

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*.

"PRAY WITHOUT CEASING."

PRAY when morning light is breaking,—
Pray when shines the mid-day sun;
When of God's rich gifts partaking,
And when labor's task is done.
Pray,—pray,—
The livelong day.
Keep thy heart in frame to pray.

'Tis not gloomy,—'t will not sadden
Either heart,—or face,—or eyes;
But 't will every station gladden
With a light brought from the skies.
Pray,—pray,—
The livelong day,
Keep thy heart in frame to pray.

Then no anger,—then no malice,
E'er shall in thy heart abide;
Let thy home be cot, or palace,—
Fertile plain, or mountain side.
Pray,—pray,—
The livelong day,
Keep thy heart in frame to pray.

Will ye do it? Will ye render
To the High and Mighty One,
All the gifts that ye can tender,—
Hearts redeemed by his dear Son?
Pray,—pray,—
The livelong day,
Keep thy heart in frame to pray.

—The Pupil.

The Sermon.

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

THE GEHENNA OF FIRE, THE NEW EARTH, AND THE SABBATH.

BY ELD. J. N. ANDREWS.

TEXT.—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. lxvi, 22-24.

THESE are the last words of Isaiah. He brings to our view the everlasting inheritance of the saints in the new earth. He also sets before us the terrible punishment of the wicked in the lake of fire. Our Lord makes use of this very passage in his most awful description of the final wrath upon the wicked. He thrice utters these dreadful words in the space of six verses.

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

is not quenched. And if thy foot offend thee, cut it off: for it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Mark ix, 43-48.

The word hell as here used by our Lord, is in the Greek, gehenna. We therefore understand that the words of Isaiah respecting the punishment of the wicked, are to be fulfilled in what our Lord calls gehenna. The place where "their worm dieth not, and the fire is not quenched" is the, gehenna of fire so many times spoken of by Christ. We are therefore interested to read his testimony respecting this place of retribution. Besides the passage from Mark just quoted, we read of it as follows: (the word hell in these texts is from gehenna.)

Matt. v, 22: "And whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Matt. v, 29: "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matt. v, 30: "And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matt. x, 28: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Matt. xviii, 8, 9: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Matt. xxiii, 15: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

Matt. xxiii, 33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Luke xii, 4, 5: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him."

James iii, 6: "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

The word gehenna is therefore used twelve times in the New Testament; eleven times by Christ, and once by the apostle James. It a place of fire in the most emphatic sense of that word. Matt. xviii, 8, 9, clearly identifies the fire of gehenna with the everlasting or eternal fire several times named in the Bi-

ble. What verse 8 calls everlasting fire, verse 9 calls the fire of gehenna. And this same fact may be seen by comparing the words of Jesus in Mark ix, 43-48 with Matt. xviii, 8, 9, both of which texts are quoted above. We therefore ascertain that the fire of gehenna is identical with the everlasting fire of the following texts:

Isa. xxxiii, 14: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

Matt. xviii, 8, 9: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Matt. xxv, 41: "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

How instructive is this comparison of one passage with another! The fire of Isa. lxvi, 24, is the fire of gehenna so vividly set forth in the discourses of the Son of God. And he identifies this fire of gehenna with the "everlasting fire prepared for the Devil and his angels." The Bible speaks more than once or twice of that fire which shall be the portion of the first enemies of God; yea, the portion of THE KING of all evildoers, the covering cherub, once called Lucifer or "the bright star," now known as Satan, or the adversary. When it is said of the wicked that "the fire of thine enemies shall devour them," it seems to be an express reference to the fact that they shall be punished in the fire originally prepared for the Devil and his angels. And when we read of a place "ordained of old," "deep and large," which shall be kindled by "the breath of the Lord, like a stream of brimstone," and that the original design of this is for THE KING, we cannot doubt that this king is the angel of the bottomless pit. Certainly Ezekiel's reference to the covering cherub that should be devoured in the fire, must be understood of Satan, who with his angels shall share with the wicked in the everlasting fire. And John expressly names him as having his punishment in the lake of fire. But here are these most remarkable passages:

Isa. xxvi, 10, 11: "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people; yea, THE FIRE OF THINE ENEMIES SHALL DEVOUR THEM."

Isa. xxx, 33: "For tophet is ordained of old; yea, FOR THE KING IT IS PREPARED; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Exe. xxviii, 11-19: "Moreover the word of the

Lord came unto me saying, Son of Man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering; the sardius, topas, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

Matt. xxv, 41. "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."

Rev. xx, 7-10. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

Thus we ascertain that the fire of gehenna which our Lord makes to be the portion of all evil doers, is identical with the lake of fire. For this fire of gehenna is the everlasting fire in which Satan shall be punished, and the place of his punishment is here expressly named as the lake of fire. Here are the other texts which use this term, "lake of fire," or "lake of fire and brimstone," or the "lake of fire burning with brimstone."

Rev. xix, 20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone."

Rev. xx, 14, 15. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Rev. xxi, 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

So this terrible gehenna of fire is the place where the second death is inflicted. It is said to be a fire burning with brimstone. The following are the remaining scriptures in which this terrible element is mentioned as entering into the punishment of the wicked:

Job. xviii, 14, 15: "His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because it is none of his; brimstone shall be scattered upon his habitation."

Psa. xi, 5, 6: "The Lord trieth the righteous; but the wicked and him that loveth violence, his soul

hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Isa. xxxiv, 9, 10: "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever."

Eze. xxxviii, 22: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his lands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

Luke xvii, 29, 30: "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

Rev. xiv, 9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

We learn several important facts from these scriptures. The punishment of the wicked with fire and brimstone shall be in the great day of God, and shall be after the example of Sodom and Gomorrah, and is to be inflicted in the presence of Christ and the holy angels. The texts already quoted sufficiently establish the fact that the punishment of the wicked is to be after the example of Sodom and Gomorrah. Luke xvii, 29, 30; Jude 7. But the following is still more to the point:

2 Peter ii, 6: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly."

That they are to be tormented with fire and brimstone in the great day of retribution, and that this shall be rained upon them, and that they shall suffer this torment in the presence of the holy angels and of the Lamb, is sufficiently explained by the testimony of the following passage:

Rev. xx, 7: "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."

So, then, it is certain that in the closing events of the great day of Judgment, the city of God having descended upon our earth, and the 1000 years being ended, and Satan being loosed for his last work, and the resurrection of the unjust to damnation, having taken place (John v, 28, 29; Acts xxiv, 14; Rev. xx, 5, 6), the great Adversary gathers all his forces for a final assault upon Christ, the angels, and the saints. Isa. liv, 15-17. The whole human family are now, for the first time, gathered in one vast assembly. All the righteous are within the city with Christ and the holy angels. All the wicked surround the city on the outside of its walls, and with them is the Devil and his angels. They will recognize Abraham, Isaac, and Jacob, in the kingdom of God, and realize that they themselves are forever excluded therefrom. Luke xiii, 28; Matt. viii, 11. They will doubtless also recognize generation by generation, the righteous that they have known and persecuted, or at least refused to regard and obey as the messengers of truth and salvation.

Wisdom of Solomon v, 1-5. "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves: This was he, whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life madness, and his end to be

without honor; how is he numbered among the children of God, and his lot is among the saints!"

The moment has at last arrived for the fire from God out of Heaven to fall upon the wicked after the example of Sodom and Gomorrah. The fire of gehenna is a fire that is rained upon the vast host of evil-doers. The elements themselves melt; the earth is dissolved by the devouring fire, and Satan and his innumerable company of transgressors find themselves in the midst of a lake of devouring fire. How terrible the place! This, as we have traced the subject through the Bible, is the gehenna of fire, where Isaiah's awful words shall have their accomplishment. The punishment of the wicked shall be in the presence of the holy angels and of the Lamb. And here we find it inflicted in the full view of all who are within or upon the walls of the city of God. Indeed that city seems to be located upon a place prepared for it upon the earth, for the very purpose that when the wicked are cut off the righteous may see it. Ps. xxxvii, 20, 34; See Zech. xiv, 4, 5.

This terrible gehenna of fire claims our particular attention. We have found it to be the great lake of fire which shall be constituted by the burning of our earth, when the fire from God out of Heaven shall unite with the fire in the interior of the earth, and the elements shall melt with fervent heat. Compare Dent. xxxii, 22; Isa. xxxiv, 9, 10; Mal. iv, 1; 2 Peter iii, 7-13. But especially do we find the locality of the punishment of the wicked. It is in the presence of those within the city. Here shall be their torment. Here the fire shall devour them. Rev. xiv, 10; xx, 9.

The derivation of the term gehenna will be found peculiarly instructive. Thus the New American Cyclopedia says: "Gehenna (Heb. Ghe-Hinnom, the vale of Hinnom), a valley adjacent to Jerusalem, on the south and south west, also called Tophet, and often mentioned in Scripture in connection with the idolatrous rites of Moloch, which were there celebrated. From the abhorrence with which the Jews after the captivity regarded this worship, the valley was made the common sewer of the city, and a receptacle for all its refuse, which was there consumed by fire. In the New Testament the name is transferred by an easy metaphor to hell."

The Lexicon of Schrevelius speaks thus: "Gehenna, the place of future punishment, hell. Heb., Eng., valley of Hinnom."

The Lexicon of Liddell and Scott says of this word: "Gehenna, prop. the valley of Hinnom, from Hebrew: a beautiful valley near Jerusalem, where children had been sacrificed to Moloch; afterwards held in abomination, and used as a place to cast carcasses of animals and malefactors, which were consumed by fire constantly kept up."

Smith's Dictionary of the Bible says thus: "Gehenna, the valley of Hinnom or of the son [of Hinnom] or children of Hinnom, a deep narrow glen to the south of Jerusalem where after the introduction of the worship of the fire-gods of Ahaz, the idolatrous Jews offered their children to Moloch." 2 Chron. xxviii, 3; xxxiii, 6; Jer. vii, 31; xix, 2-6.

The Lexicon of Greenfield gives the same origin to the word. Thus it says: "Gehenna, properly the valley of Hinnom south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

Dr. George Campbell in his Preliminary Dissertations to the Gospels, Dissertation vi, Part ii, says thus: "That gehenna is employed in the New Testament to denote the place of future punishment prepared for the Devil and his angels, is indisputable. . . . It is originally a compound of the two Hebrew words Ge Hinnom, the valley of Hinnom, a place near Jerusalem, of which we hear first in the book of Joshua. It was there that cruel sacrifices of children were made by fire to Moloch the Ammonitish idol."

A further proof that this is the proper derivation of the word is found in the manner that the Septuagint, the Greek Old Testament in common use in apostolic times, renders Ge Hinnom in Josh. xviii, 16. In that

version it is translated Gai-Ennom in some copies, in others, Gaienna; hence, says Dr. Campbell, its name gehenna in the New Testament.

Dr. Bloomfield in his notes to the Greek Testament, speaks as follows: "Gehenna is formed from the Hebrew Ge Hinnom (the valley of Hinnom) a place south of Jerusalem, called Gaienna at Josh. xviii, 16, [in the Septuagint.] and probably a deep dell; pharax as it is rendered at Josh. xv, 8, where formerly children had been sacrificed by fire to Moloch; and which long afterwards was held in such abomination, that the carcasses of animals, and dead bodies of malefactors, were thrown into it; which in so hot a climate, needing to be consumed by fire which was kept constantly up, it obtained the name gehenna *tu purous* [*i. e.*, gehenna of fire]. Both from its former and its present use, it was no unfit emblem of the place of torment reserved for the wicked, and might well supply the term to denote it."

In speaking of the punishment of Satan, Isa. xxx, 33, was quoted, which speaks of tophet as "ORDAINED OF OLD;" and which is "PREPARED" for "THE KING," and which concludes with the remarkable statement that the fire therein is to be kindled by the breath of the Lord as "a stream of brimstone." Now it is a remarkable fact that tophet and gehenna are but two names for the same place; or, perhaps, tophet should be considered as included in gehenna, and forming only a part of that valley of crime and awful wickedness. That tophet was situated in this valley of Hinnom the Scriptures plainly testify. Thus Jeremiah in speaking of the sins of Judah says:

Jer. vii, 31: "And they have built the high places of tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart."

Of Josiah, the good king, we read, 2 Kings xxiii, 10: "And he defiled topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." These texts are sufficient as to the location of tophet in the valley of Hinnom. The other passages which speak of this place of dreadful crime, and terrible retribution, are the following: Isa. xxx, 33; Jer. vii, 32; xix; xxxii, 35.

Gesenius in his Hebrew Lexicon says of tophet that it is the "proper name of a place in the valley of the sons of Hinnom, near Jerusalem, noted for the human sacrifices there offered to Moloch. . . . The high places of tophet [were] the artificial mounds, tumali, on which those sacrifices were offered." Of the image of this god, and of the worship offered to him in gehenna or tophet he says: "According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries." See also Cruden, unabridged, on tophet.

These testimonies relative to the derivation of the term gehenna, and to its identity with tophet are of interest to us. They show that this was a place of cruelty, of wickedness, and of idolatry, such as the world has hardly seen elsewhere at all. And finally they teach us that it became a place of filth, and of the dead bodies of animals, and of malefactors, and that to devour this, fires were kept constantly burning. Our Lord makes use of this term gehenna as a proper designation of that place where the wicked shall meet their dreadful retribution.

We have found that the last verse of Isaiah is to be fulfilled in what our Lord calls the gehenna of fire. We have ascertained that this fire of gehenna is the everlasting fire in which Satan and his angels are to be punished. We have ascertained that this fire shall be rained upon the wicked, with Satan at their head, at the end of the 1000 years; that it will descend as a shower of fire and brimstone after the example of Sodom, and thus form a great lake of fire and brimstone. God did this very thing to Sodom, and has threatened to do it to all wicked men. Thus we are able to ascertain with certainty that the terrible threatening of Isa. lxvi, 24, is to have its fulfillment in the

great lake of fire at the end of the 1000 years. And now observe the significance of this term gehenna. It stands identified as the place of future punishment with the lake of fire and brimstone that shall devour the ungodly. The name is derived from a place, wicked beyond all comparison; a place for horrid cruelty that must have given immense satisfaction to the great murderer (John viii, 44) and for the revolting worship of Moloch (or Molech) especially grateful to Satan, as men would place their helpless infants in the arms of this brazen statue heated with intense fire, and there consume them in sacrifice to this god of malignity. Such was the inherent love of wickedness and wrong, that men would forsake the temple of that God whose very name and nature is love, and repair to this place of abominable idolatry and crime, so monstrous as to be almost without a parallel. That they might pollute the house of God, the very same day that they thus burned their children to Moloch they presented themselves in the temple of God. And it would seem that they chose the Sabbath for this. Eze. xxiii, 38, 39. How Satan triumphed in tophet or gehenna in his warfare upon the cause of Christ, and against the government of God. But let him not exult too confidently. Tophet is "ordained of old" as the very place of his final overthrow and of his awful retribution. He and his vast host of sinful men and angels shall meet their retribution, not indeed on the outside of old Jerusalem, but without the walls of the new. And thus gehenna, or tophet, may be literally the very spot where Satan and the leaders of that immense throng of ungodly beings shall stand when the fire comes down from God out of Heaven upon them. And thus though tophet or gehenna of old may not be large enough to receive the vast body of the wicked, it may be the grand central point outside the city of God, where Satan's punishment shall be inflicted, and indeed with him an immense number of others; and from this the whole lake of fire containing the countless host of the wicked shall fitly bear the name of the fire of gehenna. At all events the gehenna of our Lord is identified with John's lake of fire and brimstone, and who can say that it is not identified in these particular features also?

None but God can cast into this gehenna of fire. This important fact is clearly set forth by Christ. "But I will forewarn you whom ye shall fear; Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." Luke xii, 5. The casting into gehenna then, is something which is in the power of God only. And this is rendered still more emphatic by the previous verse. "Be not afraid of them that kill the body, and after that have no more that they can do." It is certain that the burning of a dead body in the valley of Hinnom was entirely possible to wicked men. They might even kill Christ's disciples, and afterward burn their dead bodies in that receptacle of matter, that was to be consumed in the ever-burning fire. But the casting into gehenna of which our Lord gives us warning, is an act which is in the power of God alone.

That God alone can cast men into the fire of gehenna, is further indicated by the fact, that this fire has been shown to be identical with that which shall come down from God out of Heaven, to devour the wicked. Rev. xx, 9. This devouring fire, the God of Heaven will rain upon every wicked man. Ps. xi, 6. It is his prerogative to say who shall experience its terrible effects.

But the fact that God alone can cast men into gehenna, is shown still further, in what the Bible says relative to the time of this event, and the condition of the wicked when cast therein. The time of this event is very plainly marked. Our Lord's language plainly implies that it is not during the present life. "After he hath killed, hath power to cast into gehenna." We have learned from Matt. xviii, 8, 9, that the fire of gehenna, is the everlasting fire which the wicked shall be cast into. And from Matt. xxv, 41, that the wicked enter this fire of gehenna, or everlasting fire, after the sentence of the Judge at the last day. And from Rev. xx, 9, 10, which is identified with Matt. xxv, 41, by the fact that the Devil is to have his portion in the fire which these texts threaten, we learn not only

that the fire of gehenna is prepared for the Devil, but, that it shall not be inflicted till the closing events of the day of Judgment, *i. e.*, till the end of the 1000 years, when Satan and all the wicked shall be cast into it. Surely none but God can cast into gehenna. And here one further remark may be offered, concerning this as the place of Satan's punishment. We have seen that tophet in Isa. xxx, 33, is identical with that gehenna of fire which our Lord so solemnly threatens. We have further seen, that this fire of gehenna, is that everlasting fire prepared for the Devil and his angels. Tophet and gehenna are the same. One of them is the lake of fire and brimstone prepared for the Devil and his angels. The other "is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a storm of brimstone, doth kindle it." Surely there can be no reasonable doubt that what is set forth in the one text as prepared for the Devil, and in the other as ordained of old and prepared for THE KING, relate to one place, one personage, and one fire. Some have thought this to be fulfilled in the destruction of the army of the king of Assyria. But there is first, no evidence that his army perished in that valley, and second, there is direct evidence that the king himself returned to his own land and died there. 2 Kings xix, 7, 36, 37. Nor does it appear from the careful study of 2 Kings xviii; xix; 2 Chron. xxxii; Isa. xxxvii, that the Assyrian army was near Jerusalem at the time that the angel slew 185000 men, but rather with the king of Assyria at Libnah. So this cannot be the fulfillment of Isa. xxx, 33. The tophet or gehenna near old Jerusalem, may be considered as bearing the same relation to the gehenna of fire, or the tophet ordained of old and prepared for the king, that old Jerusalem itself, with its mount Zion, sustains to the new Jerusalem, and to the Zion connected therewith. Heb. xii, 22.

(Concluded next week.)

"THEY HAVE THEIR REWARD."

Of certain men who prayed to be seen of men, and who gave alms to be seen of men, Christ said, "They have their reward," "ye have no reward of your Father which is in Heaven." Their object was to have men think them very pious, and very benevolent. This was what they prayed for, what they gave alms for, and they gained their object. They received just what they sought—the praise of men. Now, says Christ, they will have no other reward. They may have given thousands of dollars to the poor, yet in the Judgment no reward will be allowed for it, for they received their reward for it at the time they gave it. They have no treasure in Heaven.

For some time these words have made a strong impression on my mind. They teach us that we may do good things, and make great sacrifices, and yet, if they are not made with the right motive, we shall receive no reward for them in Heaven. All that we do, should be done with a spirit of sacrifice, and to please God. I greatly fear that many of us who preach the gospel, will never receive any reward in the kingdom of God, for all our toil and sacrifices. If we preach, and pray, and write, to be thought well of by our fellow-men, or if we do it for the pay we get, verily we have our reward—we receive just what we work for. The farmer works long and hard for his crop of grain. When he gets it he receives what he labored for. He expects no other reward for his toil. So the lawyer and the doctor toil hard, early and late, with wearisome work to help others. But what is it all for? For the pay. This they get. This is their reward. They never dream of being rewarded for their work in Heaven. They have their reward now. Why not the same with the ministers, if they labor for the same object—the pay? If they get this, if they live as well, if they make money as fast, and lay up as much as other men, of other callings, why should they expect any reward in heaven for their labor? May God help us so to live, and so to labor, that we may not lose our reward in the kingdom of God.

D. M. CANRIGHT.

Chicago.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 15, 1869.

J. N. ANDREWS, EDITOR.

EXPLANATORY.

THE recent action of the Publishing Association in the choice of editor of the REVIEW, demands a few words of explanation. The change is temporary, not permanent. For many years Bro. Smith has filled this post with ability and with faithfulness. In the judgment of the members of the Association, and in accordance with his own request, it was thought advisable that he should have a season of relief from the duties to which he has so long been confined. He will still devote his best energies to the advancement of this great cause, and as he may for a time labor in the field at large, it is hoped that at no distant day he will with renewed strength, and with quickened zeal and courage, resume the duties of this place. The REVIEW will still share his labor.

J. N. ANDREWS.

OUR SOURCE OF STRENGTH.

OUR strength is in God. It does not at all consist in numbers, in talent, in wealth, or in any earthly advantage. These things are of great value in their place; but when we make them our dependence and our strength, they become only a snare. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We never can be weak when God is with us; we never can possess real strength, when we are separated from him.

The people of God combine the elements of strength and of weakness in a wonderful manner. They have the strength of God made perfect in their own weakness. They are mighty in God, when he is their strength. But they never can have this divine strength till they have learned their own dependence upon him. Self must die, before Christ can live in us. Our first business, therefore, in every thing which we undertake for God, is to humble ourselves before him. He will go forth with us to the battle, if we make him our refuge and our strength.

But God will not do our part of the work. We must do this with the utmost diligence and carefulness, as though every thing depended upon our faithfulness; and we must seek for help from God, as those only seek it who feel that without him they perish.

God is our only source of strength. Yet he will not be our help if we hide one sin in our hearts. If we would have God upon our side, we must be wholly for him. It is in vain to trust in God while we dare to sin against him.

THE RESURRECTION NOT IMPOSSIBLE.

A FEW weeks since, an article from the *Phrenological Journal* designed to prove the impossibility of the resurrection of the dead, was shown up in the REVIEW. Here is a similar statement of the case, from the *Spiritual Rostrum* of May, 1869:

"Dust returning to dust.—It is asserted by scientific writers that the number of persons who have existed on our globe since the beginning of time amounts to 36,627,843,273,075,256. These figures when divided by 3,095,000—the number of square leagues on the globe—leave 11,320,689,732 square miles of land; which being divided as before, give 1,314,622,076 persons to each square mile. If we reduce these miles to square rods, the number will be 1,853,174,600,000; which, divided in like manner, will give 1,283 inhabitants to each square rod, and these being reduced to feet, will give about five persons to each square foot of *terra firma*. It will thus be perceived that our earth is a vast cemetery. On each square rod of it 1,283 human beings lie buried, each rod being scarcely sufficient for ten graves, with each grave containing 128 persons. The whole surface of our globe, therefore, has been dug over 128 times to bury its dead!

"From this extract it will be seen that there is not dust enough now, if all the soil were converted to dust, to re-make the bodies that have existed on earth."

REMARKS. 1. The writer in the *Phrenological Jour-*

nal stated the whole number of human beings that have lived upon the globe at 27,000,000,000,000,000. The writer in the *Spiritual Rostrum* makes the number one-third larger, and even gives the exact figures; viz., 36,627,843,273,075,256!

2. But neither of these writers gives any data to show that their statements are really calculations, and not mere guesses, or random figuring. Here is a brief statement of the case, that can be appreciated by all. Our world has stood some 6000 years, according to the chronology of the Bible. The calculations of geologists assign an immensely longer period to our world's existence, but they do not claim that man has existed on the earth for a longer period than the Bible allows. So we may, upon the authority of the Bible, and with the consent of geology, fix the duration of men upon the globe at 6000 years. If we fix the period from one generation to another at an average of 30 years, and this is certainly as small a number of years as we can adopt, we shall have 200 generations from the beginning, to the present time. There are now alive upon the earth, about 1,000,000,000. If we allow this number to each of the 200 generations of mankind, we shall have a sum total of 200,000,000,000. This calculation is probably too large, in the number of generations of mankind, and in assigning 1,000,000,000 to each generation it is immensely larger than the actual number. But the *Spiritual Rostrum* makes it 180,000 times that number!

3. The writer next divides 36,627,843,273,075,256, the number of persons which he asserts have lived upon the globe, by 3,095,000, "the number of square leagues on the globe," and to use his extraordinary language, the result is that these figures "leave 11,320,689,732 square miles of land"! That is to say, dividing the number of inhabitants, by the number of square leagues of the earth's surface, gives us the number of square miles! This is a most preposterous absurdity. What would the reader think of this plan of ascertaining the number of square miles in a township? Suppose the town to have 2,000 inhabitants, and six square leagues of territory; this method of computation would give us 333 square miles in the six square leagues! Or if we should more exactly imitate our author, and make all the people that ever lived in the town the dividend, we would have a much larger number of square miles for that town's surface!

4. This writer asserts that there are 3,095,000 "square leagues on the globe." But in the same sentence he says that there are "11,320,689,732 square miles of land." Now a square league contains just 9 square miles. In other words it is a piece of land three miles square. Now if we multiply 3,095,000, the number of square leagues he assigns to the land upon the earth, by 9, the number of square miles in a square league, it gives 27,855,000, as the number of square miles upon the earth's surface. But he makes it 11,320,689,732! If, therefore, he has stated the number of leagues rightly, the number of square miles would be readily ascertained at 27,855,000, as each league has 9 square miles! But this writer makes it 406 times that number! He has a different way of getting at the facts. Instead of multiplying the number of square leagues by 9, in order to get the number of square miles, he takes the whole number of inhabitants that he says have lived since the world began, and divides that by the number of square leagues!

5. But he does not state the number of square leagues of land upon the earth's surface correctly. Instead of 3,095,000 there are more than twice that number. Johnson's large Family Atlas in that part assigned to Physical Geography, p. 6, states the number of square miles of land at 60,000,000, which divided by nine gives 6,666,666 square leagues.

6. But though the number of square leagues really determines the number of square miles, yet this writer makes the square leagues only half as many as they really are, and then makes the number of square miles 11,320,689,732 instead of 60,000,000! That is, he makes the square miles of our earth about 188 times their real number!

7. He does not even divide correctly the number of inhabitants he assigns to the earth, by the number of leagues of our earth's surface; to say nothing of the absurdity of this method of ascertaining the number of square miles.

8. Having ascertained the number of square miles, he next asserts that there have been 1,314,622,076 to each square mile. Yet if we divide the number of inhabitants as he gives them, by the number of square miles as reckoned by him, we shall make the number to a square mile 3,235,478. In other words he makes the number to a square mile 406 times as many as his own data allow!

9. Having stated the number of square miles with so many strange blunders, he does not even succeed in correctly reducing these to square rods. He says that there are 11,320,689,732 square miles, and that this amounts to 1,853,174,600,000 square rods. But if the reader will multiply the number of square miles as he gives them, by 102,400, the number of square rods in a square mile, it amounts to 1,159,238,628,556,800, or 625 times more than he gives it!

10. But he says there have been 1,283 inhabitants to each square rod. If, however, we take the number of inhabitants as he gives them, and divide this by the number of square rods which he assigns to the land upon the earth, instead of 1,283 we have 19,764! But if we take the number of square miles as he gives them, and correctly reduce them to square rods, and then divide the number of inhabitants as estimated by him, by the number of square rods, it gives just 31 to a square rod, instead of 1,283, as he has it!

11. If his figuring of 1,283 to each square rod were correct, then it would indeed assign about 5 persons to a square foot. But dividing his number of inhabitants by his number of square rods gives about 15 times as many to a square foot! If we reduce the square miles he assigns to the earth, to rods, and make this the basis of our calculation as above, then we have only 31 to a square rod, or about one to every 9 square feet. So his figuring here is very similar to all that precedes it in his article.

12. But the writer is quite too modest. He says that the globe has been dug over 128 times, allowing 10 graves to a square rod. But if we take his figures and make no effort to make them consistent with themselves we shall have the globe dug over 1,976 times, there being 10 times this number to a square rod! But if we reduce his square miles to square rods, we shall have the globe dug over three times to bury its inhabitants. There is therefore no consistency to his statements but contradiction and incoherence.

13. But we invite the reader's attention to a calculation more worthy of his confidence. We have seen that the inhabitants of the earth cannot have exceeded 200,000,000,000. There are 60,000,000 of square miles or 6,144,000,000,000 of square rods. This gives us 30 square rods for the burying place of each man. So much for this statement that "the whole surface of our earth has been dug over 128 times to bury its dead." So much for the strange assertion "that there is not dust enough now if all the soil were converted to dust, to re-make the bodies that have existed on the earth."

THE DUTY OF THOSE WHO HAVE RELATIVES DEPENDENT UPON THE CHURCH.

1 Tim. v, 4: "But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God."

Verse 8: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Verse 16: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

These words of the apostle are very explicit. They should not be overlooked, nor should they be treated with neglect. They clearly define certain important duties, which in a very great majority of cases, are never performed.

1. They state one method of showing piety. Many persons are very anxious to show forth their piety to others. Here is stated the proper method for children to do this thing. It is not to be performed, however, by fair words, or by high professions. Prayers and exhortations which are good in their place, are not the things demanded to meet this case. Many per-

sons seem to think these things the principal evidence of piety, and they labor zealously by their use to convince their fellow men how greatly they excel in piety and Christian experience. Yet if they were tested by the explicit rule of the apostle, they would be found utterly deficient. "Let them learn first," says Paul, to show piety at home, and to requite their parents; for that is good and acceptable before God." Here is a tangible method of showing piety which God has promised to accept. Yet this very thing many persons overlook. This work requires labor, painstaking and self-sacrifice, but it makes no display before men. So this can never satisfy their perverted ambition. The painstaking is real; the display which it makes before men is too small to satisfy this unsanctified and selfish disposition.

2. But infidels can perform such deeds as these. It is true that they can; and what is more, some of them do actually attend to this work of filial piety with far greater faithfulness than do many of those who call themselves Christians. Paul was well aware of this fact. It was no argument against the excellence of the deed that infidels could be found who, so far as this duty is concerned, were worthy of imitation on the part of those who profess to love Christ. It was rather an occasion of the severest rebuke that this duty which nature itself impresses even upon an infidel, should be left unperformed by those who have named the name of Christ. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Those, therefore, who throw their parents or their children upon the hands of the church, when they can support them by their own exertions, are guilty of a great sin against God.

3. But there is another class whose duty is also clearly defined. The brothers or sisters or near kindred of destitute widows are instructed respecting their duty toward them. "If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." This is a righteous precept certainly. If there are worthy, destitute widows in the church, who have no one to whom they can properly look for help, such are widows indeed, and it is the plain duty of the people of God to extend relief to them. That they may be able to do this, the apostle places in contrast with these the case of those widows who have relatives able to assist them. "If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." This shows plainly where the responsibility rests. It is not upon the church, but upon the brother or sister of such widow, or upon those of her near kindred or connection. God holds such persons responsible, and in the day of Judgment will reckon with them thus. But if they will not extend relief to them, then after that fact has been manifested by trial, such widows may be proper subjects of assistance from the church; but the displeasure of the Most High will assuredly rest upon those who refuse to discharge their duty toward their own kindred in the flesh, who are also fellow-members of the household of faith.

What is especially worthy of notice, it will be found generally that those who have little of worldly goods, will oftener share that little with a widowed sister, than will those who have ample means, impart even a small portion of their substance to such near kindred when they see them in distress. It is sad indeed to see men drowned in the spirit of worldliness, and utterly forgetful of the fact, that they are stewards of God, who must render account at the last day. What account can such persons render to the Judge of all the earth for their neglect of this plain duty? Will they tell him that they were in debt? Suppose in return he ask them what their debt was contracted for, what would they have to answer? Simply this: "It was to buy a second farm, or to invest in new land." But should the Judge ask what right they had to add farm to farm and to lock up all their means in this manner, what would they answer? They must stand speechless before him. They had his direct commandment, to sell and give alms, but they chose to add to their possessions, which were already too large, by running in debt for other

property, which they did not need; thus ever keeping themselves where they had a plausible excuse for refusing to give in the cause of God.

It will be a terrible thing to come up to the Judgment thus self-deceived. How bitterly will such lament the blindness of their minds, and the selfishness of spirit which controlled their misspent lives. Let us thank God that repentance unto life is not yet too late. Such repentance as God can accept, however, produces entire change of conduct. Instead of living for self we must live for him who died for us. The day of Judgment will make thorough inquiry into our conduct toward the needy and distressed. See Matt. xxv, 31-46. We shall be examined with reference to our conduct toward those who have needed our assistance, even though they are not of our kindred. And how inexcusable shall we be found, if at that awful tribunal it shall appear that we have even failed in our duty toward our own widowed and destitute kindred, who were children of the living God, and members of the church of Christ. It is time that we were preparing to give account of our stewardship. And that we may do this to meet the approval of the Judge, let us not forget to examine ourselves in the light of 1 Tim. v.

SEVENTH-DAY ADVENTIST MISSIONARY SOCIETY.

At the General Conference the subject of missions to foreign lands, and to distant portions of our own country, was considered, and the following rules were adopted:—

ART. I.—NAME.

This Society shall be known as the Missionary Society of the Seventh-day Adventists.

ART. II.—OBJECT.

The object of this Society shall be to send the truths of the Third Angel's Message to foreign lands, and to distant parts of our own country, by means of missionaries, papers, books, tracts, &c.

ART. III.—MEMBERSHIP.

Any person who keeps the commandments of God and the faith of Jesus may become a member of this Society on the payment of five dollars to the Treasurer of the Society.

ART. IV.—OFFICERS AND THEIR DUTIES.

The President, Secretary, Treasurer, and Executive Committee of the General Conference, shall severally fill the like offices in this Society, and shall have the management of all matters pertaining to the Society; but they shall not be entitled to any compensation for their services.

ART. V.—RAISING FUNDS.

For the furtherance of the object of this Society, besides the initiation fees, appeals shall be made to the friends of the cause for donations according to their means, and the benevolence of their hearts.

ART. VI.—AMENDMENTS.

These regulations may be added to, altered, or amended, by a vote of two-thirds of the members present at any regular meeting of the Society.

JAMES WHITE, *President.*

URIAH SMITH, *Secretary.*

At a preliminary meeting of the above Society, held in connection with the Annual Conference, the sum of \$1003.85 was promptly subscribed in membership fees and donations, \$233.10 of which was paid immediately.

We now call upon the friends of the cause, east, west, north, south, to take a part in this work. Send in your donations, all the way from ten cents to one hundred dollars.

FORM OF PLEDGE:

We, the undersigned, hereby agree to pay the amounts set against our respective names, for the purposes and uses of the above-named Society, said amounts to be paid on or before Sept. 1, 1869.

We have blank pledge papers printed for the use of our churches and brethren everywhere. Please send

for them, and see that all have a chance to take stock in the glorious cause of missions.

Brethren, do not let this matter rest upon your hands, but do your duty. We have almost daily applications to send publications to other lands. And we are happy to announce the arrival from Europe of a convert to the leading doctrines of the present truth, whom our European brethren send to us to instruct more perfectly and return to them prepared to help in the work. Means are wanted! Other lands are reaching out their hands to us for help. Means must and will come necessary to the accomplishment of this missionary work. Let all respond promptly, and let the good work move on. JAMES WHITE.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER VII, CONCLUDED.

VERSE 19. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; 20; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding, that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful; for the farther we come down the stream of time, the farther is it necessary to depart from nature in forming symbols to accurately represent the degenerating governments of earth. The lion is a production of nature; but it must have the unnatural addition of two wings to represent the kingdom of Babylon. The bear we also find in nature; but as a symbol of Medo-Persia, an unnatural ferocity must be denoted by the insertion of three ribs into its mouth. So the leopard is a beast of nature; but to fitly represent Grecia, there is a departure from nature only in respect to wings, and the number of heads. But nature furnishes no symbol which can fitly illustrate the fourth kingdom. A beast, the likeness of which never was seen, is taken; a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious and fierce, that from mere love of oppression, it devoured, and brake in pieces, and trampled its victims beneath its feet.

Wonderful was all this to the prophet, but something more wonderful still appears. A little horn comes up, and, true to the nature of the beast from which it springs, thrusts aside three of its fellows; and lo! the horn has eyes, not the uncultivated eyes of the brute, but the keen, shrewd, intelligent eyes of a man; and stranger yet, it has a mouth, and with that mouth, it utters proud sayings, and puts forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so fiendish in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol, without danger of mistake.

VERSE 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

The wonderful wrath of this little horn against the saints particularly attracted the attention of Daniel. The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A. D. 356 and 483, has already been noticed. See on chap. ii, 41. As these horns denote kingdoms, the little horn must denote a kingdom also, but not of the same nature, because it was diverse from the others. They were political kingdoms. And now we inquire, What kingdom has arisen among the ten kingdoms of the Roman empire, since A. D. 483, and yet diverse from them all? The answer is, The spiritual kingdom of the Papacy. This answers to the symbol in every particular; nothing else will do it. Can there then be any mistake here?

Daniel beheld this horn making war upon the saints. Has this been true of the Papacy? Fifty millions of martyrs, with a voice like the sound of many waters,

answer, Yes. Witness the cruel persecutions of the popes of Rome against the Waldenses, the Albigenses, and Protestants in general. It is stated, on good authority, that the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High, than all the enmity, hostility, and persecutions, of professed heathens from the foundation of the world.

In verse 22 three consecutive events seem to be brought to view. Daniel, looking onward from the time when the little horn was in the height of its power, to the full end of the long contest between the saints, and Satan with all his agents, notes three prominent events that stand as mile posts along the way: 1. The coming of the Ancient of Days; that is, his providential judgments upon the little horn, the same as the sitting of the judgment and the taking away of his dominion, of verse 26. This is the first blow upon the Papacy. 2. The judgment that is given to the saints. This is the time when the saints sit with Christ in judgment a thousand years, apportioning the punishment due to the wicked. Then the martyrs will sit in judgment upon the great antichristian, persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and poured out their blood like water. 3. The time that the saints possess the kingdom; that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse, of sin, and of sinners, root and branch, will have been removed away, and the territory so long misruled by the wicked powers of earth, the enemies of God's people, will be finally taken by the righteous, to be held by them forever and ever.

VERSE 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

We have here further particulars respecting the little horn.

1. He shall speak great words against the Most High. Has the Papacy done this? Look at a few of his self-assumed titles: "His Holiness," "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon earth," "King of the world," "King of kings, and Lord of lords." Said Pope Nicholas to the emperor Michael, "The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man." Is there need of bolder blasphemy than this? Listen also to the adulation the popes have received from their followers withoutrebuke: A Venetian prelate in the fourth session of the Lateran, addressed the Pope as follows: "Thou art our Shepherd, our Physician, in short, a second God upon earth." Another bishop called him "the lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the fifth Lateran, said to the Pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in Heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth shall worship him, and nations shall serve him.'" Again, Dr. Clarke, on verse 25 says: "He shall speak as if he were God." So St. Jerome quotes from Symmachus. To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies."

2. And shall wear out the saints of the Most High.

Has the Papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the Papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, would our limited space permit. Wars, crusades, massacres, inquisitions, and persecutions of all kinds—these were their weapons of extinction. And fifty millions of martyrs—these will rise up in the resurrection, as witnesses against her bloody work. Pagan Rome persecuted relentlessly the Christian church; and it is estimated that *three millions* of Christians perished in the first three centuries; yet it is said that the primitive Christians prayed for the continuance of Imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, "wear out the saints of the Most High." Pagan Rome could slay the infants, but spare the mothers; but Papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage. "When Herod died," says a forcible writer, "he went down to the grave with infamy, and earth had one murderer, one persecutor, less, and hell one victim more. O Rome! what will not be thy hell, and that of thy votaries, when thy judgment shall have come!"

3. And shall "think to change times and laws." What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution; namely, the laws of the Most High. And has the Papacy attempted this? Yes, even this. It has expunged the second commandment, to make way for its adoration of images. It has divided the tenth, to make up the number. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose. See Catholic catechisms, *Who Changed the Sabbath*, and works on the Sabbath and Law, published at the REVIEW OFFICE.

4. "And they shall be given into his hands until a time and times and the dividing of time." The pronoun "they" embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power. A time, as we have seen from chap. iv, 23, is one year, two times, the least that could be denoted by the plural, two years and the dividing of time, or half a time (*ἡμισυ*, Sept.) half a year. We thus have three years and a half for the continuance of this power. We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, how long a period is denoted by three years and a half of prophetic time? The only rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Eze. iv, 6; Num. xiv, 34. The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. Each day standing for a year we have twelve hundred and sixty years for the continuation of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the emperor Justinian, dated A. D. 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the Papacy, were driven from Rome, and this was not accomplished till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this

point did the Papacy hold supremacy for twelve hundred and sixty years? Exactly. For in the year 1798, Berthier, a general of Buonaparte's, entered Rome, proclaimed a Republic, took the pope prisoner, and for a time abolished the Papacy. It has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills to the very letter, the specifications of the prophecy, which proves beyond question that the application is correct.

Here the judgment, a judgment like other national judgments of which the Bible speaks, see Acts vii, 7, &c., sat upon the Papacy. Its dominion was taken away, that is, its supremacy was broken, and a consuming process there commenced which is to continue till the end of time. Yet the papacy will exist, though with but a shadow of its former prestige, till the appearing of Christ, to be consumed with the spirit of his mouth, and destroyed by the brightness of his coming.

How accurately verse 26 has been fulfilled, since 1798, and is being fulfilled to-day, is evident even to the casual observer of passing events. This is doubtless to be understood more particularly in a national sense. Individuals are still its zealous devotees; but everywhere it has lost and is losing, national recognition and support.

VERSE 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. 28. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

After beholding the dark and desolate picture of Papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom free from all oppressive powers, in everlasting possession. What could the children of God do in this present evil world, sighing over the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both, shall certainly be fulfilled, and that speedily?

u. s.

WHEREIN APOSTOLIC PREACHING DIFFERS FROM MODERN.

"THAT your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii, 5. The secret of the success of apostolic preaching in the conversion of men to the truth of the gospel of Christ, is revealed in the text and its connection. Paul's preaching to the Corinthians was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. There is, then, a great difference between the preaching of the apostles and the success of their ministry among men, and the preaching of this time as also the converts under its ministry.

The converts to Christianity in the apostles' days were truly believers in Jesus. They were separate from the world, steadfast in the faith, ready if required to sacrifice life. Their faith stood not in the wisdom of men, but in the power of God. But how different now. The power of God by his Spirit to give efficiency to the preaching of the gospel is not in the work, and hence the resort to persuasive, enticing words of man's wisdom to induce men and women to take upon themselves a profession of faith in some one of the many conflicting creeds. The faith of such rests upon the wisdom of men, and not upon the power of God, which is practically denied by many of the professed ministers of Christ of all names and creeds. This is, alas, too true, and its truthfulness is apparent in the lives and deportment of many professed Christians. The church of this age fulfills the prediction of Paul. 2 Tim iii, 1-5. The preaching of Paul and his fellow-laborers was with power from on high: a power that carried conviction to the hearts of stubborn Jews and idolatrous Greeks, and constrained them to flee to Jesus the only Saviour of sinners, even while persecution and a violent death were frequently the consequence of their faith. If persecution was the attendant of a

profession of faith in Jesus now as then, the persuasive words of man's wisdom, now resorted to, would be entirely powerless to convert any; and were not a powerless, formal Christianity popular, the preachers would have no hearers, and the palaces of worship would be closed.

But an important question suggests itself. Why is not the power of God to give success to the preaching of the gospel of Jesus now in the world? Certainly it is not because it is not as much needed now as then. Then the preaching of the cross of Christ was to the Jews a stumbling block, and to the Greeks foolishness, but to all believers the power of God. Now practical infidelity pervades the church. The gospel and its holy requirements, though praised in enticing words of men's wisdom, are practically denied. The power of God is not in the world, and mere outward profession has taken the place of the power of godliness. The power of God is as much needed now as in Paul's day. But we are told by our religious teachers that the power of God attending the preaching of the gospel was only designed for the apostolic age, and ceased with it. But this we cannot believe. Jesus, in his commission to his disciples (Mark xvi, 15-18; Matt. xxviii, 19, 20), assures us of power from above to attend their preaching, and that he would be with them even to the end of the world.

Now the ministry of this age must surrender their claim of acting under this commission of Jesus to his ministers, or else cease to contend that the endowment of power to truly qualify them for the work of preaching the gospel was designed only for the apostolic age. Paul would not have the converts of Jesus under his ministry, ground their faith in the wisdom of men, but in the power of God. This is the only foundation upon which faith can safely rest. All other is but shifting, sinking sand. B. F. ROBBINS.

Owosso, Mich.

"GOING ONCE JUST TO SEE."

THE apostle Peter sets forth the duty of Christ's children in the following conclusion drawn from his previous remarks: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts, in your ignorance." 1 Peter i, 13, 14. Again he says in chapter iv, 1-3: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. * * * For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries."

Satan is on hand at all seasons of the year with his devices to draw attention from holy things. Time was when those who professed the name of Jesus, would no more be seen at a theater, or circus, or any other sinful show, than in the company of Satan himself. They knew these things, knew what they savored of, and they shunned them as they would any other evil association. But Satan has been studying how to entrap those whom he could, and has finally adopted the "sugar-coating plan." He heralds his snares abroad as "unobjectionable scenes," "highly instructive exhibitions," "moral entertainments," so exceedingly pure, says he, that even "the most fastidious Christian" cannot fail to be delighted. "Come one, come all, and see the greatest, and the most moral exhibition ever presented to the public." Though the covering is tissue, yet it is sufficient to hide the deformity from the victims. How easily they are led on.

It is wonderful, yes, astonishing, how flimsy a reason, or excuse, will satisfy the minds of some who profess the name of Christ. Said a brother who attended a circus with his wife, "I never went to one before, my wife never went to one before, and I don't see any harm in going once, just to see what is in the world." Said another, "I supposed that it was only a menagerie, but soon after I got there they commenced the circus performance, and as I had got so far I thought I might as well stay and see the whole." He went blindly into Satan's trap, and could not see the necessity of flight even when he found it was the Devil's own. He forgot that

the man of God should "flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." "But we never had seen a circus, so we thought we would go once just to see what is in the world." And Eve tasted just once to see, and in that "just once" lay all the mischief. When we plead we want to see what is in the world, forgotten is the word speaking on this wise: "For all that is in the world, the lust of the flesh, and the lust of the eyes," &c., "is not of the Father." Just to go once to see what is in the world! Fatal delusion! Adopt such a rule in all things and where will it not lead us? See this brothel! We have never been in one. Let us go just once to see what's there. Here is a gambling hell. Let us enter just once and see what is here. Over there is a dance-house, and hark! there is music, too. Oh! let us go in, just once, and see what is there. You know we have never been in such a place before. Here is destruction before us, and we have never entered therein. Let us go to destruction just once, and see.

"One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak
Thy Saviour is well pleased with thee."

"Let me but know where'er I roam
That I am doing Jesus' will;
And though I've neither friends nor home
My heart shall glow with gladness still."

Thus sings the professor, and then hies to the circus to "see just once." Consistent, very.

H. C. MILLER.

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 Bro. Nicola.

DEAR BROTHERS AND SISTERS: I would say that the General Conference that I have just had the privilege of attending has been of great benefit to me. Bro. White's morning lectures, to say nothing of the many other good things that were said, were very interesting and profitable. As he portrayed to our minds the manner in which the third angel's message began, and the simplicity which characterized the work then, and contrasted it with our present condition, I could but think we have departed far from the Lord. But when I see a disposition on the part of those standing foremost in the work and bearing great responsibilities to correct past mistakes, and to seek for the old paths, it encourages my heart, and I am led to ask myself, Shall I have any part in this great work? Shall I be willing to endure the suffering part in the work, as a good soldier? Oh! I feel more like giving myself more fully to the Lord than ever I have done hitherto, and like consecrating all to him. May God's blessing rest upon those that bear the chief responsibility in this work, and may he give them heavenly wisdom that they may move fully in his counsel, and may he help all his dear people to come up to the help of the Lord against the mighty, is my prayer.

H. NICOLA.

Pilot Grove, Iowa.

From Sister Harris.

DEAR BROTHERS AND SISTERS: May I be permitted, through the REVIEW, to express my heartfelt thanks to those dear friends who sent me the paper, and other works on the subject of present truth; and to inform them that the Lord has greatly blessed me and my companion, and that we have been trying to keep the commandments of God and the faith of Jesus for the last three months; and we hope, through the power of our Heavenly Father to be overcomers?

The Lord has greatly loved us, and we hope by his grace to return his love by presenting our bodies a living sacrifice, holy and acceptable in his sight; which is our reasonable service.

MARTHA M. HARRIS.

Lamotte Co., Vt.

Economy in Dress.

THE elegant and accomplished Miss D., a lady of property, called at the shop and inquired for cambrics, dimity, and other articles of the finest texture. Mrs. W. observed, "I have not any of that quality, but I have such as is good enough for you, my dear Miss D., or for any queen in Europe. I will show them to you and tell you what you can do; you can take them, and I will state what a superior quality will cost, and you can give the balance to the poor."

She immediately acceded to the proposal, and in about two hours returned with a poor little girl, and told her to look at the cheap calicoes and make her choice. The little girl's eyes sparkled with an eloquence beyond words, and not really knowing whether to thank Miss D., or the lady of the shop, made two courtesies, and took a heavy bundle with a light heart. Miss D. smiled with ineffable sweetness, and thanked Mrs. W. for her advice, saying, "It has stamped a value on my wardrobe I never shall forget. I think I never shall be extravagant again." She became a constant customer, and her retrenchments in dress, though hardly visible, I doubt not, gave bread to the hungry, and clothing to the poor.—*Tract Magazine*, 1826.

Fashions.

"Be clothed with humility," and have "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

This is the most graceful, becoming, and at the same time, useful, costume that has ever solicited public attention. The mantle is of the most exquisite blue and delicate texture; tastefully decorated with the above-mentioned brilliants; and will be found to unite every advantage of utility and elegance. This dress is suitable to all seasons, and is considered equally becoming to the young and the old. It possesses extraordinary durability, is less liable to take a soil than any other material, and retains its freshness and novelty to the last. It falls over the person in the most graceful folds, and is so adjusted as to veil every blemish, and set off the least favorable figure to the best possible advantage. The color usually preferred for this costume is invisible green, which casts the most delicate shade upon the whole form, and produces an effect indescribably agreeable and possessing. Nothing can be more tastefully imagined, than the ornament with which this mantle is finished, and although this jewel is pronounced by the best judges to be of immense value, it may be obtained upon very reasonable terms. It is so delicate in its hue, and so chaste and simple in its workmanship, that it has been mistaken by unskillful observers, for an ordinary pebble, but connoisseurs instantly recognize it and allow it to be "more precious than rubies." Notwithstanding the recommendation it possesses, this dress has never become common although universally approved. It was once worn as a royal robe, and has ever since been held in the high estimation and general use amongst the subjects of the great Prince who first introduced it.—*Tract Magazine*, 1826.

Obituary Notices.

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

DIED, at my father's residence, near Afton, Union County, Iowa, May 19, 1869, my eldest brother, George W. Bonifield, in the twentieth year of his age. George had a strong hold on life, but after thirteen days' incessant suffering, death claimed him as its victim. He was a noble-hearted young man, loved and respected by all who knew him. He gave evidence of his acceptance with God and rejoiced even in his affliction. H. J. BONIFIELD.

DIED, at her father's residence, near Woodburn, Clark Co., Iowa, March 29, 1869, of consumption, Sr. Sarah Neal, daughter of J. B. and Anna Neal, in her 26th year. Sister S. embraced the present truth about nine years ago, and stood firm through the many discouragements of the past, and died in the blessed hope of having part in the first resurrection. She has been an invalid for about twelve years, and especially has she been an extreme sufferer for the last year, but the Christian's hope has ever buoyed her up, and been a source of comfort in her hours of suffering; and she leaves us with the blessed hope that if we live as worthily as she, we soon shall meet her where parting will be no more. MARLON W. NEAL.

DIED, in Walton, Mich., June 4, 1869, of spinal meningitis, Lee Delance, son of David H. and Elizabeth L. Lamson, aged 5 years and 4 months. Funeral discourse Sabbath, June 5, to a large concourse of sympathizing friends, from Jer. xxxi, 15-17. WM. C. GAGE.

DIED, in Olcott, N. Y., May 31, 1869, our little Luther, aged three years, four months, and fourteen days. ELIJAH & MARY GASKILL.

The Review and Herald.

Battle Creek, Mich., Third-day, June 15, 1869.

Grove Meeting at Johnstown, Mich.

By request of the church in Johnstown, Bro. and Sr. White appointed to meet with them Sabbath and first-day, June 12 and 13. A large portion of the Battle Creek church attended this meeting. In consequence of rain, the meetings were much interrupted; but they were seasons of interest and profit. The subjects presented were the duties now devolving upon us, and the great work of preparation for the Judgment. We trust a lasting impression for good was made on many minds.

The Personality of God.

We should speak of the existence of the infinite Creator with profound reverence, and with deep self-abasement. God is a Spirit. John iv, 24. This does not reduce him to a mere unreal or unsubstantial being. Beyond all doubt he has a personal existence in the highest sense of the term. The Son of God is the brightness of the Father's glory, and the express image of his person. Heb. i, 1-3. It is proper to point out the great error of those who represent God as an impersonal being, diffused as a subtle fluid everywhere through space. Yet in combating this mischievous error we should not inadvertently use language that can be handled in a sense utterly unlike that intended. To speak of God as an "organized being" may be the occasion for men to say that we hold God to have had an organizer, *i. e.*, that he is himself a created being.

"In Weariness and Painfulness."

In Paul's enumeration of his labors and sufferings (2 Cor. xi, 23-28) he makes use of the above expressive phrase. It is a light thing to labor with a buoyant spirit, and with the vigor and energy of full strength. Labor, under such circumstances, is a pleasure. But when the strength is exhausted with long-continued effort, and the heart saddened by the small measure of good accomplished, and when the elasticity of the spirits are gone and nothing but anguish remains, it requires the most perfect devotion and singleness of purpose to still labor with persevering effort for Christ and his cause. This spirit Paul possessed. This we should possess if we also were true soldiers of the cross. This is the spirit of steadfast, active obedience, that never tires and never loses sight of the grand result. Christians that only labor when they feel like it have no acquaintance with this kind of undeviating activity in the service of Christ.

General Conference Funds.

The treasurer's report of Gen. Conf. funds was inadvertently omitted from the report in No. 22. The following figures show the present standing of the fund:

TREASURER'S REPORT

Of the financial standing of the General Conference, for the year ending May 1, 1869.

RECEIPTS.

Amount on hand May 1, 1868,	\$880 35
Received during the year,	2,146 24
Total,	\$3,026 59

EXPENDITURES.

Paid out during the year,	\$2,834 64
Cash on hand to balance,	191 95
Total,	\$3,026 59

J. N. LOUGHBOROUGH, Treasurer.

Since the above report was made out, \$127.46 have been received, and \$2126.80 have been paid out, leaving the Gen. Conf. in debt \$1807.39. State Conferences, churches, and scattered brethren should see that this amount is paid in immediately.

JAMES WHITE.

Time never sits heavily upon us but when it is badly employed.

The Hymn Book.

We have had four binders at work on the Hymn Book, and yet are not able to fill all orders. In February we stated:—

"A few hundreds may be furnished by the time of the General Conference. After that for several months they will be furnished to only those who send cash with orders at retail prices."

We are not ready for large orders at wholesale prices. We have not the books to fill such orders at present. We can send very small lots, with orders for other books, at retail prices. When we can furnish large lots at discount, we will give notice in REVIEW.

JAMES WHITE.

Book Fund Report.

This report is now ready. We wish it to be circulated to all the friends of the cause. We shall send out a few copies to some who have liberally donated, and wait for orders from others. The last leaves of this little pamphlet are devoted to a pointed essay on giving. All the friends of the cause should read this report. Send postage with your orders. Ministers are invited to take special interest in the circulation of this report, the collection of pledges, and obtaining donations from all. Let the work move on.

JAMES WHITE.

Notes to the Churches of Iowa.

As it has been thought best to dispense with our State Conference this spring, I wish to say a word in reference to our financial condition. It has been customary for the delegates to bring quite a portion of the yearly funds to the yearly meeting. As there is no such meeting this spring, we hope each church treasurer in the State will make some effort to collect the s. b. funds for the past Conference year, if they have not yet been paid, and forward them at once to the State treasurer, Bro. R. M. Kilgore, Washington, Iowa.

As the tent is expected to start very soon, some funds will be needed at once.

In reference to the subscription for the new tent, I would say that nearly all that has not been paid, say from one-half to two-thirds of the entire subscription, was to be paid at the Conference. We hope the officers in each church will make some effort to collect this, and send it at once to Bro. Kilgore, as the Conference Committee will be under the necessity of borrowing funds to pay for the new tent on its delivery. If the brethren will be prompt in reference to these suggestions, they will save us from some embarrassment.

GEO. I. BUTLER.

Iowa, June 7, 1869.

Meetings in Steuben Co., N. Y.

DEAR BRETHREN AND SISTERS: I have read your cheering testimonies from time to time in the REVIEW, and while the Lord has blessed you and added to your numbers he has not forgotten us. Some have been added to our numbers, I trust such as will be saved. Our labor have been blessed in other places. We held meetings last winter at Pleasant Valley, 32 miles from here. My wife spoke 23 times to good congregations on the signs of the times, prophecies, and near-coming of Christ. Some confessed the truth, others were interested, and the wrath of the dragon was stirred up against us.

Two weeks ago last Sabbath evening, we commenced meetings in West Union, Steuben Co., N. Y. Wife has spoken six times, and Bro. W. Stebbins twice. The people seemed interested and anxious to hear. We intend to continue meetings there.

We feel like spending our time and strength in the harvest-field, feeling that what is done for the salvation of our fellow-men must be done quickly. Our prayer is that the Lord will guide us by his counsel, and afterward receive us to glory.

JOHN LINDSEY.

Ulysses, Pa.

Accident.

Bro. WARREN E. LANDON of Chaplin, Ct., while engaged in chopping, March 28, 1869, was crushed be-

neath a falling tree, and nearly killed. His son, a lad of sixteen, was with him, and had to cut the log before he could get it off him. Bro. L. thought he could not live, as did also the physician who was called. Several days and nights we watched over him not knowing how it would turn. In the kind providence of God, however, he is now slowly recovering, although he will probably not be able to work for six months or a year, and perhaps will never again be sound. It is a heavy stroke for Bro. and Sr. Landon as they have a large family dependent upon his daily labor (blacksmithing) for support. If any of the brethren would esteem it a privilege to help them a little in this time of affliction it will be gratefully received. His address is Chaplin, Conn.

WM. H. GRAHAM.

Mansfield Center, Conn., May 18, 1869.

Why Abraham Lincoln was not a Church Member.

I HAVE, said he, found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief, and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and all my soul.—*F. B. Carpenter's Life of Abraham Lincoln.*

A poor woman can see more sympathy in a sixpence than in streams of tears.

If you would not have affliction to visit you twice, listen at once to what it teaches.

THE best consolers of human hearts may bear broken hearts in their own bosoms.

WHAT is said from the feeling of a moment, should excite but the feeling of a moment.

Appointments.

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

Tent Meeting at Orange, Ionia Co., Mich., June 15-20. We want a general rally July 2-4. Where shall it be?
JAMES WHITE.

PROVIDENCE permitting, the next general meeting of the churches of Tittabawassee, Chesaning and St. Charles, will be held Sabbath and first-day, July 3 and 4, at St. Charles. We hope to see a good representation from our sister churches.
D. A. WETMORE, Clerk.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted pays,—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. A Wilbur 35-9, D P Mintun 34-8, C McKinnis 35-1, Mrs J Shearer 35-1, W Pepper 34-21, P Luke 35-1, E M Kimball 34-1, J W Snider 35-1, E Brackett 35-1.
\$2.00 each. A Chase 36-1, L A George 35-1, H J Bonfield 33-1, J S Smith 36-1, H M Kilgore 36-21, W W Wilson 34-1, Mrs O Chandler 35-1, A Hoff 36-1, James Whitehall 36-1, J S Hight 35-18.
Miscellaneous. M S Lathrop 50c, 35-3, L Wilhite \$2.50, 34-1, L M Gates 3.00, 37-1, E Dayton 3.50, 36-3.

Books Sent by Mail.

J N Loughborough, Healdsburg, Cal., \$41.25, S A Pratt 13c, A C Bourdeau 3.25, S A Rowland 1.50, Wm V Field 2.50, P Hainer 2.50, M H Chalker 1.65, H Calkins 26c, H Abbott 1.75, Mrs S. Lathrop 2.50, W Vancil 3.00, D Akins 55c, J S Wheelock 1.65, Julia E Green 1.82, Edward Litzman 1.00, H M Kilgore 3.36, E M Kimball 1.74, J T Terrell 25c, J. Freeman 25c, Frank W Mace 3.35, A Rogers 1.62, W Boynton 1.88.

Shares in Publishing Association.

E M Kimball \$9.26.

Benevolent Fund.

Wm Caviness Jr. \$10.00, E M Kimball 3.00.

General Conference Missionary Fund.

Church at Greenbush, Mich., \$12.50.

Cash Received on Account.

D M Canright \$5.00, R F Andrews 2.00.

Books Sent by Express.

Elder T M Stewart, Rockton, Ill., \$30.00, Jesse B T Nichols, Utica, Licking Co, Ohio, 12.00, J N Loughborough, Petaluma, Cal., 271.87, Geo I Butler, Washington, Iowa, 119.41.