

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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LET ME GO.

Let me go! for I am weary
Of earth's dark and lonely night;
All I cherish here seems dreary,
As I see the heavenly light.
Let me go to scenes of pleasure
That my heart has yearned to know!
Oh! I long to grasp the treasure;
Let me go—ah, let me go!

Let me go! for here I languish,
Here I mourn departed love;
Let me go where pain and anguish
Cannot mar the courts above.
I would go where grief and sighing,
Saints immortal will not know,
Where is felt no sickness, dying,
There I'd go—yes, let me go!

Let me go! for bliss immortal
Calls my soul from earth away,
As I near the quiet portal
Of that blest, eternal day.
I would leave this world of sorrow,
Where life's blighting evils grow;
I would gain the bright to-morrow;
I would go—ah, let me go!

Let me go! yes, I am praying
For that pure and blest abode
Where the angel bands are singing,
In the presence of their God.
Let me go! I mourn and sorrow
As time passes all too slow,
For I'd see the glowing morrow;
Let me go—Oh! I would go!

Let me go! my soul is sighing
For the mansions of the blest.
There's no sting to me in dying;
Soon I'll gain eternal rest.
I am weary—Oh! so weary,
As I stem life's tide of woe!
Hope's delusive—earth is dreary—
Let me go—yes, I would go!

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:2.

THE SECOND ADVENT.

The Manner and Object of the Event Considered.

BY ELDER JAMES WHITE.

TEXT: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

JESUS was soon to leave his disciples and ascend to the Father. And in his words of instruction and consolation he was preparing their minds for that event which would prove a great grief to them. His presence constituted their joy. His absence would be their sorrow. "Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast." Matt. 9:15. The real friends of our Lord will ever desire his tangible presence. Worldly professors, whose affections are placed upon the things of this life, will enjoy his absence quite as well. And while a worldly church may treat with indifference, or reject, or even scoff at, the Bible doctrine of the soon return of the Lord, those who truly love their divine Lord will receive the word relative to his coming with all gladness.

Our Lord was tenderly introducing to his disciples the subject of his ascent to Heaven. "Little children, yet a little while I am with you." John 13:33. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Verse 36. This statement caused distress and consternation in the minds of the disciples, and led Peter to say to his Lord, "Why

cannot I follow thee now? I will lay down my life for thy sake." Verse 37. Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself. With such a faith and hope, the waiting church of Jesus Christ may well sing:—

"How bright the vision! Oh! how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

And while the church waits in joyous expectation of speedy deliverance, her Lord saith, "Surely I come quickly," to which the church responds, "Amen. Even so, come, Lord Jesus." Rev. 22:20. The certainty of the second advent of Christ, and the manner and object of his coming, are points of thrilling interest to all who love our Lord Jesus Christ.

He will *appear* the second time. Paul speaks directly upon this point: "So Christ was once offered to bear the sins of many. And unto them that look for him, shall he *appear* the second time without sin unto salvation." Heb. 9:28. Again he says, "Looking for that blessed hope, and the glorious *appearing* of the great God, and our Saviour Jesus Christ." Titus 2:13. Another apostle testifies to this point thus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall *appear*, we shall be like him, for we shall see him as he is." 1 John 3:2.

The second advent of Christ will be personal and visible. This proposition is sustained by a large amount of testimony from the highest authority.

1. The Son of God himself, when addressing his disciples upon the subject of his second advent, pointed forward to the generation that should witness the signs of that event in the sun, moon, and stars, and said, "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. See also Mark 13:26; 14:62; Luke 21:27; John 14:3.

2. Holy angels, at his ascension, made a most definite and decisive declaration relative to his personal and visible second advent. When Jesus was taken up from his disciples, they looked steadfastly toward heaven as he went from them. And as a cloud was receiving him from their sight, two shining seraphs from the throne of Heaven appeared, and addressed them in these comforting words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11. The doctrine of the personal and visible appearing of our divine Lord here rests upon the veracity of the two holy ones in white apparel, who testified that the *same* Jesus would return again in *like manner* as he ascended to Heaven. And in agreement with the words of assurance from the angels are these of the Revelation: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

3. Paul, the great apostle, testifies to the personal and visible second advent of Christ in language not to be misunderstood. He says: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16. See also Titus 2:13; 1 John 3:2.

When the Lord shall appear the second time, sinners then living will be destroyed by fire, and the earth will be desolated. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired

in all them that believe in that day." 2 Thess. 1:7-10. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Chap. 2:8. See also Matt. 13:26-30; 37-43; 3:12; Luke 17:26-30.

The prophet describes the day of the destruction of the wicked, and the desolation of the earth, in these fearful words: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isa. 13:9-11.

Again the prophet declares the terrors of that day, when the wicked shall be destroyed, and the earth shall be desolated: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:1-6. See also chapter 6:8-11; 34:1-15; 28:21, 22; Jer. 4:20, 27; 25:32-38; Zeph. 1:2, 3, 7-18; 3:6-8.

The words, "few men left," in verse 6, do not mean that a few will be left on the earth; for the prophet declares that "the land shall be utterly emptied, and utterly spoiled." Verse 3. God will destroy all who inhabit the earth at the time of the second advent, excepting the few living righteous who will be changed to immortality without tasting death.

At the second coming of Christ, the last trump will sound, the voice of the Archangel will be heard, the righteous dead will be raised, and the living righteous will be changed to immortality. It is then that victory over death and the grave is triumphantly shouted by all who receive the gift of eternal life at the last trump. "Behold, I show you a mystery: We shall not all 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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Again the apostle sets forth the hope and joy of the true church of Jesus Christ in all ages, while passing through persecutions and great tribulation, and while her members have been falling under the power of death and the grave, in these consoling words: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [Note. God brought Jesus from the dead, and will also bring from the dead, with Jesus, all who sleep in him.] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not

prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

When this visible union of the Redeemer and the redeemed shall take place, then the church will be no more separated from her adorable Lord, but, with all the endowments of immortality, will ever be with him. The apostle states that the redeemed will be caught up in the clouds to meet the Lord in the air. They will not immediately return to the earth. The Lord will lead them up to the eternal city of the saved, to reign with him during the seventh millennium, in which time the earth will remain desolate.

Jesus had plainly told his disciples that he would leave them. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." John 13:36. Jesus was soon to go up to the Father. The disciples could not follow their Lord then; but afterward, at the time of his second advent and the resurrection of the just, they should follow him up to Heaven, as he should return to his Father.

The disciples were pained to learn that their Lord would leave them. And he would comfort their troubled hearts by saying to them, "In my Father's house are many mansions." "I go to prepare a place for you." "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

It is true that the earth made new, Rev. 21:5, when the holy city shall come down from Heaven upon it, verse 2, will be the final inheritance of the righteous. But Peter, with faith and hope inspired anew by the resurrection of Christ, points to Heaven as the place where the inheritance is reserved, and says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:3-5. In this case the apostle refers only to the holy city, the metropolis of the inheritance complete. The redeemed will remain in the city above, and reign with their Lord in judgment, Rev. 20:4, during the seventh millennium.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toil and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous, is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it thus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hasting unto

the coming of the day of God." 2 Pet. 3: 12. And Paul again, after speaking of the descent of the Lord from Heaven, the resurrection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says: "Wherefore comfort one another with these words." 1 Thess. 4: 18.

The second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just, and the Judgment, found both in the Old and New Testaments. Popular orthodoxy may cast the doctrine aside as not essential to the Christian faith; yet it may be traced through the Sacred Scriptures, as made prominent by prophets, Jesus, and apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the non-essentials all out. Hence, "all Scripture," says Paul, "given by inspiration of God, is profitable." And let all the people say, Amen.

But the doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is lost sight of by those who receive theories not found in the Scriptures. Thus the fulfillment of all the threatenings of God's word, relative to the swift approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

The second personal appearing of Jesus Christ is most absurdly applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture declarations, but of the laws of language. There can be but a single second advent of Christ, while this misty sentiment has as many appearances of Jesus as there are deaths. The early disciples did not receive the idea that death was the second coming of Christ. "Peter," seeing the beloved John, "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21: 21-23.

So far were the disciples from holding that death was the second coming of Christ, that when they understood their Lord to intimate that John might remain until his return, they at once concluded that he would not die; and from them went this saying abroad. No; instead of receiving the idea that the second advent of Christ, in any sense whatever, took place at death, they regarded it as an event that would forever put an end to the power of death over the righteous.

And what foggy theology is this, that makes death the second appearing of Christ! He is coming as the Life-giver, and the believer's best friend. Death is the life-taker, and man's last enemy. 1 Cor. 15: 26. Christ is coming to give life to the just, and to destroy him that hath the power of death, that is, the devil. Heb. 2: 14. Mark this: The devil has the power of death, and, in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Life-giver, having passed under the dominion of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades] and of death." Rev. 1: 18. The devil holds the power of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory. Astonishing, that modern theologians should assert that death is the second coming of Christ!

Again, conversion is said to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Jesus Christ. And, again, the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ,

and his spiritual reign for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ; for in this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

But more than this, those who hold the doctrine of the spiritual coming and reign of Christ have things badly confused. May the Lord help them to see the difference between the manifestations of the Holy Spirit, and the personal presence of Christ at his second appearing, while we appeal to the Scriptures. "I will pray the Father," says Jesus, "and he shall give you another Comforter." John 14: 16. This language implies more than one comforter. When Christ was with his people, he was their comforter. In his absence, the Father was to send another Comforter, even the Spirit of truth. During the absence of the Son, the Holy Spirit was to be his representative, and the comforter of his sorrowing people. The facts in the case are distinctly stated in the following impressive words: "But now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 5-8.

And again, the Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ in the gathering of "the latter-day saints." And the spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of spiritualism.

In the prophetic discourse of Matt. 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under papal persecutions, says of our time: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24. The word *then* in this passage points to a specific period of time when "Lo, here is Christ, and lo, he is there," would be heard. Our Lord here describes the spiritual deceptions of the present age. False christs arose not far from the first advent, to deceive the Jews in regard to that event (Matt. 24: 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

The Time of the End, a work of no small ability and importance, properly calls the doctrine of the temporal millennium a modern novelty. From the popular error of a temporal millennium and spiritual reign of Christ, have grown the mystical applications of the plainest declarations of Scripture relative to the second appearing of the Life-giver, to death, to conversion, to the manifestations of the Holy Spirit, to Shakerism, to Mormonism, and to spiritualism.

How forcible are the words of our Lord when applied to the subject before us: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24: 23. No one need fail to see who the men are who are crying, "Lo, here is Christ, and, Lo, he is there!" The Lord continues in verses 25 and 26: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord is here dwelling upon what he has just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert; go not forth." Or, if you hear proclaimed from the popular pulpits of our time, "Behold, he is in the secret chambers," Christ's second coming is spiritual, at death, or at conversion, "believe it not."

And why not receive such mystical teachings? The reason is given in the next verse: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." We are very happy that our Lord has not only pointed out false prophets, and has warned us against their mystical teachings, but he has in contrast set before

us the manner of his second coming in the plainest terms. The vivid lightning, flashing out of the distant east, and shining even to the west, lights up the whole heavens. This, probably, is the most appropriate figure that our Lord could employ to illustrate the flaming glory that will attend his second advent, when he shall come attended by all the holy angels. The presence of only one holy angel at the new sepulcher where Christ lay in death caused the Roman guard to shake and become as dead men. The light and glory of a single angel completely overpowered those strong sentinels. The Son of man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels.

All the holy angels are coming with the Lord. Not one will be left in Heaven. The number of angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand, and thousands of thousands." See Rev. 5: 11. And Paul speaks of the heavenly messengers as "an innumerable company of angels." Heb. 12: 22. What grandeur! What dazzling brightness! when the King of kings shall come down the lighted vault of heaven, attended by all the flaming seraphs of the heavenly world! Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

The First Advent of Christ.

BY ELLEN G. WHITE.

THE King of glory stooped low to take humanity; and angels, who had witnessed his splendor in the heavenly courts, as he was worshiped by all the heavenly hosts, were disappointed to find their divine Commander in a position of so great humiliation.

The Jews had separated themselves so far from God by their wicked works, that angels could not communicate to them the tidings of the advent of the infant Redeemer. God chooses the wise men of the East to do his will.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." These men were not Jews; but they had been waiting for the predicted Messiah. They had studied prophecy, and knew the time was at hand when Christ would come; and they were anxiously watching for some sign of this great event, that they might be among the first to welcome the infant heavenly King, and worship him. These wise men were philosophers, and had studied the works of God in nature. In the wonders of the heavens, in the glories of the sun, moon, and stars, they traced the finger of God. They were not idolaters. They lived up to the dim light which shone upon them. These men were regarded by the Jews as heathen; but they were more pure in the sight of God than the Jews who had been privileged with great light, and who made exalted professions, yet did not live up to the light God had given them. These wise men had seen the heavens illuminated with light, which enshrouded the heavenly host who heralded the advent of Christ to the humble shepherds. And after the angels returned to Heaven, a luminous star appeared, and lingered in the heavens.

This light was a distant cluster of flaming angels, which appeared like a luminous star. The unusual appearance of the large, bright star which they had never seen before, hanging as a sign in the heavens, attracted their attention. They were not privileged to hear the proclamation of the angels to the shepherds. But the Spirit of God moved them out to seek this heavenly Visitor to a fallen world. The wise men directed their course where the star seemed to lead them. And as they drew nigh to the city of Jerusalem, the star was enshrouded in darkness, and no longer guided them. They reasoned that the Jews could not be ignorant of the great event of the advent of the Messiah, and they made inquiries in the vicinity of Jerusalem.

The wise men are surprised to see no unusual interest upon the subject of the coming of the Messiah. They fear that after all they may not have read the prophecies correctly. Uncertainty beclouds their minds, and they become anxious. They hear the priests repeating and enforcing their traditions, and expounding the law, and exalting their religion, and their own

piety. They point to their phylacteries, and the borders of their garments, upon which the precepts of the law and their traditions are inscribed, as evidences of their devotion, while they denounce the Romans and the Greeks as heathen and sinners above all men. The wise men leave Jerusalem not as confident and hopeful as when they entered it. They marvel that the Jews are not interested and joyful in prospect of this great event of the advent of Christ.

The churches of our time are seeking worldly aggrandizement, and are as unwilling to see the light of the prophecies, and receive the evidences of their fulfillment which show that Christ is soon to come, as were the Jews in reference to his first appearing. They were looking for the temporal and triumphant reign of Messiah in Jerusalem. Professed Christians of our time are expecting the temporal prosperity of the church, in the conversion of the world, and the enjoyment of the temporal millennium.

The wise men plainly stated their errand. They were in search of Jesus, the king of the Jews, for they had seen his star in the east and had come to worship him.

The city of Jerusalem was thrown into great excitement by the sayings of the wise men. The news was immediately carried to Herod. He was exceedingly troubled, yet disguised the discomfiture, and received the men with apparent courtesy.

The advent of Christ was the greatest event which had taken place since the creation of the world. The birth of Christ, which gave joy to the angels of Heaven, was not welcome to the kingly powers of the world. Suspicion and envy were aroused in king Herod, and his wicked heart was planning his dark purposes for the future. The Jews manifested a stupid indifference to the story of the wise men. But Herod is intensely interested and excited. He summons the scribes, and the chief priests, and urges upon them to search carefully prophetic history, and tell him where the infant king was to be born. The careless indifference and apparent ignorance of the scribes and chief priests, as they turn to their books for the words of prophecy, irritate the fully aroused king. He thinks they are trying to conceal from him the real facts in regard to the birth of the Messiah. He authoritatively commands them to make close search in relation to their expected king.

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

Although Herod received the wise men with apparent respect, yet the intimation by them of the birth of a King to reign in Jerusalem, excited his envy and hatred against the infant whom he thought might prove his rival, and drive him, or his descendants, from the throne. A storm of opposition and satanic fury took possession of Herod, and he determined to destroy this infant king. Yet he put on a calm exterior, and requested a private interview with the wise men. He then inquired particularly the exact time the star appeared. He apparently hailed the supposition of the birth of Christ with joy, expressing a desire to be immediately informed by the wise men, that he might be among the first to show him true honor by worshiping him also. The wise men were not able to read the heart of the tyrant Herod; but God, who is acquainted with every emotion of the soul, with the intents and purposes of the heart, was not deceived by his hypocritical pretenses. His power will protect and preserve the precious infant Saviour from Satan's devices, until his mission on earth is accomplished. "When they had heard the king, they departed; and lo! the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

After the wise men had left Jerusalem, they again saw, to their great joy, the guid-

ing star in the heavens, which directed them to the birthplace of our Saviour. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The wise men found no loyal guard to debar their entrance to the presence of Christ. The honorable of the world are not in attendance. In place of the people who should have welcomed with grateful homage the Prince of life, he is surrounded with dumb beasts.

The glory of God attending the angelic host had scarcely disappeared from the plains of Bethlehem when the malice of envious Herod was aroused in opposition to the infant Saviour. This king understood that Christ was to reign over a temporal kingdom, and he was utterly averse to the idea of a Jewish king. The chief priests and scribes had professed to understand the prophecies in reference to the appearing of Christ. They had repeated to the people the prophecies which relate to the second appearing of Christ in power and great glory, to put down all authority, and to rule over the whole earth. They had in a boastful, resentful manner, asserted that Christ was to be a temporal prince, and that every kingdom and nation was to bow in submission to his authority.

The priests had not searched the prophecies with an eye single to the glory of God, or with a desire to conform their lives to the high standard marked out by the prophets. They searched the Scriptures to find ancient prophecies which they could in some way interpret to sustain their lofty pride, and to show with what contempt God regarded all the nations of the world except the Jews. They declared that the power and authority they were then compelled to respect and obey, would soon come to an end; for Messiah would take the throne of David, and, by force of arms, restore the Jews to their liberty, and to their exalted privileges. The understanding of the Jews was darkened. They had no light in themselves. They were seeing the prophecies through their own perverse understanding. Satan was leading them on to their own ruin. And Herod was determined to defeat the purposes of the Jews, and to humble these proud boasters, by destroying Christ as soon as he should be found.

After the mission of the wise men had been accomplished, they were proposing to return and bear the joyful news to Herod of the success of their journey. But God sent his angel in the night season to turn the course of the wise men. In a vision of the night, they were plainly told not to return to Herod. They obeyed the heavenly vision. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt."

The Lord moved upon the wise men to go in search of Jesus, and he directed their course by a star. This star, leaving them when near Jerusalem, led them to make inquiries in Judah; for they thought it was not possible for the chief priests and scribes to be ignorant of this great event. The coming of the wise men made the whole nation acquainted with the object of their journey, and directed their attention to the important events which were transpiring. God well knew that the advent of his Son to earth would stir the powers of darkness. Satan did not want that light should come into the world. The eye of God was upon his Son every moment. The Lord had fed his prophet Elijah by a miracle when upon a long journey. He could obtain food from no other source. He rained manna from heaven for the children of Israel. The Lord provided a way for Joseph to preserve his own life, and the life of Jesus, and that of the mother, by their fleeing into Egypt. He provided for the necessities of their journey, and for their sojourn in Egypt, by moving upon the wise men of the East to go in search of the infant Saviour, and to bear him valuable offerings as a token of honor. The Lord is acquainted with the hearts of all men. He directed the course of Joseph into Egypt, that he might there find an

asylum from the wrath of a tyrannical king, and the life of the infant Saviour be preserved. The earthly parents of Jesus were poor. The gifts brought to them by the wise men sustained them while in the land of strangers.

Herod waited anxiously for the return of the wise men; for he was impatient to carry out his determined purpose to destroy the infant King of Israel. After he had waited long for the knowledge he desired, he feared his purpose might be thwarted. He reasoned thus: Could those men have read the dark deed I premeditated? Could they have understood my design, and purposely avoided me? This he thought was insult and mockery. His impatience, envy, and hatred, increased. He was stirred by his father, the devil, to seek the accomplishment of his purpose by a most cruel act. If he should fail in carrying out his murderous intent by pretense and subtlety, he would, by power and authority, strike terror to the hearts of all the Jews. They should have an example of what their king would meet, should they seek to place one upon the throne in Jerusalem.

And here was a favorable opportunity to humble the pride of the Jews and bring upon them a calamity which should discourage them in their ambition to have a separate government, and become the glory of the whole earth, as they had proudly boasted. Herod issued a proclamation to a large body of soldiers, whose hearts were hardened by crime, war, and bloodshed, to go throughout Bethlehem and all the coasts thereof and massacre all the children from two years old and under. Herod designed in this cruel act to accomplish a double purpose: first, to exercise, by this bold act, his power and authority over the Jews; and, second, to silence their proud boastings in regard to their king, and also make his own kingdom secure, by murdering the infant Prince whom he envied and feared. This cruel work was accomplished. The sword of unfeeling soldiers carried destruction everywhere. The horror and distress of parents were beyond description. The wailing cries of bereaved mothers, as they clasped their expiring infants to their breasts, rose above the coarse jests and imprecations of the soldiers, while they cried to Heaven for vengeance on the tyrant king.

All this terrible calamity was suffered of God, to humble the pride of the Jewish nation. Their crimes and wickedness had been so great that the Lord permitted the wicked Herod to thus punish them. Had they been less boastful and ambitious, their lives pure, their habits simple and sincere, God would have preserved them from being thus humiliated and afflicted by their enemies. God would, in a signal manner, have made the wrath of the king harmless to his people, had they been faithful and perfect before him. But he could not especially work for them, for their works were abhorred by him.

The Jews had excited the envy and hatred of Herod against Christ, through their false interpretation of the prophets. They taught that Christ was to reign over an earthly empire, in unsurpassed glory. Their proud boasting presented the Saviour of the world, and his mission to the earth, altogether in a false light. Their lofty ideas and their proud boasting did not result as Satan had at first purposed they should, in the destruction of the infant Saviour, but rebounded back upon themselves, filling their homes with mourning. Jeremiah, in prophetic vision, says: "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." But Herod did not long survive his cruel work. He died a fearful death. He was compelled to yield to a power he could not turn aside or overcome.

After Herod was cut off from the earth, the angel again warned Joseph to return to the land of Israel. He was desirous to make his home in Judah or Bethlehem; but when he heard that the son of the tyrannical Herod reigned upon his father's throne, he was afraid that the purposes of the father might be carried out by the son in murdering Christ. While in his perplexity, not knowing where to locate, the Lord, through his angel, again selected for him a place of safety. "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

This was the reception the Saviour met as he came to a fallen world. He left his

heavenly home, his majesty, and riches, and high command, and took upon himself man's nature, that he might save the fallen race. Instead of men glorifying God for the honor he had conferred upon them in thus sending his Son in the likeness of sinful flesh, by giving him a place in their affections, there seemed to be no rest nor safety for the infant Saviour. Jehovah could not trust to the inhabitants of the world his Son, who came into the world that through his divine power he might redeem fallen man. He who came to bring life to man, met, from the very ones he came to benefit, insult, hatred, and abuse. God could not trust his beloved Son with men while carrying on his benevolent work for their salvation, and final exaltation to his own throne. He sent angels to attend his Son and preserve his life, till his mission on earth should be accomplished, and he should die by the hands of the very men he came to save.

Bro. T. J. Butler's Affairs.

THE time has come when it seems to be duty to make a statement to the friends of the cause of this brother's temporal affairs, so that in some way he may be relieved from the embarrassments under which he is now laboring, and thus be able to do more good in the Lord's vineyard.

It is well known to the old subscribers of the REVIEW, that Bro. Butler formerly labored in Ohio in the cause of present truth, and was there highly esteemed by the brethren as a faithful and efficient laborer. But about the time that the subject of organization was entered into by our people, some questions concerning the name our people should take, arose, in which there was a difference of opinion, and out of which trials grew which resulted in alienation and discouragement, till finally Bro. Butler got into such darkness that he made no profession of religion, and for a time ceased to observe the Sabbath. If any one will take the pains to look up the back numbers of the REVIEW, they will find an article from the pen of Bro. White, giving an account of the causes which led to this step, from which it appears that the blame was not by any means all on the head of Bro. B., but was partially brought about by the injudicious course of some ministers and members of the church.

Soon after this, he moved to the State of Missouri and engaged in farming for the support of his family. But although often addressed by those who were working against our people, who wished to get his aid for the same purpose, he never could be persuaded to say anything against the doctrines held by us, or engage with them. Thus for some eight or ten years he remained aloof from us, his faithful wife all the while holding on to the Sabbath, trying to train up the children to respect it, and crying earnestly to God by day and by night that he would turn her husband's mind once more unto his testimonies. She held on by faith against darkness and all kinds of discouragements. Meantime the providence of God seemed to work against all the plans he laid for the accomplishment of worldly purposes. Now a terrible and almost unprecedented flood destroyed his finely growing crops, then the drouth cut short his prospects. He was laid up many months by sickness; and, in short, although he labored exceedingly hard, he did not succeed. As I have heard him relate how one stroke after another thwarted his best-laid plans, I could but think that the Providence that shapes our ends, rough hew them as we will, had had something to do in all these matters. He felt that he was struggling against Providence, and at last surrendered, and made up his mind that he would again take hold and try to serve God with all his heart.

This was last winter. Bro. Butler was living in Grundy Co., Mo., on a farm of nearly one hundred and sixty acres. He had become embarrassed. The farm was mortgaged, and was about to be foreclosed. Bro. B. felt very anxious to devote his time and talents once more to the work of God which he had so long neglected, and no longer remain entangled in these worldly matters. Under these circumstances, he wrote to the president of the Publishing Association a statement of his circumstances, and his desire to labor and redeem the time, &c., and stated that, as the farm was in danger of falling into the hands of speculators by being sold for about half its value on the foreclosure of mortgage, he should much prefer that this should fall where it would benefit the cause, rather than into the hands of the world, and

if the Association could advance the money and pay off the claims, he should cheerfully give all the remainder, after payment of his honest debts, to the Association. Desirous of helping Bro. B. out of his embarrassments, the General Conference Committee thought best to have me visit the premises and see what could be done. Accordingly, I visited Bro. Butler last March, and had the pleasure of forming the acquaintance of himself and family. To the best of my judgment, it seemed proper that the money should be advanced, as it seemed to me certain that the farm was worth considerable more than all the debts that stood against it, and that it would be a great pity that this should all fall to the benefit of speculators; so I took the responsibility of advising accordingly. And as the Publishing Association could not legally hold property in the State of Missouri, Bro. White, with his usual anxiety to help others in their difficulties and embarrassments, generously borrowed the money on his own responsibility, and forwarded nearly \$1800.00 to Missouri, with which the former mortgages were paid off, and the present trouble postponed till some way out could be found, taking, of course, security on the farm during the meantime. And thus the matter has stood till the present moment, Bro. Butler making great efforts to sell the farm and thus get the matter straightened up, but hitherto without success. During the past summer, the farm has been rented; and, as is well known to the readers of the REVIEW, Bro. Butler has been out laboring in the field in company with Bro. Lawrence in the tent. I am glad I can say that God has blessed that labor, and quite a number of souls have taken their stand upon God's blessed truth. I am happy to say also that I hear from Bro. Lawrence and other trustworthy private sources, testimony that fully satisfies me that Bro. Butler has thrown his heart into the work, and has given abundant evidence of his determination to be a faithful man in the vineyard of the Lord. He is now out in new fields laboring alone, and expects to give his whole time to the work. We feel glad, especially for the sake of the cause, to welcome this dear brother once more to the work. May God greatly bless his efforts to the salvation of many souls.

I have now come to the special point which has been the cause of making the foregoing statements. What can be done to relieve Bro. Butler from his temporal embarrassments? Any one can see that it must be very embarrassing to a man of honor to have so large a burden of indebtedness hanging over his head, and others burdened by this, and the debt all the time increasing, the wife and small children burdened with the cares during his absence, and the many things needing to be done, neglected on account of his absence. I know from personal knowledge that this has been a fearful weight upon Bro. Butler, and at times has almost crushed him, connected as it is with the past. But his companion has encouraged him to go out, cheerfully bearing her part, so grateful is she that he can once more labor in the cause of God. I would that the wives of some of our ministers could visit that family as I have, and observe the spirit of self-sacrifice and the willingness to forego ease and comforts in order that the head of the family might be out doing the Master's will. Perhaps they might feel rebuked at the spirit of murmuring which, I am sorry to say, is sometimes seen with them.

As this is a matter intimately connected with the prosperity of the cause in this weak Conference, we think it duty to speak of this farm, so that if any reader of the REVIEW thinks of settling in that portion of the country he might be induced to purchase it, and thus relieve Bro. Butler's embarrassment.

This farm consists of one hundred and fifty acres of prairie, and eight of timber. All the prairie is fenced, and all under cultivation but eighteen acres. It is fenced into three different enclosures, and the fencing is excellent. There are twenty acres of timothy meadow. There are two hundred young, bearing apple trees on it, and one hundred smaller ones, all fine, grafted fruit. There are between thirty and forty bearing peach trees, and nearly fifty cherry trees, one hundred and fifty bearing grape vines, and a large number of gooseberry and currant bushes. All this fruit is in good condition. There is plenty of good water on the place in the driest time, part of it soft water. The soil is rich, the country well timbered, and among the most

(Continued on Page 15.)

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, DEC. 24, 1872.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } . . . EDITORS.
" J. H. WAGGONER, }
URIAH SMITH, } RESIDENT EDITOR.

The Undying Worm and Quenchless Fire.

MARK 9:43, 44: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched."

Twice our Lord repeats this solemn sentence against the wicked, "Where their worm dieth not and the fire is not quenched." Verses 46, 48. These passages are relied on with as much assurance, perhaps, as any, to prove the eternal misery of the reprobate. If this language had never been used by any of the inspired writers of the Scriptures, till it was thus used in the New Testament, it might be urged with some degree of plausibility, as an expressive imagery of eternal torment. But, even in this case, it might be replied that fire, so far as we have any experience with it, or knowledge of its nature, invariably consumes that upon which it preys, and hence must be a symbol of complete destruction; and that the expression, as it occurs in Mark 9:44, can denote nothing less than the utter consumption of those who are cast into that fire.

But this expression was one which was well known and understood by those whom Christ was addressing. Isaiah and Jeremiah frequently use the figure of the undying worm and quenchless fire. In their familiar scriptures the people daily read these expressions. Let us see what idea they would derive from them. We turn to Jeremiah 17:27, and read: "But if ye will not hearken unto me to hallow the Sabbath-day, and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

From this text we certainly can learn the meaning that was attached to the expression, "unquenchable fire," by the Hebrew people. This fire was not to be quenched, therefore it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was therefore literal, natural, fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron. 36:19: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." Verse 21. "To fulfill the word of the Lord by Jeremiah." Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn? Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, or does not cease, till it has entirely consumed that which causes or supports it. Then it dies out of itself, because there is nothing more to burn. The expression does not mean a fire that must absolutely eternally burn, and that consequently all that is cast therein to feed the flame must forever be preserved by having the portion consumed immediately renewed.

To the wicked the threatened fire is unquenchable because it will not be quenched, or caused to cease, till it has entirely devoured them. Ps. 37:20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Mal. 4:3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts."

Ezekiel speaks of unquenchable fire in a similar manner. Eze. 20:47, 48: "Thus saith the Lord God: Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it

shall not be quenched." Though this is doubtless figurative language, denoting sore calamities upon a certain land called the forest of the south field, it nevertheless furnishes an instance of how the expression unquenchable fire was then used and understood; for that generation many ages ago perished, and those judgments long since ceased to exist.

Isaiah not only speaks of the unquenchable fire, but he couples with it the undying worm, the same as the language in Mark: Isa. 66:24: "And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh." This is undoubtedly the language from which the expression in Mark is borrowed; but a moment's examination of it will show that the worm is not the remorse of a guilty conscience, but that, like the fire, it is something external to, and distinct from, the objects upon which it preys; and moreover that those upon whom it feeds, are not the living but the dead: it is the "carcasses" of the men that have transgressed against the Lord. In Isa. 14:11, and 51:8, the prophet again speaks of the worm as an agent of destruction, but it is always in connection with death. It is thus evident that the terms employed by our Lord in describing the doom of the wicked would convey to the minds of his hearers the very opposite of the idea of eternal life in misery.

There is other evidence, though no other is necessary, to show that the idea which would be conveyed, and which the language was designed to convey, to their minds, was that of complete extinction of being, an utter consumption by external elements of destruction. The word translated, hell, in the passage under consideration is *ge-en-na*. It is better to enter into life maimed, than to go, in full possession of all our members and faculties into *ge-en-na*. Did those to whom Christ spoke know anything about this place, and what kind of a fate awaited those who were cast therein? A vivid picture of the place of torment to which our Lord refers was in constant operation before their eyes, near by Jerusalem. Greenfield defines the word thus: "Gehenna, the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch and afterward polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Such was the fire of Gehenna; not a fire into which people were cast to be kept alive and tortured, but one into which they were cast to be consumed; not one which was designed to prey upon living beings, but upon the carcasses of animals and the dead bodies of malefactors. Hence we can see the consistency of associating the fire and the worm together. Whatever portion of the dead body the fire failed to consume, the worm would soon seize upon and devour. If a person had been condemned to be cast alive into this place, as the wicked will be cast into their Gehenna, what would have been his hope of escape? If the fire could have been speedily quenched before it had taken his life, and the worms which consumed what the fire left, could have been destroyed, he might have had some hope of coming out alive; but if this could not be done, he would know of a surety that his life would soon become extinct, and then even his lifeless remains would be utterly consumed by these agents of destruction.

This was the scene to which Christ pointed his hearers to represent the doom that awaits the wicked; that as they gazed upon the work of complete destruction going on in the valley of Hinnom, the worms devouring what the flames spared, they might learn that in the future Gehenna which awaited them no part of their being would be exempt from utter and complete destruction, one agent of death completing what another failed to accomplish.

As the definition of the word *ge-en-na* throws great light on the meaning of this text, so the definition of two other terms used is equally to the point. The words for unquenchable fire, are *pur* (long u) *asbestos*, and this word, *asbestos*, primarily means simply unquenched, that is, not caused to cease by any external means; the idea of eternal, is a theological definition which has been attached to it. Ancient writers used it in this sense. Homer in the Iliad, xvi, 123,

294, speaks of the Trojans' hurling "unquenchable fire" upon the Grecian ships, though but one of them was burnt by it. And Eusebius, who was a learned Greek, employs the same expression in two instances in recounting the martyrdom of Christians. Cronion and Julian after being tortured in various ways, were consumed in an "unquenchable fire," *puri asbestos*. The same is also said of Epimachus and Alexander. "The *pur asbestos*," says Wetstein, "denotes such a fire as cannot be extinguished before it has consumed and destroyed all."

Such is the evident meaning of this passage, and the sense in which it must have been understood at that time. Yet commentators eighteen hundred years this side of that time presume to turn this whole representation upside down, and give to the terms a meaning exactly opposite from that which they were intended to convey. That sense alone can be the correct one in which they were first spoken; and concerning that there can be no question.

There is another text often urged to prove the eternal conscious misery of the wicked. It is one in which fire is mentioned as the instrument used for the punishment of the wicked; and this fire being called eternal is understood in the same sense as the unquenchable fire of Mark 9:43. It may therefore properly be examined in this connection.

Jude 7: "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." This text when rightly understood, will, we think, like that in Mark 9, be found to convey just the opposite meaning from that popularly given to it. The first great error in the interpretation of this text, lies, as we view it, in a wrong application of the tense employed. It is claimed that the inhabitants of Sodom and Gomorrah, having been destroyed were committed to the flames of hell, where they are now (present tense) suffering the vengeance of that eternal fire. But a moment's glance at the text will show that it is the example set forth, and not the suffering, that is in the present tense. There are other facts mentioned in the same tense with the suffering; thus, "giving themselves over to fornication," "going after strange flesh," "suffering the vengeance of eternal fire." If one of these expressions denotes something that is now going on, the others also denote the same. If they are now suffering the fire, they are now giving themselves over to fornication, and going after strange flesh; for all these declarations are in the same construction. But no one will claim that the Sodomites are now taking the course here described; neither, then, can it be claimed that they are now suffering the pain of fire.

The sense of the passage appears to be very evidently this: that the Sodomites giving themselves up to their wicked practices, and as a consequence suffering an eternal overthrow by fire rained down upon them from heaven, are thus set forth as an example to the ungodly of all coming ages, of the overthrow they will also experience if they follow the same course.

Peter speaks of the same event, as an example to the wicked, and tells what effect that fire had upon the cities of the plain. It did not preserve them in the midst of the fire in unceasing torture, but turned them into ashes. He says, 2 Pet. 2:6: "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." This language is too plain to need comment. How are the Sodomites made an example? By being overthrown and turned into ashes for their open and presumptuous sins. It is God saying to the wicked in all coming time, Behold, how your sins shall be visited unless you repent.

But those fires are not now burning. Seek out the site of those ancient and abandoned cities, and the brackish waters of the dead sea will be found rolling their sluggish waves over the spot where once they stood. Those fires are therefore called eternal, because their effects are eternal or age-lasting. They never have recovered, nor will they ever recover while the world stands, from that terrible overthrow.

And thus this text is very much to the purpose on the question before us; for it declares that the punishment of Sodom is an exact pattern of the future punishment of the wicked; hence that punishment will not be eternal life in the fiery flame, but an utter consumption, even

as Sodom was consumed, by its resistless vengeance.

Since the Camp-Meetings.

LEST the readers of the REVIEW should be at a loss as to my whereabouts, I will give a very brief account of my labors since my last report, which closed with the Indiana Camp-meeting, though I have nothing very remarkable to communicate.

At the urgent invitation of some of the friends of the cause in Battle Creek, rather than my own desire, I went to that place and remained three weeks, during which time I held meetings with the church, and labored for the prosperity of the cause in the Office and the school. Though no great results were perceptible, I trust no injury to the cause will be the consequence.

Upon returning home to Southern Iowa, I went by way of Waukon, in the northern part of the State, partially to dispose of my father's farm, as he is quite feeble from age and infirmity, and resides in Battle Creek with my oldest sister. I succeeded in this, and while there had the privilege of meeting with the church of which I was formerly a member, and associating with those very dear friends of former years. But a handful are left, most having moved to other parts. I am glad to be able to say that Bro. Washburn, the elder of the church, who has held a license from the Iowa Conference for two years past, but who has been detained at home by temporal embarrassments, has now fully decided to give his strength to the work and prove his gift. Having long felt that this dear brother might be a blessing to the cause, we greatly rejoice at this. And if our going there at the time had any influence in bringing about this decision, we regard the visit as opportune. He is now teaching school, but will, at the close of it, be prepared, we trust, to give his whole time to the work.

Reached home Oct. 24, after an absence of three months. From labor in the camp meetings, and from other perplexities, felt somewhat the need of rest. The day following, Bro. Kilgore came, desiring me very much to go up to Hamilton County, where he had been laboring, to assist in organizing a church there. As he and the other ministers in Iowa had never had any experience in that kind of work, or witnessed it, I thought perhaps duty would require me to do as much as this. A brother from Richland also came the same day, desiring me to go there, as Mr. Goodenough of the Hope of Israel party had been there several weeks and created some confusion in the minds of some. This little church had shown their zeal by just completing a very neat house of worship. They were people to whom I have been much attached because of their love for the cause. I felt that I could not do less than to go, and set the truth before the people as we understand it. I went and gave seven discourses, taking up the subjects of the Messages, the Sanctuary, the Two-horned Beast, the Testimonies, &c. I gave the arguments for our positions, as well as noticing the positions of the opposing party. Bro. Kilgore has written, I suppose, some of the positions taken and the reply already for the REVIEW. I had no time to remain longer. What the final result will be, I have not ascertained, as Mr. G. remained to review my arguments. I think, however, he will fail to break down the faith of the friends of present truth in Richland.

Our friends in all the new churches might as well understand that this party seem determined to take advantage of their lack of experience to crowd their views upon them. They make no attempts in our old churches where the past history of this party is well known. There would be no use in trying it there. And when our people thoroughly acquaint themselves with the arguments for our positions on the messages, sanctuary, &c., we have no fears that anything they can bring will overthrow them. But here is the danger. Many do not study. They take merely what the minister says, without knowing the why and the wherefore, so that when they hear a plausible discourse they are not prepared for it with the strong arguments for our positions, and are easily shaken.

The Sabbath and Sunday following our meeting at Richland, we filled the appointment at Oceola. Here we met many of the firm friends of the cause in Southern Iowa. It seemed pleasant to greet them once more. There was a delegation from Knoxville, Sandyville, Coloma, Woodburn, Decatur City, and Afton. The church at Oceola seem to be trying to live, and we trust the cause in all that section is onward. Bro. Morrison was with us at this meeting. He went with me to Hamilton Co., where we met Bro. Kilgore, Nicola, and Mitchell; and while the labors connected with the organization of the church were going on, we had opportunity to talk over plans for the furtherance of the good cause in the State. We enjoyed a very precious season with these dear brethren, all of whom are determined to give their whole strength to the work, regardless of farms or worldly prosperity. We were much rejoiced that Bro. Morrison has of late felt the importance of this as never before. His health has troubled him some during the past, and we have had fears that the farm had also. But he has determined to cut loose from this, and cast himself fully into the work. We believe God will

greatly bless this dear brother's labors. His health has much improved. I firmly believe God can help our weak heads and bodies when our *whole hearts* are in the work of the Lord. We shall expect to hear good reports from Bro. Morrison's labors this winter.

During the meetings in Hamilton County the weather was quite cold, which rather interfered with the attendance. Still the friends came out well, considering the inclemency of the weather. I was much pleased to see the interest and zeal of some of those who had come out under the labors of Brn. Kilgore and Morrison with the tent. Evidently there is quite a field open in that section, from which, I trust, Bro. Kilgore will gather fruit when he returns from Nebraska to labor there through the winter. We held meetings there for six days, and took up such subjects as Testimonies, Systematic Benevolence, Health Reform, Tobacco, as well as other subjects of a close, practical nature, and organized finally a church of twenty-three members. Bro. Kilgore baptized eight candidates. Others will no doubt soon come into the church. Organized S. B. amounting to \$123.00. Altogether, I felt glad I went up there.

From there I returned home and remained two weeks, meeting with the church Sabbaths; and from thence came to this place. Having of late had time to reflect on the past and upon the great work before us of warning the world, which I believe rests upon us as a people, and the duty of being awake and alive in the cause of God, I can say I never felt a stronger desire to be in earnest, than now. It seems to me I have done but very little thus far. I must therefore have a greater spirit of sacrifice, and more devotion to this great and solemn work. May God help me to be truly in earnest in discharging the duties committed to my hands.

GEO. I. BUTLER.

Civil Bend, Mo., Dec. 9, 1872.

Bits of Time—How to Use Them.

Few persons realize the value of the odd bits of time which are constantly occurring in every one's life. You have to wait at the office half an hour for a man, at the depot twenty minutes, in another place ten minutes, &c. This time is so short it seems hardly worth while to undertake to do anything. When we have more time and a better chance, then we will do what we have in mind. So it goes, day after day, and week by week, and still we find ourselves waiting for that "convenient season" of a whole day or week in which to read a coveted book, write an article, or something of the like.

How much precious time is lost in this way. Let us reckon up, a moment. One hour per day, that is small, easily made up; twenty minutes before breakfast, twenty at noon, and the balance at evening, this would be 312 hours for the working days in one year. In ten years, 3150 hours, or at eight hours a day, which is a good day's work for hard study, 391 days, or *sixty-five weeks* of six working days each. Just think of it! one year and a quarter of steady reading! What an immense sight one could learn in that time! All this by catching a few minutes only each day!

I once knew, years ago, a young man of about thirty years of age, who was trying to preach some. I asked him if he had read Rollin? No. Gibbon? No. Josephus? No. Mosheim? No. He said the fact was he had never had time. He was raised a poor boy, and always had to work hard for a living, teaching school, &c. He hoped sometime to read all these and others too, when he had time. I soon saw what the trouble was. Odd minutes, and even hours, he did not think were worth economizing. When he could get a whole week, or month, then he would do all these things. There is where he failed.

I knew another young man of about the same age and occupation, much poorer, and laboring under greater disadvantages. When too poor to buy books, he borrowed them, and, while working by the day and by the month, even in harvest, would catch a few moments every day to read a little. In this way he learned to read, to write, learned geography, and astronomy, without any teacher, and has read extensively both in history and in general reading. Nor has he neglected his daily work to do this.

Much time may be, and generally is, lost while traveling. Suppose a man has to walk in all three miles a day in going to and from his work, or in visiting from house to house. It will take him an hour to walk that. If the thoughts are left to wander here and there, to flit from one object to another, without carefully considering anything, this time is worse than lost, so far as mental improvement is concerned. A slack, loose habit of thought is formed, which is very detrimental to any one.

These hours can be turned to great profit. It is the very best time for strong, vigorous thought. It is said of Erasmus, Edwards, and other great men, that they did their best thinking while walking or riding. As soon as they stopped, they would write down the result of these thoughts. I have seen many a hard lesson in Greek learned in this manner, without a teacher too. I sometimes think that it is not so much in the ability of the individual as it is in his steady, intense application, that makes the man.

D. M. CANRIGHT.

The Triumph of the Gospel.

YES, the gospel will triumph. It will accomplish the object for which it was sent. See Isa. 55:11. The object of the gospel is to save them that believe. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. God sent not his Son to condemn the world. They were condemned already; and he made it possible that they might be saved. Yet the gospel is a savor of death to them who do not believe. While it is true that he that believes and obeys shall be saved, it is also true that he that believes not shall be damned. The gospel is not a failure, though it does not save those who do not believe.

Some think the gospel a failure, if it does not save all. Others think it must save a majority, or it is a failure. Say they, "If Satan gets the greater number, he has succeeded and God has failed." They should know that God does not estimate the value of men by their number, but by their worth. A bushel of wheat is worth more than ten bushels of chaff. He does not intend to lose a grain of the wheat, but he will burn up the chaff with unquenchable fire. The eight persons that were in Noah's ark were of more value in the sight of God than all the millions that perished in the flood. If we would be esteemed of God, we must believe and obey him. If we do this, he will not let us be lost.

After the gospel was rejected by the rulers of the Jews, it was sent to the Gentiles. The object of sending the gospel to the Gentiles was "to take out of them a people for his name." Acts 15:14. This object will be accomplished. A great multitude of all nations, and kindreds, and people, and tongues, will be saved. Rev. 7:9. So the gospel will not prove a failure, but will triumph gloriously.

But it is claimed that the gospel will certainly triumph in the last days. So it will; but what is that triumph? Will all be converted in the last days? The gospel in its purity, as preached by the apostles and primitive church, did not convert all then living. Will an adulterated gospel, as preached by sects and factions, in these days, do more? The whole world were not converted by the preaching of Noah; and the very last days—the days when the Son of man will come—will be like the days of Noah. The earth then was filled with violence; so it is now. They were warned of the coming danger; so this generation is being warned—warned of the approach of the great day of wrath. At that time, the unbelieving "knew not till the flood came and took them all away;" even thus shall it be in the day when the Son of man is revealed.

While others ask, "Where is the promise of his coming?" we ask, "Where is the promise that the gospel must first convert the entire world, and that then his coming cannot take place in a thousand years, at least?" The text says, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come"—an end like the end of the antediluvian world.

The gospel indeed shall triumph. In what shall its triumph consist? It shall accomplish the object which the Father and the Son had in view in the gift of the Son, and the voluntary offering of the Son for us. The object is plainly stated in the following text: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. The people that the gospel is to benefit are a peculiar people, zealous of good works. A peculiar people must differ from all other people. If all were converted to God in any age, there would be no peculiar people. All would be alike; therefore there could be no peculiarity with those that are zealous of good works. All would be zealous of good works. Therefore the object in view in the gift of the Son—the purifying to himself of a peculiar people—will be attained, and the gospel will triumph in the purification of a part, and not in the salvation of all.

The gospel will indeed triumph in the last days. The last message of probation, Rev. 14:9-12, will develop a people who will keep the commandments of God and the faith of Jesus. The dragon will be wroth with them on this account. Rev. 12:17. They will be persecuted; an effort will be made to compel them to worship the beast, in preference to keeping the commandments of God. Rev. 13:15. This effort will fail, and they will be delivered from the persecution, and be found with the Lamb upon Mount Zion. Rev. 14:1-5. They will be guileless and without fault—a peculiar people.

Hence the triumph of the gospel in the last days will be, not the conversion of all, but the perfect purification of the people of God, in the midst of the general apostasy and corruption of the last days. This is truly a great work. But the gospel will triumph in its accomplishment. The gospel will do just what it proposes to do, namely, it will save those that believe and obey it.

R. F. COTTELL.

GOLD-FISH swimming about in a glass bowl, or bees in a glass bee hive, may as easily screen themselves from observation by the bystanders, as our inward thoughts and sins can hide themselves from the sight of God.

A New Discovery.

OUR friends who claim that the first day of the week should be observed as the Sabbath instead of the seventh, present quite a variety of reasons in defense of this position. Some maintain that Christ changed the Sabbath; others, that it was changed by the apostles; while there is another class who think this day has so long been observed as the Sabbath that no further warrant is needed, even though no requirement for its observance can be drawn from the Bible.

Now, as "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," it is reasonable to conclude, if Christ or the apostles made so important an amendment or alteration of the law of God, as the change of the Bible Sabbath, that this volume would contain the record of it.

But right here a new discovery has been made. Said a minister in this State, not long since, to a Sabbath keeper, You are wrong on this point. I have light on the subject which I am to present in a sermon. The sermon was preached, and the promised light looked for. And when it came, it was as follows:—

Christ changed the Sabbath, and it is evident the apostles so understood the matter, yet there is no record of the fact, as this stands in the catalogue of the "many other things which Jesus did," which are not written. John 21:25.

Now, who can possibly conceive why a transaction of so great magnitude, one which was to affect the future course of the entire church of God, to the end of time, and more or less the whole world, should be passed in silence by the pen of inspiration? What an inexcusable turning of things upside down, and of putting light for darkness, and darkness for light! But really, there is one redeeming feature here. The scriptural record is relieved from all responsibility in vindicating the first-day Sabbath, nothing but assumption being claimed in its behalf, while those who hallow the Sabbath of the decalogue can say, "It is written," "The seventh day is the Sabbath of the Lord thy God."

"O thou holy book divine,
Precious treasure, thou art mine."

A. S. HUTCHINS.

Irassburgh, Vt.

Men and Things.

PEACE! PEACE!

THIS is the cry now on all hands. Ministers preach it, editors write about it, and politicians hold conventions to promote it. Yet, strange to say, the reverse is just what is actually being done by all nations. Manifestly, fate is against them. They are crying peace, when there is no peace. Read the following from the *Christian Union* of Nov. 20, 1872:—

"Austria raises her army burden nine millions sterling because Count Andrássy insists that peace may not last a year if there is any weak spot in Austrian preparation for war. It comes upon finances which are convalescent rather than healthy, and may work mischief. But the ministry want to be able to meet war with an effective army of 800,000 men, and demand for this a peace effective of a quarter of a million, and that recruits be kept in service three years. Meanwhile, Germany, under Bismarck, with coffers full of French money, is going to buy 3,000,000 rifles of a new pattern, to get a gun which will outshoot and downshoot every other gun in Europe. France, too, affords eighteen millions sterling to be sure of a very large army, into which hundreds of thousands of men must be swept, that some day France may get even with the people who have lately got the better of her so terribly. Such is the peace of Europe at this hour!"

In another article, the same paper says:—

"An 'Eastern Question,' of a compass and issue the foremost men in the political and diplomatic world have not comprehended, is about to surprise and agitate the nations. The slow and almost imperceptible processes by which divine Providence shapes their being, progress, and destiny, are now bringing them face to face with a fact that will astonish them."

ANIMALS DO REASON.

Here is another interesting article, showing conclusively that brutes do reason. Still, none claim that they are immortal, while they argue man's immortality, from his power to think and reason. If it proves it in one case, why not in the other? It is from the *Virginia City Montanian*:

"A remarkable instance of the sagacity (is it not reason?) of a horse came to our notice. Mr. John Fletcher, of Norwegian, owns an unbroken cayuse mare which runs in a pasture adjoining his house. The mare which is very wild, has a young colt at her side. A few nights since, after Mr. Fletcher had retired, he was aroused by the mare coming to the window of his house, and by pawing, neighing, and in every way possible trying to get his attention. This continuing for some time, he got up and went out and drove her away, and returned again to bed; but she immediately returned, and if possible increased her demonstrations. He again went out, when she came up to him and rubbed her nose against him, although before she had been very shy of allowing any one to come within

reach of her, then ran on a few yards before him, continuing her neighing; then, as he did not follow her, she returned to him, rubbing against him in the most demonstrative manner. He attempted to drive her off, struck her with a stick, and followed her a few yards to frighten her away. As soon however, as he turned toward the house, she returned and tried in every way to prevent him from doing so. He then remarked that her colt was not with her, a fact he had not noticed before, as it was quite dark. It occurred to him then to follow her, which he did. As soon as she saw he was doing so, she ran off before him, stopping every few yards, turning around to see that he was still following, then again running on, keeping up her calling, until she reached a distant part of the field, where she stopped at an old "prospect hole." On coming up with her, she again commenced rubbing against him, and drew his attention to the hole, where he soon discovered the colt. It appeared it had slipped into it and was unable to get out, and the mare had taken this method to obtain assistance. Being unable to get it out alone, Mr. Fletcher went for some of his neighbors, and with them returned. While they were taking the little fellow out, the mare manifested the most intense delight, and seemed almost beside herself with joy; and afterward, when the men had got the colt out of the hole, she came up to Mr. Fletcher, and placing her nose on his shoulder, gave every sign of gratitude that a human mother might under similar circumstances. Who will say that the horse does not reason?"

D. M. CANRIGHT.

The Editor and His Flock.

PEOPLE sometimes receive their paper year after year without considering the relationship which all the time is growing up between them and the editor. He is in one part of the land and they in another, he sees their names in the mailing list, but does not know how they look or what their surroundings, and yet he is always selecting the news which he thinks they ought to hear, and setting forth the truths which he deems they ought to consider. His connection with them is a vastly important one, for it affects their judgments, their principles, and their hearts. There are no distractions of architecture, or audiences, or music when he speaks to them; no living voice divides their attention by its cadences or modulations, but as they sit by the fireside after the turmoil of the day, when none but home's own familiar faces are near them, the editor's words come with their facts and suggestions for the household. It is impossible for one thus to commune in silence and sacred privacy with thousands of others, without a feeling of responsibility for them. The Christian editor prays for his unknown flock, they become a concern to him as those for whom he must give account—and when suddenly the notice comes that a subscriber is dead, that the name must be taken off, the thought at once arises, has that soul been honestly and truly dealt with in these pages? Has it been led to Jesus by its weekly visitor?

These reflections came into our minds as we read the following beautiful passage from a late number of the *San Francisco Occident*. We thank our brother editor for his touching words:—

"'Stop Miss.—'s paper. She is dead.' She has been a subscriber for two or three years. Whether she loved Christ, we know not. Whether she was old or young; whether she was rich or poor; whether she took the paper in order to help us, or that we might help her; or whether she commenced from curiosity and continued from interest in our work, of all that we are ignorant. But she is dead. A friend and helper is gone, to whom we can come no more with the words of genial cheer—with the words of gospel hope. The day somehow seems darker since we have heard of her death. Perhaps she prayed for us; perhaps as our folds weekly greeted her eyes, her heart was strengthened by some of our utterances, and her sympathies were awakened toward Christ's cause.

"Have we performed our duty toward her and toward our thousands of readers? Our paper is not up to our standard, by far. We toil under frequent and oppressive discouragements. We have not therefore the spring, vivacity, power that we could wish. But we have done our best that no unchristian sentiment, no mean covert, unkind suggestion toward any denomination of the Church or any person, should get into these columns. We have been anxious that every number should serve Christ and point out the way of salvation."

Our turn will speedily come. We had expected it earlier. Yes, dear reader—for never do we send out a paper but it is prayed for, that it may serve Christ in your hearts. With tears and impassioned entreaties we beseech God for you, ministers and people, in the thronged city, or the lonely field or forest, that our Saviour may enrich with all grace, and enable us to help you in your work and way to the kingdom.—*Union Advocate*.

NOTHING BUT LEAVES.

How, how shall we meet Him
At the last, great day;
When the shining and the shading
Have forever passed away?
When the Master stands waiting
For clusters and sheaves,
Then, friends, dare we meet him
With nothing but leaves?

Rich fields lie around us
Of bright, golden grain,
The vine's heavy clusters
Grow purple in vain.
Dare we linger here still,
Knowing well whom it grieves,
And then meet the Master
With nothing but leaves?

Leaves, nothing but leaves,
That we've culled o'er and o'er,
Pleasures born but to die,
Bliss to be ours no more,
Dreams that fade with the light,
Hope that lures and deceives,
Lose we Heaven for these, friends,
For nothing but leaves?

Why stand we here idle?
Swift passeth the light,
And steadily o'er us
Is coming the night.
Then work while the day lasts
And gather the sheaves,
So we meet not the Master,
With nothing but leaves.

Progress of the Cause.

If that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

California.

At the time of my last report, Nov. 20, we were holding a tent meeting in San Francisco. This meeting continued until Nov. 25, when the evenings became so cool that our stoves failed to warm the air sufficient for comfort, and, although it was still fair overhead, we concluded to take down our tent. The meeting continued even longer than we anticipated at the time we erected the tent, Nov. 7. In no State have Seventh-day Adventists been able before to hold a tent meeting until November 25.

We held, in all, twenty-five meetings in the tent. Good interest was manifest. Several have already taken their stand to obey the truth since that meeting, and still others are investigating. The close, practical preaching of Bro. and sister White has left a very favorable impression on the minds of those who heard. The church has been greatly helped by the labors of the last few weeks. When the tent meetings commenced, they were in great trial, growing out of the course of unconsecrated ones. It became necessary to free the church from some of these dead members, and to arouse unconsecrated ones. The Lord blesses the effort of his people to rise.

It is no loss to a church to cut off members, if, after patient, faithful, and calm dealing with them, they manifest no disposition to reform, but rather than humble themselves, seek to justify self and wander farther and farther from the light. To retain such members is to shut out, many times, others who would come in and do honor to the cause of truth. So it is here. A church can afford to exchange five dead members who are past help, for one humble soul who is determined to live near to God; and it makes a good exchange every time. Still we are admonished to seek the lost sheep, to do all we can to help the erring, to "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Amputation in the human body is the last resort. If, after the most tender, patient care, and careful nursing, it is found that the hand, or foot, is about to mortify, and so is liable to poison the blood and injure the health and life of the whole body, the diseased part is cut off. So in the church; while there is the least hope that patient labor may save erring souls, retain the hold upon them; not with false sympathy, leading them to think that the rebukes of truth made against their sins is personal abuse to them; not by covering up and fellowshiping their sins; but, with faithfulness and love setting their sins before them. "Thou shalt not suffer sin upon thy brother, but thou shalt in anywise rebuke him." "If thy brother trespass against thee rebuke him, and if he repent forgive him." While with one class there is danger of harsh and unmerciful dealing, we find in some others a disposition to resist faithful labor put forth to reclaim the erring, by forgiving them all their sins before they repent of them, and charging a lack of Christian spirit upon those who reprove sins, thus injuring the erring, and making the labor exceedingly hard for those who would faithfully do their duty, and not "daub" the sinner over "with untempered mortar." Such has been the case with some here, and such has made the labor exceeding hard for Bro. and sister White as they have tried to deal faithfully, yet patiently. But the clouds be-

gin to clear away. The church here, as a body, stand by the labor bestowed upon them. They report that their meetings last Sabbath and first-day, when they were by themselves, were the best they have had in a long time.

I mentioned in my last some items of interest that came under our observation during our meetings, and I will now mention a few more. A lady came up to converse with us at the close of one evening meeting, who attended a number of our meetings, and was much interested. She said her mother embraced the Sabbath at Belleville, Ohio, under the labors of Elders Lawrence and Van Horn. May her visit East, as she expects soon to go, result in her carrying out her convictions and taking her stand with her mother to obey the truth.

One day, Bro. Diggins met a friend of his near the tent, a member of the Congregational church. When he learned that Bro. Diggins was interested in the tent-meeting, he made some inquiries about the doctrines. On learning that we preached and obeyed the ten commandments, he said to Bro. D., "We have nothing to do with that law. All we have to do is to come to Christ; we have nothing to do with God in this dispensation." Quite a difference between this modern church member and Paul, who said to the elders of the Ephesus church, "I kept back nothing that was profitable to you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21. Quite a difference, it seems to me, in the two testimonies.

On another occasion, a Catholic lady was inquiring of Bro. D. concerning his faith, and this led to a conversation respecting the obedience of the fourth commandment. After she had listened awhile, she said of his arguments: "That looks very clear, and I presume it is true; but I wish you would talk with Father — about it. I presume he will see it. He tells us what to believe. We do not know what to believe till he tells us. He is responsible for what we believe. We are not responsible."

While holding this meeting, we learned that Eld. Vogel's attempt in the *Review* to disprove the Sabbath instituted at creation, had convinced one of the elders of one of their churches in this State that it was his duty to keep the Sabbath of the fourth commandment, and he is now keeping it.

One item, and not least, because mentioned last, by any means, is parting with Bro. Kellogg. He has tried to labor faithfully in bearing burdens here on this coast, in connection with the cause, especially for the last eighteen months. He leaves many friends in California whose sympathies and prayers will follow him to his new field of usefulness. I feel a loss in his departure; for he has been willing to bear burdens whenever he saw them, and has been a true helper to me here in the work of the Lord. But as the Lord has drawn his mind to other labor, he will raise up friends to help here.

J. N. LOUGHBOROUGH.

San Francisco, Cal., Dec. 11, 1872.

Michigan.

SINCE our good camp-meeting at Battle Creek, I have enjoyed much of the blessing of God, while laboring to advance his cause. My field of labor has been the counties of Genesee and Tuscola.

In Flushing, Genesee Co., the work is still moving on in the right direction. The brethren and sisters are overcoming their wrong habits, and are taking their stand nobly on the firm principles of the present truth. We have enjoyed some excellent meetings with them.

While laboring to bring them up to the point of organization, I received news, Oct. 26, of my wife's sickness, which called me home. I remained with her eleven days, and, although she was still quite feeble, I left her in the care of others, to fill my appointment at Vassar, Tuscola County.

The church at Vassar have been doing a noble work in putting up a neat and commodious house of worship. The building is 30x47 with 18ft. posts. It is well finished in every part, and will comfortably seat about 300 persons, by using the gallery. The whole cost of the house and lot on which it stands will not exceed \$1800.00. Something near \$200 remain yet to be raised to finish paying for it, but provisions have been made for it all to be paid within a year. The church have been united in the work, and no trouble exists on account of building, as is often the case.

The dedication services were held on Sunday, Nov. 10. The house was filled to its utmost capacity. The Lord gave freedom in the sermon, and also gave his rich blessing as evidence that he accepted the offering of his people. We continued the meetings for about three weeks, which resulted in encouraging the church, allaying some prejudice, and three or four who had once kept

the Sabbath and had given it up, started again to go with us. Systematic Benevolence was re-arranged for 1873 to the amount of over \$130, one hundred of which they pledged to the Conference.

While in the county, I spent four days with the church at Watrousville. I found them in much trouble, but by earnest labor and faithful dealing, reproving and encouraging, the difficulties were happily adjusted, and union and Christian love existed once more in their midst. The tongue, that "little member," yet a "world of iniquity," must be held in with bit and bridle, and tamed and subdued by the grace of God. When this is done, then the greater cause for strife and contention will have been removed.

Dec. 6, I returned again to Flushing. I remained with them over two Sabbaths and first-days, and held meetings in different places. We have evidence that some good was accomplished. The result of the work in this place and vicinity may be summed up as follows: We have organized a church, except electing and ordaining an elder, of thirty-five members. Six have been baptized, and s. b. has been organized to the amount of \$146.12. There are twenty or more who have not yet come into the organization that are keeping the Sabbath. The most of these will soon unite with the church.

There are several openings in school-houses to present the truth, and the people are urging us to come. If the Lord will, we shall still try to carry on the work in that field.

I. D. VAN HORN.

Battle Creek, Mich., Dec. 17, 1872.

Kansas.

My last report was from Marysville, Nov. 3. From that place I came to Parallel, Riley Co. Found several brethren from Iowa, just commencing here anew—Brn. Curl, Sheats, Miles, and others. I commenced meetings the 8th, and continued until the 24th, giving twenty-four discourses. Organized a church of thirteen members, two of whom were from the Baptist church, and commenced for the first time to keep all of the commandments of God. Bro. Miles was elected elder, Bro. Curl, deacon, and Bro. Hoover, clerk. Organized Systematic Benevolence amounting to \$90.00. These brethren were holding Sabbath meetings, but some of them were indulging in the use of tea, coffee, and tobacco. We bore our testimony, and they promised to give them up. Oh! when will the church be rid of these abominations? They seemed much refreshed, and took new courage, determined to overcome.

The 25th, Bro. Hoover brought me fifty miles, to Concordia, where I expected to meet some one from Bull City to take me to that place; but the brethren there receive but one mail a week, hence did not get my letter in time to meet me. Not finding them, I secured a chance for my baggage on board of a loaded wagon, took my staff, and walked much of the way for eighty-five miles, arriving at Bro. Corbs', one mile west of Bull City, the 29th, at 3 P. M. Was surprised to find Bro. Elder and family here from the Big Springs' church.

Sabbath, the 30th, went six miles to the Little Medicine, and spoke to twenty-five persons gathered in the log house of Bro. Jaycox, M. D., formerly of Ohio. Here I met with Bro. Norman Dixon and wife, and mother. I expect to remain here as long as duty may demand. There are about thirty here, scattered over a territory of some twenty miles. Brethren, pray for the scattered ones.

R. J. LAWRENCE.

Dec. 1, 1872.

Vermont.

SINCE my last report, have spent two weeks in Addison County, visiting the lonely ones and following up the interest awakened by labors with the tent. Our meetings in the different towns were quite encouraging. Many testimonies were given by brethren and sisters, indicating the power of divine truth to elevate the affections, sanctify the heart, and lead to a life of self-denial and godliness, if cheerfully obeyed.

Spent two Sabbaths at West Bolton. Had been with the church in this section most of the time for over one year, and it would have been my preference to remain at present, had not duty seemed to decide otherwise. May God bless this dear people with a firm and steady purpose to follow him fully, to faithfully discharge every duty in his service, secret, social, and public. "Ye are the light of the world." "Walk as children of the light," and soon hear from the lips of the Master, "Well done."

Oct. 9, preached the funeral sermon of sister Eliza Fellows, of North Wolcott, who died very suddenly from paralysis, aged about fifty-eight years. She was among the first who embraced the Bible Sabbath in Vermont. An earlier notice of her death failed to reach the *Review*, or was mislaid. Have spent five Sabbaths and first-days

with Bro. Bourdeau at East Charleston, helping him in his worn condition in presenting the truth and visiting from house to house. A good work has been done here. Souls not accustomed to love God or his statutes, nor to tremble at his word, have learned to revere his name, to seek him by confessing and forsaking sin, and to honor him by obedience to his commandments.

Spoke one Sabbath to the church in Bordoville, and the evening after the following first-day, spoke for the special benefit of the young. It was believed these meetings left a favorable impression upon the minds of old and young, brethren and friends.

God is very gracious to his people. But I am solemnly impressed that, if we retain his divine favor, we must closely watch our spiritual and eternal interests, give greater attention to, and more thoroughly reduce to practice, the principles of health reform, and feel a growing love for the prosperity of the cause of God at large. If we cannot serve God and mammon, how can we serve him and be slaves to a perverted and unsanctified appetite? Self-denial lies at the very foundation of the Christian religion. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

A. S. HUTCHINS.

Dec. 11, 1872.

The Danish Mission.

I WILL, in a few words, state in this report what the Lord has been doing for me and a few of the Danish settlers here. I do not do this merely to have my name appear in the *Review and Herald*; but I have thought it might do my brethren good, and especially those in our own State, to learn that the good cause is prospering among the Danish people.

I left home for this place the first of October, and arrived here the next day. From that time until now, have tried to do all that I have been able to do according to my ability, to tell the people about the Bible truth. The opposition has been very great, from the first to the last; but the Lord has greatly blessed my feeble efforts, and kindly turned the hearts of some of the people so that they have become interested in the present truth.

When I came here, ten weeks ago, there was not one that kept the Lord's Sabbath. Now there are about thirty professing to keep all of God's commandments, and they are trying to prepare themselves for the soon coming of our Lord and Saviour Jesus Christ. Indeed, the Lord has worked mightily among us. Sinners have been converted, and made their first start for the kingdom. Those who have never professed any religion, and who were before blasphemers and drunkards, have now become praying people. Also, eleven of those who before were our dear brethren and sisters in the Baptist church, from whom I parted seven years ago, are now, by the blessed Bible truth, again our nearest and dearest friends, although three of them have not yet united with our church. Oh! may God bless this dear people and care for them, is my prayer.

In this place, I have baptized eleven, and there are still others that wish baptism, but have given it up till spring on account of feebleness of body and cold weather. Have organized a church of nineteen members; s. b., \$21.00 per quarter. Have obtained sixteen subscribers for *Advent Tidende*, three for the *Review*, and one for the *Reformer*. Sold about \$24.50 worth of our Danish publications.

I believe this to be the work of the Lord, and shall try to do what I can in the future, that his cause may prosper. But as urgent calls have come for me to go and labor in other places, I feel free to leave this people for the present. May God grant me wisdom and help to move cautiously to the salvation of many souls. Pray for me.

JOHN F. HANSON.

Golden Gate, Brown Co., Minn., Dec. 9, 1872.

How I Found the Truth.

NEARLY twelve months ago, at my Kansas home, I received a few tracts from a relative of mine who had just embraced the truth. I was somewhat prejudiced, and being a member of the Christian church, I thought we had the light on the teachings of the Bible; therefore the little tracts were scarcely noticed. Having been for many years a reader of the works of the reformed church, and finding them to differ on many points of Scripture, I had resolved to read my Bible only, and not the opinions of men.

I came back, two months since, to my native State (Kentucky), and while stopping at my relatives, religion was brought up, and I told them positively that I would not read Biblical views. They asked me to listen to the piece in the *Review*, "Why Are you not Saved?" After hearing it read I could but pronounce it a good sermon. From that, I became interested, and found their views to harmonize with God's word. I was not convinced, however, till I had a conversation

with two Disciple ministers. I was told by one of them that there was a distinction between the two laws, and also that the ten commandments were binding, and that the Catholics had changed the Sabbath. I inquired of him why he did not observe the fourth commandment. His reply was, that we had apostolic example for breaking bread on the first day.

I then asked one of our most learned ministers, the one who buried me with Christ in baptism. His opinion was that the two laws were abolished at the cross, and that it did not make any difference what day we kept if we kept it to the Lord. Not receiving sufficient satisfaction, I resolved, with a prayerful heart to investigate the Sabbath. I found no evidence for the first day, but I still delayed making a start, as my husband was in Kansas, and I was fearful of incurring his displeasure. But as Christ has said we should forsake all for him, I concluded last Sabbath to take up my cross with the "weak ones," as they are termed here by the nominal church, and by a firm decision and mighty effort to rise above the clouds of doubt and fear to the serene heights of faith and peace in God.

What is this world with its vanities and pleasures compared with that heavenly city with all its bliss and blessedness? Who does not long to see the King in his beauty, seated on his glorious throne; and have his careworn brow decked with a jeweled crown? I greatly desire to live a humble life, so that I may at last meet with the ransomed throng around the great white throne.

MARY L. WILLIAMS.

Hardin Co., Ky., Dec. 11, 1872.

Massachusetts.

I COMMENCED a series of meetings Nov. 14, in the northern part of Conway. The interest to hear seemed gone at first, but snow storms soon made the walking bad for ladies. The people were scattered, the horse disease prevailed, and other things seemed to work against the meetings. Finally, they closed the school-house against me, and feeling that I could do no good by remaining there longer, I closed my labors Dec. 5. Only two decided to obey the Lord. I came here Dec. 6. I have commenced meetings. The opening seems good. There has been a good attendance thus far. Have a convenient, pleasant hall to hold meetings in. Brethren and sisters of New England, do help me with your prayers.

J. CRANDALL.

Roxe, Dec. 11, 1872.

Wisconsin.

PURSUANT to appointment, we met with the church at Waterloo and had three excellent meetings. The Lord gave much liberty in preaching the word. And some difficulties that had been disturbing the peace of some and injuring the cause, we trust were wholly removed. We hope all will follow the mind of the Spirit of God as it was plainly presented to them in the word of God. We held five meetings at Mount Hope, according to appointment, which were meetings of the deepest interest to the cause in that place. We had also four prayer and social meetings, which were very solemn seasons. A number of subscribers were obtained for the REVIEW and INSTRUCTOR. Quite a number of brethren and sisters were present from Waterloo, Sand Prairie, and Kickapoo Center, which added much to the interest of the meetings. The Lord gave me much freedom in speaking the word, especially on first-day morning while preaching the dedication sermon from James 1: 14, 15.

We found about twenty-two Sabbath-keepers. We think that by a proper protracted effort there soon, there might be quite an ingathering of souls to the Lord. The horse disease is so common there now that we gave up the idea of continuing the meeting at present, or holding any meetings in the county for three weeks. I see no possibility of being able to go to Waushara County till February. Therefore the dear friends there will be patient a little longer, as I must first hold a protracted meeting at Mount Hope. And while I wait for the horse disease to abate, I will hold a protracted meeting in Monroe. Brethren, pray for us.

H. W. DECKER,
I. SANBORN.

SR. E. J. PAINE writes from Hillsdale Co., Mich: I feel at times very lonely, not having the privilege of meeting often with those of like faith; but my trust is in the living God. I believe he is able to raise up a little company of commandment keepers here in the vicinity of Osseo that will be prepared for the coming of his Son from Heaven. For this I earnestly plead, and I cannot give it up. I believe the Lord has precious jewels here who would embrace the glorious truths of the third angel's message, if the living preacher was sent to proclaim it to them.

Tract and Missionary Department.

Tract and Missionary Labor.

THE reporting system is the life of the tract society. Some have felt delicate about reporting, referring to Matt. 6 as an excuse; but a careful reading of the context clearly shows that the motive that should actuate the individual is what is here alluded to. Oftentimes, however, this text can be truthfully applied from the fact that the right hand does nothing, and hence the left hand never knows what the right hand doeth.

The true missionary spirit will be found in seeking not her own; but it will labor for the good of others, and an example set before others of good works is in keeping with the Saviour's words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The liberality of the Corinthians was reported by the apostle to those of Achaia and Macedonia, and their zeal "provoked very many;" and, in turn, the effect of this report was carried back to Corinth, to stimulate them to pay unpaid pledges which were one year behind. See 2 Cor., 8th and 9th chapters. Had they performed these worthy deeds for the express purpose of reporting, to bring to themselves praise, the life of the act would have been wanting. God would have the motive be his glory, then light can emanate from us.

The reports of the different tract societies are read with especial interest by members of other tract societies, not only to learn what is being accomplished in different parts of the field, but also to learn how the work can be most successfully carried forward; and these reports are made up from individual reports.

There are also many instances of families embracing the truth, that in a few words can be reported, which would be of interest to every individual who loves present truth. Such as the following: One brother, Eld. F. Wheeler, passing through a section where the present truth had never been presented, left with a family two one-half penny tracts. These, without any other reading, save the Bible, without any other influence to help them, save the Spirit of God, led the family to embrace the Sabbath. These tracts were lent, and when these friends were found by a director, on one of his colporteur tours, quite an interest had been awakened throughout the neighboring community. And now, by the influence of other reading matter, and some devoted individuals (minus preachers), there is a general interest throughout all that section, so that the ministers are aroused to save their flock by preaching against God's holy Sabbath.

The simple truth, accompanied by God's Holy Spirit, carries with it an influence and power which are unequalled by force or wealth. Because we do not see immediate fruits, should we conclude the labor is lost? One brother of my acquaintance was convinced of the importance of keeping the Sabbath, but was finally influenced by his mother to defer keeping it until he was twenty-one years of age, and if he was then of the same mind, she assured him that he might keep it without opposition from her. He became of age last summer. True to his convictions, the next Sabbath he kept. He has since been baptized, and thus far has proved himself a worthy member of a Seventh-day Adventist church in New England.

Although in this case the truth was hidden for three years, and the brother was wholly unknown as having any interest in present truth, yet in due time circumstances revealed the fact that it was not in vain the seed was sown. The Judgment will prove the truthfulness of David's words: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." There is no failure in this crop, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Therefore to the members of the tract societies, we say, Report. If you have done but little, report it. If you see no fruit of your labor, report it. The blanks are furnished for that very purpose. Let your reports show that you have a heart in this work.

S. N. HASKELL.

DR. JOHNSON used to say: "He that waits to do a great deal of good at once will never do any."

NO MAN can properly be called a gentleman until he has learned courteously to decline doing a favor.—Anon.

(Continued from Page 11.)

pleasant I have seen in Missouri. The state of society there is good, and there are already four families of Sabbath-keepers there, besides Bro. Butler's. The buildings are not very good, though the house is such that a family can live in it till able to build better. There is a small granary, also.

This farm is in Grundy Co., eight miles east of Spriggardsville, on the Chicago and South Western branch of the Chicago, Rock Island, and Pacific R. R. There is another railroad now being built, running from Quincy on the Mississippi to Brownsville on the Missouri river, and thence connecting with the Pacific R. R., which will run within about a mile of this farm. Seventy-five miles of it are already built, and as this is now in the hands of the Pennsylvania Central Co., it will probably be put through next summer. It is about finished to within twenty-five miles of there, so it seems a sure thing. This is a good stock country, and the climate mild, the land rolling and dry. This farm is well worth twenty-five dollars per acre, which would bring it up to nearly four thousand dollars. But as Bro. Butler is anxious to sell, he offers it at thirty-five hundred. Bro. Butler's address is Half Rock, Mercer Co., Mo. If any of the readers of the REVIEW can find a purchaser for this farm, it would be a great relief to one who is anxious to give his time to the work of the Lord, as well as a benefit to the cause itself.

There is another matter connected with this that I wish to notice. It will be seen from the above that Bro. White on his own responsibility advanced nearly \$1800.00 to keep this farm from being sold under a mortgage. Bro. W. borrowed this money, and is responsible for it personally. Now, as times are hard, and the prospect of selling the farm, and thus relieving all concerned, is not immediate, it is certainly a duty to devise some means of relieving Bro. White from this debt, as well as Bro. Butler from paying interest all the time until the farm can be sold. It would be unjust to Bro. W., who generously took this burden upon himself, to oblige him to stand under it longer. We therefore propose that twenty of our brethren of means advance one hundred dollars apiece, and loan it to Bro. Butler without interest until the farm can be sold, and thus relieve Bro. White, as well as Bro. Butler. I have further to say, that this is in accordance with Bro. White's mind, and he offers to be one of the twenty to put in one hundred apiece. And as the General Conference is soon to hold its session, we propose that time as the one when this matter can be brought about, and when money can be sent in, and when matters can be arranged so that the money sent in may be perfectly secure to those advancing their means.

Now, then, is a good time if our brethren desire to relieve Bro. White of one of his many burdens, to manifest it in a practical way. There are certainly many of our brethren or sisters who can spare the sum mentioned for a time, without interest, and who, I believe, will feel it a privilege to do so, to show their interest in the cause, and relieve those who are working for it. From the pressure of indebtedness, and a desire to keep from getting more in debt, as well as from the fact that the Conference where he labors is weak pecuniarily, and as there is scarcely any sale for farm produce at anything like a fair price, the family of Bro. B. have been deprived of many of those comforts our ministers' families generally enjoy. They have borne this cheerfully. But with a family of five children, and one of them blind, and with the husband away, any one can see the burdens must fall heavily upon a woman. Should there be any of our people who wish to contribute in this direction, I will see that it is faithfully applied. It is but justice to Bro. Butler that I should say he knows nothing of my writing any of this. In reference to raising the above sums of money, any communications should be sent to Battle Creek in season for the General Conference. GEO. I. BUTLER.

SACRED HISTORY VERIFIED.—The account given by the prophet Daniel of the fall of Babylon has been said to be incorrect, inasmuch as good authorities asserted that at the time of the city's overthrow there reigned a king called Nabonedus, and not Belshazzar; moreover that he was absent at the time, and was not killed, but kindly treated by his captors. But a cylinder dis-

covered some eight years since clears up this difficulty by proving that Bel-shar-ezer, as he is thereon denominated, was the eldest son of this Nabonedus, and associated with him in the government. Mr. Rawlinson says, "The fact that the Babylonian throne was at this time occupied conjointly by two monarchs is indicated in the sacred narrative by a curious casual touch. Belshazzar, anxious to obtain the interpretation of the miraculous 'hand-writing upon the wall,' proclaims that whoever reads it shall be made 'the third ruler in the kingdom.'" (Dan. 5:7.) In every other similar case, the reward is the elevation of the individual who does the service to the second place in the kingdom, the place next to the king. The only reason that can be assigned to the variation in this instance is that the first and second places were both filled, and that therefore the highest assignable reward was the third place."

DO NOT live a single hour of your life without doing exactly what is to be done in it and going straight through it, from beginning to end. Work, play, study, whatever it is—take hold at once and finish it up squarely and cleanly; and then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: take hold of the very first one that comes to hand, and you will find the rest all fall into file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now.—Exchange.

Watch.

This is the duty assigned us. When we have done this, then we may be compared to the good man of the house who put his house in order, and then may we be prepared for the coming of Him who hath said, "Surely I come quickly."

Obituary Notices.

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

DIED, in Clinton, Kennebec Co., Sept. 18, 1872, Edwin Leslie, only child of J. A. and E. Dickey, aged five months. Words of consolation were spoken to the afflicted parents and friends, by A. Barns, from Jer. 31: 17, "They shall come again from the land of the enemy."

H. J. CRUMMETT.

DIED, at his residence in Rockton, Ill., Dec. 10, 1872, Dea. John Logan, in the fifty-second year of his age.

Bro. Logan and his family embraced the message some twelve years ago under the labors of Brn. Loughborough and Sanborn with the tent, at Harrison, Ill. He has shown much love for, and devotion to, the cause, always attending meetings when they were in a reasonable distance. He has been a faithful brother. He leaves good evidence of his acceptance of the Lord. He sleeps in Jesus. "Blessed sleep." Words of comfort from 1 Thess. 4: 18. T. M. S.

DIED, near Aledo, Ill., of typhoid fever, Nov. 27, 1872, Mrs. Nancy A. Fox, in the 68th year of her age.

Sister Fox was the mother of our esteemed brother, A. J. Douglass. She had been an observer of the Lord's down-trodden Sabbath for nearly two years. We have hope that she will come up in the first resurrection.

We spoke to a large congregation of sympathizing friends and relatives from 1 Cor. 15: 22.

R. F. ANDREWS.

DIED, in West Eau Claire, Wis., Nov. 4, of membranous croup, our darling John Henry, youngest son of Wm. and S. J. Miller, aged one year, eleven months, and four days. May we be prepared to meet him when Jesus comes. SARAH J. MILLER.

DIED, in Henderson Co., Ill., Feb. 13, 1872, Cyrus B. Hall, aged forty-nine years, and three months.

"He sleeps, but not forever."

O. A. HALL.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 24, 1872.

A GOOD EXAMPLE. We have just received a letter from a brother in East Otto, N. Y., inclosing twenty dollars, and ordering the REVIEW sent on trial to forty friends for six months. A few more such noble examples of benevolence and interest in the cause, would give this enterprise a good lift. A number have sent in ten dollars with twenty names. Let them still come in.

The Detroit Post of Dec. 13, 1872, sets down the number of marine disasters on the lakes during the past year as nearly one thousand, with a greater loss of life than in 1871.

The School.

THE third term of the school opened according to announcement, Monday, Dec. 16.

The building at first occupied being too small for the increasing number of the scholars, and being unsuitable for winter, the present term is held in the meeting-house. Folding desks have been attached to the seats in a portion of the house, which can be dropped without the least trouble so as not to interfere with the convenience of the house as a place of meeting. The primary department occupies the gallery. The room is large, airy and pleasant, and affords an excellent place for the school this winter.

The term has opened very encouragingly. Sixty-three scholars were present at the commencement, the number to be increased to over seventy when all are in that are coming.

Testimony to the Church.

TESTIMONY to the Church No. 22 is ready. It treats upon the important subjects which should agitate our people at the present time, such as the proper education of young men and young women to immediately become efficient laborers in the several departments of the work of giving the third message—the health reform—the Health Institute—missionary labor—and the duties and dangers of ministers.

Price, post-paid, 25 cents. One-fourth discount by the quantity at the Office, or when delivered at the freight and express offices at Battle Creek.

JAMES WHITE.

The Review and Herald Literary Society.

[THIS Society, of the organization and objects of which notice was given in REVIEW, Vol. 37, No. 15, and which, owing to the absence of some upon whom its success largely depended, and lack of time on the part of others, and lack of interest more or less on the part of more, was not long continued in active operation, has been revived, and is beginning to get again into working order. The readers of the REVIEW, we trust, will hear from it occasionally. Among other exercises, we propose to have the queries that are sent in by our correspondents laid before the Society and discussed and answered. We are happy to lay before our readers herewith an essay read at our last meeting, containing many valuable hints, not only for this Society, but for others, should such be formed in other places.—Ed.]

In the month of March, 1871, Bro. White, feeling the need of an organized effort for the improvement of our periodicals, suggested the propriety of forming a society that should have for its object the promotion of the literary interests of the REVIEW and our other periodicals.

Believing this Office to be the place for this work to commence, he called a meeting of the employees, and the result was the organization of a society called, "THE REVIEW AND HERALD LITERARY SOCIETY." It was his design that this should become the parent of other societies, who would labor for the same object, and thus the work, broadening and deepening, should become a school for the education of those who are to act a part in proclaiming the last message of mercy to man.

The object was a laudable one, and the work an important one, embracing as it did so large a field, and the Society should have been a success; but through lack of interest but little was accomplished. The corresponding secretaries wrote to some of our ministers, urging them to write for our periodicals, the members examined a few exchanges, and the executive board procured books for the proper preservation of selections; and here the work ended.

The members thought it rather dull work to look over exchanges, many of them dry and musty, the president was necessarily much of the time from the place, the vice-president became weary of presiding over a company who were listless and inactive only in consulting time-pieces, and who seemed to be more interested in a motion to adjourn than in any other; and the Society ceased to exist only in memory.

It has now been re-organized; and it is to be hoped that it will this time meet with better success. In societies of this kind there is danger, when the novelty wears away, of the members' losing their interest. We are ever wishing for something new. This age is proverbial for this; and he who panders to the public tastes must get up something new. Why are we so foolish, when Solomon declares, "There is no new thing under the sun"? What is wanted in this Society is Christian men and women who will engage heartily in this work, because it is right, and is their duty to do so, and not for the mere sake of novelty. Every laborer in this Office should become a member of this Society. Most of them have done so, and we trust they will not forget the pledge they have made to perform to the best of their ability whatever is required of them.

Some may say, I have n't time, others plead lack of talent, and others say, I cannot see how the exercises of the society will benefit our periodicals, or be of service to the cause.

To those who make the excuse, lack of time, I

would say, We all could urge this plea with equal propriety, especially our honored president. If he can afford to spend the time, we can, certainly.

If any feel disposed to excuse themselves from becoming members of this Society, or from taking part in the exercises, on account of lack of talent, let me say to them. We are responsible only for the talents given us. But we must use the talent we have. Is it not pride more than anything else that leads us to excuse ourselves? We are afraid of the remarks and criticisms, afraid that we shall fail. Do not put pride before love for Christ. It is our duty to do the best we can, and He who rules over all will accept our honest endeavor in lieu of a successful achievement.

The writing of essays will teach us the best method of expressing our thoughts upon paper. The writing of critiques will make us better critics and proof-readers, and in time we may be able to contribute to the columns of our papers. The questions will make us Bible students, and in answering them, we shall save the editor's valuable time. The discussions will enable us to meet opponents, when we are challenged to give the reasons of our faith and hope, and all of the exercises, if rightly conducted, and entered into with the right spirit, will benefit us all. Perhaps some of the members of this Society may become teachers and messengers in the glorious work of spreading the truth, and the knowledge and discipline gained here may be of inestimable value to them.

We would also urge the importance of punctuality in attendance. Every member should be present at all meetings of the Society. Let no trivial thing keep you away. Do not seek for excuses, but consider it not only a duty, but a pleasure, to attend every meeting, and fulfill the pledge you have made. You will receive your reward; for right-doing will bring a reward of its own—a conscience void of offense—and you certainly cannot have a clear conscience, if you do not do all you can to make this Society a success.

In conclusion, we would say, We shall hold the members to their pledge. The welfare of the Society depends upon it. Let us do all that we can, and though we may never hear "Well done," it may be said of us, "They have done what they could."

ADDIE MERRIAM.

To the Churches of the Mich. Conference.

AGAIN I feel it duty to call your attention to the subject of Systematic Benevolence. Every one, who has an interest in the third angel's message, should manifest a becoming zeal in this part of the work. The time has come when every church in this Conference should hold a meeting and take into consideration the following points of business:—

1. Determine how much you are owing the Conference on past pledges up to Jan. 1, 1873, and take measures to pay up immediately.
2. Rearrange your s. b. for the year 1873, and see that every one bears his part in it.
3. Determine by vote of the church how much you will pledge to the Conference for the year 1873.
4. After you have held such a meeting, let the clerk make out a report after the following form, and send it to the Conference Treasurer—Miss Addie Merriam, Battle Creek, Mich.

FORM OF REPORT.

Financial Report and Pledge of the church of S. D. Adventists at ——— for the year commencing Jan. 1, 1873.

Whole number of church members.

Number paying Systematic Benevolence.

Amount of s. b. pledged to the church for the year 1873.

Amount of this pledged to the State Conference for the year 1873.

Amount yet owing the Conference on past pledges up to Jan. 1, 1873.

Every church should remember that pledges to the Conference are to be paid to the Conference Treasurer quarterly; or if paid to ministers during the quarter, reported to the Treasurer.

When any church shall send in money, we wish you to plainly state whether you design it to pay up your old pledge, or to apply on your pledge for the year 1873.

Let there be faithfulness on the part of all in coming up to the plan, in the payment of pledges, and in reporting. We should realize that it is the Lord's work, and that by being faithful we shall enjoy his rich blessing.

I. D. VAN HORN, Secretary.

Iowa Meetings.

I wish to call the attention of the friends to my appointments in Iowa. Otronto belongs to the Minnesota Conference, hence I stop there. The other two are dedication meetings, which I attend by advice of Eld. Butler. These are all the meetings I can spare time and strength to hold in Iowa; hence I hope to see a full turnout from all the surrounding churches.

D. M. CANRIGHT.

What Are we Coming To?

It would almost appear to the careful observer as he sends his thoughts abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciations of the latter days, had already come. The foundations of industry, order, and prosperity, seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilences, and earthquakes in divers place, increasing wickedness, and heart-sickening casualties and crimes, startle the community, and lead multitudes to exclaim, What are we coming to? The answer seems plain. The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this world are being disorganized, that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens and grievous to be borne, which are designed to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves "wrath against the day of wrath, and revelation of the righteous judgment of God," and individuals, sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous, and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed.—Advocate and Guardian.

The Storm in the North Sea.

A GERMAN correspondent writes as follows of the great tempest on the North Sea and Baltic coast:—

"We will attempt to give some idea of the terrible devastation occasioned by the high tide and fearful storm from the northwest on the 13th of November. This tide, which reached its greatest height on the coast of Schleswig at about 9 o'clock at night, was the greatest ever known on the shores of the Baltic, exceeding the great tide of 1864 by 16 inches in height, and that of 1836 by 38 inches. The water rose about 11 feet above the mean level of the sea on the shores of the Baltic, which are quite unsheltered. An inundation could not fail to take place, against which all human exertions and precautions were utterly powerless. In the small town of Apenrode, alone, 90 houses have become uninhabitable, and nearly 280 families have not a roof over their heads. The news from Eckernforde is still worse. Entire streets have been literally annihilated, while many of the buildings left standing are undermined. The exact number of dwellings totally destroyed in Eckernforde cannot yet be ascertained, but it will not fall short of 100. Hundreds of inhabitants have lost everything. The news from the District of Odenburg is most saddening. On the island of Femarn the sea broke through the dykes, and, out of 42 villages, the fields and property of only 11 escaped the flood."

"The entire coast of Western Pomerania and the island of Rugen, with its projecting peninsulas, and the smaller islands lying around it, have also most severely suffered. The long and narrow island of Hiddensee, near Rugen, through which the sea once before forced its way, has been divided into two parts by a channel 17 feet deep. Two villages were completely inundated, and had to be abandoned by their inhabitants, numbering 57 families. Viite was also entirely covered by the sea, and its inhabitants, 70 families, had to be rescued from the garrets by boats. Provisions, winter stores of all kinds, and fuel have been washed away or spoiled, and the wells are useless on account of the salt water with which they are filled."

THE STORMS IN EUROPE.

LONDON, Dec. 20.—Large portions of country in Leicester, Derby, and Nottingham, are submerged by the late floods. In some sections of these counties, tops of trees and hedges only are visible. A heavy landslide has occurred near Dover, and communication with that town is interrupted. The town of Peterborough in Northampton County, is flooded, and many of the inhabitants have been compelled to take refuge in the upper stories of their dwellings.

The River Campus is overflowed in the vicinity of Cambridge, and for miles the country is like a swamp, and the streets of the city are flooded. Brookside and Eynesburg are deluged. The recent rainfall is estimated at 50,000,000 tons of water.

PARIS, Dec. 20.—It is probable that some of the bridges crossing the Seine in this city will be swept away by the flood.

NAPLES, Dec. 20.—A gale of unprecedented violence swept over Naples yesterday, and much damage was done to property and shipping.

WHILE England has escaped the horse disease, a new malady has broken out there which is much more revolting. It is reported from various sections that it is impossible to preserve game any longer, the hares, deer, pheasants, and other game, dying by hundreds, of a strange sickness, their livers and other internal organs being filled with worms. In a country where so much use is made of game as in England, the affliction is a very serious one.

Appointments.

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

QUARTERLY meeting of the churches of Oakland, Johnston, Raymond, and Little Prairie, to be held at Little Prairie, Wis., the first Sabbath and first-day in January, 1873. Meeting to commence Sabbath evening. Let all come prepared to seek the Lord. Elds. Lane and Brackett are expected. The Missionary and Tract Society of Dist. No. 1 will be held in connection with this meeting.

C. W. OLDS.

MEETING of the Allegany church will be held at Niles Settlement, Jan. 4 and 5. The Brethren and sisters are all invited to attend or report by letter.

DANIEL OVIATT, Clerk.

OTRONTA,	Iowa,	Jan.	4.5.
Richland,	"	"	11.12.
Sigourney,	"	"	18.19.

D. M. CANRIGHT.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

D. M. C.: The item about Adventists in India was published in REVIEW No. 7 of last volume.

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