



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. XXX.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 19, 1867.

NO. 23.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

Address, J. M. ALDRICH, Battle Creek, Michigan.

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

CARRY ALL TO GOD IN PRAYER.

WHAT a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.

Oh! what peace we often forfeit,
Oh! what needless pain we bear,
All because we do not carry
Everything to God in prayer.

Have we trials and temptations?
Is there trouble any where?
We should never be discouraged,
Take it to the Lord in prayer.

Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness;
Take it to the Lord in prayer.

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge;
Take it to the Lord in prayer.

Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there.

Selected for Review by J. N. WILKINSON.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

PREACH THE WORD. 2 Tim. iv, 2.

THE PLACE AND TIME OF RECOMPENSE.

BY ELD. J. W. RAYMOND.

TEXT.—"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. ii, 31.

MUCH has been said and written upon the subject matter involved in our text. Labored sermons have been preached and lengthy disquisitions written, upon the solemn theme of the reward of the righteous and wicked, both as to time and place. And yet, behold the confusion which still exists relative to this momentous subject. But notwithstanding this, our text, in harmony with the whole tenor of the Bible upon this topic, stands forth clear and unequivocal, and being, unlike some other portions of the Word, unconditional, it will be fulfilled just as it stands, so that it shall prove true in the end that the righteous and wicked are recompensed in the earth.

Our text speaks of the recompense of *both* the righteous and wicked; and as these two classes comprise

the whole human race, we are all of necessity included, and should feel deeply interested in this subject. Give us then your close and prayerful attention while we investigate it. And it is certainly commendable for us to acquaint ourselves with all that the Book of God has disclosed upon this interesting theme. And this scripture is not among those secret things that belong alone to God, which we are sometimes charged with prying into, but among the things revealed, which Moses says (Deut. xxix, 29), "belong unto us and our children forever." Consequently we may feel free to proceed to an investigation of it, even though it should carry us beyond the precincts of time.

It being true that the righteous and wicked are to be recompensed, there must of necessity be a place *where* and a time *when* that recompense shall be meted out to them. And as an understanding of the place of reward will greatly facilitate our arrival at a knowledge of the time thereof, we call attention to this point first.

And do you inquire, where and when will the righteous and wicked be recompensed? Our text lifts its voice and declares the place definitely, and the time indefinitely. It announces the place of recompense definitely in that it declares in the most unequivocal terms that it shall be in the *earth*. Let this then stand as a fixed fact. It declares the time indefinitely, in that in declaring that it shall be in the earth it must be *some* time during the earth's existence.

But there are those who tell us that at the coming of Christ the earth is to be destroyed, and at the same time discard the idea that the righteous and wicked are recompensed in this life. Now if all this be true, where and when shall we locate our text? Or, in other words, if the righteous and wicked are not recompensed in this life, and there is no future for the earth beyond our present existence, when will it become true that the righteous and wicked are recompensed in the earth, as Solomon declares they shall be? Let those who have been wont to repudiate our views of the earth's future existence, ponder well upon this point. And may the Lord bless them with understanding hearts.

We shall now claim that but one of three positions can be taken with respect to our text: 1. That it relates to this life; 2. That there is a future for the earth beyond this life; or 3. That it is untrue.

The last of these positions we may readily dismiss to the satisfaction of all believers in the Bible, and come to a consideration of the remaining two.

1. Does it relate to this life? There are those who claim that it does. We think this point may be determined with certainty. And we would here call attention to the fact that when the righteous and wicked receive the recompense for their deeds at the hand of God, it will be *according* to their deeds. The Scriptures prove this. "Who will render to every man *according* to his deeds." Rom. ii, 6. "And behold, I come quickly; and my reward is with me, to give every man *according* as his work shall be." Rev. xxii, 12.

But will this fact hold true in reference to this life? If not, then the position that our text relates to this life is untenable. But how shall this be determined? The Bible is very clear upon this point; but let us first consider it in the light of the fact, that there are but

five ways in which human beings can be recompensed, viz.: *in person, in estate, civilly, in reputation, and in conscience*. But are the righteous and wicked recompensed in this life in the above ways according to their deeds? Let us briefly consider.

1. In person. By this is meant what a person may enjoy or suffer physically. And if we are here recompensed for our deeds in this way, we should find the righteous, on the one hand, free from physical suffering, proportionate to their righteousness, and the wicked on the other, suffering physically according to their wickedness. But who does not know that this is not true? And who has not known of those who have lived scores of years in violation of God's holy law, that have been comparatively free from physical suffering and finally passed away in comparative ease there having been, as David expresses it, "no bands in their death;" while others who have faithfully lived out the best light they had from God's word have suffered in person beyond description. But just confront this spectacle: Look at the millions that died martyrs for the truth of God at the hand of the Papacy during its 1260 years' reign. And were these either the one or the other recompensed in person according to their deeds? Most assuredly they were not.

2. In estate. By this is meant what one may possess of this world. But are the wicked the indigent of the earth, and the righteous the opulent, the one according to their wicked, and the other their righteous doings? Such should be the case if we are recompensed for our deeds in the above way. Hear David: "For I was envious at the foolish, when I saw the *prosperity* of the wicked. Their eyes stand out with fatness: they have more than heart could wish." Ps. lxxiii, 3, 7. Now listen to James: "Hearken, my beloved brethren, Hath not God chosen the *poor* of this world rich in faith," &c. James ii, 5. These scriptures present the rule applicable to this life, to which, of course, there are exceptions; but if recompensed in the above way the opposite should be the rule without an exception.

3. Civilly. And certainly no one will claim that civil justice is always meted out; hence we pass this point.

4. In reputation. And are the righteous always treated with strict veracity, while the wicked are slanderously reported? Hardly. I hear righteous David saying, "False witnesses did rise up; they laid to my charge things that I knew not." Ps. xxxv, 11. And we hear Jesus speaking to his children and saying: "Blessed are ye when men shall *revile* you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake." Matt. v, 11. And certainly our Saviour here recognizes the existence of what would be perfectly incompatible with the idea that we are here recompensed in the above way.

5. In conscience. And perhaps some are anxiously waiting to put in the claim that here is a secret apartment in this subject where all the anomalies of the preceding points are rectified and made up. But such a claim is both unreasonable and unscriptural. It is the very nature of sin to harden, to sear the conscience. And if you would witness the lashings of remorse on the conscience, behold it in the case of the tender-hearted, conscientious child of God as he may,

through the pressure of manifold temptations, depart from the path of duty and rectitude. While on the other hand, would you see those who suffer little or no compunction, behold it in the cases of those who have continued years in high-handed rebellion against the Lord. In short, is not the tone and working of conscience expressed in these words: sin less, and feel more; sin more, and feel less.

But the word of God bears upon this point. In Eph. iv, 19, we hear the apostle Paul speaking of those who are "past feeling," and again (1 Tim. iv, 2) of those who have their "conscience seared." Hence we conclude that for the conscience to be in a healthy state, and susceptible of remorse on departure from the right way, it must be enlightened, and, as Paul expresses it, "void of offence toward God, and toward men." Acts xxiv, 16. But this is not expressive of the state of the consciences of the wicked. And do not the above considerations demonstrate that the wicked are not recompensed in this life in the way under consideration?

But we conclude this division of our subject by presenting, as a climax, the words of Solomon: "There be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous." Eccl. viii, 14.

And where do we stand now in our subject? Having seen that our text does not relate to this life, we are shut up to the inevitable sequence that there is a future for the earth in which it will have its application and fulfillment. But we come to the second division of our subject.

II. Is there a future for the earth beyond this life? Not only do we reach an affirmative response to this question by logical deduction, as seen above; but the Scriptures demonstrate such to be the case. Let us briefly consider a few texts.

We will first consider the promise to Abraham: "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii, 14, 15. This promise was to Abraham and his seed. And who is the seed? Hear Paul; "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." Gal. iii, 16. Christ being the seed, how absurd to talk about a promise which related in part to him being *all* fulfilled long before he came, as some would have us interpret this promise. But the promise was to Abraham, personally, as well as to Christ the seed.

And was Abraham's share of the promise, if I may so speak, fulfilled to him while on earth? Hear the apostle Paul: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. ii, 8, 9. In the above words you will notice the following prominent points: 1. That while Abraham was in the land, he was in the country which he should *after* receive for an inheritance. 2. That during his stay in the land it was to him a land of *promise*, and that he sojourned in it by *faith*. 3. That during his stay in the land it was to him a *strange* country, and that he, with Isaac and Jacob, was still *heir* to the land promised. But how did the matter stand at the time of his death? Hear the apostle a little further on, as he sums up the matter. Verses 13-16: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country . . . But now they desire a better country, that is, an heavenly."

But do you conclude that because they desired a heavenly country, that therefore the Lord who promised them the earth, finally concluded to give them Heaven in lieu thereof? Mark! it does not say that they desired a better country, that is, *Heaven*, but a

heavenly country, *i. e.* a country like Heaven. And will this earth ever be a heavenly country? Methinks it will if Jesus ever answers what he has taught us to pray for, namely, "Thy kingdom come, Thy will be done in earth as it is in Heaven." And when this prayer, dictated by our dear Redeemer, shall be answered, as it assuredly will be, then verily shall we have here on earth a heavenly country: such a country as Abraham looked for.

And we pray you, dear reader, not to be so purblind as to here annex to this subject the chimerical idea of the world's conversion as a fulfillment of the above portion of our Lord's prayer. For since sin was introduced into our earth it never has been a heavenly country, and though such a state still awaits it, it cannot be expected prior to Jesus' second coming, according to the inspired description of the last days. See Matt. xxiv, 37-39, 2 Thess. ii, 7-12, 1 Tim. iv, 1-3, 2 Tim. iii, 1-5.

But we will conclude our remarks on the Abrahamic promise by citing the words of Stephen, and then bringing this train of thought to its logical conclusion. "And he said, Men, brethren and fathers, hearken: the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him. Acts vii, 2-5.

Having seen that Abraham died without receiving the promised possession of the earth, the conclusion is inevitable, that either the promise of God will fail, or that there is a future for the earth beyond this life.

Again, hear Jesus: "Blessed are the meek; for they shall inherit the earth." Matt. v, 5. Note the phraseology of this promise. It does not read, blessed are the meek, for they *have*, nor blessed are the meek, for they *do*, but blessed are the meek, for they *shall* inherit the earth, carrying it into the future. And the converse of this promise makes it necessary to understand it as relating to the future, even beyond this life. And what is the converse? It is this: Cursed are the proud, for they shall not inherit the earth. This is a promised inheritance of the earth, based on the condition of meekness. But do not those possessing opposite qualities to that of meekness inherit the earth in its present state as extensively and as lengthily as do the meek? Certainly. But in the onward course of consecutive events, we are approaching a time when such will not be the case. And is it not self-evident to every candid, thoughtful mind, that the above promise of our dear Redeemer contemplated in its fulfillment a time when the meek will inherit the earth to the exclusion of those of an opposite and adverse quality of mind? Can we come to any other conclusion without reducing this conditional promise of our Saviour to a nullity? I think not.

But David holds forth the same promised inheritance of the earth, and reveals the relative order of events in the course of its fulfillment. Hear him: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. xxxvii, 10, 11. You will here notice that David places the inheritance of the earth by the meek subsequent to the cutting off of the wicked. As much as to say, the wicked shall be cut off, but the meek from the time of this cutting off, shall live on and inherit the earth. But such is not descriptive of the present state of things, which brings us to the inevitable conclusion that there is a future for the earth beyond this life.

And where do we now stand in the investigation of our subject? Having seen, 1. That, according to our text the righteous and wicked are to be recompensed in the earth; 2. That they are not recompensed in this life; and 3. That there is a future for the earth beyond this life, we are brought to this point: That, though myriads have passed away without being recompensed, there being a future for the earth subse-

quent to this state of existence, the earth *may* still be the place of recompense in fulfillment of our text.

But the above points not only bear upon the *place* of recompense, but also the *time* thereof, fixing it definitely beyond certain events. For it being true that the righteous and wicked are to be recompensed in the earth, and that they are not recompensed in this life, we are carried forward to that point at which they shall again come in contact with the earth as living beings, as the *time* of their recompense. This brings us to the resurrection of both the righteous and wicked and fixes that as the time of their reward. And what is of thrilling interest is that this is precisely where the Bible locates the reward of both saint and sinner—at their respective resurrections. The resurrection of the human family lies subsequent to Jesus' second coming. And hear Jesus' words, applicable to a time prior to his coming: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. The logical deduction from this scripture is, that prior to Jesus' coming the righteous and wicked have not been recompensed.

And the events of the seventh angel of Rev. ii, bear upon this point. Verse 18 of that chapter reads thus: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy (margin, corrupt) the earth." The events of this trumpet locate it in connection with the coming of the Judge of quick and dead and the resurrection, and fixes that as the time of retribution. And relative to the time of the recompense of the righteous, our Saviour speaks definitely. Hear him: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Luke xiv, 13, 14. The resurrection of the righteous, then, is the juncture at which commences their recompense, according to Jesus. In reference to the time of the recompense of the wicked, the Holy Ghost bears testimony through the apostle Peter. But before citing this testimony we will hear the apostle Paul on a certain point connected therewith: "And as it is appointed unto men once to die, but after this the judgment," &c. Heb. ix, 27. The point we wish you to notice here is, that the judgment lies beyond death. Now hear Peter: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii, 9.

We have seen that the apostle Paul places the judgment subsequent to death, and Peter the punishment, or reward of the wicked, after the judgment. And as the earth, according to our text, is the place of the reward of the wicked, as well as the righteous; and as the reward or punishment of the wicked is not till after the judgment, which is not till after death, it follows as an inevitable consequence that the resurrection of the wicked, which will place them on the earth again, living beings, is the time of their recompense.

We are aware of the fact that the above scriptural facts and deductions press weightily against the dominant theory; but the sentiment of every heart that fears the Lord and trembles at his word, is, let human dogmas stand aloof, and let the word of the Lord pass triumphantly along. And may the Lord help us to see its light, and walk firmly in it.

We have now seen that the resurrection of the righteous and wicked is the *time* of their recompense, and that the earth is the *place* thereof. And we will now, in the light which the lamp of Heaven throws on the future, trace our subject toward its finale.

This we will do by taking and briefly considering the following positions, *viz.*, 1. That at the coming of Christ the righteous dead will be raised, and the living saints changed and taken to Heaven; 2. That the wicked living on the earth at that time will be slain or cut down; 3. That the wicked will not be raised till one thousand years thereafter; 4. That the saints will be in Heaven during this thousand years, and that the earth will be desolate; and 5, take our

stand at the end of the thousand years and note events in fulfillment of our text.

1. This position is so generally conceded by Bible believers that I need not enter into a labored effort in proof thereof. Let the reference to a few scriptures suffice on this point. See Matt. v, 10, 11; John xiv, 1-3; 1 Thess. iv, 16, 17; Rev. xv, 1, 2; iv, 1, 5, 6.

2. That the wicked living at the coming of Christ will be slain, we think is clearly evinced by the Word. And as we are about to cite scriptures in proof thereof which speak of the day of the Lord, we will locate that period by the testimony of Peter. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. iii, 10. From this testimony it is clear that the day of the Lord is a period connected with the coming of Jesus.

The prophet Zephaniah (Zeph. i, 14-18) speaks of the day of the Lord and avers that in it "a speedy riddance of all them that dwell in the land," will the Lord make. And Isaiah says: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. xlii, 9. And says Jeremiah, "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv, 15, 29-33.

3. In proof of the position that a thousand years intervenes between the resurrection of the righteous and that of the wicked, we refer to Rev. xx, 1-5. The first three verses of this chapter record the act of binding Satan at the commencement of the thousand years. Verse 4, after disclosing a judgment work for the one thousand years, refers to the saints, and declares that "they lived and reigned with Christ a thousand years." And that the phrase "they lived" means that they were made alive or resurrected, is made certain from the fact that verse 5 declares it to be the first resurrection. It is then stated, verse 5, that "the rest of the dead lived not again until the thousand years were finished."

After speaking of what is declared to be the first resurrection, which will disenthral all the sleeping saints from death's cold and cruel embrace, allusion is made to the rest of the dead. And after the saints are raised, who would constitute the rest of the dead? Most assuredly the wicked. And you will please bear in mind that it is stated that they are not to live till one thousand years subsequent to what is most emphatically declared to be the first resurrection.

4. Having seen that at Jesus' coming the saints are to be taken to Heaven, and the wicked slain, and that they are not to be raised till one thousand years subsequent thereto, the conclusion is irresistible that unless the saints return to earth prior to the close of the one thousand years, it will be depopulated or desolate during that period. And while the Scriptures teach that the people of God are to return to earth, there is not a particle of evidence that they return till at the close of the one thousand years.

And the Bible speaks of a desolation of the earth which can exist only in the absence of both the righteous and wicked. And this desolation of the earth is so clearly and fully stated by the prophet Jeremiah that his testimony will suffice upon this point. Looking into the future, he says: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." See Jer. iv, 23-27; also, Isa. xxiv.

5. We come now to notice events following the thousand years till we are able to see the fulfillment of our text. And we are not left to the airy flights of fancy, for we have them graphically mapped out before us in the word. And we will take Rev. xx, 7,

as a starting point: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea."

We have seen according to the testimony of Jeremiah (Jer. xxv, 33), that at the commencement of the day of the Lord, the "slain of the Lord" are from one end of the earth to the other, unlamented, ungathered, and unburied; and here is just where Satan finds them when resurrected at the close of the thousand years. And no sooner are they raised, than Satan goes forth to marshal them to battle. And whither do they go to the fatal fray? Do they leave the earth, or go to some place thereon? Go with me again to Rev. xx, and we shall see. Verse 9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

We here find the saints on the earth at the close of the one thousand years; also the city of God, the New Jerusalem. And that the saints will return to earth is not only taught in this portion of the word, but elsewhere. Hear the word of the Lord by the prophet Zechariah: "Behold the day of the Lord cometh; and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south; and the Lord my God shall come, and all the saints with thee." Zech. xiv, 1, 4, 5. In the above scripture we have set before us a coming of the Lord with the saints, and that too in connection with the "day of the Lord;" and not only so, but we are taught that his feet shall then rest on the Mount of Olives, which shall cleave in the midst thereof, causing a very great valley. And we have already seen, from Rev. xx, that the city of God is on the earth at the close of the one thousand years in connection with the saints. And the idea that the New Jerusalem, now in Heaven, is ultimately coming down to earth, novel as it may seem to some of you, is nevertheless one of long standing and expressly inculcated in the Scriptures. Thus: "And, I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." See Rev. xxi, 2, 3. And we understand that the cleaving of the Mount of Olives, spoken of by the prophet Zech., is for the reception of the New Jerusalem. And the coming of the Lord spoken of in Zech. xiv, 5, cannot refer to his second coming, for he is there represented as coming with the saints; whereas his second coming, which is at the commencement of the one thousand years, is to get his saints and take them with him to Heaven. See John xiv, 1-3.

We have now seen that at the close of the one thousand years, the Lord, the saints, and the New Jerusalem, are all on the earth; and that the wicked are gathered in belligerent attitude around the holy city. Here the wicked see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and they themselves thrust out. Thus we have found both the righteous and wicked again on the earth, the very place where our text declares both shall be recompensed. And what follows? Let us see. Of the wicked, those surrounding the city, we read: "And fire came down from God out of Heaven and devoured them." Rev. xx, 9. Fire is here rained upon the wicked and they are devoured. And it is a fact most clearly taught in the Scriptures, that fire is to be used in connection with the retribution of the wicked. The Holy Spirit thus expresses it through David: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. xi, 6. We are here taught that the raining of fire upon the wicked will be the portion of their cup. And how fully are the facts here set forth by David, met in the case of the wicked as they surround the holy city at the expiration of the thousand

years, as already set forth. Fire, true to the example set forth in the destruction of Sodom and Gomorrah (see 2 Pet. ii, 6,), there comes down from Heaven and devours them. And David declares this to be the "portion of their cup." And as this fire is rained on the wicked on the earth, and is declared to be the portion of their cup, we understand that it will inflict the second death, which is the wages of sin. And then the wicked are recompensed in the earth, as saith our text.

A few thoughts in reference to the righteous, and we close. We think that the Scriptures bear us out in the conclusion that the fire which is rained upon and devours the wicked, will also renovate the earth, which will become the everlasting abode of the saints. And that a work of renovation by fire awaits our earth, is clearly set forth by the apostle Peter. And he certainly places that renovation and the perdition or destruction of the ungodly, in juxtaposition. After speaking of the earth prior to the flood, he says, "But the heavens and the earth which are now, by the same word [word of God] are kept in store, reserved unto fire against [i. e., in preparation for] the day of Judgment and perdition of ungodly men." 2 Pet. iii, 7. We are here taught that the heavens and the earth are reserved unto fire in preparation for the perdition of the ungodly.

The idea is clearly this: The Lord who has proposed to renovate the earth by fire, and who has declared that he will employ that element in the retribution of the wicked, has so purposed and arranged that these events shall come in connection, so that the fire which effects the one shall also accomplish the other. We cannot see how any one can come to a different conclusion who will closely and candidly read the third chapter of 2 Pet. in connection with other scriptures already presented on this division of our subject.

And when the earth shall be renovated and clothed in its pristine purity, then, to speak in the language of the prophet Daniel, shall "the kingdom and dominion, and greatness of the kingdom under the whole heaven be given to the people of the saints of the Most High;" and "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." See Dan. vii, 27, 18. And thus will the righteous be recompensed in the earth as declared in our text.

This subject is one of thrilling interest; one in which we are all destined to have a personal part, for we shall either be in the New Jerusalem at the close of the one thousand years, or among those who then surround it, and are destroyed by fire from God out of heaven.

May the Lord help us to so exercise repentance toward him, and faith toward our Lord Jesus Christ, and take God's holy and righteous law as the rule of our action, that in us may be developed a righteous character, that when the saints of God shall come together from one new moon to another, and from one Sabbath to another to worship before the Lord in the new earth (see Isa. lxvi, 22, 23), we may be among them, and know, by happy experience, of the blessedness of being "recompensed in the earth." Amen.

What Luther Loved.

LUTHER, when studying, always had his dog lying at his feet—a dog he had brought from Wartburg, and of which he was very fond. An ivory crucifix stood at the table before him. He worked at his desk for days together, without going out; but when fatigued, and the ideas began to stagnate, he took his guitar with him to the porch, and there executed some musical fantasy (for he was a skillful musician), when the ideas would flow upon him as fresh as flowers after a summer's rain. Music was his invariable solace at such times. Indeed, Luther did not hesitate to say that, after theology, music was the first of arts. "Music," says he, "is the art of the prophets; it is the only other art which, like theology, can calm the agitation of the soul, and put the devil to flight." Next to music, if not before it, Luther loved children and flowers. That great, gnarled man had a heart as tender as a woman's.

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

Notes on Genesis.

ALL FOR OUR GOOD.

CHAP. xlii, 36. And Jacob their father said unto them, *Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me.*

Jacob made this lamentation, when, had he known all, his heart would have exulted with joy.—*Me have ye bereaved, &c.* It is probable that concurring circumstances, and their conduct in other respects, made him suspect the truth of their report concerning Joseph.—*Scott.*

Jacob gives up Joseph for gone, and Simeon and Benjamin as in danger; and concludes, *All these things are against me.* It proved otherwise, that all these were for him, working together for his good, and the good of his family. Note, through our ignorance, mistake, or weakness of faith, we often apprehend that to be against, which is really for us. We are afflicted in body, estate, name, and relations; and think all these things against us, whereas they are really working for us the weight of glory.—*Henry.*

PRODUCTS OF EGYPT AND CANAAN.

CHAP. xliii, 11. And their father Israel said unto them, If it must be so now, do this: take of the best fruits in the land in your vessels, and carry down unto man a present: a little balm, and a little honey, spices and myrrh, nuts and almonds.

Honey. So most translate, others, date-juice; but neither of these can be meant, as Egypt abounds in the best honey, and is rich in palm dates. The opinion of Shaw is most probable, that the Heb. *Debash* means a juice, of the consistency of honey, prepared from dried grapes, and called by the Arabs *dibs*, the same name. This, in our day, is produced only in a tract of land about Hebron, and yearly sent to Egypt, to the amount of 300 camel loads. *Kämpfer* describes a similar juice. A great part of the grapes is reduced, by boiling, to a syrup, which upon the tables of the poor supplies the place of butter, and, with abstemious persons, of wine, being mixed with water. Now Egypt had not [generally] the vine, so that this gift would be acceptable. *Nuts.* Pistachio nuts: a production of Palestine which grew not in Egypt, and spoken of as peculiar to Syria, by *Pliny*; "the best in the world," says *Chardin*. They are eaten as well dry, with salt, as preserved; and are never wanting at a collation. Canaan also produced the best almonds in the East.—*Dr. A. Clarke.*

EGYPTIAN SUPERSTITION.

VERSE 32. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves; because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

An abomination, &c. Because, says *Onkelos*, the cattle, which the Hebrews eat, the Egyptians worship. All Egyptians, says *Herodotus*, pay a high degree of divine honor to the cow: and hence, will not kiss a Greek on the mouth, nor make use of his knife, spit, or dishes. This is also the case among the Hindoos, who hold the cow sacred. They see with horror Christian Europeans kill and eat the cow; and therefore consider every utensil touched by them, as defiled.

MEANING OF THE WORD EARING.

CHAP. xlv, 6. For these two years hath the famine been in the land; and yet there are five years, in the which there shall be neither earing, nor harvest.

Earing. That is, ploughing, or preparing the ground and sowing it. It appears by this, that the Egyptians, finding Joseph's predictions exactly accomplished thus far, followed his counsel, and wasted no corn in sowing the land.—*Scott.* The word means ploughing or seed time; from the Anglo-Saxon *erian*, probably from the Latin *aro*, I plough. [whence *arable*, &c.]—*Dr. A. Clarke.*

JOSEPH, FATHER TO PHARAOH.

VERSE 8. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

A father to Pharaoh. It has already been conjectured that *father* was the name of an officer in Egypt, and that father of Pharaoh might, among them, signify the same as *prime minister*, or the king's minister does among us. Calmet has remarked, that among the

Phoenicians, Persians, Arabians, and Romans, the title of father was given to certain officers of state. The Roman emperors gave the name of *father*, to the prefects of the praetorium, as appears by Constantine's letter to Ablavius. The caliphs gave the same name to their prime ministers. [The Turkish Sultan usually calls his Grand Vizier by the name of *Lala*, *foster-father*.] In Judg. xvii, 10, Micah says to the Levite, *Be unto me a father and a priest.* And Diod. Sic. remarks, that the *teachers and counsellors* of the kings of Egypt were chosen from the *priesthood*.—*Dr. A. Clarke.*

CHANGES OF RAIMENT.

VERSE 22. To all of them he gave changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

Changes of raiment. Many passages from the works of travelers are adduced to show, that this presenting of garments is still one of the modes of complimenting in the East. Asiatic sovereigns, says Dr. A. Clarke, keep in their wardrobes several hundred changes of raiment, for presents to ambassadors and persons of distinction.—*Jenks.*

THE WORDS OF JOSEPH.

VERSE 27. And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

This must have been attended by a confession of their own base conduct respecting Joseph; but Jacob had no heart now for reproaches or complaints.—*Scott.*

JACOB'S LAST SACRIFICE.

CHAP. xlv, 1. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

Perhaps Jacob chose Beer-sheba for his solemn sacrifices, because it was the last place in Canaan, which he was now leaving never to see again. Nothing is recorded concerning sacrifices, from this time till Israel's deliverance from Egypt.—*Scott.*

JACOB'S DAUGHTERS.

VERSE 7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him from Egypt.

His daughters, &c. Jacob had but one daughter; but perhaps his sons' wives were intended. His son's daughters are all mentioned; yet only one of them is named; and it does not appear on what account she was distinguished from the rest.—*Scott.* In these cases the pl. is for the sing. Comp. v 23, and the sons of Dan were Hushim, and so in Latin.—*Stuart.*

JOSEPH'S HISTORY DUPLICATED.

VERSE 29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

The following remarkable incident is so illustrative of the manners described in Joseph's story, as to deserve an insertion here. "The plains of Syria," says *Savary*, "were ravaged by locusts, and a famine ensued. A farmer near Damascus suffered so severely, as to be obliged to sell all that he had to support his family. In the midst of his distress, bargaining for some corn from Egypt, he heard of the victories of Mourad Bey. The description of the warrior agreed with that of a son stolen from him at twelve years of age. He instantly set out amidst the prayers and tears of his family, for Grand Cairo; arrived there and was introduced. The Bey proved to be his son, who sent him back with large sums of money, and a vessel loaded with corn." Incidents very similar took place in the life of Ali Bey. See *HARMER*.

A Touching Reply.

In a Christian family, near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the following touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear one was ere long baptized. The whole family, of which this child is the youngest member—the father, mother, and three sons—are all members of the Mission Church at Amoy.—*Miss. Inst.*

ABIDE WITH US.

TARRY with me, O my Saviour,
For the day is passing by,
See the shades of evening gather,
And the night is drawing nigh.
Tarry with me, tarry with me,
Pass me not unheeded by.

Many friends were round me gathered
In the bright days of the past,
But the grave has closed above them,
And I linger here the last.
I am lonely, tarry with me,
Till the dreary night is past.

Dimmed for me is earthly beauty,
Yet the spirit's eye would fain
Rest upon thy lovely features,
Shall I seek thee, Lord, in vain?
Tarry with me, O my Saviour,
Let me see thy smile again.

Dull my ear to earth-born music,
Speak thou, Lord, in words of cheer.
Feeble, tottering are my footsteps,
Sinks my heart with sudden fear.
Cast thine arms, dear Lord, around me,
Let me feel thy presence near.

Faithful memory paints before me
Every deed and thought, unclean,
Open thou the blood-filled fountain,
Cleanse my guilty soul from sin.
Tarry with me, O my Saviour,
Wash me wholly from my sin.

Deeper, deeper, grow the shadows,
Paler now the glowing west,
Swift the coming night advances,
Shall it be the night of rest?
Tarry, O forgiving Saviour,
Lay my head upon thy breast.

Feeble, trembling, fainting, dying,
Lord I cast myself on thee.
Tarry with me through the darkness,
If I sleep, still watch for me,
Till the morning, then awake me,
Dearest Lord, to dwell with thee.

"WHAT THINK YE OF CHRIST?"

SOME time since I published in the Review some remarks made in a meeting of Unitarians in New York city. A friend took exceptions, claiming that I had done injustice to that denomination. Some one, to me unknown, sent me a copy of a paper containing a sermon by a Unitarian minister in New York, more Orthodox in its statements than anything I had, or have elsewhere, seen from that people, and for a time I really feared I might, unintentionally have done some injustice to the Unitarians. This led me to further examine their faith, and I could not find anything to demand a change of my original statement. I have certainly no desire or intention to injure or misrepresent them. I believe the Trinitarian views are unscriptural, and greatly disparage the atonement by denying that the Son of God died; and if the Unitarians were endeavoring to shield the plan of salvation from such violence we could joyfully bid them Godspeed. But they run to the opposite extreme, and are full as far from a scriptural view of the atonement as the Trinitarians, and I think farther.

This same subject was up in the N. Y. Independent some time since, and several efforts were offered and noticed, but none that really relieved them from "the low humanitarian view." One sent to that paper a part of "a statement of Christian faith which has been adopted by many churches in Massachusetts, and is believed to represent the views of a majority of the denominations there." This statement was indefinite in its expressions on this point, so far as the divinity of Christ, his vicarious death, and atonement by his blood are concerned. I think no one can determine their faith from the "statement."

As an example of the indefiniteness of Unitarian writers and speakers on this subject, even where definite speech is required and to be expected, I copy the following quotation and accompanying remarks from the Independent:

"Rev. Walker Wilson, of Pittsburg, Pa., has lately published in *The Christian Inquirer* a sermon on "the

Unitarian Position," in which he speaks of Christ in this wise:

"It has been invidiously said, that 'as the Epicureans had a deism without a God, so the Unitarians have a Christianity without a Christ, and a Jesus, but no Saviour.' To this we reply, We do not need any such Saviour as the author of this pious slander finds described in his creed. We thank God for every means of instruction and help afforded us; for the precepts and example of every noble soul that has ever walked the earth. We are never weary of contemplating the moral sublimity and spiritual grandeur of the character of Jesus; we never study his precepts without finding some new truth in them, the depth of which we are unable to fathom. And we say to all: Would you see the perfection of moral and religious teaching, or as much of it as words can embody? Read the precepts of Jesus, as they are recorded by his biographers. Would you behold the most godlike type of human nature that ever graced the earth, and found a place of commemoration in human records? Read the life of Jesus in the New Testament. Would you know the significance of that life, and the power of those precepts? Then you must live them; and if you do this, you will find the Saviour you need. Those precepts mean little or much to you, just in proportion as you live them. You are saved or unsaved, just in proportion as you assimilate your moral character to the highest ideal of perfection of which you can gain any knowledge."

"This writer does not recognize any relation of the death of Christ to the salvation of the world. He stands on a higher platform than Mr. May, but would hardly assent to the statement given above as an exponent of the faith of many Unitarians in Massachusetts—yet he professes to define 'the Unitarian position.' It seems to us more and more important that ministers and churches in the Unitarian body that have a positive and scriptural faith, should avow it in unmistakable terms."

No one stood higher in that denomination than Dr. Channing. Unitarianism never had an abler advocate. The following remarks which I copy from his printed sermons, set aside the merits of Christ's blood as a propitiatory offering; and to this must all come who deny his divinity, for none less than the Son of God could overcome Satan, and redeem a fallen, guilty race:—

"Unitarianism promotes piety, by meeting the wants of man as a sinner. The wants of the sinner may be expressed almost in one word. He wants assurance of mercy in his Creator. He wants pledges that God is love in its purest form; that is, that he has a goodness so disinterested, free, full, strong, and immutable, that the ingratitude and disobedience of his creatures cannot overcome it. This unconquerable love, which in Scripture is denominated grace, and which waits not for merit to call it forth, but flows out to the most guilty, is the sinner's only hope, and it is fitted to call forth the most devoted gratitude. * * * Unitarianism will not listen for a moment to the common error by which this bright attribute is obscured. It will not bear of a vindictive wrath in God which must be quenched by blood; or of a justice which binds his mercy with an iron chain, until its demands are satisfied to the full."—*From a dedication sermon, N. Y.*

If the above is true in all its terms, for what did Christ die? And if the justice of God needs no vindication in the sinner's behalf, as this extract teaches, it is no matter whether Christ is divine or human, or whether he ever died at all.

Is it not an absurdity, both by reason and Scripture, that the sinner wants nothing but an assurance of God's mercy? Would God's mercy be any less, or less available, if the sinner were not assured of it, according to that theory? God has revealed himself as a being so just that he will "by no means clear the guilty," and because the guilty deserve to die, for "the wages of sin is death," Jesus Christ shed his blood as a propitiation that God might be just, and the justifier of him that believeth in Jesus. Rom. iii. These scripture truths are ignored by the Unitarian system. If the necessity of his death be overthrown, the nature of his death, or the nature he bore when he died, is no longer of consequence.

A denial of the immutable justice of God seems to be incorporated into all the false systems of the day, and is evidently a part of the great scheme of the enemy to set aside the law of God.

J. H. WAGGONER.

Clyde, O., Nov. 7, 1867.

"I SHALL BE SATISFIED."

Oh! what wondrous words are these that fall so sweetly on my ear to-night. And can I bind them to my heart, and hope that when its great task of overcoming sin is done, that I shall rest where all are satisfied? I do not remember that I ever felt so here. I think of youthful days spent, alas! in sin; it surely was not so there. Then since I sought the Lord, there have been hours, 'tis true, when he has drawn near unto me, and his presence has been dearer than any other joy I ever knew, until my soul was full of his love, yes full of joy and praise that he accepted me as his child and gave me of his Holy Spirit. Oh! what hours were these! far dearer than communion with any earthly friend. If there ever was a time when the yearnings of my heart were still, 'twas then. "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." But this was only an hour of rest to prepare for one of sterner conflict with a latent foe; only joy to help endure the sorrow; only strength to aid in subduing sinful nature; only a taste of heavenly joys to make me long for more.

No, never can the child of God rest content in this ruined world; never sit down with folded arms and say, My hope is sure, I'm satisfied. Indeed there is too much of sin mixed in with that which else might quell the risings of his soul. Too heavily has the curse fallen on this groaning earth. Too busy is the enemy of mankind. No, not here, where sad, pale faces greet us, where vice stalks abroad at noon-day, where death steps in and boldly tears the tendrils of our hearts in twain, and where friends are not always true. Oh! not here may we feel satisfied.

But there is a time when we are assured that those who walk in wisdom's ways shall be satisfied. The Psalmist never uttered a more beautiful sentence than this: "I shall be satisfied when I awake in thy likeness." When these battles with sin and Satan have been fought, and grace has triumphed over nature, and we, all cleansed and purified by the atoning blood of Christ, awake to find ourselves like him who gave his life for us, never to feel the oppressing weight of sin again, never to mourn over lost victories, or pine at weaknesses, beyond our power to help; oh! then we shall be satisfied.

How much is contained in that one word. Not only shall we have peace and assurance forever in the enjoyment of the love of that dear Saviour who has bought and redeemed us by his blood, to whom we may ascribe glory, and honor, and power, to all eternity, but there are all the glories of his kingdom, to which he has made us immortal heirs, and which are ours to enjoy throughout eternity.

This earth, once fair and lovely from the hand of its Creator, now ruined by sin, covered with iniquity, plunged in a gulf of guilt and crime, is to be redeemed by the sacrifice of the life of the Son of God, and restored to more than its original splendor and loveliness, not one imperfection left, not a trace of sin in all its broad domain, its dreadful curse all wiped away. Perfection and beauty will be stamped upon everything, and the glory of God shining upon the whole earth, while it is to become the eternal abode of the saints. Oh! how we love to anticipate these joys. The glow of health on every brow. The tree of life, the leaves of which are for the healing of the nations, the river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. Oh! to drink of that water, never to thirst again. The New Jerusalem in all its gorgeousness, and the Lamb of God the light thereof, the hosts of angels around the throne, the myriads of saints of whom we have so often read and longed to see, and some too who have walked with us a little way, and now sleep in hope, waiting to awake in his likeness. What greetings there will be

there! All this, and more than human mind can conceive, only as revealed by the Holy Spirit. Oh! why should we not be satisfied.

"Just out of sight while yet this dark world holds us,
Lies the fair country where our hearts abide;
And of its bliss is nought more wondrous told us
Than these few words, 'I shall be satisfied.'"

Not much longer shall we await that glad day. Time is swiftly hurrying us on. Jesus' voice will soon call, "Children, come home," in tones that will find a response even from the ocean's mighty depths. Not one saint will be passed by then. Oh! to become prepared for that day! To be fitted to awake or be changed into the likeness of Christ, to put on immortality and incorruption.

"Thither my weak and weary steps are tending,
Saviour and Lord with thy frail child abide;
Guide me toward home, where all my wanderings
ending,
I then shall see thee, and be satisfied."

M. D. AMADON.

Battle Creek, Mich.

PRESENT TRUTH.

THESE are words often used by believers in the third angel's message, and as applied to the truths of the message so applicable to this time, they are pleasant to the ears of those who truly love the truth. But my mind was called to the subject by reading Testimony No. 13. Of a certain class it is said that something else was their present truth. Ah, thought I, how often is it the case that, instead of having the present truth uppermost in our minds, we have something else—the world, foolish talking and jesting, murmuring, yes, and many other things, which the enemy would crowd upon our minds, as our present truth. Do we realize the solemnity of the times in which we live, when we thus let some trifling thing take the place in our hearts which we profess to have given to the truth. No, I fear not. Oh! may the Lord help us to awake, and shake off the lethargy which holds us. "This death stupor is from Satan," and in the strength of the God of Jacob may we arouse.

The truth cuts close, but let it cut. For my part I would rather know the worst of my case now, than to come up to the Judgment unprepared. Thank God for the Testimonies. How good he is to thus take pains to show us our failings. Does it not show that indeed he does love his erring people? How patiently he waits that all may have a chance to confess and forsake their sins if they will. But soon I believe he will make a clean work among his professed people. And who will stand? Oh! that the lukewarm and careless might be aroused to a sense of their danger.

As I read that but a small portion only of those who now profess the truth will be sanctified by it, I trembled for myself, and felt to ask, "Lord is it I?" Am I one who will get above the simplicity of the truth, and be left behind as the work moves forward? O Lord forbid it. But may I humble myself and walk softly before God, and lay aside every wrong thing, and have the present truth more deeply planted in my heart. And may all who read this remember that it is an individual work that they have to do at this time, if they would share in the triumph that soon awaits those who gain the necessary preparation, and who truly get into the work, humbling themselves and exalting the truth.

SIMON PATTEN.

Cambria P. O., Wis.

Random Readings.

EVIL pursueth sinners; but to the righteous good shall be repaid.

I HAVE seen a woman, professing to love Christ more than the world, clad in a silk dress costing \$75, making up and trimmings of same, \$40; bonnet (or apology for one), \$35; velvet mantle, \$150; diamond ring, \$500; watch, chain, pin, and other trappings, \$300; total, \$1600—all hung upon one frail, dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution-box came round, take from a well-filled port-monnaie, of costly workmanship, twenty-five cents to aid the society formed to promote their welfare.—*Presbyter.*

THE NEW JERUSALEM NOT A MAGNIFICENT EMBLEM.

THE KINGDOM WHICH SHALL NOT BE DESTROYED — ITS METROPOLIS; OR, THE NEW JERUSALEM.

THERE is nothing said in the seventh chapter of Daniel of a city, in connection with the kingdom, which shall succeed the Gentile governments, and which the Lord God shall set up, and which the saints of the Most High shall take, and possess forever, even forever and ever. But whilst there is nothing said of a city in this chapter, there is elsewhere in the sacred volume, in connection with the *new state*, yet future; and hence an inquiry on this subject is legitimate and proper in its place. To our notion or conception of a kingdom, the ideas of a king and subjects are essential and inseparable, and almost, or quite equally so, the idea of a royal residence. The king must be somewhere. God is the great King. The universe is his dominion. All creatures are his subjects,—are supported, governed, blessed, sustained, regulated, ruled, and overruled by Him “who telleth the number of the stars, and calleth them all by their names.” He fills immensity and eternity, yet of the heaven of heavens we conceive as the peculiar and favorite place of his residence,—as “the throne of God; the seat of universal and endless dominion, where the divine authority is peculiarly exercised and made known, and the splendor of the divine government exhibited with singular effulgence and glory.” Having premised thus much, I remark that the kingdom spoken of by the prophet, in this chapter (Dan. vii), will have its metropolis; and, in proof hereof, I offer:—

First, an argument drawn from analogy. That this kingdom will have its metropolis, capitol, or royal residence, is rendered plausible, and may indeed, I imagine, be clearly inferred from the fact that all the preceding kingdoms had their chief cities. The first in succession had its Babylon, with its defiant and seemingly impregnable walls, its temple, its lofty tower, its hanging gardens, and its gorgeous palaces. A great city, the glory of the kingdoms, whose beauty, strength, and magnificence, made it the wonder of the world. Enriched by the spoils of subjugated nations, Babylon seemed, in the day of her prosperity, exempt from the vicissitude and decline which are incident to other haughty piles of grandeur, the displays of human art, of human wealth, and of human power. But her pride and luxury, her cruelty, and sacrilegious impiety, wrought her downfall, and caused her to share in the ruin of Sodom and Gomorrah. Again, the second, or succeeding kingdom, too, had its capital, like Thebes of Egypt, long since a desolation, and so also the third, especially in its divided state. The Ptolemies reigned in Alexandria in Egypt. The Seleucids at Antioch in Syria, &c., &c. And finally, the fourth kingdom had Rome in Italy, in Europe, as its center of power, and the “little horn,” or the beast out of the sea, or Popery, the self-same city. For Popery not only attained to the imperial power, but also the dragon’s seat. That, then, which was common to all these governments successively, and not sinful *per se* without a declaration, or intimation at least, to the contrary, we should naturally look for, also, in this kingdom, but in surpassing beauty, undecaying permanency, and in transcendent glory,—a city which no enemy shall successfully beleaguer, no time waste, no fire consume, no earthquake shake down; in which the man who suffered, and wept, and died, for six millennia, shall suffer, and weep, and die no more, monuments of the might and magnificence of grace divine, and pillars in the temple of our God.

Secondly, the Biblical argument, or the Scripture references to a city not of this age. “For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.” Gal. iv, 25, 26. Again, “By faith he” [*i. e.* Abraham] “sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which had foundations, whose builder and maker is God.” Heb. xi, 9, 10. “And they went up on the breadth of the

earth, and compassed the camp of the saints about, and the beloved city.” Rev. xx, 9. “And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Rev. xxi, 2. “And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like unto a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb: And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was of pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty, and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.” Rev. xxi, 10–27. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. xxii, 14. “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” Rev. xxii, 19.

Now if there were no Biblical references to such a city, or if the sacred Scriptures were altogether silent on this subject, all that we might say or write in this behalf, however ingenious or beautiful, would be the work of mere fancy,—idle conjecture only, and for sound instruction, solid comfort, and well-grounded hope, just worth nothing at all. But the references and notices in Revelation are, as we have seen, ample, and should, we think, be satisfactory to every inquirer after the truth.

The names by which this city is known in Holy Writ, are, as the attentive reader will have observed, the Jerusalem which is above, in contradistinction to that which is on earth, or now is,—the city which has foundations, *i. e.*, durability, permanency, which shall never become a heap of ruins, or as Sion be ploughed like a field—the beloved city,—the New Jerusalem, and the holy city.

Its beauty, purity, and consequent desirableness to all saints are wonderfully great, and must be full of comfort, consolation, and edification to all who, feeling themselves pilgrims and strangers in this present evil world, sigh for a better, are expectants of a permanent, holy, and happy residence beyond the grave. Dr. Dwight, little as he seems to have truly appre-

bended this subject (for he speaks of the holy city, New Jerusalem, as a magnificent emblem only, of the future state and residence of the redeemed), could, nevertheless, speak and write beautifully and eloquently of this sublime and bright abode. Hear him: “The foundations of the heavenly city are garnished with all manner of precious stones. Its dimensions are wonderfully great. Its wall is of jasper. Its buildings are of pure pellucid gold; its gates are pearls; its watchmen are angels. The throne of God and the Lamb, is in the midst of it. Out of this throne proceeds the river of life, and on its banks stands the tree of life, yielding the various fruits of immortality. No temple is found there. No night overcasts the sky. No moon shines. No sun rises. *The Lord God Almighty and the Lamb are the temple* of this divine residence; the sun which shines with the splendor of everlasting day.” How beautiful must that residence be, what its magnificence and glory, where the Lord God Almighty and the Lamb are so intimately and peculiarly present! How desirable that abode to the renewed, sanctified and blood-washed soul, from which everything abominable is excluded, and into which nothing that is unclean shall ever enter,—in which the voice of crying is heard no more, and there is no declining of strength, no exhaustion by suffering, and no death, but all the redeemed are as the angels of God! Those who regard the New Jerusalem as emblematic only, it would seem, must necessarily deprive themselves during their earthly pilgrimage, in part, at least, of the consolations of Abraham, the friend of God, who while dwelling in tents in the land of promise, looked for a city which has foundations, whose maker and builder is God. Yes, this city, New Jerusalem, is not an emblem merely. “There has existed in every age of the world a longing after a state on earth more pure, permanent, and divine than any yet realized. Travelers have explored all realms, and poets have embodied their highest presentiments, and traditions have handed down dim and distant recollections of departed beauty, as pledges of its return. From Cain to Job, and from Job to Abraham, and from Abraham to Columbus, weary humanity has been in pursuit of a city that hath foundations, and ‘desiring a better country, that is, a heavenly.’ This glorious city is the response to these yearnings; it is the coronal of the brightest hopes,—the consummation of the grandest prophecies,—the satisfaction of the deepest and most earnest yearnings of the human heart.” I believe, in the language of the eloquent author just quoted, that “it is plainly a literal city,—a material as well as a moral structure,—for risen bodies as well as regenerated spirits; and thus, matter, as well as mind and conscience, will reach its perfection. This city will show what a renovated earth is capable of; what an array of glory, order, harmony, and perfection this chaos shall become at the bidding of Him on whose head are many crowns. It will be that brilliant focus on which shall converge all the beams of material and mortal glory, which are at present scattered over all the realms of Deity.”

The capacity of this city is great, as it evidently must be, to afford room for a countless multitude of inhabitants. The security it gives is perfect, surrounded by a great wall and high. Rev. xxi, 12. Its access is easy,—twelve gates,—an equal number on the east, and on the west, on the north, and on the south. As respects the extent of “the holy city, New Jerusalem,” it may, perhaps, be desirable to enlarge somewhat in this connection. Revelation is specific and full on this subject. “And the city lieth four square; and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.” Rev. xxi, 16. On this verse, a distinguished commentator, in his “Notes,” uses the following language: “As eight furlongs make a mile, the extent of the walls, therefore, must have been 375 miles.” Now, with all due deference, I remark that there is no allusion whatever, in this passage, to the walls of a city on the one hand, and on the other, it is a debatable question certainly, whether our author’s dimensions, 375 miles, as given in his notes, or those of his analysis on the same chapter, be the more correct,—in which, speaking of the city, he says: “It

is square, the length being as great as the breadth, and its height the same. The extent of each dimension is 12,000 furlongs." But he proceeds: "Of course, this must preclude all idea of there being such a city literally in Palestine." But where in the sacred volume is it said, or even remotely intimated, that this city must be wholly in Palestine? And is that a fair deduction, that because it cannot be wholly in one particular country, which the sacred Scriptures do not teach, therefore there will be no such city at all? Palestine was only a type of the bright and better land,—of the rest which remaineth for the people of God. Earth, the whole earth renovated, is the antitype, and if little Palestine could not contain the city, even with the doubtful dimensions of our author above given, earth is capacious enough to receive the New Jerusalem, in all its length, and breadth, and height,—on the magnificent scale set forth in the Apocalypse. Finally, our author, in his comment on this (16) verse, speaking of the height of the city, remarks: "Of course this cannot be understood literally; and the very idea of a literal fulfillment of this, shows the absurdity of that method of interpretation. The idea intended to be conveyed by this immense height would seem to be that it would contain countless numbers of inhabitants." Query. What is to contain countless numbers of inhabitants? Barnes said in his notes on verse 2 of the 20th chapter of Revelation, concerning the New Jerusalem, that "it is a representation of the heavenly state, under the image of a beautiful city." Query 1st. How many inhabitants can a representation contain? Query 2d. How many, or what number of inhabitants can a state, divested of the idea of locality or place, contain? But if this is not the meaning which our author attached to the word *state*, but associated with it locality or place, then why may not the *place*, or residence of the redeemed, be a city as well as anything else? Wherein, then, is "the absurdity of that method of interpretation," which with, or in accordance with the word of God, maintains that a city, whose maker and builder is God, is the final abode of the Lord's ransomed, in which there is room enough for all the saints who have already put off this earthly tabernacle, and room enough for all who shall yet believe, and hereafter enter into their rest?

Concerning that great city, the holy Jerusalem, John made this record: "And I saw no temple therein." Rev. xxi. 22. No temple. "This," says one, "sounds like discord in the harmony of heaven,—it looks as if it were the projected shadow of No God!—it seems out of place. No tears, one can easily admit as an Eden feature, and joyfully anticipate as a blessed fact; but no temple seems a gap in the landscape,—a stain on the glory,—a cloud on the bright sky." Yet the seer of Patmos recorded what he saw and heard, and what he saw and recorded is true. A house of prayer, with all the appointments of Christianity, is needful for man in his present state, to aid him to do right,—to stimulate, to arrest, to arouse, to awaken and improve him in holiness, and to fit or prepare him for his high destiny. But in the future age,—in the new world,—in that bright and sublime abode, to which the Christian looks forward with a joy which is unspeakable, and a hope full of glory, such structures made by man's hands,—reared by human labor, and which decay and crumble into dust, will be no more needed, and hence, will have no further existence. But to particularize: a temple is a place, structure, house, or building to which sinners are invited, and in which they are called to repentance: but from heaven all sin will be excluded, and every finally impenitent sinner banished. In heaven there will be no sinners to repent,—no sinners except such as did repent in the time accepted, and are blood-washed, justified, sanctified, and glorified. Hence, for sinners there will be no temple needed in heaven. Again, a temple is a house in which God's people meet for communion with each other, and their Maker,—with the Father and his Son, Christ Jesus, to increase their faith, to enkindle their love, to invigorate their hopes; in a word, in ordinances of God's ordination to seek God. But in the holy city, the heavenly Jerusalem, God the Judge of all is present, and Jesus, the Mediator of the new covenant. There, faith is lost in sight, hope is

swallowed up in the fruition, and consequently the ordinances of the present age are useless. The saved will have nothing for which to pray. Inward distress they will feel no more. God shall wipe all tears from their eyes. Outward calamities never befall the inhabitants of the New Jerusalem,—nor fiery trials, nor scorching persecutions. All the fiery darts of the wicked, for them shall have been quenched forever. "The sun shall not light on them, nor any heat." All their desires are satisfied. Every wish of their souls crowned with enjoyment. "They shall hunger no more; neither shall they thirst any more." The possession and enjoyment of all good is theirs. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." The knowledge, moreover, of the redeemed, is in an important sense, perfect. They require no prophets, apostles, or ministers to teach them. They see Christ always. The time for sacraments and ordinances will have passed away,—hence, because not required, because useless, there will be no temple for the saints in that better land. Finally (not to speak of pagan structures for idol-worship, nor of Moslem mosques, consecrated to the false prophet, nor of Socinian conventicles, in which the divinity of the great Redeemer is denied), a temple is a building consecrated to the service of God,—solemnly set apart for external worship and ordinances, in which it is our duty here to wait upon God. They are human structures, of perishable and perishing materials, and like everything sublunary, though strong as the gates of Thebes massive as Egypt's pyramids, and enduring as the columns of Parthenon, they are temporary still, and destined to decay,—to moulder and crumble into dust. Like the age or dispensation to which they belong, they are not eternal. Temples, in the ordinary acceptance of the term, belong to time. "No temple," as here used, is emblematic of eternity. Temples, such as men's hands rear, are significant of decay. "No temple," in this connection, teems with the ideas of indestructibility, permanency, eternity. In a word the seer, John, saw no temple in the beloved and holy city, such as had stood on Mt. Zion,—such as he had seen in Judea, and at Jerusalem in his day. He saw no special building set apart for divine worship. The New Jerusalem was templeless,—it was all temple,—all consecrated. No unhallowed spot was there. None for common or profane uses. "The Lord God Almighty and the Lamb are the temple of it."

Once more, the metropolis of the kingdom which the Lord God shall set up, and which the saints shall possess forever, requires no natural or material light. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. The sun and moon were made to give light, &c., to earth and earth's inhabitants, in or during the present state, or condition of things. It is not said that they shall cease to be,—have their light quenched,—become extinct or annihilated, but only that there will be no need of them in the New Jerusalem state. Their light will be unperceived amid the intenser brightness of the rays of the glory of God and the Lamb, as the stars now vanish from the firmament, before the rising of the orb of day. Hence we understand how there shall be "no night" in the heavenly city. No night in the physical, natural, literal sense. No spiritual night, but on the contrary, clear, unerring knowledge, unspotted holiness, and everlasting joy. No darkness at all can ever gather over the place irradiated by the divine light,—when and where he is present who is the fountain of light.

Finally, the inhabitants of that better land shall not say "I am sick." Isa. xxxiii. 24. There shall not be "any more pain" in the celestial city. Rev. xxi. 4. They, the saved around the throne, have done with the present age and state, and have done, consequently, with sickness and the anguish of nature, with all sorrow and vexation,—with suffering and mortality forever. No crying will break in upon the harmony of the blessed. No sighs interrupting the "new song" of the redeemed. No anguish disturb the saint's

everlasting rest. The disciple of feeble, sickly constitution will have left all his maladies behind him. When his sleeping dust, at the voice of the Son of God leaps forth from its prison-house, the grave, spirituality, power, glory, incorruptibility shall be the attributes then, of his once feeble, suffering frame. The martyr, too, for the religion of Jesus, will be pursued by relentless persecutors, and assailed by cruel tormentors no more. Heathen fury will not be able to reach the ransomed in their Father's house, and anti-Christian wrath will be unseen, unfelt, and unfearful in the kingdom of the saints.

The locality of the metropolis of the kingdom of the Most High, which the saints shall take and possess forever, even forever and ever, is earth. This earth so long cursed by reason of sin,—the arena of conflict so protracted and fierce,—the scene of so much suffering, of sorrows so deep, and of woes unutterable, "needs but his" (Christ's) "blessing, and it shall then bloom like the rose; it waits for the touch of his consecrating footsteps, and its every desert shall smile." Christ's by right and purchase, it shall be restored to more than Eden loveliness, and be the place to which John saw the holy city, New Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband. Rev. xxi. 2. The precise locality of the city, i. e., in what particular quarter of our globe it will be more especially situated, is not positively or directly taught in the sacred Scriptures, but the locality of the seat or throne of the great King,—the choice of the Lord for his habitation forevermore, is revealed, and hence I imagine, we may know, or recognize the locality of the city, if not by direct teaching, by unmistakable inference. "Yet have I set my king upon my holy hill of Zion." Ps. ii. 6. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxvi. 23. "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it." Ps. cxxxii. 13, 14. And again, verses 17 and 18: "There will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Zion will be the seat of the great King, and the inference, manifestly, which we are left to make, is, that on, and around about Zion, will be the holy city, New Jerusalem, in all its length, and breadth, and height, and magnificence, and glory. Zion was the name of the loftiest mountain on which Jerusalem was built, on one of the eminences of which (Moriah) the temple was erected, and on which the citadel of the Jebusites stood when David took possession of it, and transferred his court thither from Hebron, whence it bears the name of the city of David: and from his having deposited the ark here, it is also frequently called "the holy hill." When "the times of the Gentiles" are fulfilled, during which Jerusalem was to be, was and is, trodden under foot,—when David's descendant, according to the flesh, but David's Lord, shall come, he will dwell in his chosen or desired habitation,—shall sit upon his throne, and "shall reign in Mount Zion, and in Jerusalem before his ancients gloriously." We stand on the shore of eternity's wide sea, whose constantly approaching waves already fling their dashing spray at our very feet. When our foothold on time,—when the isthmus on which we stand is washed away, we shall be engulfed in destruction and perdition forever, or when the crisis comes, as the Lord's ransomed, we shall leap into God's paradise the expectants of the new world, whose metropolis is the New Jerusalem, and whose Sabbath is a thousand years.—J. Oswald, A. M.

A UNITARIAN minister at Toledo, Ohio, described sin as a "transient, though voluntary morbidness." It is a slight sickness, a transient unhealthiness of the moral nature. The adulterer is in a morbid state, and therefore transgresses the seventh commandment. The profane man becomes morbid, and bursts forth into oaths and cursings. A man in a court-room is overcome with "morbidness," and straightway perjures himself. It is "transient," however, and he recovers himself, when the evil deed is done, and cannot be recalled.—What unspeakable folly!—Presbyterian.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 19, 1867.

URIAH SMITH, EDITOR.

THE REFRESHING.

THAT this dispensation is to close with a great refreshing upon the church, a remarkable outpouring of the Spirit of God upon his people, there can be no doubt. There are many passages in the Scriptures of truth, containing a clear enunciation of this great fact. As one of these we refer to Acts iii, 19-21: "Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the Heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

A vast field is opened before us in this remarkable passage. We doubt if another portion of scripture can be found embracing so much in so few words. Peter, standing at the threshold of the present dispensation, takes in at one broad view the whole work of grace from that time forward, and the grand completion of the great plan of salvation. There is the work of repentance and conversion which should go forward continually, till the day of probation should close. There is the blotting out of sins, which is the last work of our great High Priest in the sanctuary in Heaven, the close of his ministration in behalf of fallen man. There is the refreshing upon the church to fit them up for translation into the everlasting kingdom. There is the second advent of our Lord Jesus Christ, a further step in the work of redemption. And finally there is the restitution of all things, spoken of by all the holy prophets, which must embrace the restoration of this earth, the purchased possession, back to all its primeval loveliness and glory.

Each of these precious promises, is a theme sufficient for a volume. We purpose to mention only two points which are established by this testimony respecting the refreshing: 1. Its chronology. 2. Its extent.

1. The time when this refreshing is to be given is unmistakably located; for first, it is to take place in connection with the blotting out of sins which is the last act to be performed in the sanctuary where our great High Priest now ministers in Heaven, and denotes the close of probation; and secondly, it is the last experience of the church prior to the appearing of the Saviour; for the event which here chronologically follows it, next in order is, "and he shall send Jesus Christ which before was preached unto you." Every argument therefore which shows that the Lord is now engaged in the last act of his ministry in the sanctuary in Heaven, or that the end of all things is at hand, and the Saviour is about to appear in the clouds of heaven, is an argument to show that we have reached the time when this refreshing upon the church is to be expected.

2. Its extent. This may be gathered from a consideration of the circumstances under which this language was spoken. These were remarkable. Peter had just passed through the scenes of Pentecost when the Spirit descended like a mighty rushing wind, and sat upon the disciples like a tongue of fire. A wonderful work of God was accomplished; people from every nation were amazed to hear the gospel from those unlearned men, each in his own tongue; and three thousand souls in a day were added unto the church. These scenes must all, of course, have been intensely fresh in Peter's mind; and was not here a refreshing upon the church sufficient to engross their minds to the exclusion of any special thoughts of blessings in future? But no! Peter passes right over that, and speaks of a refreshing in the future, a refreshing which he calls the refreshing, the times of which were to come at some distant day, from the presence of the Lord. Then this refreshing shall far exceed that experienced by the disciples on the day of Pentecost; and this is the point we wished to show; for if it is

something in comparison with which that is not worthy to be mentioned, which this language implies, we get a very vivid idea of its nature and extent. This, then, so far in excess of the former, or Pentecost blessing, must be the blessing brought to view by James under the figure of the latter rain, for which we are to wait with patience, as the coming of the Lord draweth nigh. James v, 7, 8.

In connection with this we wish to call the attention of the reader to the language of the prophet in Hosea vi, 1-3. "Come and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter rain and former rain unto the earth."

How much of this language may have an application to the church at this time, or how far it may apply, may perhaps be a question; but there is one point in it, which it seems can be located with definiteness and certainty; and that is the latter rain here brought to view. This must be the same as that spoken of by James, and the same as the great refreshing brought to view in the language we have quoted from Peter, and which we may expect soon to be experienced by the church. Then the query arises, where shall we look for those other events which seem, according to the language of Hosea, to immediately precede this latter rain. As we have reached the time when we may expect the latter rain soon to be given, as promised in verse 3, are we passing through the scenes brought to view in the preceding verses, 1 and 2, of the same chapter? Without affirming anything positively on the point, we wish to suggest the idea that there is a wonderful chance in the history of believers in the third message for the past two years and a quarter, to make an application of this language to ourselves.

1. Come and let us return unto the Lord. There seems to be of late a remarkable movement on the part of the church in this respect; a manifest desire to return unto the Lord.

2. He hath torn and smitten. This has been emphatically true of us since Aug. 1865. We have been an afflicted and smitten people. To what extent this has been the case, see an article put forth in the Review by the General Conference Committee, a year ago last spring. This is also the rebuking and chastening of the faithful and true Witness upon the Laodicean church, to bring them into the right way, Rev. iii, 19, which we have for years believed applied to this people.

3. He will heal where he has torn, and bind up where he has smitten, when his chastening has had the desired effect upon us. Do we believe he will fulfill this promise? He certainly will.

4. After two days will he revive us. If these days are mentioned as marking the time when the smiting and chastening of the Lord began to be especially inflicted, then the two days (prophetic days, years,) are already in the past, as above noticed.

5. In the third day he will raise us up. On the principle laid down in the preceding proposition, we are now in this third day. And what seems to confirm this view is, that we now behold a reviving commencing among us, and see the Lord's arm reached down to raise us up. The Lord's servants are being freed from the power of disease, and going forth with new strength and a new testimony to the waiting people of God.

6. We shall live in his sight. We shall live and act, as "ever in the great Taskmaster's eye," and shall enjoy his special presence.

Then is brought to view a following on by the church to know the Lord, rapid attainments in the work of grace, and finally the outpouring of the latter rain upon the weary and waiting flock.

Are these things so? Have we passed the two years of special affliction and depression upon this cause? Have we reached the third year, in which, returning unto the Lord, his chastening hand is to be removed from us, and we are to be raised up and live in his

sight? Have we reached the time when the rebuked and chastened church is to be zealous and repent, when they will indeed hear the tender voice of the True Witness who patiently stands without, knocking at the door of their hearts, and will arise and let him in, and enjoy the glorious repast with him which he has promised to them who thus make him a welcome guest? Are we entering upon the time of reviving from which a few rapid strides in the way of holiness, a short period of new and fresh attainments in the developments of the fruits of the holy Spirit, will bring us to the great refreshing from the presence of the Lord which is to prepare us for translation into the kingdom of his dear Son? If so, what reason have backsliders to be alarmed? What reason have those who are at ease in Zion to break away with fear and trembling from the snare of the enemy? And what reason have the earnest struggling ones to take fresh courage, and with holy joy look up and lift up their heads, knowing that their redemption draweth nigh?

We have said that we affirm nothing positively respecting the application of Hosea vi, 1-3, to this people; but while we so say, we shall, for our own part, claim the consolation of believing that it does so apply, until it can be shown that its wonderful fitness to our recent experience is a mere matter of chance.

TESTIMONIES 12 AND 13.

WHEN Testimony No. 12 reached Bro. Van Horn and myself at Bowersville, we agreed that its importance and timeliness called for a response. But a "multitude of business" prevented our giving it a second and more careful reading while together, and before I had fulfilled my intention I was unexpectedly favored with the reading of No. 13. Never did I realize as now that truth of Inspiration: "Where there is no vision the people perish; but he that keepeth the law, happy is he." Had we always kept our minds and hearts fully imbued with the pure, holy principles inculcated in God's law, we would never need his chastisement and the corrections of his Spirit's testimonies; but our hearts often become darkened and our minds blinded by the deceptions of the enemy working through our own unsanctified dispositions, and then we should perish did not the Lord in mercy point out our errors and lead us in the way we should go. "He knoweth our frame; he remembereth that we are dust." Oh! how good the Lord is, who is high and lifted up, and terrible in his majesty, to have a continual kindly care for us who are but dust. I do bless the Lord who does not leave us in our errors to go on our own ways in darkness to destruction.

The warnings and instruction to the young in No. 12 are very impressive, and when I think how often such exhortations have been given, and how near the time of trouble is, I tremble for those who may pass them by without making an earnest, persevering effort to profit by them. But they are not applicable to the young alone; I feel reproved by them, and am sure that all may study them to their good. The relation between certain things in this No. and in No. 11, with the explanations given were a relief to my mind, and I think to others also.

In regard to No. 13, I feel greatly humbled, and desire to humble myself with all of God's people who are endeavoring to seek meekness before the day of the Lord's anger comes. I have always deeply sympathized with Sr. White on account of the great burden added to her by her husband's affliction, but I confess that my sympathies were withdrawn from Bro. White, to some extent. Though, as I remarked to a friend who complained of his trials, all of our trials and afflictions would not compare with what Bro. White passed through in a single month or week, I did not continue to feel that earnest sympathy which such deep afflictions called for. Co-inciding with the judgment of others, I fully believed that Bro. and Sr. White were wrong in going out as they did in Dec. 1866. I am now thankful for the privilege of knowing and confessing that I was wrong and they were right.

It was remarked in the Conference of 1866, that no affliction could have rested more heavily upon the church at large than the prostration of Bro. White; and I think all assented to it. That being so, may we

not all rejoice together that the Lord has turned their captivity and restored him to his place in the work?

I rejoice over what has been done, and at the prospect before us of a general revival of this good work. Many things have seemed mysterious to me, and had it not been for my firm confidence in the message; and that it was the work of God, and his hand was in it, and his word pledged for its success, I should have sometimes been discouraged. I now deeply deplore my own weakness and selfishness by which Satan is enabled to pervert my judgment and sympathies. I greatly desire to overcome. I pray that I may be able to fully carry out our resolution on humiliation; and fervently hope the Lord will never withdraw the testimony of his Spirit from his afflicted remnant people. My life is devoted to the third angel's message; it has been my delight for years, and I feel like girding on the armor anew, that salvation may be mine when Jesus comes. The Lord is coming! Amen.

J. H. WAGGONER.

Clyde, O., Nov. 6, 1867.

MEETINGS IN WISCONSIN.

In my last report I referred to a promise of Eld. Bushly, E. P. M., to preach against the Sabbath, which he did yesterday, first-day; and I confess that never till then did I see the prophecy in 2 Tim. iii, 5-9, have such a fulfillment: "Having a form of godliness, but denying the power thereof; from such turn away; for of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be made manifest unto all men, as theirs also was.

His positions were,

1. That we could not understand the days of the creation week to be literal days, but indefinite periods of perhaps thousands of years in length.

2. That it was just fifty days from the day that the children of Israel left Egypt to the giving of the ten commandments.

In the evening I showed by the fourth commandment that his first position was a perfect failure. I also showed from Ex. xix, 1, that it was in the third month after they left Egypt that they pitched in the wilderness of Sinai; therefore the Elder could not tell what day of the week they left Egypt, and therefore it was not on the Sabbath, as he affirmed.

3. He said we could not keep the Sabbath and sail round the world. I answered by supposing that his two men were twin brothers, leaving New York on the fourth day of last July, both being 21 years old that day. One year from that day they both got back to New York, and one says he is two days older than the other. Thus showing that their loss of time was only imaginary, and not real as the Elder supposed.

4. He asserted that there was not one passage in the New Testament showing that the apostles ever met on the Sabbath for religious worship; but I showed him the following scriptures: Acts xiii, 42-44: "And when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Acts xvi, 13: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made." Acts xvii, 2: "And Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures."

5. The Elder asserted that the Jews commenced counting on Sunday the first day of the week and therefore Saturday was the seventh day of the week, which is the Sabbath of the Lord thy God: Remember it and keep it holy. Then he asserted that if we kept any particular day of the week regularly we kept the seventh day. Here I showed that the Elder denied his own position and was against reason and common sense, for I showed that God taught the Jews to count the days of the week as they are now

counted, as all who believe the Bible must admit, by first pointing out the seventh day of the week by the fall of manna on the six working days, and withholding it on the Sabbath, for forty years. This is also proved by the resurrection of Christ on the first day of the week, which was the day following the Sabbath, or seventh day.

Now as the Elder taught, and some believe, that if we keep any day of the week it will answer for the seventh day, I wish to illustrate that position in the following manner: We will suppose that there are six silver candlesticks, placed in a row before us, numbered 1, 2, 3, 4, 5, 6; then a gold one numbered 7. Let these seven candlesticks thus numbered represent the creation week. Now if Eld. Bushly, or any other person, was told that if they could find the seventh candlestick in the row they might have it as a gift, does any one think they would take either of the silver ones, and then contend they had the seventh or the gold one? All will answer, No; there never would be such a mistake made. Then as there is but one golden candlestick in the row, so there is but one holy day in the week, which God says is the seventh day, and therefore is the last day of the week, the one before the first day of the next week, and the day upon which God rested after laboring six days in creating the heavens and earth, the sea, and all that in them is. And after he had rested upon it he sanctified and blessed it, and called it his holy day, and tells us if we will turn our feet from the Sabbath, from doing our pleasure on his holy day, and call it a delight, the holy of the Lord, honorable, and shalt honor him, then we shall delight ourselves in the Lord. Isa. lviii, 13.

But why is it people do not see the Sabbath and cease trampling it under their feet by doing their pleasure upon it? See Eze. xxii, 26: "Her priests have violated my law and have profaned my holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths and I am profaned among them. . . . And her prophets [teachers] have daubed them with untempered mortar [false positions], seeing vanity and divining lies unto them, saying, Thus saith the Lord God [the first day is the Sabbath], when the Lord hath not spoken."

In chap. xiii, 4, the Lord says, O Israel, thy prophets are like the foxes in the deserts. Travelers tell us that these foxes are very cunning. As they burrow in the ground, they make many holes to their hiding place, so that when the hunter puts his trap at one place the fox will go out at another, and so on. This peculiarity illustrates the characteristic of the latter-day prophets or teachers. Eld. Bull, of this place, first took the position that the ten commandments were all binding. In two weeks from that time he said they were all done away. Two weeks later Mr. Bushly took the position that they were all binding. But why can they not all tell the same story about it? For the simple reason that they have no Bible proofs to sustain them.

Eld. Bushly at the close of his sermon against the Sabbath said he would answer every argument that I would offer, if he did not die, but after I got through my reply in the evening he tried to make fun of the subject, and then gave notice that he would preach in four weeks on the immortality of the soul, which I expect to hear and review at half-past 2 p. m. of the same day, which will be on November 24, at the Okey brick school-house.

The good work is still onward in this place. The people are turning to the Lord. It is truly a solemn time in which we are living, yet we see ministers and professors of religion scoffing at the last solemn work that God is doing in the earth, fitting up a people for the coming of his Son. I am glad that it is our privilege, brethren, to lift up our heads and rejoice, because our redemption draweth nigh. May the Lord help us all to live so that we may say when he comes, "Lo! this is our God; we have waited for him and he will save us. . . . we will be glad and rejoice in his salvation." Isa. xxv, 9.

Pray for me, brethren, that God may give me wisdom to do the work of an evangelist.

ISAAC SANBORN.

THE LATE MEETINGS IN N. Y.

THE Lord is good, and greatly to be praised. Our State Conference was the best since we have been organized. Then we had a rich feast at Roosevelt, listening to stirring testimony and hearty confessions. The two meetings have done much to quicken the church in this county. All that went to Roosevelt, were very thankful for the privilege of being present. They brought so much of the good spirit of the meeting home, that some who did not go, were quickened and revived. Testimony No. 13 has done much to set things right in the minds of the honest. The enemy was overthrowing the faith of some, leaving others in doubt and wonderment. I think I can safely say, that there was never more confidence in the visions, than at the present time; and it is working well. It leads to stronger faith and confidence in the message, that it is the work of God, and that he has not cast off his people. Then with this confidence comes a deeper work of consecration, an opening of the heart, and letting the Saviour in.

From the General Conference, 1866 to '67, may justly be called the dark year to the cause, in some respects. During the present year thus far, light has been breaking in, and the general impression is, that a great work is just before us. May I not say that it has commenced?

Last Sabbath and first-day was Monthly Meeting for this county. It was the largest and best we ever had at Mannsville. After holding meeting at the meeting-house during the day, Sabbath, we met at Bro. Lowry's, at half-past four, for prayer, and to attend the ordinances at six. The prayer-meeting became so interesting, that it continued till eight. Six or seven came forward for prayers. Some of them praying for themselves, and all expressing desires and determinations to serve the Lord. The hearts of the parents were turned to their children. A good work commenced.

We met at 9, on first-day, at the meeting-house for prayer. I spoke at 11, from the words, "What is truth?" and while I endeavored to call their attention to many points that were truth, the Spirit helped in urging the solemn truth, that we had but a short time to repent of our sins, and get ready for the coming of the Lord. In the afternoon, after a few fervent prayers had been offered for God to work, we gave such as wished to be prayed for, an opportunity to come forward, when about twenty came. Some wanted a deeper work of grace; others wanted to return from their backsliding; and others came to seek the Lord for the first time. The spirit of confessing and repenting took hold of all. A great and good work was done in that direction. Confessions were also made by the old members of the cause and church, of the worldly-mindedness and lack of consecration, which emptied the heart, and gave a large place for Jesus. The dark clouds have not all, as yet, passed away from Mannsville; yet they are beginning to break and scatter. The individual work must be continued with us all.

C. O. TAYLOR.

Adams Center, Nov. 12, 1867.

REPORT FROM BRO. CORNELL.

THE good work is still going on in this place. Eleven have been baptized. A deep solemnity pervades the meetings. At almost every meeting some one or more make a start for the kingdom. In several families the family altar is erected for the first time. Tobacco, jewelry, and other idols, are being put away with a hearty good-will, and the testimonies begin to ring with humble expressions of confidence in the third angel's message, present truth, the Lord's soon coming, &c. From thirty to forty speak in the social meetings. At the last meeting six more arose for prayers. There has been a steady advance from the first, and there is a prospect of many more being gathered in. For all this we thank the Lord and take courage. Brethren pray for us.

M. E. CORNELL.

Tittabawassee, Nov. 12.

To Fill a Church.—Dr. Chalmer's receipt for filling a church, is to fill the pulpit well.—Howe.

LINES

Written from selections from the Psalms, and dedicated to the brethren and sisters of North Dartmouth, Mass.

BOUNTIFULLY with thee the Lord hath dealt;
Unto thy rest return.
For joys, removed from thee, my soul,
No more so sadly yearn.

Merciful kindness o'errules all,
All storms and calms the same;
No way so dark but light may come
To make the right grow plain.

Oh! may we with each dawning day
As one the Lord hath made—
Thus recognize all from Him
Why need we be afraid?

He will not utterly forsake,
Though oft we feel alone—
Like strangers wandering o'er the earth—
Yet, still He guards His own.

Rich mercy fills the very earth,
His judgments all are right;
In faithfulness He doth afflict—
The darkness leads to light.

Are we not his? Will he not save?
His promises are sweet;
His word a light unto our path,
A lamp unto our feet.

A hiding place we find in Him,
A sure, protecting shield,
Salvation freely granted all,
And endless love revealed.

C. P. A. W.

New Bedford, Mass.

SELFISH CHOOSING, THIS OR THAT.

"For that they hated knowledge and did not choose the fear of the Lord." Prov. i, 29. Reader, have you a right to choose this thing or that thing as fancy dictates, things spiritual or temporal, without first seeking wisdom from above, the Lord's counsel for direction? Can you? dare you? "In all thy ways acknowledge Him, and he shall direct thy paths." Prov. iii, 6.

"'Tis yet, through grace, within our power
To choose what we would be;
On the decision of an hour,
Depends eternity."

To follow our own leadings is unwise, dangerous, rebellious. We have no right, as creatures of God, sustained by his bounties, in whom we live, move, and have our being, to choose for ourselves. Submission, *unreserved*, is our position at the feet of Jesus, saying, "Lord, what wilt thou have me do? Speak, for thy servant heareth." Let God choose? Certainly, our friends, our occupations, our place of residence, our associations, our fields of usefulness, our thoughts, our words, our actions, our prayers, preaching, exhortations, testimonies, our conversations; all our public and private ministrations, should be exclusively under the movings or dictation of the Holy Spirit, that wisdom which cometh from above, "which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." "The preparation of the heart, and the answer of the tongue are from the Lord." "I created the fruit of the lips, peace, peace, to him that is far off, and to him that is near, saith the Lord" Isa. lvii, 19. "There is not a word in my tongue," saith the Psalmist, "but thou knowest it altogether."

"We are, we were not! here our mind
Looks round with hopes and fears."

This permitting God to choose for us in all things is no more nor less than living by faith every moment—watching unto prayer—"being careful for nothing, but in everything by prayer and supplication with thanksgiving, making known our requests unto God." Here is safety, peace, salvation. Reader, how is it with you? Are you attempting to choose for yourself, running before you are sent? taking the reins of government out of the hands of the Almighty? Beware of shoals and quicksands! What shall we think of a blind man choosing to walk without a safe guide through dangerous passes, or on the verge of a fearful precipice, exposed momentarily to the liability of being

dashed to atoms? God says, "I will bring the blind by a way they know not I will lead them in paths they have not known. I will make darkness light before them, and crooked things straight; these things will I do unto them and not forsake them." Moses said to the Lord, "Except thy presence go with me, take us not up hence." "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain. Whereas ye know not what will be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will we shall live and do this or that. But now we rejoice in your boastings; all such rejoicing is evil. Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." James iv, 13-17.

"This hour, this moment, let us take
The narrow, upward path;
This hour, this moment, all forsake
The broad down-road to wrath."

AUTHOR "SHINING LIGHT."

A FEW THOUGHTS.

"A CROWN of glory bright,
By faith I see
In yonder realms of light,
Prepared for me."

I was sitting alone, singing those words when the question. Shall I ever wear a crown? came with great force to my mind; and I involuntarily paused in my singing and looked at this question, which was no new one, but which had come to me with a new and vivid light, bringing with it a reality I never before felt. Shall this form ever be clothed in a robe of white, one of Heaven's pure, spotless garments? And shall this head ever wear a crown?

I seemed to see myself in the simple yet richly-bright attire, as though a picture were held before me, and with trembling I questioned, Can it ever be? I think I have never fully comprehended the reality of these things of which we speak so often. Not that I have not believed that the saints will be clothed in real robes, and wear real crowns, but I have never before thought of my own self personally, really and truly, this body, this identical I, as standing among the purified. And still with trembling I questioned, Can it ever be? I am so weak, and bend so easily to surrounding circumstances. I have grown to love the approbation of the world so much, that a constant, mighty effort alone can save me. Little have I thought that I was striving harder to please earthly friends than to please him who is a friend above all others. But I fear that this is so.

My young friends, Satan will make us think that we are serving the Lord when we are not, if he can; and he is so artful that he can easily get the better of us, unless we are constantly looking above with earnest, heartfelt desires for strength and wisdom. Let us try to humble ourselves, to bow low and cry to God for a deeper work of grace in our hearts, not our neighbor's, or brother's, or our sister's heart, but our own; and if we get where we cannot see any thing wrong about us, let the burden of our prayer be, Merciful God, show me myself as seen by thee.

I will try to deny self, take up every cross in the path, and tread with unwavering feet where duty points; and I know that if this is the steady purpose of my daily life, I shall not be left to meet the cruel foe alone. A fearful time is opening before us, and darkness may close around us. Yea, I feel that it will, through which no ray of light will shine, and dreadful doubts come to us, when our only safety will be in looking with steadfast gaze to God, saying, My trust is in thee, I will wait, pray and trust. And the struggle will not be brief; we have forgotten that we are to be tried. Shall it be found that we are all dross? God help us to feel our need of his help.

M. J. COTTRELL.

Rochester, N. Y.

—Our ease in Zion makes me feel awful. Who shall reform the reformer? Ah, poor dead Methodists! I have seen preacher's children wearing gold—brought up in pride.—Bishop Asbury.

ACKNOWLEDGMENT.

DEAR BRN. AND SISTERS: I have lately thought it was my duty, as well as privilege, to write a few lines for the Review; not so much to instruct any one, but to free my own mind. Some five years since, I, with thirteen others, went forward in the sacred ordinance of baptism, and was united to the church at Battle Creek. For about three years I have been far upon the back ground. It seemed as if none of the faithful admonitions of my parents could have any influence over me whatever. In this condition I went away from Battle Creek to school last winter, and not being fortified by the grace of God, I was easily led away by the enemy into the world. I went into all their amusements and parties of pleasure, and, in fact, was one of them. I tremble whenever I think how near I came making shipwreck of my faith entirely, and going so far that the Lord would never call after me again. I continued in this way until my parents wrote for me to come home and attend a series of meetings which were being held here. I came, and at last began to see where I was. But I had very hard feelings against father, which I at that time did not fully give up, and soon fell back into the same backward state. I took part to a great extent in the prejudices that were then felt against him, and I fear, did more than any other one, to injure him.

This fall I attended the good course of meetings that were held in this place, and I have again made a start, and I want this time to get everything out of the way. I have tried to confess my past sins before the church and before God. I feel that he has heard my prayers and praise him for it.

I tremble when I think I have hindered my parents, which I am confident I have, in this great work, and I feel to ask forgiveness of them, of God, and of his people. But I will say that from this time, God being my helper, I mean to serve him better than ever before.

I desire an interest in your prayers, that I may hold out faithful, and at last stand with you upon Mount Zion.

Your unworthy brother.

JAMES E. WHITE.

Battle Creek, Mich.

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 G. d. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sister Barnes.

BRO. SMITH: I have thought some one might be encouraged by a few words from my pen, as my own heart has been while reading the testimonies of others in the Review. For nearly three years past I have been trying to be an overcomer. I love the true Sabbath of the Lord, and hail with delight its weekly return. Its holy hours of peaceful rest bring strength to heart and life. Most highly do I prize the sermons that come to me each week through the Review. They are twice precious to me on account of my entire deafness, and inability to hear the living preacher. How good the Lord is to give me so many helps. How ungrateful I shall be if I do not improve them, and try to live out the holy principles taught in the third angel's message. Eternal life is offered me on condition of obedience. Shall I turn aside and feed on husks, or unhealthy food, and thus lose life, eternal life? I am invited to come and partake of the water of life freely. Shall I indulge my appetite with drink that is not for health, and thus fail to drink the sweet water of life?

Brethren and sisters, a great work is before us. Are we in our hearts saying, "My Lord delayeth his coming," and thinking there is no danger of indulging a little longer in some sinful lust of the appetite or other evil propensities, and thereby endangering the hope of having our sins blotted out when the times of refreshing shall come? The enemy is trying all his arts to destroy us. Oh, that with energy, zeal, and perse-

verance, we may take hold of these things, and overcome, that we may be found among those who are without fault before the throne of God.

Each week my heart is cheered with the news that comes from the different fields of labor, that souls are embracing the truth and taking their stand with the people of God. Truly the harvest is great, and the laborers are few. Let every lover of the Lord's appearing earnestly pray that more laborers may be sent into the harvest.

I think much of the lonely ones who cannot meet with those of like precious faith. Your hearts are sad, and often weary, with longings for communion with the people of God. Look up! Lift up your heads, for your redemption draweth nigh.

"Soon the joyful news will come,
Child, your Father calls, Come home."

Home at last! will soon be the joyful cry of the weary and tired ones. Cheering thought! Blessed hope! No more pain nor suffering there. No more sin to mar our joy. We shall see Jesus, the dear Saviour who has died for us, and washed us from our sins in his own precious blood. Is not this worth living for, worth striving for? I have much to overcome; I sometimes think, more than any other Sabbath keeper. Yet I believe the promises of God are sure, and such a sinful and unworthy one as I may yet overcome, and have a home with the pure and blest.

Almost every Sabbath it is my sweet privilege to meet with the people of God. Though all to me is silence, yet as I sit there and watch the varied emotions that pass over the countenances of the brethren and sisters when they speak of their hopes and joys, I seem to catch the sweet influence, and my heart glows with gladness at the thought, that if faithful, I too may overcome, and stand with them on Mount Zion.

ALICE H. BARNES.

Bakersfield, Va.

From Bro. Avery.

BRO. SMITH: I praise God for what he is doing for me, and for the light I have received on the third angel's message and the Sabbath. It has become to me a delight to keep the holy Sabbath. The Lord has done a great work here since the grove meeting, and is still working. Five were baptized on first-day, Oct. 13. Bro. C. Sweet and Wm. Wild administered the ordinance. It was witnessed by a large congregation with whom a deep interest was manifested. Others are still coming out. Bro. P. C. Rodman arrived on sixth-day, and preached from 1 Pet. ii, 6, 7, a very interesting discourse. Sabbath morning he met with the few commandment keepers, and spoke from Isa. lviii, 13, a discourse just such as the children of God needed. Again, Nov. 2, I had the privilege of hearing from Bro. R. an interesting and instructive discourse from Dan. vii. Much interest was manifested by those who heard. It has made quite an opening in this place. Eleven have been baptized since the grove meeting above referred to. May God still bless.

CHAS. AVERY.

Westchester Co., N. Y.

From Sister Preston.

BRO. SMITH:—I would like to publicly acknowledge my gratitude to God for his goodness and mercy in preserving and raising up Bro. and Sister White, and in permitting these faithful servants of his to come among us once more. They came to us in the fullness of the blessing of the Lord, and we receive it as the voice of the Good Shepherd, for their testimony was quick and powerful, well calculated to cut away from us all our idols and every clog that would unfit us for the race set before us. It was accompanied with the sweet gathering spirit that attends the faithful testimonies. Never did I witness the leveling band of the Lord laid upon his people as in the meeting at Roosevelt, N. Y. It gave no one a chance to triumph over another, but each of us a good opportunity to humble ourselves low at the foot of the cross together, and pay our broken vows by seeking the Lord with all the heart.

I am glad Bro. Andrews extended the invitation, and I earnestly hope that no one that enjoyed the rich feast will fail to receive the full benefit of the

meeting. It may be our last call, the last privilege of the kind we shall ever enjoy. I can truly say it was the best meeting for me that I ever enjoyed at Roosevelt. I am sorry that we were not better prepared to help stay up the hands of the servants of the Lord.

I would say for the encouragement of those dear brethren and sisters, that called on us during the meeting, and especially those brethren that turned in to sympathize and pray with and for my afflicted companion, that he began to amend from that very hour; and has been gradually coming up since that time. It is good to have him at our altar of prayer once more where we each try to humble ourselves before the Lord; and we feel to praise God that he does let the sweet melting influence of his Holy Spirit rest upon us. We humbly crave an interest in the prayers of God's people and by his grace assisting us we will try to overcome and meet you in that better land where the inhabitants shall no more say, "I am sick."

ELIZA A. PRESTON.

Oswego Co., N. Y., Nov. 1867.

From Sister Doud.

DEAR SISTERS: For some time past I have thought to write to you respecting the dress reform, but have waited, hoping that all who have not unbelieving, or opposing husbands, would be willing to adopt it on the testimonies given; or that some sister who had taken up the cross would speak out and call your minds to this subject. I am almost afraid that some of you have forgotten that there is such a thing as a reform in the matter of dress, judging from the indifference manifested. Some time has elapsed since the light came, and so few have adopted the dress, that certainly it must have slipped the minds of some.

Last spring there was a moving out, and those who then took up the cross have been benefited, and blessed; but since the first stir passed, you have relapsed into the old way of things, and seem to think there is nothing more to be done. I cannot think so. What is light for one, is light for all, and intended for all; that all alike may be benefited thereby. Let us reason a few moments. What are the objections, or excuses? "Oh! I can't be so different from everybody else, I should be laughed at." And, "I could get along with a dress shorter than I now wear, but the pants, they look so. They make me think of the squaws." And, "I do not see the use of it; if I had out-door work to do it would be different." And, "The brethren have no sacrifice to make. I want to see them disfigure themselves in some way." And the worst, yet truest, and I think the sum, of all excuses is, "My heart is too proud; I must keep one hand hold of the world. I have friends in the world who would think me a disgrace, and would not speak to me should they see me in a reform dress."

Now, what do the Scriptures say respecting our standing with the world. Paul, after speaking of our bodies, says, Rom. xii, 2, "And be not conformed to this world," &c. Again, 1 Pet. i, 14: "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." Again, 1 Jno. ii, 15: "Love not the world, neither the things that are in the world," &c. And Jno. xv, 19: "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The texts are too numerous to mention, that tell us plainly what our duties are respecting the world, and leave us all without excuse. For it is impossible for us to keep right with God and with the world at the same time. We cannot serve two masters. God in great mercy makes known our duty to him, and what he would have us do to be right in his sight. He has not left us to perish in darkness. Bless his holy name for his loving-kindness toward us. Who should not be willing to bear crosses and forsake the world for the sake of the crown laid up in store for his beloved? Dear sisters, let us all be willing to take up this cross.

Perhaps some will say as I have been told several times, that misery loves company, and that I am urging upon you that which is of no practical importance. Now this is not so. I love the reforms very dearly. I have been benefited by them, and blessed, and strengthened in taking up crosses. Nor can I think

that God will show us what is for our good and is pleasing to him, and it not be of importance.

I feel to thank God for the light he has given us from time to time through the visions, and earnestly hope that every sister who has the privilege, will walk in the light. It will subdue a proud heart effectually, and will say to the world, "I am none of yours." May God for Jesus' sake help us all. Yours striving to overcome the world, the flesh, and the Devil.

SARAH A. DOUD.

Tuscola Co., Mich.

From Sister Shaw.

DEAR BRETHREN AND SISTERS: I would improve upon the privilege that is granted to us through the columns of the Review, of speaking often one to another. I have not been so long silent for want of interest in the cause of present truth, but from a feeling of incompetence; but the weakest have a duty to do, and I feel that my whole heart is in this work. And how sweet to be allowed to do little services for Jesus. How blessed it is to have such a mighty friend who is interested in all that pertains to our good, to whom we can carry all our cares and perplexities, and joys and sorrows, and feel that he never is weary of listening to the wants of even the least of his children; but I do feel to rejoice for the light that God has given to shine upon my pathway, and I find it a delight to walk therein. I believe it is our privilege and duty to know our acceptance daily, and to have a daily experience, and I do want to be wholly consecrated to the service of my Lord and Master, that I may have clean hands and a pure heart when the Lord comes to make up his jewels, that it may be said to me, Thou hast been faithful over a few things, I will make thee ruler over many.

The prospect cheers my heart to-day, and I feel his love down deep in my soul, and can say I love God, his law, and his people, and with them I hope to be able to go up and possess the goodly land. How cheering the hope which buoys the fainting heart above this cold, dark world of selfishness and sin, and points to the hour of Jesus' coming to take his waiting ones to himself.

Here I would acknowledge the gratitude I feel for the privileges I have been permitted to enjoy during the past few months. I have formed many pleasing acquaintances, and enjoyed many precious seasons which will long be remembered. And what pleasure do I take in my lonely moments thinking of those with whom I have from time to time become acquainted, and think of the blessed seasons I have enjoyed with them, and to feel that the lone and tried ones are ever remembered by the church, and it fills my heart to overflowing with gratitude to God for the blessings he is bestowing upon me. But God's word assures us that if we trust in him he will withhold no good thing from those that walk uprightly. My trust is in him, and I feel determined by his grace to strive to press my way through to the kingdom.

Yours, striving to overcome.

LYDIA JANE SHAW.

Wyoming Co., N. Y.

From Sister Rich.

BRO. SMITH: One year has passed since the voice of the third angel's message sounded in my ears; and I now rejoice that I delayed not to keep God's commandments, and that I have a place among his remnant people. This people shall be my people and their God my God. The Lord has been as good as his word, yes, his grace has been sufficient for me thus far; and my determination is still to walk in the light. Though the way is so narrow as to cause us to tremble, yet if we are willing to be led by the Spirit of the living God, we need not fear; for the Lord has said, I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eyes.

It is good to know that angels are our helpers if we fear the Lord and keep his commandments, and that the end is everlasting life. May God in his mercy help us in the strait and narrow path till Jesus comes in the clouds of heaven.

In hope of eternal life.

MARY RICH.

Burlington, Ill.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 19, 1867.

FINANCIAL.

THE excellent system of mailing which we have for several years used on the Review precludes the necessity of our sending bills to our subscribers, as each one has his account in plain figures before him every week, and can see at a glance when his subscription expires, and how much he is in advance, or how much in arrears. No one therefore who is behind on his paper has any ground for delaying payment, under the innocent impression that his subscription is not yet expired. The greatest danger is in each one's thinking that the small amount he or she may owe, cannot make any material difference in the financial standing of the Office, and hence let it pass along as a matter of small importance. But the whole question of the financial support and prosperity of the Office rests upon these single and individual subscriptions; hence if any great portion of our subscribers reason and act on the ground above set forth, all will see that it must result in a falling off of funds and consequent financial embarrassment.

When the enlargement of the paper was projected, a careful estimate of the cost was made by those whose experience in connection with the Office qualified them to judge in such matters. Many, no doubt, would have been willing, as we doubled the size of the paper, to pay double the amount, or \$4.00 per year. At the same time we were aware that many were paying \$2.00 per year, who could not raise their subscriptions; hence to make it as easy as possible for all, we thought it advisable to put the paper at a price which would just make it self-sustaining. It was thought that if we could double the size of the sheet, furnishing nearly double the amount of new reading matter weekly, and yet raise the price only one half, we should be meeting the wants of the cause which demanded a larger paper, conferring a favor on the brethren, and putting the paper at a price to which no one could possibly object. The Review can be published for \$160.00 a number, amounting to \$8.320 00 for the year. Now if 3000 of our subscribers should pay the full price, \$3.00 per year, this would amply cover this expense, and leave us a margin of some hundreds of papers for poor subscriptions, and those which we send free. But probably we cannot count on full price from 3000; yet those who cannot pay full price, exclusive of the free, can pay half price, or at least something, and if we may judge from the past, especially a few years past, we may count on something from the liberal friends of the cause in the way of donations. With what may be received from these sources, if those who can and should pay the full price, would pay it, there is no question but what the paper would be well sustained. The enlargement was not a move that was hastily made. Ample notice was given; and the step was universally called for; and since it has been made, it has been universally approved; so that in this respect we may consider that we have the voice of the body. Now the question is, will those who should pay the full price be prompt to meet their obligations in this respect? If one thousand persons fail to pay, though each one may consider his indebtedness but a small amount, yet put them all together, and it makes a difference of \$3000 with the Office, which is quite a sum. Now we are sorry to say that there is about half of this sum now actually due on subscriptions from those who have given us no intimation but that we might expect from them full price. All will agree that this ought not so to be. As has doubtless been noticed, our receipts for some weeks past have been quite light; yet if we had what is due, the amount in which the Review thus far this volume has failed to meet expenses, would be more than made up.

We call the attention of the brethren to this matter for two reasons: 1. We have about reached the close of another volume, which is the time for all to see that their accounts are squared up, and advance payments made. 2. We have reached a favorable season of the

year. Judging from our receipts for years past, the brethren find the months of November and December the best time to meet their obligations at the Office. Farmers especially, if they are to have means at any season of the year, will have it at a time when their crops are harvested and well in the market. We believe that all that is necessary on the part of most, is a little attention to the matter, and a resolution to attend to it at once, before it is forgotten, and even before the next mail leaves.

As each one has his account with his address on the paper, we would say to all, Look at your pastors; and consider that every one on which the figures do not stand as high as 32-1, is a bill sent for collection. From all such we expect to hear immediately, either in the form of remittances or reports of inability to pay. The same liberal terms as heretofore will be continued to those who are not able to pay full price; that is, they can have it for what they can pay; and if they are not able to pay anything, they can have it free. But it cannot be considered requiring too much, to ask such to report their wishes in the matter, every six months, that we may not incur the expense of sending free papers longer than they are received and read with interest. We make these terms because we have faith in the brethren, 1. That all will pay full price, or as near to it as they are able; and 2. That those who have means will cheerfully make up by donations what is required to send the paper to the worthy poor free, or for less than full price; and we would take this opportunity to invite such to forward their free-will offerings, that the poor may be provided for, bearing in mind while they do so, two scriptures: The Lord "loveth a cheerful giver," and "He that hath pity on the poor, lendeth to the Lord."

At the close of this volume it will be necessary to stop all papers not paid up as far as 30-1, the continuance of which is not requested before that time. Again we say, Let us hear at once from all concerned.

Let no one take exception to this article, as if it was a dun. It is not a dun, but only a statement of how matters stand collectively, which the brethren, considering only their individual cases, might be in danger of overlooking, but which they should understand, in order to see the importance of acting promptly and energetically in the matter.

J. M. A.

REPORT FROM BRO. RODMAN.

My report in Review No. 19, left me at home. After staying four days I started to attend Monthly Meeting at Green Hill, held Oct. 5 and 6. First meeting, Sabbath evening, quite a number in. I spoke from Mal. iii, 16. Truth was listened to with interest, apparently, by all, and we hoped for good. Sabbath, it rained all day, hindering brethren from coming as was expected they would from other churches. As but few came on sixth-day, there was a disappointment. This and other reasons caused sadness and depression of spirits that we could not rise above, during the day. In the evening after the Sabbath, the few that were together earnestly sought the Lord, when darkness was lifted from our minds, in some degree, and it did appear that while it continued to rain, and was dark without, there was light in our midst.

First-day morning came, pleasant, and at the hour of meeting our brethren began to come in, that intended to have been there on the Sabbath. Social meeting at 9 A. M. Nearly all took part, showing good interest in the work. At eleven I spoke from Rev. xiv, 6, 7, with freedom. In the afternoon, at 2 o'clock, another social meeting, showing a rise in the interest of our meeting. At three I preached again from 1 Pet. ii, 7, showing the preciousness of Christ to the believer; and in the evening on the Two-horned Beast, with freedom.

So closed our Monthly Meeting at Green Hill. It was a success, but we did not see all accomplished that we hoped to. There needs to be more humility and earnestness on the part of all. I am happy to say that there is on the part of some a humbling of themselves, and an endeavoring to draw nigh to God. I stayed over the following Sabbath and first-day, preaching five discourses, and having social meeting on fourth-day evening, the best I ever attended with

the brethren there. Visited nearly all the brethren through the week.

Oct. 14, called on a few families, and wrote some. The 15th, preached at the Washington school-house to an attentive company. The 16th, returned home and attended Sabbath School and preached once, attending reading meeting second-day evening, the 21st.

The 25th, went to Exeter, and preached five discourses. The church expressed themselves strengthened by the truth. Others gave good attention. We hope they will embrace the truth, and be saved from error; and the truth will make them free.

The 28th, went to Peacedale and preached at Bro. A. Holland's. The church at Curtiss' Corners bids fair to rise. If they continue to draw nigh to God in bearing the cross, he will bless and lead them on to certain victory; for in the providence of God the way is being prepared for others to receive the truth and be added to the Lord. Oh! that he may push on the work in R. I., preparing a people to stand in the battle in the day of the Lord.

The 29th, returned home, to prepare to come to this place. Arrived here Nov. 1. Met Bro. Wild, whose heart has been made glad of late by having others unite with him in the truth, to keep the commandments of God and the faith of Jesus. Spoke in the evening to a few that came in, and three times since. Hope for good if the Lord leads, as I trust he will; but I feel I need more real humility and submission to God. My whole being is reaching out and panting for the living God. O my brethren, "seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

P. C. RODMAN.

Pleasantville, N. Y.

LABORS IN VERMONT.

SABBATH, Oct. 12, 1867, met with a few brethren and sisters at the house of Bro. Loveland, in Johnson. As but few were present, the time was occupied by way of conference, in which all present took part. This little church are so scattered from the place of meeting, that considerable effort is required to bring them together, yet they manifest a commendable zeal in trying to keep up meetings on the Sabbath.

The next Sabbath I met with the church in Stowe, where I preached two discourses, which were well received, and the testimonies of the brethren and sisters were good and to the point.

Sabbath, 26th, have been for several days and am still confined at home by sickness of my youngest son with typhoid fever.

The first Sabbath in Nov., met with the church in Wolcott, where we had freedom in speaking, and we think a profitable meeting, because the Spirit of the Lord was present to witness to the truth.

On first-day, in company with Bro. Morse and Bro. and Sr. Fife, went eight miles to visit a sister who was sick and expecting soon to die of consumption, and who has expressed a desire to partake of the communion before her departure. Found her in a very good state of mind, having given up her children and all to the Lord. The sweet Spirit of the Lord seemed to fill the room, cheering the services of the occasion.

I expect to be with the church in Wolcott next Sabbath.

ALBERT STONE.

MEETING IN IOWA.

ACCORDING to appointment, the Brn. and sisters from Pilot Grove met with the Washington church Sabbath, Nov. 2. Although we were not favored with the labors of a minister, the brethren took hold of the promises of God, and the Lord was pleased to bless us throughout the meeting. It was truly a refreshing season.

The desire of each was humility and a nearness to God. A deep searching of hearts was manifested by all present.

As Bro. Nicola read to us the solemn testimony on page 54 of No. 13, our hearts melted within us, while each asked "Is it I?" Deep solemnity rested upon us. Many solemn, impressive and affecting testimonies were borne. New resolutions were formed; and vows were made to start anew for the kingdom.

We are thankful for the straight testimony, and that the way is narrowing down, and though the standard is high, we hope by the assisting grace of God, to come up to it.

The Brn. and sisters were greatly encouraged to hear the result of the good meetings in Battle Creek, under the faithful labors of Bro. and Sr. White, and the influence of the Spirit of God. They rejoice with the church there in the good work done, and the freedom with which Bro. and Sr. White have again entered upon their labors. They, with the church at Battle Creek, have our prayers and warmest sympathies.

R. M. KILGORE.

Washington, Iowa.

A RESPONSE.

DEAR BRO. AND SR. WHITE: With deep sorrow I acknowledge my fault in not responding to your testimony for me, and also for suffering my mind to be in any way influenced and prejudiced against you during your late afflictions and trials. Sincerely do I regret it all, and humbly ask your forgiveness. I have set my heart to seek the Lord and I can never rest short of a new and entire consecration.

The good work done for my companion in your late meetings at Battle Creek has greatly rejoiced my heart. One expression, that "Bro. and Sr. White never seemed so near and dear as now," has given my heart a new spring of joy.

How glad I am that your captivity is turned and the Lord is reviving his people.

I have been looking over the testimonies given me during the past years, and I feel that I have never fully heeded them. I have now arranged them in a memorandum, to be read weekly on my days of self examination, fasting and prayer. Oh! that with zeal I may return fully to the Lord, rise with his people, and at last find a humble place in the kingdom of God.

Unworthily yours.

M. E. CORNELL.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—Unfortunate Mexico, it is said, is again on the eve of a revolution. The vote on the Convocatoria showed a wide-spread dissatisfaction with the administration of Juarez, but we hoped that his opponents would be willing to combat him by ballots, and not by bullets.

—Peru is again in the midst of a civil war, and President Prado has found it necessary to place himself at the head of troops to put down the insurrection. It is a new feature in these civil wars that the Government of Chili has been requested and has been found willing to furnish troops to President Prado, to aid him in quelling the rebellion.

—The Turkish Government has again refused to accept the advice of the Great Powers of Europe, and makes grand preparations for war. If, as a cable dispatch states, England, France, and Austria have come to a new understanding about the Eastern question, their alliance is undoubtedly directed against the plans attributed to Russia.

The Roman Question.

ITALY'S ULTIMATUM TO FRANCE.

LONDON, NOV. 14.—The Times, in a leading editorial on the Italian situation, refers to the last note of Minister Menabrea, declaring the abolition of the Pope's temporal power essential to the preservation of peace, and calls it Italy's ultimatum to France.

THE POPE'S ADDRESS TO THE FRENCH OFFICERS.

PARIS, NOV. 14.—Previous to the departure of the French troops from Rome, the Holy Father received the staff officers in a body at the audience chamber of the Vatican, and addressed them in the most feeling manner. He expressed his happiness at having the soldiers of France around him once more, but never had his happiness been so great as now, because of the recent peril to which he had been exposed. He returned thanks to the officers, to France and to the Emperor Napoleon, for the deliverance of the Holy See. He was filled with grief to see that Italy had sent out as a vanguard against Rome, a horde of anarchists, upon whose flags were inscribed rapine and devastation. While the valor of the Pontifical troops

had successfully defended the soil of the church, the army of France had come to crown the splendid defence. The Pope concluded by saying that in the midst of his trouble he had the consolation of receiving sincere expressions of Catholic sympathy from all parts of the world. His Holiness then terminated the interview by giving his apostolic blessing to the army, the people, and the Emperor of France.

BITTER FEELING OF THE ITALIAN PEOPLE AGAINST THE FRENCH GOVERNMENT.

LONDON, NOV. 14.—Evening. Late dispatches from Italy state that the feeling against the French on the part of the Italians has reached a perfect *furor*. The authorities have taken precautions to prevent another outbreak, which was imminent, and more French troops have been dispatched from Toulon for Civita Vecchia. King Victor Emanuel and the Prime Minister, Menabrea, are very unpopular with the people. Baron Rattazzi, former Prime Minister, has openly joined the Radical party. The King has called out the reserves of the Italian army, and ordered the formation of three large camps. General Garibaldi is still closely confined. The Florence *Italia* of this morning, however, scouts the fear of a *coup d'etat* by the insurgents. The same authority asserts that the National Diet will meet in a few days.

The Union Pacific Railroad.

ATTENTION has been frequently called in this journal to the marvels of engineering skill accomplished in the construction of the Union Pacific Railroad. No road of its length and magnitude was ever before contemplated, much less attempted; and no such work was ever before prosecuted by the most energetic of men or races, under such adverse circumstances as a war with the barbarous tribes whose country the road traverses, and the present high and unexampled cost of all necessary building materials. Few roads were ever built in a country of greater natural difficulties, for it crosses the two highest ranges of mountains in the country. And yet, in spite of these natural, social, and financial obstacles, five hundred miles of the road have been completed in an incredible short period of time, at once astonishing the scientific and laboring world.

But this very material revolution thus accomplished in the construction of the Pacific Railroad is insignificant compared to that commercial revolution which is to follow, of necessity, its completion. When the line stretches unbroken from Omaha to Sacramento, it will affect not merely the rapid settlement of our vast Western States and Territories; it will not merely influence the tide of German and Irish emigration, swelling it, and facilitating that transfer of energy, industry, and genius from the East to the West which has been going on for scores and scores of centuries; it will not merely affect the cultivation of the wide prairie lands of the West, where corn and wheat grow almost without care, and countless cattle can be grazed and reared without cost; it will not merely develop fully the riches of the vast mining regions of the great mountains, bringing the most extensive mining field of the richest and purest of all the metals in the world within the grasp of the capitalist, the reach of the laborer, the center of civilization; but it is to affect the trade of all the world, and to pour into the lap of this metropolis and this country the riches and labor of the Old World as well as the New. Ten thousand emigrants from China delve in the tunnels of the road through the Sierra Nevada, and fifty thousand from Germany and Ireland have followed it across the Plains. It will in the same way attract hither the capital of the East, and will make America not merely the short route from Asia to Europe, but the stopping-point, the mart for both Europe and Asia, and Americans will be the merchantmen of the world. It will not merely shorten by many hours the various routes for travelers from India and China to Europe, but it will make this country the terminus for the various freight routes of the world, and the Exchange Place for the Universe. Europe will, when this road is completed, come to New York, and San Francisco, and St. Louis, and Chicago, not only for our own corn and wheat as heretofore, but for the teas and silks of China, India, and Japan, which these material advantages will place under the control of our capital.

The road is to be finished in two years. Five hundred miles of the route across the Plains were finished last month; the mountain line across the Sierra Nevada was finished the month before, and the line across the Rocky Mountains and the Humboldt Valley, 419 miles, alone remain to be constructed.—*Harper's Weekly*.

An energetic woman residing in Ontario County, New York, has cut and harvested this season over twenty five acres of wheat with her own hands. Her health improved immensely by the operation; she acquired the bronze complexion so fashionable just now in Paris, and is said to have gained fifty pounds of flesh.

Bread Riots in Europe.—From various parts of Europe we have intelligence that the working population have risen in bodies and demand "bread or blood." This is an old cry, and one which has made many a tyrant tremble, but never did it have so much significance as now. The curious spectacle of English working-men developing themselves into something like responsible agents and free men has somewhat startled the aristocracy from time to time; but they have put off believing until the increase of co-operative societies, the reform meetings, and the hopeless yet daring Fenian insurrections have convinced them that they must not tread too heavily upon the necks of those below them.

A bread riot in England to-day means more than ever before; it does not mean simply, "Give us bread for the moment or we die," but it comes more and more to mean, "Give us the power that shall put us above the necessity of going without bread. Distribute wealth more equally." This is ominous to the high and mighty in England. In France, we hear the peasant population are rioting in some of the provinces; but it is only because Napoleon happens to be the least bit unpopular at home just now that they put in their claims. If it were a riot in Paris, it would look more reasonable, but in the country, circumstances are better. Bread-riots in either country have certain "political significance" which grows and ripens with every fresh demonstration.

A dispatch from Exeter, England, dated Monday, midnight, gives this account of the bread riots: Serious riots were commenced in this city to-night. The tumult has been produced by the high price of food, and a pretty general want of employment, the once great iron interest of the place having been greatly depressed of late. Almost every baker's and butcher's shop in town has been broken open and completely gutted and plundered. The movement has extended to Axminster, situated twenty-four miles east of Exeter, where the premises of the corn dealers have been burned. Axminster contains the well-known carpet factories, with buildings for the manufacture of woollen cloth and gloves, and has a very determined population of working-men. The local militia has been called out and placed under arms in Exeter, and re-inforcements of the regular troops have arrived in the city from the naval station at Plymouth. Several arrests have been made. Special constables have been sworn in, both in Exeter and Axminster. The mayor of Exeter has made a speech to the people, but the mob is still in force, and great excitement prevails in the streets, even at this hour.

"Eating her Flesh."

ACCORDING to statistics given some months ago in the Boston Journal by C. C. Coffin, or "Carleton," when Pius IX ascended the pontifical throne in 1846, the debt of the Papal States—which had then a population exceeding two millions—was sixteen million dollars, but it is now supposed to amount to one hundred and twenty millions while the population is but seven hundred thousand; and this "immense debt is increasing every year five or six millions, and threatening, even if there should be no uprising of the people, to swamp the pontifical ship of state." There are, however, in the city of Rome alone, between three and four hundred churches, "containing gold, diamonds, emeralds, and other precious stones, with costly marble of every variety, wrought in all conceivable devices, worth, all told, more than the entire national debt of the United States;" and of course quite enough to replenish the Italian treasury. The following, cut from the Methodist, shows the recent decision of the Italian government respecting a portion, at least, of the wealth of the Papacy:

"After long quarrels on the disposition to be made of the ecclesiastical property, the Italian Government and the radicals of the Lower Chamber of the Italian Parliament have at length agreed on a bill which appropriates the immense wealth of the Church of Rome for improving the wretched condition of the Italian finances. Although the Church law threatens with excommunication every one who aids in the confiscation of Church property, only fifteen members among some four hundred voted against the bill. This shows how weak the ultramontane party is in the Italian Parliament and among the Italian people."

The bearing of this and similar acts performed by the kingdoms of Europe, will be best understood by looking a moment at the "sure word of prophecy." In the 17th chapter of Revelation we have the combination of the various ecclesiastical hierarchies of the Papacy symbolized by a wanton woman seated on a scarlet-colored beast which has seven heads and ten horns. The rulers symbolized by these horns for a while sustain her, but when her career is nearly ended, they turn against her, hate her, "make her naked, eat her flesh, and burn her with fire." A distinguished writer on prophecy remarks:

"This has already in a degree taken place, in the disallowance and scorn of her imperious claims in

most of the European States, the confiscation of her property in France and slaughter of many of her priests, the robbery of the churches, monasteries and ecclesiastics, of their wealth, wherever the French armies penetrated during the wars of the revolution, the conquest of the Papal States, and dejection of the Pope from his throne by Bonaparte, the secularization of many of the ecclesiastical territories in Germany, the dissolution of the religious houses and confiscation of ecclesiastical property in Spain and Portugal during the revolutions in those countries, the resumption by the civil rulers of Austria and other kingdoms of the nomination to bishoprics and other rights which had been conceded to her on the erection of the image in the eleventh and twelfth centuries, and in the abrogation in Great Britain of the monopoly of civil offices by the members of the establishment; and these retributive judgments, are doubtless to be continued and carried to a greater severity."

Twenty years have passed away since this was written, and with these passing years the mystic woman has been losing flesh. This recent act of the Italian Parliament is but another act in the drama of her life. The Papal Hierarchy is not sustained by European kingdoms now as it was even then. Within that time the war-cloud has swept over the land, causing every throne in Europe to tremble, and driving the Pope into exile only to be restored by the French bayonet. The waiting ones may think events move slowly; but *they move*. God is in no hurry—he has boundless eternity before him, and "in his times he will show" that not one jot or tittle of his word will fail. Let us wait patiently, prayerfully and actively the return of the Master; for "they that are with him are called, and chosen and faithful."

Secret Societies.—Move for a National Convention— Report Adopted by the Free Methodist Annual Conference.

Regretting the increasing influence of secret societies, and the unjustifiable complicity of ministers of the gospel with the same; and believing our position as a church to be in strict accordance with the Word of God and its application to such unhallowed alliances, viz.: "Come out from among them," &c., also consistent with the genius of our republican institutions, therefore, as a Conference, we are settled in the sustaining our disciplinary provisions thereon. And, furthermore, believing secret society influence to be a subtle and insidious foe to spirituality by its substitution of a *Christless* religion, a system of semi-Biblical rites, and a specious charity for the regenerating power of the Gospel, we will, in all proper ways, and by all proper means, oppose its blasphemous pretensions, its arrogant assumptions and its silent influence. And while we look with pity upon those ministers of the visible Church, and ministers of the gospel who affiliate with the same, we regard with righteous indignation, particularly those who actively urge its pretended merits, and defend its influence and tendencies. And though as a Conference we do not think it wise to adopt any organized movement with special reference to this iniquity, still we think that concerted action of the various churches of Christ, in opposition to this evil, is very desirable; and understanding that such concerted action is to be inaugurated by a Convention of Christians, of various denominations, in the city of Aurora, Ill., on the third Wednesday of October, 1867, with the purpose of securing a national Convention of Christians who are opposed to this evil, therefore, as a Conference we give our warmest sympathy to and recommend our people to active co-operation with the same.

Done in annual Conference at Elgin, Ill., Sept. 20, 1867.

Signed by six members of the Conference as committee.

Obituary Notices.

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

DIED, in Oswego, N. Y., Sept. 18, 1867, of cancer, Betsey E., wife of S. W. Rhodes. Some fifteen years since she embraced the message of the third angel, and zealously lived in harmony with her profession.

Her sufferings were great, especially during the last two years of her life. She bore all with Christian courage and reconciliation. No impatient words escaped her lips. No murmuring nor complaining, though in deep affliction. All was peace and quietness with her. She was indeed a peacemaker. She was devotional, self-denying, cross-bearing, and faithful.

During the last year of her life she conversed freely of death, the grave, and the Judgment. With composure she gave direction in things pertaining to her death, burial, &c. Her reason and judgment continued good to the end of her life.

"Great peace have they that love thy law and nothing shall offend them."

All who knew her acknowledged her a practical Christian. She sleeps in Jesus. "Blessed and holy is he that hath part in the first resurrection." Blessed with eternal life. Blessed with the enjoyment of all the glories of the new earth. Blessed with seeing God. Amen.

Farewell, for a little while, my dearly beloved, and loving wife. S. W. RHODES.

DIED, in Fairview, Jones Co., Iowa, Oct. 21, 1867, of hemorrhage of the lungs, after a long and severe illness of congestion, sister Evaline, wife of Bro. N. B. Morton, in the 37th year of her age. She embraced present truth eight years ago when Bro. Cornell was first at the place, and she adorned her profession with a meek and quiet life. She leaves a large family and circle of friends to mourn her loss. The occasion was improved by Eld. J. T. Mitchell in a funeral discourse.

But, alas! the work of death was not yet done in this family. On Nov. 1, she was followed by her youngest child, Louisa B. Morton, 16 months old, of whooping cough and congestion. Here, also, on the 3d inst., a discourse was given by the writer on the subjects of death and the resurrection, to a large and attentive audience. J. DORCAS.

P. S. Bro. Morton desires to say through the Review that he has seven children, three girls and four boys, for whom he desires to obtain good, permanent homes among Sabbath keepers, who could give good reference that they were suitable persons to take care of his children. The girls are the youngest. Those desirous, or willing, to take such children will correspond immediately with N. B. Morton, Fairview, Jones Co., Iowa, as he cannot keep them together long. They are fine children. J. D.

DIED, in Coal Valley, Rock Island County, Ill., Oct. 17, of consumption, my companion, Triphena E. Merriam, in the 34th year of her age. She was brought to the knowledge of the truth by hearing a few lectures from Bro. C. C. Collins, through whose influence the Review has been sent to us, which has been our only means of learning the truth. H. C. MERRIAM.

DIED, in Racine, Minn., Sept. 21, 1867, Myra E., infant daughter of Joseph B., and Mary Edwards, aged 10 months, and 10 days.

STEPHEN PIERCE.

DIED, at Lexington, Rich. Co., Ohio, Oct. 20, 1867, of consumption, Daniel M. Bowles, age 18 years. His disease was caused by cold contracted during the illness and death of his father last November.

During the tent meetings in Belleville, father embraced the third angel's message. All the dark clouds thrown around the Bible by the popular teachers of the day were dispelled by Elders Van Horn and Lawrence. He acquiesced in the correctness of the Sabbath question, and being in feeble health, often regretted the delay in organizing a church. But death soon robbed us of that loved one, and destroyed the consummation of his wishes to become a member.

Since the death of my father, my brother, the subject of this notice, with the family, endeavored to keep the commandments of God and faith of Jesus. His health prevented him from meeting with the little church at Belleville, since last Dec., or going forward in baptism, which he deeply regretted. But it did not prevent his prayers and supplications from ascending to his God.

He was constant and unwavering in his devotions; and though racked with pain and fatigued with coughing, poured forth his prayers for the pardon of sin, and that the Lord's will be done.

The patience with which he bore all his suffering was a true index of his Christian heart. He was so resigned that death had no terror, and the grave no victory. He said, I have prayed many, many times to be healed, but it is not the Lord's will; so I long to go home. In his last moments he placed his hands on his aching breast as if to stifle pain a moment and exclaimed, "Oh, meet me in a better land!"

Yes, brother we'll meet in a better land,
Where sickness the frame shall not wear,
Where death shall not enter to sever the band,
And no trains to the graveyard repair.
Meet you, yes, meet on that sunny shore,
Where sorrow and pain shall not be,
No farewells are spoken and mourning is o'er,
For the grave has no victory.

Yes, brother, we'll meet in a better land,
Though the sufferer silently sleeps,
Though death holds the heart, and palsies the hand,
And o'er thee now sadly we weep.
Meet you? yes, meet when Jesus shall send
The angels his children to bring,
Who shall joyfully shout as they upward ascend,
O Death, where now is thy sting?

ELLA BOWLES.

Rich. Co., Ohio.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 8, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the *worthy* poor—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the

Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, *The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv.* The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Immortality through Christ Alone.

We call the special attention of the reader to the subjects of the nature of man, his condition in death, and the destiny of the wicked. More than ordinary importance attaches to these subjects, at the present time. We would confidently recommend to all a thorough reading of the work by H. H. Dobney entitled, *Future Punishment*, as advertised in our book list. The reader will find it a work exhaustive in its investigations, and remarkable for its candor, and the strength and clearness of its reasoning. Which? Mortal or Immortal? is a lower-priced and more-condensed work on the same subjects. While "The End of the Wicked," and the one, two and three-cent tracts may be found sufficient to awaken interest with those who would not commence with larger works.

Packages of Tracts.

For the convenience of those who may wish to purchase books for general circulation, we have put up assorted packages of tracts in two sizes, which we will send post-paid at 50c., and \$1.00, respectively.

The 50c package contains Sabbath Tracts Nos. 1, 2, and 3, End of Wicked, Mark of Beast, Sin of Witchcraft, Objections to Second Advent, answered, Death and Burial, Positive Institutions, Much in Little, Truth, Preach the Word, Law by Wesley, and Miscellany.

The \$1.00 package contains The Three Messages, Which, Mortal or Immortal? Prophecy of Daniel, Saints Inheritance, Signs of Times, Seven Trumpets, Celestial R. R., Perpetuity of Spiritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.

Those who order these packages, save their postage. We cannot too strongly urge upon all the circulation of our publications, books and papers. Many, now rejoicing in the truth, can attribute their first interest in these things to these silent preachers; while in some instances they have opened the way for the formation of well established and flourishing churches.

Our Book List.

—**THOUGHTS ON THE REVELATION**, a volume of 328 pages, containing the entire text of the book of Revelation, with Thoughts Critical and Practical on the same. A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.

—**THE HISTORY OF THE SABBATH**, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.

—**FUTURE PUNISHMENT**, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.

—**SPIRITUAL GIFTS, VOL. I**; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

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—**SPIRITUAL GIFTS, VOL. IV**; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—**SABBATH READINGS**; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

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—**JUDSON'S LETTER ON DRESS**: An appeal to the female members of the Christian churches of the United States.

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—**SPIRITUAL GIFTS**: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.

—**THE WICKED DEAD**: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

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—**THE LAW OF GOD** on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.

—**THE PROPHECIES** of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—**SMALL CHART**. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c by mail, postpaid.

Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in _____ days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 19, 1867.

A Request.

ALL of our agents and brethren who have any Testimonies Nos. 11 or 12 remaining in their hands unsold, whether one or more, are requested to forward the same to this office immediately.

Owing to an unprecedented call for testimonies of late, we are entirely out of these numbers at this office. We hope there may be enough sent in to fill all orders that may be given. Put them up securely in packages of convenient size and send by mail immediately.

J. M. A.

Book Notice.

Our friend, and recent contributor, D. F. Newton, author of "Shining Light," and "Home Thrusts," is about issuing a new volume entitled, "The Sword that Cuts, the Fire that Burns." In the prospectus which we have received, he speaks of the work as follows:

"We are getting all the fire we possibly can, and putting in this same gospel fire to the very utmost of our feeble ability, fire on fire, running the risk of losing friends or making foes, if so be we please Jesus—leaving the consequences of this fire that burns, and the sword of God's truth that cuts, unreservedly with Him who says; 'I came not to send peace on earth, but a sword.'"

"I am come to send fire on the earth, and what will I, if it be already kindled?" Luke, xii, 49.

The fire is his; the sword is his; and the glory shall be his.

This holy fire is wanting in the pulpit, in the press, in meeting for social worship, prayer, and praise, in family circles, at home and abroad. We long to see ministers on fire—parents and children on fire—editors on fire—every man, woman, and child in the Church on fire gospelly; fire from Heaven, burning, blazing out, hotter and hotter—so hot, indeed, that no rebel sinner, no formalist, backslider, hypocrite, or time-server can live and breathe in the region or atmosphere of this fire pentecostal or tongue of fire.

What could the holy prophets have done without this fire—the apostles, Paul, Peter, James and John—Luther, Wesley, Fletcher, Whitefield, Edwards, Baxter, Bunyan, Payson? It was fire on fire—fire here, fire there, fire all about them. It was this fire on fire that kept them alive, blazing out—made them blazing fire-brands, causing Satan to fall as lightning!

This is just the fire we wanted and sought for in penning this new work, "The Sword that cuts, the Fire that burns."

The book will be forthcoming, containing over 400 pages, neatly executed, with numerous engravings.

This fire and sword volume is divided into some sixty chapters, or more, of varied subjects—Bible reformatory—suited to every age and class of persons, in the pulpit and out of it. Condensation is aimed at in every article,—point, pith, the essence and quintessence of gospel purity and salvation—things, practical everyday things—life-giving, soul-kindling—the flint, the fire, the hammer, the holy unction, Sinai's crash, the lightning's flash, fire on fire!

Price, in cloth, per copy, \$1.50. Price, in gilt, per copy, \$2.00.

Any person sending names of five good subscribers, will receive a copy gratis. Agents wanted.

Address D. F. NEWTON, Author of "Home Thrusts" and "Shining Light," 303 West 20th Street, New York.

To the Officers and Members of the Vermont Conference.

DEAR BRETHREN: In response to the resolutions passed by the Vermont Conference at its last session in regard to myself, I would say: The reason I have labored so little in the cause for the last two years, is not because I have felt no interest in the cause. I have suffered much during a portion of the time from a nervous affection, which at times has much reduced both my physical and mental strength.

About one year ago, I sold my farm to free myself from cares which I felt no longer able to sustain. Since that time my health has been gradually improving. I have felt that respite from mental effort has been necessary for my health. Be that as it may, my health has considerably improved during the past year. I hope wherein I have erred in the past, I may be forgiven.

I feel thankful to the Conference for inquiring after me, and for the resolutions above referred to. By the grace of God I will heed the call of the Conference and give myself wholly to the work as Providence may open the way.

Brethren and sisters, I request your co-operation and your prayers, that I may be imbued with wisdom and qualified for the work.

ALBERT STONE.

Eden, Vt.

Note from Bro. Wheeler.

I wish to express my deep gratitude to God for his great goodness to me, that as unfaithful as I have been, and unworthy as I am, he yet permits me to have a name and place with his remnant people. And I am also especially grateful for the privilege of meeting with Bro. and sister White at the meeting at Roosevelt, Oct. 26 and 27, and of hearing from them the plain testimony calculated to benefit the church at this time. And while I had this privilege, I felt the sympathies of my heart drawn toward them, as in my early acquaintance with them. And I would say to all, that I can now sympathize with them in their toils and trials and appreciate their labors and the gift of prophecy more fully than ever before.

My heart is with this people and in this work; and I hope by the grace of God to so fill some humble place in the church as at last to find a place with them in the mansions of rest.

In hope,

F. WHEELER.

West Monroe, Orange Co., N. Y., Nov. 10, 1867.

An Invitation.

At our Monthly Meeting in Allegany Co., N. Y., Nov. 10, it was unanimously voted to invite Bro. and Sr. White to meet with this church at Niles Settlement, if possible, on their return to Mich., and we will meet their extra expense in coming here.

In behalf of the church,

JOHN LINDSEY.

Correction.

In my letter published in Review No. 18, present Vol., I erroneously stated that only one of our number here is in possession of a church letter, whereas I should have written three.

ADOLPHUS SMITH.

Ottawa Co., Mich.

Can it be Possible?

1. THAT man, whom God says he will "destroy,"—punish with "destruction,"—suffer to be "destroyed,"—cause to "perish,"—send to "perdition,"—"consume,"—"devour,"—"kill,"—"slay,"—"blot out,"—"hew down,"—bring to an "end," so that he shall "lose life,"—"not be,"—"see corruption,"—"be burned up,"—"torn in pieces,"—"ground to powder,"—"cut off,"—and "brought to nought," so that he shall "be as though he had not been,"—"utterly perishing in his own corruption," can have in him, either by creation or promise, the power of an endless life?

2. That a creature made of "dust," likened to "dust," said to be "dust," called "clay," called "earthy," compared to "chaff," to "stubble," to "tares," to "dry branches," to "thorns and briars," to a "worm," to a "beast," to "thistle down," to "grass," to a "dog," to "swine," to a "sheep," to a "goat," to an "ass," to a "serpent," and to every thing mean, and despicable, and low, and vile; to every thing combustible, perishable, and corruptible; he being "wood," "hay," "a thing of nought," a summer "flower," etc.,—can possess a deathless spirit, a never-ending existence, an immortal soul, as men and women do persist in asserting? Say, can it be possible?

D. T. T.—in *World's Crisis*.

Nearness of the Lord's Appearing.

CHRISTOPHER COLUMBUS, on his memorable voyage across the Atlantic, was pacing the quarter-deck one morning in deep concern. The previous night, his officers and crew, reproaching him with his illusive hopes, had been threatening to abandon the enterprise

in despair. "A new world," he was saying, as he paced the deck that morning, "A new world is yonder!" At length as he gazed upon those "untried waters," his practiced eye discerned a "sign." Some drift-wood floated past. Like Paley's watch on the desert-heath, it was its own certain interpreter. They must be near the mouth of some majestic river by which that drift-wood had been floated down. "Brothers!" exclaimed Columbus, his eye glistening with a calm ecstasy, and his finger pointing to the "sign"—"Brothers! look at that! We shall soon see land." The infirm hearts were bold again; from that hour they were other men.

Is not the church of the living God at this hour on the wide untried ocean steering her course to the kingdom—the "New World" of her "faith and hope!" The voyage has been protracted, till the men of feeble faith have begun to lose heart and to "faint." But stay, my brother! look at that drift-wood. The "signs" declare that the glory is not far off.

Business Department.

Not Slothful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

W. H. SNOOK: We have sent the Instructor regularly to Sylvester Bagley, Hartford, Iowa.

H. C. MILLER: Yes.

J. E. TITUS: Yes; if terms are satisfactory.

MARIA CARTER: Your letter inclosing \$5.00, with business for the office directed to Dr. Lay, is received. You have given us neither Post Office, County, nor State, nor mark, nor sign, nor any thing else by which we can get a clue as to your whereabouts. Give us your Post Office address with particulars, and your remittance shall have our prompt attention.

S. RHODES: You did not give the Post Office address of C. Rhodes. Please write again and state your request in regard to his Review.

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. J. P. Burroughs 31-1, Mrs E Bull's 30-1, Ellen Robinson 31-13, Mrs L Drake for E D vis 30-1, J M Segrave 31-1, E Robinson 31-1, H Randall 30-23, A Lake 31-22, Mrs A White 31-1, R Duddy 31-23, Mrs L Draggan 31-23.

\$1.50 each. H Keefe 31-20, E Deyarmo 33-1, Mrs S Cory 31-23, Mrs D S Crandall 32-1, A Chase 32-1, Albert To 31-23.

\$3.00 each. M & L Dickinson 33-1, S H Burlingame 33-1 G W Holt 33-1, Elias Godwin 33-1, L Carpenter 33-1, Jane Carpenter 32-1, J & H Dickinson 33-1, S Zollinger 32-2, G G Dunham 32-16, C S Briggs 23-1, Mrs L Filler 32-18, Phebe Northup 32-14, Mary Chase 34-15, P R Mills 31-5, Mrs L M Bartlett 32-13, R G Cowles 33 1, M E Harris 33 19, R A Worden 32-14, J H Collins 32-21.

Miscellaneous. A G Hart 31-3, W Barlen 2.00, 31-1, John Sharpe 5.00, 33-1 M J Reed 2.70, 32-1, A H Clymer 4.00, 36-11, S L G Ibert 4.00, 32-6, T Lindsay 3.25 33-11, Mrs A Vickery 2.00, 31-1, R To 1 5.90, 32-20, S R Sutherland 58c, 30-1, W M Ellis 50c, 31-7, B Barnes 2.00, 32-23, Geo Lindsay 2.00, 32-3.

To make up Advance Credits.

L Fuller 25c, G W Sheldon 50c.

For Review to the Poor.

O R \$1.00, Harriet B Hayward \$5.00.

Cash Received on Account.

H C Miller 4.00, J H Waggoner 1.37.

Books Sent By Mail.

W H Littlejohn \$2.24, A H Clymer 1.00, T Bryant 20c, Sarah Haviland 25c, T Lindsay 2.24, Julia E Green 2.50, H Hull 50c, A Field 25c, Dr W J Mills 15c, J H Collins 1.50, E A Poole 25c, A Chase 45c, R F Andrews 1.20, Enos Rew 15c, S R Sutherland 1.27, H Howe 55c, J F Thompson 15c, G W Sheldon 25c, J H Thompson 1.50, S S Schooley 2 c, W Tower 20c, L Kellogg 25c, W M Ellis 35c, B Barret 15c, W H Graham 40c, A G Hart 40c, M R Ncher 40c, J Carter 15c, I G Soule 25c, Mary Mills 5c, H A Fenner 2.00, A Stone 30c, D L Gullie 15c, L C Wilber 35c, E F Reynolds 15c, L M Cowles 30c, C H Tubbs 15c, H C Miller 3.00, Almira M Preston 1.30, E H Root 3.00, H Keefe 30c, M P Stiles 10c, Rev F Deits 8c, Mrs Wm Johnson 8c, Mrs E Ireland 1.75, Mrs C Chapman 40c, Mrs H G Washburn 55c, S Treat 40c, I Colcord 15c, T C Richmond 1.31, N P Dixon 40c, Ellen Ward 15c, C E Cole 15c, W D Sharpe 22c, M B Ferre 1.34, H Wolf 1.07, Mrs I Gardner 30c, David A Kins 15c, W Richards 3 c, Geo Smith 30c, D Daniels 35c, J G Cheal 1.50, R G Cowles 45c, J G Wilson 35c, Mrs C A Sherwood 2c, J L Lane 25c, H Hodgson 15c, S O Day 25c, M E Smith 15c, Mrs M Buzzell 15c, F Barnham 20c, W H Blaisdell 10c, T Hulet 15c, C S Briggs 25c, C B Smith 25c, L Fuller 35c, Mrs D G Allen 2.50.

Books Sent by Express.

H F Phelps, Pine Island, via Red Wing, Minn., \$14.18.

Michigan Conference Fund.

Received from Churches: Jackson \$22.00, North Plains 11.00, Leslie 10.00, Bunkerhill 10.00, Charlotte 10.00, Greenbush 12.50.

To Publish Tracts for Gratuitous Circulation.

Albert D Rust \$1.00, Marcus Ashley 2.00, Henry Hull 1.50, H L Richmond 1.00, H Howe 50c, W Irish 25c.

For the Health-Reform Institute.

The following amounts are subscribed for shares in The Health-Reform Institute at \$25.00, each share.

Samuel G Davis 25.00, Lucinda Davis 25.00, J Lamson 100.00.

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

Samuel G Davis \$25.00, Lucinda Davis 25.00, J Lamson 100.00, Mrs Tamar Lindsay 25.00.