lest they be more honored or happier than ourselves. It is that which would make others wretched because we are. It would mar and blast the happiness of others because we do not wish them to be better off than ourselves. It would even grudge them a share in the blessings ourselves possess, lest we be no longer able to look down upon them as less favored than ourselves. It is a base, contemptible passion, without one redeeming feature, or one particle of excuse for its existence. It is a compound of pride, selfishness and cruelty.

Saul is a striking example of an envious man. He was made wretched by the honors conferred on David. 1 Sam. xviii. His son Jonathan is one of the most noble examples of a man raised by the grace of God above this mean and hateful quality of fallen nature. David's advancement was wholly at Jonathan's expense. Jonathan knew this perfectly, but never for a moment did one selfish trait of this kind manifest itself in him. The spirit of envious Saul can never have an entrance into the kingdom of God. We must be as free from it as was noble Jonathan. What the grace of God did for him, it can do for us.

### Worthy of Notice.

"AND I gave unto Isaac, Jacob and Esau; and I gave unto Esau Mount Seir, to possess it; but Jacob and his children went down into Egypt." Josh. xxiv, 4. This passage is very significant. Esau had his inheritance first. Indeed, Jacob has not yet had his at

all. Shall we say that God loved Esau better? Far from it. Esau was a man of this world; Jacob, a stranger in this world, having his hope in the world to come. Esau must have his good things now, Jacob was willing to wait. So God provided Esau with what this world can give, and placed it in his hands at once. But Jacob he sent down into Egypt, and there he died. Esau has had his inheritance and has done with it forever. Jacob has not yet received his, but when he gets it he shall possess it through endless ages. Who made the wiser choice, Jacob or Esau? Esau inherited Mount Seir, and Jacob died a stranger in a strange land. Esau was poor, though he seemed to be very rich. Jacob was infinitely rich, though he appeared to have nothing.

### The Benefit of Affliction.

AFFLICTION is of necessity the cause of anguish to men. For this reason God who is full of tender compassion, does not willingly afflict. But it is nevertheless something indispensable in the dealings of God with men. The chastening seems grievous, but yields afterward the peaceable fruit of righteousness. If we would always keep in the path of duty, and if we would always keep our hearts with the utmost diligence, a large share of our afflictions no doubt would be prevented. But we are always in danger of departing from God. It is not always because we have done this, but often because we are about to do it that the hand of affliction comes upon us. By the blows of his rod, God calls us to think what we are doing, or what we are about to do. How he recalls us to ourselves by the anguish of the rod. If one blow is sufficient, he does not strike the second. But sometimes there is no help for us till we are beaten into the dust.

Affliction is God's furnace, where he separates our gold from its dross. No wonder we feel small after our chastening. We discover that when the dross is gone there is very little left. Yet how much more valuable is that little than the whole mass as it was before. Affliction is God's means of humbling men. They should, however, humble themselves, and shun the heavy blow. Affliction weans men from the world. But if they could be persuaded to give it up of their own accord, it would please God better. Affliction breaks the proud, stubborn heart. But this might be spared if the heart would yield of its own free will. If we would do what God requires, we might escape the most of his chastenings. But as God has so much of our work to do for us, let us be grateful that he in tender pity does not give us up to ruin.

### The Gold Panic.

COVETOUSNESS is enumerated in prophecy as among the characteristic sins of the last days; and the prophetic portions of Scripture which describe the condition of the world just prior to the coming of the Son of Man, give us to understand that the love of money is to be a ruling element in the nature of the majority. As the prophet says, "From the least of them, even unto the greatest of them, every one is given to covetousness."

These prophecies are freshly brought to mind by the recent gold and stock panic in Wall street, New York; a place where exhibitions of this insane greed for gold are of every-day occurrence. The spirit of speculation which characterizes those who conduct business in that gambling mart, produced a panic, in which fortunes were made and lost; and in the frenzy consequent upon the discovery of financial ruin, one or two suicides followed.

The New York *World* thus describes the scene:

The crash in stocks soon after noon set the whole neighborhood in a fury. As stocks had previously stiffened (some quotations being ten per cent better than the closing ones of Tuesday), false, feverish hopes had been engendered, which suddenly collapsed and were smothered in what threatened to be general ruin. Then the long room was the arena of a battle of demons. The men who went in there and swarmed together within the enclosure at the west end, behaved, for half an hour or more, after the manner of utter lunatics; shouts, yells, snarls, yelps, and howls, were emitted from human lungs, until the place resounded like a den of infuriated beasts of prey. Hats were swung aloft, clenched fists were raised, memorandum books fluttered over the heads of the throng; and bids were

shrieked out with all the despairing might of the voices of speculators to whom the chances of a minute were worth hundreds of thousands of dollars.

In that half hour of frenzy, the faces of men grew brutal, their hearts turned cold, their lips white, their foreheads red and purple. Out and into the den they rushed, chewing their moustaches, plucking their beards with nervous fingers; biting their cigars in two with savage teeth. They ran against and cursed each other. A few emerged completely exhausted and broken down. Others assumed a haggard hilarity, and emitted occasional reckless jests.

We are informed by those who are familiar with the place, that such scenes are of frequent occurrence. Men who stand high in the world and in the church, under the influence of such excitement become unscrupulous and reckless, and principle and honor are lost sight of.

But while these descriptions are painful, to the watchful student of prophecy they but furnish another link in the chain of fulfilled prophecy, which indicates the near approach of our Deliverer. Oh, may we be ready!

W. C. G.

NAME CHANGED.—The paper formerly known as the *Voice of the West*, now comes to us bearing the title, *Advent-Christian Times and Voice of the Prophets*. The name is more significant than the old one, and we hope it will prove worthy of its title.

SOME one has sent an article to the Office, consisting of comments on the courage, perseverance and hope, of a poor soldier who was a prisoner at Andersonville; but as no name is signed, the piece will not be published.

## Appointments.

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

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will commence Thursday evening, Oct. 28; meetings to continue till Wednesday evening, Nov. 8. Eld. Sanborn has made arrangements to attend these meetings, Providence permitting. We hope to see a general attendance. N. M. JORDON.

THE next Monthly Meeting of the Jackson, Tompkins and Parma churches will be held at Parma, the first Sabbath in November. W. C. G.

PROVIDENCE permitting, I will meet with the churches as follows: Owosso, Oct. 16, 17; Alacidon, Oct. 23, 24; Greenbush, evening of 28th (Will Bro. Richmond meet me at St. Johns the 28th, at noon?); Ithaca, Oct. 31 and Nov. 1; Alma, Nov. 7, 8. J. BYINGTON.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

THE P. O. address of Eld. D. M. Canright is Washington, Iowa.

### RECEIPTS.

#### For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the *Review & Herald* to which the money received pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. Mrs C C Whitman 35-15, J J Hughes 35-15, Mrs M Shallenburger 35-14, M Wightman 34-14, Wm Bond 35-14 Mrs Sarah Rich 35-15, W B Owen 35-15, J H Mallary 35-15, L E Gallimore 35-15, J J Higgins 35-11, J E Landerkin 36-1, A Rust 35-16.

\$2.00 each. C R Austin 35-21, Hannah Way 34-12, J Lemley 36-14, D Halferty 36-14, John Stroup 36-14, J W Merrifield 34-1, J M Sealy 36-1, C Champin 36-1, S N Haskell 35-21, S D Smith 35-1, W Sanborn 37-1.

Miscellaneous. W Avery \$5.00 38-1, A D Thorp 5.00 36-1 James A Silley 50c 35-16, Eliza Burbee 2.50 34-14, F M Palmer 3.75 36-20, Elijah Morgan 2.50 37-1, Lucinda Patterson 2.50 38-14, E Butler 50c 35-1.

General Conference Missionary Fund. Eliza Burbee \$1.00, Church at New Shoreham, R. I., 10.00, Church at Peterboro. N. H., 45.00, Church at North Liberty, Ind., 24.00.

Michigan Tent and Ceresco Camp-meeting Expenses. Alex Carpenter \$5.00.

Michigan Conference Fund. Church at Genoa, \$20.75, Church at Newton 5.00.

Foreign Missionary Fund. Eliza Burbee \$1.00, Robert Tift 2.00, Henry Priest 3.00, E Holly 1.00, C Sweet 2.00, L A Bowman 1.00, E Harris 5.00.

Cash Received on Account. B F Merritt \$15.00.

Books Sent by Mail. A Caldwell \$1.80, J H Intention 4.50, C Crumb 34c, D E Barchard 22c, Esther R Webb 1.25, B A Bronson 2.75, J T Moore 2.00, E C Rich 25c, J Bartlett 1.00, B F Fuller 35c, W W Robbins 27c, I D Van Horn 1.72, G I Royce 60c, Jason Brundage 75c, H Martin 25c, J Barrows 30c, J Fowden 25c, S Treat 1.25, S D Smith 25c.

Books Sent by Express. Eld. Jas. White, Washington, Iowa, \$69.01.