

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." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE CITY OF GOLD.

I HAVE dreamed in my dreams of the city so blest,
Where the heart drinks its fill from the fountain of rest,
Where the walls are of jasper, and the gates do reflect
The unclouded faces of God's own elect.
I have journeyed afar through its portals, and lo,
I reveled in joys of that dear long ago,
For there did my arms in their longing unfold
The friends of my youth, in the city of gold.

I have dreamed in my untroubled dreams of the night,
That the glory of Heaven had dawned in my sight,
And my eyes they were gladdened with visions of cheer,
For a fair slumbering sister and brother were near.
Through the gateway of sapphire I walked through the
street,
And no echo I heard from the fall of the feet
Of the ones who had strayed from the dear household fold,
To the beautiful city, the city of gold.

I have dreamed, and their presence to me was so real,
That their kisses so warm on my lips I could feel,
I have said, Fare thee well, O moments of dearth,
Ye only belong to the dwellers of earth.
I have dreamed of the joys of the ransomed and free,
Of the crystalline gates and the fair jasper sea,
But the half of the glory will e'er be untold
Of the beautiful city, the city of gold.

On that day will the joy of our hearts be complete,
On the day when we walk through its beautiful street,
When the fetters are broken that bind us to earth,
And we taste of the joys of our heavenly birth.
Then, then we no longer shall hunger and thirst,
For the first shall be last, and the last shall be first,
Where friendship is true, and love never grows cold,
In the beautiful city, the city of gold.—*H. A. Manville.*

BRIEF ARGUMENTS ON LIFE AND DEATH.

LIVING FOREVER.

SHALL the wicked live to all eternity? In the minds of many persons it is heresy to deny it. Yet nothing seems to be more plainly taught in the Bible than that the righteous only shall live forever, and the wicked shall die the second death. Those who object to the actual death of the transgressor do it, 1. On the ground that this destruction of soul and body in the fire of the last day, is not adequate punishment; and, 2. That the wicked have an undying nature that renders their existence as enduring as that of their Creator.

That the second death can adequately punish the transgressor is evident from two considerations, 1. It is inflicted upon the wicked in full view of the infinite reward of the righteous. They can behold something of that eternal life which they have lost. 2. The death of the transgressor involves the act, or process, of dying. Men who think it a light thing to lose eternal life and to die the second death, will certainly think differently of this matter when they shall feel in their own person, or witness in others, the anguish of the second death. "There shall be wailing and gnashing

of teeth" in that furnace or lake of fire which shall devour the wicked. Matt. xiii; Rev. xx; xxi.

As to the undying nature of the wicked it is never asserted in the Bible. They are compared to stubble, chaff, tares, thorns, the fat of lambs, and the like, and their fate is to be consumed in the unquenchable fire of gehenna, where Christ teaches that his Father is able to destroy them soul and body.

MEN MUST EAT OF THE TREE OF LIFE TO LIVE FOREVER.

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii, 22-24.

Our present state is one of exclusion from the tree of life. We cannot live forever as we are. We can reach the tree of life only by overcoming. Rev. ii, 7. Those who do not overcome shall be hurt of the second death. Rev. ii, 11. The tree of life is now in the heavenly Jerusalem. None can enter through its gates to eat of that fruit except those who keep the commandments of God. All others are excluded and left without. Rev. xxii, 14, 15, compared with xx, 9. Shall the wicked in the lake of fire and absolutely debarred from the tree of life, live as long as the righteous in the paradise of God, with free access to that immortal fruit? If man is capable of living forever without eating of the tree of life, is it not strange that the Author of his existence should have been unaware of that fact?

LIFE FOREVERMORE.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even LIFE FOREVERMORE." Ps. cxxxiii, 3.

Probably no one will deny that "life forevermore" means unending life. None can deny that the Psalmist speaks of this in very emphatic terms. It is the blessing which God hath commanded. Questions. Shall this blessing be bestowed on the wicked? If the righteous are the only ones who receive it, shall the wicked who do not receive it live as long as the righteous? Shall the wicked live forevermore? Or is this to be the exclusive privilege of the righteous?

THE FUTURE OF THE RIGHTEOUS AND THE WICKED.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. Here the fate of the transgressor and the reward of the obedient are distinctly presented. The wages of sin will be paid. When they are paid the sinner will no longer be numbered among the living. But the gift of God shall cause the righteous to live an unending life. Shall sin be as enduring in its existence as righteousness? Are the wicked placed in the lake of fire to perpetuate their evil life, or to punish and destroy it? Is not the fact that the righteous receive eternal life owing to this, that they have formed a character worth preserving?

WHERE SHALL THE WICKED BE PUNISHED?

In the very place where they have sinned. This earth is the place of their recompense. "Behold the righteous shall be recompensed in the earth; MUCH MORE the WICKED and the SINNER." Prov. xi, 31. "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." Rev. xx, 9. The fire which devours the wicked and causes the perdition of ungodly men shall melt the very elements of which our earth is composed, and cause it to burn like an oven. 2 Pet. iii; Mal. iv. Thus the wicked are to be punished after the example of Sodom and Gomorrah. Gen. xix; 2 Pet. ii, 6; Jude 7; Rev. xx, 9. The lake of fire becomes a fearful reality when we learn that it is our earth undergoing its final conflagration.

WHEN SHALL THE WICKED BE PUNISHED?

Not till the day of Judgment. They shall be first judged then punished. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. ii, 9. The day of Judgment is the day of perdition to ungodly men. 2 Pet. iii, 7. "Whosoever was not FOUND WRITTEN in the book of life was cast into the lake of fire." Rev. xx, 15. So it is certain that none are cast into that devouring fire till the books are examined. And verse 12 tells when the books are opened; it is when the Judge sits upon the great white throne. It is at the close of the 1000 years that the fire comes down from God out of heaven to devour the wicked. Verse 9. The tares are cast into the furnace of fire at the end of the world. Matt. xiii, 40, 50. The wicked do not go away into devouring fire till the Judge shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. xxv, 41.

SHALL OUR EARTH BURN ETERNALLY?

By no means. The fire shall melt it. Every part of it shall be subjected to the refining heat. The fire shall devour the earth. But its elements shall all remain. When it has answered the great purpose of furnishing the fiery oven, or furnace of fire where the wicked shall receive their dreadful doom, the second death, it shall, like Sodom, be reduced to ashes by the eternal fire, and cease longer to burn. Then by the power of the great Author of its existence it shall be re-created. New heavens and earth shall exist, formed out of the elements of the old thus purged of sin and sinners, and therein shall the righteous have the promise fulfilled that they shall be recompensed in the earth. 2 Pet. iii, 10-13; Mal. iv.

SHALL THE FIRE AT LAST CEASE TO BURN?

It is a fire that can never be quenched. It is termed also an unquenchable fire. Mark ix; Matt. iii. It is also called a devouring fire. Isa. xxxiii, 14. It shall devour the chaff, the thorns, the tares, the stubble, and even the earth itself which is the seat of the fire. Matt. iii, 12; Isa. xxiv. But the very fact that the fire DEVOURS all these things is proof that it must sometime cease to burn. When they are all reduced to ashes then the fire has accomplished its work and need

not, and cannot, longer exist. It is an eternal fire, not because it shall require all eternity in the effort to consume the wicked, but because, like that which devoured Sodom, it shall be eternal in its consequences. It shall execute the sentence of the eternal Judgment. Heb. vi, 2, compared with Rev. xx, 12-15.

WHAT ISAIAH SAYS.

"Behold, they shall be as stubble; the fire shall burn them; they shall not deliver THEMSELVES [margin, Heb., THEIR SOULS,] from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." Isa. xlvii, 14.

Observe three things. 1. The wicked shall be stubble. This is what Malachi says. 2. The fire shall burn them. This is what John the Baptist says, Matt. iii, 12. 3. They shall not deliver themselves, or, as the margin, which is the exact Hebrew expression, has it, "they shall not deliver THEIR SOULS from the power of the flame." This is the execution of the Judgment so pointedly brought to view in our Lord's warning: "Fear Him which is able to destroy both soul and body in hell." Matt. x, 28. The fire of gehenna, having accomplished the very purpose for which it was kindled, shall also fulfill the remainder of Isaiah's wonderful prophecy: "There shall not be a coal to warm at, nor fire to sit before it." The devouring element, having cleansed the earth itself, now ceases to exist. Destruction is now brought to a perpetual end. Let us thank God that this time shall come at last. The universe will be clean. Sin and sinners shall no longer exist. Only holy beings shall be left alive.

But may not the wicked be ever burning and never burned up? Leaving the Bible out of the account, we may say that in one of two ways this might be. 1. If the wicked can exist in the fire without its having any power upon them to burn, devour, or consume, them. But in that case they burn only in appearance and not in reality. Their nature must be of a higher species of immortality than that of the righteous, for they live in the fire and excluded from the tree of life as long as the righteous who are in Paradise and have free access to that tree. 2. But there is another view of their ever burning and never being burned up. It is that they shall keep growing as fast as they burn. But where do they find food to supply the waste of the devouring fire? And where do they obtain so wonderful an immortality that it can sustain them in the midst of the fiery flame and ever renew the unceasing waste caused by the ravages of the destroying element? To state either of these views is to refute it. The unquenchable fire shall burn up the wicked. Matt. iii. It shall burn them up root and branch. Mal. iv. They shall be devoured as stubble fully dry. Nahum i. The fire shall have power even upon their souls. Isa. xlvii, 14, margin. And the lake of fire itself is the second death; a sure testimony to the fact that it does not preserve alive those that are cast into it; and that none can live in the intolerable heat of the devouring flame.

If wicked men were not devoured by the fire they would be, like the three worthies, capable of walking unharmed in the furnace of fire. Dan. iv, 25. But the fire does take hold of them for they are consumed into smoke. Ps. xxxvii, 20. Men may argue as they please to prove from the smoke of their torment that they shall never be consumed. But where there is smoke there is also fire; and that fire is by that very fact shown to be in the devouring or consuming process. And let that be continued long enough there will be nothing left from the fire but smoke and the ashes. Compare Ps. xxxvii, 20; Mal. iv, 3.

The Holy Spirit has chosen such figures to represent the condition of the wicked when cast into the fire that it is impossible to believe them possessed of an indestructible nature. They are tares, thorns, stubble, and chaff. They are never said to be preserved alive in the flame, but always to perish, to consume, to be devoured, to be burned up root and branch, and to die the second death. It would be easy to say of them, were it only true, as of Shadrach, Meshach, and Abednego, that the fire had no power to singe a hair of their heads. But they are put into the fire to be consumed, and the fire itself exists for that very purpose.

When that object is accomplished, the fire itself shall cease.

The Holy Spirit is capable of speaking language that can be understood. If the wicked were to be preserved without undergoing a consuming process in the fire, the Spirit of God could say so. It tells us that the bush which Moses saw "burned with fire, and the bush was not consumed." Ex. iii, 2. It could say just so concerning the punishment of the wicked. It never has spoken thus in their case. Who dare affirm that that is what it means to say? It has spoken the exact opposite of this idea, even declaring that they shall be burned up root and branch in the unquenchable fire. Who dares to reverse this solemn declaration? If men would live forever they must have access to the tree of life. All others shall have the second death in the lake of fire.

MINUTE MEN.

My mind of late has been impressed with the importance of our standing as minute men in the Lord's service, ready to go at a moment's notice, cheerfully doing our Captain's bidding. How dangerous for sentinels to leave their posts, and cease to guard that which they were appointed over. The enemy may come in and do much injury to that which he is sworn to protect and defend; and how true it is that the Lord is testing the fidelity of his people, proving them, to see if they will be on time, doing every duty. I think of two orphan children whose mother was a Sabbath-keeper, and they also observed the same, and wished to do so. Yet for nearly a year they have been thrown into the world where they could not observe it. I excused myself for the time, feeling my inability and incompetency to do anything like justice to them. And the attention of others was called to their case, and how they would feel if their own children were so left, and some thought they were better off in the world than they would be with Sabbath-keepers. Are there no nursing fathers and mothers in Israel, to look after the spiritual wants of such children? With shame I confess my lack of faith in the promises of God to sustain Christ's burden-bearers. And may the Lord forgive where I have failed of bearing the yoke.

And I would fully awake to the importance of doing for Christ, as brought to view in Testimony No. 15. Why should I choose an easier path than that which my Master trod before me? Do I look for my rest here? Is it here in this life that I am to receive my portion? If so, then I am not a follower of Christ, not dead to the world. Self is not crucified, and my hope beyond this life will be like a spider's web. Awake, O my soul, sleep not at thy post. Be watchful, and be vigilant. Know the strength of thine enemy, and flee to the strong hold for refuge in the day of trouble. "Contend for the faith once delivered to the saints." Oh! may I love the banner that has trailed in the dust almost, because the standard-bearers have fainted. But now they are lifting it high, so that its colors can be seen by all its followers, and success must follow it.

The alarm is given of the danger we are in of sleeping now when the army is on the march, that we may get so far behind as not to be able to regain our position, and others will take our place, and finally receive the reward.

F. C. CASTLE.

St. Law. Co., N. Y.

CHRONOLOGY OF GEN. II.

The following table shows how the lives of the 12 generations following Noah were shortened by degrees. Also how much quicker one generation followed after the other.

1. Shem, born A. M. 1556, was 102 years old when he begat his first son; lived 602 years; died A. M. 2158.
2. Arphaxad, born A. M. 1658, was 35 years old when he begat his first son; lived 438 years; died A. M. 2096.
3. Salah, born A. M. 1693, was 30 years old when he begat his first son; lived 433 years; died A. M. 2026.
4. Eber, born A. M. 1723, was 34 years old when he begat his first son; lived 464 years; died A. M. 2187.

5. Peleg, born A. M. 1757, was 30 years old when he begat his first son; lived 239 years; died A. M. 1996.

6. Reu, born A. M. 1787, was 32 years old when he begat his first son; lived 239 years; died A. M. 2026.

7. Serug, born A. M. 1819, was 30 years old when he begat his first son; lived 230 years; died A. M. 2049.

8. Nahor, born A. M. 1849, was 29 years old when he begat his first son; lived 148 years; died A. M. 1997.

9. Terah, born A. M. 1878, was 70 years old when he begat his first son; lived 205 years; died A. M. 2083.

10. Abraham, born A. M. 1948, was 100 years old (Gen. xxi,) when he begat his first son; lived 175 years (Gen. xxv); died A. M. 2123.

11. Isaac, born A. M. 2048, was 60 years old (Gen. xxv,) when he begat his first son; lived 180 years; (chap. xxxv) died A. M. 2228.

12. Jacob, born A. M. 2108, was 78 years old when he begat his first son; lived 147 years; (chap. xlvii,) died A. M. 2255.

This shows that Shem, the son of Noah, lived to see Abraham, Isaac, and Jacob. And Abraham died 35 years before Shem died.

It is also wonderful to see during how many generations Noah lived. He saw 7 generations before the flood, and 10 generations after the flood. He lived 84 years with Enos the third from Adam, and 58 years with Abraham the twentieth from Adam.

JOHN MATTESON.

THE SIGN OF THE NEARING ADVENT OF CHRIST.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. xxiv; Mark xiii; Luke xxi.

Seeing that the Saviour himself does not denounce the question of the apostles, "What shall be the sign of thy coming?" as improper, nor refused an answer as inexpedient, let me proceed to adduce some of those signs about which they inquired, and which the Redeemer said would indicate the approaching advent of the Prince of Peace, and the end, not of the earth, for the earth is made everlasting as the heavens, but of this present economy or dispensation.

The great sign our Lord specially states is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What must fair and impartial criticism infer from these words? Just this, that as soon as Christianity has been fully addressed to every nation, not individual, the end will arrive. The words are very definite and exact; as soon as Christianity has been addressed to every nation over the whole world; not after converting every nation, for that is not said, but as a message or "witness," then shall the end come. Up to April, 1859, 35,690,000 of copies of the word of God, in 152 languages, had been prudently sown over the whole world. If I include the American Society, 160,000,000 of Bibles, in 200 languages and dialects, have been disseminated in various ways, and in recent years, over the length and breadth of the world. I do not think there is a nation or a segment of a nation, with any sort of social organization, or speaking the dialect of a language, which has not the word of God, or, at least, a portion of it, in its own tongue; so that the witness has been given though the conversion of the people has not followed from it. India, with its 180,000,000, has had the gospel preached to it as a witness; Africa, through the labors of Livingstone, and Dr. Barth, and others, has been traversed. It can be said truly that Christianity has been preached there, at least, as a witness. The gospel has penetrated even Japan. There is not a nation upon the earth, amid polar snows or under equatorial suns, that has not heard the gospel preached, and in its own tongue the word of God freely circulated; so that we may expect the blessed day soon to arrive, when, in the language of the great missionary Bishop,

"—O'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

Another sign is, Christ will come amid great social convulsions, revolutions, national upheavals and disturbances. The words of our Saviour are, "There shall be upon the earth distress of nations." This is the universal condition of the nations. "And then," says the Saviour, "shall they see the Son of Man coming in a cloud with power and great glory." What is the inner condition of the whole world? Every nation feels its insecurity. Every nation is revising its navy, its army, its weapons of offense and defense, expecting war; but not sure in what quarter of the sky the war-cloud will appear, darkening the light of day, paying the largest rewards to the men that will invent the most powerful and most destructive engines of war. When war next comes, Trafalgar, Alexandria, the Nile, the Peninsula, Waterloo itself—nay, the Crimean war, will be but the battle of pigmies in comparison of the battles of Titans likely soon to be. What do we find predicted in the Apocalypse? It says that under the sixth vial, when the voice rings down from Heaven, "Behold I come as a thief," unclean spirits go out to gather the nations and the kings of the nations together "unto that great day;" it is in our translation, "battle," but the Greek word is not *machee*, which is "a battle," but *polemon*, which is "a war,"—"to gather the nations unto that great war of Almighty God." Does it not look as if all nations were making ready for a war that they believe, if we may judge from their preparations, will be on the most gigantic scale, and fraught with the most terrible issues? There is not a king in Europe at this moment that has not his hand upon his sword-hilt; there is not a Cabinet at this moment that is not discussing the navy, and the army, and the weapons that they are to wield. Do not these things look very much like the fulfillment of the prophecy, "Distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth?" or, as it is said in Matthew, "Nation shall rise against nation, and kingdom against kingdom."

And then he adds, "And there shall be famine, and pestilences, and earthquakes in divers places."—It is no doubt true there have been always earthquakes; but the problem every reader must solve is their greater or less frequency and intensity during the last fifteen years. I do not say that every earthquake is the sign that this dispensation is about to close, and Christ about to come, nor that every pestilence is so; but the Saviour knew when he pronounced his prophecy, that there had always been famines, that there had always been earthquakes; and yet he says these shall be marks of the nearness of his advent. It is not occasional instances, but frequent and terrible ones constituting the aggregate of all the features described in prophecy, and meeting their application in the age in which we live. There will also be pestilences. Cholera is still marching over Asia and Europe, developing an intensity and virulence unprecedented. The cattle disease—no importation from abroad, but the creative action of a new condition of the air, brought into action by a depraved sanitary condition—has startled all Europe. The fulfillment of that prediction, "and pestilences in divers places," is thus undeniably seen. (Matt. xxiv, 7.)

Christ will come at a period when the world will be giving heed to seducing spirits, and doctrines of demons, professing to be the souls of disembodied men. Whether this takes place now or not, it is somewhat difficult to decide. "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Such our blessed Lord says shall be a sign of the near end of this present dispensation. It was, therefore, with great force that an admirable lady, I had the pleasure of personally knowing, Charlotte Elizabeth, wrote in 1842: "Whatever glimpses we may have caught of the world of spirits must be turned to good account; for we shall soon have to execute judgment on the discernment of spirits." It is not only possible, but extremely probable, that Satan's last and most desperate effort to hold the world for his own will be accompanied with signs, and marvels, and evidences of supernatural power, such that, if it were possible, they would deceive the very elect. I am told that in

America there are a million of what are called Spiritualists, who have organized a national church, which they call the church of the Spiritualists; and that they disbelieve the Bible, deny Christianity, and profess to have immediate communion with spirits in Heaven and in hell. Doesn't this look something like the fulfillment of the words in the 16th of Revelation; "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the war of that great day of Almighty God?"

It is added to the twelfth chapter of Daniel, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people," that is, the true Israel "shall be delivered, every one that shall be found written in the book." And then he adds, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." It is also added that "many shall run to and fro, and knowledge shall be increased." This last sign is striking. No mark more distinguishes the age in which we live than locomotion. If one were asked what is the passion of the nations of the earth at this moment, it would be answered, Literally running to and fro. It is not many years since men made their wills before they took a journey from London to Edinburgh, so distant was the one capital from the other, and so perilous the enterprise. Now one can leave London in the morning at ten o'clock, and partake of a not very late dinner in Edinburgh in the evening. For tens that traveled fifty years ago, literally thousands travel now. The fact is that facilities for traveling have created and multiplied travelers; till more people rush from London, on every great holiday, than rushed, probably, from all Europe a half century ago. To the iron rail are added the electric telegraph, and the ocean steamer. But while this age is distinguished from all preceding ones as the age of locomotion, the addition, "Knowledge shall be increased," is scarcely less remarkable. Never were books so multiplied. It may be, as Solomon says, that "Of making many books there is no end, and much study is a weariness of the flesh," but certainly never were books in such demand, and never was such a supply. One can get as much for a penny now as would have cost a pound a hundred years ago. Where the few once deliciously sipped of the stream of knowledge, the millions of the people slake their thirst, and are refreshed. The sign, running to and fro, and increase of knowledge, is made more remarkable by the mysterious whispering wire. We can now send a message to India in three days; and from Jerusalem to London in 20 hours. Very soon we shall be able to carry messages across the Atlantic.* In fact, the whole world seems by this network of wire to be rapidly becoming linked together. What is the real design? Men may intend to have ten per cent for their money; God is overruling it to promote his own grand and splendid issues, the triumphs of his kingdom, and the universal glory of the Redeemer's name.

It is of Sir Isaac Newton that the incident is recorded that in one of his works upon Daniel he predicted that for the fulfillment of the prophecies it was necessary that the means of intercourse between nations should be extremely extended, and that he had not the least doubt, that some day, through the discoveries of science, men would be able to travel at the rate of forty miles an hour. Voltaire, the sceptic, referring to this idea, said, "What do you think does Sir Isaac Newton say? He actually predicts that a day will come when people will travel at the rate of forty miles an hour. Just see," says Voltaire, "into what absurdities the study of the Bible can drive a

*This was written before the laying of the Atlantic cable, by which it is wonderfully fulfilled.

great and gifted mind." Who was the fool? Ask the North Western, or the Great Western, and you will see that what Voltaire denounced as a dream of a fanatic is the sober reality of our day.

Some of the best and weightiest commentators upon prophecy think that "knowledge shall be increased," is specially applied by Daniel to the knowledge of prophecy, for to this Daniel strictly refers. Dr. Adam Clarke, an extremely able commentator, says it means, "Many shall endeavor, as the end draws near, to search out the signs, and knowledge of the prophecies shall be increased." Again, Dr. Gill, the ablest commentator, certainly the most learned, and one in whose commentary one may have very great confidence, says it means, "Many shall be stirred up to inquire into these things; the knowledge of this book of prophecy will be greatly increased, and things in it will appear plainer the nearer that the end comes. Sir Isaac Newton, one of the great master spirits of the world, who wrote upon the book of Daniel, said, "It is a part of the prophecy that it should not be understood before the last age of the world; but toward the end of the world the prophecy shall be so far interpreted as to convince many."

A great number of wise, talented, and pious men are investigating this subject, and daily coming nearer to a unanimous judgment as to the position that we now occupy than ever heretofore.

One very able and highly accomplished commentator upon the word of God, writing at the close of last century, that is, upward of 60 years ago, said, "A mark of the last age will be, more books will be written upon the prophecies; and indeed," he says, "more have already been written than at any previous time." It is clear, if this be the application of it, that toward the end of this economy we shall hear rising from thousands of pulpits, "Behold the bridegroom cometh," and a voice will be heard in the depths of the church, in the hearts of His people, "Behold I come speedily," and the prayer again will rise, "Come, Lord Jesus, yea, come speedily."—*Cumming*.

A THOUGHT.

It is written of Jesus that he went about all their cities and villages, healing the sick. We may learn much if we follow him in those journeys, and view his manner. How different from the self-styled great doctors of the world! No agent preceded him, to post up flaming posters and lying testimonials, announcing his coming, or his arrival, and telling of the wonderful works he performed. None of this; but quietly he went about seeking to do good to all who in faith applied to him. He sought no certificate from those he cured, certifying of his wonderful powers, that he might increase his fame; but we read that "great multitudes followed him, and he healed them all; and charged them that they should not make him known." Why? Was it to make a pretense of modesty that thus he might gain a greater popularity? No; but "that it might be fulfilled which was spoken by Esaias the prophet, saying: Behold my servant whom I have chosen; my beloved in whom my soul is well pleased. . . He shall not strive, nor cry; neither shall any man hear his voice in the streets."

He practiced what he preached. He had taught that heed should be taken that alms be not done "to be seen of men," saying, "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the corners of the streets, that they may be seen of men." And when he had healed, he never afterwards boasted of his great work. Neither do we find him saying to those he healed, "Now I would like a certificate from you stating the facts in this case, and the remarkable cure I have effected." But he charged them, "See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Let us seek to imitate this, and give God all the glory in what we do, striving to fulfill the law and the prophets so far as it devolves upon us so to do.

H. C. MILLER.

Wise distrust, is the parent of security.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 8, 1868.

URIAH SMITH, EDITOR.

"THE NEXT MOVE."

THERE is a large and growing class of people in this country in whose minds the idea of giving this nation some marked religious characteristics does not slumber nor sleep. It seems to be taking possession of them more and more fully, leading them to corresponding efforts to carry it into effect. Hence the agitation continues and increases. It shows itself in various ways. The movement on foot to amend the constitution of the United States so that that instrument shall recognize God, and the Christian religion, the agitation of the Sunday question, and the wide-spread efforts to make a profession of Christianity a qualification for office, are the surface indications of the under current. And we expect it will continue till the question is brought to a prompt and decisive issue. We regard the movement in the light of prophecy as one of the most significant events of the day, and shall watch its development with increasing interest.

A late number of the *Church Union*, the largest religious paper published in this country, and the organ of the union movement, which is designed to combine all professed Christians into one vast co-operative body, under the heading of "A Christian Party the Next Move," thus openly and urgently advocates the prosecution of this work:

"A CHRISTIAN PARTY THE NEXT MOVE.—Of course it must be understood, in the order of Providence, that universal suffrage and universal fellowship must precede all other steps. After these, the next great evil to meet is the tendencies to corruption. Democratic governments have no enemy more dreadful than that of corruption. It has destroyed every republic on this footstool but ours, and it has begun its work here, and fearful are the ravages. Our readers know that we go for the largest liberty to all; but mere liberty will work no good. Liberty is French anarchy when it comes without Christ. The liberty which Jefferson, Paine, Theodore Parker, the *Boston Investigator*, the *Radical*, the *Liberal Christian*, and the political editor of the *N. Y. Independent*, claim, is a Christless liberty. We would be no better off in the clutches of Wendell Phillips than in the hands of Fernando Wood without Christ. Now, by this remark we mean this: We desire to purify our government. There is no purity out of Christ. It has got to be established, this dogma, that nothing but Christ can cure our republic of all its diseases. New York will never be swept clean by women even, and we believe women to be the purest. Woman, with Christ, can do the work in an hour. What we wish to accomplish in New York is to get every one to voting, women with the rest, and this because she is the purest and the best. Then we need to combine all Christians, have for once a Christian mayor, a board of aldermen, and common council, and judiciary of Christians, and then down goes the bad, come from what source it may. These things will not come of themselves. A party must be formed. 1872 ought to give such a party prominent mention. Let some few men band themselves together, and take steps to organize a party. Do not wait for numbers. Twelve is all there were to begin the mightiest revolution of any age. Nor need these be great men. Fishermen and publicans did once; they will do again the work. We shall constantly, from time to time, dwell on this subject, until we have thoroughly tested the matter whether there is yet grace enough given to the church to take her place. If not, she must move aside, and Christ will refine and purify her until she does come up to the help of the Lord against the mighty."

In connection with the above, another significant movement may also be mentioned. It is no less than a proposition on the part of the Jews to abandon their Sabbath and take their day of rest on the Christian Sunday. For this we are indebted to a Chicago paper which lately contained the following:

A COMMON SABBATH.

A writer in the *Israelite*, published at Cincinnati, makes an appeal to his Hebrew brethren to unite with the Christians in the observance of the same day as the Sabbath. He writes that there is no special command that the Jews shall keep their Sabbath on a Saturday, and therefore that there is no reason why the whole body of Christians and Jews may not keep the Sabbath on the same day—the Sunday.

The present rule, he argues, is especially hard upon the Jews. They have to close up their business and suspend their labor on Saturday, when all the rest of the world are fully employed; and they have to close their business virtually on the succeeding day, when the other portion of mankind have their Sabbath. If one day was agreed upon, the whole civilized world would keep their Sabbath on the same day.

The writer does not say in what mode this Sabbath should be observed—rigidly, or as a day of rest from labor and recreation for body and mind. This movement for a transfer of the Jewish Sabbath to Sunday marks the progress of the world in matters of religion.

The overcomers at the close of this dispensation will be observers of the Sabbath of the fourth commandment, and believers in Jesus Christ. So the Jew, although he may be keeping the Sabbath, inasmuch as he does not observe the faith of Jesus, cannot be reckoned among them. Yet it could hardly be supposed that the Jew, destitute of all the vitality of genuine religion, would cling to the Sabbath, through the fiery ordeal to which such observance is to be subjected before the end. And it seems that they are even now preparing the way for its abandonment.

The religious world thus presents at the present time the following significant phases: 1, Spiritualism, with all its evil tendencies, leavening the great mass of all the popular bodies of professed Christians. 2. A deep and wide-spread effort to make Sunday a legal and national institution; and, 3, The Jews preparing to abandon the ancient and true Sabbath in favor of this professedly Christian practice. Thus the believers in the truths of the Bible will soon become a marked and distinct people. May the divine Author of all truth give them grace to stand without compromise, and without fear.

HEZEKIAH.

ISAIAH'S MESSAGE TO HEZEKIAH.

"IN those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amos, came unto him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Isa. xxxviii, 1.

This counsel was given to Hezekiah as a favor from the hand of God. In view of approaching death, there were many things to which he should give close attention, and that he should set in order. Things pertaining to the kingdom, to the maintenance of the worship of God, to the disposal of his property, to the concerns of his family, and to the payment of every debt and the fulfillment of every obligation,—all these demanded particular care and prompt, decisive action. The advice given to Hezekiah is of great importance to many of us. We are about entering upon a new year. To not a few in our own ranks it will be the last year of life. What is the condition of your own house, dear brother or sister? Are your business affairs so complicated that you hardly know yourself how they stand? What could your family do in settling them, were you suddenly taken away? Is your property scattered in many directions, much of it due you in smaller or larger sums from many persons? Would not much of this be lost in case of your immediate death? Do you keep your accounts with sufficient accuracy to have another take your books, and from them settle your business? Are you owing others? Particularly, do you owe many little debts? Do you owe conscience money, *i. e.*, debts due in honor and conscience, where all your deal has not been exactly upright and just? Have you discharged your duty to the cause of God? Have you done in the support of the work of God what you should as you have been connected with it for so many months or years? If you have not, should not this be paid up before you are called hence? If you have done what you should hitherto, is there not even then some portion of your means that should in case of your death be devoted to the cause of Christ, so that being dead you may yet speak? What are your family relations? Is there a liability of dissension among them in settling the estate? Are there not some who are liable to be wronged, who need your care? Have you made your will? Would it not be highly proper and advisable that you should settle your debts, simplify your business matters, put all your accounts in proper order, make your will, and, in a word, set your

house in order, so far as business matters are concerned? This would be incomparably better than it is now in case you are taken hence by death; would it not be far better even should you live?

HEZEKIAH'S EARNEST DESIRE TO LIVE.

Why did it seem so hard to Hezekiah that he must fall asleep? One reason was because he did not regard death as the gate to endless joys. Thus he writes concerning his own ideas of death and the grave (Hebrew sheol): "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave [Heb. sheol] 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, 17-19. Hezekiah did not want to be one of the dead; for he could not, while deprived of life, be one of the worshippers of the Most High. The living can praise God; but those in sheol are unable to do this.

The chief reason, however, why Hezekiah so earnestly desired to live was, that he might behold the advent of the Saviour. The promise made to Ahaz, his father, having nothing connected with it to throw into the distant future, must have excited in the minds of pious men the most lively hopes of the immediate advent of Christ. Thus to Ahaz it was said: "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. vii, 14. We know from Hezekiah's own words that the thought of dying before this grand event was the chief cause of his reluctance to fall asleep: "I said, I shall not see the Lord, even the Lord in the land of the living." Isa. xxxviii, 11.

Hezekiah was one of those of whom our Lord spoke to his disciples: "For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Luke x, 24.

The people of God in ancient times were not indifferent to the advent of the Lord. Death was not then, as now, the hope of the professed people of God. They longed for the coming of Him who should slay death, and give eternal life to all who put their sins far from them. Hezekiah loved the advent of Jesus. Yet even the first advent was far in the future. How different our circumstances! The first advent far in the past; the second advent to be witnessed by this generation, because to this one the promised tokens have been manifested. Thank God! the long night of sin and death is almost past. Now is the time for us to watch. What a triumph awaits those who shall say as they behold Jesus, "This is our God; we have waited for him, and he will save us." Isa. xxv, 8. Shall we be of those who utter these triumphant words?

A PRAYER THAT SHOULD NOT HAVE BEEN OFFERED.

When Hezekiah had reigned fourteen years, there came to him a message from the Lord that he should die, and not live. 2 Kings xx, 1. He had accomplished a great work in behalf of the people of God. His father Ahaz had brought the kingdom of Judah to the verge of ruin by his terrible wickedness. But as soon as Hezekiah had received the throne, he entered upon the work of reform with such earnestness that a thorough and extensive repentance and turning to God among the people was effected. The work for which he was raised up of God was finished. It was better for himself, and more for the honor of God that he should now fall asleep.

Instead of setting his house in order, and then humbly bowing to the mandate of Heaven, he begged the Most High to reconsider the matter, in view of his perfect walk before him, and he even wept sore as he prayed. Verse 3. Apparently to show by experimental test the folly of those prayers that are offered for things which God sees it best not to grant, and also of prayers which are offered without submission to the will of God, the Lord granted his request, and added to his life fifteen years. The result is given us in these expressive words:

"But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." 2 Chron. xxxii, 25, 26.

Had Hezekiah set his house in order when bidden so to do, he would in thus doing have selected from his sons that one who would have reigned in righteousness. But instead of this it does not even seem that he set his house in order at the end of the fifteen years. For when he died, the succession to the throne was given to Manasseh, who could not have been his eldest son; for he was but twelve years of age, and was born three years after the respite granted to Hezekiah. This boy proved the worst of all the kings of Judah, and filled Jerusalem with crimes which God could not forgive, and which rendered the destruction of the city inevitable.

Had Hezekiah submitted to the will of God, and obeyed his counsel to set his house in order, this wicked king would never have ruled in Judah. But instead of this he prayed in such a manner that God saw it best to grant him life, and to let events show the wisdom and the mercy which had once determined that he should, after due time to arrange his affairs for death, fall asleep. Had he done this, Manasseh would never have reigned. Nay, he would never have existed. The ruin of Jerusalem would have been deferred, if not prevented. But he threw everything into disorder by his unsubmitive, presumptive prayer. God saw fit to show the folly of praying thus by what should come of it. Things never recovered their just balance in his whole lifetime. And when at the end of his fifteen years respite, which as he knew the exact bounds of life, must have been a kind of living death to him, he finally fell asleep, his house was not set in order; for a lad who was the most unfit to reign of any who ever filled the throne, succeeded to the government, and ruined the nation. Let us never pray, except in submission to the will of God.

TIMELY REFORMATION.

The deliverance of Jerusalem from the power of Sennacherib was an event of the most remarkable character. The hand of God alone was able to deliver the people of God from utter destruction. And that hand was most signally manifested in their behalf. Hezekiah and Isaiah each offered to Heaven humble, importunate prayers for deliverance from the impending destruction. These prayers were heard, and an angel of God in one night caused 185,000 men of war to sleep the sleep of death.

Only a few years before this mighty deliverance, wicked Ahaz occupied the throne, and the whole nation was plunged into abominable idolatry. Had the king of Assyria come against the Jews while they were in this situation, the ruin of the nation would have been certain. The arm of God alone could save them, and that arm could not have been extended in their behalf. Prayer for such a people could not have been heard.

But Hezekiah having come to the throne, at the very beginning of his reign, entered upon the most thorough and searching reform. Several years were thus employed by him, and a work of great magnitude was wrought for the people of Judah. And now mark the statement of the sacred historian:

"After these things and the ESTABLISHMENT thereof, Sennacherib, king of Assyria, came and entered into Judah, and encamped against the fenced cities, and thought to win them for himself." 2 Chron. xxxii, 1.

He came too late to meet with success. The work of repentance and reform had preceded him. The people of God had put away their sins. He had now not merely to contend with man; for the Lord of hosts was returned to his people, or rather they were returned to him. Hezekiah's great work of turning to God was just in season to save the nation from utter ruin. When will men ever learn the fact that sin is the cause of all our troubles, and that when we put away our sins, we do thereby bring ourselves under the protection of an almighty Arm?

J. N. ANDREWS.

REPORT FROM BRO. WAGGONER.

THE Sabbath after the New York Conference, Oct. 31, I was at South Lancaster, Mass. I there enjoyed the privilege of a friendly visit with Bro. Canright and family; also of forming acquaintance with Bro. Haskell, and others who have been long waiting for the hope of Israel to be realized at the coming of the Lord. Our meetings, I trust, were truly profitable. I enjoyed them greatly, and think all did; and our enjoyment was that of a calm assurance in God's promises, and a deeper determination to overcome. I shall ever remember with pleasure and gratitude my call at South Lancaster.

Nov. 2, I went to Boston, and after a short call at the office of *The Christian*, went to the boat intending to go by water to Portland; but after waiting till starting time, 5 p. m., we were informed that the boat would not go out on account of the snow storm. Went to Portland on the 3d, where I found that Bro. Goodrich had an appointment the next evening. So I remained. Wednesday evening, 4th, attended meeting in the hall; a goodly number came down from Falmouth, and we had an agreeable and profitable time.

Fifth-day afternoon, and 5th of the month, I went to Skowhegan, where I arrived in a rain storm, and found a pleasant home and hearty welcome at Bro. A. B. Atwood's. Next day I went to Cornville, to attend the Monthly Meeting appointed there. The roads were rough, and the wind very strong and cold; therefore the attendance was not so large as at some of the Monthly Meetings. My coming in their midst was unexpected to them; but I received a cordial welcome from many hearts warm in the love of present truth. The Lord was with us; I felt as though I was among my Father's children, and enjoyed good freedom in speaking the word. Here also I met Bro. Howard, Barnes, Stratton, Putnam, and Blaisdell.

As it was yet uncertain whether Bro. White would come to Maine, I made conditional appointments for the two following Sabbaths, at Hartland and Canaan, hoping to get Bro. and Sr. White to meet with us at Norridgewock, the 28th.—Wishing to fill up the time I sent appointments for Tuesday and Wednesday evenings at Athens. On both these evenings it was very stormy, first snow, next rain; but we enjoyed the privilege of examining the sacred word of God. On Thursday morning, while I was preparing to leave Athens, Bro. Atwood came from Skowhegan, having received a line from Bro. White saying they would be in Norridgewock the following Sabbath. Instead of going to Hartland I sent word to withdraw my appointment, and went to Skowhegan, where Bro. and Sr. White arrived that evening on the cars.

Meetings at Norridgewock are, I suppose, reported by Bro. White. But the notice was so brief that it was evident the object of the meeting could not be accomplished with so small an attendance. Under strong convictions of duty the meeting at Portland was postponed one week, and notices sent to all the churches in Maine, that they would spend the next Sabbath also at Norridgewock.

As my object was to enter some new field as soon as possible, and it was uncertain whether I should spend another Sabbath with any of the churches, I sent evening appointments to Canaan and Hartland. Tuesday morning, 17th, I went on the cars eight miles down the Kennebec. The river was closed with ice, not strong enough to cross on with safety; but as the mail was to cross, a track through the ice was broken for the passage of a small boat; this enabled me to get to Canaan. Though the notice was very brief the meeting was well attended. We were all comforted together in the love of God through his truth. All present who were not with us listened with earnest attention.

Wednesday was stormy—a very tedious snow storm. For this reason the attendance was small at Hartland; but a profitable meeting I trust for all who came.

The second meeting at Norridgewock was very effective. The testimony of Bro. and Sr. White was well received; their coming proved very timely for the interest of the cause in this State. There is a general feeling of encouragement on the part of the churches; and the feeling of distrust which had so extensively

prevailed against the order which we, as a people, have adopted, is removed. The last meeting, Sunday evening, 22d, was specially solemn, impressive, and cheering. Sr. White enjoyed great liberty in speaking. As she marked out the perils, crosses, and duties of the narrow path, and the sufferings of Jesus for us, we were admonished and encouraged to make stronger efforts to overcome; and as she described the triumphant entrance of the blood-washed company into the joy of their Lord, our hearts were filled with rapture, and we could almost anticipate the hour of triumph as we responded to the song of praise, "Worthy, worthy is the Lamb that was slain." Oh! what a blessed hope is ours!

Monday we spent in arranging book matters. Yesterday we came to Richmond, and to the neighborhood of the "Reed meeting-house," noticed in *Life Incidents*, pages 82-88, where we attended meeting last night, and heard Eld. Walker, of Richmond, give a practical discourse, after which we improved the liberty given to us; and where Bro. White has an appointment tonight. From here they go to their appointment in Portland. What I shall do yet remains to be decided. I am looking to the Lord for the way of duty, earnestly desiring to walk in the way of his choosing.

I came to this State deeply feeling my unworthiness and frailty; and especially realizing my inability to do anything in my own strength in this field where so much labor had been bestowed by those stronger than myself. But for this I feel thankful, that I have felt free in the Lord since coming here, and never was more confident that I was in the line of duty. Never did I feel more at home than with this people. Where, and how long I shall labor in this State, I know not. I only ask that the Lord will direct to his own glory.

J. H. WAGGONER.

Richmond, Me., Nov. 25.

REPORT FROM CALIFORNIA.

SINCE reporting last, I have endeavored to follow up the interest in this place by laboring publicly and from house to house. I have spoken on *Our Duty to the Children*, *Systematic Benevolence*, *Organization*, *The Gift of Prophecy as brought to view in the Bible*, and especially as developed among us, *The Work of Elijah*, and *the Health and Dress Reforms*.

All seemed to be highly pleased with our views of church order and organization, and with the Bible plan of supporting the gospel as based upon the following words: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 1, 2.

We had two reasons for taking up these subjects at this time: 1. We feared that if we waited until the rainy season, the roads would be so bad that we could not get all the brethren together. 2. If we spoke on these subjects now, the brethren would think upon them during our absence, and might be prepared to act with reference to them, when we return to the place to labor. In regard to the other subjects, they were as well appreciated as could be expected. Indeed, we were surprised to see them so generally received.

Last Sabbath I completed the organization of a Bible Class and Sabbath School, and appointed a leader. We have five classes in the Sabbath School. Our companions have the charge of two of these classes. The exercises in both the Bible Class and Sabbath School are deeply interesting. Some children and adults who do not keep the Sabbath take part in these exercises.

The brethren here greatly need a meeting-house, and talk of building one in about six months. This will add to the interest, and open the way for another course of lectures, which, we expect, will result in much good, if those who have already come out on the Sabbath live consistent lives.

I am about to leave Petaluma, to join Bro. Loughborough in the work at Windsor. For the present our companions will remain at Petaluma. May the Lord be with them and with the brethren and sisters, especially in their Sabbath meetings and in their weekly

prayer-meetings. We hope to hear that these are kept up, and that all are laboring to draw nearer the Lord, and engage fully in the work of the last message of mercy.

We have other openings before us. Still pray that God may guide and sustain us. And may the work go on until many companies of believers are raised up in California, whose interest and labors will be blended with those of our brethren abroad in the furtherance of the cause of truth. D. T. BOURDEAU.

Petaluma, Cal., Nov. 16, 1868.

REPORT FROM BRO. LOUGHBOROUGH.

At the time of my last report, Oct. 23, I was at Bro. M. G. Kellogg's in Brooklyn, Cal. It was just after the earthquake which startled this whole region of country. There have been frequent shocks since that time. I counted one day while in Brooklyn eight distinct shocks. The last, and heaviest shock since the first, was on the evening of Nov. 4.

Sabbath, Oct. 24, I met with a few at Bro. St. John's, in San Francisco, and preached once; after the Sabbath obtained figures on S. B., amounting to nearly \$100 per year. It will probably exceed that sum.

The following Sabbath and first-day, I was with Bro. Bourdeau, at Petaluma. I found that others had taken their stand upon the truth the Sabbath I was away. I spoke three times to attentive congregations, and on Monday, Nov. 2, came to this place, 26 miles from Petaluma. Commenced meeting here the evening of the 4th, with about 40 hearers. I have given now thirteen discourses, and have had, most of the time, about one hundred interested hearers, and some of the time more than double that number. This is a good congregation for this place and time, as it is only a small country village, and the nights have been dark, and the congregation had to come mostly from the foothills over rough roads. The coming week it is moonlight again, and if it does not storm we shall probably still have a good audience.

When our meetings commenced we occupied a free meeting-house which had no stove, and no seats but loose boards. After the fourth discourse the leading members of the Methodist church requested that the meeting be removed into their meeting-house, which is well seated, lighted, and has a stove. This was much more comfortable, as the evenings are quite cool here now, although the days are as warm and pleasant as September, and more so than the last September was here.

In our next discourse, to-morrow evening, we introduce the subject of the third angel's message, and the Sabbath question. Bro. Bourdeau is expected here to-morrow to join in the work. We shall try to get out the truth as rapidly as possible, and rein up the people to decision on the truth. We feel deeply sensible that we need the help of the Lord in this work, if much is accomplished; and yet we have the assurance that if we throw our whole energies into the work, humbling self, and laboring to exalt the truth of God, and to honor his name, we shall have his help, and shall see much good accomplished.

Dear brethren and sisters, while you are raising your petitions to Heaven for the success of God's cause, remember the work in California. Meanwhile we will strive to so move in the cause of God, that the answer to your prayers, and ours, for this work, may not be hindered. J. N. LOUGHBOROUGH.

Windsor, Cal., Nov. 16, 1868.

MEETINGS IN MICHIGAN.

Nov. 20, I met with the Sabbath-keepers in Leslie, Mich. Bro. A. J. Richmond took me to Bunkerhill, where we held six interesting meetings, and celebrated the ordinances of the Lord's house. An anxious desire is being begotten in the hearts of the members of this church and in Leslie to be in the watching time, waiting for the return of our Lord from the wedding.

Nov. 23, Bro. Beers, with Bro. Bailey's team, took me on the way some thirty miles to Locke. The brethren here had not been visited for a long time. They appeared very glad to see us. We held three meetings with them and visited them at their homes. Sr. Cole

we found sick nigh unto death. After two seasons of prayer and counsel she seemed better, and tried to manifest it by signs. She had not been able to speak for some weeks. She seemed to manifest much resignation to the will of God.

The 26th, Bro. Avery's team brought us to Owosso. Here we visited the Sabbath-keeping families and labored to encourage them to press forward and live in the light of the third angel's message.

The 27th, I came by railroad to St. Charles. Here I visited from house to house, held six profitable meetings, and baptized two to join the church. Many of the church from Chesaning attended the series of meetings, and the Lord blessed his people in their efforts to confess their wrongs as they came together and while celebrating the ordinances of the Lord's house. The Lord gave them more and more strength to put their resolutions into practice to watch and wait for the return of the Master from the wedding, lest coming suddenly he find them sleeping.

JOSEPH BATES.

St. Charles, Nov. 30, 1868.

QUARTERLY MEETING AT PINE ISLAND.

This meeting was held according to appointment in REVIEW. Bro. Pierce was present, and truly ministered in word and doctrine, to the benefit of all. Bro. P. seemed to be fired with new and heavenly zeal, and his love and earnestness for God's eternal truth seems to be much on the increase. To God be all the praise. He spoke to us twice on the Sabbath, and once on first-day, and attended the ordinances of the Lord's house evening after the Sabbath. Many points of interest were brought out in these sermons of which I can only briefly speak.

Sabbath, P. M.: Luke xiii, 24, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." There is no word in the English language that expresses in its fullest sense the original of the word "strive." By this word we are urged to the greatest exertion possible. We should make every effort, throw our whole body and spirit into the work. We should struggle, agonize, to enter into the strait gate; for many shall seek, and shall not be able, because they will not make an effort in any way commensurate with the necessities of the case. But we cannot dwell upon this.

First-day, A. M., we had a business meeting appointed, but there were not enough present to attend to any business; one to his farm, another to his merchandize. One thought, well I have nothing to do at a business meeting, and so another thought, and another, and so nearly all thought, and so stayed away. These things ought not to be so. There may be excuses; but we do not see what they can be. But this does not apply alone to the business part of a meeting. Some are very negligent of eternal things, so drunken with the cares of this world that but very few come to remain through the meetings, and even those who might go and come fail to return to the meetings on first-day. By this course you often lose much good, as upon this occasion you lost a most soul-stirring discourse. The text chosen was Zeph. ii, 1-3, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." God's people are often designated as a nation and by tribes, and it can be clearly shown that God's Israel (meaning a prevailers with God in prayer,) will be so designated to the end of time. "Gather together." Come into the unity of the faith "before the decree" that ye shall be killed, "bring forth." Before the day pass as the chaff." The day of mercy will soon pass, even as chaff before the wind. "The day of the fierce anger of the Lord!" Oh! what a day! Who can stand? Who shall be able to stand "when he riseth to shake terribly the earth?" "Seek ye the Lord all ye meek of the earth, it may be ye shall be hid." It may be, implying a liability of their not being saved, because they do not

seek aright. "It may be" it makes the soul tremble. A parallel text is found in Amos v, 15, "Hate the evil, and love the good, and establish judgment in the gate, it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." The remnant, the last end of his church. It may be he will be gracious unto them.

But why these expressions? Does not Jesus say that they that seek shall find? and does not Peter say that an entrance shall be ministered abundantly? Yes. But Jesus also says, Luke xiii, 24, "For many, I say unto you, will seek to enter in, and shall not be able." And Peter also says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" But why this difference of expression? Does the Bible contradict itself? No; it is perfectly harmonious. The fact is, Jesus and Peter are both speaking to two different classes of persons. Matt. vii, 7, Jesus is talking to those in his presence, and perhaps some following generations. But in Luke he is talking to the last generation, which is proved by reading the 25th verse. And Peter also, when he says, "For so an entrance shall be ministered abundantly, 2 Pet. i, 11, is speaking to his brethren then living, as can be easily seen by reading the entire book. He commenced the epistle to them who have obtained, &c., and goes on down through to the new-earth state. Although it may be applicable to all Christians, yet it is more especially applicable to all but the remnant of Joseph. But, 1 Pet. iv, 17, 18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" is speaking to the last end of the church; for in verse 7, he says, "But the end of all things is at hand; be ye therefore sober and watch unto prayer." And verse 17 reads, "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?"

"And if the righteous scarcely be saved," showing that they would barely pass the test; for "many shall seek and shall not be able." "It may be ye shall be hid." "It may be the Lord God of hosts will be gracious to the remnant of Joseph." But why this difference? The fact is, those who have lived in past ages, and have come down to the grave, all covered with sins of ignorance, have had a mediator. The ministrations has been great, consequently an entrance could be ministered to them abundantly. But the last generation of the saved have to come up and stand without an intercessor, without a spot or wrinkle, consequently they will scarcely be saved. To use a similitude, as if a man were pursued by a ravenous beast, reached the door, passed into the house, closed the door, just as the beast sprang against the door. He was scarcely saved; but his salvation was none the less sure than if it had been abundantly administered.

But is God partial? No; the remnant have such a flood of light and truth as no generation have ever been permitted to enjoy. The light, the truth, the help, that is given then is in proportion to the perils of the times. "For the time is come that judgment must begin at the house of God." But whose case will come first? It may be that those who have been longest in the truth will come first. Oh! that we may be prepared. Oh! that we may become obedient, sanctified, and elevated by the truths of God's word. These are some of the thoughts presented in his discourse.

May God help us to obey and live.

H. F. PHELPS.

Pine Island, Minn.

MEETINGS IN VERMONT.

The brethren and sisters met in Quarterly Meeting at Stowe, Vt., Sabbath, Nov. 21. Elds. A. Stone and A. S. Hutchins were present to preach the word. In the forenoon Bro. Stone gave an appropriate and interesting discourse on the kingdom of God, showing what constitutes the kingdom. Those component parts were, 1. The King, the Lord Jesus Christ. 2. The territory, the kingdom under the whole heavens, the earth made new. 3. The subjects, those who live in obedience to God's requirements here, do his will, live out his blessed truth, and are fully prepared to be changed from mortal to immortality. 4. The nature of the

government, being one of peace, love, union, and rest, forever, in contrast with the governments of this world, which are anarchy, war, bloodshed, crime, and gross iniquity. This subject was calculated to inspire the brethren and sisters with new courage and new zeal to prosecute the work of overcoming by the power of God's truth, that they may finally hear the welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In the afternoon Bro. Hutchins gave an instructive discourse on the two laws, showing the object of the ceremonial law, and the origin and perpetuity of the moral law, and in his closing remarks showed the combination of the law and gospel in effecting the salvation of man by repentance toward God and faith toward our Lord Jesus Christ.

The brethren and sisters filled up the time allotted to them in quick succession in bearing their testimony to the truths spoken, and were built up and strengthened in the most holy faith of the gospel. May the Lord help us to be spiritual worshippers, that we may be living stones in the temple of God.

FRANCIS GOULD.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

Commotion among the Mohammedans.

THE Mohammedan world has for a long time been in a condition of decay. The great empires which for centuries were a terror to all Christian countries have all disappeared. Many millions of Mohammedans have become subjects of Christian rulers, and of the few Mohammedan States that are left, there is none that can claim a rank among the great powers of the world. On the contrary, all of them live upon the mercy of their more powerful Christian neighbors. Turkey, Persia, Egypt, Morocco,—all appear as weak and helpless in their intercourse with the great nations of the Christian world. The Mohammedans themselves begin to feel this, and while, on the whole, the number of Mohammedan converts to Christianity is small, there are prominent men in all the Mohammedan countries who aim at a political and social regeneration of their people by introducing among them the ideas of Christian civilization.

Such being in general the condition of the Mohammedan world, it is an interesting fact to observe one notable exception. There is one branch of Mohammedans which, since the beginning of the present century, has made progress, and shows itself pervaded by a real vitality. The progress, it is true, has thus far been made, not at the expense of any Christian State, but at that of decayed and lethargic parts of Mohammedanism. But still there is progress, and a vigor which promises further advance, and which makes it probable that this Mohammedan sect will before long come into hostile contact with Christian countries.

The sect to which we refer, are called the Wahabees. They are of recent origin, their founder, Wahab, having been born about the close of the seventeenth century. Their original seat was Arabia, where they tried to restore a primitive and vigorous Mohammedanism in the place of the decay which had spread throughout the country. Early in the present century, they became dangerous to the holy cities of Mecca and Medina; for, regarding both the Turks and Persians as idolatrous, they prevented the caravans of these countries from reaching the two cities. The Mohammedans of Turkey and Persia became greatly excited at this, and the Sultan of Constantinople, as the natural protector of Mohammedanism, deemed it his duty to crush the daring heretics. The Pasha of Egypt, Mehemet Ali, was charged with this duty in 1804; but nothing was done against the Wahabees until 1811, and the object of the expedition was not accomplished until 1818. The chief of the sect was sent to Constantinople and beheaded. For some time little was heard of the Wahabees; but soon their power was again felt, and when Palgrave, in 1863, and Colonel Pelly, in 1865, visited Central Arabia, they found a powerful Wahabee empire in existence, threatening to swallow up the whole peninsula. Still, so isolated is Central Arabia from all intercourse with the civilized world, that no news reached us from the Wahabees except when bold travelers, like Palgrave and Pelly, at the risk of their lives, penetrated into the remote regions inhabited by them.

Last week the Atlantic cable furnished us with important intelligence concerning the latest movements of the Wahabees. The Immaum, or spiritual ruler of Muscat, has been dethroned, and the chief of the Wahabees has succeeded him. Muscat is the most power-

ful of all the Arab States, extending to about 176,000 square miles, and containing some 2,500,000 inhabitants. The city of Muscat is the key to the Persian Gulf, and a most important center of trade, where the productions of Europe, Africa, and the East, are exchanged. Its population is already 60,000, and is increasing with great rapidity. The possession of the city and the empire of Muscat gives to the Wahabees the whole of Central and Eastern Arabia, and as they are no less hostile to the Turkish and Persian Mohammedans than to the Christians, it cannot fail that before long they will come into collision with neighboring countries.

The Wahabees revive the fanaticism and ferocity of ancient Mohammedans, and they are more hostile to Christianity on that account than the present rulers of Turkey, Persia, Egypt, and Morocco. And yet their recent successes may be of great service to Christianity, for it is plain, at first sight, that their rise will increase the confusion within the Mohammedan world, and lessen its power of resistance to the missionary onset of Christianity.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sr. Stebbins.

DEAR BRETHREN AND SISTERS: I have found sweet comfort and encouragement in reading the communications from those that love the Lord and his appearing. I have, of late, awaked, as it were, from a state of insensibility. Dark and threatening clouds gathered around me. Satan bound me that I could not come to the fountain of Life; and I came nigh losing my hope. But the Lord, through his tender mercy, saw fit to rescue me, and set me at liberty, for which I now feel greatly to rejoice. And since the Lord set me free, I have felt free, indeed. The blessing of the Lord has rested continually upon me, and I feel like one newly converted. I know the Adversary would rejoice if he could in any way keep me from giving my testimony for Jesus. But I am determined, the Lord strengthening me, that the remainder of my life shall be for Jesus. I want to be made willing to suffer for Jesus, that I can reign with him at last.

I feel that time is very short, perhaps much shorter than any of us realize. We are living in a solemn time, when we should all be awake, watching and praying. The Adversary is very wroth, casting his snares at every point. Oh! let us not slumber and sleep in this hour of temptation until it is too late. The Lord is pleading for us still. But soon, if we will not listen to his voice, we shall hear the words, "Too late," "Depart from me." Oh! what a dreadful thought. I often ask myself, Shall I be one of that number? God forbid. Let us be encouraged and renew our covenant with the Lord, for if faithful we soon shall receive the promised reward.

"Heir of the kingdom, Oh! why dost thou slumber?
Why art thou sleeping so near thy blest home?
Wake thee, arouse thee, and gird on thine armor,
Speed, for the moments are hurrying on."

I feel that I want to be converted anew every day, that I can have the evidence continually that I am accepted of Jesus. I want to be cleansed and purified, that I, too, may be one of the number that shall have the "seal of the living God" placed in my forehead. I want my daily walk and conversation to correspond with my profession, my every word and act to tell for Jesus, that I may be the means of doing some little good while I remain here, and that if I am called to suffer the scoffs and sneers of the world it may not be on my own account, but for Jesus' sake who died for me and for all.

The little church here in Ulysses is advancing. We meet from Sabbath to Sabbath for prayer and conference meeting. Our members are few; but we have the evidence that the Lord is with us, and his blessing is given us in abundance. We feel that in union there is strength. I feel that I need the prayers of all God's children, that I may ever have strength to overcome the temptations of the Adversary, keep in the narrow way, and finally have a right to the tree of life.

AMELIA A. STEBBINS.

Potter Co., Pa.

From Bro. Shireman.

BRO. SMITH: With a deep feeling of my unworthiness, I take my pen to say a few words through the REVIEW. I feel thankful that Jesus is yet pleading in the most holy place of the heavenly sanctuary. I feel

solemn in view of the great work there is for me to do in order to be ready to meet Christ when he comes.

I truly feel thankful that I had the privilege of attending the camp-meeting at Pilot Grove. It was a very solemn time. The servants of the Lord had a message for his people; and oh! how many vows were made upon that sacred spot as the truth was spoken. And now, dear brethren and sisters, we have had time given us to perform our solemn promises. How have we done? Have we tried to arouse in this great work, or have we fallen asleep again? Let the words we heard from Bro. White ring in our ears, "It is court week." Yes, it is court week; and we have a case pending, and must be up and doing if we want our cases to come out clear. We must be getting the witnesses now. Soon it will be too late. It will take all; and when we have done all that we can do, we have the promise of help. I am well satisfied that we must adopt a system, and then strive to live up to it from day to day if we would make advancement in this work. If we take hold of this work with the same zeal that we do our daily labor, it seems to me that we shall be more spiritually minded than we are, and less than this is certainly not expected of us.

We are on the battle field. We must keep on the whole armor. There is no time for us to lay it off. The enemy is on the alert. We can look back and see where he has slain or taken captive some of our fellow soldiers; and the battle is still coming closer; but our warfare is not with carnal weapons, but with spiritual; and if we prove loyal to our Captain, we shall be sure to gain the victory, and when this war is over, he will give us a homestead in the new earth. What a happy prospect is before the soldiers of Christ! Let us toil on, fight on. I feel encouraged while writing. The Lord is good. I want to strip myself of every weight that hinders me in this work. The way is very narrow. We cannot take this world with us. Is our daily life witnessing that we are living for Jesus? Or is our example of such a nature that our hearts condemn us? Let us remember that God is greater. He knows the thoughts and the intents of the hearts, as well as our actions. Let us try to obey the truth from the heart, and hold it in the love of it.

I believe that it is our privilege to enjoy more of the Spirit of the Lord, to feel his presence more. Let us choose the fast of Isa. lviii. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." May the Lord help us to live the truth, seek his favor, cut loose from the world, and at last have a home in the earth made new, is my prayer.

D. T. SHIREMAN.

Marion, Iowa.

NOTHING TO SPARE.

WHAT! hast thou naught to spare? Alas! thy lot
Indeed is hapless; thou art very poor—
Poorer than thy poor brethren who have not
The hoarded much, that crieth still for more.
Where are thy baubles? where thy glittering toys?
Where thy rich trappings? thy amusements, where?
Where is thy wasted time, thy unbreathed word
Of gentleness—thy hidden talent, where?
The look of pity which thou mightst accord?
Oh! do not tell me thou hast naught to spare;
Bethink thee ere thou speakest so again,
And for thy needy brethren have some care;
So much God giveth thee, so much to share.

Obituary Notices.

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

DIED, at Ann Arbor, Mich., October 12, 1868, my brother Francis M. Gulick, aged 26 years. His death was caused by bleeding, resulting from a surgical operation on his leg for necrosis.

Francis had been a Christian, and a full believer in the present truth for nearly seven years. I have strong confidence that he sleeps in Jesus.

JOEL GULICK.

DIED, at Trenton Center, Wis., Nov. 21, 1868, of gastric fever, of typhoid form, Sr. Julia A. King, in the forty-ninth year of her age. She patiently bore her afflictions, and quietly rests in hope until the resurrection morning.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

"Yet again we hone to meet thee,
When the day of life is fled;
Then, in Heaven with joy to greet thee,
Where no farewell tear is shed."

T. P. FINCH.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 8, 1868.

The *Baptist Tidings*, published in Detroit, Mich., has the following item in its issue of Dec. 3, 1868:

"A general convention of the Adventists is now in session at Buchanan. They will now fix upon another day for the great destruction."

The brevity of this notice makes it all the more forcible as illustrating the evil of the continual time-setting of which a large body of first-day Adventists have been guilty since 1844. This is the prominent feature of a notice of even three lines. It shows that the very terms Adventism and Adventist suggest in the public mind only a repeated setting of time, and as oft repeated a disappointment.

The evil of this is that it destroys the confidence of the public in everything connected with the movement, and shuts their ears completely against the great truths which it is the province of Adventism to promulgate. It would not be so bad if only those who are guilty were the ones to suffer; but the public will not discriminate, and the odium of these repeated failures rests alike upon all classes. We wish it distinctly understood that Seventh-day Adventists are not to be identified with the timeists.

We call the especial attention of the reader to the articles from Bro. Andrews in the present and a few past numbers of the REVIEW. They contain mines of practical instruction, and will be found profitable articles for study.

We learn that trains are now running from Kalamazoo to Allegan.

CALENDAR FOR 1869—The Association has published a Sabbath-keeper's Calendar for 1869, which is now ready for delivery. It is printed in two colors on a card 5½ by 9 inches. It is not so elaborate and beautiful a specimen of typography as we issued last year, but this will, in some minds, be at least partially compensated for in the reduction of price, which is only 10 cts. postpaid. Every Sabbath-keeper should have one of these calendars, so as to be able to tell at a glance the commencement of the Sabbath each week.

The receipt for Benevolent Fund in REVIEW No. 20, from L. C. Cottrell should have been C. M. Cottrell.

I. SANBORN. We received from you some time since, 27 pages of manuscript on the text, "And now I stand and am judged for the hope of the promise made of God unto our fathers," &c. This is all that has come from you of that nature. Is this the manuscript to which you refer?

I learn that some who have recently received a license to preach, or at least to make a trial of their gift in that work, are undertaking the settlement of church difficulties. I learn one other thing also which hardly need to be told, viz., that bad matters are made worse. Would it not be the course of wisdom for brethren without experience to let such work alone? If we have learned any lessons as a people, one of these is that such work does not pertain to inexperienced hands. J. N. ANDREWS.

CHANGE OF ADDRESS.—My post-office address, until further notice, will be Richmond, Maine. J. H. WAGGONER.

J. N. A. The tract, "Samuel and the Witch of Endor," is now in print, and "The Wicked Dead" is in type.

TRUTH is not always relished where sin is nourished. Light is pleasant, yet it may be offensive to sore eyes.

"SEEKING FOR JESUS."
JOHN VI, 24.

"Seeking for Jesus"—*who?* why, the wanderer,
The sad and the lonely, the poor and the blind;
The mourner all tearful, the storm-shattered pilgrim,
All anxiously striving this Jesus to find.

"Seeking for Jesus"—*how?* by contrition
For sins that have pierced him, by unceasing prayer,
By faith in his word and by humble submission,
They'll find him, who thus to his footstool repair.

"Seeking for Jesus"—*why?* just to revel
On all the rich bounties his love can impart?
Or to sit at his feet, like the Bethany daughters,
And list to his teaching, and give him the heart?

"Seeking for Jesus"—*when?* in life's morning,
At noonday, ere life's sun shall set in the west;
When hungry and weary, bereft, disappointed,
Or when all the pathway with joy shall be blest.

"Seeking for Jesus"—*where?* in the closet,
The vale, on the mount, in the temple of prayer;
Whoever, whenever, wherever we seek him
In pureness of heart, he'll be found of us there.
—*Letis Thorne.*

In the Field Again.

AFTER a long confinement at home by the sickness of my wife, I have returned to Randolph, Cattaraugus Co. Find most of the brethren and sisters here holding fast, and some making good advancement in the work of preparing for the Judgment. Some are on doubtful ground. Satan is trying to overthrow them. My prayer is, that he may not succeed.

I have come out for a winter campaign, if God's providence permit. Hope to find new fields of labor. May God direct me and bless my labors. The language of my heart is, Here I am, send me. I hope to be helped by the prayers of those who love the truth.

R. F. COTTRELL.

Nov. 29, 1868.

Notice.

To the Systematic Treasurers of Illinois and Wisconsin Conference, Dear Brethren: It is now time for the second quarterly report. They are due the first of December; yet there are many who have not sent in their first quarterly report. I want them. Please forward them at once to me at Dell Prairie, Adams Co., Wis.

T. M. STEWARD, Sec.

Appointment Withdrawn.

BRO. SMITH: I wish to withdraw the appointment for the Quarterly Meeting at Pilot Grove, Dec. 12 and 18, since it is not convenient for the ministering brethren to be present then. When they go North they will make the appointment at Pilot Grove to suit their convenience.

H. NICOLA.

"God's Work must be Done, and I may be Dead."

SOME years ago, a missionary in a Pagan land brought before his people a benevolent object, for which he proposed to receive their contributions, at some future time. A maimed and crippled man pressed forward at once, and, laying down a handful of silver, said, "That is for myself; and that," laying down another, "is for my wife; and that," laying down still another, "is for my child;" the whole sum being some seven dollars from this poor African, for a single benevolent object.

"But," said the missionary, as the man was giving it, "I do not want the contributions now, but only to know how much you think you can give when the time shall come for collecting it." "Ah, sir," replied the man with deep earnestness, "God's work must be done, and I may be dead." And he refused to take back the contribution, saying, "No, no; I cannot take it back; for God's work must be done, and I may be dead."

This was true wisdom in the poor African, wisdom to guide us not only in giving, but in all our Christian labors. "God's work must be done, and I may be dead," and therefore I will now give, and do, all I can for his cause and kingdom.—*Sol.*

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection.

Prices of our Uncovered Tracts.

PER HUNDRED.		FOR LESS THAN A HUNDRED.	
Sent by Railroad.	By Mail.	By Mail.	
4-page tracts, 25 cts. per 100.	37 cts.	At the rate of 50 cts. per 100.	
8-page tracts, 50 cts. per 100.	75 cts.	At the rate of \$1.00 per 100.	
16-page tracts, \$1.00 per 100.	\$1.50.	At the rate of \$2.00 per 100.	
2-page tracts, \$1.50 per 100.	\$2.25.	At the rate of \$3.00 per 100.	
32-page tracts, \$2.00 per 100.	\$3.00.	At the rate of \$4.00 per 100.	

THE BEST GIFTS.—The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

NONE but a patient Christ can make us patient Christians. As our passions were the cause of his, so his passion is the cure of ours.

MICHIGAN CENTRAL RAILROAD.

On and after Dec. 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:20 A.M.	11:10 A.M.	5:25 P.M.	10:20 P.M.
Battle Creek,	1:45 P.M.	3:53 P.M.	11:03 P.M.	3:13 A.M.
Chicago, Arvo,	9:05 P.M.	10:02 P.M.	6:30 A.M.	10:03 A.M.

GOING EAST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A.M.	8:00 A.M.	4:30 P.M.	9:00 P.M.
Battle Creek,	12:03 P.M.	1:45 P.M.	10:03 P.M.	3:13 A.M.
Detroit, Arrive,	5:55 P.M.	6:30 P.M.	3:45 A.M.	8:30 A.M.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Appointments.

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

PROVIDENCE permitting, I will meet with the following-named churches as follows: Vassar, Tuscola Co., Mich., Sabbath and first-day, Dec. 12, 13; Watrousville, Dec. 19, 20; Holly, Dec. 26, 27. JOSEPH BATES.

THE next Monthly Meeting in the Southern District of Maine, will be held with the church at Woodstock, commencing Sabbath evening, Dec. 19, and hold over first-day. J. B. GOODRICH.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

The P. O. address of Wm. Carpenter Jr. is North Liberty, Ind.

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 received pays,—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.00 each. Geo Titus 34-24, P S Jones 34-24, B F Jackson 34-24, H Swartout 32-24, Eld C C Barker 34-1, C Lamberton 33-1, S Bartlett 34-15, H Clarke 33-1, E James 34-24, Ann Worden 34-1, W Dumas 34-24, F J Cressy 33-18.

\$2.00 each. T Harlow 35-1, L Potter 34-24, G Rhodes 34-19, C D Swan 34-9, Ann Remley 35-1, D V Wiene 32-20, J F Thompson 33-9, Jas Elwell 34-1, L S Wetherwax 34-18, D Dobbins 34-24, M Montgomery 35-1, S J Bartholomew 34-14, J Q A Haughey 34-22.

\$3.00 each. Ellen Bolser 35-1, Sophia S Post 34-21, D Howard 34-24, E Sappington 33-1, T T Brown 33-9, H H Morgan 33-9, S Cushing 33-9.

Miscellaneous. C B Ellis \$2.25 30-1, A Bonvnton 2.50 35-1, D Wood 1.25 on account, A Christanson 50c 33-24, A Dunlap 3.50 34-14, I D Perry 5.00 35-1, C M Coburn 2.50 33-1, Mary Redfield 1.50 34-14.

Cash Received on Account.

E J Lawrence \$5.20, I Sanborn 60.00.

Michigan Conference Fund.

Church at Greenbush \$17.50, Allegan 60.00, Alma 46.95, Eden ville 60.00.

For Review to the Poor.

Julia M Rhodes \$1.00.

Books Sent by Mail.

M H Chamberlain 87c, J P Chamberlain 87c, C E Cole \$2.00, Geo I Butler 40c, J E Crocker 50c, C C Barker 3c, R J Reynolds 2.81, Leonard Seaver 1.14, Polly K Calkin 40c, R S Sisson 1.00, S Golden 15c, Henry Hodgson 1.35, H S Gunney 80c, A Christianson 15c, O E Merrifield 1.00, C Lamberton 50c, S Bartlett 50c, A Dunlap 25c, Miss A Winston 1.00, Sarah M Sivan 2.50, G H Brundy 50c, G W Bartlett 6.00, J F Thompson 10c, N Hanson 1.25, T S Harris 3.00, L Bartholomew 2.50, D Winter 44c, J Q A Haughey 5.93, C M Joselyn 2.50.

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J Garget \$4.80, M S Barnham 5.00.

Receipts for Benevolent Fund.

Charles Brackett \$5.00, Mrs H S Gurney 10.00, M J Chapman 3.00, Marcus Gould 10.00, Lucy Gould 10.00, D S Beers 1.00, M S Barnham 10.00.

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