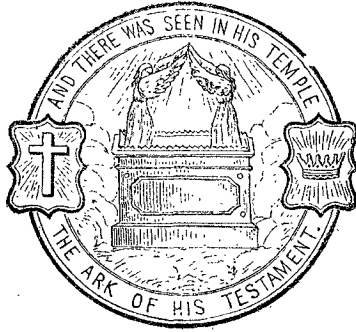


# ADVENT



# 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.

VOL. XXXV.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 8, 1870.

NO. 7.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

### OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER ELEVEN.—THE JUDGMENT.

BY ELDER JAMES WHITE.

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Dan. 7: 9, 10, 13, 14.

We have in this scripture a most impressive description of the judgment. If it is not here described, it cannot be found in the Scriptures of truth. The Ancient of Days represents God the Father. One like the Son of Man, who comes to the Ancient of Days, is our Lord Jesus Christ. Those who stand in his presence either to minister or to wait, are not men, but angels. Compare Dan. 7: 10 with Rev. 5: 11. Daniel describes the opening of the judgment of the righteous, which occurs in Heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of Man presents himself to receive the dominion of the world. Here he is crowned King of kings, and Lord of lords, with which title he afterwards comes to the earth. Rev. 19: 11-16. But men are not present to witness this part of the judgment, or to behold the coronation of Christ. It is the Father and the Son and the holy angels who compose this grand assembly.

The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words "cast down" the opposite meaning. They render them "set up," or "established." Thus Adam Clarke says: "The thrones were cast down" might be translated erected; so the Vulgate, *positi sunt*, and so all the versions." Dr. Hales, in his "Sacred Chronology," vol. ii, p. 105, renders Dan. 7: 9, thus: "I beheld till the thrones were erected, and the Ancient of Days sat," &c. The Douay version reads, "were placed;" and so Bernard, and Boothroyd and Wintle in the Cottage Bible. Matthew Henry, in his Exposition, renders it "set up." Of the original Hebrew word, Gesenius, in his Lexicon, says, "R'mah, (1) To cast, to throw, Dan. 3: 20, 21, 24; 6: 17. (2) To set, to place, e. g., thrones. Dan. 7: 9; comp. Rev. 4: 2." The term used by the Septuagint is *θροναι εστησαν*, which, literally rendered,

according to Liddell and Scott, would be, "the thrones were set." Other authorities might be given.

The judgment scene opens with, first, the establishment of thrones and the sitting in judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame, surrounded by angelic hosts; second, with the opening of the life-records of men, from which they are to be judged; and third, the Son of man approaches the Ancient of Days, attended by multitudes of angels, here represented by the clouds of heaven, to receive dominion, glory, and a kingdom. This scene does not represent the second appearing of Christ to this world, unless it can be shown that the Ancient of Days is here.

With these remarks upon the character of the judgment named in Dan. 7: 9, 10, 13, 14, we will briefly call attention to the prophetic chain of that chapter, as it shows our time in the history of earthly governments, and the comparative nearness of the judgment. But to make this portion of symbolic prophecy more clear and forcible to the reader, we will first illustrate:

Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger—he tells you that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent prince that the world ever saw; that in that city there is neither sickness, sorrow, pain nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you that, after leaving him, and traveling a while, you will come to a monument that can be seen a great distance; on the top of it you will see a "lion," having "eagle's wings." At a distance beyond that, you will come to another monument, having on it "a hear" with "three ribs" in its mouth. Passing on still, you will at length arrive at a third monument, on the top of which you will behold "a leopard" having "four wings of a fowl," and "four heads." After that, you will come to a fourth, on which is a beast dreadful and terrible, with "great iron teeth," and "ten horns." And lastly, you will come to another place, where you will see the same beast, with this difference: three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth, who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the hear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No; you look for the leopard. Well, hy and hy you behold that in the distance. There it is! you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No; you look for that terrible beast with ten horns. You

pass that, and say as you pass, How exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city; but, say you, there is one more sign to pass; viz., the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed. You look for no more signs. Your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess himself, could make you discredit what your director has told you. The city—the city—is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find on examination that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? The judgment of the great day! Let us, then, examine the chapter before us.

Verses 1-3: "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea [waters denoting people; see Rev. 17: 15], and four great beasts came up from the sea, diverse one from another."

These four beasts are explained by the angel to be four kings. Verse 17. In verse 23, they are said to be four kingdoms, which shows that the word, king, in these visions, signifies kingdom.

Verse 4: "The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chap. 2. The eagle's wings represent the rapidity of its conquests, and the soaring pride of its monarchs. "For lo, I raise up the Chaldeans, . . . [Babylon] they shall fly as the eagle that hasteth to eat." Hab. 1: 6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chap. 4: 31-37, or the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

Verse 5: "And behold, another beast, a second, like to a bear, and it raised up itself on one side [representing two lines of kings, one much longer than the other], and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh."

The bear corresponds with the silver breast and arms of the image, and represents the Medo-Persian kingdom, which succeeded Babylon. It is clearly the kingdom here described. It was noted for cruelty and thirst for blood. "The three ribs in the mouth of this bear, evidently symbolize the three great powers conquered by the Medo-Persian kingdom, viz., Babylon, Lydia, and Egypt." See Rollin's Ancient His-

tory. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther 1: 1.

Verse 6: "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."

The leopard corresponds with the brazen sides of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquests under Alexander. The four heads represent its division into four parts, after Alexander died and his posterity were murdered.

Verses 7, 8: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

These verses will be particularly examined when we come to the angel's explanation. We will also pass over the words of the text in verses 9, 10, 13, 14, which we have noticed.

Verse 11: "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed and given to the burning flame."

Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments; but the very *body* (subjects) of this fourth kingdom is destroyed, and given to the burning flame.

Verse 12: "As concerning the rest of the beasts they had their dominion taken away; yet their lives were prolonged for a season and a time."

Babylon, Media and Persia, and Grecia, successively lost the dominion, but the lives of the respective nations were prolonged, being merged into the succeeding governments.

Verses 15-18: "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall rise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

Mark this: There were four beasts presented to the prophet, which represent four universal monarchs, no more, and no less. The fourth "beast was slain, and his body destroyed and given to the burning flame." This denotes the destruction of all the living wicked. Next the saints of the Most High take the kingdom, and possess the kingdom, not for a thousand years only, but forever, even forever and ever.

Verses 19-25: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time."

These verses demand extended comment. The points to be noticed are:

1. The fourth beast, or fourth kingdom. No kingdom that has ever existed on earth will answer to it, except the Roman kingdom. That has been truly di-

verse from all kingdoms, especially in its forms of government, which were not less than seven, being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire.

2. The ten horns. Between the years A. D. 356 and 483, the Roman empire was divided into ten kingdoms as noticed in remarks on chapter 2. Thus, the "ten horns" are "ten kings" [kingdoms] that arose out of this empire.

3. The little horn. The characteristics of this horn are, first, it speaks great words against the Most High, and, second, it makes war with, and wears out the saints. The same character is described in Rev. 13: 6, 7: "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them." Daniel says, he "prevailed against them." Paul says, "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God, sitteth in the temple of God, showing himself that he is God." Daniel's "little horn," Paul's "man of sin," and John's blasphemous beast, are clearly identical.

It must be admitted that such a power has arisen, and that it is the Papacy. The titles the popes have assumed, of "Most Holy Lord," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. Pope Innocent III writes:

"He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in Heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd."

Again, Pope Gregory VII says:

"The Roman pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred, and the Scriptures testify it never shall err."

Surely, here is a power *diverse* from all others, and proud and blasphemous enough to answer the character of the little horn.

It is said of this horn that he shall "think to change times and laws." It is evident that the laws here spoken of are the laws of the Most High; for his work is to oppose God. The changing of human laws would not be here noted as a characteristic of the man of sin, for his distinguishing acts are against God and his saints. In fulfillment of this part of the prophecy, the Roman apostasy has practically removed the second commandment from the decalogue, has changed the Sabbath of the fourth, from the seventh to the first day of the week, and has divided the tenth to make up the number of ten commandments. See Catholic Catechism.

4. The time when the little horn, or the papacy, arose. It did not arise before the ten horns, hence it did not arise prior to 483, when the tenth horn came up. Three of the first horns must be plucked up before it in its rise. It came up among the ten horns, and three of those horns fell before it. It must have been established at the very point where the third horn fell.

In the year of our Lord 483, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the bishop of Rome. Hence before the decree of Justinian (a Greek emperor at Constantinople) could be carried into effect, by which he had constituted the bishop of Rome head of all the churches, the Ostrogoths must be plucked up. This conquest was effected by Jus-

tinian's army in the month of March, 538; at which time the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege, and retired, leaving the Greeks in possession of the city. Thus the third horn was plucked up before the papacy, and for the express purpose too of establishing that power. See Gibbon's Decline and Fall of the Roman Empire.

The facts answer well to the prophecy. Here is the letter of Justinian to the bishop of Rome, A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the Most Holy Archbishop of our city of Rome, and Patriarch.

"Rendering honor to the apostolic see, and to your holiness (as always was and is our desire), and as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to *subject*, and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly, resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th, states, 'that as the elder Rome was the founder of the laws, so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chap. ii, states: 'We therefore decree that the most holy pope of the elder Rome, is the first of all the priesthood; and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'"—Croley, pp. 114, 115.

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the dragon to give the beast his power, and his seat, and great authority. Rev. 13: 2.

5. The length of time this power was to continue. Daniel says, "A time, times, and the dividing of time." John says, Rev. 13: 5: "Power was given unto him to continue forty and two months." He was to make war upon the saints, the church; and in Rev. 12: 6, we are told, the woman, the church, fled into the wilderness 1260 days; and in the 14th verse, that it was for "a time, and times, and half a time." Here, then, we have the period of the continuance of this power, given us in three forms of expression, which settles the point that the time, times, and dividing of time, are 42 months, or 1260 prophetic days, or years.

6. The termination of the 1260 years. From 538, 1260 years would extend to 1798. Did anything transpire that year to justify the belief that the dominion of papacy ended at that time? It is a historical fact, that, on Feb. 10, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month, the pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, "He that leaeth into captivity shall go into captivity; he that killeth with the sword must be killed [subdued] with the sword." Rev. 13: 10. His dominion was taken away by war.

Verse 26: "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." See 2 Thess. 2: 8: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That the pope was restored, or a new one chosen, is admitted. But that he has power to depose kings and

put to death the saints now, is denied. Before his dominion was wrested from him, he deposed kings at pleasure, for centuries, and silenced heretics by the flame, the rack, the prison, and the sword. This he cannot do now, nor has he been able to do it since 1798. Papacy is compelled to tolerate Protestantism. Hear the pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome.

“ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI, by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

“Venerable Brethren,—Health and the apostolic Benediction. You well know, Venerable Brothers, how great are the calamities with which the Catholic church is hest on all sides in this most sorrowful age, and how pitifully she is afflicted. . . . “Indeed, are we not (oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other like publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

“We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity. . . . Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify against the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

“Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

“GREGORY XVI, POPE.”

Verse 27: “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall he given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Thus the immortal kingdom of the Most High is located under, not above, the whole heaven. It will therefore embrace the whole earth when it shall be purified by fire and made new. Rev. 21: 5. Then will be fulfilled the word of the Lord by his prophets: “But as truly as I live, all the earth shall be filled with the glory of the Lord.” Num. 14: 21. “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Ps. 37: 11. “For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isa. 11: 9. “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” Hab. 2: 14.

Now let us see whereabouts we are in the prophetic chain. We have passed the lion, Babylon. We have gone by the bear with three ribs in his mouth. The sign of the leopard with four wings of a fowl and four heads has been passed. The dreadful and terrible beast with ten horns has been seen. We have passed the little horn having eyes like the eyes of a man. That is among the things numbered with the past. What comes next? The judgment, and God’s everlasting kingdom.

Proud hearts and lofty mountains are always barren.

Geological Chronology.

REV. R. PATTERSON, D. D., has been giving to the public a series of excellent articles, in which the extravagant pretensions of geology are criticised with just severity, and their absurdity made manifest to the common reader. We give extracts from his last article in the *Family Treasury*:

“Leading geologists, indeed, are becoming ashamed of the extravagant demands of their brethren upon time, or rather upon eternity; perceiving plainly enough that their inflated figures must speedily fall by their own bulk, if they escape the torches of the witty critics who argue that to judge of the formative period of our earth by its observed rate of present progress, is much as if one should measure a youth of six feet high, and finding that he grew half an inch last year, should conclude thence that he was a hundred and forty-four years old. Phillips, in his address to the Geological Society, therefore begs them to moderate their millions somewhat, as it is unpleasant to become the world’s laughing-stock.

“The rapidity of many geological formations, formerly assumed to have been very slow, is now demonstrated. Peat bogs, in which human remains have been found at the depth of twelve feet, whence an immense antiquity was inferred, have been found to grow a foot in five years. In thirty-six hours a green tree is converted into a fossil in California; and into lignite in a week; while before your eyes you behold the hardest porphyry converted into potter’s clay, and the hardest granite so softened by the acidulated atmosphere that you can crush it with your hand, or cut it with a knife, as easily as unbaked bread. I have seen this metamorphic action affecting all the strata of the Napa Valley.

“On the coast of England, flints have been found, the stony covering of which has so completely the aspect of ancient rock as to warrant the conclusion that they were the growth of countless ages, but on removing the flinty matrix, you find a coin bearing the head of an Edward, a James, or even a George; or a bolt or an anchor, bearing the mark of some existing firm. We have had men counting the successive thin layers of delta and sedimentary deposits as indications of so many floods; but we know now that these give no such traces, as a mass of fine clay deposited in quiet water will stratify, in a few hours, into dozens of layers.

“Colonel Foster, in a lecture before the Chicago Academy of Sciences, reported for the benefit of the three hundred thousand readers of the Chicago daily papers—informs us that in excavating the ground for the New-Orleans Gas Works, the laborers discovered the skeleton of a man at the depth of sixteen feet; and that scientific men have pronounced it fifty thousand years old, basing their assertions upon the known deposits of the delta of the Mississippi. But the actual survey of the United States engineers proves that the whole ground on which New-Orleans stands to the depth of forty feet has been deposited within four thousand years. Indeed, one may see cotton-wood saplings of six or seven inches diameter, with two or three feet of sediment above their original roots. The process of constructing the deltas of rivers has also been wonderfully accelerated by simply taking notice of a number of facts which the Lyell school conveniently ignore. Yet, in the face of repeated corrections, they go on publishing their blunders, year after year, as scientific facts. Dr. Andrews thus exposes Lyell’s enormous blunders about the age of the delta of the Mississippi:

“Sir Charles Lyell has repeatedly published his famous calculation of the age of the delta and alluvial bottoms of the Mississippi river, notwithstanding that almost every datum of his estimates has been proved to be false by the United States Army engineers, in their laborious and careful survey. Sir Charles concluded, as the result of his hasty visit to the Mississippi many years ago, that the delta and bottom lands had an age of above one hundred thousand years. From information picked up here and there, he adopted the following false data:

|  |                           |
|--|---------------------------|
| Area of the delta.....   | 18,600 sq. miles.         |
| “ “ alluvial plain above, about...   | 16,000 “                  |
| Depth of the delta.....  | 668 feet.                 |
| Annual amount of sediment brought down by the river.....                         | 3,702,758,400 cubic feet. |
| Time required to bring earth enough for the whole delta and alluvial plain above | 100,500 years.            |

“Almost every item here is a huge blunder. Brigadier-General Humphrey, Chief of the United States Army Engineers, with all the resources of the war Department to sustain him, has made a most thorough and exhaustive survey of the Mississippi, a work of years of toil. It will suffice to put the results of the two men beside each other for comparison:

|  | According to Lyell. | According to Gen. Humphrey. |
|--|---------------------|-----------------------------|
| Time spent in the survey.....  | A few weeks.        | Several years.              |
| Area of the delta, square miles.....   | 18,600              | 12,300                      |
| Depth of the deposit, feet.....  | 528                 | 50                          |
| Proportion of solid sediment to water in the Mississippi.....                      | 1                   | 1                           |
| Amount of solid matter annually brought by the river, cubic feet.....              | 3,702,758,400       | 19,500,750,000,000          |
| Rate at which the delta now advances into the great Gulf per year, feet about..... | 1                   | 1,808                       |
| Age of the delta and alluvial plain, years   | 100,500             | 292                         |
|  | 50                  | 4,400                       |

“It will be seen that General Humphrey’s survey shows the annual amount of sediment brought down by the river to be above five thousand times greater than Lyell stated it. It is curious to observe that the age of the delta, as calculated by the United States survey, corresponds pretty closely with the age which we calculated for the peat beds of the Somme and other contemporaneous deposits of Europe.

“Thus we might go on assaulting in detail, almost every geological computation of time, and proving the error of the computation. In some cases, these calculations prove so preposterously absurd that they become standing jests. Lyell, and a score of other savans, gravely cite the researches of Herner, who bored down seventy feet into the soil of Egypt for bits of brick and pottery, and calculated that the Nile had been depositing that seventy feet of mud over them during the last thirty thousand years. The matter was solemnly reported to the British Association, the French Institute, and not one of these learned men had common sense enough to put the question in its proper form; viz., how long will a brick-bat require to sink seventy feet into a mud-bank? All Egypt is only a vast mud-bank every year during the inundation; and the brick-bats probably reached their bed in one season. At any rate, bricks of the reign of Mohammed Ali have been found deeper than Herner’s.”

A TEST APPLIED.—A correspondent of one of our religious exchanges says: “I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that he might as well drop the subject of conversation, “for,” said he, “I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself, for to my certain knowledge you have not given, for the last twenty years, for the spread of Christianity,—such as the building of churches, foreign and domestic missions,—as much as your last Durham cow cost. Why, sir, if I believed one-half what you say you believe, I would make the church my rule for giving, and the farm the exception.”

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity; but perhaps a cripple in a poor-house, whom the parish wish dead; but humbled before God, with far lower thoughts of himself than others think of him.”

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 8, 1870.

J. N. ANDREWS, EDITOR.

### The Order of Events in the Judgment.

NUMBER FOURTEEN.

THE fact that the resurrection of the righteous is declarative of their acceptance in the sight of God, and, therefore, proof that the investigation and decision of their cases precede that event, has been very distinctly stated by some of the clearest minds in the Advent ranks. The late Sylvester Bliss, for many years editor of the *Advent Herald*, thus states the case:

"We are inclined to the opinion that the judgment is after death and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the times of refreshing shall have come (Acts 3:19); while the fact that the wicked are not raised [for 1000 years], proves that they were previously condemned." *Advent Shield*, p. 366, published in 1845.

He saw the fact perfectly distinct that there can be no trial of the righteous after they have been made immortal. But it is very evident that he did not well understand when and how the examination of their cases should take place. Elder Josiah Litch, one of the ablest writers in the early history of the Advent movement, states this subject even more distinctly than Mr. Bliss. In his *Prophetic Expositions*, written in 1842, on pp. 49-54, he uses the following language:

"THE MEANING OF THE TERM 'JUDGE.'"

"1. It is used in the Bible in the sense of a trial according to law and evidence; the idea being drawn from a civil or criminal court. . . . .

"2. It signifies a penal judgment; or the execution of judgment.

"The terms are both used in reference to the judgment of the human race. All men will be brought to trial, or into judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in 'the book of life,' they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done. . . . .

"THE TRIAL MUST PRECEDE THE EXECUTION.

"This is so clear a proposition that it is sufficient to state it. No human tribunal would think of executing judgment on a prisoner until after his trial; much less will God. He will bring every work into judgment, with every secret thing, whether it be good or evil.

"But the resurrection is the retribution or execution of judgment; for they that have done good shall come forth to the resurrection of life. 'We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body.' 'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Here is clearly a retribution in the resurrection. It will be administered when the saints are raised. But no more certainly than they that have done evil will come forth damned, or 'to the resurrection of damnation.' They will come forth to shame and everlasting contempt. The saints will be raised and be caught up at once to meet the Lord in the air, to be forever with the Lord. There can be no general judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again, after the saints are raised, no

matter how long or short the period to elapse between the two resurrections; it is all the same so far as the separation which the resurrection produces is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is final.

"These two senses of the judgment are recognized in Rev. 20:12. 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' This is the trial of the dead in the invisible and spiritual world, BEFORE Jesus Christ comes in the clouds of heaven. The only evidence on which the trial proceeds is, the books and the book of life.

"They tell the whole story, and we must abide the issue of the trial on that testimony. The dead, as dead, were judged. Then follows, in the next verse, the penal judgment, in connection with the resurrection: 'The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged [judgment was executed on them] every man according to their works.' There is no reference here to a trial or to the opening of the books; but simply a penal judgment. Judgment will be executed, finally, on each party; the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection.

"GOD, THE 'ANCIENT OF DAYS,' WILL PRESIDE IN THE TRIAL.

"1. Daniel 7:9, 10, presents the Ancient of Days coming on his throne of fiery flame; the judgment is set and the books opened. He is distinct from the Son of Man, spoken of in verse 13, when he comes to the Ancient of Days.

"2. Revelation 20:12, tells us it is God, before whom the dead stand and are judged.

"THE SON OF MAN WILL EXECUTE THE JUDGMENT.

"Thus the Saviour declares, John 5:27: 'And hath given him authority to execute judgment also, because he is the Son of Man.' Also 2 Cor. 5:10: 'For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.'

"Also Paul's testimony in the Acts of the Apostles: God 'hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' What we are assured of by the resurrection of Christ, is the execution, in the resurrection, of a righteous judgment on all men.

"THE TIME OF THE TRIAL OF THE DEAD.

"Is it under the opening of the sixth seal of Revelation sixth chapter, where the servants of God are sealed. . . . . And under the seventh seal (chap 8:1) when there is silence in Heaven about the space of half an hour; when the great Mediator ceases to plead for sinners, the day of grace ends; then the judgment or trial will proceed on the living inhabitants of the earth. That done, Christ will appear in the clouds of heaven, and come to the Ancient of Days and the scene of trial, to announce the verdict with a shout, and deliver all his saints as soon as they are declared innocent, or justified, and raise them to eternal life in the twinkling of an eye. We are now justified by faith; we must, however, be declared justified at the day of judgment, before the effects of the fall will be taken away, and the saints be restored to God's perfect image and glory.

"THE 25TH CHAPTER OF MATTHEW.

"This chapter does not, as has been supposed, describe the great trial, but the separation between the righteous and wicked, which will be accomplished by the resurrection of the just. And when the separation is accomplished, Christ will address each party, and show why he has made this separation. But through the whole scene, he acts the part of the executor of judgment. . . . . [Query. Did the judgment,

or trial of the dead, begin to sit when they took away the Papal dominion in 1798? See Dan. 7:26, compared with Dan. 7:9, 10.]"

The reader cannot fail to be deeply interested in these extracts from Bliss and Litch. We do not indorse every idea. Indeed, there is a degree of confusion in the language which shows that the subject was not wholly clear. Thus while Elder L. teaches that the session of the judgment must be before Christ comes, and even thought it might have commenced at the end of the 1260 days, he seems also to teach that Christ comes to this tribunal when he descends to earth. This cannot be as has been fully shown in a former article.

But this reasoning of Elder Litch, relative to the investigation and decision of the cases of the righteous before the resurrection is weighty and conclusive. It is worthy of notice that he places this judgment of the righteous at the tribunal of the Father, as presented in Dan. 7. He believed that this part of the judgment work was to be fulfilled while the living were yet in probation; for he suggested that it commenced in 1798 with the ending of the 1260 years. These able writers saw the fact that this work must take place before the resurrection of the just, but they did not see the time and place for the work. They did not see the heavenly sanctuary, and therefore had no clear idea of the concluding work of human probation, as presented to us in the Saviour's ministration before the ark of God's testament. The temple of God in Heaven reveals the very nature of this work, and the prophetic periods mark its time. The proclamation of the angel that the hour of his judgment is come, and his solemn oath to the time, gives to mankind the knowledge of this great work, and the certainty that the present is the time of the dead that they should be judged. This doctrine is of the highest practical importance. It shows that we are now in the antitype of the great day of atonement. Our business should be the affliction of our souls and the confession of our sins.

### Humiliations.

THESE are not pleasant, but they are very profitable. They give us true views of ourselves. They help us to find our right place. They serve to show what manner of spirit we are of. Some persons profess to serve God, when a secret desire for promotion is the mainspring of their zeal in his cause. How much better that such persons should meet with humiliating disappointments than that they should be apparently successful. The effect will be to cause a decided change. They will discover the baseness of the motives that have prompted them to activity in the cause of Christ, or if they do not, they will forsake that course in disgust at their failure to procure promotion. Not so with those who love our Lord in sincerity. The humblest place in the house of God will be by them preferred to the highest exaltation that the service of sin, of self, and of the world, can give.

Welcome to humiliations. They are like our Lord's crown of thorns, painful to wear, and sure to be the occasion of many blows upon our heads from the reeds in the hands of our enemies. But they are a mark of honor, as well as abasement. They indicate our willingness to suffer with Christ. They evince our willingness to bear the cross of Christ. They are a part of our badge of discipleship. Faith esteems them, though at present sharp and painful, as of more value than all the treasures of earth; for it looks forward through the telescope of God's word to the time when the crown of thorns shall be changed into a crown of inexpressible loveliness, and of priceless value. Then every thorn will become a ray of glory, and every pang of anguish be changed to joy unutterable. Welcome the cross of Christ! Welcome the shame, the pain, the humiliation! Welcome the humble life of Christ's disciples, and welcome at last their infinite reward!

—Reckon that a lost day in which you do not enjoy sanctifying communion with God.

—No school is more necessary to children than that of patience, because either the will must be broken in childhood or the heart in old age.

### The Nature of an Unquenchable Fire.

THE action of fire is not to preserve but to destroy. It lives upon that which is cast into it, or upon which it preys. It dissolves substances into their original elements, and changes them mainly into gaseous matter. The great and terrible conflagration of the last day will differ from every other in this grand fact, that in consequence of such chemical changes as the Creator will make, even the water shall burn as pitch, and the dust as brimstone. That fire shall devour every element, and then cease to burn for lack of fuel. It is not the property of fire to annihilate matter, but to dissolve it, and change its form of existence. The fire of the great day shall do this to the whole substance of our globe.

But if it be an unquenchable fire, must it not burn to all eternity? One thing is very certain in that case, viz., that if the fire never ceases to burn, there must be an eternal creation going on; for the fire is continually devouring, and however vast the pile of fuel, unless it be absolutely unlimited and infinite, it must at last be all devoured. Indeed this is precisely the work of an unquenchable fire. It is to burn till it has utterly consumed all the fuel. Take the following as an illustration. God told the people of Jerusalem, when that city was threatened by Nebuchadnezzar, that if they would keep the Sabbath, their city should stand forever; but if they would not, in this, hearken to his voice, he testifies thus: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 27.

The people of Jerusalem would not heed this gracious warning. They put the Lord to the test to show whether he was in earnest. The last chapter of Jeremiah gives us the fulfillment of this warning. For we are told that Nebuzar-adan, the servant of Nebuchadnezzar, came to Jerusalem, "And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire." Jer. 52: 13.

Thus we see that this unquenchable fire did utterly devour every thing that could burn. But that fire is not in process of action. It did its work. It could not be arrested. But when that work was done, the fire ceased. Such is the nature and the work of an unquenchable fire.

### Is it Blindness?

I ONCE heard a Methodist minister in Illinois, speaking against the observance of the Sabbath in the present dispensation, say that the direction in Matt. 24: 20, proved no more in favor of observing the Sabbath, or of its sanctity, than of winter! This, I supposed, was said on the spur of the moment, but did not suppose any one would ever risk his reputation for candor or good common sense by saying it deliberately, or leaving it on record as his settled conviction. But I was mistaken. In the "North-Western Christian Proclamation," a Disciple monthly published at Buchanan, Mich., of September, 1869, is No. 4 of a series of articles entitled, "Abolition of the Jewish Sabbath." In answer to the objection to the writer's view raised on the above text, he says:

"Christians were exhorted to pray that their flight from Jerusalem be not on the Sabbath-day. (Matt. 24: 20.) We do not perceive that this passage demonstrates the sanctity of the Jewish Sabbath in this dispensation, more than the sanctification of the winter; for the command is that they should pray that their flight be not in the winter, neither on the Sabbath-day."

It is barely possible that the writer was so deeply prejudiced that he supposed the above remark was an answer to the objection; yet it does not seem probable, inasmuch as we can hardly imagine that a writer for a monthly religious journal could be so ignorant as to suppose there was a parallel between the Sabbath, and winter, in respect to sanctification. Every one who has read the Bible knows that the following presentation of facts and contrasts is correct:

God rested the seventh day from the work of cre-

ation, and adopted it as the memorial of his work. No such fact is recorded concerning winter.

God blessed and sanctified the seventh day. He did not sanctify the winter.

He commanded that we keep holy the seventh day. He surely did not command that we should so keep the winter!

He pronounced blessings on them that keep, and curses on them do not keep, the seventh day. Nothing of the kind was ever spoken concerning winter, or any other part of the year. All these facts belong exclusively to the Sabbath, or seventh day. All are aware that the Sabbath was recognized as an existing institution in the days of our Saviour, and by our Saviour himself. And to pass it by as parallel in respect to the above facts with winter, is merely to slur over important Scripture truth to sustain a feeble theory. Such a course may meet the approval of fellow-mortals as deeply prejudiced as themselves, but when "God shall bring every work into judgment" on the authority of "his commandments," Eccl. 12: 13, 14, such perversions of his sacred word will appear in their true light.

J. H. WAGGONER.

### The Closing Messages.—No. 24.

THE reign of the papacy has passed away—the forty-two months of the beast have expired, his power to persecute to death the saints of God has ceased, and he has been led into captivity. But the effect of his corruptions of the word of God remains, and there arises another power to enforce them. As the beloved disciple, our brother in tribulation, saw the ten-horned beast carried into captivity—a prophecy which had its fulfillment, as we have seen, in 1798—he immediately adds: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." See Rev. 13: 11–18.

Of this beast, about 1750, Mr. Wesley said: "He has not yet come, though he cannot be far off; for he must appear at the end of the forty-two months of the first beast."

Doubtless Mr. Wesley was correct. He could not see this beast before he appeared. These descriptive prophecies are not to be understood till their application is developed in the fulfillment. A ruling power to arise in the world is pointed out, not by naming it, but by describing its features and acts in such a way as to distinguish it infallibly from every other power that shall arise. Then when a government arises in the right order and manner, precisely fulfilling the description given, it is positively certain that it is the power intended in the prophecy.

Now we claim that the description given of the two-horned beast has been so far fulfilled in the features and acts of the United States as to leave no reasonable doubt that this is the power pointed out in this prophecy. We will give some reasons for this belief; premising that it is reasonable to expect, or rather that it is unreasonable not to expect, that a government occupying the conspicuous place of our own, in the civil and religious world, should be noticed in the prophecies which mark out the world's history down to the end.

1. It is "another beast." The one with ten horns is called "the first beast;" this of course is the second; succeeding the first in the time of his reign, but not in the same dominion; for the deadly wound that takes away the dominion of the first is healed, and after this they are cotemporary—the second causing his subjects "to worship the first beast, whose deadly wound was healed," and doing his miracles to deceive in his "sight." The fragmentary remains of the old Roman empire, with its crowned heads and ruling hierarchy, constituted the first beast. This, though slain in 1798, has revived; and as it comprehended the whole European material, I submit that another beast or government existing thenceforward cotemporaneously with it, must necessarily be found in another place.

2. The course of empire, as also the light of civilization and Christianity, has, like that of the natural sun, been from east to west. The first great empires noted in symbolic prophecy, Babylon and Medo-Persia, had their seat in Asia; Grecia was in Eastern Europe, and

Rome still farther west, fully occupying the ground to the Atlantic coast. Civilization and Christianity have crossed the Atlantic, and the gospel sun, having compassed the globe, sheds its evening rays upon the American continent. Where else should be found the great empire which is to act so conspicuous a part, in connection with the church, in the last act of the world's great drama? And where else should the closing message of probation, the message which is to warn the church of her last great conflict with earthly power, take its rise?

3. The time of the rise of the two-horned beast should evidently be, as Mr. Wesley says, at the close of the forty-two months of the first beast; for at the point where John sees the first beast go into captivity he beheld another beast "coming up." The pope was taken a prisoner of war in 1798, and carried into captivity. At that point of time what new empire, dominion or power, was just rising to the notice of mankind? No one whatever in all the world but the United States. The present independent sovereignties of the New World were all, at that time, but colonial dependencies or appendages of the governments of the Old, except the United States. Our Declaration of Independence was twenty-two years old; the war of the Revolution was in the past; and in that very year, 1798, the treaty with France—the last tie that bound us in any way to the dominions of the Old World—was broken off, and the United States stood up boldly in the face of the whole world with this motto: "Millions for defense, but not one cent for tribute."

4. The manner of the rise of this beast, as contrasted with that of the first beast, gives a clue to its locality. The first beast, as also Daniel's four beasts of which it was the fourth, rose up out of the sea. The winds strove upon the great sea, and the result was, these beasts came up from the sea. Dan. 7: 2, 3. Winds are a symbol of war—those kingdoms arose by conquest. Waters are the symbol of "peoples, and multitudes, and nations, and tongues." Rev. 17: 15; Ps. 124. By the agitation of the great sea of nations the first beast with its ten crowned horns, was developed. In contrast with this, the second beast comes up out of the earth; as though, away from the strivings of the people, it grew up in a territory previously unoccupied. This points to the new government just then growing up peaceably in the wilds of America, like a plant out of a rich soil.

Since history unconsciously records the fulfillment of prophecy, we give an extract from the *Dublin Nation*, published some twenty years ago, which shows that the manner of the rise of the United States corresponds exactly with the prophecy of a beast "coming up out of the earth":

"In the west an opposing and still more wonderful American empire is EMERGING. We islanders have no conception of the extraordinary events which, *amid the silence of the earth*, are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms, France and Italy put together, have been *quietly*, and in almost 'matter of course' fashion annexed to the Union.

"In seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have *peaceably* united themselves to the federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of the organization of three more great States about to be joined to the thirty. Minnesota in the north-west, Deseret in the south-west, and California on the shores of the Pacific. These three States will cover an area equal to one-half the European continent."

5. The lamb-like horns of this beast, with no crowns, present a striking contrast to the crowned horns of the first beast, and are suggestive of a *mild and free* government like our own. This, together with the fact, that when the image is called for, the call is made "to them that dwell upon the earth, [this beast's territory,] that they should make an image," (vs. 14,) clearly points to a democratic, and not a kingly form of government, a government where the ruling power is in the hands of the people.

A horn is an emblem of power, whether civil, or ecclesiastical. The papacy was called a horn in prophecy even before the three were plucked up to give it place. It was at first a purely ecclesiastical power,

and received no civil jurisdiction till A. D. 755. Our government has no crowned rulers in whom its power is vested; but there are two fundamental, ruling principles which are the elements of its power and greatness. It is well known that it was to find an asylum from oppression, ecclesiastical and civil, that the first settlers of our country encountered the perils and hardships of a wilderness life, so far from the abode of civilization. They had felt the combined tyranny of kingly and priestly rule, and they desired, it is said, to found a state without a king and a church without a pope—a government that would secure to all, their God-given rights in all things, both civil and religious. The result has been a government founded upon the acknowledged principles of equal rights in civil affairs, and equal protection in matters of religion. The grand doctrine of the Declaration is, "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." And recognizing the rights of conscience, and of private judgment, and the fact that matters strictly religious, pertaining to man's duty toward God alone, are above human legislation, the Constitution declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Was there ever anything more lamb-like! Equal rights and equal obligations—equal civil rights in the government, and in its management, and equal obligation to respect the religious rights of all others. Protestantism both in church and state—protesting alike against civil and ecclesiastical despotism. How mild, how lamb-like are these two principles! How God-like! for God is no respecter of persons. Where these principles are carried out there can be no tyranny, civil or ecclesiastical—there can be no slavery, and no religious persecution. No human government was ever before founded in such principles as these. None ever proposed so mild and gentle an exercise of power. How strongly it contrasts with the lion-like powers of the Old World—the "dreadful and terrible" beasts! It is not so much of a wonder that sanguine and superficial persons have imagined that this government was the everlasting kingdom which the God of Heaven was to set up.

We conclude, then, that the leading features of our government—Republicanism and Protestantism—are what are symbolized by the two horns like a lamb. What other government under heaven presents so striking a contrast to those of antiquity, as is implied in the change from the crowned horns of a beast like a leopard, with feet like a bear, and mouth like a lion, to these crownless, harmless horns like those of the gentle innocent lamb?

The speaking of this beast like a dragon, is the enactment of laws directly contradicting its lamb-like appearance and profession. This, with the exercising of "all the power of the first beast," is mainly in the future, after the formation of the image, in the time of trouble following the close of probation. Then he will wage a war of extermination against the people of God, but the Lord will appear for their deliverance. Dan. 12: 1; Rev. 12: 17; 14: 1-5. If any doubt the possibility of such acts under this free and enlightened government, we refer them to the accursed institution of slavery\* so long tolerated in this land of "equal rights," and the persecution of Quakers and Baptists in New England. "If they do these things in a green tree, what shall be done in the dry?"—What will they do when restraining influences are gone, and wicked men are given over to the power of Satan?

R. F. COTTRELL.

\*Our nation is supposed to be truly converted on the subject of slavery. But is virtue really gaining ground, and vice and crime decreasing? Are there more real, disinterested philanthropists than before? Abolition was a necessity to save the life of the government. Death-bed repentance and conversion seldom last long after recovery. This "hopeful" conversion tends to puff up a worldly church, which had long been, as Dr. Barnes truly says, "the bulwark of American slavery," but consented to its abolition to save their necks, and crush their foes, and encourage them to demand legislation in support of their favorite creed of human ordinances, imagining they are rendering to God most acceptable service, in supplying, by State legislation, the deficiencies of his law.

Dr. JOHNSON was wont to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

### Meetings in Michigan.

SABBATH, Jan. 1, 1870, a good gathering of brethren and sisters from Tompkins, Leslie, Parma, and Grass Lake, came to the Monthly Meeting in Jackson and were strengthened to press their way onward in the message.

Jan. 3 and 4, by invitation of Sr. M. A. Eaton, we held two evening meetings in her house at Grass Lake. One decided to keep the Sabbath. Some were anxious, and there seemed to be a good opening for some brother to give a course of lectures in the place.

Jan. 5 and 6, held two evening meetings with the brethren in Leslie. Bro. Byington, on his way to St. Charles, united with us at our last meeting. We trust some were benefited and encouraged to urge their way onward in the good work of the Lord.

Bro. A. Richmond took me with his team seven miles to Bunker Hill, where we labored from the 7th to the 11th, and held five meetings. The brethren here seemed very thankful for our visit, as there had been no one to visit them since my last, in Feb. 1869. They manifested a readiness to hear and to be overcomers, that they may be saved when Jesus comes.

Jan. 11, Bro. Bailey took me in his sleigh to Alaiedon, where we commenced evening meetings and visiting from house to house. Bro. Waggoner and Littlejohn came on the 14th, and continued the meetings over the Sabbath and first-day, much to the edification and encouragement of their hearers.

Sunday, the 16th, their newly-erected meeting-house was dedicated. Bro. Waggoner preached to a crowded house from the words, "Preach the word." 2 Tim. 4: 2. Bro. Littlejohn followed in the P. M. from the testimony in Ex. 16: 14-30. Both discourses were listened to with stillness and deep attention; we trust some good was done. At the close of each discourse the elders of the church gratuitously distributed our pamphlets and tracts to the retiring congregation, who thankfully received them. Our prayer is, that they may read and believe.

By persevering effort and patient labor, a few enterprising, faithful brethren have, in a few months, erected, finished, and furnished, a neat and commodious house that will accommodate some three hundred worshippers of God. The Lord bless and strengthen them by adding to their numbers such as shall be saved, is our prayer. Monday, the 17th, Bro. Briggs brought us all to the railroad station in Mason. During this last tour we have distributed a few hundreds of our late tracts and pamphlets, especially to our fellow-passengers in the cars. Some have received them very thankfully. I have noticed that quite a number continue to read, and some come to my seat to ask questions and converse on the subject matter of the work they have been reading. Some say they cannot read in the cars. I say to such, pocket them, and read and distribute them when you get home. Thus the fruits of hard, mental labor become flying messengers to plead and instruct tens of thousands of our fellow-men that may be benefited and eventually saved by their instrumentality.

I well remember when I read Eld. T. M. Preble's short article on the Sabbath of the Lord, (afterwards in a small tract,) some twenty-six years ago: how I said, "THIS IS TRUTH!" and decided from henceforth to keep the Sabbath of the fourth commandment. So others, who may have tracts based on Bible testimony placed in their hands, may be as forcibly and silently convinced.

JOSEPH BATES.

Monterey, Jan. 26, 1870.

THE heavenly Bridegroom will not put out a believer's candle because of the dimness of its burning; nor overshadow a believer's sun because of the weakness of its shining.

BEEs find the flowers, not because they are symmetrical and beautiful, but because they have honey in them. If sinners are ever attracted to the churches, it will not be by the observance of stately and stately forms, or by the display of gaudy paraphernalia, but because there is salvation in them.

A CONTENTED heart is an even sea in the midst of all storms.

JOY may be the fortune of sorrow, but sorrow is the lot of all.

### Report from Monroe, Iowa.

I WAS with Bro. Butler at Knoxville some four weeks ago. Then he and Bro. Morrison came with me to Monroe. We had an excellent meeting and the effect was good. The result of our debate with Mr. Johnson was far better than we had supposed at first. Several more have embraced the truth and many have become our friends who were not before.

We have organized s. b. here, amounting to \$268 per year. By urgent request I have begun lectures two and a half miles from town in a school-house. The interest has been the very best so far. The church members in Monroe have sent to Illinois and obtained a man to come and expose Adventism. He begins this week to "expose and refute Advent errors." I shall have to hear him, which will close my lectures for the present.

I have just finished building my house, and have moved into it. Have had to work very hard to do it; laboring during the day with my hands and walking to and from my lectures at evening. But we now have a home, for which we are thankful to God. This will now be my permanent address. D. M. CANRIGHT.

### Report from Ohio.

SINCE my last report of the 10th inst., I have continued my meetings up to Sunday evening, the 23d. The house was then closed against me. The house is owned by the Methodists, but they, having no society here now to occupy it, allow the Lutherans to use it. They are not very strong and have no meetings now. There were a few Lutherans and a Methodist man that did not like the truth well enough to hardly come out and hear for themselves, and when they found that some were interested, they rose up and closed the house.

But this all has the appearance of working for our good. Another house, about three miles from this, also belonging to the Methodists, has been opened, and I have been invited to hold meetings in it. I have accepted the invitation, and shall commence meetings there this Wednesday evening, the 26th. At a meeting last week I took an expression of the people on the Sabbath question and fifteen arose, being convinced of the truth. Not one arose in favor of Sunday. Last Sabbath in our meeting a man and his wife who never had made a profession before, declared their determination to keep the Sabbath of the Lord and be Christians. Could we have continued our meetings, no doubt others would have followed their example. I have hopes that they will yet do so. Most of those interested can attend my meetings in the other house that has been opened for me. I think some good will be done here, yea, there has been already. I hope to remain humble, so that the Lord can work through me to the advancing of his cause. The Lord has been good to me and I will praise him. To him belongeth all praise, and honor, and glory.

I. D. VAN HORN.

Townsend, O., Jan. 26, 1870.

### Report.

IN Centerville I had to meet some very fanatical opposition by the United Brethren minister. On the second night of his protracted meeting he threw out every wicked and mean insinuation against us that he could think of. When his meeting closed I gave notice to review him. He objected, and ordered me arrested; but none would heed his orders. He said he had a good mind to lay his hands on me. Then he tried to hire the house for his own use, but the trustees refused. After much disturbance I got a hearing. Order was restored, and all stayed. A good and, I trust, lasting impression was made on the minds of the people. The majority of his own members lost confidence in him, and some of them decided to have no more fellowship with him. He confessed before all, after I got through, that I had witnessed a good experience in religion, but my doctrine was dark infidelity. He then withdrew his meeting, and I continued meetings undisturbed through the week. Several have taken a stand for the truth. I do not know yet how

many. I intend to visit again after a while. Organized a Bible Class with fourteen members, before I left.

Since then I have been four weeks near Ft. Lincoln. The brethren who live south of Mound City, live from two to five miles round Ft. Lincoln. I did not intend to stay here long, but was drawn into a discussion with the Methodist minister, on the immortality question. He was the leading man of that class in the county, and was looked up to by all. We continued six sessions. House crowded to overflowing. The notary public of the place officiated as chairman. Question decided in favor of the truth by committee at close of debate.

After this I tried to follow up the interest. Weather not very favorable. Prejudice strong on account of failings and difficulties among our brethren, of long standing. Small attendance. Some convinced of the truth. Prospect of a few being gained. Had some solemn and searching meetings with the brethren. Better feelings and union are being established among them. Have organized a Bible Class with sixteen members.

Commenced preaching last Sunday in this place—Mapleton—six miles west of Ft. Lincoln, by urgent request of one of the leading men in society. This is a small village on the prairie. A beautiful farming country around it. A large and convenient school-house. Good attendance and interest to hear so far. Plenty of openings to preach in this country. School-houses free, for all denominations, every where.

JOHN MATTESON.

Mapleton, Kan., Jan. 25, 1870.

#### "A Word of Advice."

BRO. ANDREWS: I see by the last REVIEW "a word of advice" from Bro. Ramsey. Now as the minds of some of the readers of the REVIEW will naturally be carried back to the time I first wrote an invitation to brethren who were seeking a place where they could obtain homes, that "this was as good a country as the West afforded," I still say so; only the opportunity for getting very cheap homes is past. I, also, think that those "well situated in the East had better stay there." This is not an Eden, but only a tolerably favored "spot on this old sin-cursed earth." The reader is left to guess as to the nature of trial that "all who come have got into."

Permit me to say, if "all" were careful not to involve their financial matters, and keep their social relations in proper condition, a brighter sun and less cloud would be given them.

Bro. R. has not been here long enough to be warranted in saying quite so much against the country; the thriving condition of its inhabitants forbids it. I have been here fifteen years; passed through some difficulties and inconveniences during the war, but have been prospered to a very good living, with something to spare.

I think Bro. R. must have been under a very dark cloud when he penned his "word of advice." True, there is strong prejudice here against the truth, caused mainly by unconsecrated Sabbath-keepers, and those in rebellion against the work of the third angel's message. We need true-hearted burden-bearers every where, who not only believe the present truth, but are desirous of taking hold and doing something in it. I still say, as I often have in writing to brethren, we need real burden-bearers here who do not need to be nursed, but are "strong in the Lord," exemplary in their lives, home missionaries. I apprehend the way to make the truth take well *any where*, is for those who profess it, to live it out in every particular; then we would expect to see reports of success from our preachers when laboring in such places.

I still "have hope" the Lord has a people in Missouri, and a work for them to do.

J. H. ROGERS.

Altovista, Mo., Jan. 25, 1870.

NOTE.—We publish Bro. Rogers' reply to Bro. Ramsey's "word of advice," as he informs us the brethren feel grieved with Bro. Ramsey's article. I did not see Bro. Ramsey's note till after its appearance in the paper. I then thought it was too unguarded in its ex-

pressions. My own observation of soil and crops in Northern Missouri forbid my receiving his statement in full, while I fully indorse the advice to such as are "well situated in the East." The spirit of moving has ruined multitudes. We would be glad to know that proper caution was observed in all cases in this respect. Few are aware of the trials and privations to which they subject themselves in moving so far, and especially to a new country. "Godliness with contentment is great gain."

J. H. W.

#### Our Prince and Hope of Glory.

CHRIST is precious to those that believe, as *leader* and *prince*. We need one to rule us, to be supreme Judge. Who so entitled to our loyalty, who so worthy our love and eternal fidelity, as he who loved us *first*, who loved us while we were without help, while we were sinners, enemies? he who then so loved us as to die for us. Let us give him our hearts, for he has bought us with his blood. Let us follow him, that we walk not in darkness. Let it be our pleasure to please him, our glory to realize and show forth his might, his favor and preciousness.

Christ is our only hope. Glory be to his name. We ought to magnify Jesus as our Saviour. How lost, hopelessly lost were we, who have so vilely sinned against God, had there been no propitiation for sin. We deserved hellfire, even everlasting destruction. Christ died for our sins. Blessed be his name forever!

Christ is our hope, our only and our blessed hope, as our deliverer from sin, and from the horrid second death. When shall be heard the groans and shrieks of the damned arising from the terrible flames that shall burn them up, and burn up their sin-defiled works, then shall it be felt how great and blessed a potentate is JESUS.

How unspeakably sweet it will then be to know and feel that that mighty and lovely Saviour loves us and saves us. Oh, what anthems of ecstasy will then rise with sweetest music to the praise of Him who loved us and washed us from our sins in his own blood! Oh, the Lamb is worthy: unto him be sweetest songs, even glory forever. Amen.

As we name his name, dear fellow-servants, let us depart from all iniquity. Pray that I, your most unworthy brother, may be forgiven all my iniquity for his sake, and that I may be thoroughly purified by his blood, and wholly consecrated to his service. I am guilty of many offenses, and I hope for that favor which is life only in consideration of Christ's most painful, ignominious, propitiatory death. Oh, may God bless you, who are so much better than I am, and help you to be compassionate, and to do good. When He who is our life shall appear may we appear with him in glory; and with an abundant entrance, a joyful welcome, own him as our Salvation, and serve him as our Prince, our Glory, our Beloved in his happy and eternal kingdom.

NOAH W. VINGENT.

Jeff. Co., Kansas.

### 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. Barrows.

DEAR BRETHREN AND SISTERS: It has been a long time since you have heard from me through the REVIEW. It is not because I have lost my love for the truth; no, it is because there are so many more to write for the REVIEW now, than there were some twenty years ago when I first embraced the truth, that I have kept still. The REVIEW has ever been a welcome messenger to me. While I read those cheering epistles from the brethren and sisters, it cheers my heart to press on with God's people. I had the privilege of attending the New England Camp-meeting, last fall, and hearing those solemn truths and straight testimonies that were proclaimed by God's servants; also the privilege of

meeting with some of the tried friends that have toiled on through all the Advent movement. I believe their straight testimonies found a lodging place in my heart. I believe I have profited by the privilege I enjoyed. My privileges of meeting with the people of God for the last five years have been somewhat limited; but I can say the truth never looked more precious to me than now. I want to confess all my sins that they may be blotted out when the time of refreshing shall come.

Yours in hope of eternal life when Jesus comes,

JESSE BARROWS.

Washington Co., Vt., Jan. 1870.

#### From Bro. Gurney.

BRO. ANDREWS: My interest and faith in the closing testimony to the world is unwavering.

Anxiously do I wait for the weekly visits of the REVIEW, so full of encouragement to the anxious, inquiring pilgrim; for I am watching the movements of the body, determined to move with them. Especially am I in favor of the straight testimonies in the church. I feel very solemn when I see that the testimony of Sr. White, given in much plainness of speech, is rejected by many, and neglected by others. The consequences will soon be known, when the temple of God will be "filled with smoke from the glory of God and his power," and no one there to intercede, while the seven angels go forth on their mission of wrath. I want to make clean work, and avail myself of every means to prepare for the solemn events now impending, and the judgment of the great day.

I heartily sympathize with our tried friends; those who are willing and feel the necessity of bearing burdens in the most important work of the third angel's message. I do not feel like putting forth my hand to steady the ark. The Lord's hand is set to the work, and woe to any who rise against it.

To us it is a time of waiting and trial, a time of watching, a time of peril, a time of judgment, a time to search our hearts, a time to confess, a time of impending wrath, a time of great voices in Heaven proclaiming this world's doom, a time to judge the dead, a time to seek meekness and righteousness, that we may escape impending wrath and stand before the Son of Man, who will come again as he went away.

Although the signs of the times are thundering the doom of this wicked world, and the chances of the remnant, according to appearance among those who are looking for our Lord that they shall escape, look discouraging; yet when I look toward the Lord's holy temple, in which the work is so full of interest, especially at this time, and view our Lord making those changes preparatory to his return from the wedding, I can, I will, rejoice in the God of our salvation. I hope in the long suffering of our Lord which is salvation. But I must wait. It is now a time of anxious care and weeping. May we all discern this time.

Waiting in hope,

H. S. GURNEY.

BRO. HOUSER writes from Chicago: I have often been much encouraged by reading the testimonies, through the REVIEW, from those who are lovers of the truths of the third angel's message. I feel my weakness and unworthiness; yet I think we must take up the cross and bear our share of the burdens if we want to wear the crown. I feel that my efforts in the past have been with too little zeal, and unless I make better progress in overcoming, I fear I may yet come short of eternal life. But I thank God that he in his good pleasure has shown me my true position, and has also aroused me to a lively sense of my duty. I am fully determined, by the grace of God assisting me, to try to be an overcomer. I consider the time as short and precious. I want to be able to stand steadfast and immovable in the day of trouble which seems to be drawing nearer every day. I would ask those who love God to pray for us in this city, that we may not be wanting in that great day.

CHRISTIANITY has given to truth a dignity independent of time and numbers. It has required that truth should be believed and respected for itself.

THE envious man is like that rich man in Quintilian, who poisoned the flowers in his garden so that his neighbor's bees should get no more honey from them.

# The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 8, 1870.

## Review to the Poor.

EVERY church should see that all the families of which it is composed, regularly receive the REVIEW. Some do this by sending in the names of the poor among them, and saying that these persons are worthy to receive the paper free. This is not right. The Association has offered to give one half the price of the REVIEW if the friends of such poor persons will give the other half. This is all that should be asked of the Association. On this offer, every church should see that every family in its membership has the REVIEW. And where God has given to his people a good degree of worldly prosperity, would it not be still better to pay full price for the paper for those unable to pay themselves? This would be commendable; and it is one good way to make a thank-offering to God for blessings received.

To CORRESPONDENTS.—In writing reports of meetings, discussions, or incidents, we beg you to leave out every word that savors of a spirit of boasting. After you have written your reports, look them over with special reference to the spirit which they breathe. The excellence of the truth should remind us of our own errors, and lead us to the deepest self-abasement.

Correspondents must exercise forbearance. Many questions remain unanswered because urgent duties consume the time and make it impossible to properly attend to the question department. Some communications will be answered by letter as soon as opportunity will admit.

NOTICE.—Several have earnestly desired to obtain even a single copy of some of our works which are out of print. To favor such during the time that these remain out of print, we have called for all copies which remained unsold in the hands of agents. We can therefore furnish to a few persons single copies of the History of the Sabbath, price \$1.00, postage 12 cts. Also the Prophecy of Daniel, price 10 cts., postage 2 cts. A few copies also of the Signs of the Times, price 10 cts., postage 2 cts.

TESTIMONIES 17 AND 18.—For the convenience of our friends we have caused a quantity of these two numbers to be bound together in a neat substantial volume of 399 pages. This presents much important matter in a convenient and desirable form. We need only state to our friends that these works are to be obtained in this form, to insure an extensive demand for this bound volume. Price 80 cts. postage paid.

HEALTH INSTITUTE.—We are glad to be able to speak with greater courage respecting the Institute. Though errors have been committed in its management, both in financial and in spiritual matters, the Institute has nevertheless been a great blessing to many persons in the recovery of their health, and a still greater blessing to others in leading them to Christ and the truth. The errors which have been committed can be, we hope, mainly corrected. We trust, also, that the church in Battle Creek is really correcting its own wrongs, and renewing its covenant with God, so that it may be a blessing to the Institute. We expect soon, in some form, to make a statement of the causes of difficulty in the case of the Institute.

## Spiritual Gifts.

THE gifts of the Holy Spirit were placed in the church for its edification, and were designed to remain there till the work of the Spirit of God is accomplished. Some of these gifts are recognized in every church. But the most of them are not only absent from the different churches, but their presence is not even desired. All desire the gift of teachers, but most despise the gift of prophecy. Yet this gift is one of the most precious

that God has ever given. No doubt one grand reason is found in the fact that this gift exposes the wrongs of the heart, and reveals that which is open to the eye of God only. Men had rather go on as they are, and risk the judgment, than to have such a reproof in their midst. So there are heaps of teachers who use words that tickle the ear, but the gift of prophecy is almost banished from the earth.

A SINGULAR VISITOR.—During the past week we received a call from Mr. Irvin Moore, of Washtenaw county. He requested the privilege of speaking to the Battle Creek church, that he might give his peculiar views of prophecy. The church consented to give him the evening of the general social meeting. They were, therefore, not a little surprised when this gentleman had spoken in a rambling manner for an hour, giving his views of prophecy, to hear him then announce that he was the prophet like unto Moses (Deut. 18: 15-18); the David predicted by Jeremiah and Ezekiel. (Jer. 30: 9; Eze. 37: 25); the Michael of Dan. 12: 1; and the one who shall ride upon the white horse. Rev. 19: 11-16. He is evidently in a state of mental derangement, and puffed up by the devil to think himself some great one.

## 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, .. | \$1823.00 |
| C. S. Griggs and wife, .....             | 100.00    |
| Henry Hilliard and wife, .....           | 50.00     |
| Hannah Sawyer, .....                     | 30.00     |
| L. W. Carr, .....                        | 25.00     |
| J. I. Marress, .....                     | 20.00     |
| Total, .....                             | \$1548.00 |
| Leaving still due, .....                 | 452.00    |

JAMES WHITE.

## For our Ministers.

THE winter is a favorable time for labor in school-houses, and country meeting-houses, and we are in receipt of many urgent calls for preaching. What shall we say? We are receiving very few reports of labor, and if we judge from the silence of the preachers we should think there was but little being done at present. What are the ministers doing in New York? What in New England? What in the West? If any are out of employment, please inform us, and we will furnish you with fields where the people are anxiously waiting for light on the present truth. GEN. CON. COM.

## The Review Office.

MANY have regretted the inability of Bro. and Sr. White to visit them and hold meetings this winter. It will be a gratification to them to know that Bro. White has paid special attention to the publishing department while he has been in Battle Creek, and that the influence of his experience and earnest interest in the work is seen by the marked improvement in matters in the Office. The Association is doing quite a large amount of publishing this winter, and most of those in the Office seem to be renewing their interest in the work. This is as it should be. It were better to do nothing than to move in the dark, destitute of the blessing of God. J. H. W.

## Testimony No. 18

SHOULD be in the house of every believer in the message of present truth. It should be a book at hand for all who are desirous of overcoming this world and the evils therein. How clear and forcible "Christian Temperance" is set forth, showing the very object and ultimate design of the health reform. Dear brethren and sisters, there is reproof, correction, and instruction, for all in this Testimony. I acknowledge many things apply to myself, to which I mean to try to take heed and overcome, for only the pure and holy will be able to enter the pearly gates; and oh! to think we are so near deliverance and are not ready! May the Lord help us all to get ready for the judgment. J. H. ROGERS.

## Michigan Central Railroad.

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

| GOING EAST.     |            |           |            |           |
|-----------------|------------|-----------|------------|-----------|
| LEAVE.          | MAIL.      | DAY EXP.  | EVE. EXP.  |           |
| 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, Arive, | 5:50 P.M.  | 6:20 P.M. | 3:40 A.M.  | 8:20 A.M. |

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

## The Peninsular Railway.

UNTIL otherwise ordered, trains will be run as follows:

| LEAVE BATTLE CREEK, | A.M. | P.M. | LEAVE BELLEVUE,      | A.M.  | P.M. |
|---------------------|------|------|----------------------|-------|------|
| Arrive Bellevue,    | 7:00 | 3:00 | Arrive Battle Creek, | 10:30 | 6:10 |

All trains will stop at Verona, Pennfield and Madison's. No Sunday trains.  
L. D. DIBBLE,  
President and General Superintendent.

## Appointments.

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

THE next Quarterly Meeting for the churches at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, March 5, 6. Notice is given thus early that all members belonging to the church, may have the privilege of representing themselves. Brethren, if you cannot attend in person, take a few moments to sit down to write a few lines, and let the church know how you are getting along. It is a very long time since we have heard from some of you.  
Direct to A. Olson, Bussyville, Jeff Co., Wis.  
By order of the Elder. O. A. OLSON.

The meeting appointed for Greenbush for Sabbath Feb. 5, is postponed till Feb. 19. Bro. King is especially requested to be there.  
[This has no signature.—Ed.]

PROVIDENCE permitting, I will meet with the church in Parkville, Sabbath, Feb. 19, at 10 1/2 o'clock; also on first-day, if thought best, and at the Langdon school-house first-day evening. J. BYINGTON.

THE next Monthly Meeting for Calhoun County will be held in the house of prayer in Newton, Feb. 12. Brethren that can, please come so as to attend meeting sixth-day evening. Will Bro. U. Smith and Ertzenberger attend this meeting? We will meet them at the cars on sixth-day. J. BYINGTON.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

JAMES ALLEN: Your money was received in REVIEW 35-1

### 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 the time acknowledged, immediate notice of the omission should then be given.

**\$1.00 each.** Wm L Wheeler 36-1, S W Pack 36-1, H Merry 37-1, A Steinberger 37-1, A Stranahan 36-5, Z Southwick 36-1, L Locklin 35-10, S Wrigley 36-21, John Lovell 37-1, S Lovell 36-21, Mary Youngs 37-1, J S Cole 37-1, J L Jordan 37-1, E O Penn 36-7, Rosetta Havens 36-21, Wm H Harris 37-1, Lucy Harris 36-1, J A Hamilton 35-7, Eliza Root 37-1, M F Conklin 35-17, L C Tolhurst 37-1, Margaret Proctor 37-1, Almada Wright 37-1, Nathan Sherman 37-1, Mrs Julia Abels 37-1, Wm McAllister 36-3, L Harbline 37-1, W T Ross 37-1, Wm Wilson 37-1, A Vanotcas 37-1, B Andrews 37-1, Mrs P Sprague 37-1, P P Condit 37-1, W Manser 36-21, D Day 37-1.

**\$2.00 each.** C S Brockway 37-1, E Vansyoc 36-9, W Hastings 37-1, Sally Taber 35-13, O S Stevens 37-1, S C Perry 37-1, T Godfredson 37-1, D Tedsborg 37-1, Geo Booth 37-1, D T Rodman 36-22, R Taber 37-1, C Davis 37-1, C S Clarke 37-18, Henry DeCow 36-20.

**Miscellaneous.** D B Staples 50c 34-16, D Griggs \$3.00 37-3, P Strong 1.75 37-1, C R Rice 2.21 38-17, M M Scott 1.50 36-13, H C Crumb (4 copies) 1.50 35-20, Mary Carpenter 32c 35-15, H H Weld 85c 33-17, B G Jones 75c 36-1, D Blanchard 1.85 36-8, Wm Van Gleesen 3.00 37-1, S E Travis 3.00 37-5.

#### Cash Received on Account.

Phebe Mills \$5.00, S H Lane 5.00, A S Hutchins 50.15, S H Bonfoey 1.00, H A St John 10.00, Phebe Mills 1.00.

#### Michigan Conference Fund.

Church in Monterey \$49.75.

#### Books Sent by Mail.

W D Searla 35c, P C Truman \$7.00, H Hilliard 1.44, Mrs F Winchell 30c, I Thorp 12c, J H Cook 88c, S Gorton 50c, Wm McAllister 25c, T Bickle 3.25, N C Walsworth 25c, J Valentine 2.00, David E Cash 2.50, Frank Morrison 20c, C C Beiden 25c, Hon John Bemister 1.00, Eld F Tolhurst 20c, Eld S Garman 20c, Eld A H Strong 20c, S H Lane 2.00, S W Randall 1.50, A E Stutzman 1.10, W G Burbee 1.10, T Godfredson 1.00, E Degarmo 25c, J D Morton 50c, M M Keeney 2.00, Perry Hysor 1.00, B B Warren 50c, C L Sweet 3.10, R D Benham 25c, J Sarson 45c, P Strong 27c, M S Merriman 70c, C R Rice 29c, S P Street 75c, Elberton Rice 29c, J L Jordan 1.20, E C Penn 1.25, J P Munsell 1.12, H C Crumb 1.63, P Hackett 50c, S C Perry 20c, Geo Booth 10c, L M Squires 35c, R F Kleeman 20c, Lewis Bush 25c, H DeCow 50c, Mrs S M Swan 2.38, J Hanson 25c.

#### Books Sent by Express.

A O Burrill, Jamestown, Green Co, Ohio, \$20.03, C H Bliss, Lodi, Illinois Co, Ill, 7.00, H A StJohn, Van Wert, Ohio, 10.00.

#### Received on Book and Tract Fund.

D Griggs \$2.00, Maria M Buckland 2.00, T Bickle 1.00.

#### Foreign Missionary Fund.

P S Thurston \$5.03, Thomas Bickle 1.00, T Bryant 10.00.