



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.

VOL. XXXIII.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 22, 1869.

NO. 26.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

DIES IRE—AN OLD POEM.

[The following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of Goethe, Dr. Johnson, Sir Walter Scott, and other distinguished men. It is said that Dr. Johnson always wept on reading the tenth stanza. The Earl of Roscommon expired with the seventeenth verse on his lips. The original was written by a monk in the thirteenth century.]

DAY of wrath, that day of burning,
All shall melt, to ashes turning,
As foretold by seers discerning.

Oh! what fear shall it engender,
When the Judge shall come in splendor,
Strict to mark and just to render.

Trumpet scattering sounds of wonder,
Rending sepulchers asunder
Shall resistless summons thunder.

All agast when Death shall shiver,
And great nature's frame shall quiver,
Whom the graves their dead deliver.

Book where every act's recorded,
All events all time afforded,
Shall be brought and dooms awarded.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

What shall I say that time pending?
Ask what Advocate's befriending,
When the just man needs defending?

King Almighty and all-knowing,
Grace to sinners freely showing,
Save me, fount of good o'erflowing.

Think, O Jesus, for what reason
Thou endur'st earth's spite and treason,
Nor me lose in that dread season.

Seeking me thy worn feet basted,
On the cross thy soul death tasted,
Let such labor not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

Thou who Mary gav'st remission,
Heard'st the dying thief's petition,
Cheer'dst with hope my lost condition.

Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I quenchless fire inherit.

'Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside thee.

When th' accused away are driven,
To the final burning given,
Call me with the bless'd to Heaven.

I beseech thee prostrate lying,
Hearts as ashes contrite sighing,
Care for me when I am dying.

On that awful day of wailing,
Human destinies unavailing,
When man rising stands before thee,
Spare the culprit, God of glory.

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.

(Concluded.)

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.

But the fact that God alone can cast men into the fire of gehenna, and that this is actually done at the end of the 1000 years, receives further elucidation from considering the condition of the wicked when cast therein. And here is the fact so terrible to the transgressor: the wicked are alive when they enter the fire of gehenna.

1. We have ascertained that this fire is that which comes down upon Satan and his army after the second resurrection. Rev. xx, 5-10.

2. We have identified the fire of gehenna with the lake of fire and brimstone. And we learn that before those whose names are not in the book of life are cast into the lake of fire, the sea gives them up, and hades gives them up, and DEATH GIVES THEM UP. However men may explain the action of the sea, and of hades, and contend that the wicked dead which they contained, are still dead when given up by them, they cannot evade the statement, that death gives up the dead. Those thus given up are *alive*, and because their names are not found written in the book of life, they are cast alive into this gehenna of fire, which is said to be the second death. Rev. xx, 13-15.

3. Our Lord asked the wicked of his time this most awful question: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Greek, gehenna. Perhaps they might hope to hide in hades; but the "resurrection to damnation" shall bring them thence, to this terrible gehenna of fire. John v, 28, 29.

4. When the wicked are cast into the fire of gehenna, they are cast there with their "whole body," according to Matt. v, 29. And verse 30 states the same thing. According to Matt. xviii, 8, 9, they are cast there having two hands, two feet and two eyes. And Mark ix, 43-48, makes the same statement. And though Luke xii, 4, 5, speaks of God's being able to cast the wicked into gehenna after he had killed them, the parallel passage in Matt. x, 28, shows that the wicked are cast thither both soul and body, *i. e.*, they are not mere dead bodies, but living beings; and hence the ability of the Lord to cast them into gehenna after they have died once, is found in the fact, that he is able to raise them from the dead.

5. That the fate of the wicked in the fire of gehenna is terrible, and that they are of necessity alive to ex-

perience it, is plainly implied in our Lord's representation of the man with the millstone tied to his neck and sunk in the depths of the sea as having a more tolerable punishment than that man who by causing offenses shall fall into the fire of gehenna. Matt. xviii, 6-9; Mark ix, 42, 43.

But this part of the subject will be further elucidated by referring particularly to those expressions in the texts already quoted, and in parallel texts, which present the punishment of the wicked as involving great suffering and anguish, and by no means of momentary duration. Those who represent the punishment of the wicked as only designed to put them out of the way because of their being unfit to live, but as involving no pain except incidentally, and therefore in many cases very little indeed, should, to be consistent, take the ground that they are never to be resurrected. For there can be no reason to call them forth from hades and cast them alive into the gehenna of fire, if it be merely the design of the Judge to put them out of the way, and not his design to inflict suffering and anguish in the second death. If there be no design to inflict suffering why call them forth from death and hades?

But it is time to consider those expressions that speak of pain and anguish as the portion of the wicked. Our Lord gives us the strongest idea of this terrible punishment in gehenna when he advises men, if there be no other way, to cut off the right hand, or the foot, or to pluck out the eye, meaning, no doubt, the severance of the fondest ties, rather than to enter hell fire. He does not hold up merely the loss of the kingdom of God; he connects with this loss the fire of gehenna. Nay, he even represents it as preferable to be drowned in the ocean rather than cast into the fire of hell. So when he describes the fate of the transgressor he says:

Matt. xiii, 41, 42: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Matt. xiii, 49, 50: "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

And Paul covers the whole ground, when he says, Rom. ii, 5-9, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality; eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and ANGUISH, upon every soul of man that doeth evil, of the Jew first and also of the Gentile."

John represents this as torment in fire and brimstone. Rev. xiv, 11. And speaking of the beast and the false prophet, and by them representing those who sustain and uphold certain kinds of wickedness, he says, "These both were cast alive into a lake of fire burning with brimstone." Rev. xix, 20. Let none

say that this is only the language of figures never to be realized in fact. If it be indeed a figure, will not the reality be equal to the figure? But Sodom was destroyed by fire and brimstone, and it is expressly declared to be an ensample of what shall be the fate of all the wicked. Gen. xix, 24, 28; Luke xvii, 29, 30; 2 Pet. ii, 6; Jude 7.

These texts are sufficient to show that terrible anguish shall be the portion of the lost. They treasure it up to themselves against the day of wrath, when every soul of man that doeth evil shall experience this anguish and torment in the furnace of fire. Some, indeed, shall be beaten with many stripes, and some with few; some receive greater damnation, and some have in the Judgment a more tolerable measure of anguish than others; for God shall reward men according to their works. Luke xii, 47, 48; xx, 47; Matt. xii, 22, 24; x, 15; Job xxxiv, 11; Ps. lxxi, 12; Matt. xvi, 27.

That there is a sufficient space of time for this is implied in the expressions that are used to indicate the means of its infliction, and the continued duration of the pain. No one can believe more firmly than myself that every wicked man shall die the second death in the lake of fire, and that God will cleanse the universe by making an utter end of sin in the person of all evil doers. But I am far from thinking that dying in the lake of fire will be a mere momentary matter. If the wicked are raised in the resurrection to damnation for the express purpose of being brought forth to the day of wrath (Job xxii, 29, 30), and if God purposes to make the pain of the second death greater for some than for others, it is at least a reasonable conjecture that that resurrection shall give to each man a capacity for suffering exactly proportioned to the measure of torment that is assigned to him in dying the second death.

The everlasting fire into which the wicked are sent, which is represented as unquenchable, and from which the smoke of their torment ascends forever, and in which they are tormented forever and ever, is an expression indicative of something more than momentary suffering. Let us give due weight to every word of God. The expressions when taken in their connection and examined in the light of all the testimony of the Bible fall very far short of establishing the eternal existence of the wicked. But they do indicate duration to the anguish of their cup.

The expression "everlasting fire" does not necessarily mean a fire that shall burn to all eternity; for the fire that destroyed Sodom is said to be eternal fire. Jude 7; 2 Pet. ii, 6. It may rather be spoken of its effect than of its duration; as the Judgment is said to be eternal, not that it shall last to all eternity, but that it shall be eternal in its results. Heb. vi, 2.

And so of the unquenchable fire. It is not designed to preserve but to burn up that which is cast into it. Matt. iii, 12. And because it cannot be quenched, it shall burn till everything cast into it is consumed. For a plain illustration of an unquenchable fire burning up everything and then ceasing of itself, take the case of Jerusalem as burned by Nebuchadnezzar. See Jer. xvii, 27, compare with Jer. lii, 13.

Even the smoke of their torment ascending up forever and ever, cannot be understood of duration without end; *i. e.*, if it be construed as meaning that new smoke is constantly forming. For smoke is the certain proof that waste is taking place with whatever constitutes the fuel, because the fire is consuming it. And consequently the time must arrive when the fuel shall be all reduced to smoke and ashes. And this fact, David, inspired by the Spirit to speak on this very point, has clearly expressed. Ps. xxxvii, 20: "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." But if the ascent of the smoke be taken in some other sense besides that of the continued formation of smoke it does not at all argue the endless duration of the existence of the wicked.

The torment of Satan forever and ever is not a certain proof that he shall never cease to exist. It doubtless does plainly imply not only long-continued torment, but that it shall continue as long as the being to whom it pertains is capable of existing. This is a generally-

admitted rule in the interpretation of this phrase "forever and ever." It is only limited by the existence of that to which it is applied. When applied to an immortal being it is absolutely unlimited. When applied to the first and greatest of all murderers we know with certainty that he has not eternal life abiding in him. 1 John iii, 15.

Far be it from me to represent the anguish of the wicked as a light matter, or as of momentary duration. These expressions all have force, and point, and weight, and reality. But there is one grand fact that sheds a flood of light upon this subject, and that, indeed, is of itself perfectly decisive respecting the duration of the conscious existence of the wicked, in the lake of fire. It is this: The lake of fire is our earth itself when the elements melt with fervent heat. This is the time, and this the place, when the perdition of the ungodly shall be experienced. 2 Pet. iii, 7. This is the time when the wicked shall find themselves in the fire that shall burn as an oven, when all the proud, and all that do wickedly shall be stubble, and shall be burned up, root and branch. Mal. iv, 1; Ps. xxi, 8, 9.

And what is of remarkable interest, these very expressions that are applied to the burning of the wicked as though it should never cease, are also applied to the burning of the earth. Thus the prophet Isaiah gives us a wonderful picture of that unquenchable fire that devours our earth:

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." If any choose to apply this to ancient Edom they certainly must explain the expression used in the same manner that we do the like respecting the wicked. That is, they must admit that they do not imply eternal duration. But this is really as I believe, a direct reference to the great burning day. And the desolation of the earth relates to the period of the 1000 years. Surely such a fire would be unquenchable. And when its smoke ascends, that of the wicked shall ascend with it. For this very scene, as we have already ascertained, is the great gehenna of fire. And the wicked experience the power of this devouring fire as they surround the city of God. And now, while we are viewing this terrible conflagration, let us introduce the words of Isaiah lxvi, 24.

"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 to all flesh."

When sin is put down it will be in such a manner that it shall never break out again. It has had an existence among the angelic host, and in the human family. When the evil angels and the vast throng of wicked men receive their retribution together in the lake of fire, the righteous angels, and all righteous men, shall witness the terrible infliction. The time is in the conclusion of the day of Judgment, after the resurrection of the unjust at the end of the 1000 years. The place is the lake of fire, *i. e.*, the burning earth. The righteous are spectators because the New Jerusalem shall be in the midst of this awful conflagration. Not only shall they view the scene from the city itself, but "they shall go forth and look upon" this execution of the just judgment of God. Some of those texts which thus present the punishment of the wicked as in the immediate presence of the righteous, and under their inspection, are the following:

Ps. xxxvii, 34: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

Ps. lviii, 9-11: "Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. So that a man shall say, verily there is a reward for the righteous; verily he is a God that judgeth in the earth."

Isaiah lxvi, 24: "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."

Matt. xiii, 41-43: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear."

Luke xiii, 28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Rev. xiv, 10: "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."

Rev. xx, 9: "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."

The reader will pronounce this group of texts truly awful; yet, without note or comment, they present the punishment of the wicked as in the immediate presence of the holy angels and of the saints. How wonderful the contrast! The wicked in the furnace of fire, and the righteous shining forth as the sun within the city of God. The wicked shall see and recognize the righteous. The righteous shall even go forth and look upon the retribution of the ungodly. But this shall be, not from any delight which they shall feel in the anguish of the damned, but that they may see the just judgment of God in recompensing tribulation to those that have treasured it up to themselves. See Rom. ii, 1-16; 2 Thess. i, 6-10. What a relief to our minds that immortality is not inherent in evil doers! How precious the thought that the wickedness of the wicked shall come to an end, even though it be accomplished by the utter destruction of the transgressors! Ps. vii, 9; civ, 35. Righteousness is, and of right ought to be, alone immortal. Wisdom of Solomon i, 13-16.

It is evident that the anguish of the wicked is not momentary. It fills a space of time. Because it is not of infinite duration let us not err in the opposite direction, and conclude that it is only for an instant, and then done with forever. "Their worm shall not die, neither shall their fire be quenched."

The fire is an element of torture and of destruction. The worm that shall not die must either be another agent of destruction, or else it must represent the sinner in the midst of the fire of gehenna. It is a living creature, for it is said that it shall not die. But a living worm in the lake of fire, unless itself immortal could not endure that terrible heat. Instead of preying upon men, it would like them suffer destruction from the devouring fire. We cannot conceive of immortal worms placed in the fire for the purpose of inflicting torture upon the wicked. The unquenchable fire is quite sufficient to accomplish the needed retribution. It would be absurd to believe that living creatures can exist in the fire, without harm to themselves, for the purpose of adding to the pangs of the wicked, unless we attribute immortality to these reptiles. For without it, they would feel a sufficient measure of sharp anguish themselves to deprive them of all power as well as all disposition to gnaw upon other beings in the gehenna of fire. But to clothe these creatures with immortality, that they may dwell in the fire unharmed is to give that priceless boon to hideous reptiles. We cannot therefore understand this word "worm" as relating to creatures living in the fire for the purpose of adding to the tortures which that destructive element is itself capable of inflicting.

If, therefore, this term cannot be understood of living creatures that shall prey upon the wicked in the furnace of fire, there is but one other class of living beings to whom it can apply. In fact, there is but one class of beings that shall have their portion in the lake of fire, and that is the wicked, who shall certainly enter it *alive*, and shall, for a certain space of time, dwell in that devouring element where there is wailing and gnashing of teeth. Isa. xxxiii, 14; Matt. xiii, 41, 42. How awful is this language! Could men be

made to believe it, they surely would "flee from the wrath to come." If the New Testament speaks often of the wicked as a "generation of vipers" (Matt. iii, 7; xii, 34; xxiii, 33; Luke iii, 7;), there can be no impropriety in designating the wicked, in their torture, as "worms."

"Their worm shall not die." This expression must be taken, either in an absolute sense, or in a limited sense. If taken in an absolute and unlimited sense, then the wicked will live eternally. If taken in a limited sense, it indicates that the wicked shall live in the devouring fire till each has experienced the full measure of anguish that pertains to his portion. But these words cannot be understood in an unlimited sense as affirming that the wicked shall never die, inasmuch as many texts expressly declare that they shall die in this gehenna of devouring fire.

Eze. xviii, 4, 20: "The soul that sinneth, it shall die."

Matt. x, 28: "Fear him which is able to destroy both soul and body in hell." (Greek, gehenna.)

Rom. vi, 23: "For the wages of sin is death."

Rev. ii, 11: "He that overcometh shall not be hurt of the second death."

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 it is certain that the fire which shall devour the wicked and utterly consume them till they are destroyed soul and body, shall bring their lives to a final end. They shall die the second death. There is a limit beyond which those who are cast into the lake of fire shall not live. They shall not die till they have experienced the full measure of indignation and wrath, tribulation and anguish. With the last pang of retribution, they cease to exist.

The immortality of the wicked cannot be proved or reasonably inferred from the undying worm. If it be admitted that this represents the wicked, it can only be held that they shall live for a period in the fire; and that they shall not die at once, but only after a certain space of torment. If, however, we maintain that the worm represents a living creature that exists without injury to itself in the fire, and there preys upon the wicked, this will not argue the eternal existence of the sinner; for the devouring worm, if such creature shall be found in the lake of fire, would of itself, were there no action to the fire, put a period to the existence of the wicked. They would be eaten up alive. So the meaning of the phrase in this case, "Their worm shall not die," would be, that this agent of torture and destruction shall not die till it has accomplished its work of destruction. Certain it is, that if the worm feeds upon the bodies of the wicked, it will at last eat them up. When that time has come then the work of the worm is done, and we may well conclude that it will not outlive its work. Yet this whole idea of living worms to feed upon the wicked in the lake of fire is manifestly absurd. For we cannot have such worms in the furnace of fire without allowing them to possess immortality, and when the fire and the worms together have devoured the sinner, so that he shall cease to exist, then these immortal worms shall have the whole infinite future to live with nothing to eat. But surely this is not more absurd, than the idea that these worms can feed upon the wicked while they are in the lake of fire and brimstone. That men are called worms in the Bible, see Job. xxv, 6; Ps. xxii, 6; Isa. xli, 14, where the same original word is used.

"They shall go forth and look upon the carcasses of the man that have transgressed against me; for their worm shall not die." These carcasses do not of necessity signify that they were dead bodies. The word is used in the Hebrew Scriptures with reference both to the living and to the dead. God threatened the Hebrews for their murmuring and rebellion, that their carcasses should fall in the wilderness. Num. xiv, 32;

Heb. iii, 17. That is, this threatening signified simply this, that their then living bodies should fall in death while they were in the wilderness. So when the wicked are cast into the fire in execution of the sentence of the just Judge, "Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels," (Matt. xxv, 41,) the fire does not consume them at once, as naturally it would, but their worm does not die till each has received his proper portion of torment. Their carcasses consume slowly away, and while any portion remains unconsumed life remains, and with it anguish and utter despair. Perhaps to this very time and place refer the words of Zech. xiv, 12: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

"Neither shall their fire be quenched." This expression is the counterpart of the other, "Their worm shall not die." Both are quoted by our Lord, and solemnly endorsed with emphatic repetition. Thus in Mark ix, 43-48, he thrice uses the entire sentence, and twice speaks (verses 43, 45,) besides that, of the fire that never shall be quenched. This unquenchable fire must devour every element that comes within its reach. We have already ascertained that this fire of gehenna is the lake of fire and brimstone, caused by the burning of our earth. So intense shall be the heat of the great burning day that the elements which compose our earth shall be melted by it. 2 Pet. iii, 10. Nay; our earth itself shall flee away from the presence of Him that sits upon the throne. Rev. xx, 11. This undoubtedly refers to the action of the devouring fire upon our globe. May it not indicate that such shall be the power of the heat that it shall at last dissolve our entire globe into a gaseous or vapory condition? "The first heaven [i. e., the atmosphere,] and the first earth [the solid material of our globe,] were passed away; and there was no more sea." Or more exactly as Prof. Whiting renders it, "the sea was no more." The whole earth is thus dissolved by the intense heat, and even the vast ocean for the time ceases to exist as a body of water; a very decisive proof that it is converted into vapor by the dreadful conflagration.

The burning of our earth does not merely pertain to the action of fire upon its surface. The solid globe itself shall melt in the fire of the day of Judgment. The fire now burning in our earth shall not be extinguished till the fire from God out of Heaven shall unite with it, to dissolve our globe. Thus Moses speaks:

Deut. xxxii, 22: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

And John says of the fire of the last day, Rev. xx, 14: "And death and hell were cast into the lake of fire." This may be understood perhaps as relating to the fact that those who had been under the power of death, and in the depths of hades, being resurrected therefrom, are to be cast into the lake of fire, unless their names are found in the book of life. Yet the statement is of the same character as that made by Moses, and there is no reason why we should not give it its exact force. Death is destroyed in the lake of fire when all that can die are "hurt of the second death." Sheol or hades, the hell of Deut. xxxii, 22; Rev. xx, 14; is in the interior or nether parts of the earth. See Eze. xxxii, 18-32; Isa. xiv, 8-11, 15, 19, 20. The dissolution of the earth by the final conflagration shall make this interior or nether part of the earth the center of intense heat. The lowest sheol or hades shall feel the devouring fire.

Why should this be a thing incredible to us? He who made, can unmake. He who created, can destroy. If men of science can by skillful use of chemical knowledge, cause many substances to burn, that are, under ordinary circumstances, incapable of combustion, cannot the great Creator, whose knowledge is without limit, cause every substance which he has created to burn with fervent heat? If men can burn water, cannot its Creator do this?

The substances which compose our globe may be divided into three classes. 1. Those that will extinguish combustion. 2. Those that are incapable of combustion. 3. Those that will support combustion. Water may be taken as a representative of the first class; the dust of the earth of the second; and wood, or coal, of the third. This last class needs no remark as it presents no difficulty. But the first two, viz., that which will extinguish fire, and that which will not burn in the fire, are both expressly noticed in the words of inspiration. Thus the prophet Isaiah bears testimony:

Isa. xxxiv, 8, 9: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And THE STREAMS thereof shall be turned into pitch, and THE DUST thereof into brimstone, and THE LAND thereof shall become burning pitch." If the water is made to burn like pitch, and the dust becomes as brimstone, and the land itself consumes as burning pitch, then we may well understand that every thing pertaining to our globe shall be "dissolved" in the devouring fire. When the dust is rendered capable of burning like brimstone, there will be little difficulty in having a lake of fire and brimstone out of our burning globe. And when the water shall no longer extinguish the fire, but shall support it as if it were burning pitch, we may well term this an "unquenchable fire." Indeed this is just what the prophet says in the next verse. "It shall not be quenched night nor day; the smoke thereof shall go up forever." Isa. xxxiv, 10. The remainder of Isaiah xxxiv, is a description of our earth in its state of desolation during the 1000 years.

This is the unquenchable fire that John the Baptist said should burn up the chaff. Matt. iii, 12; Luke iii, 17. This is the fire that Isaiah spoke of when he says, "neither shall their fire be quenched." And our Lord thrice quotes the expression, and twice adds the statement, that the fire never shall be quenched. Mark ix, 43-48. The prophet says, "It shall not be quenched night nor day: the smoke thereof shall go up forever." This is extremely strong language. It relates however to a well-defined object—It is the burning of our earth in the day of Judgment, when ungodly men receive their perdition. 2 Pet. iii, 7, 20-12.

What does this language mean? For one thing it certainly means that the fire which burns the earth shall never be extinguished. It shall never be quenched. It shall burn till every particle of matter has been dissolved in the fervent heat. It shall burn to the lowest sheol in the nether parts of the earth. As it is said of the torment of the wicked in this very fire, so it is said of the earth itself which supports the fire, "the smoke thereof shall go up forever." Isa. xxxiv, 10. Yet two things prove absolutely that there is a limit to the duration of this fire.

1. The fire lives by consuming the fuel. There is a limit to the amount, and though the quantity embrace the whole globe, it must after a time be all devoured by the fire, and turned into smoke or gaseous matter.

2. Another absolute proof that this lake of fire shall not eternally exist, is found in the fact that after our earth has been melted by fire till it is completely dissolved, it is to be created anew, and to become a new earth, wherein shall dwell righteousness. 2 Pet. iii, 13. The lake of fire shall finally exhaust itself. When every particle of our globe has been dissolved in it, there will be no longer a furnace of fire burning as an oven. The wicked, when cast into it, have no immortality. Rom. ii, 7; 1 Cor. xv, 53-57. They are compared to tares, chaff, stubble, thorns, the fat of lambs, &c., not to indicate the length of time that they should burn, but the certainty of the fact that they should be devoured, consumed, and burned up root and branch in the unquenchable fire. Ps. xxxvii, 20; Isa. xxxiii, 11-14; Mal. iv, 1; Matt. iii, 12; xiii, 40-42; Rev. xx, 9. The burning of our earth we may well conceive to require a sufficient space of time for the adequate inflictions of anguish upon every sinful being. And it is certainly worthy of our notice, that though our earth is the place where the wicked shall meet their terrible retribution, and though there is a time when it shall burn no longer, yet the very expressions respecting the duration of its burning, "It shall not be quenched night nor day; the smoke thereof shall go up forever," are almost exactly those which are used respecting the punishment of the wicked themselves.

Here is the final result of the fire, Isa. xlvii, 14: "Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves [margin Heb. their souls; see Matt. x, 28.] from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." When this is accomplished, the wicked have been destroyed soul and body in the fire of ge-

(Concluded on Page 206.)

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 22, 1869.

J. N. ANDREWS, EDITOR.

THE PROCLAMATION OF REV. XIV, 9-12.

IS THIS proclamation a thing of the past? It is a solemn warning of the coming of the seven last plagues. An attentive perusal of Rev. xiv, 9-12; xv; xvi, 1, 2, must settle this beyond all dispute. The plagues are not to come upon men unheralded. They are to have solemn warning of their approach; the reason why they come is to be set forth; and the way of escape declared. The plagues come upon that class which the third angel threatens, and for the very sin which he denounces. This warning is the immediate precursor of the plagues, and is addressed to the very generation that shall drink their unmingled wrath.

But can we not place this message of warning far in the past? Not unless we can put the angel who announces that "the hour of his judgment is come" still farther into the past. Few Adventists will consent to such an interpretation. But this is "THE THIRD" message of a series that begins with the warning concerning the Judgment. It is a message denouncing wrath without mixture of mercy, and it is immediately followed by the harvest of the earth, and the battle of the great day. These facts seem to be quite sufficient to show that the third proclamation belongs to the last generation, and is the immediate precursor of the time of trouble.

But there is another line of argument quite independent of this, that is very decisive in its character. The third angel utters his warning with direct reference to the work of the two-horned beast. The things which the third angel forbids under such fearful penalty, the two-horned beast requires men to do upon pain of death. Rev. xiii, 14, 15. Now is this work of the two-horned beast in the past? If it is, the third angel's message must be still further back in the past, for it relates directly to what the two-horned beast is to do. But if the peculiar work of this power that is so solemnly denounced by the third angel, remains to be fulfilled, then the third angel addresses his warning to us, and we ought to regard it. Let us consider several important facts.

1. The two horned beast is distinguished from the ten-horned beast, which is called "the first beast," while this is called "another beast." Then it follows that the two-horned beast does not do his peculiar work earlier than the ten-horned beast; for in that case the two-horned beast would be the first beast. It follows also that he does not do his special work at the same time that the ten-horned beast performs his; for in that case neither could properly be called the first beast. Each beast has a peculiar work of persecution to do. This work they do not do at the same time. One such source of distress is enough for one time. The first beast had 1260 years of cruel power in which he warred upon the saints. This ended in 1798. The work of the two-horned beast is this side of that time. The ten-horned beast lives till the Judgment, so that the two-horned beast with his later work of persecution, acts in the sight of the first beast after he is healed of his deadly wound. The work of the two-horned beast does therefore pertain to the close of this dispensation, and of consequence, the third angel's warning pertains to the closing period of probation, and is rightly placed after the announcement that the hour of God's judgment has come.

2. But there is another thing to be considered. The two-horned beast does his cruel work after a season of deception more wonderful than the world has ever seen. See Rev. xiii, 13, 14. The persecution is preceded, and directly caused, by the miracles which are wrought. It is evidently caused by Satan working with all power, and signs, and lying wonders. 2 Thess. ii, 9, 10. This season of lying wonders is no doubt "the hour of temptation from which those only are preserved who have kept the words of Christ's

patience. Rev. iii, 10, 11; xiv, 12. The two-horned beast of Rev. xiii, 11-18, is admitted on all hands to be the same as the false prophet of chap. xvi, 13; xix, 20. In fact a careful study of these three chapters leaves no chance to doubt the point. This being established one important fact follows as a certainty. The miracles of the false prophet or two-horned beast are wrought by the unclean spirits. These unclean spirits—how fitly chosen is that word "unclean"—now fill our land; yes, even the whole world is filled with their unholy presence. The hand of God holds this mighty agency for evil in check. But it is in our land everywhere, and the nation and the rulers are leavened with its pernicious teachings. The time will come, when these spirits will even go out of the mouth of the great powers, *i. e.*, with their authority, to do their final work. Now, candid reader, does not the prophecy which is already preparing for its accomplishment by this unhallowed agency, clearly evince that the present is the time for the third angel's warning? God gives the warning before the deception is suffered to exert its real strength upon our race; yet he permits this evil agency to develop itself sufficiently to show that everything is ready for the accomplishment of the predicted work. The unclean spirits perform the miracles that cause the formation of the image, and the giving of power to this image to kill those who will not worship it. This work is not yet accomplished. But this terrible test is just what the third angel warns us is coming. The very agency is marshaling its forces, that is to cause, first, the overwhelming deception, and next, the terrible scene of distress predicted in Rev. xiii, 14, 15. Therefore this is the time for the warning voice of the third angel.

3. The spirit of prophecy has placed one mark upon this work of deception that enables us to determine with absolute certainty whether it relates to the past or the future. The power of Satan is, among other wonderful things, to bring down fire from heaven upon the earth in the sight of men. Now we know that this most astonishing miracle has not been wrought by Satanic agency in the past. God has restrained his power that he has not been able in the past to do this thing. See an instance in 1 Kings xviii. Nor will God suffer him to do it in the future till the third angel gives warning of this miracle of Satanic power. Satan is restrained till men have warning, and despise or at least neglect the word of solemn admonition. Now the fact that this miracle of Satan's mighty power is to be openly and publicly performed is a solemn guaranty that it has not taken place in the past in some obscure place where there was no one to take notice of it, or place it upon record. The miracle has not been performed. Then the work of deception of Rev. xiii, 13, 14, is before us. It is not in the past. The formation of the image is in consequence of the deception. It is, therefore, to follow the letting loose of Satan's mighty power. Then the scene of conflict, concerning which the third angel warns us, is just before us. And, therefore, the third angel's proclamation belongs to us at this time. Are not these things so?

BROWN'S REPLY TO GILFILLAN.

THE REVIEW has recently given its readers several extracts from this valuable work. It seems that a copy of the work has reached the editor of the *Independent*. Were that paper really worthy of its name, it would give a candid notice of this work, if it said anything respecting it. Yet this influential religious journal gives a notice of the work that is utterly uncandid and misleading. If the Seventh-day people have not the genuine Sabbath, they ask those who have this precious treasure, to produce it, and they will gladly accept it in exchange for their own. The genuine and the counterfeit, when compared, will certainly exhibit a marked difference. But our friends seem disposed to speak disparagingly of the Sabbath which we observe, and to assert that theirs is as good as ours; but they are not at all anxious to compare the two together. We say that ours is genuine, because God instituted it; we also say that theirs is a counterfeit because it never was ordained by divine authority. And therefore they reply that the Sabbath is one day in seven, and no day in particular, a very certain proof

that they have no Sabbath which they can recommend to others. Nor do they all stop here. Some even deny all divine authority for Sabbatic observance. The *Independent* does not fall very far short of this, as the following notice of Mr. Brown's work clearly indicates:

"Thoughts Suggested by the Persual of Gilfillan and other Authors on the Sabbath, by Rev. Thomas B. Brown, pastor of the Seventh-day Baptist Church at Little Genesee, N. Y., (American Sabbath Tract Society,) is a plea, as its title-page indicates, for a literal observance of the Jewish Sabbath. It rests throughout upon the assumption that 'days and months and times and years' are of the essence of Christianity. Its arguments are at least self-consistent, and ought to have weight with those Galatian Christians who have returned to 'the weak and beggarly elements wherunto they desire to be in bondage.' To him who fears not freedom for himself or his companions in Christ, and who stands fast in the liberty wherewith Christ makes free, they will seem puerile; appropriate, possibly, to the childhood of the race, but not to this hour of its developed manhood."

Such a style of reply is utterly unworthy of so respectable a journal as the *N. Y. Independent*. It meets a fitting exposure in the *Sabbath Recorder*, as follows:

The above notice, or criticism, is from the *Independent*, a paper of wide circulation, and one that claims the confidence of the public on account of its fairness and reliability of statement. It specially professes to rise above party prejudice and sectarian bigotry. That the conductors of that journal are well-informed gentlemen, is not denied. How then shall we account for the one-sided and unjust representations contained in the above criticism?

1. The book noticed is not a "plea" for "a literal observance of the Jewish Sabbath." The question of a "literal" observance is not raised, nor does the book contain an argument in the interest of the "Jewish" Sabbath, but is a "plea" for the observance of Jehovah's holy day, the day upon which he rested, and which he blessed and sanctified; and in opposition to the Sunday festival of human appointment.

2. The argument does not rest on the "assumption" that "days and months and times and years are the essence of Christianity," but that the seventh day of the week is the day of weekly rest according to the Scriptures. The writer does not advocate the observance of "days and months and times and years" as the "essence of Christianity," but, on the other hand, believes that Christianity has appointed no sacred season or days. He argues for the Sabbath as a divinely appointed institution in the interest of *humanity*, and therefore neither "Jewish" nor "Christian."

3. The writer believes that the Christian system has abolished every Jewish ordinance, and, of its own, has only two: Baptism and the Lord's Supper. Nor has he said one word in the interest of the false doctrine of justification by works of law, whether moral or ceremonial. He believes unqualifiedly in the atonement of Christ as the ground of salvation, which salvation is the gift of God, received by faith.

4. Gospel freedom is that state into which the sinner is brought by the power of God in Christ, wherein he is delivered both from the guilt and dominion of sin, and whereby, also, is given him the disposition of love to God and delight in obeying his most holy law. As the 'essence' of the new covenant is the transferring of the law written on tables of stone, by the finger of God, to the heart of the saved by the Spirit of God, the necessary result is the rendering of a loving and free obedience to the divine will, and not a freedom from obedience to that law which is "holy, spiritual, just, and good."

Will the *Independent* be just, and retract its erroneous statement, and thereby give freedom to a people brought into bondage by its false representation?—*N. V. Hull*.

NOT IN THE WORKMEN.—God often appears in glory to me as one of his builders, and I will tell you in what respect. When I have been sitting to see inquirers, I have sometimes found that God has blessed to the conversion of souls, some of my worst sermons—those which I thought I could weep over, which seemed more than ordinarily weak, and lacking in all the elements likely to make them blessed, except that they were sincerely spoken. When I have seen that work was done, though the workman, naturally weak, was on that occasion more than usually depressed with infirmity, I have only been able to lift my hands and say, "Now, Lord, thou appearest in thy glory, since thou dost build up Zion, and convert sinners by the most unlikely means, and the truth, when apparently the most feebly spoken, works the mightiest results; this is to make thy name glorious indeed."—*Spurgeon*.

GEORGE STORRS VS. NON-RESURRECTIONISM.

In a recent number of the *Herald of Life*, a correspondent relates that a friend called on him and read an article in the *World's Crisis*, against the doctrine of the non-resurrection of the wicked, asking his opinion of it. He replied that it was written by some one ignorant of their views, and was then told that it was written by George Storrs. But that correspondent still insisted that it was written by Mr. Storrs in the days of his ignorance, before he had become acquainted with the arguments against the resurrection of the wicked. Then follow remarks by the editor of the *Herald of Life*, Mr. Storrs, in which he denounces in strong terms the republication of his former writings against his present faith, as an act of injustice to himself.

We cannot see it in that light. We know that we have no prejudice against Eld. Storrs—nothing but feelings of kindness and respect. If he has written forcible words against the theory in times past, must they necessarily be withheld from the public because he has changed his views? By their publication he gave them to the public; and if they contain argument strong enough to condemn his present faith, his opponents have the same right to use them that they have the writings of any other person. On the contrary, if they are feeble, they cannot harm him in his present position, so long as his present position is well understood. We desire to let the reader judge of the merits of the article in question, and copy from the *Crisis* of April 21, 1869. Eld. Storrs says:

"We have no intention of spending our time for a year and a half in discussing so fruitless a topic, and one which we are clearly satisfied is opposed both to the spirit and letter of the Bible. If any man can give us as plain a text that men are immortal by creation as we have that 'all that are in the graves . . . shall come forth, . . . they that have done good . . . and they that have done evil,' then we will confess our error in ever having preached or printed the 'Six Sermons.' Here we leave the topic of the non-resurrection of wicked men and little children; for the theory we oppose denies the resurrection of infants, *except possibly the infants of believers*. According to it, there is a bare possibility, nothing more, that our sleeping children 'shall come again from the land of the enemy;' and it is quite uncertain whether, to them, 'Jesus is the resurrection and the life.' The method of interpreting Scripture on which this theory depends, unsettles all faith in the Bible, and saps the foundation of Christianity. Prophetic Scripture is made by it to speak of events past at the time. Because the prophets speak as if God had *already done* what he will finally do, it is inferred there shall be no resurrection of the wicked. For example, the Psalmist says, 'Thou hast destroyed all them that go astray from thee.' W. says, 'There is no intimation of a resurrection, . . . for the characters are utterly consumed and destroyed.'

"The question here all turns on time. When are 'all that go astray destroyed'? If he is correct in his theory, David lived in a *happy time*; all the wicked had been destroyed—not one was then left; for David says, 'Thou hast' done it; not, 'Thou will' do it. Thus the truth of God is turned into a fable, and Christianity is a falsehood. Do you ask how so? We answer, Several centuries before the birth of Jesus of Nazareth, Isaiah said, 'Unto us a child is born, . . . the government shall be upon his shoulder,' etc. Now says the Jew, 'It is plain the Messiah was born long before Jesus of Nazareth; Jesus cannot, therefore, be the Messiah of God.' Again the same prophet said of Messiah, seven hundred years before the birth of Jesus, 'He is despised, . . . we did esteem him smitten of God, . . . with his stripes we are healed, . . . the Lord hath laid on him the iniquity of us all, . . . he was oppressed,' etc. Hence it is as plain a matter of fact, to a Jew, that Jesus cannot be the Messiah, as it is to the author of 'Anastasis' that the wicked will have no resurrection, from such texts as that in which David said, 'Thou hast destroyed all them that go astray from thee.' And we think the argument of the Jew is as well founded and as forcible as that of him who contends that there is no resurrection of the wicked because their future and final destination is spoken of as already past. To us it seems clear that 'blindness in part has happened to' the authors of such interpretations. 'God calls things that be not as though they were,' on account of the certainty of the accomplishment of his purposes; thus he said, 'I have made thee a father of many nations,' when as yet he had no child.

"This principle, understood and applied, subverts all the fine-spun theory of non-resurrection of the wicked, and shows that what is spoken on the subject of their being destroyed, and not rising, in the various texts relied upon to support the Pharisaic doctrine of the non-resurrection of the wicked, relate to their final

destruction after the 'Judgment of the great day,' unto which the wicked are 'reserved;' when, as Job says, 'The wicked shall be brought forth to the day of wrath;' and he affirms, they are 'reserved to the day of destruction,' Job xxi, 30; and Jesus Christ says, they 'shall come forth from the graves' to condemnation or 'damnation;' after which the testimony of John the apostle is, they shall be 'cast into the lake of fire;' surely that is 'the day of destruction.' Let men beware of deluding their souls with the vain fancy that they will lie in their graves in a state of insensibility to the Judgment and the awful execution of the sentence that is to follow; vain hope; *strong delusion*.

"We have called the doctrine of the non-resurrection of the wicked 'a Pharisaic doctrine.' Our authority for this assertion is Josephus and the 'Cyclopaedia of Biblical Literature,' by John Kitto, D. D., F. S. A., an English work of great research. The Pharisees maintained that 'those who had lived virtuously,' and they 'only, have power to 'revive and live again.' This fact is worthy of serious attention, as the advocates of the non-resurrection of the wicked, who have recently come up, try hard not only to destroy the force of Christ's words (John v, 28, 29), but to make Paul's words (Acts xxiv, 24) to mean only that the Pharisees allowed there would be a resurrection of the just and unjust, while the apostle did not. The truth is, the Pharisees 'allowed' there would 'be a resurrection of the dead,' but denied that it embraced the 'unjust.' Paul affirms his expectation—for that is all the Greek word *elpida*, translated *hope*, in this text necessarily means—that there shall be a resurrection of the dead, both of the just and of the unjust;' thus agreeing with the testimony of Jesus, that all in the graves shall come forth—good and evil; and the 'two witnesses' strike down the Pharisaic doctrine of the just only being raised from the dead.

"We have said much more than we intended when we commenced this notice; and we have done so, that all might understand that we have no fear to meet all that can be said, however subtle the argument may be managed. A Jew called on us, not long since, to prove to us from the Scriptures that it was impossible that Jesus could be the Messiah; and his argument was full as strong as the argument by which it is attempted to establish a limited resurrection; and, as we have before remarked, they both have one principle in interpreting the Scriptures."—*Bible Examiner*, Vol. v., pp. 43, 44.

We have read Mr. Storrs' later writings on this subject, especially his book entitled, 'Life from the Dead,' with close attention; and read it many times over; and we are firmly convinced that he has never written anything on the same subject, since his change of views, that will compare with the above quotation, in clear, forcible argument. And we think the strong charges contained in this quotation are strictly just against all that he has written in favor of the Non-resurrection theory. It exactly expresses the convictions which pressed upon our mind while reading his book.

Mr. Storrs stands as the real representative of this doctrine, having written the only book of any note yet produced on the subject. We cannot say that we are charmed with the strength or consistency of this, the only exponent of Non-resurrectionism, and must express our opinion that it could never have been written in the days of his full mental strength and vigor. But let the book be what it may, so long as he occupies the position he does, he need not be surprised, nor should he complain, if those of the opposite faith use his former writings to the best possible advantage.

J. H. WAGGONER.

THOUGHTS ON THE PARABLE OF THE UNJUST STEWARD. LUKE XVI.

In this parable, Christ introduces a person who was steward to a rich man. A steward is one who has the charge, the oversight, and the management of another's property. It is all in the steward's hand for the time being to manage, to buy and sell, and use as he thinks best. All that the real owner of the property knows about it is, that at certain times, the steward gives him an account of how he is using the property. So while a person is thus a steward of another man's property, say \$100,000, he has the entire control of it as much as though it was his own. He is apparently a very rich man; yet at any hour he is liable to be discharged from his stewardship, and have not the control of a cent of all this money. Such a case Christ uses to illustrate a very important truth. This steward was accused that he wasted his master's goods; that is, he did not use them for the benefit of his mas-

ter, but, perhaps, used them in his own pleasure in eating, drinking, &c. His master demands him to give an account of his stewardship, and threatens to discharge him. Upon this the steward begins to consult with himself how he may secure to himself, after he is put out of the stewardship, a part of the property he now has control of. If he does not attend to this now while he has this property in his hands, he will soon be put out of the stewardship a penniless man, ashamed to beg, and not willing to dig. He devises this plan: He sends for those who owe his master different sums, and says to the first: "How much owest thou unto my lord; And he said, An hundred measures of oil. And he said unto him, Take thy bill and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore." Thus he did with those who owed his master more or less. In this way he made each one of them a fine present, and thus brought them under obligation to him and secured their friendship to himself. Now as soon as he is put out of the stewardship, what can he do? He will go to each one of those debtors whom he had helped and say, "Friend, you remember that I gave you \$100 on your debt. Now I am in want; give me so much." Thus he goes to all those whom he had befriended, and they now receive him into their houses and help him.

Now although this conduct of the steward was very unjust and sinful, yet he acted wisely according to the wisdom of this world, and his lord commended him for it. On this parable, Christ makes the following remarks: "The children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." The application is this: The gold, the silver, the land, the cattle on a thousand hills,—all are the Lord's. Men who have certain portions of these in their possession are, by the Lord, only entrusted with them for a short time as stewards. In the end they must give them all up, and ~~withal, give an account of how they have used them.~~ To-day I may have in my possession \$10,000. I can use it just as I please, to buy, to sell, to trade, to eat and drink, to give in charity, or hoard up as I like best. My brother cannot control a dollar of it. But to-morrow I die. Now what about all this money hat I called *mine*? Is it still in my possession? No; my stewardship has come to an end, and God has put me out of it, and given the stewardship to others. I cannot now control one dollar of that money. I am as poor and penniless as the veriest beggar. The time is coming when this will certainly be true of every one of us whether we own much or little.

This being the case, it is a very important question for us to ascertain whether there is not some way in which we can use this property while we are stewards of it, so that it will profit us after we have been put out of the stewardship. Indeed there is, and a lawful way too. To teach us this important lesson seems to be the whole design of this parable. How, then, can this be done? Christ's advice is that we should make to ourselves friends of the mammon of unrighteousness, or worldly property, that when we fail they may receive us into everlasting habitations. But in what way can we do this? To the rich young man, Jesus said, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Here it is; by giving to the poor for the gospel, and for other benevolent objects, we may transfer our property to Heaven, where we shall receive it all again with a hundred fold after we have lost our stewardship here. Now who wants to be rich? Who wants property of their own that shall never be taken from them? Who wants an everlasting treasure? Here is a good chance for investment. My friend, how many shares are you taking in this kind of stock? Has God made you steward of much here? Are you using the privilege granted you of securing a part of this money for yourself? or are you so using it that when you are

put out of the stewardship, you will be penniless? Let us be wise while there is yet time.

D. M. CANRIGHT.

Washington, Iowa.

(THE SERMON, CONCLUDED FROM PP. 203.)

henna. The universe of God is then clean, and the plague spot of sin is wiped out forever. Rev. v, 13; Ps. civ, 35; vii, 9. When this terrible fire has burned as an oven, consuming the wicked as stubble, then shall the saints have an abiding inheritance under the whole heaven.

Prov. xi, 31: "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." We have seen how the wicked receive their recompense in the earth, and what a fearful thing it is to fall into the hands of the living God, and to experience the fiery indignation that shall devour the adversaries. Heb. x, 27, 31. Now let us turn to a more welcome theme, the reward of the just. The fire having dissolved our earth, and caused it to flee from the presence of him that sits upon the throne, we next read:

Rev. xxi, 5: "And he that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." In obedience to this mandate, new heavens and new earth spring into existence, to be the eternal abode of the righteous. The earth itself shall be filled with the glory of God as the waters fill the sea. Num. xiv, 21; Isa. xi, 9; Hab. ii, 14. And the New Jerusalem shall be the metropolis of this new earth, containing within itself the throne of God, and the river and tree of life; in a word, Paradise with all its glories. Rev. xxi, xxii. And the kingdom under the whole heaven, *i. e.*, the whole face of the new earth, shall be given to the saints of the Most High, for an everlasting inheritance. And now come in the words of the text:

Isa. lxvi, 22, 23: "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 one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

The next verse respecting their going forth to look upon the wicked in the unquenchable fire cannot be understood as following their assembling before God in the new-earth state. Here is the reason which can be appreciated by every one. The unquenchable fire that burns the wicked is that which melts the earth that now is, preparatory to the creation of the New Earth. 2 Pet. iii, 7-13. The New Earth does not exist till this fire has devoured the earth; and when the saints have their inheritance in the earth made new, the wicked are ashes in its dust beneath their feet. This is certainly conclusive on this point. Yet one word further relative to the difficulty. We have seen that the beloved city has a place prepared for it upon the earth, so that at the end of the 1000 years, when the wicked are resurrected, they come up and surround it, with Satan at their head. The devouring fire falls upon them as they thus surround the city of God, and in the very presence of Christ, and the angels, and the saints, the wicked receive their torment in the unquenchable fire. It is at this point of time that the righteous go forth and look upon the wicked in their dreadful punishment. When the fire has progressed so far that the second death has devoured its victims, then the very earth itself is dissolved in the intense heat, and flees from the presence of Him that sits upon the throne. After all this is accomplished, his word recalls the elements and combines them according to his good pleasure, and behold the earth once more exists, more lovely this time than even Eden itself, never more to be blighted by sin. Upon this fair earth the heavenly Jerusalem is located, never more to be removed. And to this city of God resort the immortal saints from the whole face of the New Earth on each successive Sabbath.

"And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The Septuagint reads, "And it shall come to pass from month to month, and from Sabbath to Sabbath, all

flesh shall come to worship before me IN JERUSALEM, saith the Lord."

It is worthy of notice that the immortal saints in the New Earth are designated as *flesh*. They are even termed "*all flesh*" as distinguished from the wicked who are consumed in the unquenchable fire. The place where they assemble before God for worship, is the New Jerusalem itself. And we are even instructed definitely respecting the times of these assemblies of the whole family of the redeemed. Each new moon, and each Sabbath, they thus assemble before God. There is a sufficient reason for this monthly gathering of the saints. Rev. xxi, 2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month." The month is a natural division of time marked by each returning new moon. And the new fruit of the tree of life gives occasion for these monthly assemblies of the redeemed. But there is another meeting which occurs four times as often, and which is marked by no phenomena of nature, which is, nevertheless, observed by all the immortal saints.

Every Sabbath the countless hosts of the redeemed assemble before God from the whole face of the New Earth to worship him in the New Jerusalem.

The Sabbath is like the tree of life, in this thing at least, that it existed in Paradise lost, and is to exist in Paradise regained. It was made for man, and it is certain, that at last "all flesh shall keep it with one heart." The Sabbath exists as a memorial of the creation of the heavens and the earth. As such it was hallowed in Eden, and as such it will be eternally observed by the immortal saints. The time never comes, when they can put away this memorial of the great creation. In the gospel dispensation, men may think it unnecessary to observe the memorial of the creation of the heavens and the earth. But it is not thus with the inhabitants of the New Earth. On each successive Sabbath, they assemble for grateful worship, before God their creator. Nor is this only the declaration of the Old Testament. The fact that the saints shall observe the Sabbath in their glorified state, is clearly taught by Paul. He speaks of God's resting on the seventh day. Heb. iv. He speaks also of the entrance of the people of God into the glorious rest which awaits them. And here is his remarkable statement:

Heb. iv, 9: "There remaineth therefore a rest to the people of God." The margin reads, "keeping of a Sabbath." The Greek word is *Sabbatismos*, a noun which the lexicons define as "observance of the Sabbath." What reason can be assigned why we should not give this word its literal meaning? We do know from the statement of Isaiah that the Sabbath shall be observed by the whole host of the redeemed. This text literally expresses the same fact. Why not give to these words their plain, literal and obvious meaning, when we do thereby only express what is elsewhere plainly stated in the Bible. And how great a mistake is made by those who declare that Paul regarded the Sabbath of the Lord as an abrogated institution. Far from it. He believed in its perpetuity in the future kingdom of God upon earth.

This subject sets before us in a clear light the awful fate of the transgressor. Who of the readers of this discourse will dare to go on in their sins? Can thine heart endure or can thine hands be strong in the time when God shall enter into judgment with thee?

We have here also seen something of the glory that shall be revealed when the kingdom of God shall fill the earth. Who of us can afford to come short of it? We must enter the kingdom of God, if at all, through much tribulation. Who of us shall shrink from any sacrifice that it is our privilege in the providence of God to make? The redeemed saints in the New Earth observe the Sabbath of the Lord. If the people of God are all to keep it then, does it become any of them to despise it now? If any of them are now trampling it in the dust, would it not be wisest for them to take off their feet from this hallowed memorial of the great Creator? Why should the Sabbath be deemed unworthy of a place in the gospel dispensation, if it was deemed worthy of a place in Paradise from which we are exiled, and shall have an eternal place in Paradise regained? Is not the great Creator worthy of our lasting remembrance and our heartfelt gratitude? And shall we not cherish his hallowed rest-day in grateful remembrance of the fact that he created the world and all things therein in six days and rested on the seventh?

What have I Done to Save a Soul To-day?

"THE night cometh, when no man can work." John ix, 4.

Thousands are perishing around me! Hell is enlarging itself. God saves souls by human instrumentality. He saves by the simplest means. He points to some just on the verge of hell, and says, "Save them with fear, plucking them out of the fire." Paul's object was by all means to save some. He became all things to all men, that he might save the more. What have I done this day in order to save a soul from death? Have I pleaded with God, as one should plead for the deliverance of a soul from death? Have I spoken kindly and affectionately to any one about sin, and the salvation which is in the Lord Jesus? Have I given a tract, a handbill, or a little book, accompanying it with fervent prayer for the power of the Holy Ghost to attend it? *A tract may save a soul.* God may speak by it—it may suggest a thought, which may work, and work, until the Saviour be sought and found. And can I, believing this, neglect to give away tracts? A word spoken, or a passage quoted, may save a soul. God has often used such simple means as these. And shall I neglect to speak to those about me, or fear to set God's word before them?

A letter written to a friend has saved a soul. God works by letters written out of love to his name, with zeal for his glory, in order to bring sinners to his throne. And shall I fail to write, when I cannot speak to my friends, to warn them to flee from the wrath to come? Oh, if we all prayed for sinners, realizing their great danger, and dreadful doom—if we took advantage of the opportunities that offer to speak of Jesus to those who are perishing around us—if we gave tracts and little books to those we meet, praying God to bless them—if once a week, or oftener, we wrote a letter to some friend, to direct attention to eternal things, how much more good might be done, how much evil might be prevented, how many souls might be saved, how greatly our congregations might be increased, how the Lord Jesus Christ would be honored, and what glory we should bring to our God and his cause! This would *prove* that we really believe God's word, that we sympathize with sinners in their danger, that we are in downright earnest to save souls from death, that we wish to see God's church flourish, that we realize our obligation and responsibility. Then God, even our God, would bless us. Doubts and fears would leave us, joy and peace would be enjoyed by us, and all Christians would confess that we are the seed which the Lord hath blessed. O my brethren, let us examine ourselves daily! Let us ask ourselves every night, *What have I done to save a soul this day?* If I do nothing, can I be guiltless? If I do nothing, can I be honest with my profession? If I do nothing, ought I not to give up all profession of religion at once and forever? Conscience, be honest, and speak!—*Christian Press.*

To teach early is to engrave on marble; to teach late is to write on sand.

Obituary Notices.

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

DIED, in Battle Creek, April 24, 1869, Sr. Harriet Jones, wife of Bro. L. M. Jones, aged 51 years. She had been gradually running down for three years, and the last sixteen weeks her sufferings were very great, but were endured with great patience.

She embraced the present truth 12 years ago, and her life was one of faithfulness in the cause she loved.

A husband and two children mourn the loss of an affectionate companion and mother. Her last words to her husband were, "Come through, and bring the children with you."

A discourse was given by the writer to a large and sympathizing audience, from Rev. xiv, 18.

M. E. CORNELL.

DIED, in Portland, Mich., April 26, Sr. Mary Perry, aged 64 years, 3 months, and 12 days. She had been a follower of her Saviour forty-six years. She shared in the disappointment of 1844, and embraced the third message in the fall of 1853. Funeral discourse by the writer, from Heb. ix, 27.

P. STRONG.

The Review and Herald.

Battle Creek, Mich., Third-day, June 22, 1869.

The Sunday Question.

A SERIES of discourses in behalf of Sunday observance is now in course of delivery at Detroit. In the second discourse of the series, Rev. Dr. Hogarth cites the decision of Judge Allen, of New York, "that the Sabbath [Sunday] is a civil institution, so made and constituted by the common law of the land, and as such its regulation is within the province of the Legislature. He even went so far as to hold that the government had power to designate what day should be observed as a Sabbath."

REMARKS. This is very significant language, certainly. Here is what lies before us. This one-day-in-seven theory answers very well to dispose of the actual seventh day. But when we come to Sunday-keeping then we must have the law of the land fix that as the day, and compel all men to observe it.

Appointment for July 4.

A GENERAL Meeting of the S. D. Adventists of Michigan will be held at Oakland, Oakland Co., Mich., July 1-4. The new tent will be pitched. The Holly and Lapeer churches will be notified by letter as to the exact place of the meeting.

There will be teams at Pontiac, Thursday p. m., on the arrival of trains from the West. Meetings will commence Thursday evening. Our object is to call a crowd of those who have ears to hear. We hope to see our scattered friends, and arouse our people to the duties and dangers of this time. Come, brethren, from far and near. But remember that the church of Oakland is not large. Come prepared to take care of yourselves as far as possible. Come with your small tents. We want to see a crowd of those who can endure the hardships of the war, and very plain preaching. A general supply of our publications can be had at the meeting.

MICH. CONF. COMMITTEE.

It is now expected that Bro. Andrews, Smith, Littlejohn, White, and Sr. White, will attend this meeting.

MICH. CONF. COM.

Meeting in Orange, Mich.

THE new tent purchased by Bro. White for the purpose of holding a series of tent meetings at different points in this State, was pitched for the first time, June 18, 1869, on a pleasant grassy plat in the edge of a beautiful grove near Bro. Howe's, in Orange.

The tent is of extra heavy ducking, and was received in excellent order, and, on its pleasant location, makes a fine appearance. Bro. and Sr. White, Bro. Andrews, and Bro. Littlejohn, are here. The meeting has commenced with some tokens of good. The great themes of present truth ever afford matter for solemn admonition and instruction. The brethren and sisters present seem to be firmly established in the truth, but have to regret a backwardness and lack of energy in the work. But all feel that it is time we all awake from this state of stupor, and discharge the high responsibilities rolled upon us by the knowledge of the truth.

There are not so many brethren present from churches within one or two days' drive as could have been wished. All seem to be expecting the tent to come to them, and so make no exertion to go any great distance to other places. This is a mistake. The tent can only visit a few points (not half the points to which it has been invited), before the tent season shall close. This plan of holding two days' tent meetings in different places from week to week, is an experiment; and unless the brethren turn out promptly, it will be abandoned. Wherever there is an appointment, there rally, all who can by any reasonable means reach the place. The object of these meetings is to arouse the people of God to a sense of the perilous times that are upon us, and the greater dangers and perils before us, and to bring out those to take a stand who are somewhat interested in these things. And if the same persons should attend several of these meetings during the season, it would do them no hurt. The meeting has now continued over Sabbath. The

servants of the Lord have freedom in presenting the solemn truths of this time; and if those present seek a fresh baptism into the spirit of the work, the meeting will not prove a failure, but be a lasting blessing. There is a great work to be done for this people; and we have a great work to do for ourselves, and the sooner we take hold in the strength of the Lord to do this work, the better will be our prospects for everlasting life.

Orange, June 19, 1869.

U. S.

Note from Bro. Matteson.

MAY 26, I arrived at home after an absence of nearly ten months. I found my family prospering bodily and spiritually, for which I feel very thankful to the Lord. My wife was much astonished by the many presents that were sent to her and to the children, and we would hereby both express our gratitude to the kind donors.

The brethren were happy to see me at home once more, and while I have partly rested during these two weeks, I have improved a part of the time by preaching, attending prayer-meetings, and visiting. Last Sabbath and Sunday we had Quarterly Meeting. It was well attended by brethren from neighboring churches, and also a good attendance from this vicinity. We were much blessed and encouraged.

Sunday evening we went to the next school-house to hear a sermon in Norwegian from a friend (formerly Baptist) who has lately embraced the truth from reading the publications. He cannot read English. He came from a distance for the purpose of finding me. I took him the next day with me, and tried to expound unto him the way of God more perfectly.

My health is improving some, for which I thank the Lord much, and trust by his grace to be enabled to labor right along this summer. I will trust in the Lord and do good, and believe that he will give me strength to do all that he requires from me. Pray, brethren, for unworthy me, that we may get ready for our soon-coming King.

JOHN MATTESON.

Bussyville, Jeff. Co., Wis., June 11, 1869.

Note from California.

SINCE our last report we have held eight meetings, making, in all, fifty meetings held in this place. Our work does not seem to be quite done here, so we decided to remain over another Sunday, and now expect to commence a tent meeting, June 10, in Healdsburg, in this county, sixteen miles from this place, and twelve miles from Piner school-house.

Last Sunday five more were baptized, one of them sixty-eight years of age, who, for the first time in his life, is seeking God. Others are to be baptized next Sunday, among them a brother who has been for years an infidel of the Theodore-Parker school, and was such when we came here. His infidelity does not satisfy him. He told us last night that the last of his cobwebs were swept away and he was going to serve the Lord.

Praise the Lord! there is power in the truth of God when the Spirit of God lays it upon the heart. A Baptist brother, who has preached in that denomination during the last twelve years, who is providentially here, and has the privilege of this series of meetings, took his stand boldly and fully with us last Sabbath. He lives in San Lewis Olispo, Santa Barbara Co., and expects soon to return to his old brethren there. May the books he carries, with his example and words, with God's blessing, do a work there.

Bro. M. G. Kellogg, M. D., is providentially with us, much encouraged in heart for what he sees of the Lord's workings in California. He is to speak in the tent on Tuesday and Wednesday evenings of this week on the health question.

Brethren, still pray for us, that we may have wisdom and grace from God to move aright in all things connected with his work here.

J. N. LOUGHBOROUGH.

Santa Rosa, June 1, 1869.

I THINK, with Bro. Sanborn, that Hundred Mile Grove is the place for our Conference and camp-meeting; and if the General Conference could favor us

with help, I would suggest that the meeting be held in the latter part of the month of August, or first part of September. I think it is very important that Bro. and Sr. White attend this meeting; and I feel that our Conference will sustain a very great loss if they do not. If they can come I, for one, am willing to leave the appointing of time with them.

R. F. ANDREWS.

Appointments.

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

PROVIDENCE permitting, there will be a Quarterly Meeting for Southern New Hampshire and Massachusetts, held at Washington, N. H., July 3 and 4, 1869. All the scattered brethren in this section that have not the privilege of weekly meetings, are especially invited to be at this meeting. Come, brethren, earnestly praying that this may be a profitable season. Leave your cares at home, prepared to remain throughout Sabbath and first-day. Come prepared to take care of yourselves as far as practicable.

S. N. HASKELL.

P. S. I shall expect to have at this meeting Testimony No. 17, and other books.

S. N. H.

Bro. Barnes wishes us to give notice that the next Monthly Meeting for the southern portion of Maine, will be held at Brunswick. No date is given, but perhaps the time is previously understood.

THE next Monthly Meeting for the Lisbon, Anamosa, and Marion, churches, will be held at Marion, July 3 and 4.

Let us see a full turn-out at the meeting.

D. T. SHIREMAN.

THE next Monthly Meeting for the churches of Johnstown, Oakland, and Little Prairie, will be held at Little Prairie, Wis., July 3 and 4. Will Eld. T. M. Steward meet with us?

C. W. OLDS.

THE next Monthly Meeting of the Jackson church will be held at Bro. D. R. Palmer's, in the city of Jackson, Mich., July 3.

H. H. BRAMHALL, Clerk.

Business Department.

Not Slothful in Business. Rom. xii. 11.

Business Notes.

The P. O. address of Eld. D. M. Carright, until further notice, is Sigourney, Keokuk Co., Iowa.

We would say to those who have ordered s. b. account books, that we have none on hand, but hope to get out a new edition soon.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Alice H Barnes 36-1, F J Cressy 34-18, R Hodgson 35-24, J A Cooper 35-24, J Iden 35-1, A Canfield 36-1, A White 34-1, H H Wilcox 35-1, L Harlow 35-1, F Gould 35-1, H R Svendstrup 35-1, S H Peck 35-1, B F Carpenter 34-1, E Macomber 34-13, L Martin 35-1, W Morse 34-11, H Hunter 35-1, E Brackett 36-1, R Munze 36-1, H F Smith 35-1, F E Cottrell 35-1, H H Hill 36-1, S T Coulter 36-1.

\$2.00 each. William Pierce 35-1, C McCray 35-15, John Jamison 35-15, John Barton 35-15, H Trimble 35-15, E H Burris 3 - 15, A Butler 35-11, R T Payne 36-1, F S Houghtaling 34-18, Betsey Landon 36-1, P Cranson 36-1, Caroline Starr 36-1, Mrs M Chapman 34-1, E Kellogg 35-14, I Stanhope 35-1, J Curry 34-9, S Sherman 35-1, H Keeney 35-14, J Adams 36-1, A P Green 35-10, E O Jones 35-7, O D Jones 36-1, C E Cole 35-1, C Webster 36-1, Mary P Shaw 35-1, U J Denison 36-1, L Day 36-1, S N Smith 35-1, H Yotings 35-6, J W Raymond 35-20, T Smith 36-1, L E Milne 35-1.

Miscellaneous. Wm Rogers 75c in full of acct, J Hanchett \$1.26 33-8, S H Kinsey 1.50 in full of acct, W H H Whitney 80c in full of acct, A E Tallman 3.00 35-14, J Cornell 4.00 35-1, G T Smith 4.00 36-1, C F Worthen 2.33 35-20, M H Waggoner 25c 34-14.

Books Sent by Mail.

Mary E Westfall 28c, J B Vaughn \$9.50, F W Morse 6.60, F J Cressy 25c, R F Payne 2.00, E G Stevenson 12c, R J Biesel 75c, J W Nicholson 15c, Jas Nicholson 10c, E Jones 1.25, D T Shireman 35c, C A White 2.25, A P Green 25c, A A Bradford 2.24, E O Jones 1.00, J Eugene 50c, H Jones 1.62, D S Beers 1.62, Caleb Thompson 10c, W B Van Doren 68c, U J Denison 1.87, Geo C Tenney 80c, C F Worthen 25c, J W Raymond 1.63, Jesse Hiestand 2.50, J McMillan 1.00.

Received on Book and Tract Fund.

A E Tallman 50c.

Cash Received on Account.

D M Carright \$10.00, G L Halliday 8.74, A C Bourdeau 1.75, I Sanborn 5.00, J N Loughborough 50.00.

Michigan Conference Fund.

Church at Newton \$8.50.

General Conference Missionary Fund.

Roxana Chalker \$5.00, E B Gaskill 2.00, S Vincent 17.85, Mrs U J Denison 1.63.

Ohio Conference Fund.

Oliver Mears \$13.58.

Received on New Michigan Tent.

Joseph Bates \$5.00.

Books Sent by Express.

R F Andrews Aledo, Ill., \$27.17, C Kelsey Owatonna, Stele Co., Minn., 10.00, B F Merritt Chillicothe, Ill., 26.72, Alexander Paton Madison, Wis., 18.00, Eli Wick Carthage, Mo., 10.00.

INDEX TO VOL. XXXIII.

POETRY.		PAGE.
Abide in Christ,	9	
Are We Waiting,	83	
A Little While,	137	
Christian Calmness Disturbed,	1	
Cometh a Blessing Down,	129	
Conversion,	153	
Dies Ira—an Old Poem,	201	
"Faint, Yet Pursuing,"	89	
God is Our Refuge,	41	
Hymn of Praise,	7	
Keep Your Eyes on Jesus,	107	
Lord, Save Me,	17	
Open Wide,	27	
Over Yonder,	65	
Over the River,	142	
Pilgrims and Strangers,	73	
Pray for Guidance,	105	
Prayer for Refuge,	151	
Pray Without Ceasing,	193	
"Sow Beside all Waters,"	83	
Shall I be There,	111	
Stand Like the Brave,	145	
The Majesty of God,	32	
The Change,	49	
The New Year,	57	
Time Speeds Away,	59	
Truth Will Endure,	81	
The Heavenly Home,	97	
The Wanderer's Rest	121	
The Time for Prayer,	147	
The Invitation,	153	
The Present,	161	
The Saviour Knocking,	169	
To Be or Not to Be,	177	
The Loved and Lost,	185	
*Victory at Last,	3	
SERMONS.		
Death, Sin, and the Law,	65	
Hear Him,	121	
Love of the World,	89	
Paradise,	129, 137	
Robbing God,	9	
Saving Faith,	57	
The Return of the Spirit to God,	1	
The Cause of Solomon's Ruin,	17	
The Bride, the Lamb's Wife,	25	
The Guilt of those Who Cause Others to Stumble,	33	
The Watching Time,	41	
The Righteousness of the Law, the Purpose of the Gospel,	49	
The Opening of the Temple in Heaven,	113	
The Hope that is in You,	185	
The Gehenna of Fire, the New Earth, and the Sabbath,	193, 201	
Well Done,	78	
GENERAL ARTICLES.		
A Dream,	21	
Are We Infidels?	34	
"And He died,"	44	
Author and Finisher of Faith, the	60	
A Timely Rebuke,	63	
A Noble Work,	67	
A Few Facts About the Sabbath,	71	
A Dialogue,	85	
A Confession,	87	
A Clean Universe,	92	
Age-to-Come Vagaries,	93	
A Warning to Vision-Haters,	102	
A Test of Christian Character,	105	
A Brief Lecture on the Devil,	106	
An Item,	139	
Asleep,	146	
A Terrible State of Society,	155	
An Evil to be Corrected,	157	
Acknowledgment,	152, 160	
Audacity of New York Ruffians, the	166	
Awake from Sleep,	171	
Another Argument for Sunday,	172	
A Question,	181	
Accident,	200	
"But I Say Unto You that Ye Resist not Evil,"	18	
Books of Amusement,	35	
Babylon is Fallen,	47	
Balaam,	85	
Bible, the	107	
Be Ye Holy,	108	
Beauties of Heaven, the	111	
Be Ye Thankful,	147	
Burning Bush, the	156	
Bridge is Gone, the	182	
Book Fund Report,	200	
Brown's Reply to Gilfillan,	204	
California Mission,	24	
Christ the Life,	34	
Clerical Slander,	72	
Circulation of Tracts, the	80	
Condition of Knowing the Lord,	101	
Constitution of the Christian Philanthropic Association,	101	
Consecration,	108	
Church in Lapeer, the	118	
Christian Convention,	119	
Care of the Soul,	125	
Christian Carnivals,	126	
Challenge, the—Sunday, not Saturday is Sabbath Time,	127	
Confidence in God,	131	
Conversion,	133	
Christ shall Destroy the Works of the Devil,	141	
Chronology of the Seven Last Plagues, the	145	
California State Meeting,	151	
Christians Should Think for Themselves,	158	
Conference, the	172	
Conflicts and Longings,	175	
Death-bed Repentance,	16	
Death and the Law,	19	
Did it Require Love to Fulfill the Ten Commandments?	30	
Day of the Lord, the	55	
Deception,	108	
Decision,	117	
Duties of Parents,	123	
Discussion in Dort, Mich.,	133	
Different Offices and Positions of Jesus Christ, the	154	
Discussion in California,	169, 177	
Deceitfulness of the Heart, the	173	
Death-bed Repentance,	175	
Doctrine of the Trinity, the	180	
Duty of Those who Have Relatives Dependent upon the Church,	196	
Extremes,	5, 13	
Earnest Times,	11	
Eastern Tour,	13, 21	
Every Man Shall be Rewarded According to his Works,	168	
Explanatory,	196	
For Christ's Sake,	47	
Forgetting,	53	
First-day Adventism in Maine,	53	
Forbidden Ground,	124	
Found Wanting,	144	
First California State Gathering of Seventh-day Adventists, the	149	
Frank Admissions,	150	
Fear a Rest,	152	
Found Book, the	165	
Gospel of the Kingdom, the	27	
God is no Respector of Persons,	37	
Glorious Morn, the	50	
Greatly Beloved,	85	
Growth in Grace,	150	
Gilfillan on the Sabbath,	165	
General Conference Annual Report,	172	
Going Once Just to See,	199	
Grove Meeting at Johnstown, Mich.,	200	
General Conference Funds,	200	
Geo. Storrs vs. Non-resurrectionism,	205	
Humility,	16, 99	
Husband and Wife,	35	
Hospitality,	50	
Health Reformer, the	88	
Honor the Aged,	108	
How to Choose a Wife,	126	
Heb. xii, 1, 2,	148	
House to House Visitation,	159	
He is Faithful that Promised,	162	
Help One Another,	166	
How Merchants are Demoralized	167	
How to Make Married Life Happy,	171	
Health Reform Institute, the	174	
How Strange they Should Offer Such Arguments,	189	
Health Institute—Be in Season,	192	
Hymn Book, the	200	
I Want to be Rich,	6	
In Sight of the Cross,	142	
If we are only Ready,	157	
I Will Come Again,	161	
Influence of that Blessed Hope,	187	
I'll Take What Father Takes,	191	
"In Weariness and Painfulness,"	200	
Jewish Sunday Movement, the	4	
Jesus soon is Coming,	110	
Judgment, the	142	
Judgment Past Before the Lord Comes,	162	
Lake of Fire, the	28	
Labors in Minnesota,	29	
"Michigan,"	37, 150	
Luke xvii, 10,	55	
Law till John, the	77	
Love of God, the	117	
Lions in the Way,	141	
Law of Love, the	147	
Last Days, the	179	
Lay Preaching,	179	
Lost and Found Chapter,	183	
Majesty of God, the	5	
Meetings in Richmond Me., 14; 29; 79; Michigan, 38, 118, 128, 190; Woodstock, Me., 39; Otsego, Mich., 48; Wisconsin, 61, 78, 86, 125, 128, 183; Illinois, 83; Minnesota, 95; New Ipswich, N. H., 109; Falmouth and Westbrook, Me., 168; Steuben Co., N. Y., 200.		
Marriage of the Lamb, the	15	
Mental Blindness,	21	
Marriage,	43	
Monthly Meeting in Maine,	45	
Mind of Christ, the	51	
Miscellaneous,	53, 125	
My Visit to Missouri and Kansas,	54	
Monthly Meeting at Exeter, R. I.	64	
Moses,	81, 97	
Mystery of a Christian,	83	
Mental Improvement,	91	
Monthly Meeting at Adams Center, N. Y.,	96	
Marriage Supper, the	109	
Ministers Should Study the Bible,	124	
Monthly Meeting in Allegan,	144	
My Conscience,	149	
Michigan State Conference.	173	
Note from Bro. Howard,	72	
Numbering of the People the Second Time, the	92	
Note from Bro. Cornell,	128, 192	
No Man Hath Ascended to Heaven,	172	
Not Like Jesus,	184	
Our Battle Ground Should be Wisely Chosen,	12	
Ohio Conference, the	22	
Our Help,	51	
Our Meetings in Maine,	54	
Objections and Contradictions,	76	
Outer Darkness,	101	
Only Day, the	104	
One Short Preparing Hour,	106	
Our Social City Life,	119	
Origin of the Soul's Immortality	134	
Overcome,	181	
On Going Surety,	182	
Old Paths, the	184	
Overcomers, the	189	
Our Source of Strength,	196	
Practical Thoughts on Bible Subjects,	2	
Plain it a Little More,	6	
Prayed Home,	39	
Paul's Questions,	53	
Pride—Its Results,	67	
People of the Earth, the	116	
Plea for the Sabbath,	131	
Passing Over Faults,	155	
Prejudice,	157	
Paganism in New York,	159	
Patience,	163	
Parental Responsibility,	163	
Paul's Vision of the Third Heaven,	165	
Personality of God, the	200	
Quarterly Meetings in Minnesota,	62	
Questions,	76	
Quarterly Meeting in Ohio,	95	
REPORTS FROM MINISTERS.—Bro. Matteson, 5, 38, 62, 86, 126, 182; Strong, 6, 160; Fuller, 14, 75, 94; Goodrich, 14; Loughborough, 23; Cottrell, 29, 136; Lawrence, 29, 95; Van Horn, 37, 109; A. C. Bourdeau, 45, 62, 82; Steward, 46; Rodman, 54, 94, 126, 152, 190; Hutchins, 61, 109; Waggoner, 71; Blanchard, 71, 118; Canright, 82, 149; Sterling, 83, 136; Haskell, 86; Whitney, 102, 175; Saunders, 104; Byington, 112; R. F. Andrews, 118; Stone, 126; Morse, 126; White, 141, 152, 160.		
Review & Herald, the	10	
Review, the—its Enlargement and Diminution,	21	
Report from Iowa, 22, 69, 117,	139	
Report of the Ohio Conference,	23	
Romans, iii, 31,	29	
Report from California, 29, 45, 69,	104	
108, 136, 141, 190		
Reading the Bible through,	40	
Reign of Christ, the	48	
Repentance,	61	
Rev. xxii, 18, 19,	66	
Report from Richmond, Me.	70	
Report from Maine,	102	
Repeated Announcement, the	140	
Right Care, the	147	
Rest Remaining to the People of God, the	157	
Rev. T. K. Beecher on Dancing,	168	
Resentment,	184	
Remains of Antediluvians,	191	
Read the Scriptures,	191	
Resurrection not Impossible, the	196	
Signs of the Times, the	4	
Seven Last Plagues, the	5	
Sacred Notions,	36, 52, 60	
Shall I?	46	
Sudden Conversions,	54	
Scripture Texts and Thoughts Thereon,	59	
Sinners May Yet Obtain Mercy,	62	
"See Here, or See There,"	68	
Second Coming of Christ, the	75	
S. D. Baptist Pastors,	76, 101	
Sunday-Keeping Confirms Men in Infidelity,	77	
Silk worm Christians,	79	
Sufferings of Christ, the	80, 85, 142	
Sincerity,	91	
Some Mixed,	99	
Self Denial and Perseverance,	96	
Something to Do,	101	
Social Gatherings,	125	
Seeking Their Own Company,	133	
Sleepless Eye, the	134	
Sabbath Keepers in Hungary,	136	
S. D. A. Publishing Association,	174	
Sunday in New Orleans,	176	
Sensational Literature,	183	
Sowing the Seed,	183	
Sanctification,	191	
Seventh-day Adventist Missionary Society,	197	
The Judgment Hastens,	3	
Tired of Giving,	3	
Thoughts on the Book of Daniel, 12, 20, 28, 36, 44, 52, 68, 76, 84, 92, 100, 116, 124, 132, 140, 148, 156, 164, 180, 188, 197		
Two Absurdities, the	27	
Twelfth Apostle, the	32	
True Religion,	35	
Truth is Harmonious,	44	
To the Lonely Ones,	46	
The Return of the Unclean Spirit,	60	
Testimony No. 17,	85, 96	
To Whom Shall We Go,	93	
To the Friends of the Cause in Iowa,	93	
This Generation,	107	
Twelve Rules for Promoting Harmony Among Church Members,	119	
"Thou Shalt Not Steal,"	128	
"The Times,"	142	
Thy Will Be Done,	166	
Tithing System, the	168	
Test of Our Fidelity, the	190	
Tent Meetings,	192	
They Have Their Reward,	195	
The Proclamation of Rev. xiv, 9-12,	204	
Thoughts on Parable of the Unjust Steward,	205	
The Sunday Question,	208	
Vowing and Paying,	30	
Valedictory,	188	
Work in the Right Direction,	4	
What Shall the Angels Write?	27	
What is Your Life?	40	
Worldliness,	45	
Work of Wisdom, the	47	
World's Conversion, the, and Temporal Millennium,	51	
What Are We Doing,	54	
Why Men Hate the Light,	59	
What is the Joy of our Lord,	68	
What Does it Mean?	77	
Walking With Christ,	79	
World When Christ Comes, the	107	
Way to Have a Good Minister, the	119	
Wisdom Needed by Those Who Teach,	120	
What it Cost Him,	123	
Work of the Lord, the	132, 189	
Watchfulness and Prayer,	168	
What One Parenthesis Contains,	181	
Wherein Apostolic Preaching Differs from Modern,	198	
Waiting,	11	
What is Wealth?	31	
Watchman, What of the Night?	135	
Yet a Little While,	147	
Youth's Instructor,	147	