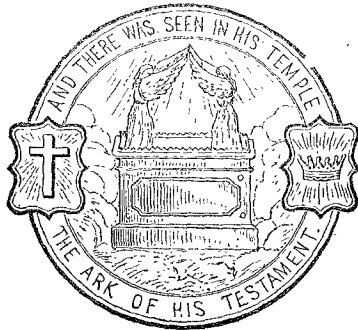


ADVENT



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 NINE—THE SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

4. *This gospel of the kingdom being preached in all the world for a witness.* "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 14. This is the first sign of the end given by our Lord in answer to the question in the third verse of this chapter, "What shall be the sign of thy coming, and of the end of the world?"

This text, by many, is supposed to prove that all men will be converted, and that then there will be one thousand years in which all will "know the Lord from the least to the greatest."

Some hold that the one thousand years of Rev. 20, are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years. And these very men teach that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly, they would. Then they would know when it would terminate, and bring the coming of the Son of Man and the judgment. If those enjoying the millennium could not tell when it commenced, then we conclude that it would hardly be worth having. If they could tell when it commenced, most certainly they could tell when it would close. These men should be the very last to oppose the view that the prophetic word points to the very generation that shall witness the second advent.

But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted, and made holy by it. And we find it far from intimating that a world would be converted and remain so one thousand years, and that those who should enjoy that happy period would know nothing when it would terminate by the coming of the Son of Man and the unveiled glories of Jehovah, Jesus and the mighty angels. The text simply states:

1. "And this gospel of the kingdom shall be preached in all the world,"
2. "For a witness unto all nations,"
3. "And then [not one thousand years later, nor three hundred and sixty-five thousand; but THEN] shall the end come."

If we understand the phrase "this gospel of the kingdom" to be the gospel, in the common acceptation of the word, is not the work very nearly accomplished?

J. Litch, in his *Prophetic Expositions*, page 147, under the heading, "Signs of the Times," says:

"Rev. J. O. Choules, author of a voluminous work, a *History of Missions*, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question last July, and after reflecting some time, replied, that he believed there was a tribe, somewhere upon the north-west coast of North America, to whom it has never been preached."

Wm. Miller, in his *Lectures*, page 283, says:

"Is not this sign already accomplished? Bible translated into more than two hundred different languages; missionaries sent among all nations known to us on the globe. . . . The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west."

But if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question, "What shall be the sign of thy coming, and of the end of the world?"

Campbell's translation of this verse decidedly favors our view of this subject: "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." Whiting's version also gives the same idea: "And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

Wm. Miller, in his *Lectures*, page 238, says:

"'Midnight cry' is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, 'Behold the bridegroom cometh; go ye out to meet him.' This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time—Wolfe, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps, and be found ready?"

J. Litch, in his lecture on Matt. 24, *Advent Herald*, Nov. 23, 1850, says:

"Many supposed the wars of Napoleon were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called. But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of Christ's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work under the anonymous signature of Ben Ezra. His work fell into the hands of Edward Irving, the celebrated and eloquent advocate of the doctrine

of the pre-millennial advent of Christ. It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy. He first translated Ben Ezra, and subsequently wrote and published several valuable works on the subject. For a time the excitement on the subject in England under his labors, was as intense as it subsequently was in this country, under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder at the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers of all denominations, caught the theme, and joined to spread it abroad."

"Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited and proclaimed 'the gospel of the kingdom,' in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and Pagans. The seed thus sown will not be lost. A work similar to that of Ben Ezra, in Spain, appeared in Germany, the production of Bengel. This, by the evangelical portion of the German people, is esteemed as a standard work on prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source the Russian Milkeaters, of whom an account was given in the *Advent Herald* a few years since, obtain their information on the speedy second advent of Christ."

"The great American movement on this subject, and the diffusion of information with regard to it, within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds."

E. R. Pinney, in his *Exposition of Matthew 24*, says:

"As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. Joseph Wolfe, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the missionaries, and also with the Jewish and Mohammedan priests. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, When Christ would come the second time? And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked, 'that he thought everybody might know that, who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about A. D. 1844. The missionary wrote home a statement of the facts, which were published in the *Irish Magazine*, in 1821. The commanders of our vessels and the sailors, tell us they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

"I noticed, in a late number of the *Voice of Truth*, that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him that the doctrine of 'Christ's coming and the end of the world,' had been preached there, but was received only by the lower classes. Rev. Mr. Mansfield had an interview with a Moravian missionary, stationed in Antigua, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, and that the whole of the south of Germany was aroused upon the subject."

- *The Advent Shield*, Vol. I, No. 1, pp. 86, 87, says:

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' Rev. 14: 6, 7. It is a sound which is to reach all nations; it is the proclamation of 'the everlasting gospel,' or 'this gospel of the kingdom.' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject, have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access."

An English writer, Mourant Brock, thus remarks:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but, also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries, that in Wirttemberg there is a Christian colony of several hundreds, one of the chief features of which is, the looking for the second advent. And a Christian Minister from near the shores of the Caspian Sea, has told me that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication, entitled, 'The Millennium,' the writer says that he understands that in America about three hundred ministers of the word are thus preaching 'the gospel of the kingdom;' whilst in this country, he adds, about seven hundred of the church of England are raising the same cry."—*Advent Tracts*, Vol. II, p. 135.

F. G. Brown, in an article published in the *Midnight Cry* of Feb. 15, 1844, writes:

"During our Conference [New Bedford, Mass.] we were favored, among other good brethren whom we love, with the presence of Bro. Hutchinson of Montreal, editor of the *Voice of Elijah*. His powerful presentation of Scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steamship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, &c., &c."

The *Midnight Cry* for Sept. 21, 1843, says:

"We learn from a letter received from James Perrin, who is captain of a canal boat, running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was led to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some interesting facts in reference to some emigrants from Norway, who took passage with him from Albany to Buffalo. He says: 'Three of the number could speak English. I spoke to them concerning the coming of Christ this year, and asked them if they had heard anything on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them it was so called. They then said that almost every paper among them, last fall and winter had more or less to say on the subject. I then showed them the chart I have on board. The moment they saw it they said they had seen it in their own country.' To what an astonishing extent has this unutterable subject spread, and with what rapidity. Has not 'this gospel of the kingdom' of Heaven at hand been well-nigh preached all over the world, as a witness?"

J. W. Bonham, *Midnight Cry*, Nov. 28, 1844, remarks:

"On my passage to London, I distributed among the passengers several second advent papers and publications. Some of Bro. Litch's German tracts I sent to Holland; some copies of the *Midnight Cry* I sent to Van Diemen's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the *Cry* I sent to Norfolk, which were the means of causing the subject of the advent to be agitated previous to its being visited by Brn. Winter and Burgess. . . . I was often much cheered by receiving letters from the brethren who were laboring in the country, with heart-cheering intelligence of the progress of the advent cause. In some places as many as 5000 or 6000 persons were assembled to hear on this all-important subject, some of whom embraced the truth with joy. I was also much cheered by receiving letters, stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the *Cry*, containing Bro. Storrs' lectures on the visions of Daniel, was taken to India, and another found its way into one of the Theological Institutions in Bristol, and the inmates declared that it threw considerable light on many parts of Scripture, which before were considered as wrapped up in mystery."

The *Signs of the Times* for Feb. 14, 1844, says:

"How THE LORD WORKS.—A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen, that received the truth gladly, and embraced it with all their hearts."

The *Signs of the Times* for Nov. 15, 1843, says:

"The subject of an English mission having been agitated, an impression has obtained among some that the 'cry' had not been effectually made in that country. But we are assured from writings of distinguished clergymen and laymen, which we have received from that country, that the cry has been faithfully made in England, Scotland, and Ireland, and also on the Continent."

Eld. R. Hutchinson, *Midnight Cry*, Oct. 5, 1843, says:

"I send about 1,500 copies of the *Voice of Elijah* [an Advent paper], to Europe every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result, eternity will unfold."

The *Signs of the Times* for Nov. 13, 1843, says:

"A young man in this city [Philadelphia], who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the Pacific, and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. 'We can do nothing against the truth, but for the truth.' The whale ship, William C. Neye, of New London, Ct., fell in with a New Bedford ship, some time in the month of February, off Cocos Island. The crew of the New London ship received from the New Bedford vessel the news from the United States. Among many other things they were told that 'Miller predicted the end of the world on the 23d of April.' They were on their homeward voyage, and the latter part of March they put into the port of Talcahuana, on the coast of Chili.' It was a Spanish Catholic settlement. But when they arrived, they learned the same story had been circulated there which had met them on the ocean. They were in port on the 23d of April. When the day arrived, the whole community were in a state of consternation; and during a dreadful thunder-storm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardwell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the *New York Sun* has given light to the world, and sent it to the regions and places we could not have reached."

"But it will be asked, 'If the news that such a truth is preached, is a sufficient proclamation to fulfill the prophecy? Rev. 14: 6, 7; Matt. 24: 14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from Acts 19: 8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of the Lord Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense I have no doubt but the gospel of the kingdom is preached in all the world."

Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen, he saw a book, which he mentions thus:

"The Arabs of this place have a book called *SEERA*, which treats of the second coming of Christ, and his reign in glory! In Yemen, he spent six days with the Rechabites. 'They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Joadab, the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.'—Dr. Wolfe's *Mission to Bokhara*.

The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the advent sentiment:

"In Wirttemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of Dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, 'taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many."

Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telogoo people, was a believer in Christ's soon coming. James MacGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa, at the missionary stations there. David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialists; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindoostan, Tibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yescedes, Syrians, Sabaeans, to Pachas, Shieks, Shabs, the kings of Organtsh and Bokhara, the queen of Greece, etc., and of his extraordinary labors, the *Investigator* says: 'No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.'—pp. 342-344.

We still wait for the approaching end. But when the purpose of God in the proclamation of the coming reign of Christ shall be accomplished, then will the end come.

This grand three-fold proclamation is illustrated in Rev. 14, by three angels, one following the other, each with a distinct message to the people. The first has the everlasting gospel, and proclaims the hour of judgment come. Verses 6, 7. The second has a message relative to Babylon, and is a stirring appeal in reference to all corrupted Christianity. Verse 8. The second does not take the place of the first; but simply joins the first, giving strength to the great warning. The third follows, and joins the two before it, with a most solemn warning, and closes with the announcement, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12. The third angel represents the last message of mercy to men, just prior to the coming of the Son of Man. See verse 14. This message does not take the place of the two which preceded it. It joins them, and in due time the great three-fold warning moves forward till its work is done, when the end will come.

A train, with one passenger coach, leaves Chicago; at Battle Creek, another coach is added to the train; at Jackson, a third is added, and the train rolls on to Detroit. No cars are left behind in exchange for those that were added.

When the second message is proclaimed, the everlasting gospel is by no means left behind. When the third message is given, the great truths contained in the first and second messages are borne along with it to the close of the work. And in the closing of the great three-fold message we see the completion of the preaching of the gospel of the kingdom to the nations, in fulfillment of the words of the angel to John, who represents the church, "Thou must prophesy again before many peoples, nations, and kings." Rev. 10: 11.

Review of 1869.

From the New Year's address of the *Champlain* (N. Y.) *Journal*, we clip the following instructive paragraphs, relative to the events of 1869.

Of casualties and disasters there have been an unusual number the whole world over, very destructive of human life. During the fall season our ears were stunned with reports of a constellation of successive calamities. The hail storms, gales, rain and wind storms, too, have been wide-spread and ruinous, perhaps never more so. The atmosphere has at times been most fearfully and strangely convulsed, and the world of science has watched the irregularities in the

realm of nature with intense interest. A hurricane swept the whole New England coast Sep. 8, by which no less than fifty-seven churches were either wholly or partly demolished, while a Massachusetts clergyman computes that in the great rain storm of Oct. 4 and 5, water enough fell, over the six Eastern States, alone, to make a river twenty feet deep, with perpendicular shores one hundred rods apart, and give this mighty stream a length of 6,500 miles. The earth as well as the air has been exceedingly restless. The earthquake forces still manifest great activity, and only Monday last, the severest ever known in California and Nevada, shook old earth, destroyed property, and sent dismay to the hearts of the people in that region of country. We register during the year no less than seven great earthquakes, which, though not so terribly severe as those which overtook the nations in 1868, were yet in all cases destructive of life and property on a large scale. The convulsions of this kind for the three years past reach the extraordinary number of twenty-four, while the yearly occurrence of great earthquakes registered previous to 1867, was only one each year. The occurrence of so many of the first class in so short a time is without a parallel in the periods covered by history.

The approach of a periodical, electric storm, emanating from the sun, may have something to do in causing these meteorological and seismic convulsions. This luminary has during the past season been covered with very many spots, and the instruments of observers detect unusual disturbance in the sun's atmosphere or disk. The telescope and spectroscope have been used intently to scan its face. Its surface is observed to be in a violently-excited condition, and it is at present an object of close study and of some alarm. What these perturbations in the natural world denote, or how they are caused, science has failed thus far to satisfactorily explain. Professor E. Loomis, of Yale celebrity, has recently expressed the opinion that the earth's safety is in jeopardy from the destructive elements within and about it. The solution of the question of the destiny of our globe is, in the opening of 1870, a problem for study in the schools.

The vast anti-christian organizations are tottering to their final fall. The gospel is published under every sun. A monster world's Council, composed of a thousand high Romish officials, is in session at the Eternal City, and important changes are evidently at hand in the condition of the Papal See. What these changes are, we leave to the student of the prophetic word to determine.

Loving and Making Lies.

Not only the makers of lies shall have their part in the lake which burneth with fire and brimstone, but also the lovers of lies shall have their part with them. Rev. xxii, 15. The devil and his agents will always invent some lie against the people of God. David said, "every day they wrest my words." Ps. lvi, 6. Paul said, "We be slanderously reported, and some affirm that we say, Let us do evil that good may come." Rom. iii, 8. Christ's words, also, they misrepresented, and thus tried to prove him an imposter. John ii, 18-21; Matt. xxvi, 61.

But these agents of Satan are not all dead yet. They greatly delight in reporting slanderous stories about the Adventists. Here is an excellent specimen which I happened to find the other day, at Knoxville, Iowa. It was first published in the *Weekly Blade*, in Pella, and then copied in the *Marion County Democrat*, and I know not into how many more papers, nor how widely this unmitigated falsehood has been circulated. Here it is:

"The *Weekly Blade* says that Mr. Gottlieb, a citizen of Pella, was on the 10th day of July at Sigourney, where the Adventists are very numerous, and who were on that day expecting the world to come to an end. They had stretched a large tent in the suburbs, where they had all congregated, and were spending the day in prayer, &c. From early morning sentries were posted on the four corners of their camp, whose duty it was to give the alarm as soon as they saw the earth commence to burn. Mr. Gottlieb, who had never heard of the prophecy, was very much astonished. An old man who had been left at home alone, and at whose house Mr. G. had stopped to wa-

ter his horse, warned him very earnestly not to continue his journey to Pella, but to return to the tent, and prepare for the great occurrence. Although the circumstance is laughable, yet it is strictly true. It is not necessary to add that the Adventists were very badly disappointed. It may be, that some of the people of that section will smell fire hereafter, but not from the burning of the earth."

Doubtless many a bigot has read this with the greatest delight, and showed it to his neighbors to prove what fanatics these Adventists were, saying, this certainly must be true, for it was stated by an eye-witness. Now there is scarcely an item of truth in the whole of it. 1. Myself and Bro. Butler were at Sigourney at the time mentioned. But instead of the Adventists being very numerous there, no one had yet embraced our views, and only one family of Adventists lived there. 2. We did not set the 10th day of July, nor any other day, for the world to come to an end. 3. No such meeting on that, or any other day, ever took place in Sigourney. 4. The placing of sentries to give the alarm is simply nonsense; and finally, there is nothing true about it. But this report says with regard to this, "that it is strictly true." This will do to be classed with the stories about ascension robes, &c.

D. M. CANRIGHT.

Monroe, Nov. 1, 1869.

The Decalogue as a Legal System.

WHAT is usually termed the ten commandments, or the decalogue, is a complete system of law and government. But though written by the finger of God on the tables at Sinai, it was not for the first time enacted then and there. It had antecedents and authority from the creation, more or less distinctly noted in the Sacred Narrative.

Allegiance of man to God, was the law of Eden; and paying homage to other beings than the Deity was rebuked and punished. The crime of Cain was a profane use of the forms of worship, while envy of his brother and covetousness of his fortune, induced the crime of murder; and lying and falsehood were brought in to conceal this crime. At least four of the distinct commands of the decalogue were violated by Cain, and such violations directly or incidentally appear in the Sacred Record.

The institution of marriage was established by God in Eden, was respected by the antediluvian patriarchs; and the violation of this law is noted as a chief sin of the victims swept away by the flood. They were exceedingly wicked, and took them wives of all that they chose, and God determined their destruction.

Noah and his wife were saved from the waters of the flood. And God said to him, "Thee have I seen righteous before me in this generation." His sons also respected the primitive institution of marriage. They had each but one wife, as St. Peter tells us that Noah prepared an ark to the saving of his house, wherein eight souls were saved from the flood. Even the name and person of God carried with them the idea of his character and government. "Enoch walked with God, and was not; for God took him"—that is, he obeyed God in his conduct and life.

The right of property—as sacred to its possessor as the person by whose labor, industry, and care it was accumulated and preserved—is recognized as early as the days of Cain and Abel. Abel's offering was the firstling of his flock. If the rights of property were thus sacred, the commandment against theft had even then force and authority. Abraham, and Lot, and Isaac, and Jacob, and Joseph, accumulated estates.

Idolatry became a characteristic of the age of Nimrod. The recent destruction of the flood had taught men the force of divine authority. This sentiment of respect for government above man, was sought to be appropriated by this mighty hunter of the East, to sustain his personal and despotic authority. So he caused a vast and high tower to be erected in the plains of Shinar, designing that the tower of Babel should stand, in the place of God, to protect the people against a future flood. Thus the followers of Nimrod, constituting a primitive nation, established idolatry as an incident of national power, until God, offended with their impiety, confounded their language, and vindicated what he af-

terward wrote as the second commandment of his law.

The Sabbath, as instituted by the example of God in creation, was still a subsisting institution in the days of Moses. "Remember the Sabbath-day to keep it holy" showed that this sacred institution subsisted as a religious tradition of by-gone ages.

That honor to parents, as enforced in the fifth commandment, was not a new idea, is evident from the entire domestic history of the patriarchs. Witness the respect shown to Noah by his two more worthy sons; the deference of Isaac, in the matter of his marriage, to the wishes of his father; the burial of Abraham and Isaac by their respective children; the care and sustenance of Jacob by Joseph, his son; the dying scene of this distinguished patriarch; his funeral obsequies, and the funeral march to a distant and foreign land, to the cave of Machpelah, where his mortal form was placed beside the dust of his father. These all testify how the fifth commandment thus controlled God's chosen servants.

These ten simple commandments had been the subsisting laws by which God had sought to govern the human race for twenty-five hundred years before their special consecration and enactment, amidst the fires and thunderings of Sinai.

They were, in fact, the rescripts and digest of God's moral law. Taking these two tables as a whole, they embrace the most complete and perfect system of law that the world has ever known. No virtue known to the moral world herein fails of approval and commendation; and no vice or crime of which man was ever guilty escapes condemnation. These laws are definite and precise in their requirements, and still universal in their application.

The law libraries of the world, with their mixed dialects, and ancient lore, and mammoth tomes, innumerable reports, and multitudinous variety of discussions by men of judicial acumen and giant learning, do not give us one idea of crime or virtue, right or wrong, of the propensities or delinquencies of human life, beyond what is embodied in these sacred tables. Notwithstanding the ridicule sought to be thrown on a resolution of one of the early legislatures of Connecticut, that God's law should be the law of the colony until special laws should be enacted by the government, or to that effect, it is believed that few cases arise claiming adjudication from our courts of law that would not be better determined by a careful respect to the commands of the decalogue. These simple aphorisms, so to speak, throw a searching light on the incidents and character of crime, and afford the safest criterion to discriminate between the false and the true. Virtue and purity of life have here a standard for their justification against false charges and untoward appearances.

This decalogue, as a whole, is one of the most convincing proofs of divine revelation and the divine government. Human wisdom and human learning are entirely inadequate to the production of so perfect a system of law and government; so definite and yet so universal, so brief and yet so comprehensive!—JOHN M. STRAENS, *Counselor-at-law*, in "The Christian Union."

Return Thanks.

God himself has said, "In everything give thanks;" and he has taught his servants to say, "Yea, also, we glory in tribulations," and most certain it is, that to true believers, afflictions, trials, and disappointments, will work out for them a far more exceeding, and eternal weight of glory. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Afflictions to the true Christian are chastisements of love, and who will dare say that such love does not demand our warmest thanks, our highest praise, our ceaseless adoration. We should praise him, for in this way he is training us for a union with his own Son, and a home in glory. Thus he kills our corruptions; and is wisely contriving to bring us nearer to himself, and to ripen us for the honors of his heavenly kingdom. And thus shall tribulation work patience, and patience experience, and experience a more assured hope; even a hope which shall not make ashamed; while the love of God is shed abroad in our hearts.

CHARLES P. WHITFORD.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 18, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER ELEVEN.

THE act of blotting out is not the only event in the final disposal of the sins of those who overcome. The removal of their sins from the sanctuary, at the conclusion of the high priest's work therein, is followed by a most remarkable transaction. The sins thus removed from the temple of God are placed upon the head of the scape-goat. But our Lord Jesus Christ cannot be typified by this goat; for the sins of men were laid upon him before the work of his priesthood began in the sanctuary; but the scape-goat receives the sins from the sanctuary after the whole work of the priest is completed therein. The sins thus placed on the scape-goat never pass from him to any other being or object.

But those goats which were slain in sacrifice for sin, had the sins of the people laid on them before the high priest entered the sanctuary to sprinkle the blood of sin-offering before God. Indeed, it was by this very means that the sins of the people were transferred to the sanctuary. This work represents the sacrifice of the Son of God for us, and his ascension to Heaven to plead the cause of his people. But when his work therein is accomplished, and the sins of the people of God are removed thence (see Heb. 9: 22, 23), that being who receives them at the hand of our High Priest to bear them to a land not inhabited, can be no other than Satan, the author of sin. The fulfillment of this will be when Satan, at the commencement of the 1000 years, is confined to the desolated earth, his dreary prison during the long space between the two resurrections. Rev. 20: 1-7.

That the ancient people of God understood the scape-goat to represent not Christ, but Satan, the following testimonies will show. It will be seen, moreover, that there is direct evidence that Satan is intended in the very signification and use of this word.

Charles Beecher, in his work entitled, "Redeemer and Redeemed," pp. 66-70, says:

"Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color,—they must be counterparts. Placing these goats before him, the high priest put both hands into an urn containing the golden lots, and drew them out, one in each hand. On the one was engraven, LA YEHOVAH (for Jehovah), on the other, LA AZAZEL (for Azazel)."

"The goat on which the lot La Yehovah fell was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness; the man thus employed being obliged to wash his clothes and person before returning to the congregation."

Mr. Beecher states two views respecting the meaning of this term, Azazel, each of which he shows to be manifestly untrue. He then gives his own view as follows:

"The third opinion is, that Azazel is a proper name of Satan. In support of this, the following points are urged: The use of the preposition implies it. The same preposition is used on both lots, La Yehovah, La Azazel; and if the one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself."

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπῆς, a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices."

"Another confirmation is found in the Book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly

showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit."

"In addition to these, we have the evidence of the Jewish work, Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinenses feels called to say that it is not a sacrifice, but only done because commanded by God."

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint ἀποπομπῆς, and in the Hebrew Azazel, is no other than the devil.'"

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name."

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan."

"The meaning of the term, viewed as a proper name, was stated in 1677, by Spencer, Dean of Ely, to be Powerful Apostate, or Mighty Receder."

Mr. Beecher, on the seventy-second page of his work, states that Prof. Bush considers Azazel to be a proper name of Satan.

Gesenius, the great Hebrew lexicographer, says:

"Azazel, a word found only in the law respecting the day of atonement. Lev. 16: 8, 10, 26. . . . By this name is probably to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars; but afterwards, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and Gentile rite. This name Azazel is also used by the Arabs for an evil demon."

Milton represents Azazel as one of the fallen angels, and the standard-bearer of Satan:

"That proud honor claimed
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign."
—Paradise Lost, b. 1.

The "Comprehensive Commentary" has the following important remarks:

"Scape-goat. See different opinions in Bochart. Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. The Syriac has Azazel, the angel (strong one) who revolted."

"Cassell's Illustrated Bible" speaks thus of the scape-goat:

"We offer the following exposition as much more likely, and much more satisfactory: That Azazel is a personal denomination for the evil one."

Certainly, these are very important testimonies to show that Satan is typified by the scape-goat. To show the reasonableness of that act which rolls back upon Satan the sins of the people of God, and also to define the nature of the act, let us carefully state the case. Every sin committed by men is instigated by Satan. This part of the transgression is the sin of Satan alone, and belongs solely to him whether men repent or not. But consenting to the tempter, and obeying him, is the sin of the one tempted. This part of the transgression will, in the case of all who avail themselves of the work of our High Priest, be placed upon the antitypical scape-goat, Satan, and he will have to bear the full punishment of all such sins.

One of the most important events, therefore, in the opening of the great day of judgment, is that of placing the sins of the overcomers upon the head of the great author of sin. The fallen angels will, no doubt, share with their great leader in this fearful burden of guilt. Satan and his angels are reserved to the judgment of the great day. And one of its first events after the righteous are made immortal, is that they are exalted to sit in judgment upon the fallen angels. Jude 6; 2 Pet. 2: 4; 1 Cor. 6: 2, 3.

—We often omit the good we might do in consequence of thinking about that which it is out of our power to do.

Closing Messages.—No. 22.

THE beast, against the worship of which the message warns, is described in Rev. 13: 1-10. He is the successor to the dragon of the previous chapter, receiving his power, and seat, and authority, from him; and, having the same number of heads and horns, is doubtless but another phase of the same great power so noted in prophecy—the Roman. The beast comes up out of the sea, the same as the four beasts of Dan. 7, and is evidently the fourth of that series in its second phase, i. e., under the rule of the little horn. The four beasts of Daniel's prophecy are admitted by all expositors to represent the four successive empires of Babylon, Persia, Greece, and Rome. The ten horns represent the ten kingdoms into which Rome was divided; and the little horn which arose among the ten, Protestants believe represents the Roman papacy or popedom. The rise of the little horn, as shown to Daniel, indicates the same change in the Roman government which in Revelation is described in the act of the dragon in giving his power, his seat, and authority, to the beast. Before the change, paganism was the ruling religion of the empire; after this, popery bore rule under the guise of Christianity.

Any one who will compare the description given of the little horn of Dan. 7, with that of the beast of Rev. 13: 1-10, will find abundant evidence that they both apply to the same power. We give the points of identity as arranged by another in "Thoughts on Revelation," pp. 213, 214, as follows:

"1. The little horn was a blasphemous power: 'He shall speak great words against the Most High.' Dan. 7: 25. The leopard beast of Rev. 13: 6, does the same: 'He opened his mouth in blasphemy against God.'"

"2. The little horn made war with the saints and prevailed against them. Dan. 7: 21. This beast also, Rev. 13: 7, makes war with the saints and overcomes them."

"3. The little horn had a mouth speaking great things. Dan. 7: 8, 20. And of this beast we read, Rev. 13: 5, 'And there was given him a mouth speaking great things and blasphemies.'"

"4. The little horn rose on the cessation of the pagan form of the Roman Empire. This beast does the same, for the dragon, Pagan Rome, gives him his power, his seat, and great authority."

"5. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 years. Dan. 7: 25. To this beast also power was given for forty-two months, or 1260 years. Rev. 13: 5."

"6. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. 7: 26. At the end of the same period the leopard beast was himself to be 'led into captivity.' Rev. 13: 10. Both were fulfilled in the capture of the pope in 1798."

In fulfillment of these prophecies, the papacy arose among the ten pagan kingdoms of the old Roman Empire, a power, "diverse," or different, from the others, from the fact that it held a different religion, professing to be the head of the church of the Prince of Peace, whose "kingdom is not of this world." We date the reign of the papacy from the plucking up of the third of the three horns—the Ostrogoths—who were opposed to that power. They were subdued by the power of the Emperor Justinian, in A. D. 538. Then it was that the dragon (pagan Rome) gave to the beast (papal Rome) "his power, and seat, and great authority." Then the decree made by the emperor three years before, that the bishop of Rome should be the supreme head of the church, was ratified by force, the last obstacle being removed. The "time, times, and a half," the "forty-two months," the "one thousand two hundred and threescore days" (1260 years), beginning in A. D. 538, would terminate in A. D. 1798, at which point the French subdued the pope, and he was "carried into captivity;" the "deadly wound" was inflicted which was afterward healed. Here was fulfilled the prediction, "They shall take away his dominion," not by destroying the power at once, but "to consume and to destroy it unto the end." Dan. 7: 26. Since 1798 the superannuated "Man of Sin" has been in a consumption, but he will not die till "the end," when he will be destroyed by the glory attending the second advent of Christ, when he shall be "revealed from Heaven in flaming fire." Says Paul,

"Whom the Lord shall CONSUME with the spirit of his mouth, and DESTROY with the brightness of his coming." 2 Thess. 2:8.

We come to this conclusion: The beast of Revelation which we are forbidden to worship, is identical with Daniel's little horn, and Paul's Man of Sin; so that whatever is affirmed of one is true of the others. But are Protestants in danger of being found, at the close of probation, following the dictates of the papacy? We shall be prepared to answer when we learn what the papacy has done. R. F. COTTRELL.

"Advent-Christian Conference of North America."

This is the title taken by a body which met in Rochester, N. Y., Wednesday, Nov. 17, 1869, and held its sessions over the following Sunday. It was composed of delegates present from thirteen States and the Canadas.

No "platform" was adopted, though it was designed to adopt one. Whether their failure in this respect is to be ascribed to a fear of everything looking like a creed or article of faith, or to opposing elements in the body, I am not able to say.

A resolution was passed recognizing the right of women to labor publicly. Also a proposition was adopted to publish a book on their faith and to advertise it extensively.

The following resolution was passed, which must be of some interest to all calling themselves Adventists:

"Resolved, That this body will recognize as Advent ministers only those preachers who bear letters of commendation from conferences co-operating with it; or, from localities where no conference yet exists, from churches rendering similar co-operation."

That class of Adventists represented by the *Advent Herald*, if we are not much mistaken, was not represented in that body. So far as looking for the coming of the Lord is concerned, we do not know why their faith is not as genuine and sincere as that of any class bearing the "Advent" name. They have quite a number of ministers of undoubted ability, and, so far as we know, of undisputed piety. 'Tis true, they generally hold to the immortality of the soul, a denial of which is, by some, supposed to constitute any one an Adventist. But many deny the immortality of the soul who have no particular interest in the advent, while William Miller and most of his fellow-laborers were firm believers in that doctrine. We cannot see the propriety of measuring any one's faith by his co-operation with a certain "Conference," while it is yet quite possible that his faith on a Bible basis is as correct and genuine as that of the members of that Conference. The action of the Conference presents a precedent fraught with evil consequences, as its unavoidable tendency is to create division between those who, on Bible principles, might walk together as brethren.

A resolution was also passed indorsing the *Crisis* and *Times*, so that these periodicals are the organs of the body. Now we have been, at different times, thrown into the society of the managers of these papers, and they have ever treated us with the utmost courtesy, and greeted us in a brotherly manner. This leads us to query how, or by whom, this resolution was introduced, or under what influence it was passed; and whether the said organs of the body can act and speak their own feelings and carry out the action of the body. And as to our faith, we are willing to undertake to show that we hold more nearly to the "original advent faith," than any other body bearing the name; and that we are alone following the chain of prophecy down to the coming of the Lord. We shall still strive to "make full proof of our ministry," without the least desire to "resolve" that we alone are the ministry! We do not speak to find fault with their action—it does not affect us; but we cannot fail to notice it inasmuch as many co-operating with that body have not failed to charge us with being "exclusive" in our faith and feelings. Consistency demands that they now acknowledge that the charge does not lay on us.

They adopted a constitution and elected the necessary officers to effect a permanent organization; and transacted some other business not of general interest.

I was favored with the privilege of attending its sessions on the first day, and much regretted that my business would not permit me to remain through the entire meeting.

J. H. WAGGONER.

The Scoffer's Fate.

"KNOWING this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:3-7.

There are a few facts in the above scripture that are worthy of notice. Wherever the last days are mentioned by any of the Bible writers, as in this case, they speak of them as a time of great apostasy and wickedness. There have been scoffers in every age, but the last days are to be especially marked by these characters.

It may be readily inferred from this testimony of the apostle, that the people of God, at this time, will be believing in and proclaiming the doctrine of the second coming of Christ, which is made a subject of ridicule by these scoffers; for they say, "Where is the promise of his coming?" To them, all things continue as they were from the creation. They do not see evidence sufficient in the signs that have been given, or in the fulfillment of prophecy, to have faith in the Lord's coming, and they turn it into ridicule.

But there is one thing in the apostle's statement that should cause serious reflections in their minds. He refers them to the time of the flood. There were scoffers in Noah's day. They, no doubt, looked upon him as a great fanatic, yet they could not condemn his character or his life. He faithfully warned them of their danger, yet they went on in their evil work, growing worse and worse, till they were stopped by the overflowing waters of the flood. The scoffers of the last days, are willingly ignorant of this. The Saviour once said, "As it was in the days of Noe, so shall it be also in the days of the Son of Man." Luke 17:26. They ought to learn a lesson from God's dealings with this class of people at the flood, and take warning from it. But they are careless. Like their predecessors, they walk after their own lusts, till "every imagination of the thoughts of their hearts is only evil continually." Gen. 6:5.

But a more terrible doom awaits them, than those in Noah's day. The same "word of God" that commanded the waters to overflow the world and destroy the wicked then, has said, "The heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "It is a fearful thing to fall into the hands of the living God." Heb. 10:31. When Jesus ceases to plead before the Father for guilty man, there will be nothing then to cover the poor sinner from the wrath of God. The devouring fire is reserved to consume those who feel to ridicule and scoff at the work of God in the last days. Oh, dreadful doom! May all who read this flee to the shelter of the cross and shun the scoffer's fate.

I. D. VAN HORN.

Items.

REPROOF does not hurt the Christian; even the reproaches of a Shimei are received with humility, as permitted of God for wise designs.

If we are in danger of murmuring because we have so little of the good things of this life, let us overcome it by giving a part of our little to some one more needy than ourselves. Gloomy, despondent feelings are often dispelled by dispensing kindness to those who are in circumstances of real want and sorrow.

It would be better to be less sensitive to the scorn

and hatred of the world, and far more sensitive to the dictates of God's word, and the calls of his Spirit.

Jesus loved the young man who came inquiring the way of life; but the love of Jesus did not save the amiable youth because his love was concentrated upon his possessions.

It is as important to prepare the mind of the pupil to receive instruction, as to qualify the teacher for his duty in giving instruction. Do parents always think of this?

JOS. CLARKE.

The Child Shall Die an Hundred Years Old.

THE prophecy in Isa. 65, where these words occur, has occasioned much comment. Those who believe in the doctrine called "Age to Come," rely upon this scripture to prove that after Christ's personal return to this earth, and he has commenced his reign of one thousand years, death will prevail. We propose to briefly examine this chapter and see if any thing in it contradicts our view. We believe that at the second coming of Christ all the living wicked will be slain and all the righteous made immortal. The righteous will ascend to the New Jerusalem, and there reign with Christ during one thousand years, and then the saints, with Christ and the holy city, shall descend to this earth which has lain desolate. The wicked dead shall be raised, and with Satan shall come up around the holy city, and shall be utterly destroyed by fire rained upon them from heaven; this earth shall then be one vast lake of fire from which God shall bring a new earth wherein dwelleth righteousness. A few of the scriptures upon which we rely to prove these positions are as follows: Rev. 19:12-21; 20: 21:1-10; Jer. 25:15-33; 4:19-27; Isa. 24: 34; 1 Thess. 4:15-17 Matt. 5:12; John 13:36 with 14:1-3; 2 Pet. 3:7-13. Is there anything in Isa. 65:17-25 that disproves these positions? It reads as follows: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come upon the heart [margin]. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. 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. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree [the tree of life, the Septuagint version reads,] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

All will admit this scripture is intimately connected throughout. It commences with a prophecy of the new heavens and new earth. It next speaks of Jerusalem. From the expression used it is evident that it is the same Jerusalem brought to view in the last chapters of Revelation. The voice of weeping and crying are no more to be heard. So the beloved disciple says "sorrow and crying" shall be no more. Rev. 21:4. The holy mountain of God is in it; verse 25. So we learn in many other scriptures that Mount Zion is in New Jerusalem. It takes place when the people of God have their "rejoicing." This can but refer to the time when Abraham, Isaac, and Jacob, and all the people of God, are safe in that "city which hath foundations," for which they looked, Heb. 11:10, when the "children" rejoiced with their "mother." Gal. 4:26. The sudden change in the first verse of this prophecy, from the new heavens and earth to the New Jerusalem, is suggestive, and helps us to understand the point of time when it meets its fulfillment. Let us

go, then, to another scripture, where the same events are recorded with additional particulars. Rev. 21:1, brings to view the new heavens and earth. But previous to this, in chap. 20:9, the apostle sees the holy city and the saints on the earth, when it is very evident the new heavens and earth had not yet come. They are on the earth in connection with the final punishment of the wicked, after the second resurrection has taken place, at the close of the one thousand years. Verses 5, 8, and 9.

The presence of the "beloved city," in which are the saints of God on the earth during the punishment of the wicked and before the new heavens and earth are ushered in, is made necessary that many scriptures may be fulfilled. Thus, the Saviour says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." Luke 13:28. Also in that remarkable prophecy in Isa. 33:10, speaking of the time when the Lord shall rise up, he speaks of the wicked being as the burnings of lime and as thorns cut up which are burned in the fire. That class would utterly perish. But in the 14th verse he asks the question, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" And answers immediately, "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutting his eyes from seeing evil." "His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." "Thine heart shall meditate terror."

To my mind it seems very clear that this scripture meets its fulfillment at the same time of which the Saviour speaks, when the wicked see the reward of the righteous and the righteous see the reward of the wicked. The righteous are in a "place of defense." From what? From the terrible punishment rained upon the heads of the wicked. When they shall be as "thorns cut up" which shall be "burned in the fire." "When the sinners in Zion are afraid" "and fearfulness hath surprised the hypocrites." The righteous at this time contemplate two things: "Their eyes see the King in his beauty," their heart "meditates terror." In the city, Jesus is in his glory; without, is a world on fire. Oh! my soul, what a contrast. Wicked men are consuming as the fat of lambs. Then are the words of the psalmist fulfilled, "when the wicked are cut off, thou shalt see it." Ps. 37:34. How plain, then, that the righteous are on the earth within the holy city at a point of time before the destruction of the wicked, and in immediate connection with it where they can fully behold it. And it is at this point of time that Isa. 65:20, has its fulfillment. The prophet's mind is first directed to the glorious fact that there is to be a "new heaven and new earth" created. It is next called to the point of time just previous, when the sinner, even though he may be an "hundred years old, shall be accursed." When does the curse of God come upon the sinner? Just previous, as we have seen, to the creation of the new heavens and new earth. Peter, in his second epistle, makes this very plain. Chap. 3:7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition [destruction] of ungodly men." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Where does Peter find his "promise"? In the very scripture we have under examination. Isa. 65:17. And it is remarkable how beautifully these two scriptures harmonize and explain each other. Peter gives us an inspired comment upon Isa. 65:17. He tells us plainly that the "perdition of ungodly men" comes just before the new heavens and new earth. That the great burning day results in the new creation; from

the ashes of the old creation the new springs forth, wherein dwelleth righteousness. The career of the wicked closes with the old creation. We have seen from other scriptures that the righteous are on the earth and see this result during its accomplishment.

When, then, does the "child die an hundred years old"? Both the righteous and wicked are on the earth when the curse of God falls on the sinner. "The wages of sin is death." Here are gathered the sinners of all ages and the saints of all ages. The antediluvians are there. Of these who died natural deaths, who lived the main portion of their lives before the flood, we have left on record in Genesis the ages of nine persons, including Noah. Their ages are respectively, Adam, nine hundred and thirty; Seth, nine hundred and twelve; Enos, nine hundred and five; Cainan, nine hundred and ten; Mahalaleel, eight hundred and ninety-five; Jared, nine hundred and sixty-two; Methuselah, nine hundred and sixty-five; Lamech, seven hundred and seventy-seven; Noah, nine hundred and fifty. The average of these is almost nine hundred and twelve years. The case of Lamech seems a remarkable exception. He did not live so long as the average into one hundred and thirty-five years. It would seem to show that it was not God's design that he should live till the flood. We are not informed that this average of life was anything remarkable for that age of the world. In most of these instances there seems to be a remarkable uniformity. All but two of the instances given of the antediluvians, and in fact the only record existing in the world of the age of man before the flood, makes the average of life then, over nine hundred years. What a contrast with the present. Now the average length of life is not far from thirty years. It is customary to call persons children at the age of five or six years, or even older. In Gen. 21:15, 16, Ishmael is called a child, while it is evident from the circumstances and chronology, he must have been eighteen or twenty years old. The average of human life, then, must have been as high as one hundred and fifty years. By the same rule it would be proper to call one a child at one hundred years of age when the average was upwards of nine hundred years, as it was before the flood. Persons at that age would be morally accountable of course. Therefore their cases would come into the judgment, and if they died without repentance, would come up in the second resurrection, and be among the immense throng outside the holy city, and would suffer the pains of the second death, with the sinners upon whom the curse of God then falls. All the circumstances of the case, and the scriptures which speak of the punishment of the wicked at that point of time, clearly proves that antediluvian children of a hundred years old will then and there die.

To suppose, as some do, that these deaths occur in the city of God and after the new heavens and earth are created, plainly contradicts, not only other scriptures, but this very one which is supposed to teach it. Verse 19 says, "the voice of weeping shall no more be heard in her; nor the voice of crying." Will people in the city of God care so little for their children that they will not manifest as much affection at their death after being with them a hundred years, as people do now? It would seem they had lost natural affection. But the Revelator, when speaking of this same city, Rev. 21:4, says, there will be no death nor pain, and the Saviour says they shall be "as the angels," neither shall they "die any more." The prophet in verse 20 plainly speaks of a particular point of time, after which there shall neither be births nor deaths, nor becoming old. "There shall be no more thence an infant of days, or an old man that hath not filled his days." The words "thence," means from this point onward. From this point of time, then, there will never be an infant of days. Of course there never could be another birth then. God's plan of gathering out of all nations "a people for his name," that the earth may be "inhabited," is now accomplished, and from this point onward there never is to be "an old man that hath not filled his days," none who are prematurely old.

"They shall not plant, and another eat." How plain, then, that there will be no death among those who are inside the city of God, for of course if there were

death among them those who succeeded would eat of what their predecessors had planted. "For as the days of the tree of life [Septuagint] are the days of my people;" this is the reason why one shall not plant and another eat. Those who are there will live forever. Oh, blessed thought! In the last verse of the prophecy, the reference to the beasts and their diet and habits, shows very plainly that it is the new creation. The nature of these animals has been changed. It would be a natural impossibility that the lion could be made to eat straw like the bullock before he had been created anew.

Thus our view of the events taking place in connection with the punishment of the wicked and the new creation, agrees with Isaiah and Peter, and makes a beautiful harmony; and this very scripture which is relied upon to prove the contrary, can only be harmonized by adopting it as it stands written in King James' version. But taking Pagnini's version there is not even a seeming contradiction. This is as follows: "There shall not be any more carried out from thence to burial an infant of days, or a youth, or an old man who hath not filled his time; for the man of a hundred years shall be a youth." How beautifully harmonious is truth. GEO. I. BUTLER.

Richland, Iowa, Dec. 15, 1869.

Dedication at Pottersville, Eaton Co.

In company with Bro. Littlejohn, I went to Bro. Carman's in Windsor, on the 31st. ult., to hold a two days' meeting and dedicate their house of worship. On account of some failure in the appointment, the attendance was not as large as might have been expected. Bro. Carman went to Sebastopol, a few miles north-east, where the Methodists were observing a "watch-night," and gave the appointment there. Eld. Bell, the circuit preacher, promptly took up his appointment in that place for Sunday, also that in the school-house in Pottersville, to give the people who desired, the opportunity to attend our services. He also attended part of the time, probably all his engagements would allow. In these days of unreasoning prejudice against "Adventism," such courtesy is well worth mentioning, and will be kindly remembered and reciprocated as occasion may offer.

On Sabbath morning, Jan. 1, Bro. Littlejohn gave us a heart-cheering discourse on Rev. 22:14. While millions of people were wishing each other, "Happy New Year!" and each seeking for happiness in his own direction, he showed that the true way to be happy—as the word "blessed" in the text may be properly rendered—is to keep God's commandments. And such happiness is not only for "New Year's," but for all time and for eternity. How blind to their best interests are the mass of the people.

On Sunday morning, the house was well filled, and the dedicatory sermon was listened to with good attention and apparent interest. And in the afternoon a good congregation assembled, though it was stormy. But in the evening the storm was exceedingly tedious, and the attendance small.

The scattered brethren of Windsor, Charlotte, and Oneida, not a large number, have shown a commendable energy in erecting this house, and the community around have taken an interest in the work and rendered them some assistance. May God prosper the interest and efforts of the brethren, that the house may always be used by devoted worshippers.

On Monday, I returned to Battle Creek in an open wagon, against a cold, piercing wind; but happy in the privilege of yet doing something for the glorious cause of truth. J. H. WAGGONER.

Some one curious in these matters has made a calculation in regard to the salaries paid to ministers in this country and the number of sermons preached, that the average price paid for a sermon, take the land through, is only three cents.

If half the pains were taken by some people to perform the labor allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually performed.

Conference Department.

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

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

From Bro. Rodman.

PERHAPS some of my brethren with whom I have formerly labored and met quite frequently, would like to know where I am and what I am doing.

I have given about forty lectures in Salem and Hampstead. The people listened with apparent interest, and many acknowledged the truth; but, with one exception, did not move out upon it. I hope others will obey and follow the Saviour in the cross-bearing way of obedience.

I have given some eighteen lectures here to interested hearers, if silent attention shows it; but there is evidently an effort on the part of Satan to occupy the mind of the young. There are some here who acknowledge the truth, and I hope they will be led to obey it; to this end we labor and pray.

I thank God for some little sense of my lack of love to him; may my sorrow for not being in perfect submission to God, as has been my privilege, be real and acceptable to him, that I may have strength from on high, and be an overcomer, and a successful laborer in the good cause of truth.

For this I ask the prayers of my brethren.

P. C. RODMAN.

Hampstead, N. H.

From Bro. Blanchard.

THE cause is progressing here. Here are some fifty who are keeping the Sabbath, and there is a good interest to hear. I have not had the privilege for some time, of preaching in Avilla. The Methodists are using the lock-out argument. First they refused us their meeting-house, and then managed to shut us out of the school-house. But I know it will result in good; for locking me out of the school-house, they shut three other denominations out, and in order to keep their friendship, they invited them to preach in their house. But their house being unfinished, and having no stoves, it was unfit to hold meetings in, which, of course, had its effect on the public mind. They have, however, stoves in the house now, and while there is no place for me to reply, the M. E. preacher, Mr. Wells, has commenced a course of lectures against us. I was holding meetings, five miles north of Avilla, but dismissed and went to hear Mr. Wells. I have attended four of his meetings; but for some cause best known to himself he has stopped his lectures for the present. I am of the opinion he would have continued if I had not been on hand taking notes. His lectures, so far, are composed of much error, with a small mixture of truth, dealt out with an unskillful hand. If the Lord will, I shall review him when he gets through.

I am now engaged in raising means to build a meeting-house; I have raised between five and six hundred dollars. Trusting I shall have your prayers, I remain,
Your brother, in hope, H. C. BLANCHARD.

Avilla, Mo., Dec., 1869.

From Sr. Elmer.

DEAR BRETHREN AND SISTERS: I would say that I am still striving to press forward in the glorious cause of my Master. I feel lonely and somewhat tried, but am trying to trust all in the hands of Him who careth for his children. I know the promise of God is sure, and oh, how sweet to confide in him. How the glorious hope has sustained his people in all ages, whether in dungeons, or consigned to the flames; among lions, or banished far away where no sound of human voice could reach them; and although they died, not having received the promises, but having seen them afar off, they reached forward and claimed them as theirs. How different with us: just before us is the promised inheritance; but a step, as it were, and we are beyond

the persecutions and the trials, in short, everything that can annoy us here. How sweet to the weary pilgrim is the word home, and how consoling the thought that we so soon will meet our loved ones who now sleep in Jesus. Here we may leave home, take long journeys, animated with the thought of seeing our friends, yet life is uncertain, and ere we arrive at our journey's end, they may have passed away. But how different is the heavenly prospect; we are not going away from home to meet our friends, but to our own, dear home. Dear brethren and sisters, this is a home well worth striving for. Then let us be encouraged to persevere a few more days, trusting wholly in God, keeping our eyes fixed upon the prize; and may we have zeal in proportion to what we are seeking. Let us strive to be more and more like Jesus, and thus be prepared for whatever may befall us here, and finally meet all our Father's family in Heaven.

SUSAN ELMER.

From Bro. Reynolds.

I WISH to keep promise to many kind friends, and report labors since camp-meeting. Oct. 3, commenced meetings at Protection. These meetings continued with some interruptions till the 20th, when stormy weather made it necessary to close. As the result of these meetings, two who had never made a profession, and one backslider, promised to do the whole will of God. I still continued meetings with them on first-days till Nov. 14; as the weather was unfavorable, spent the time in visiting and giving away publications where interest was awakened. Tuesday, Nov. 23, felt impressed to try to obtain a hearing at Yorkshire Center. Obtained the use of the Union church. For five nights I had no help or countenance; but on the sixth their hearts melted and they invited me to their homes. Held thirteen consecutive meetings at this place. I attended the Monthly Meeting at Parma, and enjoyed a sweet season of rest with those of like precious faith. Had great pleasure and freedom in speaking on each occasion.

I have met three Sabbaths with the church at Rochester. Expect next week to re-enter the field, and labor in the vineyard of the Lord. Dear brethren and sisters, pray for me, that God will give me wisdom, humility, and zeal.

Yours in the blessed hope, CHAS. B. REYNOLDS.

From Sister Connet.

DEAR BRO. ANDREWS: I am still spared and have the privilege of donating to the cause of truth. My means are very limited, but what I have I give freely and willingly, and with a heart full of gratitude and praise to my Heavenly Father that ever I was brought to see and embrace the truth. Oh! what a comfort it is to the widow and lonely. My heart often burns within me when I read the stirring reports and testimonies in the dear REVIEW from week to week; and I feel such a longing desire to meet with those of like precious faith, that I sometimes weep tears of sadness and of love for God's people.

Last summer I lay very sick; was nigh unto death, but it pleased God to spare my life, and I am yet a probationer here on this sin-cursed earth, with time given me to prepare for the coming of my blessed Master. Oh! pray for me, that I may be an overcomer, that I may receive an overcomer's reward.

Your unworthy sister, striving to overcome, and gain eternal life.

ELIZA I. CONNET.

Richland, Co., Ill.

BRO. A. VANKIRK, of Dodge Co., Minn., says: What a flood of light has dawned upon my mind since I embraced the Sabbath! I have not only seen and accepted the Sabbath, but I am happy to say, that as yet I see no discrepancy between the whole faith of Seventh-day Adventists and that best of all books—the Bible. Since I came out on the Sabbath, there are five more that have lately accepted the truth in regard to it.

We would humbly ask the prayers of all the faithful, that we may prove steadfast, and continue to increase in numbers in his cause.

MISCELLANEOUS.

Questions Considered.

Please give your views on 1 Cor. 8:15, through the REVIEW. * *

We understand that the church of God is represented in this chapter, by a building, and that the laborers in his cause are the builders; also that those who are gathered into the church by their labors, are represented by gold, silver, precious stones, &c. See verse 12. Now if they have labored wisely, and have added to the building such as are represented by gold and silver, they will be rewarded; for their works are such as will stand the test of the fire. If their works are represented by hay, stubble, &c., they shall suffer loss; for what they have added to the building, will not stand the test, although they themselves may be saved.

The apostasy of those who are led to Christ by a faithful minister, may make that labor in vain, but will not endanger his personal salvation. Gal. 4:11; 2 John 8. But observe the apostle does not give the idea that men may preach false doctrines and not thereby endanger their salvation. It is men, not doctrines, that are gold, silver, precious stones, wood, hay, stubble. Those converts who remain faithful to the end will be jewels in the crown of the faithful minister. Those who fall by the way, cannot help to form his crown at the appearing of Jesus.

At what period are our names written in the "Book of Life"? * *

The Bible is silent on this point; but the most probable time would seem to be at conversion.

A Word of Advice.

DEAR BRO. ANDREWS: I have thought for some time past that it might be duty for me to say a few words through the REVIEW to the brethren at large—concerning this part of Missouri. I know that many brethren think of emigrating to Missouri. This is wrong, for several reasons. This is a very poor farming country—the crops fail nearly every year, causing untold suffering by the poor class of people where taxes rate so high. The soil in Missouri is very deceptive. It looks rich and productive, but it will not produce as well as the land in Ohio, Michigan, or Indiana, and I do feel like telling my brethren that it would be to their advantage and add much to their enjoyment both religiously and temporally, not to come. This is the hardest place for poor brethren I ever saw; and I am satisfied that brethren that are well situated in the East, better stay there. All the brethren that have come here have got into deep trial and want to get away. You have learned from Brn. Lawrence and Matteson that it is a hard place to present the truth. I never saw such an amount of prejudice as there is here. I hope the Lord will direct his people and not suffer them to be influenced by reports sent from here to the East by unprincipled men. I have been here nearly two years, and the longer I stay here the more I am convinced that this is not the place for my brethren to emigrate to.

FREEMAN RAMSEY.

Civil Bend, Daviess Co., Mo.

A Word to the Weary.

We read in Ex. 16:18: "And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." Was it a miracle that he that gathered little had no lack? When I have been working beyond my strength this has come with force to my mind. The tender love and care that God has for his people is the same as ever; and if we are faithful and obedient, and strictly adhere to the laws he has implanted in our being, and not destroy our lives by over-working, he will supply us with all that is needful. We know his word is truth; then let us not be afraid to live it out, but seek first the kingdom of Heaven and its righteousness.

C. M. SHEPARD.

NEVER choose those for your friends who laugh at and make sport of holy things.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 18, 1870.

JUST AND HONORABLE.—We use this term with reference to the action of the *Advent-Christian Times* of this week. A series of articles appeared in that paper some months since, written by Elder Preble, which did us great injustice as a people. The present week the editor of the *Times* publishes our reply, giving up for this purpose nearly one page of his paper. We accept this as just to ourselves, and honorable in the *Advent-Christian Times*. We hope hereafter that nothing savoring of personalities will ever arise between us in the discussion of doctrinal differences.

If anything which has been, or may hereafter be, published in the *REVIEW*, shall do injustice to the *Times*, we hope to be as ready to give its editor an opportunity to set the matter right before our readers.

THE HEALTH INSTITUTE.—This institution was started for a noble and praiseworthy object. By bad management, during the period of Bro. White's sickness, it was nearly brought to ruin, and its design almost lost sight of. In consequence, it has had to struggle with difficulties and embarrassments that have been almost fatal to its existence. But we have some hope that the wrongs connected with its past management may be corrected, and this institution, which is so greatly needed for the treatment of the sick, may be saved from destruction.

We would say to our friends that the Institute is prepared to receive and properly care for a goodly number of patients. We believe that the influences surrounding it are such as to make it a place of resort for the sick, that shall be both salutary and pleasant. We invite those who are diseased to come to the Institute for treatment. We are satisfied that the methods there in use for the treatment of disease, are the only safe and proper ones for the recovery of health.

We are, however, sorry to say that the Institute cannot treat the afflicted poor on as liberal terms as it has in the past. It will receive those destitute of means at half price, and thus give one half, if their friends will pay the other half. Payments must be made at the close of each week. The Institute has lost heavily by trusting patients. It can do so no more.

THE CHRISTIAN UNION.—Those of our readers who desire a religious newspaper cannot, we think, do better than to subscribe for *The Christian Union*. It is in some respects like the *N. Y. Independent*, but if we may judge from the numbers before us, it is decidedly superior in character to that journal. We copy its first article in the number for Jan. 1, 1870, "The Decalogue as a Legal System," which is certainly very excellent. We commend this paper to those who desire to keep posted in current events. It is published by J. B. Ford & Co., 39 Park Row, N. Y., at \$2.50 per year. With the first number of this year, Henry Ward Beecher assumed the editorial control of the paper.

THE COMING EARTHQUAKE.—We have now a supply of this valuable work. Price 25 cents, postage paid. The attentive study of this work will richly repay the careful student of the Bible. We wish it to be generally circulated in the land.

The church at Holley request some assistance from the Conference Committee. Will Bro. King please visit them?

THE Post Office address of Eld. M. E. Cornell, is 194 Eighth St., South Boston, Mass.

Perhaps it is necessary to remind the clerks and treasurers of the N. Y. and Pa. State Conference that the address of our conference treasurer, Bro. Harmon Lindsay, is Olcott, Niagara Co., N. Y.; and that my address is Ridgeway, Orleans Co., N. Y., since it is time that the first quarterly reports should be made.

R. F. COTTELL, Secretary.

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.

Previously received and acknowledged, \$1278.00	
R. J. Lawrence,	25 00
S. N. Walworth and wife,	20 00
Total,	\$1323.00
Leaving still due,	677.00

JAMES WHITE.

JULIA E. GREEN: Whether the one-dollar sales to which you refer is a lottery or not, we are not prepared to say; but think it is better to buy the goods we want of those who we know are doing an honorable business. The different ways in which unprincipled men, who are in haste to get rich, present their wares to the public, is legion. As a safe rule, we think it best to avoid all schemes, whatever may be their form, where the inducement is held out that in any possible contingency we may receive more than one dollar's worth of goods for one dollar in money. The object of all who hold out these inducements, is to make money; consequently, if any one receives more than what he has given a fair equivalent for, some one else must be defrauded to just that extent; and this part of the story is what is not generally told to the public.

Notice.

TO THE BRETHREN OF THE WISCONSIN AND ILLINOIS CONFERENCE: No doubt you would like to know in regard to the tent enterprise. The brethren have not been as punctual in sending in their pledges as could have been expected, as the following report will show:

	Pledges.	Paid.
Oakland church,	\$60 00	\$45 92
Mackford "	37 00	37 00
Darlington "	10 00	10 00
Raymond "	8 00	
Little Prairie "	25 00	
A. B. Williams,	10 00	10 00
Joseph Ball,	5 00	5 00
Total	155 00	107 92

Some of the above pledges are given with the design of purchasing two tents. We hope the brethren will take hold of this work in earnest. Please send checks on Chicago, or post office orders on Palmyra, Jefferson Co., Wis., payable to C. W. Olds. Please address, C. W. Olds, Little Prairie, Walworth Co., Wis.

C. W. Olds,
N. M. JORDON, } Conf.
O. A. OLESON. } Com.

Michigan Central Railroad.

GOING WEST.					
LEAVE.	MAIL.	DAY EXP.	EV'G. 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,	Arrive Bellevue,	Leave Bellevue,	Arrive Battle Creek,
6:15 2:15	7:00 3:00	9:50 5:30	10:30 6:10

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

L. D. DIBBLE,
President and General Superintendent.

MEMORY presides over the past; action presides over the present. The first lives in a rich temple hung with glorious trophies and lined with tombs; the other has no shrine but duty, and it walks the earth like a spirit.

Appointments.

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

The next Quarterly Meeting of the churches of Alma and Ithaca, will be held at Ithaca, Feb. 5 and 6. Will Bro. Waggoner attend? Also for the purpose of dedicating our meeting-house at that time. If he cannot come, cannot some one else?

By order of the church.
I will attend, if possible. If not, somebody will be there at that time, Providence permitting. J. H. W.

PROVIDENCE permitting, there will be a two-days' Quarterly Meeting in Farmington, Tioga Co., Pa., the last Sabbath and first-day, 29th and 30th of January, 1870. A cordial and general invitation is given to all to meet with us, and we hope to have a profitable season. Cannot Eld. Raymond, or some other preacher, meet with us and help us on in our pilgrimage?

By order of the church. JASON C. SUTTON.

PROVIDENCE permitting, I will meet with the church in Roxbury, Vt., the first Sabbath in February; Granville, the second; Stowe, the third. In the time intervening between the last two mentioned places, will try to meet with the friends one or two evenings in Warren.

A. S. HUTCHINS.

The next Monthly Meeting for the churches of Oakland, Johnstown, and Little Prairie, will be held at Little Prairie, Jan. 1 and 2. We request all of the church to report, either in person or by letter, that we may know the standing of all. We feel anxious that a preacher may be present. Will Eld. Steward meet with us? There will be a team at Palmyra on sixth-day afternoon. Meeting to commence Sabbath evening.

C. W. OLDS.

QUARTERLY Meetings in Minnesota: Feb. 5 and 6, at Pleasant Grove; 12 and 13, at Greenwood Prairie; 19 and 20, at Pine Island; 26 and 27, at Deerfield; March 5 and 6, at Shelbyville; 12 and 13, at Jo Davis; 19 and 20, at Tenhassen; 26 and 27, at Rice land.

STEPHEN PIERCE.

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

\$1.00 each. S. E. Southerland 36-1, John White 35-1, Mrs. A. G. Bogardis 37-1, C. S. Huntley 37-1, B. F. Wilber 37-1, H. Clough 35-19, H. C. Blanchard 36-1, N. J. Blowers 36-1, Cooper Union Reading Room 36-7, Geo. Plano 37-1, Jane Lacklin 37-1, Henry Sanguery 36-1, John A. Hardy 34-1, H. Satterlee 36-1, P. F. Currier 37-1, E. Elmer 36-1, Rasmussen 37-1, W. Flansburg 37-1, Charles Past 37-1, H. M. Sargent 37-1, H. M. Neckerson 37-1, Perry Hyson 37-1, W. Case 37-1, Mrs. B. Wells 37-1, Sarah Phelps 36-4, Wm. E. Green 37-1, Alfred Dunn 37-1, M. Wellinger 37-1, M. Hawk 37-1, S. H. Hews 36-1, J. Curtis 37-1, J. Williamson 36-1, J. C. Lawrence 37-1, H. N. Barber 37-1, M. M. Fuller 37-1, Mrs. P. Lawrence 37-1, L. N. Lawrence 37-1, S. S. Lawrence 37-1, P. S. Jackson 37-1, P. J. Lawrence 37-1.

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Wm. Merry \$5.00, A. Friend 5.00, N. Barker 89c.
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Michigan Conference Fund.
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