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

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AT THE DOOR.

THE mistakes of my life are many,
The sins of my heart are more,
And I scarce can see for weeping—
But I still will knock at the door.

I am lowest of those who love him;
I am weakest of those who pray—
But I come as he has bidden,
And he will not say me, Nay.

My mistakes his love shall cover,
My sins he will wash away;
And the feet that shrink and falter
Shall walk through the gate of day.

If I turn not from his whisper,
If I let not go his hand,
I shall see him in his beauty—
The King in the far-off land!

The mistakes of my life are many,
And my soul is sick with sin,
And I scarce can see for weeping—
But the Lord will let me in.

THE COMING EARTHQUAKE.

THIS is the title of a new work by D. T. Taylor, published by H. L. Hastings, Boston, Mass. With the permission of the author, we shall give much of this work in the columns of the REVIEW. The reader will find instruction of great value concerning that dread event, the great earthquake, "such as was not since men were upon the earth, so mighty an earthquake and so great." The following forms the first part of the work—ED. REVIEW.

§ I. MAN'S EARTH.

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

MAN'S earth, we are told, is a globe in form, some eight thousand miles in diameter, and twenty-five thousand miles in circumference, hung out in the aerial space "upon nothing," turning upon its axis once in every twenty-four hours, plunging on through the deep abyss of space in an annual orbit about a great central sun at the rate of nineteen miles each second; three-fourths of its surface being vast oceans of water, and only fifty million square miles, or one-fourth of its surface, being land, and much of this being desert or mountainous, both unfertile and uninhabitable.

Moreover, modern science also teaches that this globe is an enormous "terrestrial bomb shell." It is claimed as demonstrable by a majority of noted geologists that all of its hidden interior, save only about "twenty or thirty miles" of the outer surface, is an intensely heated mass in a condition of molten fluidity,

agitated, restless, and rolling its fiery waves hither and thither, age after age, incessantly seeking, with a terrible expansive power, an outlet to diffuse its igneous elements over the surface and into the atmosphere. On this thin, rocky film, or outer surface, dwells a fallen, sinful, and dying race of mortals, numbering over thirteen hundred millions of souls; the slender partition separating them from the mysterious hell just under their feet, being in comparison with the whole earth's diameter, only one four-hundredth part of the whole.

Startling fact! alarming conclusion! Is it any wonder that the surface-crust quakes, and tosses, and undulates perpetually beneath our tread? Is it any wonder that the volcanic mountains smoke, and tremble, and burn in the struggle to disgorge the incandescent lake within? Is it any wonder that great cities, and whole countries, and populous villages, and multitudes of human creatures that move upon this dangerous surface, are ever and anon smitten with destruction and go down shuddering with fear in the mighty ruin?

Is it any wonder that thinking, sober people have, from the earliest ages looked for a final, awful convulsion and a burning day? Is it not rather a greater wonder that such a day has not sooner arrived? And to what restraining power are mortals, thus situated, indebted for the long delay, but to an almighty, wise, good, and merciful God, who bears patiently with his rebellious children, and who holds the great globe and all the universe in the hollow of his hand?

The discussion and philosophy of these fearful mundane agitations, termed earthquakes, may be thought, by some, to belong more properly to the domain of physical and geological science, rather than to a scriptural disquisition, but a phenomenon so often noted and marked in the sacred writings cannot be ignored by the Christian, and thrown over into the sphere of mere worldly wisdom, as if it were wholly and solely a matter of speculation, and no part of the revelation of God. All true science waits upon the Bible and the Bible's author. These throbings and quiverings of our planet are noticed in some fifty places both in the Old and New Testament, being set forth in the most striking manner in the inspired language of the holy men who record and predict them, as the act of Jehovah, the demonstrations of his power, the inflictions of his judgments, the omens of evil days, the accompaniments of extraordinary national changes. Especially are they to be regarded by the church of Jesus as signals of the approaching end of the age, and as tokens of the physical dissolution and coming new birth of our habitable world.

It matters not that secondary causes produce earth's quakings. All animate and inanimate nature, as well as the angels around the throne, are but God's servants, and messengers, and in the Bible all the mighty acts performed by his agents are ascribed to God himself. Earthquakes and atmospheric convulsions are but the ague-fits of a shattered globe writhing under the blighting curse of its Maker on account of sin.³ They are the groans of a marred and yearning creation⁴ longing for deliverance from the trail of the Satanic serpent who produced the immense ruin, and who, since the fall of man and the loss of Eden, has

claimed the air for his royal seat,⁵ the Kosmos as his kingdom,⁶ and the whole human family as his servants and vassals,⁷ and who reigns by divine sufferance as the "prince of this world," *κόσμος*,⁸ and the God of this age, *αἰῶνος*.⁹ And the Scriptures teach that the whole history of the world from Eden to the consummation is one long, burdening, usurped domination of sin and evil, and that the kingdom of God and of Christ is yet to come.¹⁰

§ II. DIVINE AGENCY IN TERRESTRIAL CONVULSIONS.

Tremble thou earth at the presence of the Lord. Ps. cxiv, 7.

A proof of the doctrine of Divine agency in terrestrial convulsions is found in the fact of the numerous instances where the quakings of the earth and of the high mountains are referred to in the Bible. And first, in particular, those passages where such tremulous action is specially ascribed to God or to his mighty angels who are commissioned with power over the elements.

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. xix, 18.

"Lord, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled." Judges v, 4.

"Then the earth shook and trembled . . . because he was wroth." 2 Sam. xxii, 8; Ps. xviii, 7. Ps. lxxviii, 8.

God—"which shaketh the earth out of her place and the pillars thereof tremble." Job ix, 6.

"Thou hast made the earth to tremble; thou hast broken it; heal the breaches thereof for it shaketh." Ps. ix, 2.

"But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble." Jer. x, 10.

"I beheld the mountains, and lo, they trembled, and all the hills moved lightly." Jer. iv, 24.

"He looketh on the earth, and it trembleth; he toucheth the hills and they smoke." Ps. civ, 32.

"The mountains quake at him and the hills melt." Nahum i, 5.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise; with storm and tempest, and the flame of devouring fire." Isa. xxix, 6.

In all these passages the Hebrew word *eh-rets* is properly rendered "earth," as denoting the physical globe, while the descriptive verb rendered "quake" and "shake," in the original, means, "to tremble, to rustle, to quake, etc., as in an earthquake."

In the second place, we direct attention to the following scriptural allusions to earthquakes which are expressly declared to have been judgments upon human impiety, and tokens of Divine displeasure at sin.

At the flood: "The earth also was corrupt before God, and the earth was filled with violence. . . . I will destroy them with the earth." Gen. vi, 11-13. "The world (*κόσμος*) that then was, perished." 2 Pet. iii, 6. In Gen. vi, 11, the Hebrew word *shahghath*, rendered "corrupt," signifies marred, spoiled, destroyed. Afterward God said, "Neither shall there any more be a flood to destroy the earth." Gen. ix, 11.

Fairholme, Granville Penn, and many others, think

that at the deluge all the dry land was shaken and sunk into the abysses of waters; "the fountains of the great deep [the subterranean oceans] were broken up,"¹¹ and the book of Enoch, referred to by these authors, represents the mountains, hills, and substance of the whole earth, "absorbed by a great abyss." And as geologists concur in supposing the deluge to have been, for the most part, "violent and tumultuous in its action on the globe,"¹² it is hence made highly probable that at the flood, great earth-convulsions were sent by Him who causes the pillars of the globe to tremble, and who is described in prophecy as shaking the earth's foundations. Isa. xxiv.

At the destruction of Sodom, when "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," and "lo, the smoke of the country went up as the smoke of a furnace,"¹³ the ground was doubtless shaken, and the valley sunk to a depth of thirteen hundred and twelve (1312) feet below the level of the Mediterranean; a sea of internal fire poured forth, forming for a season an immense crater, as witnessed by Abraham on the next morning; the iniquitous inhabitants "suffering the vengeance of eternal fire;"¹⁴ and this was probably done, says a learned writer, "by earthquake accompanying volcanic action."¹⁵ In the language of David A. Wells this catastrophe is generally supposed by geologists to have been "the result of volcanic action."¹⁶

And while it is remembered that angels, commissioned by God, wrought this terrible ruin, who dares deny that by the same hands, and for similar reasons, Herculaneum and Pompeii were overthrown? Because there is no prophet to stand by and affirm that it is the Lord God who doeth these things, are we therefore to conclude that when fearful earthquakes and volcanic eruptions now occur, destroying fair lands and thousands of lives, it is only the working of nature's laws, entirely aside from Divine agency?

At the destruction of Pharaoh we read, "The depths covered them—the earth swallowed them—they sunk into the bottom as a stone, as lead in the mighty waters." Exod. xv, 5, 10, 12. On this verse Dr. Adam Clarke says, "It is very likely there was also an earthquake on this occasion, and that chasms were made in the bottom of the sea, by which many of them were swallowed up, though multitudes were overwhelmed by the waters, whose dead bodies were thrown ashore. The Psalmist strongly intimates that there was an earthquake on this occasion: 'The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled; the clouds poured out water; the skies sent out a sound; thine arrows also went abroad; the voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled.'" Ps. lxxvii, 16-18.

It is worthy of note that here are set forth all the phenomena that accompany earthquakes, viz., a trembling of the ground, with atmospheric convulsions, terrific rain storms, thunder, and lightning.

At the destruction of Korah, Moses said, "But if the Lord make a new thing and the earth open her mouth and swallow them up;"—which was literally fulfilled, as we are told that the ground, crust, or surface, *clave asunder*, that was under them, and the earth opened her mouth and swallowed them up—and the earth closed upon them, and they perished from among the congregation. Num. xvi, 30-34. Here we have a direct act of almighty power inflicted because of sin. Dr. Adam Clarke calls it "a supernatural earthquake." Dr. William Smith, in his Bible Dictionary, also regards it as "an earthquake," and, with Dr. Kitto, says earthquakes are of frequent occurrence in Palestine, and traces of volcanic action are everywhere visible. So dreadful and impressive was this event that it long vividly dwelt in the memory of the Hebrews.¹⁷ And it is specially declared to be one of "the great acts of the Lord which he did."

When in 1783 at Oppido in Calabria the earth opened to the extent of five hundred, and a depth of more than two hundred feet; and also at Lisbon in 1755 when in a terrific earthquake the ground opened and swallowed up six thousand people with the marble quay upon the river's bank on which they stood, together with many ships,—not a single one of which

ever appeared on the surface again,—are we to suppose God, who has inflicted the severest earthquakes on these portions of our globe inhabited by the supporters of the Papacy, had no hand whatever in the two earthquakes just named, in which over two hundred thousand (200,000) utterly perished?

At the slaughter of the Philistines, "there was trembling in the host, in the field, and among all the people; the garrison and the spoilers they also trembled, and the earth quaked: so it was a very great trembling." 1 Sam. xiv, 15. We have here an extraordinary panic of a great army, the whole multitude. The entire country also appeared to be in a strange commotion. The quaking is communicated to the solid earth; and Dr. Adam Clarke admits that "God might have interposed in an extraordinary manner and produced a real earthquake." But though he doubts the fact, there is little room for doubting. It is plainly said that not only the host, the people, the garrison, and the spoilers trembled, but that the very "earth quaked." And the twenty-third verse ascribes indirectly all this, and the complete discomfiture of the foe which followed, to "the Lord."

When God met Elijah upon the mount there was also "an earthquake." 1 Kings xix, 11. Dr. A. Clarke speaks of some who thought all the varied phenomena then occurring "were merely natural," as the wind or tempest, and the fire issuing from the ground are often accompaniments of such real shakings of the earthquake,—but the Doctor's conclusion is the more probable. He says, "Here, though everything is produced in its natural order, yet the exciting cause of the whole is supernatural." The Chaldee Paraphrase renders the word "earthquake" by the phrase, "a host of the angels of commotion," as if they thought the event to have been caused by the hand of angels as was the destruction of Sodom; while the Hebrew word is that invariably rendered "earthquake," and is so translated by Coverdale and Boothroyd, as also in the Septuagint version.

An earthquake also occurred during the reign of Uzziah. To this we have these allusions in Scripture: "Two years before the earthquake." Amos i, 1. "Ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah." Zech. xiv, 5. Josephus testifies that this earthquake took place at a time when the king became proud and usurped the sacred office of the priests by insolently going into the temple to offer incense, threatening to kill all who opposed him, upon which he says "a great earthquake shook the ground," the temple itself was shattered and rent, the mountains around Jerusalem broke asunder, and the impious king was smitten with leprosy. "Josephus' Antiquities," book ix, chap. x. All of this is confirmed by Amos and Zechariah, and the divine record in 2 Chron. xxvi, 16-23. Dr. Smith, already quoted, thinks a great convulsion did really take place, one of the most remarkable in Palestine, and the whole account confirms our view as herein defended, namely, that earthquakes are often indications of God's displeasure against peoples, cities, and countries for their wickedness, and may be regarded as temporal punishments inflicted for the same.

Also, at the resurrection of our Lord it is recorded, "And the earth did quake, and the rocks rent, and the graves were opened;" Matt. xxvii, 51, 52; "and behold there was a great earthquake, for the angel of the Lord descended from Heaven, and came and rolled back the stone." Matt. xxviii, 2. This was evidently miraculous. The Greek word used here is *σεισμός*, (*seismos*) which in all cases denotes a great shaking or a trembling of the earth. This earthquake was felt all through Judea and also in Bythnia, and Nice, and Maundrell, and other travelers described the rent rocks as still existing around Jerusalem, and so peculiar was the appearance that an instance is recorded where an infidel was converted by attentively observing these evidences of divine power which were manifested when the Son of God gave up his life on the cross for the salvation of a race, and "the earth trembled as the cords of his great heart broke" beneath the ponderous load of human guilt.

Again, in a critical season in the history of the infant church, after united and mighty prayer had been offered, we are told "the place was shaken" where the

apostles were assembled, and the Holy Spirit came in power before unknown. Acts iv, 31. The commentators refer this to an earthquake sent (1) To prove God's presence with his chosen; (2) As an answer to the prayer of faith; and (3) As proclaiming the irresistible power of Jehovah. All the old versions such as Wickliff, Tyndale, Coverdale, etc., render the Greek "the place moved," while the original word, *σάλο*, (*salos*) is by the lexicographers defined as denoting "to toss, to move to and fro." This word being spoken of concerning a "place," there is no doubt but Dr. Clarke is right in denominating this token of God's presence and power, "an earthquake." This striking proof that God was with the holy apostles was again manifested on a subsequent occasion, while they had been thrust into the stocks and confined in the prison, when "suddenly there was a great earthquake, *σεισμός*, so that the foundations of the prison were shaken." Acts xvi, 26. It is impossible to so associate these events with natural and secondary causes as to leave out all connection with the immediate hand of God. Hence, we may conclude, with Dr. Kitto, that "The frequency of the allusions to these phenomena in the imagery of the Psalmist and other sacred writers, shows that earthquakes were but too well known to the Jewish people," while it may be well observed in this place that the occurrence of such terrestrial convulsions in connection with great and marked moral and natural changes in the government of the world by the Deity, has been noticed and acknowledged by all writers, both sacred and profane, and is worthy the attention of both the careless and the devout, that the one may be prepared for every solemn crisis in the affairs of this globe on which we live, and the other walk in the light which these judgments shed upon the Divine administration of human affairs, recognizing the upholding power of an Almighty God, and standing in awe in view of the unsearchable judgments of his hand.

§ III. THE LAST CONVULSION.

Continuing our subject, we call attention to that great shaking of the globe with all its islands, mountains, and inhabitants, predicted in numerous places in the Bible to occur at the end of the world, and in connection with the second coming of the Son of Man, thus:—

Where the Psalmist sets forth his last and visible advent in consuming fire, it is said prophetically, "His lightnings enlightened the world; the earth saw, and trembled . . . at the presence of the Lord." Ps. xcvi, 4. Also, "Tremble, thou earth, at the presence of the Lord." Ps. cxiv, 7. In Isaiah, we have in strong language the prediction that "they"—the wicked—"shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. ii, 19.

In the twenty-fourth chapter of Isaiah we have one of these most remarkable prophecies of the convulsions that the earth shall experience in the Great Day. Here the Hebrew *eh-rets*, variously rendered "land" and "earth," is used sixteen times in verses 1, 3, 4, 5, 6, 11, 13, 16, 17, 18, 19, and 20. We are here told in the most graphic and solemn language; language that cannot be cramped down in its application to refer to a mere national judgment on the Jews, nor limited to the soil of Palestine, as too many of the commentators seem to imagine, but which must take a wider significance, unless violence is done to the whole chapter; that the earth we dwell upon is one day to be made empty, and waste, turned upside down, and spoiled; that by reason of the iniquity of its inhabitants, the curse¹⁸ shall devour it, and the inhabitants of the earth be burned; and that when that day arrives it will be accompanied,—as Peter subsequently teaches,—with fearful convulsions,—the earth shall be broken down, clean dissolved, moved exceedingly, and all its pillars and foundations shaken, until it "shall reel to and fro like a drunkard." The Christian geologist will find a rare and wonderful field for his investigation in this portion of Isaiah's prophecy.

From Joel we learn also that at the last day "the heavens (or air) and the earth shall shake,"¹⁹ while by Haggai, God declares "Yet once, it is a little while,

and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come,"²⁰ which is thus explained by the holy Apostle Paul;—"And this word, Yet once more, signifieth the removing of those things that are shaken, . . . that those things that cannot be shaken may remain;"²¹—all of which corresponds with the prediction of Peter, that "the heavens, or air, shall pass away with a great noise, the elements shall melt with fervent heat, the earth also." 2 Pet. iii, 10.

In the Revelation, also, while in some places the Greek *σεισμός* (rendered in all places "earthquake,") is put for national convulsions, and revolutions, yet in the following instances it may refer to a real convulsion or quaking of the globe itself. Thus in response to the prayers of the whole church militant, God answers, as he answered Elijah, by fire from Heaven falling into the earth, whereupon follow "voices and thunders, and lightnings, and an earthquake." Rev. viii, 5. Again, as the latest event of the "seventh" or last "trumpet," we have similar atmospheric phenomena occurring, "and an earthquake, and great hail." Rev. xi, 19. And again, when the seventh or last vial of wrath is poured out upon the air,—the aerial heavens which are to be shaken,—"There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great;" Rev. xvi, 18; which recalls the gigantic and extraordinary convulsion of the entire globe foretold by the prophet Isaiah. In all the places quoted, the Greek word *σεισμός* (*seismos*) is used—which denotes "a shaking, a shock, especially an earthquake." Liddell and Scott's Lexicon.

Hence we see that this doctrine of a final and fearful convulsion of the globe is not new,—it is found in all the writings of the ancient prophets, and is also sung in the sacred hymns of the church of God.

§ IV. THE FIERY DEEP.

A fire is kindled in mine anger, and shall burn unto the lowest hell.—Deut. xxxii, 22.

The peculiarities in the physical structure of the earth which occasion earthquakes and which lead to, and shall result in, the final dissolution of the globe, are set forth fully and plainly in the Scriptures of divine truth. The prime and master element is fire, which seems to be stored in the interior cavities of the globe. That such is the case, the Bible teaches as plainly as it was taught by Plato, or in the best geological works now extant. "This cry of fire, echoed," says Prof. Hitchcock, "from the earliest ages," proved by Dr. Burnet to have been believed by all the ancient heathen, and fully held by the early church, is indeed, a solemn verity, a stupendous fact. Such, too, is the voice of holy Scripture, and as already shown in the occurrence of earthquakes, the primary cause of the igneous combustion and final catastrophe is ascribed, not to chance, nor to the development of latent chemical or active secondary forces alone, but to God. Thus, said Moses; "A fire is kindled in mine anger, and shall burn unto the lowest hell (*sheol*), and shall consume the earth with her increase, and set on fire the foundations of the mountains,"²² or as Dr. Boothroyd renders it,—

"A fire is kindled in mine anger,
And shall burn to the lowest Hades;
It shall consume the earth with its increase,
And set in a blaze the foundations of the mountains."

Coverdale renders it the "nethermost hell," and in the Septuagint we read, "in the lowest hades." The Hebrews understood the lowest *sheol*, or *hades*, to be the deep portions of the ground or earth, the hidden but terraqueous subterranean cavities or passages. In this ancient and remarkable Mosaic account, written more than thirty-four hundred years ago, we are expressly told: (1) That the earth was treasured or stored with fire; (2) That God kindled this fire or permitted it to be kindled; (3) That he has done this as a token of his righteous anger against the sinful and rebellious race of men who dwell on the earth's surface; (4) That these fires lie deep down around and below the bases of the mountains, which they set on fire and excite to volcanic action; (5) That by a continued process of combustion this internal fire will so eat away the very pillars of the globe that one day all the works

of men, and indeed the whole fabric of nature itself, shall be dissolved in flame. There is nothing made plainer than this in all the Bible.

In the book of Job, which some regard as older than the books of Moses, this same doctrine is confirmed; thus it is said, "As for the earth, out of it cometh bread; and under it is turned up as it were fire." Job xxviii, 5. Dr. Boothroyd renders the last sentence, "Though its interior is subverted as by fire," and in a note inclines to refer the passage "to the subterraneous fires by which earthquakes are produced." Prof. Gausson renders it, "Beneath, it is overturned, and as on fire." In Fry's version of Job it is as follows: "Even its under-strata is turned up as it were fire," while in the old Chaldee paraphrase it reads, "The earth from which food proceeds and under which is gehenna," i. e., hell, or the infernos. Upon this, Dr. A. Clarke observes that "The Chaldee gives a translation conformable to a very ancient opinion which supposed the center of the earth to be a vast fire, and the place called hell." Undoubtedly this passage teaches the admitted geological doctrine of the existence of vast internal fires at the very heart of the earth.

Observe, too, the prophetic language of David, when he says, "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth,"²³ and again, "He uttered his voice, the earth melted."²⁴ Again, Isaiah prays, "Oh! that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil,"²⁵ as if he would have God appear in grandeur as a proof to the wicked nations that he alone is God. Does not this also refer to the era of conflagration described by the prophet who says, "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." Mal. iv, 1. And does not that wonderful prediction of Isaiah, where we are told that "the curse hath devoured the earth," refer to the same event, as if the original curse, pronounced upon the ground for man's sake, beginning at the surface shall reach at last to the earth's great heart, and break it, and devour its vitals with consuming fire?

In the New Testament all this testimony is summed up and repeated, and the doctrine established beyond cavil or question, in the third chapter of Peter's second letter to the whole church, where it is said, "But the heavens and the earth, which are now, by the same word are standing fast, stored with fire, reserved in waiting to a day of Judgment and perdition of ungodly men." 2 Peter iii, 7. Such is the literal sense of the apostle's words, though *τροχόμενοι* sometimes takes the meaning to wait with long suffering, and eager desire. See Liddell and Scott's Lexicon.

In exact accordance with Moses, Peter here represents the globe as a vast storehouse, in which is treasured up the element of fire. The whole body of the air and the earth abounds with hidden fire. In the tenth verse the apostle continues the subject, and foretells the melting or dissolving of the elements, the atmosphere, and the earth,—all of which is to be done with a crashing roar, and with fervent heat or intense burning. These, amid the great confusion and flaming change, are only loosed or melted, but the works of mortals, the earth's "increase" as described by Isaiah, are burned up and totally consumed.

How solemn is the contemplation of such a fiery crisis! It is the Great Day of the Lord! But before that crisis, and along the last years of time, there are to be symptoms of decay and dissolution; throes that presage the mighty ruin; for the heavens, aerial or atmospheric, and earth, "shall wax old like a garment, and as a vesture shalt thou change them, and they shall be changed,"²⁶ or "as a vesture shalt thou fold them up, and they shall be changed."²⁷ Yes, changed! The old and worn-out and unserviceable shall be made new. For he that sitteth upon the throne says, "Behold I make all things new." Rev. xxi, 5. Creation's destiny is not annihilation, but dissolution and purification, and the church of Jesus, "according to his promise," looks "for New Heavens and a New Earth, wherein dwelleth righteousness." 2 Peter iii, 13.

¹Job xxvii, 7. ²Dr. A. Wells' Geology, p. 101. ³Gen. iii, 17. ⁴Rom. viii, 19-23. ⁵Eph. ii, 2. ⁶Matt. iv, 8. ⁷1 John v, 19. ⁸John xvi, 11. ⁹Cor. iv, 4. ¹⁰Matt. v, 10. ¹¹Gen. vii, 11. ¹²Hitchcock's Geology, p. 282. ¹³Gen. xix, 28. ¹⁴Jude 7. ¹⁵New American Cyclopædia. ¹⁶Wells' Geology, p. 113. ¹⁷See and compare Num. xxvi, 10; Deut. xi, 5-7. ¹⁸Gen. iii, 17. ¹⁹Joel iii, 16. ²⁰Haggai ii, 6, 7. ²¹Heb. xii, 27. ²²Deut. xxxii, 22. ²³Ps. cxvii, 5. ²⁴Isa. xlvi, 6. ²⁵Isa. lxiv, 1, 2. ²⁶Isa. li, 6. ²⁷Ps. cii, 26. ²⁸1 Heb. i, 12.

ZEAL FOR SOULS.

A TRAVELER was journeying in the darkness of night along a road that led to a deep and rapid river, which, swollen by sudden rains, was chafing and roaring within its precipitous banks. The bridge that crossed the stream had been swept away by the torrent, but he knew it not. A man met him, and after inquiring whither he was bound, said to him in an indifferent way:

"Are you aware that the bridge is gone?"

"No," was the answer. "Why do you think so?"

"Oh! I heard such a report this afternoon, and though I am not certain about it, you had perhaps better not proceed."

Deceived by the hesitating and undecided manner in which the information was given, the traveler pushed onward in the path of death. Soon another meeting him cried out in consternation:

"Sir, sir, the bridge is gone!"

"Oh, yes!" replied the wayfarer, "some one told me that story a little distance back; but from the careless tone with which he told it, I am sure it is an idle tale."

"Oh, it is true, it is true!" exclaimed the other. "I know the bridge is gone, for I barely escaped being carried away with it myself. Danger is before you, and you must not go on." And in the excitement of his feelings, he grasped him by the hands, by the arms, by the clothes, and besought him not to rush upon manifest danger.

Convinced by the earnest voice, the earnest eyes, the earnest gestures, the traveler turned back and was saved. The intelligence in both cases was the same; but the manner of its conveyance in the one, gave it an air of a fable, in the other, an air of truth.

So it is only through a burning zeal for the salvation of the lost—a zeal glowing in the heart, and flashing out in the look, and action, and utterance,—that the confidence of unbelief can be overcome, and the heedless travelers of the broad way won to the path of life and happiness. Love is the most potent logic; interest and sympathy are the most subduing eloquence. —Dr. Ide.

WHAT IS SUCCESS?

MOETIMER began life under the usual conditions of poverty—neither friend nor influence to help. He resolved nevertheless to make his mark. He became industrious, and industry brought him wealth. He was sternly upright, and that secured respect. His generosity kept pace with his gains, and that won renown; so that at the age of fifty he was the richest man in his State, and its chief magistrate. He grew ill. Medical science was impotent. "Sir," said his attendant, "the brittle thread will snap before the sun goes down." Astonished he said, "It cannot be; I shall be up to-morrow." Every art was applied in vain. The agitated form grew weak. Tick, tick, the seconds went, and before the shadows came, the catastrophe was upon him. Turning to the wall, in an agony no pen can describe, he cried, "My life has been a failure," and was dead.

Christiana entered humbly upon life, and before the sun had reached his zenith, was widowed and broken, and five little ones cried for bread. "It is well," she said; "we will walk with God." Long and dreary years came and went, years of care and suffering and yet further bereavement. Hard, hard went the strife of life, till men said that God was not pitiful. At fifty she was not of earth. In her conflicts she had studied the heroes of faith and endeavor of other times. The Scripture characters she knew by heart. Bunyan's Pilgrim was her companion. The Saint's Rest had become her own. Payson was her exponent. "The celestial city," she would say, "is full in my view. Its glories beam upon me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart." And her latest breath testified, "I have fought a good fight, I have finished my course, I have kept the faith. Thanks be unto God for his unspeakable gift."

These are no sketches of the fancy, but veritable history. Tell me, What is success?—Am. Messenger.

A QUESTION.—John Bunyan, being once asked a question concerning Heaven, which he could not answer, because the Bible had furnished no reply, very wisely advised the querist to follow Christ, and live a holy life, that he might by-and-by go to Heaven and see for himself. "Lord, are there few that be saved?" asked a curious questioner of Christ. "Strive to enter in at the strait gate," was the instant and pertinent reply.

WHETHER God chose you to labor or to suffer, you have no reason to complain; especially if he is leading you to glory.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 9, 1869.

J. N. ANDREWS, EDITOR.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER ONE.

ECCL. iii, 17. "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work."

The Judgment of the great day is an event certain to transpire. "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Acts xvii, 31. What God hath appointed is sure to arrive in due time. The resurrection of Christ is an assurance to all men of the final Judgment. It is not the fact of the Judgment, however, but the order of its work that, at this time, engages our attention. The work to be accomplished is of immense magnitude. The Judgment relates, 1. To all the righteous. 2. To all the wicked. 3. To all the evil angels. The number of cases, therefore, to be acted upon at this grand tribunal exceeds our powers of conception. We must not, however, suppose that there will be any difficulty on the part of the Judge in acting upon every case individually. Far from this, "There is a time there for every purpose and for every work." The Judgment, indeed, pertains to an immense number of beings; yet every one of them shall give account of himself to God. Rom. xiv, 12. It will not relate to so vast a number as to make it otherwise than a strictly personal matter. Nor will there be aught of confusion or disorder in that final reckoning. God has plenty of time for the work, and he has no lack of agents to do his bidding. That he has order in this work, the Scriptures clearly teach.

1. The righteous are to judge the wicked; yet the righteous are themselves to pass the test of the Judgment. Whence it follows that the Judgment must pass upon the righteous before they can sit in judgment upon the wicked.

This is a very important proposition. That it is truthful, we know from the express testimony of the Scriptures.

1 Cor. vi, 2, 3: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

Rev. xx, 4: "And I saw thrones, and they sat upon them: and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

Dan. vii, 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Here is the exalted work of the saints in the Judgment. They are to take part in the examination of the cases of all wicked men and fallen angels. But this is not to be till they have been changed to immortality, and exalted to thrones of glory. They do not, therefore, have their cases decided at the same time with the wicked. We believe the reader will acknowledge the justice of this reasoning. Let us state another proposition:

2. The trump of God sounds as the Saviour descends from Heaven. When that trump is heard, all the righteous are, in the twinkling of an eye, changed to immortality. There can be no examination after this to determine whether they shall be counted worthy of eternal life, for they have already laid hold upon it. From this it follows that the examination and decision

of the cases of the righteous takes place before the advent of Christ. The resurrection of the righteous to immortality is decisive proof that they have already passed the test of the Judgment, and have been accepted of the Judge. That they are thus raised to immortality, the following texts plainly teach:

1 Cor. xv, 42: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."

Verse 43: "It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power."

Verse 44: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Verses 51, 52: "Behold, I shew you a mystery: We shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

These passages are perfectly convincing. The resurrection of the saints is to immortal life, and they are made immortal in the very act of the resurrection. The decision of their cases is, therefore, passed before their resurrection, for the nature of their resurrection is declarative of their eternal salvation. But the fact, that the decision of the judgment in the case of the righteous, precedes the advent, is proved by another proposition, as follows:

3. The righteous are raised before the wicked have their resurrection. This shows that the examination of their cases takes place before they are raised, for the final discrimination is made in the very act of raising the just and leaving the unjust to the resurrection of damnation.

Rev. xx, 5, 6: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Luke xx, 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection."

Phil. iii, 11: "If by any means I might attain unto the resurrection of the dead." (Literally "the resurrection out from the dead ones.")

1 Cor. xv, 22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."

There is a resurrection which bears the inspired designation of the "first resurrection." All who have part in this resurrection are pronounced "blessed and holy." On them, "the second death hath no power." This resurrection is out from among the dead. Paul earnestly labored to attain unto it. It is to be at the coming of Christ. Only those who are Christ's shall have part in it. All that have part in it are the children of God, because they are the children of the resurrection to life. These facts clearly prove that the examination of the cases of the righteous precedes their resurrection at the advent of Christ; that event being really declarative of their innocence in the sight of God, and of their eternal salvation. Such as are accepted of God are resurrected; the others sleep till the resurrection to damnation. These facts are decisive proof that the righteous are judged before they are resurrected.

But we have a still more explicit statement yet to notice. Says our Lord: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead," &c. Then it is certain that the act of accounting worthy to obtain the resurrection from among the dead, and a part in the world to come, does precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God is the very act of acquitting them in the Judgment. The investigative Judgment in the cases of the righteous is, therefore, past when they are resurrected. As the resurrection of the just is at the advent of Christ, it follows that

they pass their examination, and are counted worthy of a place in the kingdom of God before the Saviour returns to the earth to gather them to himself.

THE BLESSED HOPE.

We are, at present, living in the land of our adversary. We are absent from our Lord. We walk by faith, not by sight. We are liable at any hour to close our eyes in death. Ours is the land of the dying and the dead. Our dearest friends are being cut down all around us. The tenderest associations are ready, at any moment, to be dissolved. Here have we no continuing city and no abiding place. Nevertheless our hearts are cheerful in God. Everything that we can desire is ours by promise. Our faith in the things promised, and our love for them, give to the promise a divine reality. We hope for the things promised. This hope is of such unspeakable worth to us that we are made rich by it, though at present acquainted with poverty and want. Though we have nothing, we possess all things.

We are not in possession of the good things, only as they are ours in the promise of God. But we rely upon that with such confidence that it is to us almost as though we had the things promised. We cheerfully wait its fulfillment, and murmur not at the inconveniences we experience. This is our night of watching. But we know that the morning will dawn. Our hearts yearn for the coming of the long-expected day. We know that our Lord must return in his glory before we can enter upon our inheritance. He must bind our great adversary before he delivers our dear friends who sleep in the silent dust. He must slay death before our land shall be in strict truth, "the land of the living." He must purge sin from our earth by the fires of the last day, before the curse can be removed from it. We can have no Paradise in the absence of our Lord. We do not even desire to have our inheritance till we can have our King with us. He has promised to come again. We depend upon that promise. We never can be satisfied till we behold his face. His return shall change our world. Now it is the land of Edom. But when he shall transform it, then it shall be the Canaan of promise. Thenceforward we shall weep no more, for we shall never be separated from our Lord. All the family shall then be united, and death shall never enter the family of Adam the second, as it has that of Adam the first.

CHRIST MUST RETURN.

If our Lord should fail to return again, then all our hopes of future blessedness must fail. He has gone away to prepare a place for us. John xiv, 1-3. If he should lose his interest in our behalf, or forget to return for us, then we can never be with him. He has pledged himself to come again. Certainly, we must depend on the fulfillment of this promise, for we cannot go to him. But we may be sure that he will not come for his people till he has first prepared the place for them. When that is accomplished, his word pledges him to return. It is the event on which is suspended all our hope. For with his return come the resurrection, translation, immortality, the crown of life, and our gathering together unto him. 1 Cor. xv, 51-54; 1 Thess. iv, 14-18; 2 Thess. ii, 1; 1 Pet. v, 4.

When he says, "I will come again and receive you unto myself," he does not mean to say that he will send the consumption, or the small pox, or the typhoid fever. No, that would do us no good. It is not the pains of dissolution, but the change to immortality, that we desire. Our Lord must come himself. He will never send our "last enemy" as a substitute for himself. 1 Cor. xv, 26. The most of his people are even now in the cold embrace of death. We have already enough of death. But our Lord comes to destroy that cruel monster. He comes to awaken his people, and to give them immortal life. His coming is with the sound of the trump of God. When that trump breaks upon the ear of the silent sleepers, in one atom of time every one of them shall awaken to immortal life. And all the living saints shall, at the same moment, be changed to immortality. Then the angels of God shall gather all the saints to the presence of Christ, thenceforward to be forever with him.

THE SIGNS OF CHRIST'S ADVENT MAY BE DISREGARDED.

It is a prevalent idea, that the signs of the advent cannot have been witnessed, because the mass of mankind have no faith in any such thing. The public seem to consider it a settled question, that the signs of Christ's advent will be such as to compel faith on the part of those who witness them. Yet it is perfectly evident from the teaching of our Lord, that such is not the truth. In Matt. xxiv, our Lord gives a list of signs of his advent. Then he adds: "When ye shall see all these things, know that it is near, even at the doors." Verse 33. But he proceeds to say, that "as the days of Noe were, so shall also the coming of the Son of Man be." He says of the antediluvians, that they "knew not till the flood came and took them all away." He adds concerning his second advent: "So shall also the coming of the Son of Man be." We may be safe in concluding,

1. That the signs of Christ's advent will be of so marked a character that all who have faith in his word will be able to know from their fulfillment that he is even at the doors.

2. But that these signs will not be such as to compel wicked men to believe. They will have no idea that the day of God is at hand. They will, therefore, completely deceive themselves in this matter, by explaining away the tokens of the coming Judgment.

3. And this is wonderfully illustrated by our Lord's reference to the case of the old world. Though the people were warned by Noah, yet such was the power of unbelief that when the deluge came it took them all by surprise. And in the last days, though the faithful watchman gives the world warning, the day of God shall come upon the world as a thief. So it is evident that God will give signs sufficient for faith to grasp, but not such as to compel unbelief to acknowledge their warning voice.

THE CLOSING MESSAGES.—No. 13.

BABYLON is not the Roman Catholic church alone.

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

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

2. The fall of Babylon is a moral fall, and not her destruction; for after her fall she becomes the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. Then the people of God are called out of her, that they partake not of her sins, and receive not of her plagues. Then, having filled up the cup of her iniquity—her sins

having reached to Heaven—her plagues come suddenly upon her, and she is utterly destroyed. God's people are in her and are called out after her fall and escape her destruction; hence, it is a moral fall—a point in her apostasy where God abandons her, the spirits of devils rush in to fill the place of the Spirit of God, and worldly, unconverted persons flock in and make her a cage of every unclean and hateful bird.

When did the church of Rome meet with such a fall? If she ever did, it was long before the days of Luther, and before those long centuries of bloody persecution that preceded the Reformation. Hence, Luther lived hundreds of years too late to announce the fact that the Spirit of God had abandoned the church of Rome, and given her over into the hands of the devil. That point she had reached before the Papacy was established. Therefore the announcement of her fall should have been made before the martyrdom of the saints at her hand. But where does the prophecy place the announcement of the fall of Babylon? Just before the second coming of Christ, even after the proclamation of the hour of God's judgment come. Rev. xiv, 6-14. These promised proclamations never were made to the world—the prophecy never had its fulfillment—till within the present century. But the fall of Babylon was distinctly announced in 1844. Hence, the announcement of the fall of Babylon must have reference especially to the daughters, instead of the mother, since it must have been the youngest and least corrupt of the family who were given over as irreclaimable at that point of time. And I would suggest (making no one else responsible) that the repetition in the announcement makes it sound very much like the announcement of a fatal relapse after a partial recovery. As though, after the great Roman apostasy, the Reformation promised well for a cure; but when the reform churches rejected the good news of the everlasting kingdom at hand, the last resort and the only thing that could heal their dissensions and make them one in Christ Jesus, the last hope was gone, cherished expectation was crushed, and, as if a second fall had sealed her doom, it is said, *Babylon is fallen! is fallen!*

3. If the church of Rome alone is the Babylon of Revelation, then the people of God are found in that church just before the great day of wrath and the second coming of Christ. But is that the case? Are the mass of real Christians to-day in the church of Rome? Doubtless our Protestant churches would claim their full share of these, but the people of God are in Babylon just before her plagues come which terminate in her utter destruction, and the only way for them to escape this ruin with her, is to forsake her. The place where they are when the Judgment messages are announced will not retain them, but they will leave it as Lot left the doomed cities of the plain. May God be merciful to them, as he was to the family of Lot (Gen. xix, 16), that they may escape the storm of vengeance which is about to descend upon the great city of confusion. And let those who have started to flee "Remember Lot's wife." R. F. COTTRELL.

"GO WORK IN MY VINEYARD."

WORKERS are called for. Everywhere work is to be done. Satan has work to be done, for which he repays his laborers eternal death; for death is the wages of sin. But the call above quoted is made by the Lord of all, and his wages are liberal; for the gift of God is eternal life.

We are called to work in his employ. Precious call! Can we accept any other call? For weeks past I have been thinking of this call to work for God, and often it rests with weight upon my mind.

To work for God we need a preparation of heart. We must, if we work for him, be just right at heart, and must always be found doing what is acceptable in his sight. This is our first work in his vineyard, to order our thoughts, and words, and ways, aright; then can we enter with zeal upon the work of helping others around us.

To work for God we need not sail across the ocean, nor travel across the continent; but here, close by, near at hand, are ears which can hear our words, and eyes to witness our acts. Let us, then, begin to work for God, first, by overcoming the foe within, next, by helping those near us. J. CLARKE.

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELD. JAMES WHITE.

In this department we design to speak freely relative to the importance of book and tract circulation, and the plans and means by which this work may be carried forward. We also wish to give all important facts relative to the good that has already been accomplished by the circulation of our publications. There are hundreds among us who have been led to embrace the present truth from reading a pamphlet, or a tract, or a copy of the REVIEW AND HERALD, which had providentially fallen into their hands. Will these give us the simple facts in the case, briefly and clearly stated?

We also invite our scattered friends to make their wants of our publications known. The field is opening before us wonderfully. May God help us to take it, and labor in the harvest till the work be finished. At present the laborers are few. Much must be done by our publications.

INTERESTING FROM WASHINGTON TERRITORY.

BRO. J. F. WOOD, of Washington Territory, heard Bro. Loughborough and Bourdeau in California, received the present truth, returned home and went to work. He writes, Sept. 25, 1869:

"I wish for a small stock of books, to either sell or give away, as occasion may offer, and I send you \$7.00 as a book fund on my own account. I find that I am very weak here as yet; can do but little, partly because I am poor in this world's goods, and more because there is more prejudice here than in any place I have seen. I lived here nine years previous to moving to California, and it was known that I had become an Adventist before I returned. Hence old friends seem to be afraid of me, and though I have said but little, I have been fired at from the pulpit several times. I give them something to study, whenever I get an opportunity. There are seven of us, all told, who are keeping the Sabbath and trying to get ready for the coming of the Lord.

"We hope and pray that the little leaven here will leaven the whole lump. Two of our company, Stephen Maxson and wife, my wife's father and mother, were raised Seventh-day Baptists, and always kept that faith, but now see all the truths of the Bible as taught by Seventh-day Adventists. The rest of us all belong to the family, except Sr. Morehouse. We are determined to prove faithful. We desire to live humbly, in the fear of God. I did expect to try and get Bro. Loughborough up here this winter, but the way is not yet open. I cannot as yet obtain a suitable place to hold meetings. May the Lord open the way, if there are any here who would receive the truth.

"Yours, &c."

Again Bro. Wood writes, Oct. 19:

"Since my return to this place I have been a sort of mark for everybody to shoot at. Opposition and false statements were carried so high that I concluded to go to work and defend present truth to the best of my ability. Bishop Weaver, of the United Brethren church, stated here that he knew many Adventists in Michigan, and that they denied the divinity of Christ, and the resurrection. He stated that their doctrines were very obnoxious, and advised people to keep away from them.

"I am teaching school in the settlement in which I have resided for years, hence am acquainted with many of the people. I announced that I would lecture on Spiritualism, as that and the immortality question were being discussed quite extensively. The people turned out *en masse*. They seemed to be interested. I have since lectured on immortality and future punishment. The interest is increasing. A Methodist Elder was sent to upset me, but he only confirmed the truth in the minds of many. The Lord has helped me, and I intend to lecture each Sunday evening as long as I can do any good. Some of the preachers are squirming; but the people seem to think they do not amount to much.

There is an increasing demand for books. But few know anything about our publications, excepting what I have told them. I have had none yet to spare. I sent you \$7.00 which I hope to hear from soon, probably before you receive this.

"My father-in-law, Stephen Maxson, has given me the enclosed \$20.00 for books, in addition to what I have already sent. We will give them away, if we

cannot sell them. Enclosed is a list of what I think will be most in demand here at present. I do not know anything about wholesale prices, so I will leave it with you to send what you can for the money.

"Yours respectfully."

In response to the last order, we have sent \$25.00 worth of books, adding only postage to wholesale prices. We have given \$5.00 from the book fund, to enable these distant friends of the cause to give publications where they cannot sell them. We shall cheerfully give more for the same purpose when needed.

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

MAINE STATE CONFERENCE.

WHEN I left Maine last March I had no thought of returning there this year, but it seemed necessary for some one to attend the Conference, and no one else could conveniently go. However, it was not my wish to go, as I knew there were individuals there in much need of help, who had not been inclined to accept it from me, and I hoped that some one might go whom they would hear.

This session of Conference was a season of trying labor for several reasons. The church of South Norridgewood was in a very low condition, not at all calculated to exert a good, healthy influence over those who came to worship with them. In the preparations for Conference this fact has not been taken into account. No kindly gathering influence had been exerted there by those who should have cared for their souls. I do not enter this as a complaint, but as a warning, as an admonition in regard to future gatherings.

Also the spirit of self and sectionalism, of which Bro. White has several times spoken, still prevailed to some extent. The disorganizing spirit manifested by most of the first-day Adventists has largely prevailed in Maine; and when the brethren who planted the standard of present truth introduced the order which the Scriptures teach, and we have adopted, they were met with suspicion and jealousy. This has always made it hard laboring in that State. And two things may always be noticed: Where anarchy and confusion prevail, there self triumphs; and, when individuals or a church get cold and backslidden, their sympathies are always ready to go on the wrong side. Labor for self is acceptable to such, as it accords with their own feelings; labor for the cause of God and for his name is rejected, because their hearts are not prepared to appreciate it, and they suspect the motives of those who would show them their errors and their danger.

Steps were taken in this Conference which relieved the feelings of the friends of the cause. It was voted to favor the organization of a New England Conference and to merge the State organization into that when it shall be formed. In the meantime a committee of lay brethren, business men, was elected, who have an interest to see that both labor and means are judiciously applied.

I had a strong feeling over the inconsistency prevailing to such an alarming extent, of professing faith in the "Testimonies to the Church," and yet utterly neglecting them on the health reform, and other questions. It was my most earnest desire to press this home to the consciences of all assembled. Bro. Goodrich seconded my efforts in this direction. May the Lord give him the hearts of the people in this respect, that all may yet see their true condition and the cause of their lukewarmness. We are nearing the close of our work, and we must be faithful, "giving all diligence," or soon wake up to the terrible fact that we have labored under a fatal delusion. May the Lord spare his people and bring not his heritage to reproach; and may the weeping spirit be laid upon his ministers; Joel ii, 17; that God may be entreated in our behalf, for the time of trouble is near.

In our labors for the cause and for individuals we believe that good was accomplished, and causes of darkness and trial removed. All hearts were made glad

by the position taken by Bro. Howard before the meetings closed. Our prayer is that he may have a large experience in the spirit and power of present truth, and become a useful laborer to God's glory. Whether I shall ever return to Maine I cannot tell; perhaps it may be better for others to work there who have had no experience of the difficulties of the past. But this much I think I can safely say, that whoever the General Conference shall see fit to send to Maine will be kindly and cordially welcomed by both ministers and people.

J. H. WAGGONER.

REPORT OF LABORS.

AFTER the last report from the Michigan tent we attended the Owosso and Ceresco Camp-meetings, in which I trust I received much good which will be of lasting benefit to me.

September 3, we commenced meetings again in the tent near Coldwater. There was some interest manifested at the commencement, but it was not of the lasting kind, and soon died out. We pulled down the tent on the 19th, having held twenty-three meetings. Four decided to obey the truth. May the Lord bless them, and those that kindly entertained us while there, and help them to be shining lights in the way.

I here parted company with Bro. Lane, each to return home and prepare for the winter. On my way home I spent one week at, and near, Cedar Springs, Kent Co., holding ten meetings. There are fifteen keeping the Sabbath here, and desire baptism and organization; but on account of much sickness it was deferred till another time.

October 2, attended the Monthly Meeting at Bushnell. The brethren of this church have not lived up to their privileges, but it was said then that they would try to do better. Held two meetings. Brethren from Stanton, Greenville, and Orleans, were present. The Lord blessed in speaking, for which I feel thankful.

October 8, in company with Brn. Maynard and King, went to Deerfield, Mecosta Co., to spend the Sabbath. The cause here has been left to go down; but through the influence of two sisters who have kept up a prayer-meeting for four years, since they were last visited, there are eleven now keeping the Sabbath. Held six meetings with them, and baptized three. There is a more friendly feeling among outsiders here than formerly. May the Lord help some to cut loose from their idols, that they may be prepared to take further steps in organization.

October 16, spent the Sabbath with the church in Gaines. The Lord gave liberty in speaking. There were about fifty brethren present, most of whom gave in their testimony in favor of overcoming and working while the day lasts. Held four meetings with them; one business meeting, in which matters of difference were settled up.

October 18 and 19, met with the church of Leighton. They are trying to overcome and move out with the body. They meet with much opposition, and at present have no place to hold meetings, the school-houses being closed. They are agitating the question of building them a house of worship. May the Lord open the way before them, and sustain them in all that is for the good of the cause.

PHILIP STRONG.

Pine Grove.

MEETINGS IN WISCONSIN.

AS BRO. WHITE has spoken but briefly of our good camp-meeting, held at Clinton Junction, I will mention a few things in addition.

Although it was a good meeting, the good fruits of which will be more fully realized at the Judgment, yet we believe that the heavy rain and wind storm that we had on Friday afternoon very seriously affected the interest of the meeting; and I fear that perhaps some who got there that afternoon, and before, without means of shelter, felt slighted because they were not looked after as closely as they would have been but for the many additional cares brought upon every one by the great rain. I hope no one will cherish any hardness.

As many solemn vows were made at this meeting, promising God that they would put away their sins, and live in obedience to his holy will, we hope the vows will be faithfully kept by all, remembering that God says in his word that it is better not to vow, than to vow and not pay. Eccl. v, 4-7.

On Monday, at the close of the meeting, eleven were baptized, two of the number young men from Chicago, who had been brought up Catholics. May the Lord bless these young men who have thus been led to forsake the worship of the beast and the doctrines and commandments of men, to keep the commandments of God and the faith of Jesus.

Bro. Andrews has spoken briefly of the good meeting at Waterloo. It was continued five days after he left, closing last Sunday evening. Five more were baptized, and eight united with the church. Notwithstanding we were all disappointed in not seeing Bro. and Sr. White, the Lord made the meeting a great blessing to his people, and also to sinners, for which we praise his holy name. We still hope and pray that the Lord will open the way for Bro. and Sr. White to come to Waterloo.

Oct. 26, I started to my new field of labor, stopping at Lone Rock to see our dear Bro. Thompson, who is in severe affliction, suffering with intermittent and inflammatory fever. Cannot some of the brethren of the Sand Prairie church visit him in his affliction, and cheer him up in his trials?

Oct. 28, I commenced meetings with the church at Hundred Mile Grove. Sabbath, the 30th, was set apart for fasting and prayer, and confession of sins, with a determination to put away our wrongs. It was a very solemn day for most all present. The Lord gave me good liberty in speaking his word, by which he stirred up the hearts of those who had fallen under wrong influences, and got into trouble among themselves. On Monday, before I left, the Lord helped me to get together those who were the most involved in the trouble. Then the Lord, by his Holy Spirit, also helped those in the wrong to see and confess their wrongs, and to write out a confession to read before the church, asking the forgiveness of all the church. Thus perfect peace and harmony were restored, where only confusion existed for some time in the past. The Lord be praised for the divine power of his truth and Spirit, by which he leads his poor, erring people out of darkness into his marvelous light. May the brethren and sisters of this church, and every other church in the land, remember that in all the troubles they get into among themselves, both parties are to blame. The apostle says, "Where . . . strife is there is confusion and every evil work." Again he says, "Be at peace among yourselves," and, "See that none render evil for evil unto any man." 1 Thess. v, 13-15.

May the Lord help his people to preserve unity and harmony, and walk in love.

I. SANBORN.

Baraboo, Wis., Nov. 2, 1869.

MEETINGS IN MICHIGAN.

SABBATH and first-day, Oct. 9 and 10, held four meetings with the church in Gaines. Stormy weather, and sickness in the families of Sabbath-keepers, prevented many from attending. If brethren realized the importance of attending the Sabbath-meetings, nothing but actual necessity would keep them away.

October 16 and 17, held seven interesting meetings, and celebrated the ordinances with the church in Orange. Members came from six, nine, and sixteen miles. The Lord blessed and strengthened his waiting people.

Evenings of the 19th and 20th, held three meetings with the church in Matherton. Many of their neighbors came to hear.

The 21st and 22d, visited Sabbath-keepers in St. Johns and Greenbush. Sabbath and first-day held six meetings with the church in Greenbush, and brethren from what is called the Colony, some seven miles distant. God grant that all his remnant people may have a realizing sense of the all-important and solemn hour in which we live, and make haste to confess and forsake all our transgressions and sins, and be on our watch for our Lord's return from the wedding.

JOSEPH BATES.

Monterey, Oct. 28, 1869.

REPORT FROM BRO. WAGGONER.

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

After the New York Camp-meeting, I remained at Kirkville over the following Sabbath, but a very heavy storm prevented such a meeting as we anticipated. I trust it was a season of benefit to the church. My stay there gave me an opportunity to learn of the influence of the camp-meeting on the community, and reports from every direction were most cheering. Such quietness and order, and freedom from all fanatical excitement, were so unusual for a camp-meeting, that it won the respect and admiration of all. Prejudice was removed, and especially was this the case in regard to Sr. White. Many who had never seen her, had heard the foolish falsehoods circulated against her, and came with the full effect of them on their minds; but when they heard the plain, practical truths of the Bible, the pure principles of Christianity presented in the earnest and powerful manner in which she was aided of the Lord to speak them there, all these feelings were swept away. A great responsibility now rests on many who heard the truth at that meeting. The brethren and sisters are greatly encouraged; the only regret I heard expressed was this, that it was necessary to have a business conference at the time of Camp-meeting; as it seemed desirable to have more meetings of a devotional character.

On the way returning to Boston, we found a bridge burned, and had to tarry all night in the mountains, about 20 miles east of Pittsfield. This added to the severe cold from which I was suffering, and I arrived in Boston in a worn condition. Here I found Bro. Cornell feeling quite unwell, and I preached at the Hall in Chelsea four times on Sabbath and first-day, Oct. 2 and 3. On the 5th, we left Boston for the Maine Conference. Our journey was pleasant and prosperous, till we passed Augusta; about five miles below Waterville, we found the railroad track destroyed by the flood in the Kennebec. The train backed down, but we feared there might be no travel on the road for several days, so we took our hand baggage and took the wagon road for Waterville. There we found the bridge gone, and we had to cross the railroad bridge. It was dark, and the bridge being covered, made it very dark inside; while the waters raged and foamed like a cataract beneath our feet. I must confess to having my nerves severely tested. But we went on to Kendall's Mills, and soon forgot our toils in the cheerful, hospitable home of Bro. Warren Clark.

I was much pleased to visit the friends in Maine, whose interest in the cause of God had so endeared them to me. "The field is the world"—the cause is one; and there are souls in Maine who have the spirit of the present truth, who rejoice in its prosperity, and mourn when it declines. May the Lord give them joy in its revival in that State. The state of the cause there is hopeful, and there has never been so good opportunity to labor to effect since I have known that field as now. May the Lord of the harvest "send by whom he will send."

I made a short visit at Richmond, and found the believers all firm in the faith, working for themselves and others. I wish that every church in Maine had the same zeal and spirit of labor.

"Oh! that each in the day of his coming may say,
I have fought my way through;
I have finished the work thou didst give me to do."

J. H. WAGGONER.

Boston, Oct. 29.

LEARNING.—The learned man who despises the wisdom of the untutored wise man, is brother to the unlearned and foolish man who unwisely despises learning.

PHILIP HENRY's counsel was, "Preach a crucified Saviour in a crucified style."

OUR CAMP-MEETING.

ACCORDING to appointment, our brethren assembled at Pilot Grove, Oct. 6, to our annual gathering. We judge it was the largest gathering of Seventh-day Adventists ever convened in the State. Over twenty tents were on the ground besides the large tent for holding meetings. We were favored for the most part with good weather, though rather cool nights, owing to the lateness of the season. Meetings commenced Wednesday, and broke up the following Tuesday.

Our ministering brethren from abroad did not get to the meeting till Friday afternoon, which was quite a disappointment to some. But Bro. Canright, whose gift was new to most of the brethren, spoke several times with good acceptance, and the time was profitably spent. Those who came from abroad to labor with us, were much worn. Sr. White especially, being hardly able to attend meeting at first; but after resting, she was able to speak several times.

We were all strengthened by seeing the courage of the servants of the Lord who have labored so long and faithfully in this cause. If they can go forward with courage through the opposition and trial to which they have been so long exposed, feeling an increasing zeal and interest, certainly those of us who have not borne a tithe of their burdens, ought not to be cast down.

Bro. White's case is especially encouraging, having come up from an apparent bed of death to his present health and strength, where it seems he is able to accomplish as much labor as he ever was in his life. Considering all the circumstances, and the nature of his disease, it seems like an absolute miracle. Truly God's hand is to be seen in preserving the life of his servant. The Seventh-day Adventists in Iowa will ever feel a special interest in these servants of the Lord, because they were a special means in his providence of rescuing many from great danger in one of the darkest days of our history.

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

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

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

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

GEO. I. BUTLER.

REPORT FROM OHIO.

FROM October 14 to 26, I was with the church in Bellville. During this time we held twenty meetings. The Lord gave his blessing, and we enjoyed good freedom in speaking. But this was a season of great labor for the church, on account of some difficulties that existed, caused by the wicked course of Jonathan Iden. We gave his case a fair and thorough investigation, which resulted in the church's withdrawing fellowship from him. From what I know of his course, I wish to say for the benefit of all who love the cause

of truth, that he is entirely unworthy of the confidence of any body of Christians, until he shall show by a thorough and heartfelt confession, deep humility, and works of righteousness, that he has repented of his evil ways and found favor with God.

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

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

I. D. VAN HORN.

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

STRANGE TEACHING.

A SHORT time since, I sent Bro. Canright's tract entitled, "The End of the Wicked," to an eastern friend, and a Congregational preacher got hold of it, reviewed it, and filled out three sheets of foolscap with a reply. He says, "The soul is an emanation of the Deity, a spark struck off from the great source of spiritual existence. It was created a pure, uncompounded substance, a simple, thinking, immaterial, and immortal substance."

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

He says farther: "The Scriptures, when rightly interpreted, nowhere assert that God will exert his power to annihilate the soul. Being an emanation from himself, an uncompounded substance like his own spiritual nature, its existence must continue commensurate with his own."

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

W. S. FOOTE.

Pendleton, O.

HOW WE KNOW!

"How do you know whether Saturday is the right day to keep holy?" "How do you know that it is the one that the commandment requires to be kept?" are questions often asked by those who observe Sunday, the first day of the week. They will admit that Saturday is the seventh day as we now reckon, but seem to doubt that it has always been so. Ask them if they believe that Christ arose from the dead on the first day as we now reckon? "Oh, yes! most certainly," they reply. Very well, so do we believe, and having got established on this point, the other is easily settled by the inspired word of the apostle Luke, who declares the day before the one on which Christ rose, to be "the Sabbath according to the commandment." Luke xxiii, 56. All plain and easy.

H. C. MILLER.

EVIL THOUGHTS.—"We cannot keep the crows from flying over our heads, but we can keep them from building nests in our hair."—Martin Luther.

Obituary Notices.

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

DIED, in Walton, Mich., Oct. 29, 1869, of consumption, Bro. George Case, aged 57 years. Funeral discourse on Sunday, Oct. 31, in the Congregational Meeting-house in Olivet, to a large and attentive congregation. W. C. G.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 9, 1869.

DEAR We open, this week, a new department in the REVIEW, under the special charge of Bro. White. The book and tract enterprise has, chiefly under his management, become a very important part of our work, and the friends of the cause everywhere feel the deep interest in its success. This department will, therefore, be read with interest by all who have the cause at heart.

THE CHRISTIAN.—This is the title of a monthly sheet published by H. L. Hastings, 19 Lindall street, Boston, Mass. Terms, sixty cents per year. This paper contains very little which we cannot sincerely commend. It furnishes many articles of great value. The article in a recent REVIEW on the Resurrection of the Unjust, and the article in last week's REVIEW, entitled, The Age of Murder, are instances to the point. *The Christian* is well calculated to interest the general reader. It is also very acceptable to youth and children. And we must add to the foregoing the fact that *The Christian* never makes personal assaults upon the character or reputation of others.

TO CORRESPONDENTS.—Many questions have been sent to this Office which are worthy of careful answers. These would have been attended to long since had not the circumstances of the case rendered it absolutely impossible. The whole summer, and all the fall, until a short time since, has been spent, by me, at a distance from the REVIEW Office, laboring in other departments of the work, from which I could not be excused.

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

J. N. A.

A Mistake.

SEVERAL brethren have recently sent to this Office the names and addresses of certain poor persons who should have the REVIEW. This is right. No mistake thus far. But the mistake was in not sending pay at half price, or \$1.00 per year. The Association will give half, and these benevolent brethren, who take such an interest in the poor, can pay the other half. Look up the worthy poor, brethren, and send us their names and addresses, and pay for the REVIEW at half price.

JAMES WHITE.

THE REVIVALIST.—A collection of choice revival Hymns and Tunes, original and selected, by Joseph Hillman. This is a well-bound book of 264 pp. We first saw it at the Kirkville, N. Y., Camp-meeting, where we heard the Olcott brethren sing that charming piece, "The Celestial Army." The book can be had of Joseph Hillman, Troy, N. Y., or at this Office. Price \$1.00, postage 12 cents.

JAMES WHITE.

A Note.

WE left Boston October 5, for Maine, leaving directions to have letters forwarded. We left Skowhegan the 26th, at which time we had received none. There were ten or twelve letters forwarded from Boston, but we have not been able to find any of them up to this time, and it appears that not one of them ever went to the offices we designated. Those who wrote letters to us between September 20 and October 20, will know why they have not received attention. Matters of importance should be written again.

I expect to leave Boston November 15. No more letters should be directed here to me.

J. H. WAGGONER.

Boston, Mass., Nov. 4, 1869.

Note from Bro. Matteson.

I AM holding meetings here principally for the good of the few brethren in this vicinity. They were in perishing need of help. Have been sick the last two weeks with colds from exposure and sudden changes in the atmosphere. Am better now. Feel good courage to labor on in the glorious cause of truth. Trust that I learn submission by the things I suffer. There are some indications that good is being done here. Trust that I shall find plenty of openings to present the truth and gain souls. Pray for me, that the Lord may direct.

JOHN MATTESON.

Mound City, Kan., (Box 1) Oct. 29, 1869.

Note to the Churches in Wisconsin.

THE Waterloo church has pledged \$50.00, and the Hundred Mile Grove church \$95.00, to buy a new tent for this Conference; all to be paid by the first of January. Bro. Robert F. Andrews told me that the brethren in Illinois were also intending to buy a tent. Therefore our brethren of Wisconsin will be liberal in their donations, as we have to raise and pay about \$550 for a tent, which sum we can easily raise if we take hold of it in love for the glory of God. Let all the churches send their money in drafts on Chicago, to Bro. C. W. Olds, Little Prairie, Walworth Co., Wis., by the first of January. Let all the churches report the amount they will give, to Bro. Olds immediately, so that he can report through the REVIEW by the middle of December the whole amount pledged. Now, brethren, let the work of the Lord be done promptly.

ISAAC SANBORN.

Note from Bro. Byington.

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

The 19th, Bro. A. Avery took me to Locke, where, with the church, I had three meetings, and celebrated the ordinances.

The 22d, Bro. M. Avery and wife, with their team, brought me to Alacidon, where we spent the Sabbath, and remained till the 27th. I had six meetings with them, and the ordinances. The greater part here are holding fast the faith. They are not rich, but have spent nearly two thousand dollars in erecting a house of worship which will be ready for use in a few weeks. They request Bro. and Sr. White to attend the dedication some time between the 20th of December and the first week in January. If Bro. Matteson should be at liberty from other labors, and would attend, they will pay his expenses. If either or both can attend, they wish it noted in the REVIEW soon. We spent all our time here visiting from house to house, and praying with families. At our last meeting we had the ordinances.

The 27th, Bro. Briggs brought me to Leslie, where, at 2 o'clock P. M., we had a business meeting for the Jackson church; also social meeting in the evening. Six were added to the church. I leave this morning for Gratiot Co.

J. BYINGTON.

Leslie, Oct. 28.

"Because Ye Belong to Christ."

MANY noble actions are done which will never be rewarded, because they are not done with the right motive. Many give of their means, and sacrifice their time, to help God's servants and his cause, who will receive no reward for it in Heaven. They do it to please men, or for a show, and not for the Lord's sake. Christ says, "For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark ix, 41. Thus we see that the simplest act of benevolence performed towards God's children, because they belong to Christ, will receive its reward. The Lord notices and remembers even the slightest tokens of affection for him. But if we do these things, not for Christ's sake, but for man's sake, we must look to man for our reward.

D. M. CANRIGHT.

THE ROUND OF LIFE.

From Aphorisms and Opinions of Dr. Geo. Horne, late Lord Bishop of Norwich.

SOME are serving—some commanding;
Some are sitting—some are standing;
Some are rejoicing—some are grieving;
Some are entreating—some are relieving;
Some are weeping—some are laughing;
Some are thirsting—some are quaffing;
Some are accepting—some are refusing;
Some are thrifty—some are abusing;
Some are compelling—some are persuading;
Some are flattering—some are degrading;
Some are patient—some are fuming;
Some are modest—some are presuming;
Some are leasing—some are farming;
Some are helping—some are harming;
Some are running—some are riding;
Some are departing—some are abiding;
Some are sending—some are bringing;
Some are crying—some are singing;
Some are hearing—some are preaching;
Some are learning—some are teaching;
Some are disdaining—some are affecting;
Some are assiduous—some are neglecting;
Some are feasting—some are fasting;
Some are saving—some are wasting;
Some are losing—some are winning;
Some are repenting—some are sinning;
Some are professing—some are adoring;
Some are silent—some are roaring;
Some are restive—some are willing;
Some are preserving—some are killing;
Some are bounteous—some are grudging;
Some are seeking—some are finding;
Some are thieving—some are receiving;
Some are hiding—some are revealing;
Some are commending—some are blaming;
Some are dismembering—some are new framing;
Some are quiet—some are disputing;
Some are confuted—some are confuting;
Some are marching—some are retiring;
Some are resting—some are aspiring;
Some are enduring—some are deriding;
Some are falling—some are rising.

These are sufficient to recite,
Since all men's deeds are infinite;
Some end their parts when some begin;
Some go out—and some go in.

Appointments.

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

PROVIDENCE permitting, we will attend the Monthly Meeting at Newton, Mich., Sabbath, Nov. 13.

J. & E. G. WHITE.

PROVIDENCE permitting, I will meet with the church in Hillsdale, Sabbath and first-day, Nov. 13 and 14; with the church at Ransom Center, Nov. 20 and 21.

J. BATES.

Business Department.

Not Slothful in Business. Rom. xii, 11.

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 receipted 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. M J Clarke 34-15, J Smith Jr 34-15, J Weaver 34-15, H Shaffer 36-1, S Anderson 34-15, J Stillman 36-18, H K Goss 36-17, I Kellogg 35-1.

\$2.00 each. Belle Wright 36-16, Mary Holton 36-13, J Phillips 36-13, J Dittler 35-1, W D Sharp 37-1, A Bigbee 36-17, H Holt 35-13, E C Chipman 36-10, J M Gairdner 38-13, H G Washburn 37-1, E O Underhill 36-17, D Stront 35-1, R Covell 36-6, J L Lewis 35-1, D Howard 36-24, C Jerome 36-17, J Young 36-10, S D Salisbury 36-12, J M Osborn 36-17, F H Morrison 36-17, H A Whitaker 36-1, Eliza Gardner 36-1, H Gardner 36-20, S M Bickford 36-20, B Turvillegar 36-19, T Butcher 36-19, A C Woodbury 36-1.

Miscellaneous. J G Smith \$5.00 38-1, Sarah Green 4.00 36-8, J Lamsom 5.00 39-1, Mrs Jas Hoxie 0.60 37-1, S Berry 50c 36-13, F Crandall 1.50 32-1, A Zellers 1.50 36-1, I Carpenter 1.50 34-21, J T Collicott 4.00 35-14.

Books Sent by Mail.

S O Winslow 25c, O F Gullford 30c, S A Chamberlin 20c, J F Wood \$25.00, Geo W Barker 1.25, H G Washburn 1.65, S D Heady 12c, S A Smith 25c, J A Palmer 25c, Joel Crandall 50c, A H Osborn 10c, A Morehouse 6.00, A Cornell 30c, S B Gowell 45c, Jas Hackett 1.00, S D Heady 70c, S C Gove 10c, B Sedgwick 25c, J N Loughborough 27.13

Michigan Conference Fund.

Church at Greenville \$73.00, Church at Orleans 36.57, Church at Gaines 7.00, Church at Greenbush, 23.00, Church at Bushnell 30.00, Church at Leighton 14.50, Church at Jackson 40.00.

Michigan Tent and Ceresco Camp-meeting Expenses. D R Palmer \$40.00.

Foreign Missionary Fund.

Nellie E Sisley \$5.00, M M Sisley 5.00, A friend 50c, I Sanborn 5.00.

General Conference Missionary Fund.

H G Washburn \$1.35, J H Jaquith 10.00, Jas Hackett 2.00.

Cash Received on Account.

A H Clymer \$5.00, S B Gowell 5.00, C A Olson 10.00.

Benevolent Fund.

A Sorens \$10.00.

Books Sent by Express.

S H King, Ionia, Mich., \$5.00, B F Merritt, Chillicothe, Peoria Co., Ill. 10.00.