and so great." The following forms the first part of

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

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITOLS; selections, in Italic.

AT THE DOOR.

The mistakes of my life are many,

Thine, of my heart are more,

"And I scarce can see for weeping—

If I let not go his hand,

If I turn not from his whisper,

But the Lord will let me in.

THE COMING EARTHQUAKE.

This is the title of a new work by D. T. Taylor, published by H. E. Hastings, Boston, Mass. With the permission of the author, we shall give much of this work in the columns of the Review. The reader will find instruction of great value concerning that dread event, the great earthquake, "such as was not since of its surface, being land, and much of this being des-

desolate for a long delay, but to an almighty, wise, and good, and merciful God, who bears patiently with his rebellious children, and who holds the great globe and all the universe in the hollow of his hand?

The discussion and points of these fearful moun-
dune agitations, termed earthquakes, may be thought, by some, to belong more properly to the domain of physical and geological science, rather than to a scrip-

ture record of events; but a phenomenon so often cited, and marked in the sacred writings cannot be ignored by the Christian, and thrown over into the sphere of more worldly wisdom, as if it were wholly and solely a matter of speculation, and no part of the revelation of God. All true science waits upon the Bible and the Book of Revelation, being set forth in the Old and New Testament, being set forth in the

In all these passages the Hebrew word that is rendered "corrupt," signifies marred, spoiled, destroyed. Afterward God said, "Neither shall there any more be a flood to destroy the earth." Gen. ix, 11.

The sins of my heart are more,

Is it not rather a greater won-
der than the surface-rupt quakes, and temes, and un-
dulates perpetually beneath our tread? Is it any won-
der that the volcanic mountains smokes, and trembles, and hurls in the struggle to disgorged the igneous

And I scarce can see for weeping—

I am weakest of those who pray—

But I still will knock at the door.

And the feet that shrink and falter

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

"The mistakes of my life are many,

"And if I let not go his hand,

"If I turn not from his whisper,

"And I scarce can see for weeping—

If I let not go his hand,

If I turn not from his whisper,

But the Lord will let me in.

The coming earthquake.

As for the earth, out of it cometh bread; and under it is turned up as it were fire. Job xxii, 5.

Man's earth, we are told, is a globe in form, some eight thousand miles in diameter, and twenty-five thousand miles in circumference, hung out in the aerial space "upon nothing," turning upon its axis once in every twenty-four hours, plunging on through the deep abyss of space in an annual orbit about a great central sun at the rate of nineteen miles each sec-

And the earth shook and trembled . . . because he was wrath." 2 Sam. xxii, 8; Ps. cxlv, 7. Ps. cxlv, 8. God—"which shook the earth out of her place and the pillars thereof tremble." Job ix, 6.

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that at the deluge all the dry land was shaken and sunk into the abyss of waters; 'the fountains of the great deep [the subterranean oceans] were broken up;’ [15] and the book of Jonah, referred to by these au-
thors, represents the mountains, hills, and substance of the whole earth, 'absorbed by a great abyss.' And as geologists concur in supposing the deluge to have been inundated and tumultuous, so it is the action of the earth, "the pillars of the globe to tremble, and who is described in prophecy as shak
ing the foundations of the earth." [16] At the destruction of Sodom, when "the Lord rained upon Sodom and on Gomorrah brimstone and fire from the Lord out of heaven," [17] and "so, the smoke of the ground was doubled, and the earth quaked;" [18] and the earthquake was felt, there is little room for doubting. "It is plainly
said not only the host, the people, the garrisons, and the spoilers trembled, but that the very "earth is over
whelmed," the "earth quaked;" and the "earth quaked that it long vividly dwelt in the memory of
mankind." [19]

At the destruction of Pharaoh we read, "The depths covered them—the earth swallowed them—they sunk into the bottom as a stone, as lead in the mighty wa
ter;" [20] and the book of Jonah, "And the earth opened her mouth and swallowed them up—and the graves were opened;" [21] and the "earth quaked, and the earth quaked;" [22] and the "earth quaked." [23]

It is worthy of note that here are set forth all the phenomena that accompany earthquakes, viz., a trem
bling of the ground, with atmospheric convulsions, terrific rain storms, thunder, and lightning. At the destruc
tion of Jericho we read, "The walls fell down, clean dissolved, moved exceedingly, and all its inhabitants trembled." [24] Ps. cxviii. 16-18.

But though he doubts the fact, there is little room for doubting. "It is plainly said not only the host, the people, the garrisons, and the spoilers trembled, but that the very "earth is over
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and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come," which is thus explained by the holy Apostle Paul: — "And this word, Yea; and the earth, and the fulness thereof, shall be devoured by the fire. Wherefore the heavens and the earth shall be burnt up and consumed with fire." (2 Peter iii. 13.)

The peculiarities in the physical structure of the earth which occasion earthquakes and which lead to, and shall result in, the final dissolution of the globe, are set forth fully and plainly in the Scriptures of divine truth. The prime and master element is fire, and shall result in, the final dissolution of the globe, which occasion earthquakes and which lead to, and shall burn: unto the lowest deep.

In the New Testament all this testimony is summed up and repeated, and the doctrine established beyond grave, fire, which denotes "a shaking, a shock, especially an earthquake," is sung in the sacred hymns of the church of God. And the last vial of wrath is poured out upon the earth which occasion earthquakes and which lead to, and shall burn: unto the lowest deep; and the earth shall be wasted like a garment, and the earth shall be burned up and totally consumed. And the earth shall be wasted like a garment, and the earth shall be burned up and totally consumed.

In the Revelation, also, while in some places the Greek word εἰς πέτραν (rendered in all places "earthquake," as also εἰς πέτραν) is used — which denotes "a shaking, a shock, especially an earthquake." Leedale and Scott's Lexicon Unset forth that this is the physical phenomenon of a final and fearful convulsion of the globe as not set in. It is found in all the writings of ancient prophets, and is sung in the sacred hymns of the church of God.

IV. VIE PERRY DEEP.

A fire is kindled in mine anger, and shall burn unto the lowest deep. (2 Peter iii. 13.)

Christ entered humbly upon life, and before the sun had reached its zenith, he was widowed and broken, and in the midst of one of the most gracious and love, he said: "we will walk with God." Long and dreary years came and went, years of care and suffering and yet further bereavement. Hard, hard went the strife of life, till men said that God was not pitiful. At fifty she was not well. In her condition she had studied the heroes of faith and endeavor of other times. The Scripture characters she knew by heart. Bunyan's Pilgrim was her companion. The saint's best had become her own. Pain was her companion. "The celestial city," she would say, "is full in my view. Its glorious beam upon me, its odors are wafted up by the stream which rises from its spirit is breathed into my heart." And her latest brother said: "I have fought a good fight, I have finished my course. I have kept the faith. This is my unspotted gift for his unspeakable gift."

WHAT IS SUCCESS?


A traveler was journeying in the darkness of night along a road that led to a deep and rapid river, which, with sudden rush, was borne away by the current, no longer keeping within its precipitous banks. The bridge that caused the stream had been swept away by the torrent, but he knew not it. A man met him, and after inquiring whether he was bound to, and had been told to, and was dead. The old and worn-out and unseparable shall be made new; and there shall be no more curse. (Rev. xxi. 5.)

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Tell me, What is Success? — Ant. Messenger.

A QUESTION. — John Bunyan, being once asked a question concerning Heaven, which he could not answer, refrained from giving no reply, very wisely advised the questioner to follow Christ. "What is your holy life, that he might by-and-by go to heaven and see for himself?" But the traveler, who was directed by a curious question of Christ. "Thrive to enter in at the strait gate," was the instant and prompt reply.
The ORDER OF EVENTS IN THE JUDGMENT.

I. The righteous are to judge the wicked.

2. The trump of God sounds as the Saviour descends.

3. This is the resurrection out from the dead ones.

4. This resurrection is out from among the dead.

5. These facts clearly prove that the examination of the cases of the righteous takes place before the advent of Christ. 

6. The resurrection of the righteous to immortality is decisive proof that they have already passed the test of the Judgment, and have been accepted of God.

7. Therefore have their cases decided at the same time.

8. This hope is of such unspeakable worth to us that we possess all things.

9. The resurrection of the righteous to immortal life, and they are made immortal in the very set of the resurrection.

10. This is the resurrection of the dead, for they have already laid hold upon it.

11. He must purge sin from our earth by the fires of the new heaven and the new earth.

12. But we rely upon that with such confidence that we are almost the living saints shall, at the same time, be changed to immortality. Then the angels of God shall gather them to himself. 

13. This hope is of such unspeakable worth to us that we possess all things.
Babylon is not the Roman Catholic church alone. The Closing Messages.—No. 13.

1. The name, confusion, does not represent one undivided church. Rome stands conspicuous as the head and representative of all this apostasy and confusion in the Christian world; but this church alone cannot fill the entire picture. If she stands at the head of the ant-christian family, as the mother of harlots, other churches that follow her footsteps must fill the place of daughters. If she has no harlot daughters, she is not the mother of harlots. Hence, a single apostate church, which is a unit the world over, manifests in truth the marks of the great mystery of iniquity in unity—many members and many separate congregations in one body. The false church is unity in plurality—one in apostasy and corruption, but composed of many discordant bodies. Hence, the confusion, is her proper and comprehensive appellation.

But it is worthy of remark, that the reproach of Babylon is not in the name. Emerging from the darkness of papal errors, when for centuries the Scriptures had been hidden from the people, the churches of the Reformation, in searching for truth buried deep beneath the rubbish of tradition, as truth after truth was exhumed, were almost necessarily divided and in confusion. But as light increased, the established churches should have yielded their creeds and accepted the truth. Churches were formed, and many born harlots were pure in infancy, living to the light they had, and God blessed them. He would have healed them if they would be healed—if they would walk in the increasing light. Pure in youth, it is the course they take in ripen years which determines their character. Rejecting advancing light and choosing the course of the corrupt mother, is what constitutes them harlots. And harlots they most certainly are. They have failed, that the people of God are bid to forsake her.

2. The fall of Babylon is a moral fall, and not her destruction; for after her fall she becomes the habitation of devils, the hold of every foul spirit, and the prison of every unclean and hateful bird. Then the people of God are called out of her, that they partake not of her sins, and receive not of her plagues. Then, having filled up the cup of her iniquity—her sins having reached to Heaven—her plagues come suddenly upon her, and she is left desolate. God's people, in and are called out after her fall and escape her destruction; hence, it is a moral fall—a point in her apostasy where God abandons her, the spirits of unclean and hateful birds, the Devil and worldly, unconverted persons flock in and make her a cage of every unclean and hateful bird. When did the church of Rome meet with such a fall? If she ever did, it was long before the days of Luther, and before those long centuries of bloody persecution that preceded the Reformation. Hence, Luther lived hundreds of years too late to announce the fact that the last and last resort of the family of God was reached and given over into the hands of the devil. That point she had reached before the Papacy was established. Therefore the announcement of her fall should have been made before the martyrs of the stake at her hand. But where does the prophecy place the announcement of the fall of Babylon? Just before the second coming of Christ, even after the proclamation of the hour of God's judgment comes. Rev. xiv, 6-14. Those promised proclamations never were made to the world—the prophecy never had its fulfillment—until within the present century. But the fall of Babylon prevails—and the announcement of the fall of Babylon must have reference especially to the daughters, instead of the mother, since it must have been the youngest and least corrupt members of the family that were given over to unremittable punishment at that point of time. And I would suggest (making no one else responsible) that the repetition in the announcement makes it sound very much like the announcement of prophetic recovery, and prophetic increase.
cannot sell them. Redel is a list of what I think we will get and that they may know anything about wholesale prices, so I will leave it with you to send what you can for the money.

You respectfully,

In response to the last order, we have sent 25.00 worth of books, adding only postage to wholesale prices. We have given 85.00 from the book fund, to each advance order of the cause, a measure of censure on any of our brethren to whom they will not sell them. We shall cherish fully give for the same purpose when needed.

The people must have our publications. These friends and brethren of our noble work, God will bless in all their efforts. Let other friends also do what they can in this work, and it will be the delight of the old friends of the cause to help them in the circulation of our publications.

MAINE STATE CONFERENCE.

When I left Maine last March I had no thought of returning there this year, but it seemed necessary for some one to attend the Conference, and no one else could conveniently go. However, it was not my wish to go, as I knew there were individuals there in much need of help, who had not been inclined to accept it before. I was acting a noble part. God will bless their efforts. In the preparations for Conference this fact has not been taken into account. No kindling influence had been expected there by those who should have cared for their souls. I do not enter this as a complaint, but as a warning, as an admonition in regard to future gatherings.

Also the spirit of self and sectionalism, of which Bro. White has several times spoken, still prevailed to some extent. The disorganizing spirit manifested by most of the fore-days Adventists has not been fully eradicated. No kindling influence had been expected there by those who should have cared for their souls. I do not enter this as a complaint, but as a warning, as an admonition in regard to future gatherings.

The church of South Norwood was in a very low condition, not at all calculating to exert a good, healthy influence over those who came to worship with them. In the preparations for Conference the truth has been not been fully taken into account. No kindling influence had been expected there by those who should have cared for their souls. I do not enter this as a complaint, but as a warning, as an admonition in regard to future gatherings.

Departures for labor are acting a noble part. God will bless their efforts. In the preparations for Conference this fact has not been taken into account. No kindling influence had been expected there by those who should have cared for their souls. I do not enter this as a complaint, but as a warning, as an admonition in regard to future gatherings.

The brethren of this church have not lived up to their privileges, but it was said then that they would try to do better. Held two meetings. Broth. Andrews has spoken briefly of the good meetings at Deerfield, Mecosta Co., to spend the Sabbath. The church is rejected, because their hearts are not prepared to receive the truth.

We have given $5.00 from the book fund, to the Lord help some to cut loose from their old errors, and move out with the truth. We are trying to overcome and move out with the truth.

The Lord made the meeting a great blessing to his people, and also to sinners, for which we praise his holy name. We still hope and pray that the Lord will open the way for Bro. and Sr. White to come to Waterloo.

As many solemn vows were made at this meeting, and the Lord is with us in our efforts, and we live in obedience to his holy will, we hope the vows will be faithfully kept by all, remembering that God says in his word that it is better not to vow, than to vow and not pay.

On Monday, at the close of the meeting, eleven were baptized, two of the number young men from Chicago, who had been brought up Catholics. May the Lord bless them. Young men who wish to take the worship of the host and the doctrine and commandments of men, to keep the commandments of God and the faith of Jesus.

Bro. Andrews has spoken briefly of the good meetings at Deerfield, Mecosta Co., to spend the Sabbath. The church is rejected, because their hearts are not prepared to receive the truth.

May the Lord give him the hearts of the people in this region, so that we may say, ‘Let us hear now what God our Father has spoken to us!’ May the Lord help some to cut loose from their old errors, and move out with the truth. We are trying to overcome and move out with the truth.

The Lord gave liberty in speaking. There were about fifteen brethren present, most of whom gave in their testimony in favor of overcoming and working while the day lasts. Held four meetings with them; one business meeting, in which matters of difference were settled.

October 10 and 11, met with the church of Leighton. They are trying to overcome and move out with the truth. They meet with much opposition, and at present have no place to hold meetings, the school-houses being closed. They are dilating on building them a house of worship. May the Lord open the way before them, and sustain them in all that is for the good of the cause.

Philip Strong.

MEETINGS IN WISCONSIN.

As Bro. White has spoken briefly of our good camp-meeting, held at Clinton Junction, I will mention a few things that I saw and heard.

Although it was a good meeting, the good fruits of which will be more fully realized at the Judgment, yet we believe that the heavy rain and windstorm that we had made the people go home early, and the people affected on Friday afternoon, and so our meeting was affected on Sunday. It was a great interest of the meeting; and I fear that perhaps some who got there that afternoon, and before, without means of shelter, felt slightest because they were not there. We have been warned to beware of the many additional cares brought upon every one by the great rain. I hope no one will cherish any hardmess.
REPORT FROM BRO. WAGGONER.

I do not know that circumstances are ever accepted at an excuse for not writing to the Review, but I can assure its readers that my pen has done all that my time and labors would possibly permit for the last few months, during which I have been in residence in Winter in Maine, which so affected my head, my eyes have been steadily failing, so that it is far more taxing to write than it was before that, but I have not suffered this to interfere with my literary or writing work.

After the New York Camp-Meeting, I remained at Kirkville over the following Sabbath, but a very heavy storm prevented such a meeting as we anticipated. I tried to preach to the church there, but the cold and the storm made it impossible to stay there gave me an opportunity to learn of the influence of the camp-meeting on the community, and reports from every direction were most encouraging. Such quietness and order, and freedom from all fanatical excitement, were so unusual for a camp-meeting, that it won the respect and admiration of all. Prejudice was removed, and especially was this the case in regard to S. White. Many who had never seen her, had heard the foolish falsehoods circulated against her, and came with the full effect of them on their minds; but when they heard the plain, practical truths of the Bible and the testimony of Christianity as it is seen in the earnest and powerful manner in which she was aided of the Lord to speak them there, all these feelings were swept away. A great responsibility now rested on the truth at that place.

The brethren and sisters are greatly encouraged; the only regret I heard expressed was this, that it was necessary to have a business conference at this time of the year, and the brethren wish to have more meetings of a devotional character.

On the way returning to Boston, we found a bridge burned, and had to carry all night in the mountains, shotting down the west side of Pittfield. This added to the severe cold from which I was suffering, and I arrived in Boston in a warn condition. Here I found Bro. Cornell feeling quite unwell, and I preached at the Hall in Chelsea four times on Sabbath and first-day, Oct. 2 and 3. On the 5th, we left Boston for the Maine Conference. Our journey was pleasant and prosperous, till we passed Augusta; about five miles below Waterville, we found the railroad track destroyed by the fire in the Kennebec. The train backed down, but we feared there might be no travel on the road for several days, so we took our hand baggage to Waterville, and as we found the bridge gone, we had to cross the railroad tracks on foot. It was dark, and the bridge being covered, made it very dark inside; while the waters rose and threatened to inundate our feet. We were much worn. Sr. White especially, being a set to a sharp needle, and interest, certainly those of us who have not borne a tithe of their burdens, ought not to be cast aside, but those of us who have been so long exposed, feeling an increasing zeal and interest, certainly those of us who have not borne a tithe of their burdens, ought not to be cast aside, but with courage through the opposition and trial to which they have been long exposed, feeling an increasing zeal and interest, certainly those of us who have not borne a tithe of their burdens, ought not to be cast aside, but with courage through the opposition and trial to which they have been long exposed.

Bro. White’s case is especially encouraging, having come up from an apparent bed of death to his present health and strength, where, it seems he is able to return to his labor and activity never found before in his life. Considering all the circumstances, and the nature of his disease, it seems like an absolute miracle. Truly God’s hand is to be seen in preserving the life of his servant. The Seventh-day Adventists in Iowa will ever feel a special interest in these servants of the Lord, because they were a special means in his providence of rescuing many from great danger in one of the darkest days of his life.

Bro. Andrews spoke to us with his usual acceptence and clearness. We were happy to see and make the acquaintance of Bro. Erenzberger, who represents the Sabbath keepers of Switzerland. We could but admit that his zeal and devotion, and simple earnestness and love for Christ’s cause, put us to shame who have been much longer in the truth. How much more good we could do if we could get into the simplicity of the work.

Four new churches came into the conference at this meeting. Our business sessions passed off harmoniously. Nearly all the sessions have been added during the last conference year. This is an encouraging item to us. Many of the brethren brought their children to the meeting, hoping to see them become interested in the truth, and many of them were not disappointed. On Monday afternoon, there was a season of prayer for the unconverted, and backsliders; and the Spirit of the Lord was powerfully present, and souls there took a start whom we hope to meet in the kingdom.

On the ground, we had quiet and order, and things passed off very pleasantly. Altogether, it was one of the most pleasant and profitable meetings we ever attended. Our next meeting will probably be held further north, about the first of next June, when we trust the weather will be more pleasant and comfortable.

We go from this meeting with good courage to labor on till our next annual gathering in the Master’s cause. May the Lord bless his cause, and advance it in the sight of all nations.

Geo. L. Botkin.

REPORT FROM OHIO.

From October 14 to 25, I was with the church in Bellville. During this time we held twenty meetings. The Lord gave his blessing, and we enjoyed good speaking. But this was a season of great labors for the church, on account of some difficulties that existed, caused by the wicked course of Jonathan Ide. We gave his case a fair and thorough investigation, and came to the conclusion that he had withdrawn his fellowship from us. From what I know of his course, I wish to say for the benefit of all who love the cause of truth, that he is entirely unworthy of the confidence of any body of Christians, until he shall show by a thorough and heartfelt confession, deep humility, and works of righteousness that he has repented of his evil ways and found favor with God.

After the church had taken this step, we succeeded in bringing them into a good degree of union and love with each other again. We are all encouraged, and we hope they will profit by their past experience, and grow in grace and the love of the truth unto the end. Four were added to the church, and three were confirmed.

The week following the meeting at Bellville, I held two meetings with the church in Clyde, three in Melmore, and one in Fremont. I found most of those servants of the Lord who have labored so long in the tent-meetings in Clyde and Melmore, still holding on, and making some progress in the truth. Most of the church in Clyde met with the church in Fremont, Sunday morning, Oct. 31. At the close of the service, six expressed their wish to unite with the Clyde church. They were all admitted, and we all went to the river, where five of them followed their Lord in baptism. May they truly walk in newness of life, and at last have a home among the saved.

J. D. V. HORN.

Battle Creek, Mich., Nov. 3, 1869.

STRANGE TEACHING.

A short time since, I sent Bro. Canright’s tract entitled, “The End of the Wicked,” to an eastern friend, and wrote him a few words to encourage him in its study, and fitted out three sheets of foolscap with a reply. He says, “The soul is an emanation of the Deity, a spark struck off from the great sources of spiritual existence. It was created a pure, uncompounded substance, a simple, thinking, immaterial, and immortal substance.”

Query: What is an immortal substance, and if created, as the writer says, who created it?

He says farther: “The Scriptures, when rightly interpreted, nowhere assert that God will exert his power to annihilate the soul. Being an emanation from the Deity, it is unchangeably perfect, possessing its own spiritual nature, its existence must continue commensurate with its own.”

If such is the case, or the “immortal soul” is “a spark struck off from the great source of spiritual existence,” then the wicked when suffering eternally in the lake of fire, which the writer teaches, will not suffer since, but a part of the “Deity” will be there to suffer with them.”

W. W. Foote.

Ponderton, O.

HOW WE KNOW!

“How do you know whether Saturday is the right day to keep holy?” “How do you know that it is the one that the commandment requires to be kept?” are questions often asked by those who observe Sunday, the first day of the week. They will admit that Saturday is the seventh day as we now reckon, but seem to doubt that it has always been so. Ask them if they believe that Christ arose from the dead on this day as we now reckon? “Oh, yes! most certainly,” they reply. Very well, so do we believe, and having got away from this pulpit, they might seriously reflect on the inspired word of the apostle Luke, who declares the day before the one on which Christ rose, to be the Sabbath according to the commandment.” Luke xiv, 16. All plain and easy.

R. C. MILLER.

EVEN THOUGHTS.—“We cannot keep the crooks from springing out of our heads, but we can turn them to building nests in our hearts.”—Martin Luther.

OBITUARY NOTICES.

Blessed are the dead which die in the Lord from henceforth. Rev. xiv, 13.

I expect to leave Boston November 16. No more letters should be directed here to me.

J. H. WAGGONER.

Boston, Mass., Nov. 4, 1869.

Note from Bro. Mattson.

I am holding meetings here principally for the good of the few brethren in this vicinity. They were in pressing need of help. Have been sick the last two weeks with colds from exposure and sudden changes in the atmosphere. Am better now. Feel good courage to labor on in the glorious cause of truth. Trust that I learn submission by the things I suffer. There are some indications that good is being done here. Trust that I shall have many souls to present to the Lord for time and for eternity.

JOHN MATTHEW.

MOUNT OLY, Kan., (Dec.) Oct. 29, 1869.

Note to the Churches in Wisconsin.

The Waterloo church has pledged $50.00, and the Hundred Mile Grove church $50.00, to buy a new tent for this Conference; all to be paid by the first of January. Bro. Robert P. Andrews told me that the brethren in Illinois were also intending to buy a tent. Therefore our brethren of Wisconsin will be liberal in their donations, as we have to raise and pay about $550 for a tent, which sum we can easily raise if we take hold of it in love for the glory of God. Let all the churches report the amount they will give, to Bro. Olds immediately, so that he can report through the Review by the middle of December the whole amount pledged. Now, brethren, let the work of the Lord be done promptly.

ISAAC HAMMOND.

Business Department.

A Note from Bro. Byington.

October 15 to 19, I was with the church in Owosso. I spoke three times to them. Our social meetings were good, and all seemed encouraged.

The 23d. Bro. A. Avery took me to Locust, where, with the church, I had three meetings, and calculated the ordinances. I spoke to Bro. S. White. Whether the whole summer, and all the fall, until a short time since, has been spent, by me, at a distance from the Review Office, laboring in other departments of the work, from which I could not be excused.

So many other duties have devolved upon me that it has been absolutely impossible to discharge my duty toward the Review. There is a limit to both time and strength. The Review should have the labor of those, who, without many other special cares and burdens upon them, can devote their best energies to it. I trust that this may, before long, be the case. The future will be as full of cares and labors as the past, remains to be seen. I will do what lies in my power in behalf of the Review, and must ask the forbearance of its readers and correspondents.

The Revivalist.-A collection of choice revival hymns and tunes, original and selected, by Joseph Hillman. This is a well-bound book of 294 pp. We first saw it at the Kirkville, N. Y., Camp-meeting, where it was sung so much, that it is now being sung that charging piece, “The Celestial Army.” The book can be had of Joseph Hillman, Troy, N. Y., or at this Office. Price $1.00, postage 12 cents.

A Note.

We left Boston October 5, for Maine, leaving directions to have letters forwarded. We left Skowhegan the 20th, at which time we had received none. There were ten or twelve letters forwarded from Boston, but we have not been able to find any of them up to this time, and it appears that not one of them ever went to the offices we designated. Those who wrote letters to us between September 20 and October 20, will know why they have not received attention. Matters of importance should be written again.

Notes.

Some are serving—some commanding; some are sitting—some exercising; some are obeying—some commanding; some are paying—some giving; some are spending—some receiving; some are praying—some marching; some are speaking—some hearing; some are watching—some assisting; some are learning—some teaching; some are deceiving—some advising; some are dying—some are living; some are eating—some are fasting; some are fainting—some are hoping; some are burning—some are quenching; some are praying—some working; some are working—some praying; some are preaching—some hearing; some are teaching—some learning; some are fasting—some eating; some are receiving—some giving; some are working—some praying; some are sleeping—some waking; some are teaching—some learning; some are praying—some hearing; some are hearing—some praying; some are sleeping—some waking; some are learning—some teaching; some are happy—some are sad; some are religious—some are irreligious; some are sanctified—some are defiled; some are holy—some are wicked; some are righteous—some are wicked; some are chosen—some are rejected; some are acceptable—some are unacceptable; some are saved—some are lost; some are chosen—some are rejected; some are lost—some are saved; some are justified—some are condemned.

Notes from Bro. Byington.

Some are serving—some commanding; some are sitting—some exercising; some are obeying—some commanding; some are paying—some giving; some are spending—some receiving; some are praying—some marching; some are speaking—some hearing; some are watching—some assisting; some are learning—some teaching; some are deceiving—some advising; some are dying—some are living; some are eating—some are fasting; some are fainting—some are hoping; some are burning—some are quenching; some are praying—some working; some are working—some praying; some are preaching—some hearing; some are teaching—some learning; some are fasting—some eating; some are receiving—some giving; some are sleeping—some waking; some are learning—some teaching; some are happy—some are sad; some are religious—some are irreligious; some are sanctified—some are defiled; some are holy—some are wicked; some are righteous—some are wicked; some are chosen—some are rejected; some are acceptable—some are unacceptable; some are saved—some are lost; some are chosen—some are rejected; some are lost—some are saved; some are justified—some are condemned.