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

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Looking Forward.

THE following article will be found a most interesting survey of the hopes and expectations of the waiting people of God. Having read it much to my own edification, it is herewith presented that others may be benefited by its perusal. The article is from a work entitled, "The Signs of the Times," by H. L. Hastings. This book abounds with valuable statistical information, not easy of access to the general reader, but shedding much light on the signs of the approaching great and notable day of the Lord.

G. W. A.

All men have their anticipations and their hopes. Ceasing to look forward, they cease to be natural, healthful men. Extinguish hope, and you crush out humanity. Let man feel that he has no future, that behind is darkness, and before despair, and he is robbed of the attributes of manhood, and left a poor, degraded, aimless, despondent thing. The world has its hopes of wealth or honor, of prosperity or power, and though often baseless, yet they are always alluring. And Christians look forward, also; for the church of God has her hopes, radiant as the bow of promise, glorious as the morning star, reaching beyond the storms and woes of time, grasping the holy splendors of eternity. And it is of these that the apostle says: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." 2 Peter iii, 14.

Let us consider the objects expected, and the grounds of our expectations; the indications of the speedy consummation of our hopes, and the practical influence which such hopes should have upon believers.

In the epistle from which we have quoted, the following events are plainly predicted; 1. That there should come in the last days, scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?" 2. That the day of the Lord will come as a thief in the night. 3. That this day will be the day of judgment, and perdition of ungodly men. 4. The dissolution of the atmosphere or heavens, the melting of the earth by fire, and the destruction of the works of man therein. 5. The creation of new heavens and a new earth, wherein dwelleth righteousness. These are the objects of expectation here specified by the apostle, in view of which he inquires, "What manner of persons ought ye to be?" These, however, only compose a part of that grand and connected series of events which fill the vision of the expectant church, and which pale the waning splendors of a passing world with their surpassing grandeur, and their far more exceeding and eternal weight of glory.

Let us, then, earnestly and carefully glance at the word of God, and learn what are

THE OBJECTS OF CHRISTIAN EXPECTATION.

I. The Scriptures plainly foretell great national troubles, calamities, and convulsions, which shall terminate in the war of the great day of God Almighty. Rev. xvi, 14. There is to be distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth. Luke xxi, 26. There is to be a time of trouble such as never was since there was a nation. Dan. xii, 1. Nations are to assemble for conflict, beating their ploughshares into swords and their pruning hooks into spears. Joel iii, 10. They are to rush like the rushing of mighty waters. Isa. xvii, 12. Troubles and evils are to go forth like the whirlwind from land to land. Jer. xxv, 32. The nations are to be angry, and God's wrath shall come upon them. Rev. xi, 18.

II. All these troubles, tumults, and strifes are to be closed up by the personal manifestation of the Son of God to judge, and punish, and destroy his foes. When men's hearts fail for fear, they shall see the Son of man coming in the clouds of heaven with power and great glory. Luke xxi, 27. When the time of trouble comes, many of those that sleep in the dust shall awake. Dan. xii, 2. When the nations are gathered to battle, the Lord is to bring down his mighty ones to their overthrow. Joel iii, 2. When the nations shall rush like the rushing of mighty waters, then God shall rebuke them and scatter them like chaff before the wind. Isa. xvii, 13. When the nations are gathered to the battle of the great day of God Almighty, then Jesus comes upon them as a thief. Rev. xvi, 15. When the kings of the earth and their armies assemble to make war with Christ, then he comes as Lord of lords and King of kings, and Heaven's white-robed hosts attend him on his way. Rev. xix, 11-14. When the nations are angry, then God's wrath comes, and the time for the dead to be judged by the Almighty. Rev. xi, 18. But the judgment of the quick and dead is not till the appearing and kingdom of Christ, 2 Tim. iv, 1.

III. This coming of Christ shall bring the utter and eternal overthrow of all the Godless governments of this world. He shall break them with a rod of iron, and dash them in pieces as a potter's vessel. Ps. ii, 9. He shall grind them to powder, and the wind shall sweep them away like chaff. Dan. ii, 35. The beastly governments of earth shall be destroyed, and given to the fiery flames. Dan. vii, 11. They shall flee as the chaff of the mountain before the wind, and like the thistle-down before the whirlwind. Isa. xvii, 8. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Isa. xi, 4. He shall tread the nations in his awful path as vintagers tread the grapes. Jer. xxv, 30; Rev. xix, 15. He shall put down all rule, and all authority and power. 1 Cor. xv, 24. He shall judge the nations in truth and righteousness. Acts xvii, 31. He shall break in pieces the oppressor. Ps. xxii, 4. He shall slay his enemies that hated him, and spurned his rule. Luke xix, 27. To all such, the day of his coming will be a dreadful day; while to the saints it shall be a day of joy, and rapture, and gladness unutterable. For, then, he who once was despised and rejected of men, shall come in the princely majesty that befits his proper character, and shall be glorified

by his holy ones, and admired by all them that believe in that day. 2 Thess. i, 10.

IV. This coming of the Lord shall be the signal for the resurrection of the saints of the Most High from their graves. Then the Lord's dead men shall live, and shall awake and sing. Isa. xxvi, 19. Then shall some come forth to everlasting life. Dan. xii, 2. Then shall they that have done good come forth to the resurrection of life. John v, 29. Then shall the good works of the faithful have their recompense, at the resurrection of the just. Luke xiv, 14. Then shall God call, and the patriarchs long hidden in the graves shall answer to the voice. Joh xiv, 15. Then shall Job meet his divine Redeemer, and see God in his flesh. Job xix, 26. Then shall they rise out from the dead who shall be equal unto the angels and die no more. Luke xx, 36. Then shall Christ raise up his people at the last day. John vi, 40. Then shall Paul attain unto the resurrection *out from* among the dead. Phil. iii, 11. Then shall this mortal put on immortality. 1 Cor. xv, 54. Then shall be the glorious manifestation of the sons of God. Rom. viii, 19. Then shall our vile bodies be fashioned like unto Christ's glorious body. Phil. iii, 21. Then shall they that are Christ's be raised at his coming. 1 Cor. xv, 23. Then shall the dead in Christ rise first. 1 Thess. iv, 16. Then shall those who were tortured, not accepting deliverance, obtain a better resurrection. Heb. xi, 35. Then shall the blessed and holy ones have part in the first resurrection, and be forever delivered from the power and fear of the second death. Rev. xx, 6.

V. The living saints who love the appearing of the Lord, shall then be changed into his own glorious image and similitude. Though they shall not all sleep, yet they shall all be changed. 1 Cor. xv, 51. When he shall appear, we shall be like him, for we shall see him as he is. 1 John iii, 2. As we have borne the image of the earthly, we shall also bear the image of the heavenly. 1 Cor. xv, 49. We shall be changed in a moment, in the twinkling of an eye. 1 Cor. xv, 52. Our bodies shall be glorious as that of Christ. Phil. iii, 21. There shall be an end of weakness, infirmity, and pain. Rev. xxi, 4. This mortal shall put on immortality. 1 Cor. xv, 54. This corruptible shall put on incorruption. 1 Cor. xv, 54. There shall be no more death, nor pain, nor sorrow, nor sighing. Rev. xxi, 4. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv, 52.

VI. The people of God shall then be brought to share the presence and the glory of their Saviour. He will open their graves, and gather them from all lands. Eze. xxxvii, 12, 13. His angel-reapers shall gather the wheat into his garner. Matt. iii, 12; xiii, 41. They shall gather together the elect from the four winds, from one end of heaven to the other. Mark xiii, 27. The Lord himself shall descend from Heaven with a shout; the dead in Christ shall rise first; then we that are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thess. iv, 16, 17. They shall be gathered together unto him at his coming. 2 Thess. ii, 1. They shall be presented before the presence of his glory, faultless, and with exceeding joy. Jude 24. They shall enter into

their chambers and hide themselves for a little moment, till the indignation be overpast. Isa. xxvi, 20. They shall be delivered from the time of trouble, every one that is found written in the book. Dan. xii, 1. They shall enter in to the marriage of the Lamb. Rev. xix, 9. They shall see their Saviour and be like him. 1 John iii, 2. They shall part no more, but shall abide;

"Far from a world of grief and sin,
With God eternally shut in."

VII. There shall come the judgment day, the day when all nations shall be called before their Judge. He shall judge the living at his appearing and his kingdom. 2 Tim. iv, 1. The Son of man shall come in his glory, and then shall he sit as a judge upon the throne of his glory. Matt. xxv, 36. He shall judge the world in righteousness. Ps. ix, 8. He shall cause every knee to bow, and every tongue to confess his lordship and his rule. Phil. ii, 10, 11. His eyes shall behold, and his eyelids try the sons of men. Ps. xi, 4. Kings and captains and mighty men shall beg for a shelter then, and beg in vain. Rev. vi, 15-17. They must stand uncrowned, unguarded, unattended, in the presence of their Judge, to hear their doom. No covert shall avail. No hiding-place shall be secure. The hail shall sweep away the refuge of lies, and the waters shall overflow their hiding-places. Isa. xxxviii, 17. All must stand before the throne, and give up the last account. The righteous shall not be ashamed before him at his coming. 1 John ii, 28. They shall have boldness in the day of judgment. 1 John iv, 17. But all the faces of the wicked shall gather blackness, and all the kindreds of the earth shall wail, all the tribes of the earth shall mourn at the coming of that day of judgment and perdition of ungodly men. Joel ii, 6; Rev. i, 7; Matt. xxiv, 30; 2 Pet. iii, 7. While the righteous enter into life, the wicked are driven away in their wickedness, to everlasting fire, prepared for the devil and his messengers. Matt. xxv, 41, 46.

VIII. There shall also come the resurrection of the unholy dead. These shall awake to shame and everlasting contempt. Dan. xii, 2. They that have done evil shall come forth to the resurrection of condemnation. John v, 29. The saints having been called to awake and sing, the earth shall now cast out the *dead tyrants* (REPHAIM). Isa. xxvi, 19. All that are in the graves shall hear his voice and come forth. John v, 28, 29. There shall be a resurrection of the unjust. Acts xxiv, 15. They that pierced Christ shall see him then. Rev. i, 7. No spot can hide the guilty. All must hear the summons. John xxv, 28. Death shall deliver up his dead. The sea shall unfold its waves, and give up the myriads that lie beneath its tidal flow. Rev. xxi, 13. Hades itself, with all its bars and bolts, and cords and pains, must yield to the hand of Him who bears its keys, and deliver up its dead. Rev. i, 18. All must come forth at the summons of the Judge.

IX. Death being no covert, the grave no refuge in that day, he who judges the living shall also judge the dead at his appearing and at his kingdom. 2 Tim. iv, 1. God shall bring every work into judgment, and every secret thing, whether it be good, or whether it be evil. Eccl. xii, 14. For all the excesses and vanities of time, God shall bring men into judgment. Eccl. xi, 9. For every pernicious word which men shall speak, they shall give account thereof in the day of judgment. Matt. xii, 36. We must all be manifested (*φανερωθῆναι*, *phanerothernai*) before the judgment seat of Christ. 2 Cor. v, 10. God shall judge the secrets of men, by Jesus Christ, according to the gospel. Rom. ii, 16.

All classes will be there, all ages will be represented. The dead, small and great, shall stand before God and be judged. Rev. xx, 12. The men of Nineveh, who repented at the preaching of Jonah, shall rise up in judgment to confound and condemn the men of Jerusalem, who did not repent at the preaching of Jesus Christ. Matt. xii, 41. The men who ate and drank with Jesus, and in whose streets he taught, shall hear him say at last, "Depart from me; I never knew you." Luke xiii, 26. The Jews who listened to his words shall weep and gnash their teeth, when they see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and they themselves thrust

out. Luke xiii, 28. Felix shall find that the judgment to come, at the mention of which he trembled, was no idle tale. Acts xxiv, 25. Judas shall learn how much better it had been for him had he not been born. Matt. xxvi, 24. And all sinners shall find that it is a fearful thing to fall into the hands of the living God. Heb. x, 31. None will be so great that they can defy his judgment, so mighty that they can escape his notice. He shall judge the world in righteousness.

X. There shall come the solemn and eternal separation of the righteous and the wicked. They have been mingled together from the beginning, but now they shall mingle no more. Cain shall no more slay Abel. The Sodomites shall no more vex Lot. Pharaoh shall no more oppress Israel. The child of the bondwoman shall no more mock the son of the free. Haman shall no more plot against Mordecai. Nero shall no more afflict Paul. Herod shall no more imprison John. Nations shall no more persecute Christians, nor shall rulers put them to torture or to death. God shall make an eternal severance of these different classes. He shall thoroughly purge his floor, garnering his wheat, and burning up the chaff with fire unquenchable. Matt. iii, 12. Saints shall return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, for the day that cometh shall burn the wicked up; while on the servants of the Lord shall rise the healing beams of the Sun of righteousness. Mal. iv, 1, 2. The angels shall divide the tares from the wheat, casting the tares into the furnace, and gathering the wheat to the storehouse. Matt. xiii, 41. The harvest will have come, and they shall grow together no longer. The Judge shall divide nations, churches, societies, and households. Two shall be in one bed, and one shall be taken and the other left. Luke xvii, 34. Two men shall be in one field; one shall be taken and the other left. Luke xvii, 36. Tender ties shall be broken. Old bonds shall be sundered. Loved ones shall part, and part to meet no more. He shall separate them as the shepherd divideth the sheep from the goats. He shall set the sheep on his right hand, and the goats on his left. Matt. xxv, 32, 33. On this great separating rock shall the in-rolling tide of humanity be divided, and flow to the right or the left. Resistless forces shall bear the righteous to their rest and peace, and hurl the wicked like an avalanche down the dark declivities that overhang the lake of fire. Rev. xx, 15. Reader, in that day we shall part never to meet, or meet never to part? Where shall we be in that hour? Shall we stand on the right hand of the Judge, or on the left? Shall we be borne on that current that flows sweetly to the city of delights, or shall we be swept on the gulf-stream of perdition downward to the dread abyss of fire?

XI. The day of judgment shall be the day of perdition or destruction of ungodly men. 2 Peter iii, 7. The adversaries of the Lord shall be broken in pieces; out of heaven shall he thunder upon them. 1 Sam. ii, 10. He shall make them like a fiery oven in the time of his anger, and shall swallow them up in his wrath. Ps. xxi, 9. On the wicked, God shall rain snares, fire and brimstone, and a horrible tempest, and this shall be the portion of their cup. Ps. xi, 6. As thorns cut up, shall they be burned in the fire. Isa. xxxiii, 12. The destruction of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed. Isa. i, 28. The proud, and they that do wickedly, shall be as stubble, and the day that cometh shall burn them up, and leave them neither root nor branch. Mal. iv, 1. They shall depart into everlasting fire; they shall go away to everlasting punishment. Matt. xxv, 41-46. They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i, 9. Fire shall come down from God out of heaven, and devour them. Rev. xx, 9. And all the faithless, the Godless, and the vile shall have their part in the lake that burneth with fire and brimstone, which is the second death. Rev. xxi, 8.

XII. The heavens and earth are reserved unto fire against this day of judgment and perdition of ungodly men. 2 Pet. iii, 7. God shall rend the heavens and come down, and the mountains shall flow down at his

presence. Isa. lxiv, 1. He shall tread upon the high places, and they shall be like wax before the flame, and like waters poured down a steep place. Micah i, 3, 4. A fiery flood shall issue from his presence. Dan. viii, 10. A fire goeth before him, and burneth up his enemies round about. Ps. xvii, 3. Before his face the heavens and the earth shall flee away, and every mountain and island shall be moved out of its place. Rev. xvi, 20; xx, 11. The heavens shall pass away with a great noise; the elements shall melt, and the earth also, and the works that are therein shall be burned up. 2 Peter iii, 10-12. The same word that doomed the world to a deluge of water has also reserved it to a deluge of fire. 2 Pet. iii, 7. The doom of Sodom and the cities of the plain shall fall upon their modern imitators, to whom they are set forth as an ensample, suffering the vengeance of eternal fire. Jude 7. Then shall come, like a whirlwind of wrath, that tempest of desolation which shall oversweep the world. Then shall the ungodly and the sinner know their terrible destiny, and be recompensed in the earth. Prov. xi, 31. Then shall this world roll, an orb of fire beneath a sky of flame, till sin and sinners, and curse, and death shall be forever removed. The works of man shall be burned up. The towers, the palaces, the dwellings, the mansions, the works of art, the trophies of war, the products of science, the monuments of fame, the implements of labor, and the instruments of death, shall all be consumed. He maketh wars to cease unto the ends of the earth; he breaketh the bow; he cutteth the spear in sunder; he burneth the chariot in the fire. The heathen have raged. The kingdoms have been moved, and when he utters his voice the earth melts. Then shall men behold the works of the Lord, what desolations he hath made in the earth. Ps. xlvii.

XIII. In connection with these events shall come the rewards of the saints of the Lord. They have not yet been given, but have been deferred until the time appointed of the Almighty. When the Son of man shall come in the glory of his Father, with his angels, then shall he reward every man according to his works. Matt. xvi, 27. Then the Lord shall come with a strong hand; his reward shall be with him, and his work before him. Rev. xxii, 12. The Lord the righteous Judge shall give the crown of righteousness in that day to all who love his appearing. 2 Tim. iv, 8.

The unfading crown of glory shall be bestowed when the chief Shepherd shall appear. 1 Peter v, 4. The time to reward the saints, the servants and prophets of God, and those that fear his name, small and great, is when the kingdoms of this world become our Lord's and his Christ's. Rev. xi, 15-18. When the nobleman returns, having received the kingdom, he reckons with, and rewards his faithful servants. Luke xix, 15.

The wealth of the divine blessing, in all the amplitude of its unfoldment, shall then be bestowed upon the poor pilgrims of the Lord. They shall then put on immortality. 1 Cor. xv, 53. They shall then go away into life eternal. Matt. xxv, 46. They shall be crowned, and honored, and rewarded. They shall be called to the marriage supper of the Lamb. Rev. xix, 9. Blessed are they who wash their robes, for they shall have right to the tree of life, and enter through the gates into the city. Rev. xxii, 14. They shall be heirs of God,—joint heirs with Christ. Rom. viii, 17. Their inheritance shall be incorruptible, and undefiled, and unfading. 1 Peter i, 4. They shall inherit all things. Rev. xxi, 7. In their Father's house they shall find many mansions of bliss and glory prepared for them. John xiv, 2. They shall dwell in a quiet habitation, and in tabernacles which shall not be taken down. Isa. xxxiii, 20. They shall come up out of the great tribulation. Rev. vii, 14. They shall enter into the joy of their Lord. Matt. xxv, 21. They shall be victorious over death. 1 Cor. xv, 54. Their enemies shall be destroyed, and God shall bruise Satan under their feet. Rom. xvi, 20. They shall be kings and priests unto God, and shall reign on the earth. Rev. i, 6; v, 10. God shall wipe away all tears from their eyes. Rev. xxi, 4. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. Rev. vii, 16. They shall know God's great and glorious gift,—eternal life,—and shall live forevermore. Rom. vi, 23. They shall serve him

in the heavenly ministries of his kingdom. Rev. xxii, 3, 4. Having suffered with him, they shall also reign with him. 2 Tim. ii, 12. And whatever of love, and joy, and light, and life, and peace, and transport, and music, and song, and blessing, shall spring from the exceeding riches of God's grace in all the ages to come, shall be given to the saints as an everlasting portion.

XIV. God shall renew the heavens and the earth, and make them his glorious abode. He shall create new heavens and new earth, wherein dwelleth righteousness, and the former shall not be remembered nor come into mind, for the excellency of the new creation. Isa. lxxv, 17. He shall fill the whole earth with his glory as the waters fill the sea. Isa. xi, 9. He shall remove the curse from the burdened world. Rev. xxii, 3. The thorn shall give place to the fir tree, and the briar to the myrtle tree. Isa. lx, 3. The mountains shall be brought low, and the valleys exalted, and the glory of the Lord shall be revealed, and all flesh shall see it together. Isa. xl, 4. Then shall the earth yield her increase, and God, even our own God, shall bless us. Ps. lxxvii, 6. The people shall be all righteous, they shall inherit the land forever. Isa. lx, 21. The meek shall inherit the earth, and delight themselves in the abundance of peace. Ps. xxxvii, 11. The saints of the Most High shall possess the kingdom and dominion and greatness of the kingdom under the whole heavens. Dan. vii, 27. The inhabitants shall not say "I am sick," and the people that dwell therein shall be forgiven their iniquity. Isa. xxxiii, 24. Violence shall be no more heard in the land, wasting nor destruction within its borders. Isa. lx, 18. The wilderness and solitary place shall rejoice and be glad, and the desert shall blossom like the rose. Isa. xxxv, 1. The creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. Rom. viii, 21. God shall renew the face of the earth, and the glory of God shall endure forever; the Lord shall rejoice in his works. Ps. civ, 30, 31. We, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. iii, 13. The first heaven and the first earth shall have passed away, and the sea shall be no more. Rev. xxi, 1. Tears, and pain, and sorrow and death shall be past, and all the traces of sin and temptation and iniquity removed. Rev. xxi, 4. God's light shall fill the world with eternal radiance, and the moon shall be confounded, and the sun ashamed, when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Isa. xxiv, 23.

XV. In glorious association with this new earth, shall appear the New Jerusalem, which shall come down from God out of Heaven, adorned as for a bridal day. Rev. xxi, 2. The long deferred hopes of the pilgrim patriarchs shall then and there be realized, and they shall behold the city that hath the foundations, whose builder and maker is God. Heb. xi, 10. He that walketh uprightly and worketh righteousness shall there abide in God's tabernacle, and dwell in his holy hill. Rev. xxi, 3, and Ps. xv, 1. Those long homeless and afflicted shall then see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isa. xxxiii, 20. There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High, and God shall keep that dwelling in eternal peace. Ps. xlv, 4. He shall make Jerusalem indeed a praise in all the earth. Isa. lxii, 7. He shall rejoice in Jerusalem, and joy in his people, and the voice of weeping shall be no more heard in her, nor the voice of sighing. Isa. lxxv, 19. Then shall Jerusalem be indeed "The city of the Great King." Matt. v, 35. It shall be the city of God. Heb. xii, 22. Her many children, whose names have long been enrolled upon her registers, shall rejoice in a city which is free, which is the mother of us all. Gal. iv, 26. It shall be in truth our Father's house, a house where there are many mansions. John xiv, 2. Entering it, we shall be clothed upon with our house which is from Heaven, and so shall we be houseless and homeless no longer. 2 Cor. v, 2. No death, no pain, nor tears, shall enter there. Rev. xxi, 4. No sin, nor misery,

nor vileness, shall pollute it. Rev. xxi, 27. It shall be redolent of life. Its atmosphere shall be full of health and blessing. Its trees shall spring up in the strength of divine vitality to bear healing leaves and monthly fruits. Its waters shall swell with life from the living fountains. Rev. xxii, 2. Its citizens shall feel within, the upspringing of eternal life, and shall glow without, in the lustre of undecaying strength.

Thus shall this city shine forth in all the glory of divine adornment as the home of the saints. Men shall come from earthly wanderings to celestial homes; from dens and prisons here, to joys and mansions there; out from iron doors and in through pearly gates;—and feet that woke the dull echoes of the gloomy dungeon's floor shall stand within thy gates, O Jerusalem! Hands that clanked their chains with slow and tedious move shall strike the instruments of heavenly melody, and wake the harp-notes of enduring joy. Brows once crowned with thorns and grimed with smoke and burning, shall grow smooth, and fair, and royal, beneath the crowns that never fade. Sackcloth shall be exchanged for fine linen, clean and white; and, gazing on the least of all the gathered throng, we may say, "Solomon in all his glory was not arrayed like one of these." Matt. vi, 20.

Here is the palace of angels and of God. Herestands the throne of God and the Lamb. Rev. xxii, 3. Here shall the nations of the saved walk lovingly and peacefully in the calm still light that beams through jasper walls and radiant palaces. Rev. xxi, 24. All shall be pure, and bright and blessed; for the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them,—their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall be done away. Rev. xxi, 3, 4. "And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely." Rev. xxi, 5-7.

Glorious shall be that city, the new metropolis of the established kingdom of God. And as Israel's sons, returning to their own land to dwell forever, shall join themselves with ties of love and vows of attachment to its soil, and call their land married, so shall Jesus, taking this as his eternal residence, consecrate it as the bride, the wife of the Lamb. Isa. lxii, 4, 5; Rev. xix, 7, 8.

And all this glorious garniture of gates of pearl, and streets and buildings of transparent gold, and walls of jasper, and foundations of amethysts, and chrysolites, and emeralds and gems set by the cunning of its divine Architect, shall abide and adorn the home of the saints, the city of their glory, the palace of their King, the dwelling of their God. Blessed city of nightless day and tearless joy, where enemies never come, and whence friends never depart; city expected by Chaldean patriarchs, and foretold by Hebrew prophets; seen in the visions of God on Patmos, and by the eye of faith in all ages and in all lands;—we hail thy coming, and welcome thee as our endless home,—the peaceful Paradise of God.

"Behold the promised golden throne,—
The conquering palm,—the unfading crown;
And, more than all, that beaming eye
Whose glance is love and ecstasy!"

But, lo! what sudden splendors beaming
O'er heaven's illumined arch are streaming,
What hues of varied beauty blending.
What fair celestial towers descending!
O, Salem! City of our God!
The saints'—the martyrs' blest abode!
I see thy gates of pearl unfold,
I see thy streets of burnished gold,
I see thy towers in crystal shine;
Meet temple for a King divine.
Hail! perfect, pure, in virgin pride,
The mighty Lamb's resplendent bride!
Within thy hallowed courts are found
No lurking foes to vex or wound;
No dim eye sheds the hopeless tear,
No bosom throbs with doubt or fear;
And hushed is shame's tumultuous thrill,
And passion's warring storm is still.
No bright sun beams by day; by night

No pale moon sheds her feeble light:
But from the throne of living fire,
Where sits revealed the eternal Sire,
Where seraphs raise their loudest strain
To hail the Lamb that once was slain,
Though Faith and Hope have passed away,
Love sheds a pure, unchanging ray:
What faintly shone on earth before,
Now beams and burns forevermore."

XVI. Finally, God shall establish his eternal empire in the renovated world. The Son of man shall come in his kingdom. Luke xxiii, 42. His kingdom shall come, and his will be done in earth as it is in Heaven. Matt. vi, 10. The kingdoms of this world shall become our Lord's and his Christ's, and he shall reign forever and ever. Rev. xi, 15. All human rule, and authority and power shall be put down. 1 Cor. xv, 24. To Christ shall be given the kingdom, and dominion, and the greatness thereof, and all nations and languages shall serve and obey him. Dan. vii, 14-27. The God of Heaven shall set up a kingdom, which shall stand forever, and shall not be left to other people, but shall break in pieces and consume all these. Dan. ii, 44. The Lord shall be King over all the earth. Zeoh. xiv, 9. Israel redeemed shall inherit long-expected blessings. God shall perform the mercy promised to patriarchs and prophets in the days of old. Micah vii, 20. The Lord shall give to Christ, the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke i, 32, 33. His apostles, who continued with him in his temptations, shall, in the new creation, sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix, 28. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and establish it with justice and judgment from henceforth, even forever. Isa. ix, 7. Then can Israel say, "The Lord is our judge, the Lord is our Law-giver, the Lord is our King; he will save us." Isa. xxxiii, 22. Where sin abounded, there shall grace so much the more abound; and this very planet, disgraced, disordered, and polluted by the sway of the destroyer,—this earth, where Christ has been a homeless outcast, a despised wanderer, and has met a felon's doom,—shall yet shine forth, redeemed, purged, glorified, and arrayed in everlasting splendor, as the center of divine dominion. Rom. v, 20. Then shall trees, and floods and hills rejoice before the Lord, for he cometh to judge the world. He shall judge the earth in righteousness, and the people with his truth. Ps. xcvi, 12, 13. The seas that trembled, and the mountains that quaked at his majestic march over a sinful world, shall welcome him now with gladness as the Lord and King over all. Hab. iii, 6-10; Ps. cxiv, 3, 4; xcvi, 7-9.

The prayer of David, that the whole earth may be filled with God's glory, shall be answered. Ps. lxxii, 19. Everything that hath breath shall praise the Lord. Ps. cl, 6. That universal anthem, beginning amid the heavenly throngs around the throne, shall roll outward and downward till 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, shall be heard, saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. v, 13.

Such are some of the things for which we look. The precise mode, order, or succession of their occurrence, I do not undertake to define. We still see but as in a glass, darkly, the majestic outlines of these gigantic facts which constitute the hope of the church of God. But we look for these things, and, as we contemplate their coming, and their glory, we are ready to cry out,—

"Oh long-expected day, begin;
Dawn on this world of woe and sin!
With joy we tread the sacred road
That leads to rest, to rest with God."

—*Signs of the Times*, by H. L. Hastings, pp. 348-370.

THE creature could never lament the dispensations of the Creator if he understood them; therefore, the measure of your grief is also the measure of your ignorance.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 18, 1865.

URIAH SMITH, EDITOR.

Thoughts on the Revelation.

We have commenced to revise, and in a great measure re-write, the *Thoughts on Revelation*, published in *Review*, Vols. xx and xxi. We shall devote what time we can to this work, besides preparing matter for the *Review*, otherwise than writing. If any brethren have any suggestions to make on any part of the book, we hope to receive them at once. Meanwhile, we second the proposition of Bro. White in *Review* No. 3, that brethren put their pens in special working order, to supply the *Review* with matter. We are happy to present an interesting variety this week.

The Ministry. No. 1.

In presenting a few thoughts upon the gospel ministry, we will first introduce that portion of the commission given by our Lord, which shows that the gospel preached by his ministers was designed to seal the eternal destiny of men.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi, 15, 16.

In things pertaining to this life only, men assume great responsibilities; but he who accepts the work of the gospel ministry takes upon himself responsibilities as much greater than those pertaining to this life, as eternal life exceeds in duration and glory the present brief life, with all its clouds, and storms, and tears, and woes. To deal with mind, in the presentation of unpopular truth, when, upon the manner in which it is presented, and the way it is received, hang the eternal destiny of souls, is a work of infinitely more importance than the noblest schemes of men which reach not beyond this mortal life.

Christ preached his own gospel. But when he closed his mission below, and was about to ascend up on high, he chose men to stand before the world in his stead, and persuade men to be reconciled to God.

"Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v, 20.

It should be expected of those who in Christ's stead speak to the people, and beseech and pray the people to be reconciled to God, that they would imitate Christ.

Did he bear a humble dignity? so should they.

Was he holy in life, and pure in act and word? so should they be.

Did he walk with God, and spend much time in earnest prayer? so should they.

Was his path unstained by levity, but often strewn with tears? so theirs should be.

Was the glory of God, and the salvation of men, the object and burden of his life? so, O blessed Christ, let these be the burden of thine ambassadors.

The world is cursed with unchristian ministers. The holy gospel ministry is disgraced, and despised by the world, because—

1. Ministers seek for popularity and worldly fame instead of the salvation of souls.

2. Some men enter the ministry deficient in brain, deficient in moral training and discipline, and deficient in that energy, love of order, and love of study, sufficient to lift themselves out of the very filth of this world, and elevate them to any degree of intelligence and respectability.

3. Men go into the gospel field without Christ to go with them. Perhaps they make shipwreck of faith, and scatter and divide the flock. Or, perhaps their conversation and general deportment manifests corruptions at heart, and finally their ministerial career winds up with acts of dishonesty and immorality. Thus God is dishonored, Christ is put to an open shame by those who profess to speak in his stead, and

the cause of Christianity is left bleeding, while the world looks on with disgust.

Such ministers take upon themselves a terrible responsibility. Terrible, indeed, will be their attitude before the bar of God, with their garments all stained with the blood of souls they have led to ruin, or by their foolish and wicked course kept out of the kingdom of Heaven.

How will a vivid sense of a reckless life in the ministry—love of unjust gain while in the ministry—love of gratifying the lusts of the flesh, and love of groveling acts and words while standing in Christ's stead before the people—overwhelm the guilty minister at the final summing up of his accounts as recorded in the books above.

And how terrible will be the fire of Almighty wrath upon him in the burning day of final destruction from the presence of the Lord.

J. W.

The Eastern Mission.

BRO. WHITE: I left home Wednesday morning, June 14, for my field of labor in the East. Thursday evening I arrived at West Enosburgh, the place of meeting for the Vermont Conference. I found a pleasant home in the family of Bro. A. C. Bourdeau, whose kind attention is gratefully remembered.

On Friday the brethren convened for the business proceedings of the Conference. This part of the Conference was marked by harmony of judgment and unity of action. But as the Secretary of the Conference has already prepared a report of the meeting, I will omit particulars. Our meetings for prayer and social worship were very interesting. The Spirit of God rested down, and many cheering testimonies were borne.

The meetings for public worship on Sabbath and first-day were well attended by those who are not identified with us. The word of God seemed to take hold upon many hearts, and to make a deep impression for good. The meetings, as a whole, were cheering and refreshing to my spirit, and such I judge they were to many others. It was especially gratifying to me to meet with some of those who were among the first to observe the Sabbath in Vermont, and whom I had not seen for a long time. It was hardly less so to meet for the first time with a goodly number who have turned their feet into the testimonies of the Lord. But how many were missing that I met years ago in gatherings of this kind in Vermont. Some of these are still pressing forward toward the prize, and laboring with consistent faith and practice for the cause of God in the West; and others are sleeping in the silent grave. Strange that any are able to set their affections upon such a world as this, or to seek for their treasure in that which can but disappoint those who make it their portion.

I was happy to form an acquaintance with Bro. A. C. Bourdeau, and the church at West Enosburgh. I was much pleased with their plain, neat, and commodious house of worship. May there be many added to their numbers who shall adorn the truth by living it out in humble, consistent, and godly conduct.

I spent a second Sabbath with the church at West Enosburgh. Had the pleasure of listening to the testimony of a young lady, the daughter of Catholic parents, who for the first time took her stand with the people of God to walk in his commandments. May she find help from the Lord to meet the strong opposition that she has to encounter.

From West Enosburgh I came to Topsham, Me., by way of Boston and Portland. Was happy to meet with Bro. and sister Howland whom I had not seen for fourteen years. Here I met Bro. Cornell and spent some time with him in learning of the progress of the work in this State, and in making some arrangements for labor where it may be most needed.

Our meetings Sabbath and first-day in Topsham and Brunswick were thinly attended owing to the rainy weather. We are to have meetings in Portland the coming Sabbath and first-day if the Lord will, and after that to labor in the interior of the State.

I have devoted all my leisure time thus far on this tour to the preparation of an article on the commandment of Dan. ix, 25. The subject was so far written out when I left home that I hoped to complete it in

Vermont; but it has increased in interest, and consumed more time than I expected as I have continued to study the books of Ezra and Nehemiah, and the parallel scriptures.

There is an earnest desire on the part of those with whom I have thus far met, that Bro. and sister White may visit the East this season. Especially was this feeling strongly expressed at the Vermont Conference. I trust that such may be the order of Divine providence.

Letters to me may be addressed either to Topsham, Maine, care of S. Howland, or to Rochester, N. Y., Box 1200.

J. N. ANDREWS.

Westbrook, Maine, July 6th, 1865.

A Race of Giants.

WHEN the bones of men and animals of a much larger size than those living on earth at the present time are discovered, many are ready to claim, that "these bones must have belonged to a race of men, and to classes of animals that existed before Adam was placed upon the earth." We believe the Bible gives us a record of the very commencement of the inhabiting of the earth. And instead of endorsing the idea of Moses' record of "the beginning" being incomplete, we claim that earth's first inhabitants, both man and beasts were much larger than at present, having now been affected by the curse for nearly six thousand years.

While at Princeville, Ill., visiting at the house of Bro. Bliss, a circumstance was related by him which I consider a striking proof of man's larger stature in former times. Several years ago, as Bro. Bliss was passing through the woods, I think he said in southern Ill., he came across a tree that had been blown over. There were eighteen very large-sized human skulls in the earth turned up by the roots of the tree. These skulls, with many other human bones found under the tree, were in a good state of preservation. The tree, as designated by its grains, was at least one hundred and fifty years old. The jawbones of these skulls were so large, that Bro. Bliss' father, who is a large man, could easily put the lower jaw over his chin. A leg bone was found there, which proved to be the bone between the knee and the ankle joints. This bone, when set up endwise on the floor beside a six foot man, would extend a hand's breadth above his knee. By comparing this bone with the same bone in the leg of a six foot man, it was decided that the bone must have belonged to a man at least eight feet high.

Bro. Henry Nicola of this place has just stated to me that in his boyhood days he lived in Virginia. A mound was opened on his father's farm, in which were found very large human bones. Among these bones was a skull, so large that it could easily be placed on the outside of the heads of the largest sized men. These bones were supposed to belong to men eight or nine feet in height. The discovery of such large bones we regard simply as proof that men were once much larger than at present. The existence of these bones is not evidence that they belonged to men that existed before Adam.

By comparing man's present stature with that of those who possessed these bones, we may learn that the race has fallen off greatly in size. And in this we also behold the fulfillment of Isaiah's prediction of the languishing of the earth under the curse. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest. As with the servant, so with his master. As with the maid, so with her mistress. As with the buyer, so with the seller. As with the lender, so with the borrower. As with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away. The world languisheth and fadeth away. The haughty people of the earth—margin, the high of the people—do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the law, chang-

ed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth and they that dwell therein are desolate. Therefore the inhabitants of the earth are burned and few men left." Isa. xxiv, 1-6. This prophecy is a striking description of the effects of the curse upon the earth and its inhabitants. It seems also from this prophecy that the height of the people's stature was to diminish. This part we understand is strikingly accomplished in the physical, mental, and moral languishing of the race.

J. N. LOUGHBOROUGH.

Pilot Grove, Iowa, July, 1865.

The World's Conversion a Fable. No. 3.

THE parable of the tares of the field, Matt. xiii, 24-30, admits of no possibility of the conversion of the world before the harvest, or end of the world or age, at the second personal coming of our Lord Jesus Christ. The wheat and the tares both grow together until the harvest. In explaining this parable, our Saviour said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world, and the reapers are the angels. 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. Then shall the righteous shine forth as the sun in the kingdom of their Father." Verses 38-43.

The righteous and the wicked, according to this testimony, are to exist together in the world until the end, when the Son of man will send forth his angels, gather out the wicked, and cause the righteous to shine forth in the kingdom of their Father. There is no possible place here to get in the conversion of the world and an age of millennial glory. The field is to be occupied by both classes to the consummation.

With testimonies so clear and explicit in our hands, how can any be deluded by a theory so baseless as that of the conversion of the world! How careless readers of the Bible must be, to accept of such interpretations without inquiry! If inquiry is made, it must surely result in exploding the whole scheme.

The coming of the great and terrible day of the Lord is thus postponed to a far distant day, when, in fact, it is about ready to burst upon a world almost universally unprepared. It is because of such deceptions as this, that that day will come as a thief upon the world and the professed church. They will be crying, "Peace and safety, when sudden destruction shall come upon them as a snare."

The Scriptures tell of no time of glory to the saints, till they shine as the stars in the kingdom of their Father; and of no age of glory to the earth, till it is renovated from the curse by that burning day to which it is reserved against the day of judgment and perdition of ungodly men. Then there will be eternal glory on earth. There will be no sin nor sinners there; but all in Heaven and on earth will join in ascriptions of praise to God. Rev. v, 13.

Dear reader, cast off the snare of popular fables, and strive for a share in the glory soon to be realized by the people of God, in their Father's house which has many mansions.

R. F. COTTRELL.

Psalms cxv, 17, 18.

"THE dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and forevermore."

Who are the "we" that are thus distinguished from the dead, and who shall praise God forevermore? Answer. The living righteous. "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." Isa. xxxviii, 18, 19. See also 1 Thess. iv, 15, 17, in which Paul distinguishes the two classes as "WE" and "THEY".

J. N. A.

Interesting Extracts. No. 16.

BY ELD. M. E. CORNELL.

THE BIBLE RECORD OF NAMES AND PLACES VINDICATED.

"THE mounds of Mesopotamia, lately opened, furnish records buried for nearly three thousand years, which show the existence of such places as were before supposed to be only names, perhaps of imaginary localities. 'Erech, Accad, and Calneh, in the land of Shinar,' all unknown before, come thus to light. Calah and Resen in the country peopled by Asshur, Eleazar and Ur of the Chaldees are found thus to have been real and well known places of that remote age. The confusion of tongues at Babel, and the consequent dispersion of mankind are facts confirmed by an inscription discovered at Birs Nimroud, read by Oppert before the Royal Society of Literature. The three-score cities of Og, fenced with high walls, east of the sea of Galilee, are certified to by modern discoveries of the ruins of such walled cities. So also the researches in the Dead Sea and the valley of Jordan, all confirm these ancient scriptures as being true history. Oftentimes the very things which skeptics have regarded as proofs of ignorance in the writer, have only proved the ignorance of the objector."—*Jacobus' Notes on Genesis*, p. 25.

THE INDEFINITE PERIODS.

It is claimed that science has positively decided in favor of the days of indefinite periods; and that no other interpretation is consistent with scholarly views or abreast of the time. But Geological science is less and less satisfied with this concession. The order of the creation as here given is disputed, and the long periods are used to favor a notion of pre-Adamic man, and a theory of development that would push the creative fiat far back out of view, and on throne impersonal nature in the place of the personal God. No attempt which has yet been made to identify these six periods of the Mosaic days with corresponding geological epochs can be pronounced satisfactory.

"As a literal view exalts our estimate of the week, and of the Sabbath, that God actually made the present heavens and earth in six days, and actually rested on the seventh day, and blessed and hallowed the Sabbath-day for us,—not by any fiction, nor according to any forced construction, but as a *bona fide* pattern for us; and as the foundation of the statute in the decalogue for a permanent obligation as long as weeks and days shall last."—*Id.* pp. 47, 50.

GEOLOGICAL ARGUMENT EXPOSED.

"IN 1840 the gravel beds of Abbeville were alleged to have yielded such human remains as to prove an antiquity for the race far back of that allowed by the received understanding of Biblical Chronology. But recently the *Abbeville Jawbone*, about which already the English savans were much in doubt, is proved to have been a fraud practiced by the French laborers. A London paper thus exposes this latest imposture:

"Although nothing has been said in the newspapers, we believe discoveries have been made of the character of the osseous fragments, which now change the doubt felt by the English geologists into certainty. Mr. Godwin Austin after skillfully conducted inquiries of one of the French laborers, procured the exhumation of certain remains that had been interred by the individual referred to; and upon the exhumation of a particular skeleton which wanted the jaw, the Abbeville bone was found to fit exactly."—*Id.* pp. 83, 84.

RICHES.—"I cannot call riches better than the baggage of virtue; the Roman word is better, *Impedimenta*; for as the baggage is to an army, so are riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit."—*Bacon*.

THE name of the Lord is a strong tower into which the righteous man runneth and is safe.

Meetings in Mich.

BRO. WHITE: We were with the church in Wright from June 15 to 19. The Quarterly Meeting on Sabbath and first-day was a profitable and interesting season. One was added to the church.

Held two evening meetings in West Plains on the 21st and 22nd. The brethren were much encouraged at the increasing interest of their neighbors to hear the present truth.

Our next appointment was with the church at Fair Plains, June 24. The churches of Orleans, West Plains, and Bushnell united with us, and added much to the interest of the Sabbath meetings, which closed with celebrating the ordinances of the Lord's house. One was baptized and added to the church.

June 27 and 28, held two evening meetings with the brethren in Bushnell. This company is progressing, and endeavoring to interest their friends and neighbors to go with them in the third angel's message. We hope they will soon be organized, and continue to increase in knowledge and loyal members.

June 29th to July 3d, with the church at Orleans. At the commencement of our meetings, the church in Fair Plains united with us, and added much to the interest of our meetings, which were good and encouraging. Friends and neighbors came, manifesting an increasing interest to hear more respecting our position.

On our way from Orleans to our next appointment (in Lowell), in company with Bro. S. H. King, yesterday, in Ionia, we had a solemn season in prayer with our dear Bro. E. M. Davis, who has been lingering so long in consumption.

JOSEPH BATES.

Ionia, July 5, 1865.

Report from Bro. Lawrence.

BRO. WHITE: My last report was from Ithaca, June 19. From this, I went to North Star, where I gave four discourses in the school-house near Bro. Mellinger's. There is some interest. From this I went to Matherton. Here I spoke five times, and baptized two. The most of those that lately professed the truth here, have given it up. Some two or three are holding on.

The 29th I went to Orange. The 30th, with Bro. Howe, I visited Bro. Davis at Ionia. He is in the last stages of consumption. He is resigned, and expects soon to sleep in hope of being brought up again with Christ. We prayed with him, and parted in hope of meeting again in the kingdom.

I spent Sabbath and first-day July 1 and 2, with the church in Orange. Spoke five times, baptized four, and partook of the ordinances. This little church are struggling for the victory.

From this I came to Greenbush, and spent with them the 4th and 5th of July. Two loads of brethren and sisters were from Ithaca. We had a very agreeable 4th, while we contrasted the objects and prospects of the masses with ours. The few here are holding on, and expressed themselves much edified and strengthened by the testimony borne. I gave four discourses here, and attended to the ordinances.

The 8th and 9th, I spent in St. Charles. Spoke six times, and attended to the ordinances. This church appears firm, but there is not that lively interest manifested that the times seem to demand. Monday, the 10th, I spent with the church in Chessaning. This church has been passing through deep trial and affliction. The crooked and unchristian conduct of their former elder, who has now left the truth, has brought a great reproach upon the cause here, and some others also have given up the truth, while some of their much-loved members have been stricken down in death. We had a business meeting which resulted very happily. The Spirit of the Lord was with us to cement our hearts, and to encourage them anew to take hold of the work of the Lord. I spoke twice, seemingly much to their encouragement.

From this, I came to Owasso. Here we had three meetings. The church are firm in the truth. The brethren so far are taking hold of the health reform.

May the Lord speed the work of reform, until holi-

ness shall be perfected, and God's people be prepared for translation.
R. J. LAWRENCE.

"I will Come Again!"

Long since these blessed words were spoken,
And for Him we are waiting still.
His promise sure cannot be broken,
It cheers us on, mid all life's ill.
We yet are looking, longing, waiting,
To see Him coming in the skies;
And still with ardent zeal are striving
That we may gain the glorious prize.

Come for thine own, thou blessed Saviour,
And take us home to dwell with thee,
O manifest thy wondrous favor,
And bring us immortality.
We long to enter those blest mansions
Which thou hast promised to prepare,
And oft to our enraptured vision
The golden gates almost appear.

The world is dark and we are weary
Of lingering in this vale of tears,
We long to leave this desert dreary,
And bid farewell to doubts and fears.
We long for rest, sweet rest in Heaven,
Where cares of life can never come,
And hail with joy the promise given
Of resting soon with Christ at home.

This earth is not our place of resting,
So full of blood and strife and crime,
And oft we find our spirits sighing,
For a more holy peaceful clime,
Where brother will not war with brother
With deadly hatred in his heart,
But dwell in peace and love together,
And brother act a brother's part.

For such a blissful state we languish,
And often sigh, dear Saviour come!
For oft our hearts are filled with anguish
As pilgrims o'er the earth we roam.
O quickly come thou blest Redeemer,
And banish all our grief and pain;
There with the curse removed forever
Shall Eden bloom on earth again.

A. M. A. CORNELL.

Topsham, Maine.

Note from Bro. Sanborn.

BRO. SMITH: On my way from General Conference, I held five interesting meetings in Chicago with those brethren living there, and some others from Indiana. On Sunday two were baptized. A good interest was manifested by those who came in to hear the word. Tuesday evening following, I preached at Clinton Junction, in the Methodist meeting-house, from the following text: "But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know that every where it is spoken against." Acts. xxviii, 22. By this much prejudice was removed. The next morning, Bro. Williams kindly took his wagon and carried us to Johnstown. Sabbath following we had a good meeting at Johnstown Center.

June 10th, and 11th, I met Brn. White and Loughborough at Monroe. The 17th, and 18th, I was at Hundred Mile Grove, which has already been reported.

The 24th, and 25th, was at Saud Prairie, Richland Co. Wis., on my way to Minnesota, to fill brother Loughborough's appointments. Here I had two good meetings. The 27th, commenced meetings in this place, Brodsville, Grant Co., Wis., where Bro. L. G. Bostwick had commenced a course of lectures. I have now given ten lectures under quite unfavorable circumstances, which have consisted in rains, and the celebration of the Fourth of July. Yet I think there will be some that will obey the truth. I shall give four lectures more before I leave. July 10th, yesterday afternoon, I preached on the seal of the living God; had uncommon freedom. There were three Methodist preachers present. This morning we repaired to the water where three were baptized. Others are deciding. May God help them, is our prayer.

ISAAC SANBORN.

Brodsville Wis.

EXPERIENCE is a pocket-compass that a fool never thinks of consulting until he has lost his way.

The Discussion of the Sabbath Question.

In the Advent Review of May 9th, Eld. M. E. Cornell says:

"We have publicly accepted Eld. P.'s challenge for discussion of the question of the Sabbath, and shall be ready when time and place are agreed upon."

The acceptance of the challenge above referred to, was first declared in Manchester, N. H., in a public meeting on the evening of April 17, 1865. But Eld. C. did not see fit to state in the Advent Review, the conditions on which he proposed to discuss the Sabbath question with me, as he had stated in his meeting of April 17th. If I have been correctly informed—which I have no reason to doubt,—the Elder proposes preliminaries which are quite novel, and we think betray some fear in regard to the result of such a discussion. We will not attempt to use his precise language, but the substance was this: "I will not discuss the question with Eld. Preble in this city, or in any other place where he and I, and our views of the Sabbath question, are so well known as they are here. But if Elder Preble will consent to go into some place which I will select, and let me give several lectures beforehand, so as to have my views fairly understood before we commence the discussion, I will meet him on these conditions."

Now, I will just say to Eld. Cornell, that if he claims for his side of the question, such advantage as he thinks his proposition will give him, I will agree to it, provided, he will grant me the following favors:

1. He must act the part of a Christian gentleman, in selecting a suitable place for the discussion, so as to give me a fair opportunity with him in regard to traveling, and other expenses,—other things being equal,—and the place of meeting must be within the limits of New England.

2. He must notify me of the time of his preliminary discourses, so that I can attend as one of his hearers,—if I shall desire to do so,—and the discussion shall commence immediately on the close of his extra lectures.

3. He must allow me to have a voice in regard to the arrangements for the time when this meeting shall take place.

I will now add, that if Eld. M. E. Cornell shall finally back down from having a discussion with me, he may have the privilege of choosing a substitute; and I will, by the blessing of the Lord, "be ready when time and place are agreed upon."

T. M. PREBLE.

East Weare, N. H., June 2, 1865.

Response to Eld. T. M. Preble.

Some months ago Eld. Preble proposed a discussion of the Sabbath question. A promise was made through the Advent Review, that if not satisfied when Bro. Smith had finished his Review of Preble's articles in the World's Crisis, he would be accommodated with a discussion.

When I learned that Eld. P. had given a challenge, or proposition for a public discussion, I concluded he was not satisfied with his previous efforts, and so accepted the proposition that he might have another chance.

The Elder thinks we "betray some fear in regard to the result of such a discussion," that we may "finally back down," &c, and so very kindly offers to accept a substitute! Thank you, Bro. Preble. I may be glad to accept the offer. But when Bro. P. has a correct understanding of my conditions of acceptance, the case may look different.

As I am not willing to give an opponent undue advantage against what I believe to be truth, I refuse to meet any man on his own ground where he has preached for years, and has many friends, except I have the privilege of giving a course of lectures and forming some acquaintance with the people before we meet in discussion.

In consequence of false reports and a misunderstanding of our views, there is a great amount of prejudice all over New England, against our people, hence I deem the above proposition just and right.

I will now propose a private correspondence, in the

spirit of brotherly kindness, in reference to the question, time, and place for the discussion. My address is Topsham, Maine.
M. E. CORNELL.
(World's Crisis please copy.)

Selecting Our Cross.

OUR Lord chooses for us just such a cross as is best for us, and if we take up this, our cross, and follow him, not taking it up and walking in a contrary direction, but meekly bearing it after the pattern he set, it will bear us safely through to the Master's feet in the kingdom of God, where we shall lay our burdens down; leaving our cross for a glorious crown.

But in this choosing of crosses, many are like the youth who was represented in a picture I once saw, entitled "The Cross Selected." His cross had been given him by the Master, but dissatisfied with it he had put it under his feet; and, seated upon it, amid a number of crosses large and small, he was choosing one to suit himself. He had taken up one, the very smallest, a little diminutive thing, when his Lord suddenly appeared to him, looking sorrowfully upon the scene. We all want the crown—a large, bright, and glittering one, but we want a very small cross, one we could carry in our pocket out of sight. Any one but that the Lord gives us. Foolish children, why will we be so wayward? Says the Lord, "I gave thee this cross. It was prepared for thee in the councils of Heaven. The Father, Son, and Holy Ghost sent it to aid in fitting thee for thy final home. Infinite Wisdom made the choice. Infinite Love approved it. And dost thou, weak, foolish child, think to find a better one by thine own understanding?" The following from a religious writer of the day upon selecting crosses, is, I think, well said:

"There are disciples earnest in purpose, benevolent in disposition, giving and laboring freely to promote religious enterprise. Some of them are rough and of an ungovernable temper; active in building up good institutions, but neglecting to build up that best institution—a meek and gentle spirit. They can crucify avarice, because they have none in their natural disposition, but they cannot brook an insult. 'No' was the reply of one, when urged to forgive an offending brother:—'No, I could forgive any other insult; but that is not to be borne.'

"And so there are some who could be honest, if it were not for the peculiar temptations they meet in their business. They are willing to sacrifice much for Christ; but just this sacrifice is too much to expect from them. And yet this selecting our cross is not the way of wisdom, obedience, or peace.

"This was the error of the rich young magistrate who came running to Christ, to learn what yet remained to complete his title to Heaven. The Lord handed him a cross. It proved to be just the one he was not willing to carry. So he went away sorrowful, because he could not choose the cross he was to bear.

"To one the cross of meditation is too heavy; so he selects that of activity, which is congenial to his nature. Another will be active; even make himself prominent in religious circles; yet there may be all the time a great sparing of a petted sin. Ambition can be gratified notwithstanding; self-will can still insist on carrying things in its own way. Harsh judgments can escape from lips that profess extraordinary attainments. Many a reformer has stumbled just here. Slander and gossip can go along with much zeal. A man may conquer his aversion to confess Christ, or to pray with his household, who never overcomes his avarice or his pride.

"One dislikes the severe part of secret prayer, which seems to be the struggle of the soul against the powers of darkness; or what the apostle Paul terms, 'wrestling with principalities and powers.' Such, therefore, prefer social to secret prayer, where they are not expected to have any special heart-struggles. They want only agreeable religious exercises.

"One shrinks from the vexations of his position, which is the very cross his Lord has laid upon him. Another attaches himself earnestly only to those pursuits which are agreeable. Self-pleasing is ever uppermost."

Said Fenelon: "God gives to some, crosses of iron, and of lead, which are overwhelming in themselves; some he forms for us of straw, that seem to weigh nothing, and yet which are no less difficult to bear. Some he makes of gold and precious stones. And it is not for us to prefer the leaden to the golden; but to prefer that our Lord's blessed will may be perfectly done in us, and by us."

"Some with Jesus are delighted
While he speaks of joys to come,
Thinking that to them is plighted
After death a happy home;
But the "Cross,"—when he declares it,
"None but he who takes and bears it,
Can my true disciple be;
Few, how few, to this agree."

"When we think the cross that is presented is too heavy, too hard to be borne, when the way he chooses for us seems rugged and rough, and we try to select one smoother and more pleasant, and lighter; as we begin to bear it along the way we have chosen, its seeming lightness is turned to heaviness that oppresses and crushes, and the pleasant way is dark and lonely. We pray to be relieved and the Lord relieves us, and again presents his chosen cross. We bow in humble, happy submission, and take the gift.

"And while we thus the chosen one confess,
We see a heavenly brightness on it rest;
And as we bend, our burden to receive,
The first presented cross we do perceive.

"But oh, how different does it seem to be
Now we have learned its preciousness to see!
No longer can we unbelieving say,
Perhaps our own is still a better way.

"Ah no! henceforth each one's desire will be
That he who knows us best may choose for me;
And so what'er his love sees good to send,
We'll choose as best, because He knows the end."

H. C. MILLER.

Woodlawn, Ill., July, 1865.

The Present State of the Churches.

GLANCING now at the items of complaint, it is affirmed that "the Church of our times wants reverence;" that "a more serious defect in the piety of our day is its feeble evangelism;" that humility is wanting; that constraining love to Christ is rare; that it is harder than ever to deny ourselves; that we are worldly, uncharitable, unforgiving; that the feeling of redeemed ones is hardly ours; that the Christian will—that is, the identification of our will with God's will—is relaxed; that our prayer meetings are scantily attended and dull; that our "cultivated members never lead the devotions of their brethren at all; that those who do, show little proficiency in the holy art;" that Church meetings are miserably attended; that the nursing of young life, mutual oversight, and care for the common weal, are neglected; that family and friendly gatherings crowd out family praise and prayer; that concessions to the world on such occasions are common; that it is "more common than once to see Christian parents with unconverted children;" that the elder members of rich dissenting families gravitate towards "the wealthy and fashionable Establishment;" that making haste to be rich in consequence of the idolatry of social status is common; that "the great mass of our people" are unwilling to give in proportion to their income; and that, "last and saddest fact" of all, conversions are lamentably few.

These are melancholy statements; and, as the writer remarks, "it is no relief to know that the same may be said of other churches also." The lethargy is chronic; the epidemic is wide-spread. How can we wonder, when the great Scripture doctrine of the Master's return is either kept entirely out of view, as in this pamphlet, or explained away by the ingenuity of the "spiritualizer," as in many a sermon? In cases not a few indeed even this miserable attempt to make the Holy Spirit say something else than the words obviously mean is not thought worth while, but sarcasm, caricature, and ridicule are deemed sufficient argument with which to dispose of that divine doctrine which apostles preached, and which is the only hope of the Church. If the Church will try every remedy

in her deplorable state except that of looking for her Lord; if she will try every expedient except that which has been prescribed by the great Physician himself; and if she is determined not to believe the special truth which sheds its glorious light on the thickest darkness of the dispensation, and solves every difficulty in a way worthy of infinite wisdom, she must even take her course, and reap the fruits of her unbelief. Why, this very book of lamentations is a clear description of the very malady superinduced by disbelief of the Lord's return. Unconsciously the author has written a vivid commentary on the signs which precede the advent. It is very remarkable that we should have this cry of cooling love, increased conformity to the world, spiritual deadness, self-esteem, deficiency of faith, and paucity of conversions, coming from a body that regards the doctrine of the pre-millennial advent with special dislike, and believes and teaches that the conversion of the world is the mission of the Church. It is a "sign" to which it is well to take heed. There is more in all this than meets the eye that looks not beyond the boundary line of denomination, and rests quietly on the received theology of a most respectable brotherhood. Complaint has a meaning as well as congratulation, and frequently in religious matters the significance of the former is deeper than that of the latter. In this paper we need not pursue the subject further, but we are quite sure that sincere love to our brethren has constrained us to make these few remarks on the disease without the remedy.—*The Rainbow*.

Fanaticism.

"An opprobrious epithet is worse than the bad name given to a dog—it is like a sounding, clattering, tin-kettle tied to his tail, which frightens him and everybody else. Given to a man, the title saves his fellow-creatures from the trouble of thought, furnishes them with a ready-made verdict, and includes both a measure and its superior in one generalized condemnation. * * * We remember the time when he who thought that all white men should vote, was regarded as a fanatic. We remember the time when he who thought alcohol a drink damaging to the constitution, was proclaimed a fanatic. We remember the time when he who believed in railways was stigmatized as a fanatic. We remember the time when the projectors of steam-ocean-navigation were proved to be fanatics—by Dr. Dionysius Lardner! We remember almost the time when Dr. Jenner was branded as a fanatic. We remember perfectly the time when street railways were denounced as fanaticism—by the proprietors of the street stages! We remember the time when telegraphing was a piece of pure, concrete fanaticism. We remember the time when cheap postage was condemned as the empty notion of a fanatic. We remember the time (and now we come back to the first point) when he who thought Human Slavery to be not only immoral, but dangerous, was proclaimed in pulpits and from platforms a roaring wild beast of a fanatic, to be caught, caged, scourged, bound, flogged, indicted, hung! Time seems to have demonstrated—at least it has to our satisfaction—that he who supposed Slavery to be a God-ordained institution, as sacred as the gospel and as permanent as the church, was the true fanatic. Bishop Elliot, of Georgia, has not yet recovered from his delusion. It is the pro-Slavery people, few, dispirited, not over-respectable, who are the fanatics now. Will they allow us to extend to them the assurances of our kindly and cordial commiseration? It is no tolerable fate to be left to hug delusions after they have been abandoned by the majority—to see one's faith demonstrated to be folly—to find the Deity all at once deserting his special institution, and leaving it at the mercy of events every one of which is fatal to its perpetuity! The wise will revise their theology. The fanatics will not."—*N. Y. Tribune*.

THERE is this difference between happiness and wisdom, he that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

Letters.

"Then they that feared the Lord, spoke 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 Bro. Van Deusen.

BRO. WHITE: Bro. Bates met with us according to appointment in Review, and truly we feel that his visit to us, brought words of encouragement, admonition, and reproof and, we trust will be of lasting benefit to us. As it was the second Sabbath of the month, the one recommended by yourself to be observed in fasting and prayer, and having seen nothing in the Review why we should not observe it as heretofore, we willingly did so, and felt that the words on the subject from Bro. Bates were both instructive and cheering.

First-day, our meetings were held at the house called the Valley School House, for the benefit of those who live in the vicinity. Bro. B. spoke in the forenoon on the Sabbath with clearness and freedom, showing to the understanding of those present that the Sabbath is very plainly taught in the New Testament.

In the afternoon he presented, clearly and forcibly, the necessity of repentance toward God, and faith in our Lord Jesus Christ, as necessary to salvation, and the relation of the law and gospel to each other. As it was the word of the Lord, we believe it will not fall to the ground, but will accomplish that for which it was sent.

After this we repaired to the house of Bro. Keeney where we tried to do after the example our Lord set us, and to commemorate the death and sufferings of our Saviour.

ELAM VAN DEUSEN.

Vergennes, Mich., July, 12, 1865.

From Bro. Eggleston.

BRO. WHITE: We have just closed one of the best Quarterly Meetings, that has ever yet been held in Western New York. Bro. Fuller and Cottrell were present, and had good freedom in preaching the word to a large and attentive congregation. There was a good attendance of brethren and sisters from Monroe and Niagara counties, who came up to the meeting with a determination to work for the Lord, and to get a blessing, which we realized to its full extent. We believe that the cause is arising in this part of the State, as well as elsewhere, and may God help us to arise with it.

GEORGE W. EGGLESTON.

Lancaster, N. Y., July, 10, 1865.

Obituary Notices.

"WM. F. COLE, was captured at Bean Station, Va., Aug. 25, 1864, and was confined in Salisbury prison, N. C., where he underwent all the ill-treatment of a prisoner in the hands of the rebels. He died of starvation, Jan. 27, 1865. He was a good and brave soldier during his stay."

This statement is from his company's descriptive book. I received this from a soldier who was with him about sixteen months, by the name of J. B. Abbott, living in Juno, Livingston Co., Mich.

Bro. Cole of Locke or Sparta, enlisted at Jackson, Dec. 5, 1862. He was as faithful as his station would allow of. He had the Review sent to him in the army, and let the soldiers read it. He talked out his sentiments to those he associated with. His views were treated with some favor by some of the soldiers.

I visited a soldier in Jackson, in Camp Blair, by the name of Franklin Wilson, he was an intelligent appearing man, and told me he should send for the Review when he got home and settled again. He has become a believer in our doctrine by reading the books and papers, and talking with Bro. Cole.

J. B. FRISBIE.

DIED at Olcott, N. Y., June 28, 1865, of dropsy in the head, Gertrude May, infant daughter of Varney B. and Charlotte L. Gaskill, aged 7 weeks and 4 days.

Fairest flowers first are fading,
Griefs are still our joys invading,
Severing tenderest ties of love;
Earthly hope—a bursting bubble,
Earthly comfort—care and trouble,
But these will our raptures double,
When we meet again, above.

R. F. COTTRELL.

DIED in Champlain, N. Y., June 19, 1865, Bro. Chester Walker, in the 70th year of his age.

Bro. W. was a firm believer in all the truths of the third message. We laid him away sorrowing, yet in hope.

C. O. TAYLOR.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY JULY 18, 1865.

The Prayer of the Souls Under the Altar.

Rev. vi, 9, 10.

"How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Rev. vi, 11.

The advocates of the kindred popular doctrines of the immortality of the soul, and that the souls of the righteous go to Heaven at death, believe and teach that the souls of the martyrs are alive under an altar in Heaven, and that they literally pray in the above words for vengeance on their persecutors. They do not seem to see that there is anything inconsistent in the idea that the souls of the martyrs in the presence of God where there is fullness of joy, should be able to think only of their past tortures, and entirely given up to anxiety for vengeance on their persecutors, who had hastened their arrival to their state of blessedness. Nor do they seem to realize that such prayers are not only unlike the spirit of Christ who prayed in his hour of extremest anguish, "Father, forgive them; for they know not what they do;" or that it is unlike the spirit of that noble martyr, Stephen, who cried with his dying breath, "Lord lay not this sin to their charge." Luke xxiii, 34; Acts. vii, 60. Nor do they explain how such a prayer can be literally offered while the Saviour stands before the ark of God's law as a great sacrifice; and the Spirit of God strives with sinful men to lead them to repentance. But let this case stand while we look at another.

The parable of the rich man and Lazarus teaches to the same class of people that the righteous at death go to Heaven, and the wicked at death go into the flames of hell. It also shows them that the wicked in their torment are not only in plain sight of the righteous in their blessedness, but that the two places are within speaking distance of each other, and that the two parties converse together. Now let us put these two cases together.

The souls under the altar had only to look from their state of blessedness to see their persecutors in the flames of hell, and such of them as were still alive would be in a very short time one by one dropping into this fiery gulf. Could the martyrs with this terrible sight before them pray, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Would they have been bidden to wait yet a little season? Would they not rather have been directed to look across the great gulf and to see many of their persecutors already in torment, and others every moment arriving? Who does not see that these two cases when taken together completely refute the doctrine so often drawn from each taken alone?

J. N. ANDREWS.

The Fiery Stream.

For several days last week tens of thousands of dying and dead fish, of all sizes and kinds, floated down the waters of the Miami river and canal. Much attention was attracted, and curiosity awakened as to the cause of the destruction. Fish berries and a variety of other probable causes were suggested. In a day or two, however, it was understood that a large distillery had been consumed by fire some twenty or thirty miles up the river, and that some hundreds of barrels of whisky had found their way into the water. The alcoholic fire which proves so destructive to men, proved no less so to the fish, though in a very diluted condition. The poisonous influence extended many miles. We saw many fine, large fish coming up to the surface of the water, reeling about like drunken men, and finally yielding themselves up to the destroyer. It made us feel sad to look upon so great a destruction of happy animal life, but we had no regrets to waste over the loss of property involved, for it was intended that this same whisky should destroy men. In a thousand channels this wasting fire is flowing every day, and the young men, the middle aged and the old, the strong and the noble, the generous and brave, are

carried down beneath the deadly tide.—Dayton Paper.

Appointments.

PROVIDENCE permitting, Elder M. E. Cornell and myself will hold a Two-day's meeting at Cornville, Maine, Sabbath and first-day, July 22nd, and 23d.

J. N. ANDREWS.

PROVIDENCE permitting, I will meet with the brethren at Laporte City, Iowa, Aug. 5 and 6. Sandyville, Aug. 12 and 13.

Meetings each day at 10½ A. M., and 2 P. M. Other appointments for meetings can be arranged after I come to each place.

J. N. LOUGHBOROUGH.

PROVIDENCE permitting, I will meet the brethren as follows:

At Bro. Robinson's, Richland, N. Y., July 29, and 30.
" Roosevelt, Monthly Meeting, Aug. 5, and 6.
" Adams' Center, " " 12, and 13.

C. O. TAYLOR.

PROVIDENCE permitting, I will meet with the churches as follows:

Sabbath, July 22, Ransom Center; Hillsdale 29th; Hanover August 5th; North Liberty 12th; Salem Center 19th. Meetings also on first-day if brethren so arrange. Will brethren from Ransom meet me at Hillsdale the 21st; and from North Liberty at South Bend the 11th.

JOHN BYINGTON.

A QUARTERLY Meeting of Seventh-day Adventists will be held at Marquette, Wis., on Sabbath, July 29. Will some messenger meet with us?

E. HALLOCK.

Minn. State Conference.

THE next annual session of the Minn. State Conference of S. D. A. will be held at Deerfield, Steele Co., the 29th and 30th of July, 1865.

We hope to see every church represented in the Conference. Delegates should be chosen in season. We hope to see a general attendance at this meeting. All who can, should come prepared in part to take care of themselves.

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

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