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

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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER SEVEN—THE CHURCH NOT IN DARKNESS.

BY ELDER JAMES WHITE.

"But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:4.

The day mentioned in this text is definitely named in the preceding verses. For the consolation of those in the church whose hearts might bleed with bereavement, the apostle undertakes to dispel their griefs by removing their ignorance concerning those who sleep in Jesus. He addresses the church at Thessalonica thus:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For 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. Wherefore comfort one another with these words." Chap. 4: 13-18.

The apostle would not have the church ignorant concerning the dead. He would have them instructed relative to the hope that may be cherished of those who fall asleep in Jesus. The church believes that "Jesus died and rose again," and that God "brought again from the dead our Lord Jesus Christ." Very well; "so them also which sleep in Jesus will God bring with him." As certain as he brought his Son from the dead and took him up to his own throne, just so certain will God also bring from the dead all who sleep in Jesus, and take them up to Heaven and place them on the throne of the Son.

The day named in the text is not the day of the believer's death. The apostle, in giving instruction for the comfort of the church under bereavement, does not point to death as the gate to endless joys, through which the pious dead immediately pass to God's right hand where there is fulness of joy, and pleasures forevermore. No; they sleep in Jesus. And their slumbers will not be broken till the last trump shall awake them. The apostle reaches forward over the still remaining long period of the slumbers of the just, and

seizes upon the descent of the Lord himself from Heaven with a shout, with the voice of the archangel, and with the trump of God, when the righteous dead shall awake to an immortal life, and the living righteous will be changed to immortality, and all be caught up in the clouds to meet the Lord in the air, as the glad hope of the just of all ages.

These (not the terrors of death and the grave,) are the grand events that introduce the glories of the life to come. To *these*, the prophets, Christ, and the apostles, have distinctly pointed as the consummating events of the believers' hope, and the source of their anticipated joys. After spreading before us these events which introduce the burning glories of the day of God, the apostle concludes his remarks upon this branch of the subject by this remarkable sentence: "Wherefore comfort one another with these words." Paul distinctly states the manner and object of the second advent of Jesus Christ, and treats the doctrine as if it were a legacy to the church, given to be a source of consolation and comfort, especially to those mourning in consequence of bereavements.

The apostle continues: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Chap. 5: 1, 2. Two reasons might be suggested why there was no need for Paul to write concerning the times and seasons; first, that nothing could be known relative to the period of the second advent, therefore, the day will come upon all as a thief; or, second, that the prophets and Christ have spoken so definitely concerning the times and seasons, that the waiting, watching people of God understand the matter without any farther instruction. Let the apostle explain. He continues:

"For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verses 3, 4.

Paul here speaks prophetically, and describes the state of things just prior to the end. He designates two classes by the words *ye* and *they*. The word *ye* represents those whom he calls brethren, who are well instructed relative to the times and seasons, and therefore are awake, and waiting and watching for their Lord. The word *they* represents those who treat the subject of the coming of Christ as not worthy of their especial attention; therefore, while some are sounding the alarm, they see no evidences of the soon coming of the Lord, and are saying, Peace and safety. Paul continues:

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Verses 5-9.

The two classes, the position of each, and the destiny of both, are distinctly stated. Certainly those

who teach that the day of the Lord will come on all as a thief in the night, have not fully examined the subject. For their especial benefit, we will repeat the points of difference, thus:

YE	THEY
Have no need that I write unto you. Verse 1.	Shall say, Peace and safety. Verse 3.
Ye, brethren, are not in darkness. Verse 4.	The day of the Lord so cometh as a thief in the night. Verse 2.
Ye are all the children of the light. Verse 5.	For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. Verse 7.
Let us not sleep as do others. Verse 6.	Sudden destruction cometh upon them. Verse 3.
God hath not appointed us to wrath, but to obtain salvation. Verse 9.	

No truth of Inspiration can be more clearly declared than that "Surely the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. Before visiting men and nations with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warnings. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Heb. 11: 7.

At a later period, when the nations had become sunk in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18: 17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2: 7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19: 14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness; and they at once did that which all sinners since the days of righteous Lot have been disposed to do when faithfully warned of their sins; namely, charged him with being a judge.

Before the destruction of Jerusalem by Titus, a fore-runner was sent to prepare the way before the Lord. Those who did not receive Christ, were rejected, "because"—as he said to Jerusalem when warning the people of the destruction of their city and temple—"thou knewest not the time of thy visitation." Luke 19: 44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation spoken of by Daniel the prophet stand in the holy place," they were to "flee to the mountains." Luke 21: 20; Matt. 24: 15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of Inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that God will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations. No, no, indeed!

Before the vials of Jehovah's unmingled wrath shall be unstopped in heaven, and poured out into the earth upon the shelterless heads of the unbelieving, everywhere will be heard the solemn warning, in obedience to the prophetic mandate, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

The Great Earthquakes in New England in the Eighteenth Century.

The first of these came October twenty-nine, seventeen hundred and twenty-seven. It occurred not without some previous warning. The heat of the summer had been unusually great, and of long continuance. A great drouth appeared at one time to threaten the land. This was followed by convulsions of the atmosphere, with great thunder and extraordinary flashes of lightning, which occurred on Saturday, the sixteenth of September. This was followed by a wind-storm and rain that fell all over the country. So fiercely did the lightning blaze athwart the skies, that the appalling spectacle suggested the last day, and one clergyman declared that New England "saw some resemblance of the day of God," while we are told that "all the people, as they in Ezra's time, sat trembling for the great rain." The storm was very devastating. Orchards were prostrated and destroyed, chimneys were blown down, forests were leveled to the earth, and the wharves and shipping at Boston were much injured. A number of persons were wounded, and one—a girl at Boston—was killed.

But the night of the earthquake was perfectly calm, and the heavens serene and clear. No clouds were visible, no sign appeared. Only the day before, at Barbadoes, two thousand miles away over the sea, there was a severe convulsion, causing the streets to rise and fall like the waves of the ocean, but the news had not yet reached New England. The immediate presages of the event were flashes of electrical light, which seemed for a moment to illuminate the skies and glance by the windows. The brutes were the first to be startled, and dogs gave a sudden bark and then ran away and hid themselves in affright. Nearly all the inhabitants of the land were in bed at the time. At first was heard a gentle murmur like a slight roar of wind; then came a more noisy rumbling as of thunder at some distance, which seemed to approach nearer, and grow louder and louder, until the sound was a loud and terrible roar. It was the unseen fire-bolt on its march. The earth-wave followed, lasting full a minute and a half. The calm serenity of the night had been little ominous of an earthquake; and so violent was the heaving and tossing of the ground that a season of general terror followed, and men, women, and children, in city and country, rose from their beds and went to prayer.

Houses tottered and reeled with the tremulous motion, the ground rose and fell, dishes and other articles were thrown from the shelves, and in all places clocks were stopped by the concussion. The water in wells was discolored and rendered brackish and unfit to use. Wood piles were flung down, stone fences were destroyed, chimneys were toppled over, and the tops of many others shattered, hand-irons jumped off the hearth, while the walls of numerous brick and stone houses were so cracked and rent as to require repairing. The historian Drake quotes an old eye-witness as testifying that "the houses rocked as if they would have fallen down, and the people being amazed ran out into the streets calling upon the Lord for mercy."¹

The first shock was felt at Boston at thirty minutes past ten in the evening. At Newton, clocks stopped forty minutes past ten. At Haverhill, the clock in the house of Rev. John Brown stopped precisely at the time first named above. At eleven, a second shock was experienced. At just before twelve at midnight, a third shock; and a fourth and a fifth shock was felt at the hours of three and five on the next morning. Slight shocks, accompanied with a confused roar, continued to be felt in various localities almost daily down to the 20th of November; some three weeks intervening between the first and last throb of the perturbed earth. The region of the Merrimac river appeared to be the

center of the earthquake disturbance. At Haverhill, it was more severely experienced than at any locality further east or north; but at Concord, in the Province of New Hampshire, as also at Boston, Cambridge, Hingham, Dedham, Wrentham, Medford, Watertown, Lynn, and Newburyport, it was the same, all feeling the earthquake force in the destruction of property and the engendering of fear, the very cattle and horses running about the fields, bellowing and snorting with fright and agony. There was no more sleeping that night. Similar shocks had caused the land to tremble in former years. But the oldest man had never felt a trembling like this. It was the greatest earthquake ever known in New England, up to that date, by any European settler, and the impression made on the minds of the people was deep and abiding.

The force of the concussion was best felt at Newburyport, where the ground was so powerfully heaved as to open in five or six places, and a hundred cart-loads of *cinereous* matter, mingled with mud and water, was thrown up from the rents. But the most awful phenomena attending the convulsion was the development of the electric fire and the rushing of the tidal waves. Great quantities of flaming gases were released from the earth, and rose into the air in numerous places after the first great shock had passed; and in one town, the name of which was not given by our authorities, the atmosphere was observed to be in a universal flame, without the occurrence of thunder or lightning. There could have been no mistake in this. It was undoubtedly the escaping gases, such as are witnessed in all great and destructive convulsions of this kind. Released from confinement by the earthquake bolt, they seek the surface of the earth and flash out into the air. So it was in the mighty earthquake at Lisbon, in 1755, when men saw the heavens as if they were all on fire.

As already hinted, the floor of the ocean was lifted, and the sea in all the seaport towns rose up in furious waves, that, with a hideous, terrifying roar, dashed suddenly on to the coast. How far these tidal waves extended has never been ascertained. As there was no wind, these could have been none other than the products of the earthquake, though unknown before or since in any earthquake which has shaken the shores of the Atlantic. We are told that the inhabitants residing on the coast regarded their sudden destruction by the rolling movement of the sea as imminent. The extent of the earthquake is uncertain. We know that at the time of its occurrence a country more than five hundred miles in length and breadth was shaken, and at a later day it was said that all the country east of the Rocky Mountains felt the shock. The ministers of New England said to the multitudes who thronged into the churches, "Never did the city of Boston, in the ninety-seven years that had rolled over it, see such a night." Like Humboldt of a later day the men of that time styled the earthquake's roar, "the subterranean thunder." And the wisest confessed that no one could explain the phenomena of the earthquake. Indeed, with all our superior advantages in the vanguard of the march of science, our wisdom is still at fault; none can explain them now. The voice of New England's reason, under the guidance and stamp of a strong religious feeling, exclaimed, "This is the finger of God;" "It is the voice of the Lord from the deep places of the earth." And the quaking of Sinai at the descent of Jehovah in fire and thunder upon it was pointed to in confirmation of the view that God was in the earthquake.

And with such views of the convulsions of the globe, we cease to wonder at the salutary effects that followed. It was as when God shook the prison of Paul and Silas, reformation followed on the heels of fear. At Haverhill, a general fast was held on the next day, and also on the Wednesday following. The Rev. Mr. Brown admitted and propounded one hundred and fifty-four persons for baptism and the Lord's table, in the short space of three weeks that occurred between the first and last throb. At Exeter, forty persons were baptized within a fortnight's time. At Amesbury, the whole time, for many days, was given up to divine worship and religious services. At Cambridge, Dr. Mather's, Mr. Lowell's, and Mr. Foxcraft's churches were crowded with solemn and devout worshippers. Evil men grew alarmed, and drunkards and swearers ceased to riot and blaspheme. Some laughed at the earthquake, and others at their fears. But thinking men and women were sobered, and the churches all reaped a harvest of souls.

The State authorities, partaking of the universal awe which the strange event had inspired in the minds of the inhabitants, awoke to a sense of the danger that had seemed to threaten the whole Province, and the Thursday following the night of alarm was appointed by the Lieutenant Governor as a day of prayer in all the churches. Rev. Thomas Foxcraft preached an earnest and pointed discourse from Psalms 95: 4-8, before the General Court at the opening of the session on Nov. 23 following. The Speaker, William Dudley, through a committee of three, Messrs. T. Cushing, S. Wells, and J. Foster, extended the thanks of the House to the preacher for his solemn and thrilling discourse, and a copy was secured for publication.

In it the faithful minister dared to say to the assembled wisdom of Massachusetts and New Hampshire: "Hence, then, how severely are they to be reproved who are nothing affected with the awful dispensation this land is under! We can scarce believe what is reported, that some are so hardened as to treat this providence with no serious regard at all, but rather make light of it, and laugh at the superstitious weakness of those who entertain it with anything of surprise and a trembling posture of spirit. Oh, amazing stupidity! The very heathen soldiers and crucifiers of our Lord shall rise up in judgment with these pretended Christians, and shall condemn them, for they, when they saw the earthquake and the terrible appearance that accompanied the death of Christ, are said to fear greatly, and to glorify God. Yet these Christians are not afraid! Oh, their stupidity! It is worse than heathenish, even brutish; yea, worse than brutish, for the very beasts tremble at an earthquake. But these men (if they may be allowed the name who have so shamefully forfeited it,) are insensible, as if they had transformed themselves into very stocks or images. Give ear, O Heavens! Hear, O Earth! And be astonished, yea, be horribly afraid. And let these sottish creatures hear and be ashamed. Go to the brutes, ye fearless wretches, and learn of them to fear God." And in a spirit of reverence and admonition at the judgments of God which we, in these earthquake times, would do well to imitate, he exclaimed, "God says now unto New England, 'Surely thou wilt fear me; thou wilt receive instruction; so shall thy dwellings not be cut off.'"

The earthquake was not soon forgotten. Before us, as we write, are the titles of some fourteen old publications bearing on the event, among them being "Some account of the Earthquake that shook New England in the night of the 29th and 30th of October, 1727, with a speech made unto the inhabitants of Boston, who assembled the next morning for the proper exercise of religion on so uncommon and so tremendous an occasion. 2 Cor. 5: 2." By Increase Mather, D. D., Boston, 1727. And so late as the 21st of December, the Governor elect, William Burnet, appointed a general fast to be solemnly observed "in all places in the Province on account of the late surprising and amazing earthquake, and the repeated shakings of the earth." In Dean's History of Scituate, as also in numerous other local histories, the curious reader will find many interesting details of the convulsions and upheavings of the ground in the never-to-be-forgotten event.

No earthquake of any importance had previously occurred in the country for over half a century—a shock of some degree of violence having been recorded as taking place in 1670, of which scarcely any particulars have come down to us. Public writers who imagine there is no danger of a devastating earthquake in the Atlantic States need to remember the convulsions of one and two centuries ago.

Such is our information relating to the convulsion of 1727. But a greater one was yet to occur. It fell on the land November 18, in the year 1755. That was a never-to-be-forgotten year, and many who had experienced the terrors of the fall of 1727 lived to witness the more extraordinary shaking of 1755. All summer, Europe had been experiencing earthquake shocks. Only eighteen days before, on the first of November, one of those terrific bolts had disturbed over fifteen million square miles of the land and water surface of the globe, and Lisbon, a gay, proud city, containing three hundred and fifty thousand souls, had been tossed into the air by an irresistible upward blow, and then fallen to the earth in one gigantic ruin, with sixty thousand people dead or dying, and ready to be devoured by the flames that raged unchecked for nine dreadful days. All continents had felt the mighty throb, and now ours came in for her share. In New England, meteors and other unusual appearances in the heavens had preceded the great shock; but when it came, its advent was as a thief in the night.

On the morning of November eighteen a great white frost lay on the ground, such as had not been seen for years. It was yet early, and the inhabitants were locked in deep slumber. The first great shock came on at a quarter past four o'clock on Tuesday morning, and lasted four and a half minutes. Its duration seemed an age. The roar of the approaching bolt could be heard full half a minute before the shock was at all felt. It began with a slight pulsation upward, then a universal trembling, a quick, jarring, vibratory, horizontal, and vertical motion, then a violent, prodigious shock, with a great, hoarse noise. Then followed concussions, jerks, and wrenches of the ground to and fro. So severe were these jerks that persons who had rushed into the streets and were walking or standing, could with difficulty keep their feet. Some were thrown to the ground. A great cry was heard in every dwelling, and all expected their houses to tumble in pieces over their heads. The duration of the first shock far exceeded that of 1727, and the terror inspired by its longer continuance and greater severity was great and wide-spread, all classes of individuals partaking of it. A second shock followed the first at twenty-nine minutes past five, and a third on Sat-

¹ Drake's History of Boston, vol. 1, p. 575.

urday evening following at twenty-seven minutes past eight, and a fourth was experienced at Boston and in its vicinity at ten o'clock on Friday evening of the nineteenth of the next month, December, while very numerous shocks were felt in all New Hampshire in all the last-named month. A good time-piece in a house at Cambridge stopped at eleven minutes and thirty-five seconds past four. At New York City the shock was felt at one minute before four. To the north and east, several hundred miles, the shock was felt at half-past four. Consequently the movement of the earthwave, it was said, appeared to have been from the west toward the east. This appears singular if we consider this earthquake as proceeding from the great convulsion which had destroyed Lisbon. It evidently, on the contrary, had no connection with the Lisbon earthquake, but was independent of it, as we are told that it passed on from New England through the Atlantic ocean to the West Indies, creating a tidal wave at two o'clock in the afternoon of the same day, some six feet high in the harbor of St. Martin's. It is noticed by historians that the earthquake of June 2, 1638, as also that of October 29, 1727, which took place in this country, also came from the west or north-west; and we also know that the shock of December 18, 1867, which shook over one hundred thousand miles of inland, comprising the great valleys of the Champlain and St. Lawrence, also came from the west, which suggests the relation of these phenomena with the volcanoes of our north-west coast.

The area over which the disturbance was felt was very wide. No earthquake that has ever occurred east of the Mississippi river had so wide a range of action. Portland, Boston, New Haven, New York, Philadelphia, all were shaken. To the north-east the passengers on board the ship Atlantic, then at sea two hundred and ten miles from Cape Ann, felt the shock quite smartly, while the forests of Maine and the granite hills of New Hampshire and Vermont reverently bowed before the march of the destroying agent that moved invisibly far below. From Annapolis Royal, in Nova Scotia, where its violence was so great as to shake the bricks from the chimney tops, south-west as far as the Chesapeake Bay and the wilds of Virginia, the land trembled. Lake George and all the valley of the Champlain were affected, and an area inclosing a circle of nearly a thousand miles in diameter was more or less convulsed. Others assert its sea-coast extent to have been nineteen hundred miles, with the State of Massachusetts as the central of the great seismic disturbance.

It is not a little remarkable that in it all there is no record of the destruction of a single human being. But the damage otherwise was very considerable. At the first movement of the earth at a quarter past four in the morning, liquids in open vessels were dashed over their sides, wells and pumps were dried at once, bureaus in dwellings, stone walls in the field, and piles of wood in sheds, were upset with a crash, while cellar walls were broken or burst open and destroyed, and the plastered ceilings of dwellings were fractured and fell down. Buildings were rocked like a cradle through a considerable space of air, and the vibratory motion was extremely rapid and quick. In one instance it was so great as to burst open a distiller's cistern, agitating and spilling the liquors on the ground. At Pembroke the ground clave asunder in four or five places. On Cape Cod the ground in places sunk to a depth of several feet, while at Scituate the ground was rent in seven places. At Casco Bay the shock was fully equal to that in Boston, while at Philadelphia it is said the "shock was smart, and lasted two minutes."

At Newington, N. H., it was said that a chasm of considerable depth, some sixty rods in length and two feet in breadth, was opened in the earth. In the country so destructive was the earthquake that the damage estimated to have been done to stone fences alone, was set down for New England at fifty thousand pounds, current money.

A later movement, which is recorded as the most destructive in such calamities, accompanied the first great shock. This threw off bricks from the tops of chimneys to a considerable distance. From a chimney in Cambridge, of a height of thirty-two feet, bricks were detached and violently thrown a distance of thirty feet from the base, with a velocity computed to have been twenty-one feet in a single second. While the first great shock had a lateral motion, that which occurred on Saturday evening following was accompanied with a perpendicular and rotary or twisting movement, for many chimneys were partly turned around, and others appeared as if they had been twisted by a powerful hand quite down to the roof. The destruction of chimneys was extraordinary, and had the earthquake overtaken our cities in the daytime, while the streets were crowded with people, the loss of life must have been very considerable, particularly so in Boston, which was then a place of fifteen thousand souls, and where one hundred chimneys were thrown to the roof or ground and utterly destroyed; many of them breaking through the roofs, and endangering the lives of the inmates beneath. There were also fifteen hundred others so twisted round, left leaning over, and partly destroyed as to require to be taken down and

rebuilt, while fifteen brick buildings were enumerated whose gable ends were thrown down as low as the roofs of the houses.

As an instance giving some idea of the force of the jerking motion of the ground, we are informed that the wooden spindle of the vane on Faneuil Hall, which was a pine stick ten feet high, and five inches in diameter, and which had withstood the most violent winds, was snapped short off; the weight of the vane, which this spindle carried being only thirty pounds. Another spindle of iron, at Boston, carrying a vane, was "bent three or four points of the compass," and still another, holding a vane on a church at Springfield, a hundred miles to the west, was bent at right angles by the jerking of the earth during the great shock. Eye witnesses attest these facts. The bare thought of the possibility of the recurrence of an earthquake of equal or superior violence at the present time, and its effects on all our great cities, is appalling. All authorities agree in pronouncing the convulsion we are describing as the most alarming visitation of its kind ever known since the settlement of the Eastern and Middle States. The Rev. Dr. Mayhew testified it was both "greater and of longer continuance than any other which has been known among us." Rev. Mather Byles said, "It was a terrible night, the most so, perhaps, that ever New England saw. When we remember it we were afraid, and trembling taketh hold of our flesh." And Drake informs us that "It was the most fearful earthquake ever before or since known in New England." The events and their results were quite fully recorded in published lectures by the Rev. Drs. Mayhew, and Chauncy, and by Prof. Winthrop of Cambridge College.

It is not to be supposed that such fatal consequences as seemed to threaten the land in this extended commotion would fail to be improved upon by the ministry. From all pulpits it was alluded to as a stern visitation of Divine Providence, in view of which men should reform. The attention of the people was called to a consideration of man's utter helplessness in the midst of such dangers, and to solemn thoughts of the great day of the Lord, of which these and similar calamities were the heralds. Guilty fears were aroused. Evil was restrained. "People of all ranks," wrote Dr. Mayhew, "were awakened to think more on God." Dr. Jonathan Mayhew, just quoted, who was pastor of the West Church in Boston, made the earthquake an occasion for "Two Discourses" on "The expected Dissolution of all things, a Motive to Universal Holiness," in which the second coming of our blessed Lord was very impressively dwelt upon, and the people were invited to a sober consideration of the day of judgment. Charles Chauncy, D. D., in a "Sermon on the Earthquake, preached at Boston, January 22, 1756," from the Apocalyptic announcement, "Behold, I make all things new," asserted the destiny of the earth to be Dissolution, Reconstruction, and Regeneration, and regarded earthquakes as being the tokens of the approach of that epoch when there would be a "new heaven and a new earth," as foretold in Holy Writ. Rev. Thomas Prentice, of Charleston, in a sermon on the occasion, said, "And when earthquakes and such like judgments become very general, and in a manner universal, they are to be regarded as prognostics and forerunners of the destruction of the whole world." Thus deeply did the "Great Earthquake" of 1755 impress the New England mind and heart.

Since 1620 there have been five considerable earthquakes in the Eastern States, besides numerous slight shocks. None occurred from 1670 to 1727, a period of fifty-seven years. From 1727 to 1755, a shorter period of twenty-eight years elapsed, since which last date, one hundred and fourteen years have passed with no violent or destructive shocks of a nature at all alarming. But are we safe? Is there no danger to be apprehended from the devastating effects of a great earthquake on Boston and the score of other large cities of the New England States? We answer, No city on earth is safe so long as the unseen and terrible forces that produce these convulsions of our planet lie couching in their hidden pits below the surface, ready to strike upward and carry destruction in their march in some hour when men little dream. Not safe so long as we know how the whole land was shaken in 1727 and 1755. Not so long as the eccentricity of the destroyer's path is so well attested in a hundred instances. Not so long as we are assured that severe earthquakes, as also terrible volcanic eruptions, do occur in numerous cases suddenly, and after an interval of comparative quiet which had lasted for centuries. Not so long as geology informs us that a chain of extinct volcanic hills encircles a portion of New England, stretching from New Jersey to the New Dominion. Not so long as the White Mountains of New Hampshire do occasionally give slight evidences of volcanic action at their bases. Not so long as terrible convulsive shocks are registered as being experienced in various lands where no active volcano existed within five hundred or a thousand miles. Not safe so long as it is admitted by men of science that in the re-

gion where a great earthquake has once occurred, there a recurrence of a similar convulsion may be looked for as likely to take place. And, finally, not so long as there is need for Him, whose awful presence causeth the earth and the mountains to tremble, to inflict these judgments on cities, lands, and peoples, as tokens of his displeasure against sin and evil. There is no safe path for mortals but in right doing. Therefore let men cease to do evil and learn to do well. It may be that mercy will blunt the invisible sword that hangs lifted in the hand of the Omnipotent.

We have already had experience of a wind storm as terrible as that which overswept New England, Sept. 16, 1727. Is the earthquake to follow the tempest? or will Heaven avert the more dreadful blow?—D. T. TAYLOR, in *Boston Journal*.

Brief Thoughts.

NONE of the sacred writers have said so much in praise of wisdom, as Solomon; possessing it, he appreciated it at its true value.

When we measure ourselves by others, or compare ourselves with them, whether favorably or unfavorably, we do just the work Satan would have us to do.

If you are undervalued, or cried down by your contemporaries, it is a blessed consolation if you can justly say, God weighs in an even balance.

To truly love our brethren, and yet be on our guard against any unconsecrated influence they may exert upon us, is perhaps the most difficult part of our work.

Unless you feel sin to be a burden, you will not forsake it. Unless you love holiness, you will not attain to it.

He who moves solely from a sense of duty, will after a time become weary; but he who does all for love, finds pleasure in the performance of duty; for love makes our labors light.

Small sins are dangerous, because they harden the heart, and blind the mind so gradually that the fall is not perceived.

None persecute so bitterly as apostates.

One of the greatest attainments in a teacher, is, to wait patiently for the fruits of his labors.

Most people pray with little confidence of returns; they pray a good deal as people buy lottery tickets, hoping for a chance of success.

Selfishness shows itself in so many forms, that unless you watch, it may mix itself with your best deeds.

At times it may be necessary to justify self; but the trouble is, we do it too often.

Sanctified common sense is the highest practical wisdom.

If we do not abhor our sin, it is a sign that God either does, or may soon, abhor us.

Those sins we least abhor, are probably the ones we are in the practice of; we must not think that we love holiness as we should, while we tolerate one fault in ourselves.

When our situation is perilous, we should pray the more; danger should drive us to God; but it is better to foresee danger, and pray to avoid it, than to run into it, and then pray to be delivered from it.

Do what you can to-day; put not off benevolent acts till you can perform some great feat, but in the smaller matters of life, let goodness run through all.

In the building up of Christian character, principles are the solid stone, hewn and fitted, while love to God and man, are the cement, which hold all firm and immovable.

We are sometimes discouraged because of the evil of our own hearts; but we should realize that if we had faith in God, in such measure as he wishes us to have, this evil heart would soon be taken away.

In all our difficulties by the way, we find by close search, that unbelief is the moving cause of all; then let our faith be increased.

We have little cause to be vain or lifted in view of anything we have done; for it is probable that all we can do, will hardly make up for our evil influence in the past; much less, can we repay our Creator for the trouble he has had with us fallen beings in all our wanderings from him.

The laws of light may not be fully understood by you; of what light is made, and how it is produced, &c., yet you know it when it is diffused abroad; so of the love of God in the heart; it is felt and seen. How the light penetrates everywhere, how it produces health, cheerfulness, and happiness, it would be difficult to tell; so of God's love, it may, or rather it must be, realized to be appreciated.

JOS. CLARKE.

² See History of Boston, vol. 1, p. 640.

³ Rev. 21:5.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 4, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER NINE.

THE investigative judgment, the finishing of the work of human probation, the close of Christ's priesthood, and his coronation upon his own throne, are events which transpire in the days of the voice of the seventh angel when he begins to sound. They precede the revelation of Christ in the clouds of heaven, and are preparatory to that grand event. The field of vision during this closing period of human probation is not simply the earth, where indeed the fierce battle between truth and error is being fought, but the temple of God in Heaven is opened to our view, and becomes the theme of prophetic discourse. Rev. 11: 19; 15: 5.

We have learned that the priesthood of Christ must continue till he has secured the acquittal of his people at the tribunal of his Father, where their sins are blotted out, and themselves accounted worthy of eternal life. It is at this very time and place that the Saviour changes from his priestly, to his kingly, office. Hence, wherever our Lord closes his priestly office, there must be the place of the judgment session described in Dan. 7.

The finishing of the mystery of God involves the opening of the second apartment of the temple in Heaven, wherein is the ark of God's testament. This is the place where our Lord finishes his priesthood, and hence this apartment of the heavenly temple must be the place of that tribunal at which the righteous are acquitted, their sins blotted out, and themselves accounted worthy of the kingdom of God. The temple of God in Heaven, and especially its second apartment, is therefore worthy of our most attentive study. The Scriptures contain many explicit testimonies to the existence of the heavenly temple.

Ps. 11: 4: "The Lord is in his holy temple, the Lord's throne is in Heaven: his eyes behold, his eyelids try, the children of men."

2 Sam. 22: 7, 8: "In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth." See also Ps. 18: 6, 7.

Isa. 6: 1-4: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

Micah 1: 2, 3: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you; the Lord from his holy temple. For, behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth."

Rev. 11: 19: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Rev. 14: 17, 18: "And another angel came out of the temple which is in Heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire."

Rev. 15: 5: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in Heaven was opened."

Rev. 16: 17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven from the throne, saying, It is done."

Many other texts might be quoted in which this building is mentioned either as God's temple, tabernacle, sanctuary, or holy habitation. To some of these texts we shall refer in the further study of this subject.

The heavenly temple consists of two holy places. This is proved by many conclusive arguments. The first of these is drawn from the statements respecting the tabernacle erected by Moses. When God called Moses into the mount to receive the tables of the law (Ex. 24: 12), he first bade him make a sanctuary that he might dwell among them, and that the priests might minister in his presence. Ex. 25; 26; 27; 28. He also bade him make an ark to contain the tables of the law, to be placed in the second apartment of the sanctuary. This building consisted of two holy places (Ex. 26), and both itself and its sacred vessels were made like the pattern showed in the mount.

Ex. 25: 8, 9: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Heb. 8: 5: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount." See also Ex. 25: 40; 26: 30; Acts 7: 44.

The tabernacle thus constructed was a pattern of the heavenly temple. Thus Paul bears testimony:

Heb. 9: 23, 24: "It was therefore necessary that THE PATTERNS OF THINGS IN THE HEAVENS should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true [the images of the true holy places, Macknight's translation]; but into Heaven itself now to appear in the presence of God for us."

This establishes one plain, incontrovertible argument that the heavenly temple has two holy places. The temple erected by Solomon furnishes the second argument, and it is of the same character as that drawn from the tabernacle. The temple was a larger and grander building than the tabernacle, and differed from it in being an immovable structure; but it was constructed on the same plan in that it was an edifice consisting of two holy places, with sacred vessels of the same kind, and occupied with the very same ministration, as that which had previously served in the tabernacle. 1 Kings 6; 7; 8; 2 Chron. 3; 4; 5. This building with its two holy places was a pattern of the heavenly temple, as the words of David and of Solomon declare:

1 Chron. 28: 11, 12: "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things."

Verse 19: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Wisdom of Solomon 9: 8: "Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a RESEMBLANCE OF THE HOLY TABERNACLE which thou hast prepared from the beginning."

This is a second decisive argument that the heavenly sanctuary has two holy places. The third is drawn from the fact that the plural term 'holy places' is used in the designation of the greater and more perfect tabernacle.

Thus when Paul says, as expressed in our common version (Heb. 8: 2), "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," it is literally in the original, "a minister of the holy places." And thus also when we read respecting the heavenly temple, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," it is literally in the Greek, "the way of the holy places." Heb. 9: 8. So also where we read of the greater and more perfect tabernacle in verse 12, that Christ "entered in once into the holy place," it is also literally holy places. Again in verse 24 we read in our common version the same thing, literally rendered, "the holy places made with hands, the figures of the true," which last word is plural in the original, showing that there are holy places in the heavenly temple. And again in Heb.

10: 19, the term holiest is not, in the original, holy of holies as in chap. 9: 3, but simply holy places. These passages form a most convincing argument that there must be two holy places in the heavenly temple. A fourth argument is found in the fact that each of the two holy places of the heavenly temple is definitely set forth in the description of that building not made with hands.

The first apartment is identified by the things which it contains. When John was called in vision to ascend to the place of God's throne, the heavenly temple, a door was opened in Heaven, and the throne of God was revealed to his view. This is manifestly the door of the heavenly temple, for the throne of God which it discloses to view is within that temple. Ps. 11: 4; Rev. 16: 17. That it was the first apartment of that temple into which he looked, is evident from what he saw therein. Rev. 4: 5. "And out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Here is a plain reference to the seven lamps which burned in the first apartment of the earthly sanctuary. Lev. 24: 2-4.

And again, when the seven angels receive the seven trumpets, the scene of vision is still the first apartment of the heavenly sanctuary. Thus we read:

Rev. 8: 2, 3: "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

The golden altar stood in the first apartment of the sanctuary, *i. e.*, in the same room with the candlestick on which were the seven lamps. Ex. 40: 24-26. The place of God's throne at the time when the book with the seven seals was delivered to Christ, and also when the seven trumpets were given to the seven angels, is the first apartment of the heavenly sanctuary. But when the seven vials are delivered into the hands of the seven angels who have the duty of pouring them out, the second apartment of the heavenly temple is opened, and they come out from thence to execute the wrath of God upon men. This opening of the holiest takes place under the seventh trumpet.

Rev. 15: 5-7. "And after that I looked, and, Behold the temple of the tabernacle of the TESTIMONY in Heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

This opening of the heavenly temple which is followed by the pouring out of the unmingled wrath of God, is an event connected with the closing up of human probation. And it is certain that we have in this case, the opening of the holiest of all, here called the tabernacle of the testimony. The expression, "tabernacle of the testimony," is a familiar term taken from the Old Testament, and is precisely equivalent to "tabernacle of the ten commandments." In proof of this, take the use of this term in the Bible. We begin with the first use of the Hebrew word, *gehdooth*, and trace it through the books of Moses. Thus it occurs for the first time in Ex. 16: 34. "Aaron laid it up before the testimony." That is to say, he laid up the pot of manna before the ark of the ten commandments. See Heb. 9: 4. The next is Ex. 25: 16. "Thou shalt put into the ark the testimony which I shall give thee." This was the ten commandments. See Ex. 31: 18; Deut. 10: 4, 5. Again, Ex. 25: 21, "In the ark thou shalt put the testimony," *i. e.*, the ten commandments. See 1 Kings 8: 9. And now the ark itself takes its name from what was put in it. Ex. 25: 22: "The two cherubims which are upon the ark of the testimony." Ex. 26: 33, 34: "And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon

the ark of the testimony in the most holy place." Here we have the ark of the ten commandments assigned to the most holy place of the tabernacle, and the mercy-seat placed over the ark. Presently we shall find that this testimony gives name to the tabernacle itself. As we read onward we find in Ex. 27: 21; 30: 6, 26, 36; 31: 7, 18; 32: 15; 34: 29, the terms "testimony," "tables of the testimony," "ark of the testimony," each time, by testimony, meaning definitely the ten commandments. The term, "tabernacle of testimony," occurs for the first time in Ex. 38: 21.

Thus we see that the testimony of the Almighty gives name to the tables on which it was written; to the ark in which the tables were placed; and to the tabernacle itself, whose second apartment received the ark. Next, we thrice read of the ark of the testimony, Ex. 39: 35; 40: 3, 5. And now we are brought to the acts of Moses in setting up the sanctuary. It is said, Ex. 40: 20: "He took and put the testimony into the ark," *i. e.*, he put the law of God therein. Then he placed the ark itself within the tabernacle, and covered the ark of the testimony by hanging up the second veil. Ex. 40: 21. In Lev. 16: 13, the mercy-seat is said to be upon the testimony. In Lev. 24: 3, the veil which hides the ark is called the veil of the testimony. Next, we read of the tabernacle of the testimony in Num. 1: 50, 53. Next, of the ark of the testimony, Num. 4: 5; 7: 89; Josh. 4: 16. Next, of the tent of the testimony, Num. 9: 15, and of the testimony itself, Num. 17: 10. Next, of the tabernacle of witness, or testimony (for the two words are synonymous), Num. 10: 11; 17: 7, 8; 18: 2. In all these texts it is certain that the ten commandments are called the testimony, and that they give name to the tables, to the ark, to the veil, and to the tabernacle, especially to the second apartment.

This term has therefore a well-defined meaning in the Scriptures. By the testimony, the tables of the testimony, the ark of the testimony, the veil of the testimony, and the tabernacle of the testimony, are meant respectively the ten commandments (Ex. 31: 18); the tables of the ten commandments (Ex. 32: 15); the ark of the ten commandments (Ex. 40: 20); the veil of the ten commandments (Ex. 40: 21; Lev. 24: 3); and the tabernacle of the ten commandments, Num. 9: 15; 10: 11. The term, "tabernacle of witness," or "testimony," does therefore definitely signify the tabernacle of the ten commandments. Now it is remarkable that this term occurs twice in the New Testament. In Acts 7: 44, the tabernacle of witness, *i. e.*, of the ten commandments, is mentioned, referring to the earthly sanctuary. And in Rev. 15: 5, the heavenly sanctuary is designated by this same term, the temple of the tabernacle of the testimony in Heaven; and we have proved conclusively that this is equivalent to the temple of the tabernacle of the ten commandments in Heaven.

This text is therefore a plain reference to the most holy place of the heavenly temple, and to the law of God deposited therein, which gives name to the building. This apartment of the heavenly temple is opened just prior to the pouring out of the plagues. But we have a second statement of the opening of the most holy place of the temple in Heaven. Thus we read of the events under the seventh trumpet:

Rev. 11: 19: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Here is disclosed to our view the second apartment of the heavenly temple, and here is shown the grand, central object, which gives name to the tabernacle itself. It is the ark of God, sometimes called the ark of the covenant, or testament (Num. 10: 33; Heb. 9: 4) and sometimes the ark of the testimony, Ex. 25: 22. It is because the heavenly temple contains the ark of God's testimony that it is itself called the tabernacle of the testimony in Heaven. And the ark itself is not empty; it contains what Rev. 11: 19, calls God's testament, and what Rev. 15: 5, calls "the testimony in Heaven." And these two terms must signify the ten commandments, and cannot signify anything else.

The existence of the temple in Heaven, and the fact that it has two holy places like the sanctuary of the first covenant, have been clearly proved. The judgment work in the second apartment remains to engage our attention.

Thoughts on 1 Tim. 4: 1-5.

SEVERAL correspondents have asked an exposition of 1 Tim. 4: 1-5. We answer briefly, 1. It is shown by this text that there should be a departure from the faith in the latter times, an expression not identical in meaning with *last* days; for it indicates that this apostasy would not be deferred till the close of the dispensation, but would display itself at a time somewhat later than Paul's. 2. This departure from the faith we understand to be the same as the great Romish apostasy described in 2 Thess. 2, which developed itself not very much subsequent to the time of Paul. 3. The lies in hypocrisy and the doctrines of demons, have been most notorious in the Romish church, and have been sustained by miracles wrought by the same agency as those of modern Spiritualism. 4. Romanism has forbidden marriage to all its priests, and monks, and nuns. It has also forbidden, as a mortal sin, the use of flesh-meats at certain seasons of the year, and on one day of each week. 5. Modern Spiritualism has done worse than Romanism against the institution of marriage, and has taken a very strong stand in many cases touching the use of flesh meats.

But do not those who adopt the health reform fulfil this scripture also?

1. They do not forbid to marry; for they hold the institution of marriage as constituting, with the Sabbath institution, which is one day younger than it, all that is left to us of lost Eden.

2. They do not *command* to abstain from meats, using the term meats here as equivalent to flesh meats. They do not enjoin upon any person abstinence therefrom as a necessary condition of eternal life.

3. But they do hold that that which God primarily created for man's use, viz., the fruits and grains (see Gen. 1: 29, 30), are the better food.

4. They do not deny that God gave permission to Noah and his posterity to use animal food. But they do hold that this only proves that in a secondary sense God has created animal food for men's use.

5. For it was not thus in the beginning, when God created men and animals. Nor was it ever allowed for the whole period before the flood.

6. And certainly when it is said that every creature of God is good, *i. e.*, for food, it can only signify that every creature which God has rendered such by its nature; for many creatures are filthy, repulsive, and poisonous.

7. But we do hold that God's original appointment of food is that which best promotes man's highest good. We also hold that, with the present alarming increase of diseases among domestic animals, with the certainty that these things are not to be diminished, but extended in our land, prudence, reason, and enlightened judgment, pronounce in favor of abstinence from such kinds of food.

8. We do not say that we may never at any time be so situated as to see fit from the necessities of the case to use the flesh of animals as food. Yet to use this when no necessity exists other than that created by an ungoverned appetite, seems to us to indicate an unfeeling heart in the slaughter of the brute creation. When our appetites are governed by Christian temperance, our food will be sanctified by the word of God and prayer.

The Refuge of Lies.

ISAIAH represents the wicked as hiding under falsehood, and making lies their refuge. Isa. 28: 15. But he tells us that the great hail-stones shall sweep away this refuge of lies, and the waters shall overflow the hiding place. Verse 17; Eze. 13: 11-13; Rev. 16: 21. We cannot take shelter under the truth without obeying it; but if we do obey it, it will be our refuge and defense in the day of wrath. But we can hide under falsehood without making any sacrifice or bearing any cross. But when the storm of God's wrath descends, the refuge of lies shall not protect our heads from the terrible hail. What folly to deceive ourselves to our own utter ruin. What bitter disappointment shall be the portion of those who find themselves sheltered only by a refuge of lies.

We can have shelter in the truth by putting away our sins. The refuge of lies promises us a defense without thus doing, but it is a miserable and ruinous deception.

Book and Tract Department.

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

EDITED BY ELDER JAMES WHITE.

Books, Pamphlets and Tracts.

FOR a few weeks past the sales of our publications have been great, a large portion of which have been purchased by our people to give to their friends, and for general circulation. This is as it should be. Let all our people awake to the importance of this work.

We are doing what we can to furnish the most valuable publications, at the lowest prices. We call attention to our edition of Brown's Review of Gilfillan. We printed 10,000 copies. The first edition, in first-class style muslin, was sold at retail for 75 cents. A liberal discount was given by the quantity. This work in pamphlet form we are selling for gratuitous circulation, twenty-five copies for \$1.00. This is a sample of what we are doing with all our important works to encourage their circulation. We invite a corresponding interest in this work of circulating our publications, from all the friends of truth. We keep the steam press groaning in the daytime, and shall soon have to run it in the night also.

We are sorry to say that we have none of the Signs of the Times, and the Prophecy of Daniel, at the Office of publication. Orders are daily coming in for these important works, and we have none to fill them. Therefore, those agents and preachers who have these works on hand, and have no immediate use for them, are requested to return them to this Office. Small quantities, especially from other States, should be sent by mail. We will pay the money for these books, and the postage; or, will send other books in exchange.

We shall very soon issue Reasons of our Faith and Hope, in pamphlet form, which will embrace all of importance contained in these two pamphlets, and wish to dispose of those copies now on hand before the new work shall be offered.

Those who have History of the Sabbath, Spiritual Gifts, vol. I, Signs of the Times, or Prophecy of Daniel, on hand, for which they have no immediate use, will confer a favor by sending them to this Office, and receive pay for them.

Another New Work.

We have just published a pamphlet of 100 pp., from the pen of Eld. J. H. Waggoner, containing a clear, concise, and able argument in vindication of the doctrine of the resurrection of the wicked. Price, 15 cents, postage, 2 cents.

It is proper to state that an earnest effort is being made by a considerable portion of the first-day Adventists to promulgate the doctrine that the wicked dead are never to be resurrected. No thoughtful reader of the Bible will pronounce this question one of small consequence. It involves the interpretation of a very large part of the Bible. The doctrine of the judgment, and of final retribution, of which the Scriptures say so much, is entirely changed in character according as we decide that the wicked shall or shall not be resurrected.

We can hardly imagine what special good would grow out of the doctrine could its truthfulness be established. For the doctrine that the wicked shall be resurrected that they may each receive such measure of indignation and wrath, tribulation and anguish, as their crimes severally deserve, satisfies our sense of justice. And the doctrine that this torment, or anguish, shall result in death, relieves the subject of all sense of disproportion between the crime and the punishment that burdens the doctrine of endless torment. But this theory of the non-resurrection of the wicked leaves our sense of justice on the part of God toward impenitent men entirely unsatisfied, and is in no measure called for as our only escape from the unreasonable doctrine of endless torment.

But, if this doctrine is false, it is certainly a very serious error. To teach wicked men that they shall never be called forth from their graves to receive the

second death, will prove to such persons an awful mistake should the Son of God actually call them forth to final retribution.

The fact, therefore, that the doctrine of the non-resurrection of the wicked is being extensively and zealously promulgated at the present time, makes it a matter of great importance that this subject should be fairly and thoroughly canvassed. We commend this work as an able vindication of the doctrine of the resurrection of the unjust.

European Mission.

We have sent \$2000 to relieve the cause in Europe from embarrassment, and to forward the work there, in confident expectation that the friends of the cause would immediately respond to our call, and help bear this burden. Up to this time we have received only the following sums. We are in pressing need of the money to help on in other branches of the cause.

J. P. Kellogg and wife,.....	\$100.00
Ira Abbey and wife,.....	100.00
H. W. Kellogg and wife,.....	100.00
James White and wife,.....	100.00
Hiram Hunter,.....	100.00
E. H. Root and Wife,.....	100.00
D. R. Palmer and Wife,.....	100.00
J. S. Olive,.....	60.00
V. B. Gaskill and Wife,.....	50.00
Samuel I. Abbey,.....	50.00
James Ertzenberger,.....	50.00
J. N. Andrews,.....	50.00
S. W. Rhodes and Wife,.....	50.00
Harmon Lindsay and Wife,.....	50.00
C. W. Lindsay and Wife,.....	50.00

Total, \$1110.00
Leaving still due, \$ 890.00

JAMES WHITE.

Labor in Minnesota among the Danes.

I SUPPOSE the brethren would like to hear from me, and I think it right that I should tell you what I have been doing since our State Conference.

At home I found many things necessary to be done before I could leave for my mission; and for that reason I did not leave home till the 22d of November, and on the 26th, by the help of God, I came to this place.

Here I found a large settlement of Danish people, in some degree anxious to hear the word of God. I called for a meeting the next night. Many came out to hear. After the meeting was closed, several came to me and asked me to come and hold meetings in their house. I accepted the invitation, and have since held meetings and visited as much as time and strength would allow. At the beginning of our meetings, a deep interest was manifested in the truth presented before the people. But we know, dear brethren, that the devil will weaken and stop the interest if he can. And I am sorry to say that through the influence of the few Baptists who have settled here, the interest has greatly diminished. Many people like to hear smooth things rather than the plain cutting truth. Here are a few who think we have the truth. May the Lord bless them, and give courage and strength to separate themselves from the world, and to prepare for the coming kingdom. I shall remain here for some time. I cannot leave till I feel that I am free from the blood of souls.

Dear brethren and sisters, pray for me that I may prove faithful, and endure unto the end.

JOHN HANSEN.

Report from Bro. Strong.

SINCE my last report, I have been laboring in St. Joseph Co., Ind. I commenced meetings at Walkerton, in the Baptist meeting-house, Oct. 31. Bro. Harvey had engaged and paid for the use of the house for a course of lectures some time previous. Everything looked favorable. The people turned out to listen with candor. The pastor, Eld. Hummer, manifested quite an interest in circulating our appointment, stirring the people up to come out and listen, and in praying for the advancement of the truths he had

listened to. His appeals were very earnest; but a change came. I gave eighteen lectures, and some of his flock decided to obey; but he decided to shut up his eyes, his heart, and his house, against the truth. I then engaged the school-house in which to continue the meetings, but had to wait for it to be repaired; and before the time came when I could commence again, the opposition had started an extra school-meeting, and shut the school-house (which is contrary to the laws of the State; but he that feareth not the law of God cannot be expected to obey the laws of men), so, for the present, we are shut out of that place. Many became very much interested, and a few decided to obey; but we cannot reach them at present for want of a house.

Sabbaths and first-days, I have been holding meetings with the church at North Liberty; have also held some during the week since the close of our other meetings. There is quite an interest here to listen to the truth, but not sufficient to demand a series of meetings at present. The church here is in better working order than it has been for years. A new elder has been chosen and set apart. Bro. Wm. Carpenter was their choice. I hope he may have wisdom to lead the flock.

They have founded a Missionary Society to act in concert with the body, and have pledged ninety-three dollars. I shall continue to hold meetings with them on the Sabbath. I think if Bro. and Sr. White could come and dedicate their house and hold a few meetings with them, it would give a new impetus to the cause and do much good. I pray that the Lord may direct them this way.

I have commenced a series of meetings in the Kankakee district, four miles north of Liberty. There is some interest manifested.

Pray that I may have wisdom and humility to labor to the glory of God.

PHILIP STRONG.

Report from Bro. Rodman.

I HAVE been here since Dec. 8, and have given five lectures to attentive hearers. I spoke last evening on modern spiritualism to about one hundred and forty persons; among them was the Orthodox minister, who is inclined to it. He claims to have had communication from some of the former citizens of the town, who have died. We endeavored to shew it up in the light of the Bible, that it is an abomination in the sight of God, and leads to the denial of the Bible as the revelation of God's will to man, and also to the denial of the plan of salvation.

I hope to have the blessing of God that good may be done. I ask the prayers of God's dear people that his power may attend the truth, and that it may cleave out a people here to obey him and wait for his Son from Heaven. I recently gave some thirty-five lectures in Salem, N. H., about seven miles south of here. I had as good attention as is generally given, but they are slow to move. Only one that I could learn decided to keep the Sabbath. I hope others will. They confess the truth is clear, but are slow to move out in obedience. How stupid the people are in regard to eternal things, but all awake in the matters of this world. Truly they are becoming drunk, but not with wine; they stagger, but not with strong drink. False teaching and satanic power has so stupefied the people, benumbing their intellects, that but few appreciate truth so as to embrace and obey. Yet our duty is to labor on just as cheerfully as if the many received our testimony. The harvest will decide, and that soon, who have loved God, and really kept his commandments. Men may deceive themselves and their fellow mortals, but God never.

P. C. RODMAN.

West Hampstead, N. H., Dec. 13, 1869.

It takes no more time to give a civil than an uncouth answer, and the former not only affords pleasure to another, but must be gratifying to ourselves.

A LITTLE girl, five years of age, on being asked what is faith, artlessly replied, "It is doing just what God wants us to do, and asking no questions about it." This covers the whole field; perfect trust combined with implicit obedience.

Conference Department.

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

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

From Sr. Stillman.

DEAR BRETHREN AND SISTERS: I have often thought I would write a few lines for our good paper, but have excused myself by thinking there were others far more capable of writing than I. I have been a believer in the Advent doctrine since 1843. I was among the disappointed ones of 1843-44; but I held fast our faith, and have until the present time. I embraced the Sabbath eighteen years ago last September, and I can say from the fullness of my heart, truly, the Sabbath is a delight, and the law of the Lord is perfect, just, and good. I am one of the lonely ones; but I have our paper with other of our publications to read, for which I feel very thankful. I can say that I never felt stronger in the Lord than at the present time. I firmly believe that we are living very near the close of all things earthly, and oh! how much grace we need to withstand the tempter's power. We read that his grace is sufficient for us. Let us not grow weary in well doing, for we shall reap if we faint not. We are too near the end to get discouraged. Our trials are soon to be over, and we shall soon see our blessed Jesus, that we have waited for so long. Do not let this world attract you, for this world and all that is therein is soon to be destroyed; and oh! may we all make our calling and election sure. May all that read these few lines be of that happy number that shall have made their robes white in the blood of the Lamb, is the prayer of your unworthy sister.

JANE STILLMAN.

Newaygo Co., Mich.

From Sr. Swisher.

DEAR BRETHREN AND SISTERS: I am not tired of this way. I am striving, though in weakness, to wend my way from this earth to a brighter, happier clime. I know there are trials to meet; griefs and burdens to be borne, and sins to overcome. But I still feel like trusting in the Lord for strength to bear me up in times of trouble. Every day brings with it joy and sorrow. While I have trials and temptations on my way, I do have joy and rejoicing when there is a victory, when I overcome some evil; when I can meet an enemy with the truth, and trust in the Lord for strength to overcome with meekness and fear. Oh! what consolation, what joy, what peace in believing. But when I trust too much in my own strength, and go forth to battle with the world, then I am overcome by Satan, and decoyed from the path of right and truth, and ensnared by him. I would trust in the Lord from henceforth. Oh, for a pure heart and clean hands, and a willing mind to labor in the vineyard. May we spend our time, strength, and means in the cause, to send the truth that has made us glad, to others. May the language of our hearts be, Lord, send laborers into the field. Cannot we, sisters, do something? Let us pray for those that have the burden of this last message of mercy. Pray for me.

MARY E. SWISHER.

Washington Co., Iowa.

From Bro. Crous.

DEAR BRETHREN AND SISTERS: After long silence, in our Conference Department, I am happy to once more bear my testimony in favor of present truth. I still love the truths as taught by Seventh-day Adventists, and am striving to draw near to God by faith, through earnest prayer, that I may have of his Spirit, that my daily walk and conversation may tell in favor of the truth we love.

Do we believe the Lord is coming? Then let our works and holy lives show our faith in the things we profess. May the Lord help us by his Spirit that we may do the will of our Father in Heaven, live holy lives, and be found worthy to receive the seal of the

living God, and stand at last with his people. I would say for the encouragement of those that are acquainted with the brethren and sisters in this place, that we are, as a church, still holding on to the truth. May we have your prayers, that victory may be ours at last.

Yours in love of the truth. WM. F. CROUS.
Licking Co., Ohio, Dec. 6, 1869.

From Sr. Camp.

DEAR BRETHREN AND SISTERS: My heart has often been cheered and strengthened by reading letters from the scattered, lonely ones, the spirit of which speaks forth the work of the Lord wrought in their hearts, for which I feel to give thanks to his name, and plead for a perfection of the work, both in their hearts and my own, that we may be prepared to meet where there will be no lonely ones, but all will be there. I feel very unworthy to be numbered with the dear saints, but I often sigh for their society here, and for the privilege of meeting with them to worship God where the truth is preached in its purity. A number of months have passed since I enjoyed such a privilege. The last was at Braintree, when Bro. Hutchins was there. The sweet, tender, melting Spirit of the Lord was there, even before the meeting commenced, cementing the hearts of God's people together as the heart of one man. We truly felt it was good to be there. And the speakers seemed to come right down to the wants of the people. I came home strengthened to endure, if need be, greater trials, feeling that I had given all for Christ and the kingdom.

I have seen some trials; but they are only light afflictions and but for a moment, when compared with the far more exceeding and eternal weight of glory. I feel that the mercies of the Lord have been great. I have enjoyed the blessedness of feeling that another of my dear children has given her heart to the Lord, and embraced the present truth in all its bearings. I can say in the language of the apostle, "I have no greater joy than to hear that my children walk in truth." As soon as she made up her mind that she would serve the Lord at the loss of all things, the way was opened for her to go right amongst a company of Sabbath-keepers, where she could have the privilege of attending meeting; and I trust she has found fathers and mothers in Israel, brothers and sisters, and a dear companion to help her in the way to the kingdom. May the blessing of the Lord rest upon them. May God help us all to be meek and humble. Oh! that self might be laid low, and God be exalted and honored by us in all things, and we be fitted to praise him in his kingdom.

Yours in hope. IRENA G. CAMP.
Windsor Co., Vt.

From Sr. Zoller.

I CAN testify to the people of God that I have an evidence of the power of present truth to alienate the affections from those things which belong exclusively to the world. Through the ministry of Brn. Steward and Blanchard, in August, 1868, I first heard the message of "to-day." And I find that since I began to understand it, nothing has ever been half so precious to my heart. I love it. There is magic in it. It must be from Heaven. It makes Christ a thousand times more real to my mind.

I hope to go on in the work of self-examination and heart-cleansing until I hear my Saviour say, "Well done."

H. S. ZOLLER.
Marquette Co., Wis.

From Sr. Putnam.

DEAR BRETHREN AND SISTERS: How cheering the words of the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." How many professed people of God are there that show such a trust as did David? He trusted, in the dark hours of life. We trust when there is no darkness. Oh! what a faith is this, to believe only when we can walk by sight; when there are no trials, no

hinderances, nothing in the way to annoy. Then we think we are quite good Christians. But when we are tried and proved, what manner of persons are we? How many professors of present truth who, when by deep trials pressed on every hand, can look up to Israel's God, and say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "The Lord of hosts is with us; the God of Jacob is our refuge."

Prone to err, how soon we forget all his former blessings and promises. "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." We forget our duty; the Lord does not forget his promise; no, never. We forget to wait patiently, to watch and pray; to cry unto the Lord. He will incline his ear to our cry. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." We are very apt to look at others' wrongs, and excuse ourselves. Building up on others' wrongs; what a poor foundation is that. It will not stand the floods and winds of these last days. Many are the afflictions of the righteous; but the Lord delivereth him out of them all." And will he deliver us if we are murmuring and finding fault? I think not. Oh! what a work for the people of God in these last days. We are truly like the murmuring Israelites, prone to wander, prone to leave the God we profess to love. The trouble is, that our love is not deep enough. Our cries are not as fervent as they must be. Our lives are not as holy, as self-denying—marked with acts of disinterested benevolence. We need to cultivate more Christian graces, to be more like the meek and lowly Jesus. He is our pattern. How poorly we imitate him. A man of sorrows and acquainted with griefs. How many of us are willing to be acquainted with even a small privation for the good of the cause. Oh! for more of this spirit in my heart; more enduring love for the cause of Christ; more earnestness and zeal in this great work of preparing for translation: to be standing free from sin when Jesus does appear. I know I need it. I must have it, or Jesus' own sweet voice will never say, "Well done, good and faithful servant." Who is there that cannot well afford to deny self to hear those blessed words spoken? He will judge us by our works, not by the show we make. May the Lord help us to have this spirit of trust and zeal that David had. We need it.

ELIZA PUTNAM.
Maine.

From Sister Green.

DEAR BRETHREN AND SISTERS: Since I cannot meet with any of you often to speak of the goodness of God, I want to say, that I have been led of late to the work of searching up my sins and confessing them before God, and I believe that the blessed Jesus is leading me nearer to himself, the great fountain of life. When I look over my past life and see how he has led me in a way that I thought not of, it seems that I ought, of all others, to be the most thankful. I would thank the Lord that he ever sent me the knowledge of present truth. Oh! that the truth may do its entire and perfect work upon my heart and life. Truly, it is a great thing to be a Christian. How much we need to watch, and pray "Cleanse Thou me from secret faults," and prepare me to stand upon the sea of glass with the overcomers.

MARTHA A. GREEN.

Obituary Notices.

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

DEATH has entered our circle. Our family chain of ten links is broken. The blow fell upon the fifth link, Sr. C. K. Rogers, of Wisconsin, a notice of whose death was published in the REVIEW, of April 6, 1869, aged 60; the first being 70, and the tenth 47. Our parents have both been gone fifteen years. They both lived to see their youngest 30 years of age, their oldest 53. They taught us to fear God and keep his commandments, and to believe on the Lord Jesus Christ, who died for sinners.

Our departed sister, it is hoped, sleeps in Jesus. If so, soon to awake and be forever with the Lord. Will our chain be entire, no link wanting, in the world to come? I fear not. We have all, at some time, professed our faith in Christ, and all, I believe, have been buried in the likeness of his death. But we have lived too much for self and the present world. Some have departed from right parental instruction and the holy commandment of God. One is a skeptic, if not a confirmed infidel. Others are skeptical concerning present truth. Disobedience and unbelief are twin brothers. They go hand in hand. And must our chain be severed by the second death, no more to be united? Have I done my duty to have it preserved? O God! it will be a miracle of mercy, if one so unworthy can be saved.

R. F. C.

MISCELLANEOUS.

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, Arrive,	8:50 P.M.	10:00 P.M.	6:30 A.M.	9:00 A.M.

GOING EAST.

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.	3:20 A.M.
Detroit, Arrive,	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.

The Peninsular Railway.

UNTIL otherwise ordered, trains will be run as follows:

Leave Battle Creek,	A.M.	P.M.	Leave Bellevue,	A.M.	P.M.
Arrive Bellevue,	6:15	7:00	Arrive Battle Creek,	9:50	10:30
	7:00	3:00		10:30	6:10

All trains will stop at Verona, Pennfield and Madison's. No Sunday trains.

L. D. DIBBLE,
President and General Superintendent.

JAMES PERRIN: We send you the Discussion. Price 20 cts. Your diagram is received. It is self-contradictory, as you will see if you will regard what follows: 1. Your diagram ends the 6000 years in 1843. But your reckoning, which is appended, makes that period end in 1872. 2. Your diagram makes the 2300 years end in 1843. But your figuring extends them to 1875. You also say that the redeemed will have access to the tree of life and enter into the city in 1872. But you contradict this by saying that the resurrection will take place in 1875, at least, that of Daniel you place at that date. Now will you say that the saints are to enter the holy city three years before their resurrection? or will you say that Daniel is resurrected three years after the rest of the saints? One of these two positions you must take, and either is absurd, as you will see. 3. Again, your diagram makes it to be 1872 years from the offering up of Isaac (Gen. 22) to the crucifixion of Christ. But Usher's chronology makes it 1872 years to the birth of Christ. If Usher were correct, your period of 1872 would reach, not to Christ's crucifixion, but simply to his birth. That is to say, it falls short over 30 years of reaching his crucifixion. But that is not all. You use Usher's chronology as if it were too long by 30 years; but in your remarks appended to your diagram, you show that his chronology from Abraham to the birth of Christ is too short by 124. Such remarkable inaccuracies should cause you to re-consider the matter. 4. Your diagram has a period of 1868 years to span the period from the birth of Christ to the year 1875! Here is an error in your diagram of 7 years. 5. You date the 70 weeks at the going forth of the decree recorded in Ezra 7. This has been proved by incontestable evidence to have been B. C. 457. You have the 70 weeks expire at the crucifixion. But the words of the angel require this event to be placed in the midst of the seventieth week. Dan. 9:27. 6. In your diagram you rightly date the 2300 days from the starting point of the 70 weeks, for they are cut off from that long period, as the literal translation of Dan. 9:24 clearly indicates. But in your explanation of your diagram, you deny all this by dating the 2300 years in A. D. 426. So that the key given us to the reckoning of the 2300 days by the explanation of the angel, in Dan. 9, is by yourself in one place virtually admitted, and in the other fully denied. These reasons are quite sufficient for respectfully declining to insert your diagram.

BRO. W. A. DOVAL, noticing the call of Bro. Kittle, of Illinois, for a minister, says he lives in Cumberland, an adjoining county, and desires, if any respond to the above call, that they will call on him also.

Notice.

TO THE brethren and sisters in general: Look in your Hymn Book, on pages 13 and 21, hymns 16 and 32, and see whether said hymns are marked correctly. If they are marked, "C. M." (which is true of those in possession of brethren in this place), they are incorrectly marked. They should have "L. M." as their meter sign. Erase the "C" and place in its stead an "L," and all is right.

G. W. COLCORD.

The P. O. address of Eld. I. D. Van Horn and A. O. Burrill will be Castalia, Erie Co., Ohio, till further notice.

The P. O. address of Ira Abbey is changed to North Brookfield, Madison Co., N. Y.

