The Seventh-Day Adventist Publishing Association.

...and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto flocks; and ye shall know that I am the Lord.” Ezek. xvi. 19.

The same God that ordered the lion and bittern to Bab-nagerie of wild beasts, but not so with Rabbah.

Evidences of Christianity.

Chapter VI.

By Moses Hull.

Rabbah.—The prophecies concerning the chief city of the Ammonites are not numerous; but some of them are very definite. One prophet says: “Therefore behold the days come, saith the Lord, that I will cause the spoil of thy goods to be cast away; and thou shalt hate thyself for thy own good. For I will cause the prophets to be put out of thy city, and shall command thy walls not to save thee.” Ezek. xvi. 19.

In Babylon the Arabian was not to pitch his tent, nor the shepherd to make his fold—it was to be a meager of wild beasts, but not so with Rabbah.

The seventh-day was to come, saith the Lord, and they shall make a spoil of thy riches, and make a prey of thy merchandises; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.” Tyre was the London of Asia, and at the time Ezekiel uttered these predictions, it was the commercial metropolis of the world. Its glory and splendor are described in Ezek. xxvii.

It was not to be contaminated, “as with unholy,” nor as Rabbah, “a couching place for flocks;” nor yet as Damascus, “a crouching heap.” But its dust was to be “scraped off,” its “timbers and stones thrown into the sea.” It was to become a scraped rock whereon “fishers” were to dry their nets.

The prophecy of Ezekiel has been so literally fulfilled that even the oldful Velantine quotes it as a “vandal fragment of antiquity,” and applies into Tyre. He says the vicissitudes of time, or rather, the barbarism of the Greeks of the lower empire, and the Mussulmans, have accomplished the prediction. —Traveler, vol. iii. pp. 210-212.

Passing over the destruction of Tyre by Nebuchadnezzar, prophesied of in Isa. xxvii, and also its destruction by Alexander, when its stones, timbers, and dust were thrown into the sea, to make a bridge to New Tyre, let us notice its present situation. The whole village of Tyre, says Velantine, “contained only fifty or sixty poor families who live obscurely, on a trivial fishery.” “The port of Tyre,” says Dr. Shaw, “small as it is, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned empire, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted.”

Bruce describes Tyre as a “rock wherein fishers dry their nets.” For further testimony, see M’Ilvaine’s Evidences, p. 358.

Were it at all necessary, we might now enter into the prophetic description of Niniveh, Damascus, Jerusalem, and other cities, but if the cases already presented do not convince the infidel that something more than human wisdom characterized the prophets, we despise of reaching his case. We will bring the argument under this head to a conclusion by giving a synopsis of the Prophecies concerning Christ.—We present them as arranged by Dr. Berg, in his Debate with Joseph Barker. Compare Piel’s, vol. ii. pp. 78, 117.

...and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto the Lord.” Ezek. xvi. 19.

Again in verses 11 and 12 he says, “With the hoofs of his horses he shall tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.”

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“Messiah was to come among men before the destruction of the first temple. Jesus Christ preached in that temple; and it was totally destroyed within forty years after his. Compare Haggai ii. 7: “And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts!” with Matt. xxiii. 38: “And when he was come into the temple, the chief priests and the elders of the people came unto him; as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?” See Josephus.

“Messiah was to come to the world before the deliverance of the Jews was taken away.” Christ was born that very year when Augustus Cæsar imposed a tax upon the Jewish nation, as a token of their subjection to the Roman government. Compare Gen. xlix, 10, with Luke i, 21-27.

“Messiah was to make his appearance among men at a time when there should be a general expectation of him. When Jesus Christ came into the world, all nations were looking for the advent of some extraordinary person. Compare Haggai ii, 7-9, with Matt. ii, 1-15, and John i, 19-45.

“Messiah was to be born according to the ordinary course of nature, but to descend from a pure virgin. Jesus Christ was born of the Virgin Mary. Compare Gen. iii, 15; Isa. vii, 14; Jer. xxxi, 22, with Matt. i, 22, 23.

“Messiah was to be the son of Abraham, the father of the faithful, and the Friend of God. Jesus Christ was sprung from that illustrious Patriarch. Compare Gen. xxi, 1-12, with Matt. i, 1-16.

“Messiah was to be the Son of Isaac, and not of Ishmael. Jesus Christ was sprung from Isaac, and not from Ishmael. Compare Gen. xxi, 16-23, with Matt. i, 1-16.

“Messiah was to be the Son of Jacob and not of Esau. Jesus Christ did descend from Jacob, and not from his brother Esau. Compare Gen. xxv, 24-25; xxvii, 27-29; xxviii, 15, 16, with Matt. i, 1-16.

“Jacob had twelve sons. Messiah was not to spring from any of the other twelve, but from Judah. Jesus Christ claimed Judah as his ancestor in a direct line. Compare Gen. xlix, 10-12, with Matt. i, 1-3, 6-16.

“Messiah was to be sprung from Jesus, the father of David, King of Israel. Jesus Christ was the descendant. Compare Isa. xi, 1, with Matt. i, 1-16.

“Jesus had eight sons. David was the youngest. From none of the seven elders, but from David alone, was Messiah to derive his origin. Jesus Christ was the son of David. Compare 1 Sam. xi, 15; 2 Sam. vii, 12-16; Ps. lxxxix, 19-27, with Matt. i, 1-6.

“Messiah was to be born in a poor and mean condition, when the family should be reduced to a very low estate. Jesus Christ, both on his father’s and his mother’s side, was of very low and mean appearance, though descended from such illustrious ancestors. Compare Isa. liii, 2; Luke i, 46, 55; ii, 7, 24.

“Messiah was to have a messenger going before him, to make ready a people prepared for the Lord. Christ had a messenger going before him, who fully bore witness to his precocities. Compare Mal. iii, 1, with John i, 19-34, and iii, 26-36.

The forerunner of Messiah was either to be Bühler himself, or one in the spirit of Bühler. John the Baptist, the forerunner of Christ, was altogether in the spirit...
of that great prophet. Compare Mat. iv, with Mark
1, 18.
- The son of Man was to be betrayed into the hands of his enemies by the treachery of an intimate friend. Christ was the Prince of peace, not a bone of him was injured. Ex. xii, 45;
- The Messiah was to make atonement for the iniquities, and sins of the world. Jesus Christ was crucified, his side was pierced with a spear. Compare Zech. xii, 10; with John xiv, 34-37.
- The followers of Messiah were all to forsake him and his cause, and to become his persecutors. Compare Isa. lix, 1-3; John xiv, 16; John xiii, 27, with the doctrine of the Lord's ministry in the four gospels.
- The Messiah was to be ignominiously scourged by his persecutors. Jesus Christ was treated in this manner. Compare Isa. lix, 6; with Matthew xxvi, 26.
- Messiah was to be oppressed and afflicted, and yet not open his mouth in complaint. He was to be brought to a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. Compare Isaiah xli, 6; with Matthew xxii, 69, xlvii, 12-14.
- Messiah was to be taken up with wicked men in his death. Christ was buried on a cross between two thieves. Compare Isaiah iii, 9; with Matthew xxvi, 35.
- Messiah was to be buried in the sepulchre of a rich man. Christ was buried in the tomb of a rich commercial merchant. Compare Isa. lii, 1; with Matthew xxvii, 59.
- Messiah was to be manifested at the end of the 483 years, from a time when a commandment should go forth to restore and to build Jerusalem. Now it is remarkable, that from the seventh year of Artaxerxes Longimanus, king of Persia, from whom Ezra received his commission, ch. vi, 13; to the baptism of Jesus Christ, there are just 483 years. Daniel xix, 24.
- Messiah was to be presented by his enemies with vinegar and gall during his sufferings. In this manner the son of Man was to endure a torment greater than the cross. Compare Ps. lix, 23; with Matthew xxvii, 29; and John xix, 28-30.
- The persecutors of Messiah were to pierce his hands and his feet. So did the bloody Jews and Romans treat the Redeemer of mankind. Compare Ps. cxviii, 19; with Matthew xxvii, 39.
- When Messiah was put to death, his enemies were to part his garments among them, and for his vestiture they were to cast lots. When Christ was crucified, these actions took place. Compare Ps. cxviii, 19; with Matthew xxvii, 34.
- When the Messiah should suffer death, not a bone of his body was to be broken. When Christ was crucified, not one bone of him was injured. Ex. xii, 45; and Num. xi, 12; with John xix, 38-39.
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The Review and Herald.

No. 51.

The followers of Jesus Christ had the whole world in arms against them for several ages. Compare Isa. lxx, 1-13; with Mat. xix. 28-29; Mark x. 18; Luke xxii. 27-33.

The followers of Messiah should be rejected of God, and his followers called by another name. The Jews, who would not have Christ to rule over them were rejected by him, and his followers were called by another name. Jesus was well known to every Christian. Isa. liii, 10-12.

Jesus Christ sent down the gift of the Holy Spirit, and his followers called by another name. The Jews, at the first advent of Christ, so they just as distinctly declare what will be the result to us at the second advent. At the very time that the first coming of Christ took place, the people were generally unprepared, and were in expectation of another class of events. Even so, as the Scriptures do always teach, when the second coming shall occur, the world will be as much surprised, as the ancients were for events of quite another kind; and so that day will take men unawares.

When the Son of man comes again, he will doubtless find faith in the earth—the true faith once delivered to the saints, by the disciples of Christ, who carried it through all the world in every age, and dispersed over the world, many years before the Scriptures sufficiently teach; will be generally times—when fatal to the world.

When the Son of man cometh there will be some in the way that was prepared for them, and they will be delivered from the bondage of corruption into the glorious liberty of the sons of God. While we are waiting for the adoption, to wit, the redemption of our bodies, the earnest expectation of the creature waiting for the manifestation of the sons of God. For in that day that vanity shall be abolished from among the children of God, when the fullness of the ages shall be come to pass, the creature shall be released from its subjection to corruption, and the sons of God shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

When the Son of man cometh, with power and great glory, and shall take his seat upon the cloud, and all the holy angels with him, he shall come with the innumerable hosts who have died in the Lord, when it behooves us to be most careful in examining the Scriptures, and in order to understand, and to be ready for, the fulfillment of the prophecies which they explained as being figurative and impersonal; and, for this reason, these events came upon them unawares, and found them unprepared for those eventful times.

They see, ‘The Lord is coming as a thief in the night;’ so the Jews, at the first advent of Christ, so they just as distinctly declare what will be the result to us at the second advent. At the very time that the first coming of Christ took place, the people were generally unprepared, and were in expectation of another class of events. Even so, as the Scriptures do always teach, when the second coming shall occur, the world will be as much surprised, as the ancients were for events of quite another kind; and so that day will take men unawares.

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and sure. For she shall be danced upon him without spot or wrinkle, or any such thing, blooming in all the loveliness of heavenly healthfulness and faultless beauty. Her worsted and soiled apparel of earthly solstivity and suffering laid aside; her heavenly raiment wrought upon her head; her immortal jewelry as the glittering stars; she shall look forth as the morning, fair as the sun, clear as the sun, majestic as an army with banners. She will be acknowledged as a divine princess. She will be all inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Scriptures to mankind—to you, and to me, as well as might have hope?"

"The Review and Herald." 

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 18, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XIV.

VERSE 1-5. And I looked, and lo, a Lamb stood on the mount Zion, and with him a hundred and forty-four thousand, having his Father's name written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a mighty thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed of from among women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

It is a pleasing feature of the prophetic word that the people of God are never brought into positions of trial and difficulty and there left. Taking them down into the depths of suffering, the voice of prophecy does not leave them there cease, leaving them to guess their fate, in doubt, perhaps despair, as to the final result; but it takes them through to the end, and shows the issue in every detail. The first five verses of Rev. xiv. are an illustration of this. The ninth chapter left the people of God, a small and apparently weak and defenseless company, in deadly conflict with the mightiest powers of earth which the dragon is master to her service. A dead line is struck up by the supreme power of the land, that they shall all receive the anti-christian mark under pain of death if they refuse to comply. What can the people of God do in such a condition? And in such an extremity? What will become of them? Glance back to rev. xii. and the next scene in the programme, and what do we behold? The very same company standing on mount Zion with the Lamb—a victorious company, harping on golden harps, their triumph through the courts of heaven.

This is suggested when in the time of our confusions with the powers of darkness comes, deliverance is not only certain, but will immediately be given, being the next event in our history, the glorious rest after the weary pilgrimage of the antitype of the wave-sheaf. The first receivers of the promises in the gospel are called by James i, 18, a kind of first-fruits, a small company, in the wilderness, where the disciples were scattered abroad, and the powers of darkness were arrayed against them. In the fourteenth chapter of the Apocalypse we find the beginning of the heavenly garrison here on earth, during the troubled times of the last days, being translated to heaven without seeing death, and occupying a pre-eminent position, in this sense, we understand, called first-fruits unto the Lamb. They are first-fruits unto God and the Lamb. This term is applied to a different class to denote special conditions. Christ is the first-fruits as the antitype of the wave-sheaf. The first receivers of the gospel are called by James i, 18, a kind of first-fruits. The 144,000 are called to the pleasures of the kingdom, the heavenly garrison here on earth, during the tribulation, coming out from the earth. The first-fruits are "redeemed from among men," verse 4, speaking of the same company, and at the same time, denoting especial conditions. Christ is the first-fruits of the resurrection of the dead: a redemption from among men, from death, from the grave. The 144,000, though the sons of God and the Lamb. We understand that this is spoken of them in their redeemed state. They are the special companions of their glorified Lord in the kingdom. Chap. vii, 17. They are the number of the servant of the Lord; the number of them that are saved out of all nations, 'for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water.'

4. They follow the Lamb whithersoever he goeth. We understand that this is spoken of them in their redeemed state. They are the special companions of their glorified Lord in the kingdom. Chap. vii, 17. They are the number of the servant of the Lord; the number of them that are saved out of all nations, 'for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water.'

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7. Will you, intelligent reader, for our own soul's sake, and for the sake of all the world's ultimate destiny? The mount Zion abort, for the voice of God is heard from heaven; the same Zion from which the Lord utters his voice when he speaks to his people in judgment, and the voice of vengeance is heard from the kingdoms of the earth. "And the voice of the Lord came unto me, saying, What seest thou?" (Ezek. xl, 2) 

The 144,000 will claim notice in these brief thoughts.

1. They have the name of the Lamb's Father in their foreheads. In chap. vi, 3, we read, "The name of God in their foreheads." A few more particulars, only, respecting the 144,000, are added in the following pages.

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The Review and Herald

Report of Meetings.

Bro. Wurm: Last week bro. D. T. Bourdeau and myself returned home from our tour South. We were absent four weeks.

Sabbath and first-day, Oct. 15 and 19, we met with the church in Berlin, Ct. Though our brethren and sisters have been favored with pleasant weather before for over two years, we found them pressing forward and toiling on for means Zion. They had felt the necessity of order in their midst for some time, and were anxiously waiting for organization. We entreated them not to delay any longer, but to act promptly in the work of organization. About twenty were united as a church, covenanting together to keep the commandments of God and faith of Jesus. We were happy to see the strict regard for the observance of the holy Sabbath here. The Author of this inspired institution must feel with approbation upon such. Their tables were furnished with the Sabbath with plain, healthful food, prepared on sixth-day. Why cannot others do likewise?

In Ashfield, Mass., the Lord gave us good liberty in speaking upon, and answering objections to, our view of the gifts. Let us all heed the injunction, "Despise not prophesiings." 1 Thess. v, 20.

In Vernon, we met with much interest, but the interest was not sufficient to give a full course at present. Bro. G. F. Kickham, who with his companion embraced the Bible Sabbath last winter in N. Y. from reading a few of our publications sent him by his friend, were here, and Bro. Markham, who had bravely embraced, according to chap. xv, 1, in the seven last plagues. The torment of fire and brimstone, when? Some apply it at the end. Why? Some at the one thousand years. Again, there is a remarkable confusion of tongues which there took place; hence we understand that by this symbol is meant the great confusion of tongues which there took place; hence we understand that by this symbol is meant the great mass of confused and corrupt Christianity.

"Whose creeds are various as her costly towers," New. Test. xiv, 20. There it is said, "We remember that, at the commencement of the third angel's message, the people that glory in numbers. A "little flock" will equal, like. Third, four hundred, will triumph at last.

I say then, if you prize the paper, let it be manifested by earnest effort to "Pay that debt sooner." A man who has never paid his debt, is like a man who has never paid his debt, through the mercy of birds. He thought a bird on one side of the road said, "I love you, I love you," and was immediately answered from the other side, "Show it then! Show it then!"

Do you prize the Advent Review? Show it, then! Show it, then!

Where there is a will, there is (in most cases), a way. The devoted, worthy poor, are the only ones who can have erected the Sabbath into a day of rest through the agency. When honest inquirers after truth have taken the paper one year, they will do their utmost to pay for it, and when they cannot, will in some way let it be known. Adventists, of all people, should be most earnest and faithful.

M. E. Cornwell.

Stone of Stumbling.

Pains must fall, and however cautious the possessor of this present age, there is certainly some stone over which he will fall, some stone of stumbling and rock of offense.

To the Christian, occasions of stumbling lie all along the path to glory; but humility, and submission, and teachableness, do so temper his understanding that he is quick to dispense the hidden danger; while the self-wise have their eyes so dimmed by pride and conceit, that the warnings of God, in the speaking of this great calamity, are left unheeded.

The Jews stumbled at the cross, and fearful was the fall. Many were charmed with the teachings of Christ; but when he told them that they must eat his flesh and drink his blood, many were offended and forsook him, as if asking or waiting an explanation.

The churches of the present day are evidently stumbling over the doctrine of the Advent, and the truths connected therewith.

Those connected with the S. D. Adventists may per- haps imagine that they are safe from danger of this kind.

Let us beware! The march of God's people is an onward march, in a perilous time, amid all dangers.

No. 25.

We, a weak remnant of a fallen race, we, fleeing from an apostate church, in which we have imbued manifold errors and prejudices, have yet much to learn and much to unlearn.

Let us read carefully Vol. II of Spiritual Gifts, and consider the awful fall of many who started fair many years ago, because of the usual fallacy of the S. D. Adventists, which consider the history of the S. D. A. church, and notice the fall of all at every advance more of the body.

We find this people do not hesitate to adjure an error, however long it may have been held, or dearly bought; and when they get a chance to assert their truth, when they find it to be true, though it may have been opposed before.

Now this is the opposite of bigamy. May they ever persevere in this, till all come into the full blaze of the light! This is what it was delivered once to the saints.

It is as necessary for a S. D. Adventist to free himself from bigamy and self-will, for those who stand opposed to the whole truth. At present, the subject of organization seems to be the stone of stumbling through which few are wearing their glasses by.

I have found in teaching school, that the more thorough and systematic its organization, the more successful the school.

From the first I have admired the plan of organization, which has been pursued beyond measure to see the part acted by those opposing it; especially that men of talent, of piety, of largeness of mind, should fail to move most heartily for complete organization.

Why is it? Why don't we all hasten? Is not de- termined by the true spirit of the age. Are the officers acting like the army officers at the defeat at Bull Run? Men of God! Is it so? Are the soldiers cut to pieces for want of food in our churches? In that case, we would have removed the stone from the way of the city of God. We would have cut off this great calamity to Christ's people; and have saved many from this great calamity. We would have cut off this great calamity to Christ's people; and have saved many from this great calamity.

(To be continued.)
Repentance.

"Where sin abounded, grace did much more abound."

**Almighty God!** I call to thee,
By shame and anguish shaken;
Incline thy gracious ear to me,
Relying on thy sovereign grace—
And though I travail all the night,
And travail all the morrow,
My trust is in Jehovah's might—
My strength and my Redeemer! [From the Gurners of Luther.]

**Voice from Minnesota.**

Bro. W. R. (Bro. Snook): After reading your remarks in Review No. 16, on State Conference, and your remarks on organization in the last issue, I was glad to again see a hasty organization. But we have learned a lesson in this State (with few exceptions) to stand with the body, and to act upon, and carry out as far as possible, the instructions of the Conference, its Editor having our hearty appreciation. In conclusion we would say to those of our brethren who have of late been effecting a more thorough organization, our S. B. subscription lists, we commence the same with the first of October, which may be designated the commencement of each Conference year.

We have of late been effecting a more thorough organization, with good success. Our last conference was the best ever. A deep respect pervaded the entire meeting from commencement to close. All seemed to realize that the perils of the last days are just upon us, and the importance of being awake to the time in which we live, and the dangers that surround us. We have done the best we could, hoping to have some one of experience to assist in obtaining a more perfect organization, it being our desire as a people in this State (with few exceptions) to stand with the body, and to act upon, and carry out as far as possible the instructions of the Review, its Editor having our hearty cooperation in every strike made for the further advancement and prosperity of the cause of present truth. We are to meet at a time when we can secure a visit from yourself and sister White and coffee, we might have avoided much trial and perplexity of mind, together with the many bad results of a hasty organization. But we have learned a lesson from a spirit of opposition to organization, as from the American people against all who conducted that trial, are worthy of being noticed, I would say, please name to me immediately, by express, the name of old B. S. J. Smith, though weak, uphold—When weakest, then most loving.

And though all hell should be cast out with him. A spirit of rebellion against all who conducted that trial, are worthy of being noticed, I would say, please name to me immediately, by express, the name of old B. S. J. Smith, though weak, uphold—When weakest, then most loving.

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**To the Brethren in Iowa.**

I see by Bro. Snook's letter that there is talk of a conference at Marion of those who are disaffected, and I believe a hasty organization. But we have learned a lesson in this State (with few exceptions) to stand with the body, and to act upon, and carry out as far as possible, the instructions of the Conference, its Editor having our hearty appreciation. In conclusion we would say to those of our brethren who have of late been effecting a more thorough organization, our S. B. subscription lists, we commence the same with the first of October, which may be designated the commencement of each Conference year.
described as "a land flowing with milk and honey." It was necessary also that they should be kept from being mingled with other nations, either by emigration to other countries, or by a large influx of strangers, who might produce among themselves their peculiarities in religion and nationality. It was necessary to keep them a distinct people. Further to secure this end, their lands were secured forever, beyond their power to alienate them, so that every Jew was a freeholder in fact, if in practice not in name. Finally, they had to become the possessors of their lands, and could obtain a lasting interest in them only by becoming incorporated with some branch of the Jewish family, for which provision was made. This separating and singling out the Jew, and making him a separate and determined man, for which it was a preparatory step. So all is plain and will not be disputed.

2. The proposed position of the Jewish nation, with the means employed to secure it, the inalienability of their lands, tended to produce certain incidental evils, and a want of an element essential to the greatness and independence of any people, viz., a numerous and well-sustained laboring class, beyond the actual proprietors of the soil. A selfish interest is the greatest interest, and the cultivation of the soil is, and ever must be, the basis of all other great interests; yet there are other great interests that must be sustained. The culmination of the Jews tended to produce a want of such a class, and all the influences tending to produce this want shall be named.

(1). They were all land owners, and none need therefore engage in other pursuits than cultivating the soil, unless by misfortune or bad economy. This would produce but very few men of leisure and labor to be hired.

(2). Such was the riches of their country, so great the productiveness of the soil, that a large amount of labor could be expended with profit to the land owner, who could hire land over for any number of years and render such labor difficult to obtain. In every prosperous community there is needed many more laborers than actual land owners, some must operate as mechanics, some of mind and spirit, some of body. Yet the master of any servant and widow, must labor as additional help to those who cultivate their own lands, and others will be needed as domestic help, commonly called servants.

(3). The religion of the Jews required them to devote a portion of their time to special duties and exercises, rendering more laborers necessary to accomplish the same amount of labor in a given season. Every seventh year was a Sabbath the whole year. This was one seventh of all the time, and if seventh year be counted as equal to the weekly Sabbath, just equal to the weekly Sabbath. For proof of this seventh-year rest, see Lev. xxv. 3-7. Next was the weekly Sabbath, every seventh day. Ex. xx. 8-11. This required the men to be absent from their lands, making all the Jewish land owners, secondly, from the same fact tending to prevent other people from settling among them on account of their not being able to work as a herd, from their religion, which consumed so much of their time; and fourthly, from the danger to their whole system which would arise from allowing laborers from other nations in sufficient numbers to become resident among them, and of all, the degrading influence of their laws and religion. To overcome this difficulty, the celebrated law was introduced, now under consideration, authorizing them to obtain servants from the Gentiles. They may servant any of the free men among the Gentiles. From them ye shall procure a man-servant and a woman-servant. The law has two faces to it, and removes two evils at once. First, it furnishes an amendment of Gentile laws, thereby supplying the demand for laborers, and thus increases the population. Secondly, it removed a temptation to which they would otherwise have been exposed, to oppress and degrade one another. Some in every community will be unfortunate or prodigal, and fall into decay, and become dependent. This is contemplated in the law. Verses 35, 36, 39, 42. Owning to the want of laborers and domestics, resulting as above, the landlords might be tempted to treat the poor down, for the sake of being able to obtain their services; but this the law prevents in two ways. First, it forbids it in so many words, and secondly, it opens another door through which servants can be lawfully procured. In every case this was a very opportune institution of that law, naturalized and become finally incorporated with the Jewish nation, and possessed in common with them all their civil and religious privileges. That above, the evil might be checked by the fear which so terrorously perverted and abused to make it unjust to American slavery, supply the land with labor, and at the same time naturalize the laborer to the nation, and make him to the faith and worship of the true God, by any provision of which, one man can get another into his possession to sell him in the market, for gain. There would be no real legitimate request to sell. There would be no real legitimate right to sell. There would be no real legitimate use of such a provision. In this way, the Jews had to be made sufficiently numerous to become resident among them, and in sufficient numbers to become resident among them, and in sufficient numbers to become resident among them, and to do the same among them. This would produce but very few men of leisure and labor to be hired.

9. The religion of the Jews required them to devote a portion of their time to special duties and exercises, rendering more laborers necessary to accomplish the same amount of labor in a given season. Every seventh year was a Sabbath the whole year. This was one seventh of all the time, and if seventh year be counted as equal to the weekly Sabbath, just equal to the weekly Sabbath. For proof of this seventh-year rest, see Lev. xxv. 3-7. Next was the weekly Sabbath, every seventh day. Ex. xx. 8-11. This required the men to be absent from their lands, making all the Jewish land owners, secondly, from the same fact tending to prevent other people from settling among them on account of their not being able to work as a herd, from their religion, which consumed so much of their time; and fourthly, from the danger to their whole system which would arise from allowing laborers from other nations in sufficient numbers to become resident among them, and of all, the degrading influence of their laws and religion. To overcome this difficulty, the celebrated law was introduced, now under consideration, authorizing them to obtain servants from the Gentiles. They may servant any of the free men among the Gentiles. From them ye shall procure a man-servant and a woman-servant. The law has two faces to it, and removes two evils at once. First, it furnishes an amendment of Gentile laws, thereby supplying the demand for laborers, and thus increases the population. Secondly, it removed a temptation to which they would otherwise have been exposed, to oppress and degrade one another. Some in every community will be unfortunate or prodigal, and fall into decay, and become dependent. This is contemplated in the law. Verses 35, 36, 39, 42. Owning to the want of laborers and domestics, resulting as above, the landlords might be tempted to treat the poor down, for the sake of being able to obtain their services; but this the law prevents in two ways. First, it forbids it in so many words, and secondly, it opens another door through which servants can be lawfully procured. In every case this was a very opportune institution of that law, naturalized and become finally incorporated with the Jewish nation, and possessed in common with them all their civil and religious privileges. That above, the evil might be checked by the fear which so terrorously perverted and abused to make it unjust to American slavery, supply the land with labor, and at the same time naturalize the laborer to the nation, and make him to the faith and worship of the true God, by any provision of which, one man can get another into his possession to sell him in the market, for gain. There would be no real legitimate request to sell. There would be no real legitimate right to sell. There would be no real legitimate use of such a provision. In this way, the Jews had to be made sufficiently numerous to become resident among them, and in sufficient numbers to become resident among them, and to do the same among them. This would produce but very few men of leisure and labor to be hired.

6. That the land could be sustained. The order of men, man, servant, laborer, soldier, miner, magistrate, king, and Christ himself. Isa. li; 38; but it never runs in the New Testament for a life; for the law of the Sanhedrim forbids slavery.

7. The contract was to be neutral and voluntary, that is, to be binding on no one. And the contract in one year become a proselyte to the Jewish religion; and to be discharged in another.

8. If he became such, he was to be governed by the same law, to eat at the same table, strip off the same dish, and eat the same passover with his master. He was to be the equal of the Jew's daughter. Prov. xxxiv. 21. Yankee in Sanhedrin.

This confirms the view that I have given that the law presented a system of naturalization and proselytism. The provisions for the acquisition of citizenship in the land are an imitation of this. In addition to what has been said of the necessity of some source whose labors might be obtained to fill the wants of the land, I shall see that their circumstances pointed them out as that source, under proper regulations and restrictions. In the first place, the Jews had no other way of increasing intelligence and civilization, and on the subject of religion they were in the darkest midnight, while the Jews enjoyed the light of heaven. They were divided into petty kingdoms, and were but little more than an absolute, over them. But moral advantages are above all other advantages, and these are manifestly in the case of the Jews, who in the land the wing of the Almighty was spread; there the angel of the covenant watched the settled, and the divinely guided Israelite, and from that land alone the way was shown that leads to heaven. If David, who had been before, could be a keep of the house of God, and a door-keeper in the house of my God than to dwell in the tents of wickedness," to bring a Gentile from the brightness and the light, from the Gentile land, from the land where God's own institutions stood upon him, must be a transition over which angels rejoiced. The position which would have been menial to a native Jew, was honor, veneration, and even salvation to a Gentile, who was not a native Jew.

To this must be added what we must suppose was the case, that numbers of heathen were attracted by the teachings of the Jews, and the history of the land, the miracles wrought, and how he dwelt in that land, spread even to the Gentiles, and of all the wonders he had done for them, and of all the words he did in their land. But we have seen that the word buy, in our sense of purchasing and purchase, is a hired man, who became a proselyte to the Jewish religion.—Lee. This confirms the view that I have given that the law presented a system of naturalization and proselytism. The provisions for the acquisition of citizenship in the land are an imitation of this. It is to be noted that the Jews were not to be purchased by any other than the Jews, and of any of those who should not become identified with their religion. Further to secure this end, their lands are possessed of their lands, and could obtain a lasting interest in them only by becoming incorporated with some branch of the Jewish family, for which provision was made. This separating and singling out the Jew, and making him a separate and determined man, for which it was a preparatory step. So all is plain and will not be disputed.
BATTLE CREEK, Mich., Third-Day, November 22, 1862.

Note from Bro. Ingraham.

I have just returned from Avon. Spent evening following the Sabbath, Sunday, and Sunday night in the discussion of the law and Sabbath, with a Mormon preacher. This elder had been in the place, and had been successful in warping some minds that were inclined somewhat toward the truth. He challenged the world on some points. This stirred up a feeling among the churches who began to triumph over us, because they thought the Mormon could shake our foundation. We ought to try to get the brethren from abroad to meet with us. Come praying, one and all, that the Spirit of the Lord be upon us. Then shall we have a profitable season.

By request of Bro. Lawrence.

C. Copeland.

BUSINESS DEPARTMENT.

I. N. V. G.: Accepted.

Nelson Wild: We shall change the address of your Review if you will tell us where to change from.

A. Pleasanton: Please run a series of tracts No. 7 to sell singly. We have but a few copies bound with other numbers.

C. N. Pikes' : Our present edition of blank Systematic Benevolence books is all sold. We expect to get up a new and superior edition by the first of January, 1863.

Jared Carpenter: 5 years of the 8th inst. is required. We shall be glad to give W. a trial for the same when you inform us of your POST OFFICE, COUNTY, and STATE.

M. Aldrich: All right in relation to your account.

The O. address of Bro. E. Moxomber is Reading, Vt.

RECEIPTS.

For Review and Herald.

J. R. Cook 2,00,xx,17. H. J. Brown 1,00,xx,17. W. Z. Brown 1,00,xx,17. I. P. White 1,00,xx,17. N. B. Birch 1,00,xx,17. J. M. Hunter 1,00,xx,17.

One of the Committee will be in attendance at these Quarterly meetings. Should any changes be necessary in the appointments, they will be made in season to save disappointment.

James White.

Illinois Conference Committee appointed.

The Michigan Conference Committee appoint Quarterly meetings as follows:

Grove, Ills., Saturday, Nov. 22.

Oakland, Wis., Sunday, Nov. 23.

Lynxville, Wis., Sabbath and first-day, Dec. 6 & 7.


and many as long as the interest demands.

Wm. S. Ingraham.

The next monthly meeting of the church in Franklin Co., Ills., will be held at Bro. John Sazby’s, Bakersfield, Nov. 29-30. We would have made arrangements for Quarterly Meetings as follows: At Brady, Sabbath, Nov. 15th; four weeks from that time at Colon; and the month following at Parkville. They request the attendance of a messenger, if one can conveniently be present.

Quarterly Meeting at St. Charles.

Rev. W. P. Brazee: It is thought best to hold the quarterly meeting of the 29th and 30th inst, at St. Charles, as it is necessary (for several reasons) that we have help in this place. We hope all who can will come from other places and join with us in trying again to raise the standard of truth (this) with its long trailed in the dust. Come, Brethren, praying that the God of mercy will meet with us and bless especially our endeavors to arise, and to remove all hindering causes, that his name be once more glorified among us.

R. S. Bullock.

P. S. Brene coming on the car will stop at Owosso, where on Tuesdays and Thursdays they will find stage for this place. If they can come better on some other day and will inform us, we will meet them at Owosso with team.

E. G.

Quarterly Meeting in Rochester, Mich.

The meeting of the Seventh-day Adventists which is to be on the 15th and 16th of December, will be held at the Lyceum Hall, Rochester, Mich. We cordially invite the brethren from abroad to meet with us. Come praying, one and all, that the Spirit of the Lord be upon us. Then shall we have a profitable season.

By request of Eld. Lawrence.

C. Copeland.