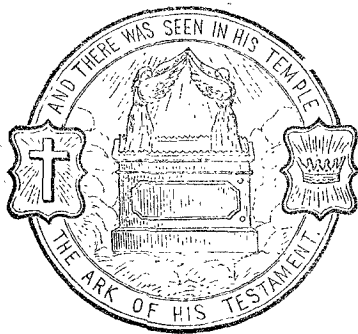


ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER FOUR—THE SECOND ADVENT.

BY ELDER JAMES WHITE.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John xiv, 1-3.

Jesus was soon to leave his disciples, and ascend to the Father. He was preparing their minds for that event which would prove a great grief to them. His presence constituted their joy. His absence would be their sorrow. "Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. ix, 15.

The real friends of our Lord will ever desire his tangible presence. A worldly church, whose affections are placed upon the things of this life, will enjoy his absence quite as well. Those who truly love their divine Lord will receive the word relative to his return with all gladness.

Our Lord is tenderly introducing to his disciples the subject of his ascent to Heaven: "Little children, yet a little while I am with you." John xiii, 33. "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Verse 36. This statement caused distress and consternation in the minds of the disciples, and led Peter to say to his Lord, "Why cannot I follow thee now. I will lay down my life for thy sake." Verse 37. Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself.

Jesus also assures them that the Father would give them another Comforter, even the Spirit of truth, which should dwell with them, and be in them. Chap. xiv, 16, 17.

The words, "another Comforter," suppose two, at least. The one was the person of our divine Lord. The other is the Spirit of truth. Both were comforters of the church. Christ was such in a special sense while with his disciples. The other was to abide with the church, to administer the blessings and gifts of the Holy Spirit to the church; until her absent Lord should return in glory to take her to himself. Then the days of her mourning, and fasting, and griefs, will be over forever. With such a faith and hope, the waiting church of Jesus Christ may well sing:

"How bright the vision! Oh, how long
Shall this glad hour delay?
Fly swifter round ye wheels of time,
And bring the welcome day."

And while the church waits in joyous expectation of speedy deliverance, her Lord "saith, Surely I come quickly," to which the church responds, "Amen. Even so, come, Lord Jesus." Rev. xxii, 20, 21.

The certainty of the second advent of Christ, and the manner and object of his coming, are points of thrilling interest to all who love our Lord Jesus Christ.

He will *appear* the second time. Paul speaks directly upon this point, "So Christ was once offered to bear the sins of many. And unto them that look for him, shall he *appear* the second time without sin unto salvation." Heb. ix, 28. Again he says, "Looking for that blessed hope, and the glorious *appearing* of the great God, and our Saviour Jesus Christ." Titus ii, 13.

John testifies to this point, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall *appear*, we shall be like him, for we shall see him as he is." 1 John iii, 2.

His coming will be personal and visible. "Behold, he cometh with clouds; and every eye shall see him." Rev. i, 7. Christ testifies of his second coming: "They shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv, 30. See Mark xiii, 26; xiv, 62; John xiv, 3.

At the ascension of Christ, two angels declared to the anxious witnesses: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts i, 11.

Paul testifies to the personal and visible appearing of Christ in language not to be misunderstood. He says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. iv, 16. See also Titus ii, 13; 1 John iii, 2.

At Christ's second appearing the sinners then living will be destroyed, and the earth will be desolated. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i, 7-9; ii, 7, 8. See also Matt. xiii, 26-30, 37-43; iii, 12; Luke xvii, 26-30; Isa. xlii, 9; vi, 8-11; xxiv, 1-3; xxxiv, 1-15; xxviii, 21, 22; Jer. iv, 20, 27; xxv, 32-38; Zeph. i, 2, 3, 7-18; iii, 6-8.

When Christ appears the second time, the righteous dead will be raised, and the living righteous will be changed to immortality. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv, 51-53. "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ

shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv, 16, 17.

The church will then be no more separated from her adorable Redeemer; but, with all the endowments of immortality, will "ever be with the Lord." Paul states that they will be caught up in the clouds to meet the Lord in the air. From this we should not conclude that they will always remain in mid-heaven. Here is a point of interest: Will they return to the earth immediately? Or will the Lord lead the way, and his people follow him up to the eternal city of the saved?

Jesus had plainly told his disciples that he would leave them. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now, *but thou shalt follow me afterwards.*" John xiii, 36. Jesus was soon to go up to the Father. The disciples could not follow him then; but afterward, at the period of the second advent, and the resurrection of the just, they should follow him up to Heaven, as he should return to his Father.

The disciples were pained to learn that their Lord would leave them. And he would comfort their troubled hearts by saying to them, "In my Father's house are many mansions." "I go to prepare a place for you." "I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv, 1-3.

The saints will inherit the city of God above, throughout the millennium. There will they reign with Christ in judgment one thousand years. True, the earth restored, when the holy city shall come down upon it, will be the final inheritance of the saved; yet Peter, imbued afresh with the inspiring theme of the resurrection, points to the heavens as the place where the inheritance is reserved. In this case he refers only to the holy city, the metropolis of the future inheritance complete. He says:

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i, 3-5.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father, to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The opening heavens reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet sounds, and the just come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his return to bestow immortality upon the

dead and living righteous, is fraught with unspeakable blessedness.

This event, with all its grand results, has always been the hope of the church. Paul could look over more than eighteen long centuries, and speak of it thus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii, 13. And Peter exhorts: "Looking for and hasting unto the coming of the day of God." 2 Pet. iii, 12. And Paul again, after speaking of the descent of the Lord from Heaven, the resurrection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words." 1 Thess. iv, 18.

The second coming of Christ is a subject of great importance to the church. We conclude thus from the great amount of testimony relative to it, in connection with the resurrection of the just and the Judgment, found in both the Old and New Testaments. Popular orthodoxy may cast it aside as not essential to the Christian faith, yet it may be traced through the sacred Scriptures, as made prominent by prophets, Jesus, and apostles. The Bible dwells upon essentials. It does not deal in nonessentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the nonessentials all out. "All scripture is given by inspiration of God, and is profitable," says Paul, "and let all the people say, Amen!"

The doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is nearly, or quite, lost sight of by those who receive theories not found in the Scriptures. Thus the fulfillment of all the threatenings of God's word, relative to the swift-approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

Again, the second personal appearing of Jesus Christ is most unscripturally, and most absurdly, applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture declarations, but of the laws of language. There can be but a single second advent of Christ, while this misty sentiment has as many appearances of Jesus as there are deaths.

And what foggy theology is this that makes death the second appearing of Christ! He is coming as the Lifegiver, and the believers' best friend. Death is the life-taker, and man's last enemy. 1 Cor. xv, 26. Christ is coming to give life to the just, and to destroy him that hath the power of death, that is, the devil. Heb. ii, 14. Mark this: The devil has the power of death, and, in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Lifegiver, having passed under the dominion of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of the grave [hades] and of death." Rev. i, 18. The devil holds the arrow of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory. Astonishing, that modern theologians should assert that death is the second coming of Christ!

Conversion is also said to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Jesus Christ.

And, again, the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ, to reign spiritually for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ. In this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

But more than this, those who talk of a spiritual com-

ing and reign of Christ have things badly mixed. May the Lord help them to see the difference between the manifestations of the Holy Spirit, and the personal presence of Christ at his second appearing, while we appeal to the Scriptures in setting it before them. "I will pray the Father," says Jesus, "and he shall give you another Comforter." John xiv, 16. This language implies more than one comforter. When Christ was with his people he was their comforter. In his absence, the Father was to send another comforter, even the Spirit of truth. During the absence of the Son, the Holy Spirit was to be his representative, and the comforter of his dear sorrowing people. The facts in the case are distinctly stated in the following impressive words:

"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John xvi, 5-8.

And yet again, the Shakers see the second appearing of Christ in the person of Ann Lee; the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ, in the gathering of "the latter-day saints," at Salt Lake; and the Spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of Spiritualism.

The time to hear, Lo, here is Christ, and lo, he is there, has fully come. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Matt. xxiv, 23, 24.

The word *then* in this passage points to a specific period of time, when, Lo, here is Christ, and lo, he is there, would be heard. In the prophetic discourse of the twenty-fourth and twenty-fifth chapters of Matthew, covering the entire period of the Christian age, our Lord comes down past the tribulation of the church under Papal persecution, and says of our time, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." He then describes the spiritual deception of the present age. False christs arose not far from the first advent to deceive the Jews in regard to that event (see verse 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

The "Time of the End," under the significant title, "The Temporal Millennium a Modern Novelty," says:

"Dr. Henshaw, the late Bishop of Rhode Island, in his Treatise on the Second Advent, says: 'So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bougie, and others, and has been received without careful examination by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the premillennial advent, and personal reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory.'

"Daniel Whitby, D. D., who is thus referred to, was born A. D. 1688, in England, and died A. D. 1727. In the development of his theory, he denominated it 'a new hypothesis.'" pp. 295, 296.

Out of this modern novelty of a temporal millennium and spiritual reign of Christ, has grown the mystical applications of the plainest declarations of Scripture relative to the second appearing of the King of kings, to death, to conversion, to the manifestations of the Holy Spirit, to Shakerism, to Mormonism, and to Spiritualism.

How forcible are the words of our Lord when applied to the subject before us: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. xxiv, 23. No one need fail to see who the men are who are crying, "Lo, here is Christ, and, lo, he is there!" But the Lord continues, in verses 25 and 26:

"Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." Our Lord is here dwelling upon what he has just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," at Salt Lake City, "go not forth. Or, if you hear proclaimed from the popular pulpits of our time, 'Behold, he is in the secret chamber,' Christ's second coming is spiritual, at death, or at conversion, believe it not. And why not receive such mystical teachings? The reason is given in the next verse.

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." We are very happy that our Lord has not only pointed out false christs and false prophets, and has warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms.

The vivid lightning flashing out of the distant east, and shining even to the west, lights up the whole heavens. What, then, when the Lord comes in flaming glory, and all the holy angels with him? The presence of only one flaming angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake, and become as dead men. The light and glory of one angel completely overpowered those strong sentinels. The Son of Man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

ROMANS VII.

This chapter is always appealed to by those who claim the abolition of the law, as proof of their position; but a worse misapplication could not be made. It very clearly proves right the reverse—the perpetuity of the law. Paul opens with this statement, "Know ye not brethren (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth." Now the question is, What does Paul mean by this declaration?

To clearly show his meaning, he brings up an illustration in the next two verses. Thus he says: "For the woman which hath an husband, is bound by the law to her husband so long as he liveth." Now let us carefully notice every part of his illustration as we proceed.

1. There is the *woman*, 2. The *husband*, and 3. The *law*, which binds them together. Let us keep these three distinctly in our mind: the woman, the husband, and the law. He goes on: "But if the husband be dead, she is loosed from the law of her husband." Now the question is, what it is that dies; the law? Certainly not; but it is the husband which dies. Mark this point. Paul says, "She is loosed from the law." This same expression, "loosed from the law," will come up again; so let us mark well *how* she is loosed from the law. It is by the death of her husband, and not by the death of the law. If a woman's husband dies, she is loosed from the law, but does that abolish the law? Not by any means.

Paul goes on; verse 3: "So then if while her husband liveth, she be married to another man, she shall be called an adulteress." Here a fourth thing is introduced in the illustration, namely, a second husband. If she marries this second man while the first lives, it makes her an adulteress, because she cannot be lawfully bound to two husbands at the same time. Then Paul says, "But if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man." Here again we have the expression, "She is free from that law." But how is she freed? By the abolition of that law? Not exactly; but by the death of her first husband. Her first husband having died, she is freed, or loosed, from the law, and is at liberty to marry another man. But mark, this same law which binds her to her first husband, binds her to her second husband. This illustration seems to be so simple and plain, that every one ought to see it. Here let us inquire what Paul is trying to teach and illustrate.

Our opponents say that it is a change of dispensations, from the Jewish, to the Christian. We say that it is a conversion of the sinner—the death of the old man, and the uniting of the new man with Christ. The woman represents the Christian; the law represents the law of God; the first husband represents the old man—the carnal man, the sinner; and the new husband represents Christ. These points are so plain that it seems strange that any one should deny them. Paul says, Rom. vi, 6-8, “Knowing this, that our *old man* is crucified with him, that the *body of sin* might be *destroyed*, that henceforth we should not serve sin; for he that is dead is freed from sin. Now if we be dead with Christ; &c. In verses 9-11, of the seventh chapter, he says, “For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.” Now in all this declaration, who is it that dies? It is not the old dispensation that dies, nor the law that dies; but our old man, the carnal mind. Nothing could be plainer than this.

In verse 4, Paul makes the application of his illustration, thus: “Wherefore, my brethren, ye also are become dead to the law by the body of Christ.” What dies? Not the law, but “ye brethren.” The Emphatic Diaglott renders it thus: “Therefore, my brethren, you also were put to death by the law, through the body of the Anointed One.”

Now when the old man is thus dead, we are, as in the case of the woman, freed from the law, and are at liberty to be married to another; for while the old man lives, the law of God binds us to the body of sin, and thus holds us in a state of condemnation and death. So Paul goes on: “That ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.” The next verses must clearly show that he is talking of the conversion of the sinner, and not a change of dispensations. Thus: “For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.” Here our opponents think they find a strong statement in their favor in this sentence: “But now we are delivered from the law, that being dead wherein we were held.” This settles the case, they say, that the law is dead. But we think otherwise. The expression is equivalent to those used with regard to the woman when her husband died. Paul says: “She is loosed from the law,” and “she is free from that law.” Was that because the law had died in that case? Not exactly; but because her husband had died, thus loosing her from the law. So in this case, the Christian is delivered from the law, that being dead wherein he was held; namely, the old man of sin. The Emphatic Diaglott very correctly renders it thus: “But now having died, we are released from the law by which we were held.” This gives the idea exactly.

But the following verses will settle this question, as to which exposition is right, for he proceeds to make an application of it thus: “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment, which was ordained to life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin.” Verses 7-14. If the position of our opponents be correct, Paul should conclude by saying something as follows: “Wherefore the law is abolished; or therefore the law

is dead; or hence we are under the new law of Christ; or you need not keep the law any more.” But how very differently he talks from this! Hear his conclusion: “Wherefore the law is holy, and the commandment holy, and just, and good.” Not, “It was holy in some past time;” but it is holy, now, at the time he wrote, thirty years after the crucifixion. Besides all this, Paul is giving his own personal experience, and shows the office which the law performed in his conversion. It was a live and holy law at the time he was converted, many years after the crucifixion; and it had power enough to slay him. Hence we conclude that the law is still alive, and is still holy.

D. M. CANRIGHT.

Monroe, Iowa, Nov. 23.

THE WITNESS OF THE SPIRIT.

NOTHING can be more desirable to a real child of God than the answering Spirit from Heaven; what the apostle calls, “The Spirit of God, witnessing with our spirits, that we are the children of God.” This witnessing must be experienced, to be understood; for it is one of those things of which the Bible teaches, which is incomprehensible to the unrenewed heart, and discernible only by the spiritual exercises of the mind. Yet it is none the less real, nor incompatible with proper attention to our necessary worldly duties.

Nevertheless, we too often suffer matters, innocent of themselves, so closely to occupy our faculties, that our hearts are in a state of bewildered tumult, and not only unfitted for worship, but almost for thought. In such a frame, can we expect the witness of the Spirit? Alas! we find it not. Neither the glad experiences of present grace nor of coming glory then move the heart, and sometimes even we scarcely realize enough to petition with the Psalmist, “O Lord, be not silent unto me; lest if thou be silent unto me, I be like unto them that go down to the pit.” Ps. xxviii, 1.

It is sad that a Christian should ever feel that he meets a silent God; for it is iniquity that raises the barrier that separates from God. Contrast, then, the unhappy condition of having God “silent” unto us, and the joy when the Spirit “witnesseth with our spirit,” and ever seek after God in such a way that he be not far from us at any time.

M. W. HOWARD.

ITEMS.

It is a good worldly maxim, “Do your work well;” why not in spiritual things as well?

David says, “In my distress I cried unto the Lord.” How natural, in our trouble, to cry to God! and still more natural, to forget him, when trouble is over!

Prosperity is said to be the ruin of fools. Prov. i, 32. If this is so, as it is generally admitted, who could wish for complete success in worldly things, as it ruins most of men! There is great wisdom in the prayer of Agur, “Give me neither poverty nor riches.” Prov. xxx, 8.

If man would say, I will serve God, and do his work first, then my lawful labors when I can, instead of, I will do my work first, then God’s, when I can, they would stand very differently with him, than at present.

He who takes one hand hold of Heaven, the other hold of Satan, will soon be left in the company of Satan; for God will not walk with Satan; be sure of that.

When you visit the tailor’s shop to procure a coat, you like to get one that will fit. Do you proceed upon a like principle when you go to the house of God?

We may not despise another because he lacks some virtue we possess, lest he despise us for a like cause.

In conferring favors, we imitate God; in withholding and grudging, we imitate Satan.

Preparing for translation, indeed; who is doing this? Is it the worldly man? Is it the passionate man? Is it the heedless and careless man? Is it the selfish man? Is it the vainglorious, the sensual, man? How preposterous to suppose one’s self going to Mount Zion, when drifting all the time the other way.

JOS. CLARKE.

The proof that we believe in the reality of religion is, that we walk in the power of it.

BEAUTIFUL INCIDENT.

LET the world imagine to itself a magnificent Deity, whose government is only general. We adhere to the Lord God of Elijah, and rejoice in his providential superintendence of the smallest affairs.

And this God is still living, a living Saviour, who is always to be found of them that seek him, and is nigh unto them that call upon him. Mighty hosts are encamped about his servants, and when he saith, “Come,” they come, or, “Go,” they go. And there has been no end to his wonderful providences, even to the present day. Who else was it but the Lord God of Elijah, who but a short time since, in our very midst, so kindly delivered a poor man out of his distress—not, indeed, by a raven, but by a poor little fugitive singing bird? You are well acquainted with the circumstances. The poor man was sitting at his front door, early in the morning; his eyes red with weeping, and his heart crying to Heaven, for he was expecting an officer, that very day, to come and sell his property for a small debt, which he could not pay. Whilst sitting thus, with a heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until, at length quick as an arrow, it flew over the good man’s head into his cottage, and perched itself upon an empty cupboard. The good man, little imagining who had sent him the bird, closed the door, caught the bird, and put it in a cage, where it immediately began to sing very sweetly, and it seemed to him as if it were singing a favorite hymn; viz., “Fear thou not when darkness reigns,” and as he listened to it, he found himself much soothed and comforted by his melody.

Suddenly, a knock is heard at the door. “Ah! it is the officer,” thought the poor man, and arose to open the door with fear and trembling. But no, it was the servant of a respectable lady. He said that the neighbors had seen a bird fly into his house, and he wished to know if he had caught it. “Ah, yes,” answered the poor man, “and there it is.”

After a few minutes, the servant returned to the poor man and said: “You have done my mistress a great service, for she sets a high value upon this bird. She is much obliged to you, and requests you to accept this trifle with her thanks. The poor man received it thankfully, and it proved to be neither more nor less than the very sum for which he was sued.

Soon after the officer came, and the poor man handed him the money, saying, “Here is your money, God has sent it; now leave me in peace.”—*Dr. F. W. Krumacher.*

UNBELIEF DISSIPATED.

THERE are now multitudes of inquirers who need to be dealt with as Mr. Patrick, of Scotland, dealt with a woman who had been long anxious, but seemed to obtain no relief.

Placing himself beside her, and looking steadily in her face, he said,

“Do you believe the Bible?”

“I do,” she replied.

“Can ye tell me wha made the world?”

She smiled a little contemptuously, and after a pause said, “It was God!”

To which he immediately replied,

“How d’ye ken? Were ye there to see?”

She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked,

“No, I was not there, but the word of God says that he made it.”

“Ah, well, you believe a’ the Bible says, d’ye?”

She said, “Yes.”

“Ah, well, we’ll see. ‘This is my beloved Son, in whom I am well pleased; hear ye him.’ Who says that?”

“The Father.”

“Weel, will ye do as the Father bids ye? He commands ye to hear the Son.”

To this she assented.

“Weel, then, what does the Son say? ‘Him that cometh unto me I will in no wise cast out.’ ‘Come unto me and I will give you rest.’ ‘Daughter, thy sins, which are many, are all forgiven thee,’ and will he not say the same to you? Is he no saying it even the noo? ye dinna believe that, ye dinna believe him. I tell ye, ye dinna believe a’ the Bible.”

She instantly saw the shame and sin of not trusting in a promising, present Redeemer, and at once ventured on his mercy and found the peace she sought.

DR. LYMAN BEECHER once said: “A great many professed Christians have no other idea of religion than that it is the means of getting to Heaven when they die. As to doing anything for God while they live, it does not enter into their plans. I tell you, my brethren, I do not believe there is one in five hundred of such professors that will reach Heaven; for there is magnanimity in true religion that is above all such contemptible meanness.”

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 14, 1869.

J. N. ANDREWS, EDITOR.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER SIX.

THE righteous dead are "accounted worthy" of a part in the resurrection to immortal life before they are resurrected from among the dead. Luke xx, 35, 36; Phil. iii, 11; 1 Cor. xv, 23; Rev. xx, 4-6. They awake with the likeness of Christ. Ps. xvii, 15. We may be certain, therefore, that the investigation and decision of their cases is an accomplished fact prior to their resurrection; for that event is declarative of their final justification in the Judgment.

But Luke xxi, 36, uses the same expression both in Greek and in English, respecting those that are alive and remain unto the coming of the Lord, that Luke xx, 35, 36, uses respecting those who are asleep. As the latter, before their resurrection, are "accounted worthy" to be made like the angels, so the former are "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi, 36. The things that shall come to pass before the deliverance of the saints, are the events of the time of trouble such as never was. Dan. xii, 1. And those who are accounted worthy to escape these things, are also worthy to stand before the Son of Man at his appearing.

This act of accounting worthy does, therefore, relate to their eternal salvation, and is performed before they enter that great time of trouble at which they are to be delivered; for that does not commence until the standing up of Michael, which is but another term for the coronation of Christ, or the beginning of his reign upon his own throne. But Michael, or Christ, does not take his throne till he has finished his work as priest at the tribunal of his Father. It is at that tribunal that the righteous dead are accounted worthy of the resurrection to immortality, and the righteous living are accounted worthy to escape the anguish of the time of trouble, and to stand before the Son of Man. Those only can be accounted worthy of this, whose record in the book of God's remembrance shows them to have been perfect overcomers. The Saviour, while yet high priest, confesses the names of such before his Father and the holy angels, and secures the blotting out of their sins. Those who shall be resurrected to immortality, and those who shall escape the things coming upon the earth and stand before the Son of Man, are severally counted worthy of this before the priesthood of Christ is closed. We cannot therefore doubt, that with both these classes the investigation and decision of the Judgment is passed before the Saviour takes the throne of his glory and begins the destruction of his enemies.

The righteous dead come first in the order of the investigative Judgment; and while their cases are being examined and decided, probation continues to the living.

It is certainly most natural that the cases of the righteous dead should be the first to come up in the investigative Judgment, for their names stand first in the book of God's remembrance. Reason would therefore teach us that these cases must earliest come into account before God. But we are not left simply to the reasonableness of this order of events. We have direct proof that probation to the living continues after the Judgment hour has actually arrived.

Rev. xiv, 6-14: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; FOR THE HOUR OF HIS JUDGMENT IS COME; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man

worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."

The first angel ushers in the hour of God's Judgment by a solemn announcement to all the inhabitants of the earth that it has actually commenced. But the second and third angels, who follow this proclamation, deliver their messages in the Judgment hour itself, and they address themselves to men still in probation. We have already learned that God the Father sits in Judgment, as described in Dan. vii, before the advent of our Lord to this earth. And in Rev. xiv, the fact that the hour of God's Judgment has come is announced to the inhabitants of the earth by a mighty proclamation. The Judgment scene of Dan. vii is closed by the coronation of Christ. And the Judgment hour of Rev. xiv is followed by our Lord's being seen upon the white cloud with a crown upon his head; a proof that his priesthood has then given place to his kingly office. Each of these pertains to the closing events of this dispensation. There can be, therefore, no doubt that the hour of God's Judgment announced in Rev. xiv, is the time when God the Father sits in Judgment, as described in Dan. vii, 9-14.

While the Judgment hour of Rev. xiv is passing, two solemn proclamations are made to men still in probation. And the Judgment scene of Dan. vii is for the very purpose of closing our Lord's priesthood, and of crowning him King of kings. But the closing work of Christ as priest pertains to the acquittal of his people at his Father's tribunal, the blotting out of their sins, and the decision accounting them worthy of that world and the resurrection to immortality. Our Lord cannot do this for people in a state of probation. His first work must therefore relate to the righteous dead. And while their cases are severally passing under examination and decision, the living righteous are being prepared for the close of their probation, and for the decision of the investigative Judgment by the proclamation of the third angel. This work being accomplished, and the living righteous being counted worthy to escape the things coming upon the earth, and to stand before the Son of Man, our Lord is crowned king, and take his seat upon the white cloud, with a crown of pure gold upon his head.

UNRIGHTEOUS WARFARE.

We recognize a distinction among those who oppose the cause of truth. Some do it in a manner that indicates a mistaken judgment, rather than a corrupt heart. But others do this in such a manner as to show that hatred toward that which is good, and pure, and true, is really the inspiring motive. When men lose sight of the courtesies, and even decencies of life, and make personal thrusts and bitter assaults upon the character of others, we are very certain that this is not by any means zeal for the Lord, but rather the outpouring of their own evil hearts. That kind of warfare that is prompted by envy, jealousy, or malice, is marked by bitterness of personal attack, and is not inspired from above, but is earthly, sensual, and devilish.

In some respects the warfare against Bro. and Sr. White is utterly inexplicable. Suppose that they are mistaken in believing that they are called to the work of preaching the third angel's message; does that constitute a crime that makes their good name the common property of the mocker and the scoffer? Suppose that they are mistaken in believing themselves called of God to reprove sin with an outspoken and unsparing plainness of speech; does this justify the fact that he that reproveth maketh himself a prey? If Sr. White

is mistaken in believing herself called of God to bear a special testimony of reproof and warning to the people of God; is that a just reason for representing her as a hypocrite, a liar, a dishonest and base deceiver? Suppose that she is mistaken in her conviction of duty; does that make it proper and necessary to resort to bitter personalities in order to show that mistake? Does it even justify those that have been reproved by her, in rising up against her with weapons of this kind? Her reproofs are sometimes given with much severity, and at others with comparative mildness; but mingled with every reproof has been tender pity for the sinner, as well as stern condemnation of the sin. Why should such faithfulness, when it is so very rare among men, cause those who are its recipients to become angry with the reprover? This was the course of Ahab toward Elijah, but not that of David toward Nathan.

We cannot understand the bitterness which prompts the tongue of slander to assail with envious words the personal character and the private life of those who give faithful reproof for sins and wrongs. Rather, we must understand it to be specially inspired by the prince of darkness; and that the hearts of such persons are set on fire of hell. What justification can be offered for such a course? Is it asserted that the testimonies are leading men to perdition? Wherein do they sanction the violation of one precept of the Bible? Wherein do they make sin in any form to be a light thing? In what respect do they justify a single departure from God? Who ever read in them one word calculated to make the Bible appear of small account? Rather, who ever read from any pen more fervent and touching admonitions to man to read, to love, to meditate upon, and to obey every portion of, the Holy Scriptures?

We deeply regret the unrighteous warfare that some of our fellow-men seem to feel called upon to wage in this matter. To hold up to reproach, and ridicule, and contempt, those who have the moral courage to bear unflinching testimony against sin, is but a poor return for the most invaluable of services. Bitter words are not arguments. Personalities are not reasons for or against Bible truths. It is not thus that we as a people can be led to discard spiritual gifts. We have too long understood their value and importance in guarding us against the secret workings of Satan. We have too long been acquainted with the lives of those that God has called to this great work. We must have some better reason for turning from them, than the unrighteous warfare of slanderous tongues.

OVERCOMING.

THE life of the Christian is a perpetual warfare. It is also a constant succession of victories, if it be such a life as it should be. Three formidable foes withstand the man of God. These are the world, the flesh, and the devil. The powerful influence of evil men, the strong desires of fallen nature, and the deceitful work of the prince of evil angels, all unite to overpower the man of God. They do not quit the field when defeated once, or twice, or thrice, no, nor even when defeated the hundredth time. If they fail in one trial, they attempt to learn something by their defeat, and to make their second onset with greater wisdom than their first. If the allurements of temptation in one form are not powerful to ruin us, they are presented in a different light, and made to make the most powerful impression possible. And even by the power of constant repetition, sometimes the overthrow of the unwary Christian is accomplished. But our foes are never weary, and never do they lack skill for the warfare. Were not God on the side of his people, they would stand no chance at all. With him on their side, they ought always to triumph in Christ. They may protect themselves with an armor that even the darts of the prince of darkness cannot penetrate. They may defend themselves with a sword that is capable of cutting through the armor of Satan. Those who can preserve a due proportion of wholesome fear and active hope, will be able to war the good warfare with success. The grand victory is made up of an innumerable number of smaller victories. Do you anxiously inquire, Shall I be a final overcomer? Answer me this question: Are you daily overcoming, or are you

daily being overcome? If you are the constant victor, then there is ground for hope that you will be the victor in the end. If you are daily being overcome, there is no reason to believe that the final victory will be yours. Do you ask how this warfare is to be maintained?

1. Die to self. It will cost you a thousand deaths, but all of them together will not be equal to the second death. "He that will kill," says Bunyan, "must first be overcome." You must die daily.

2. The world has only three things to give, and each of these is a sham and a deceit. These are the lust of the flesh, the lust of the eyes, and the pride of life. Which of these will you accept in exchange for eternal life? When the world offers you its good in the place of Christ, decline its proffered pleasures, till it has one to offer that will not end like a hornet with a sting. If you do this, you will not be deceived with its blandishments; for you will find not one worthy of your acceptance.

3. Resist the devil, and he will flee from you. But he will first know that you are in earnest. He will discover whether you are girded with that armor that can protect you from his blow; and whether indeed you wield that sword of the Spirit which can deal such piercing blows upon himself. He is a mighty foe. Only God can make you victor over him. And when he has the world, and your own self to help him, how terrible are his assaults. How vigilant should we be in such a warfare! If victors at last, it will be because of constant and untiring pains. How is it with us? Are we overcoming, or being overcome?

THE CLOSING MESSAGES.—NO. 18.

We come now to examine the third angel's message. It is the last warning to men in a state of probation. This is evident from the facts that it predicts the close of probation by the terrible threatening of unmingled wrath to all who disregard it, and that it is immediately followed by the coming of the Son of Man.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 9-12.

This fearful message is a merciful warning, expressly designed to prepare the people of God for their last conflict with the powers of darkness; enabling them to stand in "the hour of temptation" and fiery trial, when the "image of the beast"—the last of the three great persecuting powers—shall wage a war of extermination against them unless they abandon the truth and service of God, and yield to his authority by worshiping the former beast and receiving his mark, a thing directly opposed to the will and worship of God. This is evident from a comparison of the warning of the third angel, quoted above, and the predicted persecuting acts of the image, described as follows:

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. xiii, 15-17.

Here is the conflict which is yet to be met by the people of God; for the past history of the world does not furnish us with its fulfillment. Another persecuting power (not the Roman papacy, but something resembling it—the image of the beast), will say to all, You shall worship the beast and receive his mark, or be killed; while the voice of God in the third angel's message, denounces the wrath of God without mixture against all that obey this mandate of the image. Men will be obliged to make a choice. They will have to

brave the fury of men in power, clothed with a little brief authority, or receive the unmingled wrath of God. And that the people of God may be prepared for the fierce onset that shall be made against them, the warning message of God is sent before the crisis, and while the way is being prepared for it. The warning must be heeded now, for security against the danger when it comes. Men must now learn in what consists the worship of the beast and the reception of his mark, that they may be prepared to reject his authority and prove themselves loyal to the authority of God.

The unparalleled denunciation of the "third angel" furnishes evidence leading, infallibly, to two important conclusions:

1. That there will be exceeding great danger that it will be disregarded, if it were possible, even by the very elect. That it requires a denunciation so terrible to arouse and save men—save them from the fatal mistake of preferring the worship of the beast to the worship of God—is unmistakable evidence that the tendency of the times and the current of popular opinion will be almost irresistibly strong in favor of the requirements of the beast, and that that institution which is denominated the mark of the beast, will be almost universally observed by those who have a form of godliness, but deny the power; for none but professors of religion ever have been, or ever will be, the instigators of a persecution against the true people of God. God does not threaten and alarm men unnecessarily. But his last message to men is fraught with terror unequalled and unprecedented in all his word. Therefore the danger that they will disregard it, and be found doing the very thing he warns them against, will be exceedingly great.

2. The second conclusion which we necessarily infer from so terrific a threatening is, that, at the time it is given, men can, if they will, learn the meaning of the terms of the message, *i. e.*, they can learn what is meant by the worship and mark of the beast, the commandments of God, &c. God does not threaten and punish men for doing certain things, when it is utterly impossible for them to ascertain the meaning of his language, and what are the things forbidden; but he does threaten, and will punish men, for worshiping the beast and accepting of his mark. Therefore they can, if they will, learn what it is to worship the beast, and to receive his mark. The evidence will be so clear, when this message is given, that there will need to be no guessing as to what the mark of the beast is. It will be made so perfectly clear that there will be no reasonable ground for mistaking, and men will be left without excuse. But it will need investigating; and those who will not have interest enough to investigate it, will perish for want of knowledge; yet the throne of God will remain spotless and pure.

Prophecies given in descriptive symbols, like portions of Daniel and of Revelation, are not designed to be fully understood at the time they are given. But in the process of the fulfillment the meaning is developed. The things described under the symbols appear and fulfill the description so perfectly that all is plain.

The third angel's message was prepared in prophecy for the last generation of men. It was designed to test the people at the very close of probationary time. It was to be fulfilled just before the day of wrath and the second advent of Christ. It is not to be expected that its language will be fully comprehended till the time has arrived for its predicted warning to be given. If the time has come, as we believe it has, the terms of the message are understood. A movement is now taking place which claims to be the fulfillment. A warning is now being proclaimed which professes to be the warning foretold in this prophecy. If this is the true warning—the true fulfillment of the prophecy—then the terms of the message—the worship and mark of the beast—are rightly understood; otherwise, it is a spurious fulfillment. On the other hand, if the terms of the message are truly understood, as we trust will fully appear, then the time has fully come for this solemn warning to be given. And if the time has come, it is being proclaimed; and hence the only warning now being given as the one foretold in this prophecy, is genuine. It is from Heaven, and not of men. This matter deserves a careful and prayerful investigation.

R. F. COTTRELL.

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELD. JAMES WHITE.

NEW WORKS.—This week we call attention to two important works just issued:

"Discussion on the Sabbath Question, held in Library Hall, Chelsea, Mass., Nov. 1869, Between Eld. Miles Grant, Editor of the *World's Crisis*, Boston, and Eld. M. E. Cornell, of Battle Creek, Mich."

This is the title of a neat pamphlet of 126 pp., in which the disputants are fairly reported. This is probably the most candid, and the most important, discussion yet held between us and the first-day Adventists, and is worthy of a faithful reading by all on both sides of this important question. Price, 20 cents a copy. Postage, 2 cents.

"The Seventh Part of time:" A Sermon on the Sabbath Question, Delivered at Orange, Mich., June 18, 1869, by W. H. Littlejohn. The editor of the *REVIEW*, after reading the sermon, says of it:

"It is the most perfect refutation of the error, that God's law has no definite Sabbath in it, that has ever been written. No man can read it without seeing that that theory is only a refuge of lies. The author's line of argument is peculiarly original, and sheds much light on the subject of the Sabbath. We commend the book to the friends of the Sabbath as admirably adapted to meet the above-named error. And we earnestly invite those who think that God's law requires an indefinite seventh part of time, to read this work with candid attention."

We believe it to be the most important work of its size yet issued by us on the Sabbath question. We have printed ten thousand copies, and invite all to assist in its circulation. Price, in pamphlet form, 40 pp., in heavy paper cover, 10c a copy, Postage, 2c. In tract form, 32 pp., \$3.00 per 100.

The Publishing Association is doing a much more extensive business than ever before. We have several important works, of considerable size, in contemplation, which we hope to get through the press before another General Conference, besides small ones to reprint. And we hope to see our people thoroughly aroused to the importance of this work. The number not able to do anything in this work is very small. Many can purchase books, and give them to those who are anxious to read. Many can put means into the Book Fund. And not a few can let the Association have the use of from one to five hundred dollars without interest at this time of need.

We have just sent \$2000 to Europe to help the cause there, and some are calling for deposits which have been on interest, and the Association is in pressing want of help just now. We appeal to our people to help in the work of publishing without delay.

1. Let all who owe for the *REVIEW* and *HERALD*, the *Health Reformer* and the *Youth's Instructor*, pay up, and pay in advance, immediately. Friends, do not let the new year pass without finding you paid up on *REVIEW* and *Instructor* for 1870. And you who are behind on the *Reformer*, just send in that dollar or two you owe, and let 1870 find you owing nothing at the Office, and complying with the conditions of your papers—pay in advance.

2. Agents, and all who owe for books will confer a great favor by paying up.

3. Those who order books, should send cash with orders when possible.

4. Those who have means to put into the Book Fund, and to help make up the sum we have sent to Europe, will help the publishing department, and help me also, by sending it to this office immediately. I have risked from my own limited means, \$2000 to help the cause in Europe. Those only who would esteem it a pleasure, are invited to assist me in bearing this delightful burden. It was after much deliberation over the matter, and earnest prayer to the Lord, that Mrs. W. and self ventured to take hold of this matter. Our brethren who are anxious to share with us are invited to help. We want your help now.

We have just received a letter from Bro. H. W. Kellogg of New York, which expresses the true spirit of sacrifice. He says:

"Bro. White: I fully agree with your remarks in REVIEW, No. 23, relative to requiring usury for the money used in the cause of the Lord. In proof of which I now offer \$500 without interest, which I will send in a check, or take to you about the first of January, and you may expect another like sum, or more, in course of the year.

"I had intended to use this money to take up notes, not yet due, on which I pay six per cent interest; but on learning in the last REVIEW that ten per cent is being paid for money to use in the Lord's cause, and acknowledging the means in my possession to be the Lord's, I thought that my faithfulness as steward might well be called in question, were I to take up notes not yet due, which are drawing only six per cent interest, while ten per cent is being paid for means to advance his cause.

"We talk of making sacrifices. I can understand that a great sacrifice was made by our Saviour when he laid aside his glory which he had with the Father, and came to earth, assumed our nature, lived a life of sorrow, and at last offered himself a sacrifice on the cross, to save sinful and lost man.

"I have felt, as I realized this, that if the Lord would forgive my sins and save me with his people, the little I could do I would not call a sacrifice."

REPORT FROM BRO. CORNELL.

THE interest here in the vicinity of Boston seems to be spreading and deepening. Last week I gave four lectures at the Christian church in Boston, and five at our hall in Chelsea. There are now between thirty and forty keeping the Sabbath, so far as we know. They have two evening prayer meetings, and two Sabbath-day meetings, each week, and they appear to be growing stronger. The interest at the Christian congregation is good. Eld. Edmunds, the pastor, and the deacons and officers of the society, have all treated me with the utmost cordiality, and bid me to be free among them. By special request, I preach for the pastor every Sunday morning at 10½ o'clock. The subject of the first angel's message was well received, and the elder, in a few remarks at the close, spoke well of Father Miller as a humble, Christian man. I continue there, as the interest may demand, for weeks to come.

An intelligent gentleman from Cambridge, who had been in attendance, with three others, was to have been excluded from the Baptist church last Sunday, for holding Advent views.

A copy of the Ten Sermons on the Sabbath was left in a horse car, and was taken by a passenger, and carried to Roxbury, and is producing a sensation there. Several families have read it, and are troubled on the Sabbath question. Some are convinced, and there is quite a stir, in one of the churches, over the matter. I expect to go there and give lectures next, if the way opens.

The fruits of our labors here are being manifested in several places along the coast from New York city to Nova Scotia. Persons visiting here, and hearing one or more lectures, and taking books, have, on returning to their homes, set the ball to rolling in several places. It does appear that the light is spreading by the influence of the books. In this kind of preaching all can engage, and not be in danger of hurting the cause. All must see by this time that the book enterprise is a move in the right direction. Let us be no longer faithless, but believing. Let the weak say, I am strong. By God's blessing, the most feeble can engage in the work of saving souls. Why, then, should so many stand all the day idle? Now is the time to work, for the night cometh.

"Let us work for the truth with our hearts and our hands,
Let it never, no, never decline;
For its praises are sung by the good in all lands,
That are blest with the gospel divine.

"CHORUS.

"Rally then, rally then, stand by the truth;
Why should it languish and die?
Rally then, rally then, stand by the truth;
Why should it languish and die?"

M. E. CORNELL.

Boston, Nov. 29.

THE truth of the gospel, like the precious metals, may be so hidden as not to be found by those who desire them not, while to those who seek for divine knowledge as for a hidden treasure, all things will be made plain.

REPORT FROM BRO. SANBORN.

I HAVE now spent four weeks in Burnham's Valley, La Crosse Co., Wis. Have preached thirty sermons in two adjoining districts, among the first-day Advent people and their neighbors. There is much interest, and many are convinced of duty, and would no doubt obey at once, but for a report in circulation that one of their ministers is coming to set things all right again, which is causing the people to hope that he will confirm the word. See Eze. xiii, 6.

So everything this week is at a stand, but the Lord will soon bring this counsel to naught. It is now a critical time with this people here. I invite all who have an interest at the throne to pray the Lord to break the spell of the enemy, and deliver the people. There has been one decision in favor of the truth by Bro. David Downer, one of the Advent preachers, a young man about 27 years old, of good influence, whose heart seems to be deeply imbued with the importance of giving himself wholly to the work of the ministry. I hope the Lord may make him a truly humble, devoted, and successful laborer in this last message.

I. SANBORN.

FROM MONROE, IOWA.

OUR meetings are progressing here well. Nearly forty are now keeping the Sabbath, and we have an interesting Bible Class and Sabbath School, social meetings, &c., on the Sabbath. Yet there is very much to be done for them still before I shall dare to leave them. The Methodist minister has just now commenced a warm opposition in publicly lecturing against us. I reviewed his first lecture this afternoon before a good audience. Shall review all he says.

The following, from the paper of the place, will show what others think of us. The editor is a Methodist, hence due allowance must be made for what he says:

"RELIGIOUS MOVEMENT.—For five weeks past, Eld. D. M. Canright has been lecturing at Anderson's New Hall, corner of Washington and Commerce streets, on the doctrines of the Seventh-day Adventists, or 'soul-sleepers,' as they are popularly known. Mr. Canright is a ready and fluent debater—rather loose in logic but forcible in statement—and has kept quite a large audience nightly interested. His lectures aim to show, among other things, the materiality of all things existing, even of God himself; he rejects the doctrine of the eternal punishment of the wicked, and also announces the early end of the world. His disciples keep Saturday, or the seventh day, as their Sabbath. Between thirty and forty have announced their belief in his doctrines, and have changed their day of rest. It is expected that a church will be organized soon. On Saturday, at half-past ten, they have a Bible Class and Sabbath School; also, public worship in the evening, and at 3 and 7 p. m. on Sunday. Mr. Canright, it is said, offers to publicly debate with the ministers of any Christian denomination upon the subjects whereon they differ. He will lecture on Wednesday evening, Dec. 8, on the use of coffee, tea, and tobacco."

I hope to give another course of lectures near here soon. Pray for us. D. M. CANRIGHT.

WONDERFUL PROPHECY CONCERNING TYRE.—"Of old Tyre not a vestige remains. History accounts for this remarkable fact. Three centuries before Christ the city was taken by Alexander the Great, who immediately proceeded to besiege New Tyre on the island. Not being able to reach its walls with his engines, he collected the whole remains of the old city—stones, timber, rubbish—threw them into the narrow channel, and they formed a causeway. Three centuries before Alexander the Great was born, Ezekiel wrote: 'Thus saith the Lord God, Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. They shall lay thy stones, and thy timber, and thy dust in the midst of the water. I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never more be found again, saith the Lord God.' The site of Tyre is as bare as the top of a rock; and here and there I saw the fishermen spreading their nets upon the shore, to dry in the bright sunshine. When I saw them, I sat down on one of the highest fragments of the wall, and read, with mingled feelings of wonder and awe, the words of Ezekiel, 'I will make thee like the top of a rock; thou shalt be a place to spread nets upon.'"
Giant Cities of Bashan.

THE COMING EARTHQUAKE.

§ VII. THE INCREASE OF EARTHQUAKES.

Earthquakes in divers places. Matt. xxiv, 7.

In entering upon an investigation of this question, we invite attention to a work entitled "Earthquakes and Volcanoes; Their History," etc.,—by Mungo Ponton, Fellow of the Royal Society at Edinburgh, published at London, 1868. The author opens his interesting volume by observing that nothing is more remarkable than the extreme fewness of earthquakes on record before the beginning of the Christian era in comparison with those which have been registered since that time; and he allows that this fact is so striking as to fairly admit a physical interpretation of our Saviour's prophecy in Luke xxi, 11. He further declares that, so far as our knowledge extends, such convulsions did begin to be more frequent after the utterance of our Lord's prediction, and have continued since; and while yet admitting that the ancients perhaps failed to register many such occurrences, or were ignorant of their transpiring in other and unknown regions of the globe, in comparison with whom our means for obtaining information from all parts of the world are greatly enhanced; nevertheless, he observes, that while previous to A. D. 79, Vesuvius had been in repose for ages, but since then has been active at brief intervals, there are certainly also more earthquakes in Italy than before the Christian era, and he concludes that before that era the Roman world (then principally known) was seldom convulsed. "And it seems hard to believe" says our learned author, "that, had there been as many great earthquakes before the Christian era, as there have been since its commencement, so few of them should have been recorded, or even transmitted by tradition." Hist. p. 14.

Mr. Ponton then proceeds to demonstrate his position as follows: "Commencing with the age before the birth of Christ, it is found that according to the researches of Robert Mallet (with whom we believe agree Messrs. Austed and Perry) there can be counted during the seventeen hundred years B. C., but fifty-eight (58) earthquakes, only four of which were disastrous, i. e., those that overthrew buildings and destroyed life largely, being properly 'great earthquakes:' these four all occurring within the sixty-five years preceding the birth of Christ. Then omitting entirely those unknown portions of the globe outside the Roman Empire, there is found on record during the sixty-five years that elapsed preceding our Lord's prediction, the occurrence of only nine earthquakes in all, distributed as follows: viz., three in Asia Minor, one in Palestine, one in Upper Egypt, one in Cyprus, one in the Greek Islands, and one in Italy. As we have said, four of these nine were great earthquakes. On the other hand, as exhibiting the large increase in modern times, in the sixty-five years that elapsed between A. D. 1800 and A. D. 1865, there occurred within the same limits, that is the old Roman Empire, no less than thirty-five great and disastrous earthquakes arresting the attention of the historian. These last were distributed thus:—eleven in Italy, eight in Asia Minor, five in Greece, three in Persia, two in Syria, two in Candia, two in Sicily, one in Egypt, and one in Spain.

"Now it is scarcely credible that had there been so many as thirty-five destructive earthquakes in the earlier of these two periods, only four of them should have arrested the attention of the historians of the time, while they registered other five of minor importance. There is thus established a strong probability that the number was in reality much smaller in the earlier than in the later interval. This probability will be strengthened when it is borne in mind that the ancient Greeks and Romans viewed earthquakes with superstitious dread, regarding them not only as evidences of the present anger of their gods, but also in the more important aspect of prognostics of calamities that were to follow.

"Thus Herodotus, in reference to the earthquake that happened at Delos, after the visit of the Persian fleet, says: 'But after he (the Persian leader) had put to sea from thence, Delos was shaken by an earthquake, as the Delians say, the first and last time that it was so affected to my time. And the Deity assuredly by

this portent intimated to men the evils that were about to befall them. For during the reign of Darius, son of Hystaspes, of Xerxes, son of Darius and of Artaxerxes,—during these three successive generations, more disasters befell Greece than during the twenty generations that preceded the time of Darius—partly brought upon it by the Persians, and partly by the chief men among them contending for power. So that it is nothing improbable that Delos should be moved at that time, having been until then unmoved. And in an oracle respecting it, it had thus been written: "I will move even Delos, although hitherto unmoved." Herod. vi, 98, Cary's Translation.

"Such a view as this was more likely to attract the attention of mankind to earthquakes than had they been regarded simply as natural phenomena. The idea of a portent was dear to the heathen mind, and this circumstance tends to establish the greater likelihood, that all the really important earthquakes of the period in question were registered, than that only so small a portion of them attracted the attention of any contemporaneous or later historian.

"The comparative fewness of the earthquakes recorded during the sixty-five years that preceded our Lord's prediction, may have therefore had quite as much foundation in fact as in historical negligence. It may be really true that the number of earthquakes within the limits of the old Roman Empire may have greatly increased since that time, and that our Saviour may have foreseen this increase when he said that, among the signs, 'there should be earthquakes in divers places.'"

Mr. Ponton then sums up the whole number of earthquakes given in the tables of Mr. Mallet, as follows: "Regarding them chronologically, Mr. Mallet distinguishes the registered earthquakes into five periods, thus:

	Total.	Disastrous.	No. of Years.
Those recorded before A. D.,	58	4	1700
Thence to end of 9th century,	197	15	900
Thence to end of 15th century,	532	44	600
Thence to end of 18th century,	2804	100	300
Thence to 1856,	3240	53	50
	6831	216	

"It will thus be perceived how very great has been the increase since the beginning of the Christian era; and although much of this increase is due partly to more perfect registration, and partly to there being a larger portion of the earth's surface comprehended in the records, still there are good reasons, as already indicated, for suspecting that there has been a gradual augmentation in the number of earthquakes themselves, more especially of the more disastrous kinds." Ponton's Hist. p. 21.

It is seen that Mallet records more than six thousand down to the year 1850, but it is believed that Mr. Austed, the English geologist, and M. Alexis Perry, of France, have, by latter researches, tabulated over seven thousand previous to that date. The immense number on record since the epoch of the Reformation, about A. D. 1500, is very striking, and challenges solemn attention. The occurrence of three thousand two hundred and forty (3240) in a period of only fifty years gives an average of nearly sixty-five each year. Supposing this to be the number annually occurring, we have then in the sixteen years elapsing between 1850 and 1866 over one thousand more, which added to those previously recorded would swell the whole number from B. C. 1700 to A. D. 1866 to over eight thousand (8000) earthquakes. "Of destructive, or great, earthquakes," writes Ponton, "such as have overthrown cities and destroyed many lives, the total number registered up to 1850 is two hundred and sixteen (216), and other fifteen have happened up to the end of 1865—making in all two hundred and thirty-one (231), and of these only four occurred before the birth of Christ." Hist., p. 17. To this number of destructive earthquakes must be added at least fifteen more which have occurred during the past three years, registered in the following order: viz., Algiers, in Northern Africa, Mitylene, West India Islands, Formosa, Sandwich Islands, Northern Ecuador, Peru, Chili, and Ecuador, California, Ialisco in Mexico, Tebrees in Persia, Bengal in Asia, and Santander in South America, all of which were destructive of cities, villages, and human life, with numerous ships.

How fearful is the thought of so many of these awful calamities transpiring on man's earth, his native home! Eight thousand, and doubtless very many more, in less than six thousand years since man lost Eden, since the curse fell crushingly upon our world and the Evil One began his sway. Job ix, 24; Luke iv, 5, 6. So many spasmodic beats,—so many convulsive throbs,—so many deep shudderings of poor "Old Mother Earth," since the sin and fall of man, and at man's perpetual and persistent rebellion against his Maker. So many signals of sure and of final dissolution. So many audible, agonizing groans for the promised redemption. So many throes and pangs pre-saging the birth of a new and better world. And oh, how many hundreds, and thousands, and hundreds of thousands of stately dwellings, and lovely villas, and fair green fields, and brave men, and beautiful women, and sweet babes—and how much of human splendor, wealth, and pride, have been rocked to ruin, or gone down to sheol, when the earth, like some angry demon, shook its ponderous sides, belched out its deadly, sulphurous gases, lashed its gigantic inward forces, and vomited forth its volcanic fires, that far beneath our feet burn, and burn unceasingly! And who can but shudder at the bare thought of the possibility that the four hundred burning mountains on the surface, that emit two thousand eruptions every hundred years, which is twenty each year, or nearly one every fortnight, might,—should Deity so will it,—at once cease to flow, and the pent-up Titanic forces, finding no vent, angrily shake the whole globe, occasioning that "great EARTHQUAKE such as never was since men were upon the earth, so mighty an earthquake and so great," causing the vast planet, in the Scripture language of the ancient prophet, to "reel to and fro like a drunkard, and be removed out of its place like a cottage"! Rev. xvi; Isa. xxiv. That such an event is possible, nay, highly probable, is the admission and opinion of the wisest of divines, philosophers, geologists, and men of science.

Hunting for Trouble

Is VERY poor business. If we haven't anything else to do we had better inform our friends of our situation, and beg of them to give us something to do. We have no need to look for trouble; but if we do, we will find plenty. "The luckiest person that ever lived might have woes enough if he set himself seriously to work looking them up." How very true. If you have no trouble, go to work looking some up, and you will not be obliged to search long. There is a vile inventor of trouble, who has an unlimited range in this world of ours; and whenever he sees any one who has the least inclination to look for trouble, he is on hand without delay to assist. He has a peculiar faculty of making trouble out of almost everything, and he don't wait to be invited. You know who he is; and you know he is a dangerous associate; and if you don't want his company and influence, don't hunt for trouble.

Never turn a blessing round to see if it has got a dark side to it, and always take it for granted that things are blessings until they prove to be something else. This I deem to be excellent advice. How often when a blessing comes to us, we worry ourselves out of all enjoyment in it, simply because we fear something, we hardly know what, and so we keep turning it over to find the dark side we fear it has, until we lose the blessing we might have had.

Oh! let us forever cease hunting for the dark side, if we don't hunt it up, we may, perhaps, be spared the pain of seeing it, even though there be one, and let us accept our blessings with thankful hearts; then we can have the presence of the good angels with us, and they can help us, as by magic wand, turn trouble into blessings.

M. J. C.

The Glories of the World to Come.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Oh! the exceeding great and eternal weight of glory which is in reserve for all the faithful. The end of all things is at

hand. Solemn and awful thought! Mercy's voice will soon be hushed forever. Soon the cry will go forth, Thrust in the sharp sickle, for the harvest of the earth is ripe. The reaping time is coming, and whatsoever we sow we shall reap. If we sow to the Spirit, we shall reap everlasting life. Everlasting life in the kingdom of God! Oh! what mind can conceive it? What heart is large enough to comprehend the great and exceeding weight of glory? Who can tell the glory of his kingdom? Who describe the riches of the blessed inheritance? Then we shall have perfect deliverance from sin, from sorrow, from trials, and afflictions. There remaineth a rest for the people of God.

Don't you want to be there to behold the King in his beauty? Come, for all things are now ready. The marriage supper is preparing, and a special invitation is sent to you. Will you come? Will you be ready when the cry goes forth, "Behold, the Bridegroom cometh, go ye out to meet him"? Oh! blessed day soon to appear! Oh! bright morn of Zion's glory, haste thy dawning! Dispel the shades of this dark night of sorrow. Come, Lord Jesus, and come quickly. Oh! come, and bring deliverance to thy waiting people. O dear sinner, mercy lingereth for thee. Jesus standeth at the door of thy heart, and wilt thou not bid him come in, a welcome guest?

L. E. MILLNE.

SUMMER IN JERUSALEM.—During the two months of March and April it (Jerusalem) is a dense mass of flowers of an incomparable freshness of colors. The animals are small, but extremely gentle. Lively and graceful turtle doves, blue-birds so slight that they light upon a blade of grass without bending it, crested larks that come almost to the feet of the traveler, little brook turtles with quick, soft eyes, storks of grave and modest air, putting off all timidity, allow themselves to be approached very closely by man, and seem to call him. In no place in the world do the mountains spread out with more harmony or inspire loftier ideas.

If those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened in grateful praise. I never heard of a sincere Christian, who pronounced Christianity an imposture or a failure. Have you?

Obituary Notices.

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

FELL asleep in Jesus, in Council Bluffs, Iowa, Aug. 13 of bronchial consumption, our beloved father, Cortes F. Overton, aged 72 years. He has been a follower of Jesus for over fifty years, and for several years has observed the Sabbath of the Lord as brought to light in the third angel's message. He delighted in the law of the Lord, after the inward man. His strict integrity, and Christian character, secured the confidence of all who knew him. He was confined to the bed for over three months, and bore his sickness with great resignation and Christian patience. Not a murmur escaped his lips, but the language of his heart was, "Thy will, O God, be done." He leaves an aged companion, and six children to mourn their great loss; but 'twill be but a little longer, and the Lifegiver will come and raise him to immortality, and eternal life. "Mark the perfect man, and behold the upright; for the end of that man is peace." Sermon by Baptist minister, from Rev. xiv, 13.

L. E. MILLNE.

The above notice was mislaid, and has but just been found. This will account for its delay, which we regret.

DIED, in Braddyville, Page Co., Iowa, Nov. 24, 1869, of brain fever, Ruth Ann Carr, aged 4 years, 2 months, and 14 days, daughter of Robert, and Ann A. Carr.

R. AND A. A. CARR.

DIED, in Enosburgh, Vt., Nov. 20, 1869, Bro. John Perry, aged 82 years, 3 months, and 5 days. At the time of the great Advent movement in 1842-44, Bro. P. had a lively interest in the doctrine of the soon coming of Christ. About a year ago, he and his companion who now survives him, moved to Enosburgh, where they soon commenced to attend S. D. Adventist meetings, and embraced the Sabbath. We trust he sleeps in Jesus.

Funeral discourse by the writer, from Rev. xxi, 4. "And there shall be no more death." A. C. BOURDEAU.

DIED, in Dane Co., Wis., Dec. 1, 1869, Bro. John Paul, in the 25th year of his age. He commenced keeping the Sabbath in 1859, about ten years since. He fell asleep in expectation of awaking to immortality and eternal life when Jesus comes.

Words of comfort by the writer, from Job xiv, 14.

N. M. JORDON.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 14, 1869.

Testimony Number 18.

THIS important work is now ready, as noticed last week. It constitutes a pamphlet of 208 pages, and is filled with matter worthy of the most serious attention of those who have an interest in this cause. Wrongs of many kinds are pointed out, and instruction of great value is imparted. The dangers of the young are set forth with great clearness, and the duties of parents and guardians earnestly impressed upon them. The subject of health reform is placed in its true light, and the errors of extremists are pointed out. The wrongs of many persons are reproofed, and much practical instruction is given. The work is worthy of the attentive perusal of the friends of Christ.

Requests for Assistance at Dedications.

SOME five or six meeting-houses are now nearly, or quite, ready for dedication. From each of these places requests have come that Bro. and Sr. White would be present, and assist in the services of dedication. It is proper to inform our friends that they will not be able to comply with these requests this winter. The health of Sr. White will not admit of this, and Bro. White has so many duties, that are very urgent, upon him at the present time, that he will not be able to attend to these calls. Our friends will therefore be obliged to make other arrangements.

The Increase of Earthquakes.

WE give, this week, a very valuable extract from the work of D. T. Taylor, entitled, "The Coming Earthquake." It shows one very remarkable fact, of which few persons are aware, that there has been a very great increase of earthquakes since the time of Christ. We have already given some portion of this work in the REVIEW; but the more valuable part, that which relates to the great earthquake itself, has not been presented. We cannot, in justice to the publisher, give more of the work, unless it be in some brief extracts; but we heartily commend the book to our readers, as worthy of their perusal, and valuable for general distribution. We may arrange to keep the book for sale. But it can be obtained of Eld. D. T. Taylor, Rouse's Point, N. Y., and of Eld. H. L. Hastings, No. 19 Lindall St., Boston, Mass. Price, 25 cts.

Questions.

WILL you please give your opinion as to what is taught in Isaiah lxxv, 20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." C. H. B.

WE understand that children will be resurrected to have part in the new earth; but that there will be no children born there, as we learn from Matt. xxii, 30. There will be no premature old age; for they will be equal to the angels, Luke xx, 26, neither will there be any death there, for they are immortal, Rev. xxi, 4. The latest death is at the great conflagration; and it may be that reference is made here to the antediluvians, who will be raised to have their share in the final doom that awaits the impenitent. These ancient inhabitants of the earth, whose natural lease of life was so much longer than ours, would be, comparatively speaking, but children at a hundred years old. These, together with those of a later day, who have prospered in sin and disobedience until they have become a hundred years old, which is now a very great age, will receive their punishment at the same time, viz., in that fire which shall mark the transition from the earth that now is, to that which is to come. It is then that the curse devours the earth. Isa. xxiv, 6. After that fire there will be no more curse. Rev. xxii, 3. So it is certain that there will be no infliction of the curse upon sinners after that time.

Also, when is the promise of the Saviour fulfilled in Matt. xix, 28? C. H. B.

The regeneration spoken of in the text, does not refer to conversion, but to the regeneration of the earth; consequently they will not sit on the thrones till after the day of Judgment is past, when they will sit as princes or judges in the future kingdom.

What does King Nebuchadnezzar mean by the expression, "The thing has gone from me," in Dan. ii, 5; does he refer to the dream, or decree? J. W. N.

He evidently refers to the dream; for the decree to destroy the wise men of Babylon had not then been issued.

Is it advisable for us to join in with the union Sunday Schools with our children, and attend their picnics and Sunday School celebrations? J. H. C.

We think it would be better to give them the proper instructions at home; but where this cannot be had, it would be better to let them attend the school than to grow up in ignorance and vice. But as to their picnics and celebrations, as they are generally conducted, we do not think it would be advisable for our children to attend them.

BIG PAY.—A boy of eleven years asked me for a ride. After inquiring whether I preached in my neighborhood, said he, "I am going to be a minister; and I'm going to college, too." I asked him what doctrine he intended to preach; whether the Methodist, the Presbyterian, the Baptist, or the Universalist. He did not know. But said he, "Mr. A— gets a thousand dollars a year, and I think that is pretty big pay."

How many older than he have a call to the ministry, the strength of which is in the salary! N. F. C.

Notice.

INASMUCH as the Pilot Grove church has had great privileges by having all the Conferences and Camp-meetings of the State of Iowa held with them, thereby much light has been given, which we fear has not been fully appreciated, and lived out by all, and very much neglected by some, and as a consequence, spiritual eyesight has become dim, sensibilities to divine and heavenly things very much blunted, and we greatly fear that apostasy will be the certain result; We therefore appoint Friday and Sabbath, Dec. 24 and 25, as days of fasting and prayer, that we may send up a united cry to God, who alone can give us the help we so much need. And we invite all who attend the Quarterly Meeting at that time, to join with us in this thing, if they can feel free so to do. And we do earnestly request the prayers of God's dear people that he may send us the help we need in this dark and trying time. H. NICOLA.

The P. O. address of Eld. L. L. Howard is changed from Rome to Richmond, Me., he having removed to the latter place.

Appointments.

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

PROVIDENCE permitting, the next Quarterly Meeting of the church at Avon, Rock Co., Wis., Dec. 25 and 26. We would be glad to have brethren from Albany, Rockton, Monroe, and other churches, meet with us. Cannot Bro. T. M. Steward be present? E. O. NELSON, Clerk.

PROVIDENCE permitting, there will be a general gathering of the different churches, as follows: Vergennes, Dec. 25 and 26; Orange, Jan. 1 and 2, 1870. A cordial invitation is extended to the sister churches to meet with them. Come, praying that the blessing of God be with us. S. H. KING.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will be held Jan. 1 and 2, 1870. N. M. JORDON.

PROVIDENCE permitting, I will meet with the friends in Chicago, next Sabbath, Dec. 18. Social meeting on Friday evening previous. WM. C. GAGE.

PROVIDENCE permitting, the next Quarterly Meeting of the Waterloo church, in Grant Co., Wis., will commence Sabbath morning, Jan. 1, 1870, at 9 A. M., and continue over first-day. We plead for a general attendance of all the brethren and sisters on both days, as it will be the time to renew s. n. pledges. We hope all will take a deep interest in the work. J. GANIARD, Elder.

PROVIDENCE permitting, I will meet with the Knoxville church, Sabbath and Sunday, Dec. 25, 26. GEO. I. BUTLER.

MICHIGAN CENTRAL RAILROAD.

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:50 A. M.	11:00 A. M.	5:35 P. M.	10:00 P. M.
Battle Creek,	1:45 P. M.	3:48 P. M.	11:15 P. M.	2:37 A. M.
Chicago, Arive,	8:50 P. M.	10:00 P. M.	6:30 A. M.	9:00 A. M.

GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A. M.	8:00 A. M.	4:45 P. M.	9:00 P. M.
Battle Creek,	11:58 A. M.	1:45 P. M.	11:15 P. M.	8:20 A. M.
Detroit, Arive,	5:50 P. M.	6:20 P. M.	3:40 A. M.	8:20 A. M.

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

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

50 cents each. Miss A Coit 36-1, Thomas Dill 36-1, Anthony Clabaugh 36-1, Nancy A Andrews 36-1, Soldiers' Home 36-1, Herbert Jones 36-1, J Zimmerman 36-1, W H Wynn 36-1.

\$1.00 each. Eliza A Beal 37-1, L A Sargent 33-1, E Putnam 37-1, A Wilson 37-1, W G Bemis 37-1, A Robinson 36-1, N J Ramsey 37-1, M M Keeney 36-15, F Sindlinger 35-1, S Geer 37-1, M A Green 34-9, I C Bunch 37-1, S Golden 33-24, Mrs B M Miner 37-1, Jonathan Cluff 37-1, Samuel St John 37-1, Judge Potter 37-1, F Simonson 37-1, F McMullen 37-1, Elmira Kennedy 37-1, Charles L Preston 37-1, Samuel Sturman 37-1, Wm H Caneda 37-1, James Clarke 37-1, Mrs Margaret Jones 37-1, John Hunt 37-1, A R Morse 35-1, R G Lockwood 35-21, Rebecca Riche 37-1, D M Stites 35-14, J W White 37-1, F C Castle 36-9, M C Trembley 35-25, L Heatherly 37-1, Wm Harris & Co 35-1, T Carrier 37-1, D C Pelton 37-1, Margaret Spalding 37-1, Mrs Jerome Mansville 37-1, Mrs S S Slawson 37-1, James Morrill 37-1, Geo Kinney 37-1, P Hackett 37-1, Mrs M J Meers 37-1, Albert Wike 37-1, I H Moser 37-1, J T Fudge 37-1, Elizabeth Chaffault 37-1, I E Reisdorph 37-1, Wm W Hendee 37-1, Jennie P Hall 37-1, D A Allison 37-1, J W Griffin 36-1, P Slater 35-14, H A Higley 37-1, H Miller 36-1, I H Greenwood 37-1.

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Miscellaneous. Emory G Rust \$3.00 36-1, J R Lewis 4.00 37-1, E Baker 4.00 38-9, Dr R S Lay 4.00 35-1, B Salisbury 2.60 37-1, A M Gravel 1.50 35-1, D W Clay 4.16 37-13, C E Gaven 4.00 35-1, J B Lamson 3.00 37-14, B Blake 4.00 35-21, Stephen Chance 3.25 38-4.

Books Sent by Mail.

J Hanson 18c, A M Carter 25c, J G Morrison 50c, Catherine McMorris 25c, S J Merriman 25c, Mrs Jacob Burelge 25c, M S Merriman 25c, Augustus Lark 20c, Eunice Smith 25c, J Tylor 20c, Eld Balow 20c, Z Brooks \$1.20, A A Bradford 50c, J Baker 1.12, A Hayward 50c, M F Dibble 30c, Jesse Dorcas 15c, N Babcock 2.75, Andrew Lark 20c, E Lindsay 20c, J White 1.00, Wm Cottrell 2.50, Mary Dunn 3.00, I H Greenwood 50c, John Hunt 50c, Mrs M Jones 50c, E D Scott 28c, Almira Pennock 25c, T Alverson 25c, A M Mann 25c, Soldier's Home 50c, A H Clymer 50c, F Clymer 20c, N Foltz 10c, Jas Long 8c, L J Osborn 13c, G French 23c, C Helper 25c, J L Kitchen 20c, Dr J D Haugh 25c, S I Nelson 1.35, S M Abbot 28c, I Sanborn 2.61, H L Richmond 27c, A B Williams 50c, Mrs Cyrus Saxton 25c, Mrs C R Rice 75c, Mrs James Aldrich 30c, T M Steward 2.20, D B Welch 27c, N M Gorton 28c, N M Jordan 30c, L H Gazin 55c, M A Green 25c, M A Berry 25c, Waldo May 25c, E Parker 25c, C W Crofoot 27c, C D Ramsey 1.12, R H Johnson 1.00, Wm Cottrell 1.35, C E Cole 27c, N S West 2.00, M J McCallum 25c.

Cash Received on Account.

A H Clymer \$7.00, T M Steward 34c.

Foreign Missionary Fund.

W A Doyal \$2.00, F Sindlinger 2.00, Hiram Hunter 100.00, Adaline Pearsall 5.00, Nancy Knight 10.00, Jennie Merri-man 5.00, R Godsmark 10.00, H Hays 5.00, M E Haskell 50c, R Ferguson 2.00, A P Lawton 14.50.

General Conference Missionary Fund.

Nancy Knight 5.00.

Michigan Conference Fund.

Church in Leighton \$30.00, Church in Oakland 25.00.

Received on Book and Tract Fund.

M E Cornell \$10.00, Nancy Knight 10.00, M E Haskell 50c, Margaret Cottrell 1.00, Harriet White 1.00, Wm Boynton 10.00, Eliza J Connet 2.00, S G of E 50c, Sally M Rathbun 1.00, Frederick Sindlinger 5.00, L A Sargent 25c.

Books Sent by Express.

E B Lane, Fairfield, Howard Co., Ind., via Kokomo, \$62.18, M E Cornell, Boston, Mass., 41 Shawmut Ave. 32.44.

Michigan Tent and Ceresco Camp-meeting Expenses.

Edwin Jones \$2.00.

Benevolent Fund.

Sarah A Rogers \$2.00.