

ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Our Precious Graves.

THERE are many readers of the Review, to whom the following beautiful lines will touchingly apply.

Our precious graves!
Those islands midst the long grass-waves!
Those mossy mounds kept moist by tears!
Those white stones whispering names and years!

How dear the soil,
Once dug by common laborer's toil,
But now the hallowed beds, though hard,
Of saintly forms which angels guard!

We laid them there,
With bleeding hearts and tenderest care,
With words of hope, and prayers of pain,
Which spoke of meeting them again.

And though the clay
Was heaped upon them, on that day,
Yet still they seem within our reach,
Within our love, within our speech.

And oft we go,
When summer sunsets flame and glow,
Or when the snow upon them lies,
Like glistening raiment from the skies.

And there we muse,
Of what they were; and that glad news
Which Jesus brought us, when he said,
"I will restore your darling dead."

And then we smile,
To think how, "in a little while,"
That sod will heave, and from it burst
A blossom fairer than the first.

So, precious graves,
Faith your dark floor with diamonds paves;
Heaven through your grated bars we see,
And Jesus holds and brings your key.—Bolton.

End of the Wicked.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. iv, 17.

It is at once evident that Peter was not very well versed in modern theological phrases; for if he had been, he would have asked, not "what shall the end" of the wicked be, but "what shall their future life be?" for theologians now tell us that the wicked will never have an end, but will live on to all eternity. But it seems never to have entered Peter's mind that the wicked would have no end. His only inquiry was what that end should be.

We might turn over to Heb. vi, 8, or Phil. iii, 18, 19, and answer his question directly; but would the people receive it? No; they would bolt square off and say that it was to be taken figuratively or spiritually. I am sometimes tempted to liken the people of this generation to a flock of wild sheep. If you bold-

ly approach them with a basin of salt, to salt them, they will immediately become frightened and run off. You must first build a fence on two sides of a field in the form of a triangle, drive them into it and then close up behind them. Now you can feed them your salt and finally tame them. So it is with the people. It will not avail anything to come up to them squarely with a "Thus saith the Lord;" for they will spiritualize it, if you do. You must lay out your arguments so as to get them to yield point after point till they find themselves in a corner; then you can array the truth before them and they cannot dodge it. Let us try this course on the question before us. The first side of the fence which we will build is

1. *That the wicked do not receive their punishment till the day of judgment.* Peter declares this when he says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii, 9. Again he states the same fact in chap. iii, 7. After saying that the old world perished by a flood, he says, "But the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here we learn again that at "the day of judgment" will be "the perdition of ungodly men." Job bears the same testimony. He says, "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked are reserved to the day of destruction? they shall be brought forth to the day of wrath." Job xxi, 29, 30.

Peter and Job both agree that the wicked are "reserved" to the day of judgment or destruction. But where are they kept in reserve? The Catholic would answer, "In purgatory," a sort of antechamber to hell. The Protestant, ridiculing the idea of a purgatory, is compelled to contradict the Scriptures just as far, and say that the wicked are not reserved at all, but go directly into hell when they die. But we see that they are reserved, and now the question is, where are they kept? Job continues; "They shall be brought forth at the day of wrath. . . . Yet shall he be brought to the grave and shall remain in the tomb; the clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him." Job xxi, 30, 33.

Thus we see that the wicked are reserved in the tomb to be brought forth at the day of judgment. This agrees with the testimony of Jesus. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John v, 28, 29. In Rev. xx, 12, we have a description of the judgment, and verse 13 says; "And the sea gave up the dead which were in it; and death and the grave (margin) delivered up the dead which were in them: and they were judged every man according to their works." Thus the fact is taught throughout that the dead are in their graves till the day of judgment.

In Rev. xx we learn that there is to be a thousand years between the resurrection of the righteous and the resurrection of the wicked; and also that the wicked do not receive their punishment till after their resurrection at the end of the thousand years. During this thousand years the earth is desolate, Isa. xxiv, Jer. iv, 23-28, and the righteous are in Heaven, judging the wicked, or apportioning judgment to them, out

of the books in which their deeds are written. Rev. xx, 4, 12. In verse 4 we read, "And I saw thrones, and they (i. e., the righteous) sat upon them, and judgment was given unto them." What judgment? Let Paul answer: "Do not ye know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters? Know ye not that we shall judge angels?" 1 Cor. vi, 2, 3. So Christ taught his apostles. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28. Thus we see that the saints are to judge the world, and in Rev. xx, 4-6, this judgment is described as going on during a thousand years, while the wicked are not yet resurrected. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." How is it with the wicked? Where are they? The next verse tells: "But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Here, then, we see that the rest of the dead, i. e., the wicked, are not alive during the thousand years; but are as Job says, "remaining in the tomb." At the end of this thousand years, the judgment of the wicked is finished. Then comes their punishment. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of Heaven and devoured them." Verses 7-9.

Thus I think that we have proved conclusively that "the unjust are reserved unto the day of judgment to be punished." 2 Pet. ii, 9. Hence this part of the fence is firmly built. But if any should deem it not strong enough yet, it can be strengthened to any required degree from Matt. xiii; 2 Thess. i, and ii; Mal. iv, &c., &c.

The second line of fence that we shall build is,

2. *That the wicked shall receive their punishment on this earth.* Those who hold the doctrine of an eternal hell, are never able to give its location. Their idea of it is, however, that it is a vast bottomless lake of fire somewhere on the outskirts of all creation, where the damned writhe in torment and misery to all eternity, gnashing their teeth, cursing God, and sending up hollow groans and wailings amid the shouts and horrid yells of devils and demons. But does the Bible leave us in all this uncertainty on so important a point as this? We think not. Thus we read in Prov. xi, 31, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."

Universalists grasp at this text and say to the orthodox, "If the wicked receive their punishment on the earth, they will certainly be on an equal footing with the righteous, when they leave this earth." With the theory that the wicked receive no punishment on the earth except what they receive in this life, I know not how this conclusion can be avoided; for there is not one scrap of evidence that they will ever receive any punishment any where else.

But the statement is plain and explicit that the wicked shall be recompensed in the earth. Here we observe the same principle of justice that is carried out in worldly governments. If a man commits a crime in the State of Michigan, he is not sent to Maine or California to be punished; but receives his punishment where he committed his crime. So with the wicked: *The earth has beheld their crimes; it must also behold their reward.* Peter bears decisive testimony on this point in 2 Pet. iii, 7-12: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here we see that Peter designates the day of judgment as the time, and the earth as the place for the perdition (destruction, *Web.*) of ungodly men. In verses 10-12 he describes the condition of the earth at that time. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Will the reader try to comprehend the scene here described? The heavens are in flames, the whole earth is one vast lake of liquid fire, the rocks are melting with intense heat, the mountains run down, and all the elements of the earth are dissolved like lead. Everything that fire can consume is burned up. Paul, speaking of this event in Heb. xii, 25, 19, says that those things which can be shaken are removed, but those which cannot will remain.

The question may be asked how this fire can be formed. In Isa. xxxiv, we have a description of the day of the Lord. Verse 4 says that "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." Verse 8 says that "it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." The next verse describes the condition of the earth at that time. It says, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Rev. xx, 9, tells us how this will be ignited, that is, "fire comes down from God out of Heaven." That this is correct is proved from the following verse which immediately brings to view the "lake of fire and brimstone." Remember that we are now trying to prove that the wicked will be punished on the earth. Isa. lxvi, 24, says, "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." All orthodox are ready to acknowledge that this is a description of their hell, for here is the worm that never dies and the fire that shall never be quenched. Very well: verses 22, 23 locate it on the earth.

Rev. xx also locates the place of the punishment of the wicked on the earth. As we have already shown, verses 4-6 speak of the first resurrection and the judgment of the wicked by the saints during the thousand years. At the end of this time the "Lord comes with ten thousand of his saints to execute judgment upon all." Jude 14, 15. See also 2 Thess i, 7-10.

Rev. xx, 7-10, gives the result: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are (where, mark the answer) in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up (where?) on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from

God out of Heaven and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

All are ready to acknowledge that the "lake of fire and brimstone" here mentioned into which "the Devil is cast," is the same as the "everlasting fire prepared for the Devil and his angels," mentioned in Matt. xxv, 41. Then if we can locate the lake of fire, we shall have found the place of the punishment of the wicked.

John says, "The Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are." ("Are" is a supplied word. "Were cast" would be better words to supply according to the construction of the language.) The question, then is, Where are the beast and the false prophet, cast? In Rev. xiii, 1-10, we have a description of the beast. All Protestants agree that the beast represents Papal Rome which is located on the eastern continent. The false prophet, as we learn from Rev. xix, 20, is the same as the two horned beast of Rev. xiii, 11-18. The two-horned beast, or false prophet, has been conclusively proved to represent the United States, the ruling power of the western continent. Thus we see that the two beasts together constitute the leading influence of both continents. Now if the lake of fire is where the beast and false prophet were cast, where is it? Ans. *On the earth.*

But says one, "I thought that the wicked were cast into the bottomless pit." Very well, let us see where that is. In Rev. ix, 1-3, we read, "And the fifth angel sounded, and I saw a star fall from heaven (where to?) unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and (mark the location) the sun and the air were darkened by reason of the smoke of the pit." The sun is above the earth; smoke ascending from the earth of course darkens it. Air extends only about 45 miles above the earth. So in order that it may be darkened by ascending smoke, the smoke must arise from the earth. "And there came out of the smoke locusts upon the earth." By this and what follows, it is clear that the earth is the place of its location. But Rev. xx, makes this subject definite. In verses 1-3, we read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit." Here it is said that "Satan is cast into the bottomless pit." In verse 10, it is said that he is "cast into the lake of fire and brimstone, where the beast and the false prophet are." Then the bottomless pit and the lake of fire are the same. The lake of fire we have already shown to be on the earth; and that it is formed when "the elements shall melt with fervent heat, the earth also," and "the heavens being on fire shall be dissolved."

Thus we think that we have proved beyond a doubt that the wicked will receive their punishment on the earth, where they have committed their crimes. If further testimony is demanded on this point, see Matt. xiii, 30, 40-43; Mal. iv; Dan. ii, 35, &c.

Now we have finished the second side of our fence. Let us see what we have accomplished by it. By the first we have demonstrated that the wicked cannot be in hell till the day of judgment; by the second we have got the wicked confined to a definite spot where we can see what will be done with them.

3. The third and connecting fence that we shall build is, *That the wicked shall be burned up, entirely consumed, by fire.* In Matt. iii, 12, we read, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Here we see that fire is introduced as the destroying agent. In Matt. xxv, 41, Jesus says, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels." Here it is definitely stated that the wicked will go into "fire." Again, "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. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched." Mark ix, 43-46.

It is not only to be fire, but it will be a *lake of fire.* "And the sea gave up the dead which were in it; and death and the grave (margin) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx, 13-15. In chap. xxi, 8, we read, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death." Chap. xx, 10, also declares that "the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." This lake of fire we have before proved to be on the earth. How and when this lake of fire is formed, we learn from 2 Peter, iii, 10, 12. It is in the "day of the Lord," and by the melting of the earth and elements by fervent heat. Query: If the lake of fire, commonly called hell fire, into which the wicked are cast, is not formed till the day of judgment, can the wicked be in hell now? They cannot. Thus we see the idea that the fire is the "remorse of conscience," is flatly contradicted by the Bible. It is a fire that "consumes," "devours," "burns up," &c.

With these facts before us, let us now ascertain whether this fire that is hot enough to melt the earth, will burn up, consume, and devour, the wicked; or whether it will preserve them to all eternity. If the latter is to be the case, we shall expect to find the wicked compared to diamonds, gold, silver, and other substances, which will endure heat the longest. But what must be our conclusion if, on the contrary, we find them compared to the most combustible materials? Certainly we cannot conclude that they will exist in a lake of fire eternally.

1st. We find the wicked compared to chaff. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. iii, 12. Now if you want to know whether the wicked will be burned up or not, try an experiment according to the illustration here used; that is, take a bundle of dry chaff and cast it into a hot fire. What is the result? I think that I hear you answer, "It is burned up, certainly." Very well. Now if the language in the Bible means anything, we have here a perfect illustration of the end of the wicked.

2nd. They are compared to stubble. In Nahum i, 10, we read: "For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." Here we have another illustration of the end of sinners. Go and set fire in your wheat stubble when it is "fully dry," and tell me the result. You say it is entirely burned up—reduced to ashes. Then I answer in the words of the Bible, that the wicked "shall be devoured as (or in like manner to) stubble fully dry."

3rd. They are compared to tares. In Matt. xiii, we have the parable of the wheat and tares. Verse 30 says, "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." In the explanation, Jesus says, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Verses 40-42.

4th. The wicked are compared to dried branches. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John, xv, 6. Here Jesus uses the illustration of a man pruning a vine, and burning up the limbs after they are dry.

This certainly conveys to our minds anything but the idea of eternal existence.

5th. They are compared to fat of lambs. "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." Ps. xxxvii, 20. The illustration that David here employs is that of a burning candle. It sets on the table—go light it—it gradually "consumes away" till it is gone. Not a particle of the "fat" is left. So will the wicked perish. In Zech. xiv, 12, their destruction is described without any figure.

6th. The wicked are compared to thorns, briars, hay, wood, &c. "But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Heb. vi, 8. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. iii, 12, 13. If you can tell what will be the end of hay, wood, stubble, &c., when tried by fire, you can also tell what will be the end of the wicked; for both will be the same, or else the figure is not a good one.

To sum up all these declarations and illustrations, we have the wicked compared to "chaff," "hay," "wood," "stubble fully dry," "withered branches," &c., with the positive statement every where made that they shall be burned up in fire. Now the question is, Do the comparisons and illustrations mean any thing, or do they not? Were they given to instruct us, or to deceive us? If the wicked are to burn eternally in hell fire, then these comparisons certainly deceive us, as no such idea can be drawn from them. But if the wicked are really to be burnt up, then all these illustrations are true to the life, instructive, and forcible. Look forward to the time when the earth is one vast lake of fire: behold the wicked in all their natural corruption cast into this burning mass. Now answer me if they will not be burned up as chaff in a furnace? Prejudice may, with a blush for a reason, venture to assert, "No I don't believe they will," but inborn common sense will promptly answer, "Yes, they will."

We will now examine Mal. iv, and see what it teaches. "For, behold, the day cometh that shall burn as an oven." What "day" is here referred to? It is a day that shall "burn as an oven." Has the Bible any where else spoken of such a day? It has: and calls it the "day of the Lord" "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. iii, 10. When this takes place, will it not burn as an oven? Most assuredly it will.

We have now learned that the day spoken of by Malachi, is the day of the Lord; and that the scenes referred to will transpire on the earth. Now what is to happen at that time? We will read on. "And all the proud, yea, and all that do wickedly, shall be stubble." Here the wicked are again compared to stubble. Now what will be done with this stubble? Will it be preserved eternally? Ans. "And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Verse 1. Thus we see that they are to be burned up root and branch, or as Isaiah says, "both soul and body." Chap. x, 18. Peter says that when the earth shall melt with heat "the works that are therein shall be burned up." Malachi tells us that wicked men also shall be burned up. Rev. xx, 9, declares the same thing. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

Now what is the condition of the wicked after they are "burned up root and branch?" Ans. "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." Mal. iv, 3. Here we see that the burning up mentioned, reduces the wicked to ashes. This is neither a figure, an illustration, nor a comparison, but a positive declaration of the end of the wicked. Now we can comprehend what the Bible

means when it declares that the wicked shall "die," "perish," be destroyed," &c., &c.

Who in the face of all these facts, can doubt that the wicked will come to an end? In other words, who can break through the enclosure that we have here built? But lest some shall endeavor to climb out we will now cover it with timbers which cannot be raised.

The covering which we shall use is
4. That, after the wicked are burned up, the earth will be purified and restored to the righteous.

Having proved that the wicked are burned on the earth at the day of judgment, if we can now show that the earth will be restored to, and inhabited by, the people of God, we shall have demonstrated that the wicked must cease to exist even though the Bible had not declared it. For if the very place where the wicked are punished, is finally occupied by the people of God, how can the former exist? We think Obadiah must have it right, that they shall be as though they had not been." Verse 16.

There are but two opinions concerning the destiny of this earth. One is that it will be the final abode of the saints; the other is that it will be burned up—entirely consumed—and cease to exist. It will be seen at once that either theory is equally fatal to the doctrine of eternal misery: for if the earth ceases to exist, the wicked must come to an end with it; as we have already seen that they will never leave this earth. And if the earth is inhabited by the saints, then again we must see that the wicked must cease to exist, as they cannot both occupy it at the same time.

But, as there is plenty of evidence on this point, we will now proceed to show that the fire which burns up the wicked will purify the earth and restore it to its primitive beauty. Peter says in 2 Pet. iii, 7, that the earth is "reserved unto fire against the day of judgment and perdition of ungodly men." In verses 10-12, he says that the heavens and the earth shall melt with fervent heat, and the works in the earth shall be burned up. Then what? Answer. "Nevertheless we according to his promise, look for a new (or renewed) heavens and a new earth, wherein dwelleth righteousness." Verse 13. John describes the same scene in Rev. xx, 13-15; xxi, 1-5. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast in the lake of fire. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Here we first see the lake of fire formed by the melting of the earth; and the next thing is, a new earth comes forth from the purifying fires. Verse 5 says, "Behold, I make all things new," not all new things, as some would have it. This old earth is to be made over new again, just as a founder would cast a new stove from the iron of an old one remelted. In Isa. xxiv, we have a description of the same event. First is a description of the earth in its desolate and dissolved state, verses 1-20, then the glorious reign of the Messiah. Verse 23. In chapters xxxiv and xxxv, the same event is spoken of. Chap. xxxiv describes the dissolving of the heavens, the melting of the earth, and forming of the lake of fire and brimstone. See especially verses 4, 8-10. Chap. xxxv opens with a description of the new earth. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose," &c. Please read the whole chapter.

The testimony in Mal. iv, which we have before read first speaks of the "day that shall burn as an oven" and declares that it will burn up the wicked; then he says that the righteous shall go forth and tread upon the ashes of the wicked. Thus he introduces the righteous as dwelling on the earth immediately after the wicked are destroyed. To the same purpose, see Matt. xiii, 37-43; Heb. xii, 26-29. I would especially call attention to the 37th Psalm. Here David is speaking of the time when the wicked receive their reward, that is, are burned up on the earth; and contrasts this with the inheritance of the saints. We see by this that as soon as the wicked are consumed the saints possess the earth.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." Verses 1, 2. When they are "withered" where will the righteous be? Ans. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Verse 3. Again, "For evil doers shall be cut off; (then where will the righteous go? Ans.) but those that wait upon the Lord, they shall inherit the earth." Verse 9.

In verses 10; 11, he draws another comparison. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." As soon as "the wicked shall not be," "the meek shall inherit the earth."

Once more. "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. . . . For such as be blessed of him shall inherit the earth." Verses 20-22. Here we learn that as soon as "the enemies of the Lord shall consume into smoke," "such as be blessed of him shall inherit the earth." So in verses 28, 29. "The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."

We have a similar comparison in verse 34. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."

But the subject is not yet exhausted, for he continues, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet, he passed away, and lo, he was not; yea I sought him, but he could not be found." Verses 35, 36. When the wicked "are not" then "mark the perfect man, and behold the upright, for the end of that man is peace." Verse 37.

In verses 38, 39, for the eighth time, he draws a comparison between "the end of the wicked" and "the end of the righteous." Here, as if to cover all possible cases, he makes the sweeping declaration that "the transgressors shall be destroyed together." And then as though he would silence the last objection, he exclaims that even "the end of the wicked shall be cut off."

"But the salvation of the righteous is of the Lord; he is their strength in time of trouble."

In this Psalm, it is declared of the wicked that "they shall wither as the green herb," "shall be cut off," "shall not be," "shall consume into smoke," "shall perish," "shall be destroyed," "end shall be cut off," &c., &c. But of the righteous it is declared three times that "they shall inherit the earth," three times that "they shall dwell in the land," that "their salvation is of the Lord," and "their end peace." In Ps. civ, 35, David, while contemplating the time when "the sinners shall be consumed out of the earth and the wicked shall be no more," when all shall be peaceful and righteous, exclaims, "Bless thou the Lord, O my soul. Praise ye the Lord." Then will be fulfilled Rev. v, 13. "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Thus we see that the Bible contemplates the time when God's universe will be free from sin and sinners. Who, as he looks forward to this glorious event, can refrain from joining with David in saying, "Bless the Lord, O my soul."

To recapitulate: We see that the Bible not only declares that "the wicked shall be burned up," "consumed," "devoured," &c., &c., but that the time and place of their destruction is so defined as to demonstrate that they can have no existence after it is accomplished.

Now what answer shall we return to Peter's question, "What shall the end be of them that obey not the gospel of God?" I am satisfied with Paul's answer in Heb. vi, 8, "Whose end is to be burned;" or in Phil. iii, 19, "Whose end is destruction." Amen.

D. M. CANRIGHT.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 18, 1864.

URIAH SMITH, EDITOR.

Fear not, Little Flock.

"FEAR not, little flock," says Christ to his followers, "it is your Father's good pleasure to give you the kingdom." Precious as this promise has been to the church in all ages of her history, it applies with peculiar force as we come down to the close of this dispensation. When the time draws near that the saints are in reality to take the kingdom, when the last great struggle is to ensue, when the powers of earth and hell are to combine to oppose the work of God, and to try to defeat his purposes concerning his people, then the assurance is doubly precious from the great Captain of our salvation, that it is our Father's good pleasure to give us the kingdom; that the fact that we shall take it, and possess it forever and ever, is unalterably sure.

Another feature calculated to assure our hearts, is the fact that we are addressed as a "little flock." As the line of distinction becomes more clearly drawn between the church and the world, as the forces of the enemy are being combined and consolidated, and people are more definitely taking their stand upon one side or the other, the great disparity of numbers between the two classes becomes more apparent. The people of God are as "the shaking of an olive tree, and as the gleanings of grapes when the vintage is done." But the Saviour looking down through eighteen centuries, and beholding a little handful of the last generation, waiting for the consolation of Israel, and longing for the coming kingdom, sends forth to them the hope-inspiring proclamation: "Fear not little flock." Do not be surprised or disheartened that your numbers are so few. Deceive not yourselves with the thought that all the world will be converted, or that the multitude will turn to the narrow way. Christ's flock has always been small, and will be smallest at the last.

But the injunction, "Fear not," is unqualified and unlimited. It is not confined to one generation merely, or to two, or to any particular time, but reaches clear through to the end. Christ does not say, Fear not, after such and such perils are passed; or, after you have escaped such and such dangers, then have no fears; or if the opposition does not rise too strong, or the way become too strait, or the voyage too rough, or the Lord delay too long, or Satan work with too great power, or evil increase too rapidly in the earth, then you need not fear. But the injunction is unqualified, Fear not at any time, under any circumstances. God has foreseen all the powers that would confront the progress of his people, and all the dangers that would surround them; and when he tells us not to fear, we may be sure that there is no cause why our hearts should fail us.

Then let the dangers of the way thicken, let famine, persecution and perils come, let the anger and perplexity of the nations increase, let the time of trouble, greater than has ever been since there was a nation, burst upon the world, let the plagues fall, let the great day of wrath which is to sweep away an unthankful, unholy and rebellious race, appear—above all the din of strife and destruction, the closing up of a dispensation, and the judgment of a doomed race, the child of God hears the clear accents of the Saviour saying unto him, "Fear not!"

One kind of fear only are we counseled to cherish—the fear, having a promise left us, of coming short; the fear that we shall wander from the fold. If we are of the flock of Christ, we shall bear the characteristics of that flock. They are a peculiar people; they are not of the world; they are free from pride, and the spirit of the world; they have their conversation in Heaven from whence they are looking for the Lord and Saviour; they are laying up their treasures above; they are living in all respects like pilgrims and strangers upon the earth. Do we bear with us the marks of the flock of Christ? Here let us carefully examine ourselves, but banish all other fear; for God will

faithfully perform all that on his part, he has spoken. He who "bears all nature up, will guard his children well."

"Shout ye little flock and blest,
You near Jesus' throne shall rest;
There your seats are now prepared,
There your kingdom and reward.
Fear not, brethren, joyful stand
On the borders of your land:
Jesus Christ your Father's Son
Bids you undismayed go on."

A Proposition.

At the present time means are wanted to carry on properly the business of the Publishing department. The friends are doing something in the way of donations to buy paper, and \$3 a year for Review.

But we propose as a proper course to meet present wants, that those who have means which they would safely deposit, lend it to the Association without interest, in sums from \$25 to \$100, no one to deposit more than \$100.

There are many who can put into the treasury of the Publishing Association \$100 each, who would never need to take it out, and probably never would take it out; but these can receive the Association's note on sending the money to the Office, and collect it at pleasure.

Those who have money at the Office to the amount of \$100 will understand that we can take no more from them. But those who have money that they have no other use for at present, will confer a favor on the Publishing department to deposit \$100 or less, each, in its treasury.

Send in drafts on New York or Boston, payable to James White, and receive in exchange if you wish, the note of the Seventh-day Adventist Publishing Association.

J. W.

The Sanctuary.

THE Seventh-Day Adventists have a definite position on the subject of the Sanctuary. In this thing there is a striking contrast between them and all other Advent bodies, who, on this question, are in a state of complete confusion. Now this fact is not a little remarkable. For if we go back to the time when the great disappointment threw the whole Advent body into perplexity, we shall find that that disappointment arose from the view then prevalent among them concerning the Sanctuary. The S. D. Adventists, having carefully reviewed the whole ground, have a definite position to offer which they consider a complete explanation of the subject.

Moreover, the view that they have to present of the Sanctuary subject is the great central doctrine in their system; for it inseparably connects all the points in their faith, and presents the subject as one grand whole.

Our Advent friends who differ from us have nothing to offer in exchange on which they themselves are agreed. And unless we greatly misjudge, they have never yet attempted fairly to answer our views of the Sanctuary. Will they give this matter more serious thought in time to come?

J. N. A.

The Day of the Lord. No. 1.

IT IS A TERRIBLE DAY.

THAT period of time called the day of the Lord will surely break upon our world in its appointed time. Those who live to witness it will know that the Scriptures, in giving such prominence to it, have not overdrawn, or too highly colored the picture, in the description of that tremendous day; but that a faithful delineation has been given, to warn men of its terrors, and cause them to stop and think, to consider and turn; that they might escape from being cut off with the transgressors. Although various figures are used to represent it, yet, in other instances, it is described in language the most plain and literal; so that whoever reads with care cannot well be ignorant of the dreadful realities which are so faithfully revealed.

It is to be a terrible day, a day of wrath, even wrath without mixture, wrath such as earth has never known.

Now mercy pleads. The Son of God has been offered a sacrifice for sins, as a lamb without spot or blemish, and our risen and ascended Lord pleads the merits of his own blood before the throne of mercy, in behalf of those who come to God through him. But in that day, mercy will no longer plead for the guilty, but he who now so affectionately pleads will put on the "garments of vengeance," and the "wrath of the Lamb" will be keenly felt by those who have spurned his offered mercy and trampled on his blood.

Some flatter themselves, because "God is love," and "Christ died for all," that all will be saved—that the wrath of God and the Lamb against the incorrigible cannot be a reality. Such should read the word of God more carefully. Wrath means wrath, as certainly as love means love. And though Christ died for all, thus opening a way of approach to God, yet he pleads only for the pardon of those who "come unto God by him," and is the "author of eternal salvation unto all them that obey him," and no more. The intercessions of Christ are just as necessary to salvation as the shedding of his blood; and when it is proved that he intercedes for all alike—that he prays for the eternal salvation of all, whether they come to God through him or not—I shall be a Universalist, and not before. He prays the Father to spare the sinner and give him time to repent, according to the parable of the unfruitful fig-tree; but never for his pardon, unless he shall repent. Repentance is absolutely necessary: "Except ye repent, ye shall all likewise perish." To ask then for the pardon of the sinner without repentance, would be to deny himself. This we are told he cannot do. Therefore the time will come when the unfruitful tree will be cut down and cast into the fire.

But, returning from this digression, I cite a few scriptures which speak of the terribleness of the day of the Lord.

"Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. xiii, 9.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "For the day of the Lord is great and very terrible; and who can abide it?" Joel i, 15; ii, 11.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. Zeph. i, 14-18.

R. F. COTTRELL.

Criticism on Rev. xvi, 14-16.

MESSENGERS. EDITORS: In your issue for March, there is a contribution with the title "The Battle of that Great Day of God Almighty," the writer of which says, that the object of it is to elicit the opinions of others with a view to mutual improvement and benefit. In the same spirit I transmit to you a thought which occurred to me while reading the article. It may be that it will throw a little light on the subject.

In speaking of Rev. xvi, 12-17, the writer says that verse 16 seems to be parenthetical, and asks "to what antecedent does the *avrouc* [them] in this verse refer?"

It seems to me that verse 16 is a continuation of verse 14, and that the antecedent of *avrouc* is "the kings" mentioned in verse 14. For this latter verse says, "which go forth unto the kings of the earth, and of the whole world, to gather them," &c., and in verse 16 it says, "And he gathered them." Now, in the Greek, "A neuter plural regularly takes a verb in the singular." (See Sophocles' Gr. Gram., §151, 1.) Might not, therefore, the subject of the verb *συνήγαγεν* [gathered,] (verse 16,) be *τα πνεύματα* [the spirits,] of verse 14,

and thus the "gathering" mentioned in the two verses, be *one* and the *same*?

And if this is to be a gathering of "the kings of the earth, and of the whole world," will it not be for the purpose mentioned in the text, viz., "to gather them to the *battle* of that great day of God Almighty?"

I may be entirely mistaken in my opinions, but if I am, as I am only a beginner in the study of this important subject, you will pardon me for trespassing upon you. M. T. G.—in *Prophetic Times*.

ADDITIONAL. The above selected article, in proof sheet, happened to pass under my eye while preparing to make up the Review. As it is much in harmony with my own view, and also strikes directly against a letter the author adopted somewhat by Adventists, and as I have a thought or two further on the same point, they are presented in this connection.

The idea is not entirely original with the author of the above criticism that the gathering referred to in Rev. xvi, 16, is the work of the spirits, and not of Christ. As it stands in King James' version this verse reads thus: "And he gathered them together into a place called in the Hebrew tongue Armageddon." But several other translations of the New Testament give it a rendering in harmony with the above criticism in the Times. As they are all creditable versions they are here given as valuable additional testimony. The emphasis in each case is ours.

Mr. Wakefield in his translation of the New Testament renders this verse thus: "And the spirits gathered the kings together at a place called in Hebrew, Armageddon."

The Syriac Testament reads: "And they collected them together in a place called in Hebrew, Armageddon."

Sawyer's Translation renders it: "And they assembled them in the place called in Hebrew, Armageddon."

Mr. Wesley's version of the New Testament reads: "And they gathered them together to the place which is called in the Hebrew, Armageddon."

Whiting's Translation gives it: "And they gathered them into a place called in Hebrew, Armageddon."

Prof. Stuart of Andover college, a distinguished critic, though not a translator of the Scriptures, renders it: "And they gathered them together," &c. De Wette, a German translator of the Bible, gives it the same turn as Stuart and the others.

Mr. Albert Barnes, whose Notes on the New Testament are so extensively used, refers to the same grammatical law as suggested by the writer in the Times, and says, "The authority of De Wette and Prof. Stuart is sufficient to show that the construction which they adopt is authorized by the Greek, as indeed no one can doubt, and perhaps this construction accords better with the context than any other construction proposed." Thus it will be seen that there are no mean reasons for reading the text, "they gathered them together," &c., instead of "he gathered."

The error referred to, which we said some Adventists were receiving, is a position put forth in the Advent Herald not long since, which makes Armageddon to mean the "Illustrious City," or New Jerusalem! But the little criticism of the Times' correspondent, and the different translations which we have presented, together with the opinions of Stuart, De Wette, and Barnes, all show that the persons gathered are the minions of Satan, not saints; that it is the work of the spirits, not of Christ; and that the place of assemblage is not in the New Jerusalem at the marriage supper of the Lamb, but at Armageddon (or Mount Megiddo,) "at the battle of that great day of God Almighty." G. W. A.

Quarterly Meeting in Johnstown, Wis.

BRO. WHITE: We have just closed another good Quarterly Meeting at Johnstown Center, Wis. Brethren were present from Little Prairie and Oakland. Bro. L. G. Bostwick assisted in preaching the word. Three were baptized. Two were received into the church, one a contraband from Tennessee about one year ago. He had been a coach driver for his master; but has now got his liberty and we believe has been made free indeed. John viii, 36. As he came up out of the water

he cried, "I am new born! What a Saviour I have found!" and thus continued to praise the Lord. It was cheering to hear him. Thank God the poor bondman will have a chance for life. Amen.

I. SANBORN.

Which is the Licentious Doctrine?

THE advocates of endless misery pretend to very seriously object to the Bible doctrine of the destruction of the wicked because as they say it is licentious in its tendency? It is no uncommon thing to hear the most pious of them say, "Well, if I believed that, I would drink, play cards, steal, and do just as I please." Such persons do not realize what they say when their blind prejudice leads them to make such remarks. If this objection is true, we will find upon examination, that all the villains, liars, thieves, burglars, counterfeiters, murderers, &c., are destructionists in faith; and that all holy, upright, and good men are the believers in endless misery. Are these the facts in the case? Far from it. A majority of all the leading criminals of the day are of the endless-misery school. Inspect the penitentiaries; and you will find that a nine-tenth's majority, are firm believers in the endless-misery school, and not a few of them have been preachers. The author of the History of Windsor Prison, Vt., says, "I have known as many as five hundred while they were in confinement, and I have always made it a practice to learn the religious opinions of all with whom I have conversed, and what I am going to write may be depended on as the actual result of my personal inquiries. Those whom I have known have been educated in the doctrines of the endless-punishment school, and but few have departed from these doctrines. I have known only two Atheists, not one Deist, and but one Universalist. The doctrine of endless punishment is, strongly and broadly speaking, the orthodoxy of State prisoners. I am confident of the truth of this statement; and I make it not by way of slur or insinuation, against any sect of Christians; but as a fact which all denominations may use as they may have occasion. Very many of the convicts have been members of churches, and a few of them have been preachers." *Hist. Windsor State Prison.*

The above is a faithful record of facts which shows that the licentiousness is on the side of endless misery. If this awfully horrid doctrine be so sanctifying in its effects upon the human heart, why should not its believers be more holy and less conformed to the world? If its tendency is to restrain men from sin, why should the Catholics who believe it so firmly, have butchered, burned, and persecuted to death, nearly one hundred millions of God's dear saints? Why did it not restrain John Calvin, another faithful believer of it, and the father of the Presbyterian church, from the awful, the black, deed which he committed in burning to death, poor Michael Survetus, an honest child of God, who was fleeing from papal persecution when he was caught by Calvin. Why did not this holy and sanctifying doctrine, restrain the Puritan fathers, the boasted sons of religious liberty, (who fled to America from persecution in England) from persecuting their Protestant brethren? From hanging Quakers, and whipping Baptists, merely for a difference of opinion? Facts show very clearly that wickedness, intolerance, sectarian bigotry, and persecution, have ever been on the side of endless misery.

Our conclusion is, therefore, that a belief of this unmerciful doctrine is not at all necessary to salvation, nor necessary to good morality. It is shown that it is degrading in its tendency and calculated in its effects upon the heart to blight and wither those kindlier feelings of humanity which God commands us to cultivate.

The man who serves God merely because he is afraid of endless misery yields a servile obedience which is not acceptable to him. He demands the heart, the affections: "My son give me thine heart." "Thou shalt love the Lord thy God with all thy heart," &c. "The goodness of God [not endless misery] leadeth thee to repentance." Endless misery has no place in the Christian system, nothing to do toward leading men to repentance. It belonged originally to the Pagans, and passed from them to the Popes and thence to the Protestants. It owes its origin not

to God, but to the same source from which sprung the immortality of the soul, purgatory, Sunday, for the Sabbath, infant baptism, sprinkling; and pouring, good Friday, holy Thursday, and many other extravagant errors that have been imposed upon an illiterate people.

If the believer of this theory would but look at home and see the corruption of those of his own faith, he would not so hastily cry out, "Licentiousness," to the believers of the Bible. And I am very sure that when the piety of the believers in destruction is compared with that of their opposers, the comparison will not be unfavorable to the former. B. F. SNOOK.

"The Mark of the Beast."

IN the World's Crisis appears an article, under the above heading, and over the signature of I. C. Wellcome, in which the writer proposes to unmask the "seventh-day theory" with reference to the mark of the beast, and let his readers "see how it looks." As the process is labeled, "Wellcome," in the Crisis, I will give it *free* to the Review. It is as follows:

"There is a fearful judgment awaiting all who have the mark of the beast. This is most clearly stated, and no other argument need be used to any conscientious Christian to dissuade him from a practice, than to make him believe that the mark of the beast is set upon him by such practice. But to show by evidence what the mark of the beast is, is quite different from asserting what it is.

The teachers of the seventh-day theory, assert in books, papers, tracts, charts, visions and pulpits, that the keeping of the first day of the week incurs the mark of the beast, and its terrible results. Let us take the mask off from this assertion, and see how it looks.

"1st. The beast whose mark is to be dreaded and shunned is admitted by all parties to have been brought into existence as late as three hundred years after Christ, and he could not have a mark before he existed.

"2nd. It is certain that all Christians kept the first day of the week for three hundred years before there was any such mark to receive. On this point we give proof."

The writer then quotes Ignatius, Irenæus, Dionysius, Clement, Tertullian, Barnabas, and Mosheim; and says that the "quotations are made to show that Christians observed the first day of the week, from the establishment of Christianity, and long before there was a "Pope" or a "beast" to "put his mark upon Christians." In the following select and very pacifying language, he then closes his article: "Let us not be deluded by those who would frighten us by false applications."

Surely, with the *mask* removed, might we not expect to see, not only the seventh-day theory exposed in all its nakedness, but also the *truth* in its beauty and plainness? Such would seem to be a reasonable expectation. But what a failure! His effort to unmask the seventh-day theory, instead of bringing a particle of truth to the light, only shows what a dark mask of error is fastened upon his own head—I was about to say upon his own theory, but alas! he has no theory. He ventures not even an opinion as to what the mark of the beast is. Although he admits there is a fearful judgment for those who have this mark, yet no sound of alarm—no note of warning does he give, as a faithful watchman is in duty bound to do; but rather with the admission still fresh upon his lips, that, "there is a fearful judgment awaiting all who have the mark of the beast;" and believing as he does, that the day of God's wrath is just at hand, when this fearful judgment is to be executed; he ventures to calm all fear in the matter, by sounding the wonted "peace and safety" cry. "Let us not be deluded by those who would frighten us by false applications."

Oh that the dark *mask* might fall from such minds, that the clear light of truth might shine thereon.

But it is said by this writer that the teachers of the seventh-day theory *assert* in books, papers, &c., that the keeping of the first-day of the week incurs the mark of the beast. Is it possible that our interpretation of the mark of the beast rests merely in assertion? I had supposed that the *proof* was made; that the Bible as well as our books, papers, tracts, &c., contained "evidence" unmistakable on this point.

Surely, it cannot be that we are left without "evidence" in regard to so important a matter as the mark of the beast, since God has so solemnly warned against

its reception, and pronounced such a fearful judgment upon all those who have it. Indeed, the wisdom and justice of God requires a plain rule to be given, whereby his people may know what the mark of the beast is, and thus be fully guarded against its reception. Such a rule we most surely have. We are not left to doubt in the matter.

But let us notice his *points*. (1) It is readily conceded that the beast could not have a mark before he existed; also that he was not brought into existence till "as late as three hundred years after Christ." Keeping Sunday then, before there was a beast, could not be termed the mark of the beast. But what of all that? Is the "seventh-day theory" affected thereby? Not in the least. The third angel's message of Rev. xiv, 9-12 in which is brought to view the mark of the beast, the solemn warning against its reception, and the fearful threatening of God's wrath upon all who have it, has nothing to do with the remote period to which Eld. W. refers. Had he located this message where it belongs, it seems to me he would have seen the fallacy of his reasoning. It is easy to see that this message has its application just before the second coming of Christ. This is evident from several facts, but particularly from what immediately follows its proclamation. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple crying with a loud voice to him that sat on the cloud. Thrust in thy sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. Verses 14-16. It is this third angel's message then, that ripens the harvest of the earth; for it is the last one given prior to the time of reaping; and surely, the fearful and solemn nature of the message, is truly worthy such a solemn work. This message then, is not designed to correct the sins of eighteen hundred years ago, but to prepare a people for the Lord at his coming. It reads, "If any man worship the beast and his image and receive his mark," in the present tense, referring to the time when the message is given, and not to the time of Christ, or any other remote period when it is alleged that Christians kept the first day of the week. Indeed, Eld. W. expresses the truth on this point, in the first sentence he utters: "There is a fearful judgment awaiting all who have the mark of the beast;" not who had it eighteen hundred years ago.

As to whether Christians kept the first day of the week for three hundred years before there was a "beast" or "Pope," is a question having no bearing upon the point at issue; but the observance of the first day under the sounding of the third angel's proclamation, has doubtless quite a different and more essential bearing. But the readers of the Review who have read Eld. J. N. Andrews' History of the Sabbath are not deceived in regard to the quotations of Eld. W. in favor of Sunday-keeping by the early Christians. All who are inclined to the belief that the early Christians were accustomed to observe the first day as the Sabbath, are invited to a candid perusal of this work.

Let the "mask" be torn away; the truth will always appear the brighter.

J. M. ALDRICH.

Trichina Spiralis.

In No. 2, present volume, we presented an article, giving instances of a new disease, to which this name has been applied, but which according to that article had appeared chiefly in Germany. It appears from the following which a correspondent sends us, taken from the Boston Post, that the disease has made its appearance in this country. One of the main objections, we believe, against the use of animal food at the present time, is the fact that it is becoming so rapidly and extensively diseased. Such facts call upon us imperatively to use the utmost care in these matters. The Post says:—

Cases of infestation of the human body by that singular entozoon, the *Trichina Spiralis*, are reported in a

number of localities in this country. The existence of this little worm as a denizen of the muscular system of man and other animals has been known for some time, but the recognition of a special disease due to it alone is a recent discovery of the German physiologists.

Anatomists in all countries have occasionally had their attention called to a peculiar spotted appearance presented by human muscle, and portions of tissue thus marked have revealed, under the microscope, a minute coiled worm, surrounded with a calcareous envelope, reposing quietly in its singular position. As all cases of this kind that could be traced were presumed to have died of well-recognized diseases, and as no symptoms which could be referred to the presence of these worms were recorded, the worms were regarded as harmless, and described merely as objects of scientific curiosity.

But within a few years the medical profession of Germany has had its attention called to certain anomalous cases of disease, first suspected to be cases of acute poisoning. Chemical investigation nullifying this suspicion, further investigations revealed in all of the subjects examined the presence of *Trichina* in large numbers. As the *Trichinas* were known to exist also in the flesh of swine, and as previous investigation had shown the possibility of the transference of entozoa from animals to man, suspicions were awakened, experiments tried, and it was finally demonstrated that these worms were not killed by a heat of 140°, and thus in imperfectly cooked meat containing them might be transferred alive to the digestive organs. Careful investigation revealed also that each one of these animals, thus released from imprisonment in a few days gave birth to hundreds of others, which immediately commenced to perforate their way through the intestines and surrounding parts, making a straight path to the muscles of all portions of the body, especially those of the limbs.

This perforation of parts by millions of microscopic worms was attended with symptoms more or less violent, depending upon their numbers, and the strength and health of the victim. While passing the coats of the bowels violent purging often arose, simulating arsenical poisoning, and many persons had been unjustly suspected of this crime, when persons eating food prepared by them had been thus alarmingly seized. As the worms made their way into the muscle, pains like those of rheumatism, cramps, weakness or entire loss of power resembling paralysis, ensued, and when the numbers of *Trichina* were large, wasting, exhaustion, and death followed. Persons escaping with few of these disagreeable tenants suffered in a smaller degree from similar symptoms, but gradually recovered, and a small portion of their muscles, removed and magnified, revealed the *Trichinae* arrived at their destination and undergoing the various stages of calcareous encystment.

No effectual remedy for this disease has yet been discovered. Attempts have been made to remove them from the intestines by emetics and purging, but unless resorted to early, before any symptoms have appeared, this is ineffectual. Parasiticide medicines have not been found to afford relief, and all that science has been able to do for public protection as yet is to point out the source of danger. Swine and cats are the animals chiefly inhabited by the parasite. The former only is supposed to be used for food, but cases are said to have been traced to ragouts, ostensibly of hare or rabbit, sold in the Parisians restaurants, and which were shrewdly suspected to be cases of dishonest substitution. Sausages from swine's flesh, smoked but uncooked, are favorite articles of diet among the Germans, and in these *Trichinae* are often found. Under-done pork may contain them living, but if the entire substance of the meat be raised to the temperature of boiling water, the vitality of the worms is destroyed.

The appearance of the disease in this country makes the above facts of value to the public. We annex the description of a case recently occurring in New-York (erroneously stated to be the first in this country) taken from *The Buffalo Courier*: The June number of the Buffalo Medical Journal contains a long editorial detailing the facts concerning a newly discovered disease which has appeared in Cheektowaga, Erie County, New York. The discovery was recently noted in Germany, but the cases described in *The Journal* are the first which have been positively identified in this coun-

try. The disease is caused by the presence in the muscles of a worm or parasite, known as the *trichina spiralis*, and in the cases recorded, the victims have become infected from eating the flesh of swine, in which the worm chanced to abound. The credit of discovering the disease is due to Dr. Krombein of Buffalo, who in connection with Dr. Daylor of Lancaster, in the middle of May last, attended two patients, a man and his wife, in Cheektowaga. Both of these died. Another family of seven members, at Merrill, in that county, was attacked in the same way. The parents died, but the children are reported alive, though in a dangerous condition. Dr. Lathrop writes the result of a microscopic examination of the case. He says:

"The specimen of human muscle taken from a person after death, and also the sausage he had eaten, which you gave me, supposing them to contain the *trichina spiralis*, I carefully examined under the microscope, both alone and with Dr. Hadley. The parasite was found in both, in great abundance, but in different states. In the muscle taken from the human body the worm was free, while in the sausage it was encysted. In the first I failed to find the worms inclosed in a cyst. They were often more or less coiled, two or three turns of an elliptical form; but often the shape was not regular, though seldom straight. The irregular form in which the worm was found was probably caused by tearing and scraping the muscle, to render it thin enough to become transparent under the microscope, the normal shape being more or less coiled. Under the microscope the worm could be readily seen with a low power, and presented uniformly a pointed head, a body increasing in size to the tail, which had somewhat of a truncated appearance, with a slight fissure. There was an appearance of an intestinal canal running the whole length of the body, somewhat undulating, and filled with granular matter.

In the portion of the sausage examined, the worms were inclosed in an evoid cyst, and here were found free. Even scraping the muscle did not rupture the cyst. They were much smaller than the free worm, were always coiled, occupying the centers of the cyst, and in most cases single. One cyst only was observed in which were two worms, separate from each other, each occupying an extremity of the cyst. The cysts were closed by the muscular fibers, which had the appearance of having been pushed aside, and at either end, the space where the muscular fibers separated was filled with fat globules. I did not find a cyst without a worm. The appearance was as here represented, magnified over 200 diameters. The worm occupied about one third of the cyst space. In one small piece of the muscular tissue of the sausage, I should rather say small collections of scrapings, nearly 30 cysts containing worms were counted."

New Book on the Sabbath.

REV. E. Q. FULLER has written a new book on the subject of the Sabbath, which is published by Messrs. Poe & Hitchcock, of Cincinnati. Its title is, "The Two Sabbaths: an essay showing that the Patriarchal and Christian Sabbaths are one and the same, and that the Jewish Sabbath has been abrogated." We have not seen the work, but find the following sensible notice of it in a recent number of *The Methodistist*:

"The author of this little book proves clearly enough that there was an actual Sabbath before the giving of the law by Moses. That is plain enough, but we are not able to agree with his ingenious attempt to prove that the original Sabbath, the patriarchal, was the first day of the week, and that the Jews changed it to the seventh. Moses tells us that at the end of the work of creation, God hallowed the seventh day, not the first. And when the Sabbath was incorporated into the Mosaic law, the seventh was again the honored day, and, as far as we can learn from the history, in the sense as at first. If Moses by the seventh day, in Genesis, had meant the first day of the week, and by the seventh in Exodus had meant the last day of the week, he surely would have given his readers some slight hint of such diversity of meaning?"

[Sab. Recorder.]

The seventh day is the Sabbath.

Whom I Envy.

I ENVY not the rich their hoards
 In treasure-chambers piled high;
 I envy not earth's high-born lords
 Who rule the nation's destiny;
 But him I envy 'twixt whose soul
 And God there is an open road,
 Who gives his nature broad and full
 To be the Deity's abode;
 Who feels God's presence constant flow
 Into his soul a strengthening tide,
 And needs no logic's force to know
 There is a God; for, sanctified
 From every sin by holy will,
 He stands serene and undefiled;
 Secure against the skeptic's skill,
 He leans on God, a trusting child.
 Oh, whether rich or poor he be
 In earthly wealth, it matters not,
 Or whether he the day may see
 In palace-hall or lowly out,
 He only is the truly great,
 The only truly rich is he,
 His wealth is in his mind's estate,
 And Child of God his pedigree.

No Sympathy with It.

BRO. WHITE: It appears that Moses Hull has been reporting of me that I favor Spiritualism, and if left alone shall eventually become a Spiritualist, &c., which has spread a great deal among the brethren and sisters in different places. To prevent the idea gaining any credence I would ask the privilege of stating through the Review that I have never possessed nor expressed any sympathy for *Spiritualism*, nor never expect to, because I consider its *tendency* to be *immoral*, notwithstanding I am acquainted with some Spiritualists who I believe are moral and honest persons. I was well acquainted with Moses Hull when he was an Adventist. Have seen him several times since his apostasy. He has always been civil and sociable with me, I the same with him. As such a course seems to give him license to spread reports like the above concerning me, hereafter I shall consider it my duty to let him alone.

AMBROSE COVENTRY.

Saugatuck, Mich., Oct. 4, 1864.

Notice.

A YOUNG black colt followed me home from the Iowa State Conference, and not knowing but it might belong to some of the brethren I wish to give notice through the Review. The owner can get the colt by calling at my residence, in Washington county, two miles north-east of the town of Washington, Iowa.

J. L. KILGORE.

AN unknown friend writes:—

ENCLOSED are five dollars for the benefit of the Seventh-Day Adventist Publishing Association.

It seems that this religious body are endeavoring to promulgate the truth, and such a worthy effort calls forth this small donation.

It is not at all probable that the cause of God will be impeded for lack of means.

The promulgation of truth is the work of the Lord. Is not my investment good, then? And if good, and the stock does not all get sold, the way may be clear to take more.

QUESTIONS DESIRING AN ANSWER IN THE REVIEW.

1. Is it right or consistent for those brethren who do not vote to spend the day at the place of the polls, with the crowd?

H. N.

Answer. No.

2. We consider it wrong to attend circuses. Is it right then to spend our time with the crowd that do attend the place of gathering at all.

H. N.

Answer. No.

Trouble in the United States.

ONE of our exchanges has the following:

"The people are becoming more and more weary of all restraint. They wish to do just as they please; and if they cannot, they are ready to head a revolutionary party. And when party feeling is as strong as at the present time, with a continued increase from

year to year, what can we expect but 'perilous times'? Everything seems to be preparing for a general break-up in chaotic confusion."

Says the "Times" New York correspondent:

"Nothing but a success on the part of Grant will preserve the peace of the North; and in this city of New York there are elements of disorder and discontent, smouldering under a very thin cover of seeming tranquillity, which may at any time burst forth into a devastating conflagration. The next outbreak in this city will not be a riot, but an insurrection; not a mob of thieves and rowdies, but an organized multitude under definite leadership, for a definite object."

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Stansell.

BRO. WHITE: I wish to tell my friends, through the Review, that I attended a course of lectures, at St. Johns, Mich., by Brn. Van Horn and Canright, and was greatly blessed by the power of truth; and I would testify to all the lovers of Christ and his appearing, to the joys unfolded to me, within the past few weeks. Oh that God would touch my lips that I might express to you the wondrous light and glory shed upon my heart. His goodness and mercy have followed me ever, yet now when I least deserved it, he has snatched me as a brand from the flame, and "delivered my soul from death, and my feet from falling," and placed his light before me, the glorious, shining light of his love and truth. Oh the joy there is in believing and feeling a living faith in Jesus. I have many years previously, experienced the power and love of God; for I believed in his word, and his Spirit rested upon me to uphold and bless; but in my ingratitude I have many times grieved that dear interceding voice, made myself unworthy his favor, and become bankrupt to my trust. But I called upon God in the name of our blessed Redeemer to wash away my sins which were many and grievous, cleanse and renew my heart, and my life should ever be devoted to him. And I received light, life, and love. And now, "What shall I render unto my God for all his benefits toward me?" I will declare unto you, dear brethren, that with his assisting grace, I will keep his precepts and laws, and love his judgments and ways, ever seeking his favor; "for in his favor is life."

Let us all accept that "mantle of charity" so freely offered us, and trim it with faith, hope and love, and adorn it with patience, meekness, obedience, longsuffering, and godly sorrow: yet still are we of the earth, earthy, and to the pure eyes of God, impure still. But let us purify ourselves that we may be made holy and sanctified. Oh that Jesus may draw very near us and cause us to feel that we are his children, and may he enshroud us in his loving mercy. May we ever remember that "the sacrifices of God are a broken spirit and a contrite heart, and that frequent prayer will be our strength and shield. At last may we all meet in that transcendently bright and pure Heaven that awaits the servants of God, there to dwell with Jesus forever.

Your sister, looking for the soon coming of our Saviour.

AMELIA F. STANSELL.

Waukegan, Ills.

From Bro. Frisbie.

BRO. WHITE: I have given a course of lectures in the Hubbard school-house in Vevay, Ingham Co., Mich., I was told that some good substantial people lived around in that section, but cared but little about meetings. I went praying and trusting in the Lord that some good might be accomplished there. I continued four weeks under some discouraging surroundings: 1. There was much prejudice in the minds of some for some reasons, that I need not mention. But I continued until much of that seemed to give way. 2. It was right in seeding time, when I commenced, and people much hurried with work. 3. There were war meetings, political gatherings, and drafting; and 4. The last week it rained nearly every evening, so it became dark and muddy.

But notwithstanding all this, ten are decided to keep the Sabbath. I sold some ten dollars' worth of books, and got three subscribers for the Review and one for the Instructor. I think if the work can be attended to, it will not stop, but there is much to do. It is hard breaking in upon old ground where people have so much of this world to see to. Taking this, together with the political excitement of the times, people seem

to think that they have but very little time to look after their interests in reference to the world to come.

J. B. FRISBIE.

Chelsea, Mich.

From Bro. Matteson.

BRO. WHITE: September 28, I stopped in Neenah, being on my return home, and found three families keeping the Sabbath, as a result of the meetings which had been held. These brethren were Danish, in which language the meetings had been conducted. We feel very much the want of books in that language.

I think here would be a good field to labor in the English language, but I believe that a more efficient workman than myself would be needed to present the truth in its beauty and strength.

We have now closed our quarterly meeting in this place, and the Lord has been with us and blessed us. His good Spirit united our hearts together, and we felt encouraged and strengthened. Five sisters joined our church, three of whom were baptized. May the Lord revive his work and prepare his people for the everlasting kingdom.

JOHN MATTESON.

Poy Sippi, Wis., Oct. 4, 1864.

From Bro. Carpenter.

BRO. WHITE: I have often thought while reading the cheering testimonies in the Review from others that I would like to give in my testimony on the side of present truth. I love the Review for its instruction and reproof which it brings from week to week. I can say with the Psalmist, "O send out thy light and thy truth: let them lead me." I love to see and hear of the prosperity of the cause of present truth. I love to see system and order. I want to be one that shall bring all the tithes into the store-house that I may share in the promised blessings.

D. CARPENTER.

Extracts from Letters.

Sister L. A. Bramhall writes from Braceville, Ills., Oct. 2, 1864, accompanying her letter with appropriate donations from herself and family: When Review No. 15, came to hand, I thought if it was my place to speak I should say, Let publications remain at present prices and let us have the privilege of making up the deficiency by donations; but I know there were older and wiser heads than mine connected with the cause.

Bro. Gurney spoke, in No. 16, the sentiments of myself and husband.

Dear sisters, cannot we offer the Review to new subscribers at the old price of one dollar; then by a little sacrifice on our part, add the other dollar, so that \$2, shall be received for every subscriber that we obtain.

Obituary Notices.

DIED, in Jackson, Mich., Oct., 10, 1864, Louise B., daughter of H. S. and A. E. Gurney, aged nearly fifteen years. Typhoid fever, terminating in quick consumption, in nine weeks from the commencement of their fatal work, have thus removed from Bro. and sister Gurney the leading light and comfort of their household. Though she fell asleep in hope, she will be greatly missed in the family and throughout the circle of her acquaintances. On the occasion of the funeral the attention of a sympathizing audience was called to a few of the many promises by which God designs that his people shall be sustained and comforted in such hours of trial.

U. S.

DIED, Sept. 20, 1864, of consumption, after a long and severe illness, at Memphis, Mich., sister Melvina M. Lewis, aged 26 years.

Sr. Lewis embraced the truth at the tent meeting in this place, and was a zealous advocate of it until her death. Friends mourn, and deeply feel her loss; but they have the consolation that she sleeps in Jesus, and will come again from the tomb at the bidding of her Redeemer, clothed with immortality.

Discourse by the writer from 1. Thess. iv, 13, 14.

I. D. VAN HORN.

DIED in Portland, Maine, Oct. 1st, 1864, of consumption, Bro. Edwin C. Stiles, aged 35 years. Bro. Stiles embraced the light of present truth about six years since. He died in bright hope of a resurrection to eternal life. He leaves a companion and four children to mourn the loss of an affectionate husband and father. Services were attended at his place of residence by the writer on Monday, Oct. 3d.

J. N. LOUGHBOROUGH.

DIED, in Cato, Mich., Oct. 1st, 1864, of dysentery, Charles H., eldest son of Bro. John C., and Clara W. Bisbee, in the thirteenth year of his age.

A. D. RUST.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 18, 1864.

Bro. Canright furnishes this week, an article on the "End of the Wicked," the substance of a discourse on that subject, in which the advocates of the popular error, are pretty thoroughly "fenced in." It is somewhat lengthy, but we thought best not to divide it, as those interested in such arguments, usually prefer to have it all before them at one view.

Bro. Frisbie reports this week a series of meetings under circumstances which to all human appearance were about as discouraging as well might be; yet it seems that a very good work has been begun in the turning of ten to the truth. Persevere, brethren. When the servants of God move out energetically in the path of duty, angels go before them to prepare the hearts of the people.

We ask the sympathy and prayers of the church for Bro. and sister Cornell, in their affliction. Sr. Cornell, as many of our readers are probably aware, is very sick with the typhoid fever. At last accounts, the fever had run twenty-seven days, and she was very low. They are with the family of Bro. S. Howland, Topsham, Me.

T. H. R., of Minn. On no account whatever, suffer your business to so encroach upon your time as to oblige you to return home from your labor on the Sabbath. Returning home can be nothing less than a part of your day's labor, and should by all means be done on the sixth day, not on the seventh. And not only should work be closed in season to reach home before the Sabbath, but in season also for all items of choring that can just as well be done on sixth-day, to be attended to before the Sabbath. Devote the Sabbath, the whole of it, to the service of God, and rest from worldly labor. Don't mar its commencement or its close. You will find an exposition of Rev. xxii, 8, 9, in "Which? Mortal or Immortal?" published at this Office. Price 15 cts.

M. M. O., of N. Y. The poetry, "Child-like Submission," was published in Review, Vol. xvii, p. 145.

THERE has of late been an unusual demand for the pamphlets, "How to take Baths," and "How to Prepare Food," so that our present stock is exhausted. We are expecting another lot soon, when all orders will be filled.

CONFESSING THE DODGE. H. W. Beecher thus ingenuously confesses the dodge that is necessary to get over a difficulty in popular theology: "We, who believe that Christ is God, dodge the declaration that he died, and change it so that it shall mean something else. We do not like to see it in a hymn, or in a sermon, that God died. And so we attempt to say that it was the human that died in Christ."

The N. Y. Conference—Important Resolutions.

As we were about going to press, we received the report of the N. Y. State Conference, and make room for the three closing resolutions which it was voted to publish in the Review, as follows. They are such as will commend themselves to every enlightened conscience throughout the land.

Resolved, That we regard slavery as the great sin of our nation, and the prime cause of the existing rebellion; and that we regard Southern slave-holders, and Northern sympathizers with slavery, as alike guilty in this matter.

Resolved, That in the present crisis of our national affairs, this Conference, though holding non-combatant views, deem it their duty to say that we are a thoroughly loyal, as well as anti-slavery people; and that our sympathies are with the national government in its struggle against this wicked rebellion.

Resolved, That in view of the fact that the national administration is doing a great work toward the suppression of slavery, we consider it a criminal act to cast our votes for those whose business, we have reason to believe, would be to restore to slavery the many thousands already delivered therefrom.

Voted, That the last three resolutions be published in the Review.

Conference adjourned *sine die*. Prayer by brother White.

A. LANPHEAR, Pres't.
J. M. ALDRICH, Sec'y.

A \$60 Response.

Bro. WHITE: I was pleased with the remarks of Bro. Gurney, and sent \$5 to purchase stock. After reading your remarks in number 18 of the Review, we inquired of our brethren of the Lovett's Grove church, if they had read Bro. White's remarks, and what they thought of them. We send you the response by express.

O. Mears \$10; \$5 for eastern mission, and \$5 for stock. P. F. Ferciot \$10; \$5 for eastern mission, and \$5 for stock. J. B. Gregory \$10 for stock. John Mears \$10 for stock. John Clarke \$5 for stock. J. Ralston \$5 for stock. William Avery \$5 for stock. L. S. Gregory \$5 for stock.

We would like to hear from all the churches in Ohio. What do you say brethren? Do you love the truth? Do you love the care-worn servants of the cause? If so, will some one lead in each church and let us hear from them by the receipts in the Review? Let us bring all the tithes into the store-house of the Lord, and prove the Lord, and see if he will not pour us out a blessing.

In love of the truth. O. MEARS.
Lovett's Grove, Ohio, Oct. 4, 1864.

Appointments.

THERE will be a General Meeting of the brethren of Vermont and Canada at the new Meeting House at West Enosburgh, Vt., Oct. 29th and 30th.

Providence permitting, Mrs. White and self will attend. JAMES WHITE.

PROVIDENCE permitting, we will meet the brethren at Roxbury, Vt., Wednesday, Nov. 2, at 10 o'clock, A. M. JAMES WHITE.
J. N. LOUGHBOROUGH.

THE next Quarterly Meeting of the church at Rockton, Ill., will be held Oct. 29, and 30. Will Bro. Ingraham attend? Come, all who can. In behalf of the church. T. M. STEWARD.

THE next Quarterly Meeting of the Seventh-day Adventists, of Marquette, Green Lake Co., Wis., will be held the last Sabbath in Oct., being the 29th. Come brethren and sisters, prepared to work for the Lord. A. THOMAS.

THE first series of Quarterly Meetings of the S. D. A., in the state of Minnesota, for the present Conference year, will be held as follows:

With the church at Enterprise, Winona Co., the first Sabbath and first-day in November.

With the Pleasant Grove church, at the village of Pleasant Grove, the second Sabbath and first-day in November.

Oronoco, the third Sabbath and first-day in November.

Deerfield, the fourth Sabbath and first-day in November.

Meetings at all these places to commence at 7 o'clock Friday evening. We hope to see a general attendance at all these meetings. The committee will be present at each one.

WASHINGTON MORSE, } Conf.
JNO. BOSTWICK, } Com.
W. M. ALLEN, }

By the advice of the Wis. State Conf. Committee, I appoint as follows: I will, the Lord willing, meet with the brethren and sisters at Sand Prairie, Richland Co., Wis., Oct. 22 and 23.

Kickapoo Center, Vernon Co., Wis., Oct. 29 and 30, as Bro. Demmon may appoint.

Duran, Pippin Co., Wis., Nov. 6 and 7, as Bro. James Jones may appoint.

All the above meetings to commence with the Sabbath, come brethren and sisters praying that the Lord will meet with us. L. G. BOSTWICK.

Clyde, Ill., Oct. 10th 1864.

Business Department.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

J G Whipple for J Bending 24-13, Jud J Robarge 27-17, Mrs. J C Carter 26-8, L Green 25-11, S Whitney 26-13, J Lindsay 26-1, Emily Booth 26-21, B Tallman 26-21, Joel Witter 26-1, Nancy Clair 26-21, A Harmon 26-1, L Lyman for H J Stone 25-21, O Wilcox 27-8, A Hall 28-1, J H Grandy 26-15, Church at Bangor, N. Y., for H W Lawrence 27-1, Caroline Butler 26-1, & S Wright 26-1, H Hitchcock 25-8, Sr Burt 26-1, L Harris 26-1, A Porter 26-21, E Sappington 26-1, S Richards 26-21, J Bartholf 26-1, M A Beasley 27-1, \$1 each.

B M Osgood 28-1, B M and E P Osgood for Mrs. S W Bell 27-1, Marilla Brown 26-11, Henry Bunce 26-11, C B Preston 27-1, N C Walsworth 26-11, R Torrey 26-18, Mrs. J Day 27-1, W Treadwell 27-1, D Griggs 26-1, Nancy Claffin 27-1, D Griggs for Paulina Griggs 27-1, S Vincent 27-1, J Stillman 27-14, T Kibby 26-21, L Lyman for B Coats 26-21, J D Brown 26-21, N C Wheeler 26-22, L Haskell 27-1, H Spencer 26-21, D Arnold 27-1, S B Craig 27-1, A G Smith 27-1, F M Palmiter 27-1, N H Saterlee 27-1, G W Holt 26-1, M McConnell for Almira Belden 26-21, G Rhodes 26-19, W C Gage 27-1, J Egglestone 27-1, A M Green, 26-11, L A Grover 27-1, T Ramsey 26-19, C W Olds 27-1, W Carthy 27-1, A Carpenter 27-1, D N Fay 26-1, Mrs. O J Dayton 28-17, \$2.00 each.

S Brackenberry 25-21, T Miller 25-21, L H Collins 25-21, F J Biddler 25-21, J T Walker 25-21, Geo. Howland 25-21, Mary Haskell 25-21, Eleanor Eaton 25-21, Hannah Warren 25-21, E Houghton Jr. 25-21, E C Church 25-21, G Webster 25-21, J Linney 25-21, 50 cts. each.

H S Pierce \$3.00 29-1, H H Wilcox \$1.50 26-1, R Miles \$2.50 27-1, C Bailey \$3.50 27-1, D Crumb \$3.26-1, W Hastings \$2.50 (for one year) 26-14, E Smith \$2.50 26-1, A M Rathbun \$3.35 in full of acct.

Subscriptions at the Rate of \$3.00 per year.

N R Rigby \$3.00 27-1, J Whipple \$3.00 27-1, E O Fish \$3.00 27-1, H Hilliard \$3.00 28-1, W Belamy \$3.00 26-10, J T Orton \$3.00 26-3, J Q Foy \$3.00 27-1, J Parmalee \$3.00 27-1, H S Woolsey \$3.00 26-1, Isadore Green \$3.00 26-20, J D Pierson \$1.00 26-1, Henry Gardner \$3.00 27-1.

Books Sent By Mail.

M A Mills 83c, James Dubois 83c, John Newton 83c, Rival T Payne 83c, Ira J Andrews \$3.60, David Belenger 10c, D W Fay 83c, Francis Greenman 83c, E S Decker 83c, B Simmonson 83c, F Jeffrey 83c, Mrs. F Winchell 83c, Lucy Harris \$1, A True \$4, M M Nelson 8c, Abraham H Clymer 83c, L G Morgan 53c, James Messersmith 40c, Thomas Hare 40c, Lyman Drake 50c, H A St John 75c, Margaret Heligass \$1.08, Alex. Carpenter \$2.35, Jacob Stover \$1.66, A F Fowler \$5.00, George Smith 83c, R L King 30c, J M Wilkinson 83c, E S Lane 83c.

Donations to Purchase a Stock of Paper.

Mary Mills \$2.50, H S Gurney \$2.35, O Mears \$5.00, J B Gregory \$10.00, John Mears \$10.00, John Clarke \$5.00, Joseph Ralston \$5.00, W Avery \$5.00, L S Gregory \$5.00, P F Ferciot \$5.00, W Peabody \$5.00, W Weaver \$1.00, S Drake \$2.00, Betsey Landon \$5.00, M M Nelson \$5.00, T Hare \$1.00, Bro. Frothingham \$5.00, Stephen Lawton \$10.00, Irwin Edgerton \$5.00, T Ramsey \$3.00, Daniel Carpenter \$5.00, A Carpenter \$0.65.

General Conference Missionary Fund.

N R Rigby \$2.00, Mary Mills \$2.50, O Mears \$5.00, P F Ferciot \$5.00, Church at Adam's Center, N Y, \$36.00, John Parmalee \$10.00, N Y State Conference \$40.00, J G Whipple \$10.00, Betsey Landon \$2.65, Bro. Frothingham \$5.00, Stephen Lawton \$10.00, E B & B M Osgood \$1.00, Irwin Edgerton \$5.00, Ch. at Topsham, Me., \$92.60, Ch. at Manchester N. H. \$27.55.

Cash Received on Account.

Mrs. A F Stansell for I D Van Horn \$1.75, C W Olds for Isaac Sanborn \$1.75, C W Olds 83c, B F Snook \$17.00.

For Shares in the Publishing Association.

P M Cross \$10.00, Ezra S Laue \$10.00.

Books Sent as Freight by R. R.

J N Loughborough, Brunswick, Me., \$154.97.

Vermont Conference Fund.

Received from churches. Ch. at Sutton, \$16.17, Wolcott, \$24.00, Roxbury, \$22.00, Eden and Johnson, \$20, Irasburgh, \$15, Stowe, \$50, Richford, \$17, Jamaica, \$23, Andover, \$15, Vernon, \$10, 50, Eaton and Westbury, C. E. \$15.50, Troy and Pottou, \$25.

Received from individuals, J. E. Hool, \$29, H. Everts \$5, Sr. Ruiter, \$1, silver.

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G W Mitchell, Olney, Ill., \$9.54.