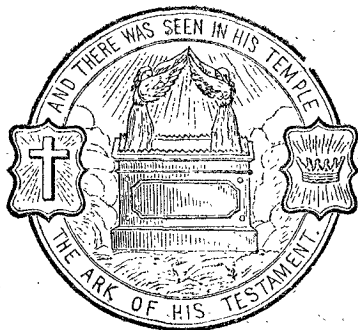


ADVENT



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, DECEMBER 7, 1869.

NO. 24.

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*.

PRAYER.

CHRISTIAN, frequent the mercy-seat;
Christian, be often there;
What if each wayward, wandering thought,
Each random breath, were prayer!

'Twould keep thy armor strong and bright,
To meet the shafts of sin;
'Twould arm thee with a hidden might,
To wage the war within.

'Twould make thy fig-tree's withered leaves,
All fresh, and green, and fair.
Oh! thou mayst glean some precious sheaves
For harvest-time, in prayer.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER THREE—THE MILLENNIUM.

BY ELDER JAMES WHITE.

LAST week we entered upon an examination of those texts usually quoted to prove that the world will be converted, and enjoy a period of peace and universal holiness in this mortal state, to show that they do not prove what they are said to prove, and then brought forward those portions of sacred Scripture which prove that no such state of things can exist prior to the second coming of Christ and the Judgment. This week we propose to conclude the subject.

9. Isa. lxxv, 17-25: "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

"And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor

destroy in all my holy mountain, saith the Lord." See also chap. xi, 6-9.

This prophecy is said to be a description of the condition of man during the temporal millennium. We, however, regard it as a prophetic description of the state of things after the restitution of the earth and man to their primeval glory. Then man was upright, and the earth and all that God had created upon it, as viewed by the Creator, were seen to be "very good." Gen. i, 31.

The Scriptures do not teach the annihilation of all things by the fires of the great day, and a creation of all new things for the future state. But they do distinctly teach the restitution of all things. Thus saith the great Restorer, "Behold, I make all things new." Rev. i, 5. Isaiah and the Revelation both speak of the new heavens and the new earth. But it is not merely of the influence of the gospel on the hearts of men that they speak. No; they both describe the tangible glories of the restitution.

One of two positions relative to the words of the prophet quoted above will be taken. He either gives a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just. To the figurative view we find serious objections:

(1) Our temporal millennium friends have, in their figurative new heavens and earth, figurative houses, figurative vineyards, of which they figuratively eat the figurative fruit thereof, and are obliged to suffer from figurative wolves, and figurative lions, figuratively feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents. But it is said that the gospel is to convert all these wolves and lions and serpents. Then we reply, that during the entire period of the millennium there will be nothing but lambs and doves, and the prophecy has no reference to the temporal millennium. It must apply to some other period.

(2) The apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they [religious scoffers] willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 5-7, 13.

The world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God.

It is a remarkable fact that the promise of God, referred to by the apostle, is found only in the sixty-fifth chapter of Isaiah. Thus the apostle links the three worlds together. Are the first two worlds literal? so is the third. Is the new earth, mentioned by Isaiah, figura-

tive? so are all three worlds figurative. To say that all three are literal, is to testify to the plain truth of God. To hold that they are all figurative, is to suppose that,

In the days of figurative Noah, the figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth which are now, are reserved unto figurative fire, against the figurative day of figurative Judgment and figurative perdition of figurative ungodly men. Nevertheless we, according to his figurative promise, look figuratively for figurative new heavens and new earth wherein dwelleth figurative righteousness.

True, the sacred writers use figures and parables. But we feel bound by sacred obligations to believe that God in his word means just what he says, unless the connections show good reasons why a figure or parable is introduced. If God does not mean what he says in his word, who will tell us what he does mean? In that case the Bible ceases to be a revelation, and God should give us another book to teach what this one means. But the Bible is the very book in which he has plainly spoken, and revealed his truth to us.

With this view of the sacred Scriptures we see spread out before us the living realities of the new earth, in all their grandeur and glory, as when Adam was lord of Eden. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall?

But when the figurative interpretation of the Scriptures is adopted, the new heavens and the new earth of Isaiah and the Revelation, may be made to be almost anything fancy may suggest. Such liberties taken with the word of God, have led the skeptic to say that the Bible was like a fiddle, on which any tune can be played at pleasure.

Having examined the principal texts quoted to prove the conversion of the world, and a period of universal peace and holiness in this mortal state, and seen that they do not mean what they are said to mean, we will now call attention to some of the many direct proofs that no such state of things can exist prior to the second advent.

1. The prevalence of the little horn. "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. vii, 21, 22. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Verse 18. Here it will be seen that the little horn makes war with the saints until they take the kingdom, and when they once obtain the kingdom, they hold it forever, even for ever and ever. Where, then, is there room for that period of peace and triumph of the church called the temporal millennium?

2. The apostasy. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by

word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 1-8.

Paul is speaking of the day of the coming of the Lord Jesus Christ. He is guarding the church at Thessalonica against deception in being led to expect the coming of the Lord too soon. He states to them what must first come before the coming of the Lord. Is it the temporal millennium? the triumphs of the world's conversion? No; it is the sad apostasy, the falling away, and the manifestation of the man of sin, that will continue his blasphemy until, and be destroyed by, the coming of the Son of Man. Where, then, is room for one thousand years before the coming of the Lord, during which time all men will love and serve God?

3. The wicked continue with the righteous, as illustrated by the parable of the wheat and tares, until the end of the Christian age.

"Another parable put he forth unto them, saying, The kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Will thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. xiii, 24-30.

The friends of the modern doctrine of the world's conversion find this parable directly in their way, and they have wearied themselves in laboring to explain it away. But as our divine Lord, by special request, gave an explanation of it, modesty suggests that we accept his explanation, and there let the matter rest.

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Verses 36-43.

We simply repeat, "The field is the world," "The good seed are the children of the kingdom." "The tares are the children of the wicked one." "Let both grow together until the harvest." "The harvest is the end of the world." Why, then, talk of the world's conversion?

4. The last days are described as perilous. If the glories of the millennium are to be manifested before the second advent, and the judgment of the great day, they will most certainly be realized in the last days.

Read Paul's description: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5. Are these the results of a converted world, amid the glories of the millennium?

5. The last days, or the days of the coming of the Son of Man, were to be like the days of Lot and of Noah. "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of Man is revealed." Luke xvii, 26-31.

Then the wickedness of the wicked was such that God could bear with them no longer. And when their measure of iniquity was full, he visited them in wrath. There is a wonderful similarity between the days of Noah and Lot and ours. Then men were given up to the love of the things of this life, as they are at the present time. Then they were abandoned to lust and crime, fitly illustrating the terrible records of our times. As God manifested his wrath then in fire and in flood, so now the vials of his wrath, unmingled with mercy, only wait for the interposing arm of mercy to be removed, when they will be poured out upon the ungodly.

6. Destruction, not conversion, awaits the world at the very time when men cherish the delusive hope of a good time coming. "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 2. At the very time when the Lord, by the prophet Joel, is saying, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong," chap. iii, 9, 10, they are fulfilling the prophecy of Micah, which says, "And many nations [not the Lord] shall come and say, Come and let us go up to the mountain of the Lord, . . . and they shall beat their swords into ploughshares, and their spears into pruninghooks, nation shall not lift up sword against nation; neither shall they learn war any more." Chap. iv, 2, 3.

7. The way to destruction is broad, and many go in it; and the way to life is narrow, and but few find it. Matt. vii, 13, 14. This is true in every age till the close of human probation. Persecution and tribulation have ever been the sad portion of the true church, and Paul declares of all the future from his day to the end, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." 2 Tim. iii, 12.

8. It is said of the blood-washed and saved of "all nations, and kindreds, and people and tongues," "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii, 14, 15.

Dear reader, the double object of Satan in leading men to the false hope of the world's conversion is to get their minds upon that, when they should be looking for the second advent of Christ; and also to lead them to conclude that the body of popular professors who hold this doctrine are accepted of God to do the work of converting the world. Thus those who hold this false doctrine are in a terrible deception, thinking they are accepted of God, while they hold the standard of piety far below the Bible standard. Be not deceived. But few were saved in the days of Lot and Noah. "When the Son of Man cometh shall he find faith on the earth?" Luke xviii, 8. But few, comparatively, will be saved when the Lord comes. "Strive [agonize] to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii, 24. "Those who only seek will assuredly fail. Those who strive will succeed." And

who are these who only seek? Are they skeptics and worldlings generally? No; these do not seek.

It is a painful fact that the many who seek, are professors of religion. And probably no class go so far in making up the many who simply seek, but fail, as those who cherish the delusive hope of the world's conversion.

PLATO AND HIS DOCTRINE.

THE greatest name that appears in the history of the immortality of the soul, is that of PLATO. He was a Greek, born B. C. 428, and was one of the greatest philosophers of antiquity. "The influence of this sublime autocrat," says Alger, "in the realms of intellect, has transcended calculation. However coldly his thoughts may have been regarded by his cotemporary countrymen, they soon obtained cosmopolitan audience, and, surviving the ravages of time and ignorance, overleaping the bars of rival schools and sects, appreciated and diffused by the loftiest spirits of succeeding ages, closely blended with their own speculations by many Christian theologians, have held almost an unparalleled dominion over the minds of millions of men for more than fifty generations." "Future Life," p. 185.

His ideas concerning the immortality of the soul are now quoted with great satisfaction by believers in that doctrine. So much did he do for that doctrine that he often is called the father of it. Mr. Anthon expresses the sentiment which has led so many Christians to put Plato almost on a level with the Bible, when he says, "Whoever studies Plato is treading on holy ground. So heathens always felt it. So even Christians confessed!" "Classical Diet," Art Plato. The reason why Plato is thus honored by Christians is revealed in the following statement of another author: "Plato is also celebrated as the first of the ancient philosophers who distinctly taught the doctrine of the immortality of the soul." "Progressive Fourth Reader." That it was not very plainly taught before, we have already seen. It needed the genius of a Plato to invent arguments to prove the soul immortal; and Christian theologians, in their defense of this doctrine, have only been able to take up and repeat his arguments. This fact Dr. Knapp honestly confesses: "In the varied web of proof [of the immortality of the soul] in our modern philosophical schools, the chief threads, and, as it were, the entire material, are of Grecian origin." "The followers of Socrates, however, did the most for this doctrine, and especially Plato." "Christian Theol.," pp. 521, 522. Enfield says, "Even to the present day, Plato has many followers; his writings still give a tincture to the speculations and language of philosophy and theology." "Hist. of Phil.," p. 115. This is true; hence, we shall be interested to learn about Plato and his doctrine of the soul.

At the age of twenty, Plato became the disciple of Socrates. At the end of eight years, Socrates dying, he left Greece in search of wisdom. "He first visited that part of Italy called Magna Grecia, where a celebrated school of philosophy had been established by Pythagoras, and was instructed in all the mysteries of the Pythagorean system, the subtleties of which he afterwards too freely blended with the simple doctrine of Socrates." "Enfield's Hist. of Phil.," p. 116. Thus at an early period we find Plato a disciple of the Pythagoreans and freely receiving their doctrines, the chief of which was the immortality of the soul. What Plato represents Socrates as saying about the immortality of the soul is only Plato's own words and ideas put into the mouth of Socrates; hence, no proof that Socrates ever held or taught that doctrine. "It is remarkable," says Leland, "that though there were several sects of philosophers which professed to derive their original from Socrates, scarce any of them taught the immortality of the soul as the doctrine of their schools, except Plato and his disciples." "Necessity of Revelation," Vol. II, p. 319.

That Plato went to Egypt and spent several years there learning of the priests, is so well known that I need offer but little proof of it. Says Enfield, "Thales, Pythagoras, Plato, and others, had derived their

knowledge from the Chaldean and Egyptian priests." Again: "Plato visited Egypt in search of knowledge." "Hist. of Phil.," pp. 9, 36. Sozoman says, "Plato, the friend of Socrates, dwelt for a long time among the Egyptians in order to acquaint himself with their manners and customs." "Ecol. Hist.," p. 86. Hippolytus thus states: "Pythagoras and Plato derived these tenets originally from the Egyptians, and introduced their novel opinions among the Greeks." "The origin, then, from which Plato derived his theory in the Timæus is the wisdom of the Egyptians." "Refutation of Heresies," chaps. xvi, xvii, pp. 215, 216. See also "Enfield," p. 124. Then to the Pythagoreans first, and to the Egyptians next, was Plato indebted for his theories and doctrines.

Having learned the fountain from whence Plato drew his doctrines, we will now briefly examine his theory of the soul. We find him agreeing with his master, Pythagoras, 1. In the pre-existence of the soul. 2. That it was an emanation from God. 3. That it was immortal. 4. That it transmigrated through different bodies. And 5. That it would finally be absorbed into the Deity. We shall also find that he further improved and spiritualized this doctrine. 1. By making the soul purely spiritual and immaterial; and 2. By making the transmigration a moral doctrine instead of one of necessity.

Enfield thus describes Plato's doctrine of God and matter: "Through the whole dialogue of the *Timæus*, Plato supposes two eternal and independent causes of all things: one, that by which all things are made, which is God; the other, that from which all things are made, which is matter. He distinguishes between God, matter, and the universe, and supposes the Architect of the world to have formed it out of a mass of pre-existent matter." "Hist. of Phil.," p. 129. God did not create matter, but simply molds it as we now see it. He taught that baneful doctrine that matter is the source and origin of all evil. Says a learned author, "It was also a doctrine of Plato that there is in matter a necessary, but blind and refractory force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfections which appear in the works of God, and the origin of evil. . . . This is the cause of the mixture of good and evil which is found in the material world." "Hist. of Phil.," p. 133. The effect of this doctrine was to degrade matter and exalt mind, or the soul. From Plato, as we will show, this doctrine was received into Christian theology and produced the ascetics and monks of the early centuries. Again, the above author continues: "Visible things were regarded by Plato as fleeting shades, and ideas as the only permanent substances. These he conceived to be the proper objects of science, to a mind raised by divine contemplation above the perpetually varying scenes of the material world." "Hist. of Phil.," p. 132. Here the same effort is seen to deify matter and exalt pure mind, spirit, or soul.

One fact is worthy of special attention; viz., that Plato places his doctrine of the human soul at the head of his philosophy. Thus testifies Enfield: "Plato refers to the head of the philosophy of nature, his doctrine concerning the human soul: a doctrine which he treats obscurely on the ground of his assumed hypothesis concerning spiritual emanations from the divine nature. He appears to have taught that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture, and, consequently, that the human soul, receding further from the first intelligence, is inferior in perfection to the soul of the world. . . . The relation which the human soul in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred that this must be the case still more with respect to the soul of man. . . . "To account for the origin and present state of human souls, Plato supposes that when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode; but that those souls (by what means, or for

what reason, does not appear) were sent down to the earth into human bodies, as into a sepulcher or prison. He ascribes to this cause the depravity and misery to which human nature is liable; and maintains that it is only by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, that the soul of man can be prepared to return to its original habitation." "Hist. of Phil.," p. 134.

Thus we see that Plato held that the soul was a spiritual emanation from God; that the source of all evil is in matter; that the body is a prison for the soul; that by contemplation the soul may return to God; &c. "Lastly, Plato teaches, in express terms, the doctrine of the immortality of the rational soul; but he rests the proof of this doctrine upon the more fanciful parts of his system." "Hist. of Phil.," p. 135. "Raising man above his condition and nature, he unites him to certain imaginary divine principles, leads him through various orders of emanations, and forms of intelligence, to the Supreme Being, and represents these fictions of fancy as the first principles of wisdom." "Hist. of Phil.," p. 126. The learned Mr. Anthon thus relates Plato's arguments for the soul's immortality as found in the *Phædon*. Be it remembered that in this dialogue Socrates is only used as a mouth-piece for Plato to express his own ideas with. "Socrates," writes Anthon, "undertakes to prove the immortality of the soul by its spirituality; and we have here the first traces of a demonstration which modern philosophy, under the guidance of revelation [?] has carried on to so successful a result. The doctrine which Plato here puts into the mouth of Socrates is not entirely pure; it is amalgamated with the Pythagorean hypothesis of the metempsychosis, and with all sorts of fables borrowed from the Greek mythology." "Classical Dict." Art. Plato. Here we have Plato proving the immortality of the soul by its spirituality. This was the first trace of that idea which modern Christian philosophy has carried on. This shows the origin of that doctrine. *Plato was its legitimate father.*

Plato taught that the transmigrations which any soul has to undergo are for its sins. When it is freed from sin it will be freed from transmigrating, will no longer be connected with a natural body, but will return to God and he re-absorbed into his being. If a soul has sinned much and is very vile, it will be born into the body of a degraded animal, as a pig or a dog. If it has been pretty good, it will occupy the body of a better animal, as a horse or a man, &c. Warburton and Knapp say this was a refinement of Plato's upon the original doctrine of transmigration. "Divine Legation," Vol. II, pp. 160, 161. "Knapp's Chris. Theol.," sect. 150, p. 523. This was the only hell that Plato really believed in. The vulgar notions of hell, hades, tartarus, and the torments there, he rejected as fables, though he often speaks of them in accommodation to the popular notion. So say Leland and others. "Necessity of Revelation," Part 3, chap. 4, p. 315.

Plato held that the soul was a part of God. Thus writes Bishop Warburton: "Plato, without any softening, frequently calls the soul, God, and a part of God." "Divine Legation," Vol. II, p. 220. This is one of his strong proofs of the soul's immortality. As a part of God, it will be re-absorbed into him either at death or as soon as sufficiently purified by transmigration. Hence, an eternal personal existence of any soul, either righteous or wicked, was out of the question. Plato did not, and could not, believe in eternal misery. This I have proved before. And his doctrine of the immortality of the soul was far from being that which now goes by that name. With Plato, the soul was immortal only as a part of God into whom it would finally be re-absorbed and lose all personal existence.

We will now briefly notice the history and influence of Plato's teachings and followers. After finishing his travels, Plato returned to Greece, where he established a philosophical school, in which he taught his theory of the human soul, &c. It was largely attended, and became very famous and influential. Contemporary with Plato and his school, there were several other schools of philosophy, as the Stoics, &c; but as none of them taught the immortality of the soul we

are not now interested in them. It was through Plato and his disciples that this doctrine came into the church; hence, we are interested in their history. Enfield says, "The school of Plato long continued famous, but passed through several changes, on account of which it was successively distinguished into the *Old*, the *Middle*, and the *New Academy*. The Old Academy consisted of those followers of Plato who taught the doctrines of their master without mixture or corruption." "Hist. of Phil.," p. 137. The Old Academy continued till about three hundred years before Christ.

Then, under the teaching of ARCESILAUS, it passed into the Middle Academy. It differed from the Old in asserting that "everything is uncertain to human understanding, and, consequently, that all confident assertions are unreasonable." "Hist. of Phil.," pp. 142, 143. This school tended strongly to scepticism. It continued less than one hundred years, and met with much opposition. The New Academy succeeded it. CARNEADES, horn B. C. 214, was its first teacher. It came back nearer to the doctrine of Plato. It allowed that a strong probability of truth might be attained by sufficient evidence. This school continued about one hundred years. "The last preceptor of the Platonic school in Greece was Antiochus of Ascalon. . . . He resigned the Academic chair B. C. 80. After his time the professors of the Academic philosophy were dispersed by the tumults of war, and the school itself was transferred to Rome." "Hist. of Phil.," p. 146. Platonism, having found its way to Rome, soon made its way into the Roman Church, as may be easily shown.

Monroe, Iowa.

"Enfield's Hist. of Phil.," p. 116.

WHAT IS PRAYER?

WHEN listening to some long, tedious prayers, we have thought, if all was omitted except what was really prayer, it would be sufficiently short to be listened to with interest. It seems as though some thought if they did not make a long prayer the people would think it was because they lacked ability. Prayer is defined as "the act of asking a favor, and particularly with earnestness." If one should go to ask a favor of one who was greatly his superior, it would be quite out of place for him to begin to give an account of passing events, and various other things not connected directly with the petition. The request should be presented in as few words as possible, in a simple manner, with becoming reverence and respect toward the one of whom the favor is expected. Those points should be especially observed in prayer to our Creator, if we would be heard with pleasure by those who may listen. The prayers recorded in the Bible are very short, when compared with most of the public prayers of the present day. Instead of its being a pleasure, it is often tedious, to unite with those who pray on public occasions. One would think they were praying like the Pharisees, to be heard of men. They appear to seek all possible ways to express the same thing; and go on to tell the Lord about things, of which, no doubt he is better informed than any one else. Many prayers are offered that hardly contain a single petition. It was a beautiful talk about various things, but the prayer was wanting. If all but the prayer was omitted, we think but very few would be over three minutes in length, thus corresponding with those recorded in the Scriptures.

It has often been observed that in revivals, prayers are usually short and fervent; but when a church is in a cold state, then we may expect long, cold and formal prayers, which afford no satisfaction to any one. It is only a kind of religious drudgery, which is performed like a school-boy's task. Such prayers, of course, do not avail much. When we live near to Jesus, prayer is a delight, and is to the Christian spiritually as is the breath of life physically. He cannot live without it.

It is to be feared there is a lack of prayer, private, social, and public, among those who are professedly looking for the coming of Jesus. In proportion as prayer is neglected, we grow weak and faint in the cause of the Lord. Those who have been the most noted for their success in winning sinners to Christ, have been equally noted for spending much time in secret prayer. We do not see how any one can think of living a Christian life without at least having a special place for morning and evening prayer, where he can be alone in communion with the Lord. When one gets so far from the Saviour as to neglect secret prayer, he may be sure he is in a dying condition.

Let us all watch and pray more, and we shall be more useful in the vineyard of the Lord, and better prepared to meet Jesus at his coming. Short prayers in public, and long ones in the closet.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 7, 1869.

J. N. ANDREWS, EDITOR.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER FIVE.

OUR Lord has three grand offices assigned him in the Scriptures in the work of human redemption. When he was upon our earth at his first advent, he was that prophet of whom Moses spake, in Deut. xviii, 15-19. See also Acts iii, 22-26. When he ascended up to Heaven, he became a great High Priest, after the order of Melchisedec. Ps. cx; Heb. viii, 1-6. But when he comes again, he is in possession of his kingly authority, as promised in the second Psalm. It is by virtue of this office of king that he judges mankind. Matt. xxv, 34, 40. The transition from our Lord's priesthood to his kingly office, precedes his second advent. Luke xix, 11, 12, 15. It takes place when his Father sits in Judgment, as described in Dan. vii, 9-14.

1. The nature of the words addressed by the Father to the Son, when he crowns him king, shows that coronation to be at the close of his priestly office.

Ps. ii, 6-9: "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

It is manifest that the giving of the heathen to the Son by the Father, is not for their salvation, but for their destruction. It could not, therefore, take place at the ascension of Christ, when he entered upon his priesthood, but must be when the work of that priesthood is finished. Daniel has placed the coronation of Christ at the Father's judgment-seat. And to this fact the words of the second Psalm perfectly agree. The priesthood of Christ is closed when the scepter of iron is placed in his hands. The number of his people is made up, the work for their sins is finished, and their salvation rendered certain, when all the rest of mankind are delivered into his hands to be broken by the scepter of his justice. But this cannot be till our Lord, as priest, has blotted out our sins, at the tribunal of his Father. For when the wicked are given into the hands of Christ, to be destroyed, it is plain that there is no farther salvation for sinners. When our Lord accepts the iron scepter of justice, he can no longer fill the office of priest, to make atonement for sins. His whole priestly office is finished when he is thus crowned by his Father. But this coronation, which is described in Dan. vii, 9-14, is simply the transition from the priesthood of Christ to his kingly office. It is plain that our Lord's priesthood is brought to a conclusion at the time when the Ancient of Days sits in Judgment. We need him as priest to confess our names at that tribunal, and to show from the record of our lives that we have perfected the work of overcoming, so that our sins may, by the decision of the Father, be blotted out, and our names retained in the book of life. But when the people of God have thus passed the decision of the investigative Judgment, their probation is closed forever, and their names being found in the book of life, when all that have but partially overcome, are stricken therefrom, they are prepared for the standing up of Michael to deliver his people, and to destroy all other with the scepter of his justice.

2. The priesthood of Christ continues till his enemies are given him to be destroyed.

Ps. cx, 1-7: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath

sworn, and will not repent. Thou art a priest forever after the order of Melchisedec. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head."

The words of verse 1, "Sit thou at my right hand until I make thine enemies thy footstool," and of verse 4, "Thou art a priest forever after the order of Melchisedec," are addressed by God, the Father, to Christ, when he enters upon his priestly office, and are equivalent to saying that in due time he should have his enemies given him to destroy, viz., at the close of his work of intercession. For this reason it is, that Paul represents him as sitting at the Father's right hand, in a state of expectancy. Heb. x, 13. But the words of the second Psalm, bidding him ask for the heathen, to destroy them, cannot be uttered till he finishes his work of intercession. It appears that our Lord announces the close of his intercession, by saying, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. In response to this declaration of the Intercessor, announcing to his Father the close of his work, the Father bids the Son ask of him the heathen that he may devote them to utter destruction. And in fulfillment of the Son's request, the Father crowns him king, as described in Daniel vii, 9-14, as he sits in Judgment, and commits the Judgment into his hands.

3. Christ, as our high priest or intercessor, sits at the right hand of the Father's throne, i. e., he occupies the place of honor in the presence of one greater, till he is himself crowned king, when he takes his own throne.

The position of the Saviour as high priest cannot be one invariable, fixed posture of sitting. Indeed, although Mark says (chap. xvi, 19) concerning our Lord "that he was received up into Heaven, and sat on the right hand of God," yet it is said of Stephen that "he being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii, 55, 56. Some time after this, Saul of Tarsus had an actual interview with Christ, that like the other apostles he might be a witness in person to the fact of his resurrection. 1 Cor. ix, 1; xv, 8; Acts ix, 3-5, 17, 27; xxii, 6-8, 14; xxvi, 15, 16.

The fact that Stephen saw our Lord standing at his Father's right hand; and that after this, Jesus did personally appear to Saul to constitute him a witness of his resurrection, which, in order to be an apostle, he must be, is not inconsistent with the mandate of the Father, "Sit thou at my right hand, until I make thine enemies thy footstool."

The Hebrew word *yahshav*, rendered *sit* in Ps. cx, 1, is used an immense number of times in the Old Testament, and is in a very large portion of these cases rendered *dwell*. Thus (Gen. xiii, 12) "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain." Again (Gen. xlv, 10), "And thou shalt dwell in the land of Goshen." Also, "David dwelt in the country of the Philistines." 1 Sam. xxvii, 7. These examples could be extended to great length. And kindred uses of the word are very numerous. But it is to be observed that Abraham, and Lot, and Jacob, and David, the persons spoken of in these texts who *dwelt*, or as rendered in Ps. cx, 1, who *sat* in the places named, were not, during the time in which they acted thus, immovably fixed to those several places, but were capable of going and returning during the very time in question. And the Greek word *kathizo*, used in the New Testament for Christ's act of sitting at the Father's right hand, though more generally used in the sense of sitting, is also used precisely like *yahshav* in the texts above. Thus it is used in Acts xviii, 11, where it is said of Paul, that "he continued there [at Corinth] a year and six months." But though that was Paul's abiding place during that period, it is every way

probable that he visited other places for occasional preaching during the time.

When our Lord went away, it was not simply that he should act as intercessor for his people. He also had another work to do. He says: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." John xiv, 2, 3. We cannot doubt that this work is wrought under our Lord's personal inspection; and it is performed during the period that he is at the Father's right hand.

The expression, "right hand," is especially worthy of attention. In defining the Hebrew word *yahmeen*, i. e., right hand, Gesenius says: "To sit on the right hand of the king, as the HIGHEST PLACE OF HONOR, e. g., spoken of the queen (1 Kings ii, 19; Ps. xlv, 9.); of one beloved of the king and viceroy of the kingdom. Ps. cx, 1.

When our Lord spoke of going away to intercede for his people, he said: "I go unto the Father; for my Father is greater than I." John xiv, 26-28. In fulfilling his office of intercessor, or high priest, he has the highest place of honor in the presence of a greater, assigned him; for he sits on the right hand of his Father's throne. He is not, however, to sustain this relation always. It lasts while he pleads for sinful men. When it ceases, the impenitent are to be made his footstool, and the dominion, and glory, and kingdom, being given him, he sits down upon his own throne. Rev. iii, 21. This gift of the heathen to Christ, is when the Father sits in Judgment, as we have seen from Dan. vii, 9-14. We can well understand, that at this tribunal the question is determined as to who has overcome, and, that being settled, all the others are given to Christ to be broken with his iron scepter. The determination of the cases of the righteous in showing that they have perfected the work of overcoming, and that they are worthy to have their sins blotted out, is the final work of our Lord as high priest. When this is accomplished, his priesthood is closed forever, and he assumes his kingly throne to judge his enemies and to deliver and reward his saints.

4. The Saviour, being crowned king at the close of his priestly office, begins the exercise of his kingly power by delivering his people, and by bringing to trial, and pronouncing judgment upon, and executing, his enemies.

The one hundred and tenth Psalm, though it speaks very distinctly of the priesthood of Christ, enters even more largely into the exercise of his kingly office. It very clearly reveals the fact that our Lord acts as judge by virtue of his kingly authority. Thus verse 1 assigns to him as priest, the place of honor at his Father's right hand, limiting his priesthood, however, by an event which changes his office from priest to king. Verse 2 states the very act of making Christ king, and making his enemies his footstool. Thus it says: "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." The first clause of this verse is parallel to Ps. ii, 6: "Yet have I set my king upon my holy hill of Zion." The heavenly Zion (see Heb. xii, 22; Rev. xiv, 1) is the place of Christ's coronation. The last clause is the very words of the Father to the Son, when he crowns him king. This is sufficiently obvious from our common English version. But it is made still more evident from the French translation of David Martin, in which the two clauses are connected by the words, "in saying." Thus: "The Lord shall transmit out of Zion the scepter of thy strength, in saying: Rule in the midst of thy enemies."

Our Lord being thus inducted into his kingly office, and proceeding to the exercise of his power against his enemies, the next verse states the sympathy of his people with this work: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Instead of "the day of thy power," Martin's French Bible reads, "The day that thou shalt assemble thy army in holy pomp." This is the time when the Son of Man descends in power and great glory, and the armies of Heaven, i. e., all the holy angels, attend and surround him. Matt. xxiv, 30, 31; 1 Thess. iv, 16-18; Rev. xix, 11-21. The people of

God are to unite with Christ in his rule over the nations of wicked men. Rev. ii, 26, 27; Ps. ii, 6-9. The morning, of this verse, must be the morning of the day which it mentions. One of the earliest events of that day is the resurrection of the just, when, like their Lord, they are born from the dead to life immortal. Rev. xx, 4-6; Luke xx, 35, 36; Col. i, 18; Hosea xiii, 13, 14; 1 Cor. xv, 42-44, 51-54.

The fourth verse of this Psalm confirms the priesthood of Christ with an oath. His prophetic office is the subject of solemn promise. Deut. xviii, 15-18. His priesthood is established by an oath. Ps. cx, 4. His kingly office is the subject of a fixed decree. Ps. ii, 6, 7. But the forever of his priesthood, as expressed by this verse, is limited by the fact that at a certain point of time he is to cease to plead for sinful men, and they are to be made his footstool.

It is important to observe that there are in this Psalm two Lords, the Father and the Son. One in the original is called Jehovah; the other is called Adonai. The word Lord in small capitals is used for Jehovah. But the Lord at his right hand (verse 1) is Adonai, the Son. So we read of the Son in verse 5; "The Lord at thy right hand shall strike through kings in the day of his wrath." This will evidently be in the battle of the great day of God Almighty. Rev. vi, 15-17; xix, 11-21; Isa. xxiv, 21-23.

Our Lord does not thus destroy his enemies by virtue of his kingly office until he has first judged them, for one of the first acts of his kingly power is to proceed to the judgment of his enemies. He represents himself as judging by reason of his kingly office. Matt. xxv, 34, 40. It is in the exercise of this power that he judges his enemies. So verse 6 reads thus: "He shall JUDGE among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is his work in the day of his power, and to this work his people shall consent. Verse 3. This is indeed the great day of his wrath, and none will be able to stand except those whose sins are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of saying, as does our version, "He shall wound the heads over many countries," Martin's Bible uses the singular number, and says, "the CHIEF who rules over a great country." This is a plain allusion to Satan. The Hebrew word rendered wound in this text is by Gesenius defined thus: "To smite through and through; to dash in pieces; to crush." And such will be the punishment of Satan when the God of peace shall bruise the prince of darkness under the feet of his people. Rom. xvi, 20; Gen. iii, 15; 1 John iii, 8; Heb. ii, 14.

These passages clearly mark the transition from the priesthood of Christ to his kingly office. Human probation closes with the priesthood of Christ. Those who are found in their sins after our Lord has taken his kingly power, must be destroyed as his enemies. His priesthood terminates when he has obtained the acquittal of his people, and secured the blotting out of their sins at the tribunal of his Father. Then and there he is crowned king; and from that coronation scene he comes as king to our earth to deliver all who at that examination of the books are accounted worthy to have part in the world to come, and in the resurrection of the just. Dan. vii, 9, 10; xii, 1; Luke xx, 35, 36; xxi, 36.

THE CLOSING MESSAGES.—NO. 17.

The third evidence we notice of the truth of the proclamation of the fall of Babylon in 1844, as applied to the churches self-styled evangelical, is their rapid descent in morality since that time; showing that God has left them to follow their own ways, and fill up the measure of their iniquity.

The practice, so universal in the churches at the present time, of gambling for religious purposes, and of appealing to the depraved appetites, pleasures, and propensities of the ungodly, to raise money for God, was not generally known, but was in its incipient stage, in 1844. Previous to that time, the most of our staid church members would have been shocked at the thought of a religious ball, or a party for feasting,

plays, and pleasures, such as the carnal mind loves so well, in order to gain the trash of "lovers of pleasures more than lovers of God," for the purpose of building churches, or the support of the ministry. But how changed! It is now familiar as household words everywhere. I am not speaking of things with which my readers are unacquainted.

It was a doctrine of the "mother" that the end sanctifies the means. Therefore it would be right to lie to advance the truth, and resort to mercenary means to raise money for the church. "As is the mother, so is her daughter." Who cannot see a fast-increasing family likeness?

The church of Christ is a missionary society. It is her business to raise means and send out ministers to preach a free gospel freely to those that are without. But how perverted is the divine plan with the churches of the present day! Instead of using their means to support men to answer the divine call: "Go ye into all the world and preach the gospel to every creature," with this motto, "Freely ye have received, freely give," a church will call a minister to come and take the pastoral charge of themselves, provided they can induce the outside world to help them, being too poor or covetous to pay the whole themselves. The question now is, How shall we induce worldlings who have no interest in religion to do their part! An appeal must be made that will reach their sin-perverted tastes and feelings—an appeal to their appetites and desire for sinful pleasures. This is a feasting age, like that of Noah. There is a relish for feasting and frolic, for the giddy dance and exciting games of chance. If you would reach their pockets, you must cater to their appetites and propensities. So get up a grand entertainment. Though States have made laws against lotteries and other forms of gambling, what harm can there be in using them in the holy cause of religion? Away with your antiquated scruples! Bring in the lotteries and raffles, the ring-cakes, and grabbags, the post-offices, and fish-ponds, and every invention which will induce all to cast in and stand their chance, and let music, mirth and dancing beguile the midnight hours, and pave with carnal pleasures the way to death.

Again, look at the religious press of our day. Not only advertising the worse than worthless quack nostrums of the day, which can only pave the way to drunkenness, but puffing them as wonderful discoveries, and also noticing favorably the fictitious reading of the day that is poisoning the minds of the people, as the drugged stimulants of quacks is poisoning their bodies. Yes, behold a minister in high standing, giving his influence to the corrupting literature of the times, by writing a novel to be published in a paper devoted to that class of writing, then consenting to have it dramatized for the theater, and then advising parents, not to send their children to the theater, but to go with them. Of the theater, Pollock truly said,

"From first to last it was an evil place;"

and Mr. Beecher admits it by implication, in advising that the young should not go alone, and hence would have parents give their presence and influence to the evil.

The following items of news which have recently been going the rounds of the press will give some idea of the downward tendency of the churches at the present time.

"At the Unitarian convention in Belfast, Rev. Mr. Savary, of Ellsworth, in his essay on the Sabbath question, argued that the Sabbath should in part be a day of recreation and amusement. He maintained that the church edifices should have attached to them a building fitted up with all the paraphernalia of a theater, ball room, billiard saloon, restaurant, and reading room, which should be made available on the Sabbath. He thought the church ought to thus throw around common amusements the sanctities of religion. Some of the members favored Mr. Savary's views, while a few denounced them."

"A Boston paper says that the Baptists have a social club, and the Congregationalists are going into the same thing. In England, Archdeacon Dennison thinks it will be a good thing to have games of ball between the services on Sunday."

It is becoming more and more evident continually that the churches are in a fallen state, and are rapidly

descending in point of morality. And the test from the word of God which the third and last message brings to bear upon the people, is developing the fact, by showing how lightly they esteem the doctrines of the Bible, and how ready they are to follow the example of the Roman Apostasy, which they call Antichrist, in setting aside its requirements, and making laws for themselves, to supersede them. "He is Antichrist that denieth the Father and the Son." The following item will show how Protestants can "dispense" with Jesus Christ by a vote:

"The Unitarian church in New Bedford, Mass., has voted to dispense with the bread and wine in the commemoration of the Lord's supper."

But we dwell no longer upon this sad and inexhaustible theme, but proceed to the examination of the third and last message. R. F. COTTRELL.

BRIEF THOUGHTS.

RETIREMENT for reading, meditation, and prayer, is necessary to fit us for doing good to our fellow-men, whether we labor in a public or private life.

If you would write, do it when you have something to say, not when you can spare the time.

The most important plans and thoughts may be rendered useless by being forgotten; therefore note them upon paper.

The only true way to know how well off one is, is to make the best of everything.

If you would be useful, do good when an opportunity occurs; neglect not one chance of benefiting others, if it is in your power.

If you are lavish of anything, be so of good deeds.

Living near to God, we are surprised that we could so long live at a distance from him. What light, what joy, what peace, what comfort it imparts. But when we grope in darkness, how strangely it is forgotten that a little before we were so highly privileged.

The Christian who departs from God, soon becomes no Christian; he becomes a sinner, intently so.

Of all God's attributes, his long-suffering seems the most wonderful to the contrite heart.

The world looks small, and Heaven large, to the Christian; and Heaven looks small, and the world large, to the sinner. Reader, on which side are you?

The mercy of God falls like the rain upon all. Being so full and free, it is despised. When it ceases it will be valued.

The events of the world's closing history hasten, just as the waters of the Niagara river hasten when near the falls.

Men generally look for great events at hand, and each one hopes that these events will be fortunate for him; so they leave the matter.

Satan is satisfied if he can influence men to laugh when they should weep and mourn.

Few realize the power of example. If parents could do this, more than half the difficulty of training the young to virtue would be overcome.

A bad temper in a parent, is communicative to the child like the leprosy; and children cannot thus be so much to blame if they manifest the same temper toward each other. JOS. CLARKE.

REPORT FROM BRO. BYINGTON.

I LEFT Leslie, Oct. 28, for Gratiot County. It was night when I arrived at Bro. Richmond's, in Greenbush. The rain, and other causes that I need not mention, prevented my getting to my appointment that evening at Bro. Sevy's. Next morning, six of us in a lumber wagon, left to meet with the church in Ithaca the 30th and 31st. I had five meetings with them. They have been in peril by false brethren; but a deep feeling was in our meetings, with the honest ones, to strive more than ever to overcome.

The following week, including Sabbath and first-day, Nov. 6 and 7, I had seven meetings with the church in Alma. We had the ordinances, and two were baptized. Here some were laboring under discouragements; but the Lord was a present help in time of need.

The 8th, held an evening meeting and celebrated the ordinances in Greenbush.

The 9th and 10th, evening meetings in Owosso. There are some faithful ones here, who meet weekly on the Sabbath to worship God.

Sabbath, the 13th, I was with brethren in Saginaw County, at their Quarterly Meeting in Chesaning. We had three meetings and the ordinances. A good interest was manifest, especially as we commemorated the humility and sufferings of our dying Lord.

The 14th, I had an evening meeting with brethren in Leslie, who are a part of the church at Jackson. If all here were in working order, the number is sufficient for a church by themselves.

Monday, the 15th, I returned home, after an absence of five weeks. In this time, I have held thirty-four meetings. I feel somewhat worn at present, but hope still to labor on the little time left.

J. BYINGTON.

Ceresco, Nov. 30, 1869.

STOLEN THOUGHTS.

"UNFORTUNATELY, many persons inherit thought, religious thought with the rest, as it were ready worn, hardened, and annealed, and so well worked, that the heirs seldom take the trouble to unwind their inheritance, and trace it to its source. So they go on in the same groove, until at last it gets so narrow and deep, that some child, born into it, finds the channel of thought so far down that he feels suffocated, and longs to get up to the level of his own soul, and start out on a new and fresh trail across the plain of existence."

As I read the foregoing quotation, the query was suggested, What constitutes a Christian? One writer has said, "The children of Christian parents should be expected to grow up Christians, without ever thinking otherwise." Now this is true; yet we ask for more than the semblance of Christianity. There is a solemn danger in the present day to the children of Christians. They often grow up zealously attached to the sects of their parents, and in due time feel impressed to connect themselves with the church, as the visible expression of their Christianity; and often with an "empty lamp," slumber in fatal security. Thus securely sleeping for a time, without oil, they waken to become discouraged by their repeated failures in their attempts to imitate vital Christians.

Satan, ever prompt, whispers, "Delusion, myth, or sham," and too often their lamp is snuffed out in infidel darkness! "What convulsions must then be in one's heart, when those over-wrought fancies die out, and there come in gloomy reaction, questionings, misgivings, and doubts," if not antagonism and hatred? But if Christ and his salvation be really in the heart, it will necessarily flow forth in a righteous life; for cause cannot fail to produce effect.

And what constitutes Christ a saviour is that "he saves his people from their sins"—and resulting from this "saving" comes salvation from the consequences of sin, and the felt want of the mind is obtained, not as an aim, but as a result. Solidity and firmness of religious character is thereby attained, resting upon the firm foundation of the immutable truths of God.

"The Stumbling-block," was the title of a well-written and well-meaning article that came under my notice not long ago. The following paragraph is its introduction. "Endless punishment is an absurdity," say flippant declaimers against the clear statements of the Bible;—"endless suffering in a benevolent administration is absurd and impossible!" And such bold assertions have been echoed and re-echoed, until good men, who have no wish to disbelieve the Bible, have been disturbed by them and shaken in their belief." At first view, this would seem occasion only of regret. Or if it occasion rejection of the Bible, or of Christianity, it is greatly to be deplored. But if it lead to investigation of the true teachings of Scripture, then good, not evil, is accomplished; for all should be led to think for themselves, and be able to affirm whereof they believe; thus fixing that stability and firmness of which I have spoken, and avoiding the wavering that stands confessed, in the suggestion to Punchon, the great speaker, that he "stick to rhetoric and sentiment, for his arguments for Christianity, were enough to make a thinking man skeptical."

Now this should not be, nor do I believe it would be, only that mankind have suffered their theological biases to warp their judgment; or, in the words of Christ, "are teaching for doctrine the traditions of men."

M. W. HOWARD.

Malone, N. Y.

AMUSEMENTS.

THE amusements and recreations which are lawful and innocent, are those, and only those, which tend to promote health of body, vigor of mind, purity of soul, and thus qualify for a better discharge of higher and more important duties.

We consider all amusements or pastimes, which tend to stimulate the passions unduly, excite impure emotions, and corrupt the heart, sinful, and to be strictly avoided.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass by it, turn from it, and pass away." Prov. iv, 14, 15.

Every diversion, beloved reader, attended with dissipation, cruelty, immorality, and impiety,—everything giving pain to a fellow-creature, everything tending to vitiate or pollute the mind, or render it indisposed to devotion,—must be wrong and strictly avoided.

We have no right to visit any place of amusement from which we cannot return to our closets with as ardent a flame of holy devotion as when we left them. Some of the amusements we consider lawful and innocent, and which may be safely recommended to persons enjoying health, strength of body and mind, are gardening, walking and riding, sacred music, drawing, painting, botany, a survey of natural and artificial curiosities, the use of the globes, the telescope, the microscope, useful company, agreeable conversation, and entertaining books.

"Let us not so wrong and vilify the bounties of Providence, as to allow for a moment that the sources of innocent amusement are so rare that men must be driven, almost by constraint, to such as are of doubtful quality. On the contrary, such has been the Creator's goodness, that almost every one alike, of our physical, intellectual, and moral faculties—and the same may be said of the whole creation which we see around us—is not only calculated to answer the proper end of its being, by its subserviency to some purpose of solid usefulness, but to be the instrument of administering pleasure.

"Our Maker, also, in his kindness, has so constructed us, that even mere vicissitude is grateful and refreshing—a consideration which should prompt us often to seek, from a prudent variation of useful pursuits, that recreation for which we are apt to resort to what is altogether unproductive and useless.

"Yes, rich and multiplied are the springs of innocent relaxation. The Christian relaxes in the temperate use of all the gifts of Providence. Imagination, and taste, and genius, and the beauties of creation, and the works of art, lie open to him. He relaxes in the feast of reason, in the intercourse of society, in the sweets of friendship, in the endearments of love, in the exercises of hope, of confidence of joy, of gratitude, of universal good will, of all the benevolent and generous affections, which, by the gracious ordinance of our Creator, while they disinterestedly intend only happiness to others, are most surely productive to us of complacency and peace."

We might mention numerous other things equally innocent and useful; but this is sufficient to prove how easy we may be amused without running after the silly frivolities of an unsanctified world, and which, under the pretense of enjoying necessary recreations, debase our nature, and involve us in misery.

A passion for amusements wastes time, enfeebles the body, dissipates the mind, destroys usefulness, and leads to great expense. "He that loveth pleasure," says Solomon, "shall be a poor man." The most popular amusements are inconsistent with the principles of Christianity, hazardous to the soul's life. No question is exciting greater interest in the Christian public, than that of amusements, or pleasure-seeking.

We read that the "joy of the Lord is your strength," and that our rejoicing must be in God to make it a religious joy. It is not a religious joy where professedly

religious men indulge in gratifications that are worldly and frivolous.—*Earnest Christian.*

CONFIDENCE IN THE TRUTH.

"STABLISH your hearts; for the coming of the Lord draweth nigh."

These words are addressed to those who live at the close of time. They seem to imply a necessity of becoming established, not only on all the truths of God's word, but the particular truths for that particular time, and the evidences that God has chosen whom he will, to lead out in the last work to be done for a fallen people. When I look at the crooked paths made by some of those who claim to be examples to us, I am led to exclaim, And must we follow in their footsteps? shall we deny the Lord that bought us, by refusing to receive aid from those whom he has sent to aid us in our extremity?

How expressive are the words to Aaron: "Make us gods to go before us; for, as for this Moses, we will not what has become of him." Oh! if they had established their hearts on the evidences the Lord had given them that he had chosen his servant Moses to lead them out of bondage, they would not have been so ready, as soon as he was out of sight, to worship idols.

Dear brother or sister, who has this criticising or murmuring spirit toward our weary leaders, think how displeasing to God were the murmurings of the children of Israel, and try the spirit you are of, for many spirits have gone out into the world.

I thank God that all there is of me is in perfect sympathy with this cause, and with those who are burdened with the care of it; and hereby I know that I love God, because I love these, his dear children, and it is my daily prayer that I may so closely follow the blessed Pattern that I may more nearly resemble them in love to God and to my neighbor. May God deliver me from the spirit of ancient Israel.

Eternal life never looked so dear to me as now. The pathway never looked so bright to me in the distance. I never was so determined to obtain the gold that will abide the fire, and the white raiment, as now. I have all confidence that should God's chosen servants err as did Moses, he will take care of them and his cause. Dear brethren in Christ, we are almost home. Let us remember that "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

M. P. STILES.

MANNERS AND MORALS.

MANNERS easily and rapidly mature into morals. As childhood advances to manhood, the transition from bad manners to bad morals is almost imperceptible. Vulgar and obscene forms of speech keep vulgar and obscene objects before the mind, engender impure images in the imagination, and make unlawful desires prurient. From the prevalent state of the mind, actions proceed, as water rises from a fountain. Hence what was originally only a word or a phrase, becomes a thought, is meretriciously embellished by the imagination, is inflamed into a vicious desire, gains strength and boldness by being always made welcome, until at last, under some urgent temptation, it dares, for once, to put on the visible form of action; it is then ventured upon again and again, more frequently and less warily, until repetition forges the chains of habit; and then language, imagination, desire, and habit, bind their victim in the prison-house of sin. In this way profane language wears away the reverence for things sacred and holy; and a child who has been allowed to follow, and mock, and hoot at an intemperate man in the streets, is far more likely to become intemperate himself than if he had been accustomed to regard him with pity, as a fallen brother, and with sacred abhorrence, as one self-brutified or demonized. So, on the other hand, purity and chasteness of language tend to preserve purity and chasteness of thought and of taste; they repel licentious imaginings; they delight in the unsullied and the untainted, and all their tendencies and aptitudes are on the side of virtue.—*Horace Mann.*

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Ingraham.

As Bro. Pierce has said nothing in relation to our good camp-meeting in Minnesota, I wish to write a few lines. After calling long, and praying much, we were permitted to see the faces of Bro. and Sr. White, accompanied by Brn. Andrews and Ertzenberger, and hear their voices in the proclamation of the truth on the campground. We were glad that they did not have to meet opposing elements in our State, but our brethren were ready to take hold of the work with them. Bro. and Sr. White have ever lived in the hearts of Sabbath-keepers in Minnesota, and still more since the camp-meeting.

Freedom was enjoyed by those who preached the word. Especially did we feel grateful to our Heavenly Father for raising up Bro. White from feebleness of mind and body, and arming him with strength physically and mentally to proclaim the present truth as clearly, if not more so, than at any time in the past.

Every sermon was interesting and profitable, to both the church and world. Sr. White's sermon on Sunday was listened to by all with great attention.

This camp-meeting makes us long for another, and we shall have everything in readiness to enjoy another like season next June, requesting Bro. and Sr. White, and such help as they think proper, to attend. We were sorry that all our brethren did not learn the change of the time in the appointment. Quite a number started for the meeting one week too late, and one brother came eighty miles (fifty, on foot) and reached the place after the close of the meeting. But may the Lord reward them for their labor.

WM. S. INGRAHAM.

Wassija, Nov. 16, 1869.

From Sr. Hunter.

DEAR BRETHREN AND SISTERS: For some time I have felt it duty to say a few words to you through the REVIEW. I do think if there is one soul who has reason to thank God for his unbounded mercy, it is myself. I do thank him that he ever gave me the hearing ear, and understanding heart, to hear and obey the last message of mercy that is now being given to poor sinful man. For something over three years we were numbered among the lonely ones, with trials on every hand, and for a short time we got into rather a lukewarm state, but for several months before Bro. Steward commenced lecturing here last February, we had been striving to live nearer to God; and through the faithful labors of Bro. Steward, we now have a little church raised up here, whose members are striving for an abundant entrance into the holy city.

I came home from the camp-meeting at Clinton Junction, more determined than ever to try to live nearer my God. Oh! what a great work there is before us, and when I have said and done all I can, it seems as though I had done nothing. My own strength is but weakness, but I feel to put my whole trust and confidence in Him whose arm is strong and mighty to save. Yours in hope of eternal life,

EMILIE F. HUNTER.

Boone Co., Ill.

From Sr. Goodrich.

DEAR BRETHREN AND SISTERS: I have often thought I would like to write a few lines for the REVIEW, but feeling my weakness, I have neglected it; but when I think how many times my heart has been cheered while reading the many testimonies from the brethren and sisters, I feel that perhaps I may be allowed to bear my feeble testimony in favor of present truth. It has been some time since I commenced to keep the commandments of God and the faith of Jesus. I feel

that I can never tell the feelings of gratitude I owe to God for opening the eyes of my understanding to see the truth; and I can say that never did the light that is shining upon the remnant people of God look so precious to me as it does now. My determination never was stronger to live out the truth, in all its parts, than at the present time.

We are living in a solemn time, when Satan is doing all in his power to draw us from the right way; but it is my earnest prayer that I may be enabled to withstand all his temptations, and go through with the remnant people of God to Mount Zion.

I love all the truths of the third angel's message, and the testimonies to the church never looked so good as now. I believe they are just what we need to prepare us for the trials in the future. Oh! may I heed their teachings, and in the day of God's wrath be found with his redeemed people. Pray for me.

ALICE K. GOODRICH.

Kennebec Co., Me.

From Bro. Miller.

DEAR BRETHREN AND SISTERS: I would express my heartfelt thanks to those dear friends who send me the paper. It encourages me to press on in the narrow path, to read of the progress of the cause of God in different parts. I think the way is fast narrowing up, and we are nearing our heavenly home. I am striving earnestly to overcome and meet you in the better land. Oh! that I could see myself as God sees me, and get right before it is forever too late. I feel an increasing desire and determination in my heart to be an overcomer. I must have eternal life. I believe it is for me, if I will but strive earnestly to obtain it; and that I am determined to do, with the help of God. I feel we must awake, and work for the Lord.

C. E. MILLER.

Hillsdale Co., Mich.

From Bro. Colcord.

DEAR BRETHREN AND SISTERS: The Lord is good; and though it has been quite a long time since I have spoken through the Conference Department of the REVIEW, yet, to day, I can say, The Lord is good to me, a poor, fallible mortal. In early childhood I was taught to remember the Lord in prayer; and at the age of ten years I was induced to openly acknowledge my Master, in a Methodist revival. From that time to the present, I have been trying, though in weakness, to serve the Lord. Twelve years ago this autumn, I listened to the stirring truths we profess to love, as they were being explained to an awakened neighborhood by Elds. Loughborough, Waggoner, Hart, and others. As I investigated the positions taken, I became more and more convinced that they had the "truth," John xvii, 17, and I could not rest until I tried to do God's will. 1 John v, 3.

As I became firmly established, theoretically, in the truth, time seemed short, yes, very short! I did not then expect to be in this mortal state in the end of the year 1869. No; verily! I looked for the Coming One in two, or at most, three years! But, to the end that we all may be prepared, and stand "waiting" at the second advent, the Lord is still our merciful High Priest, in the Sanctuary above.

Dear brethren, when I consider what advantages I have had in past life, and compare with my disposal of them, I am led to exclaim, Unprofitable servant, O Lord that I am! Instead of being strong, as I ought to be, I have to confess myself to be very weak, a mere dwarf. But the Lord is good; his mercy endureth forever; and because of this I am alive as it is this day; a living monument of God's grace; a free moral agent; a being who may choose life or death. But, O my soul! the choice is to be for an eternity!

My earnest prayer is, that God will give me grace to so live that I may be fully prepared for the soon coming of our blessed Saviour, and at that "decisive day," to have my lot cast in with those whose lives "measure with the life of God." G. W. COLCORD.

Whiteside Co., Ill.

AS TREES in a windy climate are deep rooted, so Christians persecuted are full of grace.

Keeping the Sabbath Holy.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. xx, 8, 9.

If we keep the Sabbath "holy," we shall not talk about our worldly matters on that day. We will not talk about stock, lands, railroads, prices, &c., because we would be speaking our own words in doing so. There are six days in which we can perform our worldly matters. But if we love the Lord with all our hearts, and with all our minds, and with all our might (Deut. vi, 5; Matt. xxii, 37), we will be very careful to keep the Sabbath as it should be kept. There are some that do not keep it much better than many keep Sunday. Careless ones, do you suppose you will be sealed with the sign of the living God? are you not afraid you will not stand in the Judgment?

If we remember the Sabbath day to keep it holy, we will also remember that there is a preparation day, in which our food for the Sabbath should be prepared. It will be a good thing to commit the following Scripture to memory: "If thou turn away thy foot from the Sabbath, from doing *thy pleasure* on my holy day; and call the Sabbath a DELIGHT, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding *thine own pleasure*, nor speaking *thine own words*; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 13, 14.

J. A. SMITH.

Libertyville, Iowa.

RELIGION EXEMPLIFIED.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon*.

Rest is for Heaven; toil is for earth. We often speak of being "settled in life." We might as well think of casting anchor in the midst of the Atlantic Ocean, or talk of the permanent situation of a stone that is rolling down hill!

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, at Pilot Grove, Iowa, Sabbath morning, Nov. 20, 1869, of typhoid fever, our beloved brother, Eli H. Adams, in the 30th year of his age. Bro. A. had been a believer in that awful delusion, Spiritualism, until about seven years ago, when he was arrested by present truth, soundly converted to God, as his life ever after fully testified. He had the confidence of all that knew him. He exemplified the religion of Jesus in his life, and died leaving us the best of evidence that he rests in hope.

He leaves a dear wife and four children, and many relatives, to mourn his loss, but they need not mourn as those that have no hope. On the occasion of the funeral, some Scripture was read on the subject of the resurrection, and a few remarks were made by the writer, to a very large audience assembled in the meeting-house at Pilot Grove.

H. NICOLA.

DIED, in Dane Co., Wis., Nov. 23, 1869, Elizabeth McIntosh, wife of Augustus McIntosh, aged 34 years. This sister embraced the truth about twelve years ago. In her last hours, she was reconciled to the will of God. Her friends mourn, but not as those who have no hope. A few remarks were made at the funeral by the writer, from 1 Thess. iv, 13.

N. M. JORDON.

DIED, in Enosburg, Vt., Nov. 11, 1869, of typhoid fever, and diphtheria, after a severe illness of two weeks, Sr. Cilmena L., daughter of N. W., and Lucinda Emery, aged 17 years and 4 days. By a sad bereavement brought upon Bro. and Sr. Emery, by the loss of their only son, John B., who died Feb. 27, 1864, aged 4 years and 5 months, they were both led to engage more earnestly in serving the Lord, and they soon after embraced the present truth. In the summer of 1867, their daughters, the deceased and only sister Elizabeth, were baptized, and joined the church. During her sickness, Sr. C. received the evidence of her full acceptance with God. This to the mourning parents, sister, and friends, of the deceased, is a source of great consolation, as they have reason to believe that she sleeps in Jesus, and that she will awake at the resurrection of the just. Funeral discourse by the writer, from 1 Thess. iv, 13, 14.

A. C. BOURDEAU.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 7, 1869.

Please Regard This.

SOME time since, Eld. M. E. Cornell wrote to this office a statement of a very wicked slander against Sr. White, uttered by a woman in Vermont, the wife of an Episcopal minister. It was not deemed worthy of any notice at that time, but the use since made of it, by some persons, seems to demand our attention. We therefore request of Eld. C. a definite statement of this case, that we may give it proper attention. And we will add to this, an urgent request that all persons who know any evil of Sr. W., or who have, as they think, good authority from others for believing evil of her, to write a definite statement of such things to this office. Such statements shall receive proper attention. Will all concerned regard this reasonable request, and write me, at this office? J. N. ANDREWS.

Questions.

WHAT is the "change" referred to in 1 Cor. xv, 51, 52? F. A. B.

This is easily determined by the connection. The apostle is contrasting the mortal and immortal states, the latter being obtained in the resurrection. But as it is a truth that there will be some saints alive at the time of the resurrection of the just, and who of course cannot have a resurrection from the dead, the information is added that they will be changed—not sleep. So it is evident that the change is a change from a state of mortality to immortality, a change equal to the resurrection. And this is further evident from verse 53, where the statement that "this corruptible must put on incorruption, and this mortal must put on immortality," is a conclusion drawn from the previous statement of the two connected facts, "The dead shall be raised incorruptible, and we shall be changed."

What is meant in 1 Cor. xv, 50, by the expression, "Flesh and blood cannot inherit the kingdom of God?" F. A. B.

As far as possible, we should let the Scriptures be their own expositor, and in order to this, we should keep in view the harmony of their testimony. In Dan. ii, 44, it is said of the kingdom which the God of Heaven should set up, that it "shall not be left to other people," and, "it shall stand forever." This is by way of contrast with the kingdoms which precede it, for they pass from one people to another. Also Dan. vii, 18, says: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." The kingdom being an eternal kingdom, and never to pass out of the hands of those who take or possess it, of course they cannot take it until they are immortal. By reading 1 Cor. xv, 50, and the context, it plainly appears that "flesh and blood" is equivalent to "corruption," and expresses the mortal condition in contrast with the immortal. So it amounts to this, that a mortal man cannot possess an immortal or eternal kingdom; a very reasonable statement. When the Lord Jesus comes, the saints are raised; 1 Thess. iv, 16; then they are immortalized; 1 Cor. xx, 42-52; and then they also "inherit the kingdom." Matt. xxv, 31-34. From the very nature of the case, it is impossible that they should inherit it before that time.

Testimony to the Church, No. 18.

This is a pamphlet of more than 200 pages. Subjects: Christian Temperance,—Moral Pollution,—An Appeal to the Church,—and several epistles to churches and individuals, which contain matter of practical bearing upon the many, of great importance.

To be more definite, we would say, that the discourse upon Christian Temperance was spoken before the church at Battle Creek, and was reported by Bro. U. Smith. It takes up the subject of health reform in a forcible style, and points out its benefits in a clear and scriptural manner. It also speaks distinctly of the

extremes and fanaticisms that have attached themselves to this good cause.

The work also sets forth in a stirring manner that terrible sin which is destroying the bodies and minds of thousands, especially of the youth, and placing them where hope of the future life, in their case, is very faint.

The appeal to the church, and the epistles, contain practical instruction to the people of God, of inestimable value. We urge this work upon the attention of the friends of present truth everywhere.

We have printed a large edition, so as to be able to give it to those who do not possess sufficient means, or interest in this kind of reading, to purchase it.

Price, 25 cents, postage 2 cents.

JAMES WHITE.

To the Brethren in Allegany Co., N. Y.

THE note in last week's REVIEW was inserted before my return from the East. My delay was unavoidable.

It is my intention to go to Allegany Co. as soon as business, now pressing, will admit.

J. H. WAGGONER.

Meetings in Michigan.

OUR last report was from the Otsego Monthly Meeting, Nov. 6. From Nov. 11 to 22, visited from house to house, and held eleven meetings, and celebrated the ordinances with the Hillsdale and Ransom Center churches. Many of the brethren and sisters of these churches are encouraged and strengthened to press their way onward and strive to overcome. They manifested much thankfulness for our labors among them, and very much desire to have our ministering brethren hold meetings with them when they can make it convenient.

We are now laboring for a few weeks with some of the churches on the Fremont and Cleveland Railroad, in Ohio.

Yours in the blessed hope, JOSEPH BATES.
Clyde, Nov. 30, 1869.

Note from Bro. Lawrence.

I HAVE now spent nine days with the brethren in Hamilton. I have visited them at their homes. They are growing in the truth, and are becoming strong. They have two meetings each week, and a Bible class well attended, and interesting. They are looking forward to the time when they will be fully organized. There are three brethren and ten sisters. I have given eight discourses since I have been here, seemingly much to their encouragement. May the Lord enable them so to live that they may be a standing reproof to the proud and fashionable religionists around them.

R. J. LAWRENCE.

Notice.

LET all money belonging to the Minnesota Conference be sent to W. I. Gibson, Rochester, Olmstead Co., Minn., (unless paid to the preachers,) and *not* to me. But send the reports to me. Nearly two months have passed since the close of the first quarter of this conference year, and I have only five reports from the churches. Come, brethren, be prompt in this matter. Last year, Pleasant Grove stood first. Who will be first this year? H. F. PHELPS.

Dedication.

BRO. ANDREWS: Our new meeting-house will be completed and ready for use by Christmas, so we think it best to postpone the Monthly Meeting until then, and have the meeting-house dedicated on the following Sunday, making a two-day's meeting.

Bro. and Sr. White, and yourself, are invited to attend. The brethren round about are invited to attend, whom we will cheerfully entertain.

In behalf of the church in Convis.

JOHN SISLEY, Church Clerk.

THE fairest and finest impression of the Bible, is to have it well printed on the reader's heart.

Appointments.

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

PROVIDENCE permitting, the next Quarterly Meeting of the S. D. A. church of Monroe, Wis., will be held Dec. 11 and 12. Will Bro. Steward meet with us. By order of the church, O. H. PRATT.

THE Monthly Meeting for Green Vale, to accommodate the isolated members in this vicinity, will be held on the first Sabbath in each month, at Bro. Wm. S. Higley's, in Nora, Jo Daviess Co., Ill., on the Central Railroad. CALED BATES, Clerk.

THE next Monthly Meeting for Greenwood and Pine Island, will be held at Greenwood Prairie, Dec. 18; Pine Island, Jan. 15. Will not our brethren feel an interest in these meetings, and try to attend? H. F. PHELPS.

NO PROVIDENCE preventing, I will hold meetings at Bowling Green, Ohio, Sabbath and first-day, Dec. 18, 19; at Clyde, Tuesday, Wednesday, and Thursday evenings, the 21st, 22d, and 23d; at Melmore, Sabbath and Sunday, the 25th and 26th. I. D. VAN HORN.

THE next Monthly Meeting in Rhode Island, will be held at Curtis Corners, the third Sabbath and first-day in December, the 18th and 19th. The meeting will commence Friday evening. JABEZ C. TUCKER.

THE next Quarterly Meeting for Pilot Grove, Washington, and Iowa City churches, will be at Pilot Grove, Sabbath and first-day, Dec. 25 and 26. Meeting to commence in the evening, with the beginning of the Sabbath. We hope to see a general attendance at this meeting. Come, dear friends, and bring the Spirit of the Lord with you. H. NICOLA.

THE next Quarterly Meeting for the Lapeer, Oakland, and Memphis churches, will be held at Memphis, on the first Sabbath and first-day in January next. A general invitation is extended. H. S. GURNEY.

P. S.—The above quarterly arrangement was made at Lapeer, three months before. One object was to secure, if possible, ministerial labors at the time of these Quarterly Meetings. Will some one please to appoint to be at this meeting, as above. H. S. G.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

Those who write letters to this Office, requesting an answer, should not forget to enclose a stamp for return postage.

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. D W Ward 37-1, N O Collins 37-1, Dr E C Lamb 37-1, I Z Lamb 35-4, Oakley Phillips 37-1, Wm Phillips 37-1, James N Dole 37-1, Wm C Chapin 37-1, A L Haviland 37-1, Wm Dawson 35-20, Mrs E Grantham 37-1, Homan Allen 37-1, C Perrin 37-1, Mrs H G Dunbar 36-1, E J Treat 36-4, Joseph Nichols 37-1, E G White 37-1, Wm H Slown 34-14, James Flesher 37-1, Mrs L B Starr 37-1, T Hickerson 37-1, H F Goslin 36-20, James Pease 35-1, Mrs C Paul 36-1, J B Dunwoody 37-1, A Alverson 35-18, H V Green 37-1, E L Pettis 37-1, L J Dingley 34 17, H Lewis 37-1, D Gorton 35-12, Elias Sutphin 37-1, W Morse 35-11, E Higley 36-4, M Bowles 35-1, M Barney 37-1, Miss Eggert 36-1, H L Richmond 36-1, F Hull 37-1, J Wigfield 36-15, J Thanks 36-15, J G Priest 37-1, Mrs I H Acher 36-1, W Boush 36-14, J Gibbs 36-14, R M Frink 35-20, Ezra Skinner 36-1, J A Haughey 37-1, I Hanes 37-1, Philip Taylor 37-1, J Jiquere 36-1, H C Miller 35-14, G W Newman 36-1, David Norton 36-1, N Warren 37-1.

\$2.00 each. M A Hayward 38-1, W W Oederkirk 36-18, M G Kellogg 36-8, J P Kellogg 36-1, D W Randall 36-1, Jennie Demmon 35-17, E H Root 37-1, S A McPherson 36-10, A Kellogg 36-9, C S Fox 36-5, J H Collins 36-21, S Paine 37-1, A M Bice 37-1, H S Gurney 36-21, A O Thompson 37-1, Wilson Thompson 37-1, J N Berry 36-1, D P Berry 35-15, D Hallerty 37-14, J W Lucas 36-24, S Harriman 34-13, R G King 37-1, R More 36-18, C Bartheson 35-14, Mrs S Wells 36-15, D C Phillips 36-1, W Arnot 36-1, C Hemmenway 37-1, S M Booth 36-20, Mary J Kay 36-1, Nicholas Socks 37-1, G P Bailey 35-7, A M Barber 37-1, L Bullock 35-20, J Berry 37-1.

Miscellaneous. R H Johnson \$1.55 34-1, S J Twing 2.50 36-16, J Tabor 5.00 36-1, Mrs J Conley 1.25 35-8, P B Peterson 1.50 36-1, A S Gillet 3.50 37-18, Otis Mitchell 3.00 35-1, Mary Cady 50c 36-1, F Kendal 50c 36-1, Geo White 50c 36-1.

Books Sent by Mail.

Miss Carrie Hastings \$3.25, C Saverier 1.10, R H Johnson 2.70, Wm Penniman 20c, B Alverson 25c, Wm Herald 1.12, Ellen C Robinson 1.12, O H Pratt 80c, Jesse Warner 25c, J E Hunt 1.75, S O Winslow 50c, F Kettle 50c, A B Merriman 1.92, D W Randall 25c, H G Buxton 5.00, L Dyser 1.00, F Hull 20c, M A Snow 50c, John Young 1.00, Johan Hanson 2.50, W Boynton 20c, H C Miller 1.00, G W Newman 6.25, E J Bump 25c, L Snyder 50c, A P Philo 25c, H Jones 20c, A J Stover 1.50, A H Clymer 2.50, Wm L Ray 25c, B H Gillet 25c.

General Conference Missionary Fund.

Foreign Missionary Fund.

A Smith \$5.00, H S Gurney 5.00, J DeCamp 50c, S Philo 25c, W D Landfair 25c, O D Jones 5.00, A M Holcomb 5.00, Elizabeth Holcomb 5.00, J B Ingalls 5.00, Julia A Ingalls 5.00.

Michigan Conference Fund.

Church at Casnovia \$41.00, Bunkerhill 15.18.

Cash Received on Account.

H G Buxton \$5.00, H S Gurney 75c, G I Butler 1.50, H Nicola 15.00, I D Van Horn 80.00, D M Canright 100.00.

Owosso Camp-meeting Expenses.

Charles Schuapp \$2.00, J H Burlingame 5.00, E B Ginley 5.00, Mrs D S Beers 1.00, G P Bailey 2.00, Wm Dawson 5.00, Augusta Lawrence 1.00.

Received on Book and Tract Fund.

B Van Deusen \$4.00.