

# 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."

VOL. XXIII.

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### The Advent Review & Sabbath Herald

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### A Little While.

"A LITTLE while,"—our Lord shall come,  
And we shall wander here no more;  
He'll take us to our Father's home,  
Where he for us has gone before—  
To dwell with him, to see his face,  
And sing the glories of his grace.

"A little while,"—he'll come again:  
Let us the precious hours redeem;  
Our only grief, to give him pain,  
Our joy, to serve and follow him.  
Watching and ready may we be,  
As those that long their Lord to see.

"A little while,"—'twill soon be past;  
Why should we shun the promised cross?  
Ob, let us in his footsteps haste,  
Counting for him all else but loss:  
For how will recompense his smile  
The sufferings of this "little while"!

"A little while,"—come, Saviour, come!  
For thee thy church has tarried long;  
Take thy poor wearied pilgrims home,  
To sing the new eternal song,—  
To see thy glory, and to be  
In everything conformed to thee!

#### Pope or President.

As we near the end, dangers of all kinds thicken around us. We speak not merely of the Christian. So much is said of the dangers of the way to Mount Zion, and of the foes, the snares and perils that beset the weary pilgrim, that we might almost be led to think that he was the only one, and his the only path, subject to these evils. But it is not so. While the pathway of the child of God lies through the perils of earth's closing scenes, perils tenfold more fearful in their nature gather around him who has no arm of Jehovah upon which to lean. Tenfold more deplorable is his condition who has to meet these things unaided by succor from on high. And there are perils not to individuals merely, but to communities, States, governments and nations. The thrones of monarchs and the institutions of Republicanism are alike in danger. Unforeseen complications suddenly threaten them with destruction on this hand and on that, resistless and without remedy. In short, the whole world is jostling and surging and beating about, amid the shoals and breakers of those perilous times which the apostle forewarned us should be here when the last days were come. The readers of the Review will find in the following a description of a fearful agency at work in this nation, betokening anything but peace and safety to our own government. We prefer the Christian's dangers to those of any other class of people; while the Christian's hope, his shield and buckler, his rock of defense and strong tower, are far more to us, than all the retreats of refuge and arms of succor that the perishing world can vainly offer.

u. s.

#### POPE OR PRESIDENT.

A book with this title was published some years since, designed to correct the extreme incredulity of the American people in refusing to believe that republican institutions are imperiled by the existence of a Roman hierarchy among us. Other works, by learned and judicious ministers of various denominations, have warned us of our dangers. Their works have failed to arouse the Christian community. A political party, styled the American or Know-Nothing party, attempted to grapple with the impending evil, but ignominiously failed, chiefly on account of its undemocratic attitude, which placed it in hostility not simply to the hierarchal rule of Popery, but to all foreigners indiscriminately. The false position of this party has done a great dis-service to the cause of Protestantism, by the reaction it has naturally caused.

But the question returns, "Pope or President?" We shall have either the one or the other; we cannot have both. As the wheels of revolution move on, they reveal more and more distinctly the evidences that Romanism and Republicanism can never coalesce. We have tried the great experiment of mingling freedom and slavery in one political union, and we have seen the results. Our next experiment is with Popery. Its developments may astonish us. Popery is a greater power than slavery. Bring it fairly into collision with our government, and it will kindle fires before whose terrific glare the slaveholder's rebellion will pale. Romanism even under monarchical institutions, has filled many a country with blood; how much more fierce will be the strife when it grapples with its natural and irreconcilable enemy, republican liberty, civil and religious?

The terrible riots that have shook our city to its foundation have opened men's eyes. It is not so much what has happened that gives alarm, as what may happen. Here we have seen a whole class banded together, as by a natural instinct, in resistance to the laws. A sympathetic chord was found to vibrate from Yorkville to the battery, from Jersey City to Brooklyn. Whose were the hearts that pulsed with instant approval, and the gleaming eyes that could not conceal their impatient joyousness while the events of that dark Monday were going on? It was not the German element that warmed up at the tidings of burning mansions, flying orphans, and wanton butcheries; it was not the French, it was not the Italian. Nor would it be just to say it was the Irish; more loyal men are not to be found than many who look back to Green Erin as their birthplace. It was not Irishmen, it was only Catholic Irishmen, that were actors in these scenes of blood. Householders then discovered with horror that their servant girls had been aware of the intended outbreak for several days previous. Protestant families trembled for their lives, and now scarcely dare employ an Irish Catholic, lest the free familiar conversation of the table should be reported abroad, and the destruction of their dwellings pay the penalty. Gov. Seymour's fear that if the populace were not propitiated, the housemaids would burn down the mansions of their employers over their heads, though ridiculed in some of the papers, was by no means an unreasonable terror.

How can this sudden outburst of fury, disclosing such a perfect bond of sympathy animating thousands of hearts, be accounted for? Is there something in

the nature of the Irish disposition that prepares it to turn, at an unexpected moment, in a paroxysm of fury, and smite down its friends and benefactors? No it is not the Celtic blood, it is the influence of a false religion. There lies down deep in the soul of every devout bigoted Catholic, an instinctive, ineradicable consciousness of alienation between him and the laws, institutions, religion, and customs of this country. He can never forget that its foundations rest on Puritanism, his mortal enemy. He does not heartily become a citizen of the republic. His home feelings are not allowed to cluster around its institutions, though, to a certain extent, they may attach themselves to their soil.

There was every natural reason to expect that in such a rebellion as the present, Irishmen would deeply sympathize with the North. Having been oppressed themselves, it was natural that they should feel for the poor slave. Emancipated themselves, it was supposed they would be foremost in seeking the emancipation of others. The standards of their church were opposed to slavery. Popes had condemned it. It would be monstrous to think that when French, German, and Italian patriots were battling for the rights of man, Irish patriots should espouse the cause of despotism. But we have the facts before our eyes. Brownson, in his Catholic review, while urging his brethren to change their position and repair the harm they have done, fully acknowledges that the general charge of Catholic disloyalty to freedom is just. He says, "It is undeniable that no religious body in the country stands so generally committed to slavery and the rebellion, or as a body have shown so little sympathy with the effort of the Government to save the life and unity of the nation, as the Catholic." "Not a single Catholic journal, except one ventures to assert openly and decidedly the true Catholic doctrine in regard to slavery; and the Catholic who does not throw all his influence on the side of the pro-slavery party is read out of the pale of Catholic society, especially in this city of New York, where there are more Catholics than in all the seceded States put together." "We can scarcely find a Catholic descendant from an old American family, or even of American birth, that is not practically a pro-slavery man in his talk and in his influence." Go where we will in the loyal States, and we find nearly every Catholic we meet a southern sympathizer, an intense hater of the abolitionist, and more ready to see the Union divided or reconstructed under Jeff. Davis on slavery as its corner-stone, than to see it restored by the extinction of slavery.

These statements cannot be denied. They show beyond question that we have in our midst a large and powerful class of hereditary, traditional, civil and religious enemies to our free Protestant institutions, who are under the most perfect discipline, and swayed by their leaders as the summer foliage is swayed by the rushing wind. In the present war they have had every motive to unite heartily with us; their interests, their creed, their foreign connections have all pressed them in the direction of loyalty; their priests have ostensibly given their counsels in the same direction, and yet we find them aliens, aliens in heart, aliens in conduct, and open foes when subjected to an equal share of the public burdens.

Suppose, now, this alien element, instead of being held in check by motives to loyalty, should at some fu-

ture time find all its motives tending in an opposite direction? Imagine that instead of being at war with fellow Protestants as we are now, our enemy had been a Catholic power; that the object of the war, instead of being the extension of slavery, had been the extension of the Catholic religion; in short, that Napoleon, having fully reinstated the Catholic priesthood in Mexico and trodden out the last traces of republicanism there, should suddenly throw his victorious arms and his immense navy against this city, with the sanction of the Pope and the secret or open endorsement of Archbishop Hughes, where would our Catholic population be found then? Who can for a moment believe that we could in such a contingency rely upon them to act as the defenders of republican liberty? How long before the *Freeman's Journal* would reiterate the lofty claims put forth in 1853: "The Pope of Rome has supreme authority over every diocese and over every square foot of surface on the globe. His rights are circumscribed only by the ends of the earth and the consummation of ages?" How long before the clamors in behalf of a licentious press would resume the dogmas taught them by the Pope: "Freedom of conscience is an absurd and dangerous maxim;" "the liberty of the press is a fatal license of which we cannot entertain too great a horror?"

### A Question.

BRO. AMADON: In Vol. xi, No. 11, of *The Youth's Instructor*, in the story of Cain and Abel, there seems to be a natural query in the minds of some of the children who those men were that Cain expected to meet, who might kill him. As the narrative stands, it would seem that Cain was the only one then living of Adam's posterity.

Yours seeking after light.

A. B. WILLIAMS.

Clinton, Wis., Nov. 15, 1863.

ANSWER.—The above question we suppose was propounded for the benefit of the *Instructor*, but being somewhat crowded for room this number, we subjoin our answer and pass it over to the *Review*. As this point has been critically examined by others, we submit the following explanation from the *Commentary* of Dr. Adam Clarke, containing his own view and that of Mr. Dodd, which we think is the true solution of the difficulty mentioned.

G. W. A.

"Most people who read this account wonder why Cain should dread being killed, when it does not appear to them that there were any inhabitants on the earth at that time besides himself and his parents. To correct this mistake, let it be observed that the death of Abel took place in the one hundred and twenty-eighth or one hundred and twenty-ninth year of the world. Now, 'supposing Adam and Eve to have had no other sons than Cain and Abel in the year of the world one hundred and twenty-eight, yet as they had daughters married to these sons, their descendants would make a considerable figure on the earth. Supposing them to have been married in the nineteenth year of the world, they might easily have had each eight children, some males and some females, in the twenty-fifth year. In the fiftieth year there might proceed from them in a direct line sixty-four persons; in the seventy-fourth year there would be five hundred and twelve; in the ninety-eighth year, four thousand and ninety-six; in the one hundred and twenty-second they would amount to thirty-two thousand seven hundred and sixty-eight; if to these we add the other children descended from Cain and Abel, their children, and their children's children, we shall have, in the aforesaid one hundred and twenty-eight years four hundred and twenty-one thousand one hundred and sixty-four men capable of generation, without reckoning the women either old or young, or such as are under the age of seventeen.' See Dodd.

"But this calculation may be disputed, because there is no evidence that the antediluvian patriarchs began to have children before they were sixty-five years of age. Now, supposing that Adam at one hundred and thirty years of age had one hundred and thirty children, which is quite possible, and each of these a child at sixty-five years of age, and one in each successive year, the whole, in the one hundred and thirtieth year of the world, would amount to one thou-

sand two hundred and nineteen persons, a number sufficient to found several villages, and to excite the apprehensions under which Cain appeared at this time to labor."

### Man's Inheritance. Ps. cxv, 16.

"EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. ii, 9, 10.

There are no bowers on earth so fair, as were the bowers of Eden;  
There are no flowers nor fruits so rare, as those to man first given;  
Sweet melody in every tree, from birdling voices sounded,  
While peace and love, like that above, in every heart abounded.

'Twas sweet employ, without alloy, to do as God directed,  
His name to bless, the garden dress, while by his love protected.  
At cool of day, how gladly they would haste to meet their Father,  
Then face to face, in sweet embrace, would pass the hours together.

When Satan's lie,\* "Thou shalt not die," caused man's first disobedience,  
He sees no way, by which he may return to his allegiance;  
He only saw God's broken law, whose penalty demanded  
The life of those who dare refuse to do as God commanded.

Sweet mercy's voice, made man rejoice in hopes of coming favor;  
I've found for thee a remedy, she said, I've found a Saviour!  
Oh sweeter word, ear never heard, than this one dear name Jesus,  
Who'll save from sin (death's cruel sting); yes, e'en from death release us.

For disobedience to God's law there could be no remission  
Without the richest blood was shed, mingled with intercession.  
That blood was spilt, t' atone for guilt; then Christ's example given  
To show those how to keep God's law, whose sins had been forgiven.

Then we'll obey, from day to day, each one of God's commandments;  
Keep Jesus' faith, as th' angel saith, and do all his requirements.  
His faith the same, as John did name, The testimony of Jesus,  
Which is the spirit (mark the words) of prophecy, to teach us.

Oh blessed they who God obey, for they shall surely enter  
Those pearly gates, where glory waits, and endless pleasures center.  
If but one point we fail to keep, we shall be written guilty!  
The least command if disobeyed, condemns us with the filthy.

The hour draws near when He'll appear; the Lord in clouds of heaven;  
The trumpet sounds, and from the ground, the saints will have arisen;  
Then words how sweet our ears will greet, Come, blessed of my Father!  
Those mansions fair Christ did prepare, they'll then inherit ever.

Jerusalem, the saints' bright home, within the skies remaineth  
A thousand years, till Christ appears again on earth, and reigneth.  
Then it comes down, bearing God's throne, by all the saints attended,  
To be henceforth earth's capitol, when sin's dark reign has ended.

The wicked now are raised, and bow to Satan as their leader,  
Encompassing the saints' abode, as foes in battle gather;  
But fire from God devours them all; both root and branch it burneth;  
Their works are burned, the melted earth to elements returneth.

\*New translation of 2 Thess. ii, 11. THE LIE. Note. "Probably the characteristic lie of Satan in the garden," &c. The Bible says the sinner shall die. Gen. ii, 17; iii, 19. Man is mortal. Job iv, 17. Satan says the sinner shall not die. Gen. iii, 4. If so, he is immortal. Man immortal is therefore the doctrine of devils, 1 Tim. iv, 1, which was to seduce people in the latter, or last, days.

With these, the Lord's all-powerful word, re-fashions earth, and clothes it  
With all that's beautiful and good, then to the meek restores it.  
When everlasting death shall hush the sinner's wail forever,  
The universe shall sound with praise, to Christ and God the Father.

Oh there will be life healing tree, beside life's flowing river;  
And every tear shall disappear, its causes cease forever;  
While wolves and lambs together feed, his chosen Jesus leadeth  
In pastures green, by quiet stream, where every want he heedeth.

M. M. OSGOOD.

Bronte, C. W.

### New York Conference Report.

EVENING after the Sabbath, Nov. 7th at Adams' Center, N. Y. the first session of the Second Annual Conference of S. D. Adventists convened for the transaction of business.

Meeting called to order by the president—D. Arnold.

Prayer by Eld. J. N. Andrews. Credentials being called for, the following brethren presented themselves, and were duly admitted as delegates to the Conference:

Roosevelt, Wm. Treadwell and L. R. Chapel; Bucks Bridge, H. G. Buck; West Monroe, H. Decker; Kirkville, H. Gardner; Mill Grove, Z. Brooks; Oleott, R. F. Cottrell; Somerset, J. M. Aldrich; Alleghany Co. N. Fuller, Asa Green, J. G. Saunders, and A. Lanphear; Rochester, J. B. Lamson; Mannsville, H. H. Wilcox and A. H. Robinson; Catlin, N. Fuller; Oswego, E. Goodwin; Clarkson, J. B. Lamson; Ulysses, Pa., N. Fuller; Clymer, Pa., N. Fuller.

The following named churches were now voted into the Conference; and the brethren named therewith, were received as delegates therefrom.

Brookfield, Ira Abbey and H. Main; Bangor, H. W. Lawrence; Adams' Center, Wm. Green and Wm. S. Salsbury; Champlain, C. O. Taylor; Norfolk, S. B. Whitney; Middle Grove, G. R. Barber; Alba, Pa., J. N. Andrews.

It was now moved and carried that Brn. J. Parmalee of Verona, A. N. Curtis of Camden, and C. Gregory of Lockport, be invited to participate in the deliberations of the Conference. It was also moved and carried that Bro. White be invited to take part in the proceedings of the Conference.

The Conference now being organized, the Secretary's report of last Conference was called for and read by the Secretary.

Next Business attended to, was the consideration of the form of constitution recommended for State Conferences by the last general Conference held at Battle Creek. After having been read by the Secretary, it was moved and carried, that the constitution and rules adopted at the organization of our Conference last year, be rescinded, and that the constitution recommended by the general Conference be adopted in its stead.

The following named brethren were appointed as a committee to nominate officers and prepare business for the next session, viz. J. N. Andrews, N. Fuller, C. O. Taylor, J. M. Aldrich, H. Hilliard and D. Arnold. Adjourned till 8 o'clock next morning. The Committee went into immediate session. At the hour appointed Conference again convened. Treasurer's report, being called for, the treasurer, J. B. Lamson, reported as follows: Whole amount received \$1278.24. Paid out; \$608.22. On hand, \$670.02.

The following brethren were elected as officers for the ensuing year: A. Lanphear, President, J. M. Aldrich, Secretary, J. B. Lamson, Treasurer, and J. N. Andrews and N. Fuller Conference committee.

Receiving ministers into the Conference being now in order, it was moved and carried, that the names of those now belonging to the Conference, be taken up and considered separately; whereupon Eld. J. N. Andrews, Eld. N. Fuller, Eld. R. F. Cottrell, and Eld. C. O. Taylor were voted to continue their standing in the Conference, as duly authorized and approved evangelical ministers thereof.

Pending the motion in regard to Bro. Andrews, Bro. White made some timely and appropriate remarks in regard to the relation sustained by him to the Conference, and the care that the churches and brethren should exercise for him and his family, whereupon the following resolution was presented and adopted:

*Resolved*, That the remarks of Bro. White in regard to Bro. Andrews' connection with our Conference, are worthy of our candid and prayerful consideration; and that we will cheerfully unite our efforts to make him and his family comfortable and happy, and that we will do all in our power to stay up his hands and leave him free to prosecute the work of the Lord.

On motion, the chair made a call for other ministers who desired to become preachers of the Conference the ensuing year.

Bro. F. Wheeler was recommended by a letter from the church at West Monroe, and Bro. S. B. Whitney was recommended by several of the churches in Northern N. Y. for ordination and reception into the Conference.

Moved and carried that the applications for Bro. Wheeler and Bro. Whitney and other ministers who might desire to join the Conference, be referred to the Conference committee.

Adjourned to 6 o'clock in the evening.

Evening session opened by prayer by Bro. Fuller.

Ministers reports being now called for, Brn. Andrews, Fuller and Cottrell, presented written reports of their labors during the year, also of their receipts and expenditures, which were approved by the Conference.

Moved and carried that the Conference donate to the general missionary fund \$75,00; and that the Conference committee be instructed to pay the same to Bro. White for that purpose.

The following resolutions were presented and adopted.

*Resolved*, that it will be expected of the several churches within the bounds of this Conference to report to the Con. Sec. on or before the first day of January next, the amounts they will give each month during the Conference year for Conference purposes in pursuance of the third section of Art. 3.

*Resolved*, that while we recognize the hand of God in placing Bro. and Sr. White in the responsible position they occupy, we would also deeply feel the obligation laid upon us to sympathize with them in all they are called to bear for the good of the people of God, and would tender to them our hearty co-operation.

The location of Bro. Andrews and family being called in question, the following committee of seven were appointed to consider the matter, viz., J. M. Lindsay, J. B. Lamson, A. Lanphear, Ira Abbey, H. H. Wilcox, Eld. Wm. Green and H. Hilliard.

Sister White, by request of the Conference being present at this session and having testimonies for several persons present, was invited to present the same. Her testimonies were then read, producing a very happy effect upon the meeting. Bro. White then, with great freedom, followed Sr. White's testimonies with *soul-touching* and *heart-cheering* remarks; after which, the Conference joined with him in fervent prayer, and then adjourned *sine die*.

A. LANPHEAR, *Pres.*  
J. M. ALDRICH, *Sec.*

P. S. It may not be out of place for me to say in addition to the foregoing report of the business meetings, that the religious exercises of all the meetings during the Conference were of a highly interesting character. The attendance was large, there being a good representation of brethren from all parts of the State.

Preaching on Sabbath evening by Bro. Fuller; Bro. White preached twice on the Sabbath with good freedom. Bro. Andrews preached twice on first-day. There were two social meetings on the Sabbath, the time being well improved by the brethren. Sister White had good liberty in bearing her testimony, which she improved several times to the edification and comfort of God's people. Through her heaven-inspiring testimonies, prejudice had to yield; and *some* at least, and I doubt not, *many*, saw things pertaining to our faith in a much more favorable light than before. Upon the whole, I think we have reason to believe that the Conference at Adams' Center, has resulted, and will result, in much good to the cause, both on account of

the business that was transacted, and the religious exercises of the several meetings.

In behalf of the many brethren that attended the Conference, I take the liberty to say that they were nobly and generously entertained by the church and friends at Adams' Center. I doubt not, that there will be a strong inclination to meet with the brethren there again in general Conference.

J. M. ALDRICH.

### Religious Revivals.

[THE following pertinent remarks are from The Chronicle, a journal of high order in the Baptist persuasion.]

"Those who follow the profession of revival-making are prone to take the work into their own hands, and to get up a sensation by foul means, if they cannot do it by fair. Oddity, noise, denunciation, attacks on private character, and everything to kindle the passions and set tongues in motion, are resorted to, to accomplish their object. If the people will not pray, they must be made to curse; if they will not acquiesce, they must be excited to malignant opposition; if they cannot be persuaded, they must be repelled, and thus in some way the social elements must be raised to a tempest to ensure notoriety to those who assume to be leaders on the occasion. The most deplorable results have followed from attempting such a policy as this in revivals, and thousands have been added to the churches by its means who have no possible conception of the nature of Christianity.

"Genuine revivals begin by a process like that of seeding from which our harvest comes. The soil must be first broken up or reduced to a state of mellowness, before it can take in the seed or absorb the dews and rains of heaven. And to this purpose the prophet speaks: 'Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you.' That is, by the practice of what is right, break up all your evil habits and designs, and by exercising mercy, prepare to enjoy its fruits upon your own souls. 'Blessed are the merciful, for they shall obtain mercy.'

### Seeing we Look for Such Things.

"We look for"—something. Who does not look ahead? Surely the men are few that can contentedly sit down without turning one glance to the future. Is it to them a scene of cloudless splendor they look forward? Or is it but a scene of starless night? Still men will look forward. Men are prone to contemplation; and what can furnish material for contemplation like the dim, shadowy unknown and impenetrable future? Men look—but, alas! how often when they reach the looked for, longed for, object—" 'tis gone." It seemed a substance—'twas a shade.

It seemed a marble column, firm and high,  
'Twas but a fleecy cloud that swept the sky.

Thus men are deceived. Still they run their ceaseless race, hurrying on to pluck the withered roses and the lasting thorns. Thus are men disappointed, while they "look" for "earthly wealth," careless about "treasures in Heaven;" for earthly glory, regardless of the eternal glory that awaits the saint; for worldly honor, forgetful of that which cometh from God only. And as they weep over blighted hopes, and curse their helpless lot, well for them would it be could they uncover their blinded eyes and see that "passing away is written on the world, and all the world contains."

We look; but not for things like these. O, no! we have chased earth's phantoms and flowers till we can say: "All, all is vanity; and to it we would no longer be subject—for it we would no longer seek." Still we look! How can we avoid it? It is an element of our being. We could not eradicate it. But while the principle of hope in the worldling's heart is twining around this world, with us it is not so; our anchor has been heaved up from the muddy bed, where once it dragged, and cast on better anchorage ground, far within the veil. Our cable is not wet by the heaving billows, nor chafed by the sunken rock. It is far be-

yond their reach, twining around the pillars of Jehovah's throne.

We look for things that God hath spoken of—"things surpassing fable, and yet true,"—visions before whose brightness mortal eyes are blind—before whose glory all of earth is dimmed. "We look beyond" the blasting of every earthly hope, the ruin of every earthly treasure; beyond the howl of the rich and the wail of the mighty; beyond the passing heavens and the melting earth; and lo! what glories greet our joyful eyes! From that conflagrant mass, nature's vast wreck, another nobler, purer earth comes forth. Jehovah speaks, and heaven and earth are new!

O! how all things will be changed! how glorious that change will be! Where earth once groaned and sighed, glad hills shall sing and forests clap their hands! Where toils were endured, triumphs shall be enjoyed! Where sighs burst forth, songs shall forever swell! Where gloom once gathered, glory now shall gild!

Where thorns once grew fir trees shall cast their shade;

Where briars stood, the myrtle's boughs shall spread;  
Where pain now riots, pleasure shall bear sway—  
Darkness shall pass and yield to perfect day.  
Where curse doth wither and where sin doth stain,  
God shall restore, and righteousness shall reign.

"We look," and oh, what deep solemnity! what spotless purity—what perfect love—what holy joy, should prospects like ours inspire! God has ever had a faithful race of "pilgrims and strangers," of whom this blighted earth was never worthy, Heb. xi, 38; but when that brighter, holier, *worthier* world shall come, shall we be worthy of it? Shall we join the blood-washed band, who come through tribulation's depths to Zion's glory-gilded summit!

"Seeing we look for such things," be diligent, that ye may be found of Him in peace, without spot and blameless.—*Herald of Gospel Liberty*.

### Prayer.

FILL up the void spaces of your time with meditation and prayer.

They are the safest who are most in their closets, who pray, not to be seen of men, but to be heard of God.

It is a comfort to Christians apart, to think their prayers meet before a throne of grace; and their persons shall meet before a throne of glory.

There wants nothing but a believing prayer to turn a promise into a performance.

God is a great God, and therefore he will be sought; he is a good God, and therefore he will be found.

The breath of prayer comes from the life of faith.

Whatever you want, go to God by faith and prayer, in the name of Christ, and never think his delays are denials.

They that spend their days in faith and prayer, shall end their days in peace and comfort.—*J. Mason*.

FREE THINKERS.—Some socialists have discovered a short path to celebrity. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it must be a vastly wise thing to believe nothing. They therefore set up for free-thinkers; but their stock in trade is, that they are free from thinking. No persons make so large a demand against the reason of others, as those who have none of their own; as a highwayman will take greater liberties with our purse than our banker.—*Fuller*.

### Don't Read Novels.

DR. GOLDSMITH, who had himself written the "Vicar of Wakefield," in writing to his brother, respecting the education of his son, used this strong language:

"Above all things, let your son never touch a novel or romance. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed up in our cup, by expecting more than she ever gave; and, in general, take the word of a man who has seen the world, and studied it more by experience than precept; take my word for it, I say that such books teach us very little of the world."

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 1, 1869.

JAMES WHITE, EDITOR.

### The Sanctuary.

"A TRACT for the times. The Sanctuary. By Eld. R. V. Lyon, Minister of the Gospel, Oshawa, Canada West."

Such is the title of a tract which we recently saw advertised, and purchased for perusal. Whenever we meet with anything bearing the title of the sanctuary, our attention is at once arrested; for we regard it as one of the most important, beautiful and harmonious subjects that can, at the present time, engage the mind of man.

The tract of which we speak is designed to enlighten certain classes who are ignorant on this important question. It therefore comes forth challenging public examination; and as it is perused by those for whose benefit it is designed, consistency requires that, if they are enlightened by it, they should acknowledge that fact; and if not, that they should give their reasons why.

After quoting Dan. viii, 14, "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed," the tract opens with the following very unfortunate assertion: "First-day Adventists have taken and still take the position, that the earth as a whole, is the sanctuary spoken of in the text. The Seventh-day Adventists take the position that it is heaven. Each are *wrong* in their positions! And the object of these pages is to assist *honest* inquirers, to arrive at the TRUTH on this *all-important* theme—the sanctuary."

We have given the above, with its exclamation point, italics and small caps, just as we find it. In reply we speak, of course, only in behalf of Seventh-day Adventists. We are among those, it appears, who are *wrong* in their position; and this tract has come forth to set us right. The modest declaration that "the object of these pages is to assist *honest* inquirers to arrive at the truth," with its implied suspicion of our honesty in this matter, can only mean in plain language that their object is to expose our dishonesty, and reveal, if not dispel, our ignorance, on this question.

The author commences by stating that the position of Seventh-day Adventists is, that Heaven is the sanctuary. He has no right to make such an assertion for two reasons: 1. If he knows so little of our views, or has so heedlessly examined our arguments as to suppose that we believe that Heaven is the sanctuary, he has no right to stand forth as an exponent of our belief in this matter; and 2. If he knows what our position is, he has no right to misrepresent it by the utterance of that which is utterly and positively untrue. We do not thank any man for conjuring up positions which we do not believe, and then proclaiming them to the world as a part of our errors. That which he gives as the position of the Seventh-day Adventists, is not, and never has been, their position; nor have they ever written anything from which such an inference could be drawn.

But a tract which is designed to set right those who are *wrong*, should be exhaustive of the subject in hand; it should thoroughly canvass the testimony, and all the testimony bearing on the question, point out the wrongs and establish the truth. How far this tract does this we shall see. A very few words will suffice to set forth its method of reasoning and the sum of its testimony.

We are treated first to the different meanings of the word sanctuary. On p. 4 we read: "First, What are we to understand by the word sanctuary? Upon an investigation of the Living Oracles, we shall find that the word sanctuary has various meanings. First, the temple at Jerusalem is called a sanctuary." We reply that it is called more than this: it is called the sanctuary; and of the one hundred and forty-two times of the occurrence of the word sanctuary in the Old Testament it refers in almost every instance to this building and the tabernacle of Moses, of which the temple

was but a continuation, on a larger and a more magnificent scale.

We quote from the tract again: "Second, The holy place, or place appointed for the public worship of the Lord is called a sanctuary. Ps. lxxiii, 17, 'Until I went into the sanctuary of God.'" This undoubtedly refers to the temple, and hence is not a different application of the word from the one given above.

We read again: "Third, Judah is called God's sanctuary. Ps. cxiv, 2, 'Judah was his sanctuary.'" The same psalm says, "The mountains skipped like rams, and the little hills like lambs." Verse 4. This shows the highly figurative nature of that psalm. In another psalm we read, "But chose the tribe of Judah, the mount Zion which he loved." Ps. lxxviii, 68. Shall we understand from this that Judah was mount Zion? The same rule which would make Judah the sanctuary in Ps. cxiv, 2, would make it mount Zion here. It is not difficult to see that these are figurative expressions; and the reason why such figures are applied to Judah, may be learned from those texts which inform us that mount Zion was the city of David, a part of Jerusalem, which was located in Judah, as one of its cities. See 2 Sam. v, 6, 7; Ezra i, 3; Ps. lxxix, 35.

Mr. L. continues: "Fourth, Christ is called a sanctuary. Isa. viii, 13, 14, 'Sanctify the Lord of Hosts himself . . . and he shall be for a sanctuary.'" This text does not call Christ the sanctuary or a sanctuary. It only says he should be *for* a sanctuary.

Again, "Fifth, Heaven is called the sanctuary. Ps. cii, 19, 'For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth.'" Heaven is not here called, nor proved to be, the sanctuary. To illustrate we might say, From the capitol, from Washington, come forth the laws of this nation. This would not prove that the capitol was Washington, but only that it was in Washington. So Psalm cii, 19, does not prove that the sanctuary is Heaven, but only that it is in Heaven; so that in looking from his sanctuary, the Lord would, of course look from Heaven.

Again we read: "Sixth, mount Zion, or the land of Palestine is called the sanctuary; and this is the sanctuary spoken of in the text." We deny that the land of Palestine is ever called the sanctuary! But even if it is, how does he arrive at so sudden and abrupt a conclusion that it is the very one spoken of in the text? We have his assertion for it—nothing more. To prove Palestine the sanctuary, he quotes the following texts which will be noticed hereafter: Ex. xv, 17; Ps. lxxviii, 54; cxxxii, 13, 14; Isa. lxxiii, 18. To prove it the one spoken of in the text, he offers—nothing.

His second chapter then opens as follows: "In my first chapter, I have shown the reader, by presenting to him immutable testimony, that the sanctuary spoken of in my text is Palestine." He thus rests his whole argument on the four texts last quoted; for these are the only ones claimed to refer to the land of Palestine. These are the texts which are to show that all others are wrong and he is right. Truly this is reducing the subject to a very small compass. Accordingly chapter ii, which commences on page 6 of his tract is composed of quotations from the prophecies threatening desolation to the land of Israel. Whether these have anything to do with the sanctuary or not, all depends upon the texts quoted to prove Palestine the sanctuary. If they do not prove it, these of course are altogether irrelevant.

Chapter three embraces pp. 9-23, and concludes the book. This chapter is composed of long and rambling quotations from prophecies supposed to refer to the Age to Come, in which the only point worthy of notice is, that the land is to be defiled by the dead bodies slain in the great battle, and it is to be cleansed by burying them! Eze. xxxix, 11-16. Such, according to this book, is the cleansing of the sanctuary! Whether the writer has any just conception of this great work, and the relation it sustains to the plan of salvation, the readers of the Review can judge. There is therefore nothing in chapter iii, that demands notice, as whatever relevancy its testimony has, is dependent on the texts before quoted to prove Canaan the sanctuary; for, if they do not prove it, none of these prophecies are relevant to the subject in hand. The whole

question, therefore, so far as this book is concerned, is reduced to the four texts above mentioned. These we will now examine.

1. Ex. xv, 17. "Thou shalt bring them in and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." It will be noticed that this is a part of the song of Moses uttered immediately after the passage of the red sea. It is a prediction of what God would do for Israel. It was to be accomplished in the promised land, hence we may look for its fulfillment; and when we see how it was fulfilled, we shall have, beyond question, the intent of the prediction. We trace the history of Israel till they were brought in and planted in the land of Palestine, and the mountain of his inheritance, as predicted. But what do we then learn of the sanctuary? We learn that a sanctuary was *built* therein by that people, as the center of their worship and the dwelling place of God. And could we have asked Moses, or any Jew, from his day down to A. D. 70, to point out to us the sanctuary, the answer would ever have been, Behold the tabernacle, or the temple. David bears direct testimony on this point; but as his language is quoted as text number two to prove the position under review, we will examine it as such.

2. Ps. lxxviii, 54. "And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." This text belongs with Ex. xv, 17; for it is the record of the fulfillment of what Moses utters as a prediction. Hence it is an inspired commentary upon that song. But so far from proving the mountain to be the sanctuary, as has been hastily inferred from the song of Moses, it tells us plainly that the mountain was only the *border* of the sanctuary. Our author does not seem inclined to use further testimony from this same psalm of David. But there is, a few verses further on, direct testimony as to what the sanctuary then was. Why was not this quoted? To introduce it would indeed have been fatal to his purpose of proving Palestine the sanctuary; and shall we conclude that this is the reason it was omitted? He has certainly left the way all open to so grave a suspicion as this. But let us look at the testimony. After stating that the Lord had brought his people into that good land, and cast out the heathen before them, the psalmist proceeds, verse 69, "And he built his sanctuary like high palaces." Ah, then the sanctuary was a *building* erected in that land, and not the land itself. If there are any who still cannot see the difference between the sanctuary and the land, listen while good king Jehoshaphat, a ruler on the throne of David, rebukes such lack of discernment: "Art not thou our God, who didst drive out the inhabitants of *this land* before thy people Israel, and gavest it to the seed of Abraham thy friend, forever? And they dwelt therein, and have *built* thee a *sanctuary* therein for thy name saying, If when evil cometh upon us, as the sword, judgment or pestilence, or famine, we stand before *this house*, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9. The house which is here referred to, was the temple which they had built in that land; and this is plainly called the sanctuary, in distinction from the land in which it was built.

3. The third text quoted is Ps. cxxxiii, 13, 14: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." How this proves that the whole land of Palestine is the sanctuary, we should be truly gratified to learn. It speaks of Zion, not Palestine; and the reason for calling Zion his habitation, can only be because Jerusalem of which Zion, the city of David, was a part, contained the sanctuary, in which God dwelt." Ex. xxv, 8.

4. Isa. lxxiii, 18. "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." This cannot be offered as positive testimony that the land is the sanctuary, since the treading down is equally applicable to cities or dwellings, as to the land. And it is a fact that when the people were dispossessed of the land, the sanctuary which they had built in that land was laid

in ruins. In referring to the same event in the next chapter, verse 11, the prophet says, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire;" thus showing that the sanctuary was their beautiful house, and not the land.

And this is the sum total of the "immutable testimony that Palestine is the sanctuary," which this book claims to give. We have said that a book coming forth with the claims of this one, should be exhaustive of the subject. How far it is so, the reader can now judge. No word is said in reference to what Paul calls the sanctuary of the first covenant, Heb. ix, 1, 2, and the wonderful service connected therewith, and which occupied so prominent a place in the former dispensation. No word is spoken of Paul's invincible commentary on that system, in his epistle to the Hebrews, in which he shows that the sanctuary and priesthood of this dispensation is in Heaven, as that of the former was upon earth. And of the one hundred and forty-six times of the occurrence of the word sanctuary in the Bible, only four texts, and one of these not even mentioning the sanctuary, are quoted to show what the sanctuary is! Is this important subject to be settled with treatment like this?

We are reminded by this effort that there are few subjects which our opponents seem more loth to meet, and certainly none on which they manifest greater weakness, than the subject of the sanctuary. Brethren, we have here a citadel of strength. Here all the great columns of present truth center; and our system of truth forever remains unshaken while this citadel stands.

Let nothing then cause your interest in this subject to wane away. Let nothing obscure its light and glory. But remember that the light has come, not so much to enable us to maintain a theory, as to reveal the momentous work now consummating before the ark of God in Heaven, to show us the position of our Great High Priest, inspire us with earnestness to confess all our sins ere his intercession shall cease, and enable us to be among the number whose sins shall be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall come forth to pronounce the everlasting covenant of peace upon his people. And while we are strong and joyful in this blessed truth, let us also be faithful in all the duties which it brings to view.

### The Death Incurred by Sin.

Of the tree of the knowledge of good and evil, God said to the living soul that he had created, "In the day thou eatest thereof thou shalt surely die." No occasion would exist for asking what death was intended by this, had not *learned theology* asserted that it meant a three-fold death; "Death spiritual, death temporal, and death eternal." The first of these deaths is defined to be a state of sin, the second, a separation of soul and body, and the third, eternal misery. Thus where one death only was threatened, three were intended.

The first, there was no necessity of threatening; for if man sinned, of consequence he lost his innocence and became a sinner. The second, threatens death to a part of the man, and promises life to a part. In other words, the threatening was a promise that man should be freed from his gross materiality—a clog of clay—and exist a disencumbered spirit. And the third death threatened is a guaranty of eternal life, though that life is to be one of torment and misery. Oh that the beauties of this self-styled orthodoxy might be seen in their true light! There is no intimation of all this in the Scriptures. One death only was threatened; and far be it from the Judge of all the earth to threaten one, and execute three.

But this absurdity grows out of the necessity of devising some means of harmonizing the scriptures with an assumed theory. It is assumed that the soul is immortal—not subject to death in a literal sense—hence another assumption, that, as death is the wages of sin, and the soul cannot die literally, death must mean eternal misery. Again, as it is said, "In the day that thou eatest thereof thou shalt surely die," another death must be invented; the spiritual death already noticed; and as it is difficult to leave out entirely the literal death of the man, that also must have a place,

though qualified as being a separation of soul and body; and it is very freely admitted that the inferior, useless, cumbrous part of man does actually die, and knows nothing when dead, but to the soul, the only part that ever did know anything, "There is no death: what seems such is transition."

Now, if we will permit him to do so, the Lord will tell us just what he meant by the threatening of death, and clear away the objection respecting the day in which it was to be fulfilled. In pronouncing sentence upon man, after he had sinned, the Lawgiver and Judge has clearly defined just what he meant, and *all* he meant, by the threatened penalty of death. If he speaks of an eternal miserable existence, and of a spiritual death, in the sentence he passes upon man, then these were intended in the threatening. But if he says nothing of these, he meant no such thing. He knew what he meant in the threatening, and has defined it in the sentence. Then let us hear the great expositor of his own law define the penalty.

"And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it thou wast taken; for dust thou art, and unto dust shalt thou return." Gen. iii, 17-19.

There is nothing said or intimated, in all this sentence, of spiritual death or eternal misery; hence, these were not meant in the threatening—they are no part of the death penalty. But sorrow and toil are mentioned resulting in literal death; not eternal misery; but the return of man to the dust out of which he was formed. There is no other idea conveyed in this, than that man should return to the same condition he was in before his creation, and "be as though he had not been." This would have been the final and everlasting condition of man, had not a Saviour, who is the resurrection and the life—a second Adam, a life-giving spirit, been provided. Death is a sleep, the Bible true, but not an eternal sleep: hence, the Bible and Atheism differ very widely.

We may talk for or against literal interpretation, but this is certain, that in pronouncing sentence upon man, after he had sinned, Jehovah himself has interpreted the death threatened to be a literal death, neither more nor less—a returning of the dust, which had become a living soul, back to the dust again. The only question respecting it is, whether we will take his interpretation or not.

Immediately after man had sinned, a curse fell upon the earth and he was doomed to a toiling, sweating, dying life, until he was dead. This is the interpretation of the threatening, "In the day thou eatest thereof thou shalt surely die;" or, as the Hebrew literally reads, "dying thou shalt die." It is better to accept of this interpretation like an honest man, than skeptically to quibble around it, because that Adam was not dead on the day of his transgression. The penalty has been faithfully executed from the day of Adam's transgression to the present: and though we are not dead, we feel and know that we are dying men and shall soon be dead unless the Life-giver descends from heaven with a reprieve.

Is this infidelity? or is it faith in the word of the Lord? Infidelity used to mean disbelief of the Scriptures; but now those are called infidels who believe what the Bible most clearly and positively teaches.

R. F. COTTRELL.

### Report from Bro. Byington.

BRO. WHITE: I left Memphis Nov. 6, and spent the following Sabbath with Bro. Lawrence at Oakland. This church resolved last December to have a house 32 x 46 ready to meet in for worship in three months. This resolution was kept by them, and now they have a convenient place of worship, which is necessary for the prosperity of every church. I felt that our meetings with this church were profitable to us all. Our meeting closed Monday evening, when I think all re-

solved to be more spiritual, and more diligent in the work of God.

Nov. 14, 15, and 16, I spent with the church in Lapeer. I felt freedom in presenting truth to them, but our social meetings were cloudy and dark. But with patience and labor wrongs that had for some time existed were confessed and removed, and the church unitedly again resolved to arise and move forward.

While here one night, as I lay down to rest, I could not sleep. I looked for the cause of difficulties and trials in our churches. My impression then was almost as great as though a voice had spoken to me, that the cause in almost every case is *evil speaking*. We want all wrongs righted; we intend to deal faithfully with each other; but brethren err and speak of faults in each other's absence. Little things are magnified; many things supposed, that are not true; and jealousy and hatred takes the place of love. Dear brethren in every church, will you, will you put away *evil speaking*?

The 17th and 18th I spent with the brethren in Hadley. We had three meetings, and baptized eight, most of them the fruit of the tent-meeting. Dear Bro. and sister Higley came to this meeting. Their labors for the sick and the church will be rewarded in the great day.

We arrived here at Bro. Lockwood's home for pilgrims last evening, well nigh worn down, but feel rested to-day.

JOHN BYINGTON.

Hartland, Mich., Nov. 20, 1863.

### Labors in Michigan.

BRO. WHITE: I tarried with the churches in Montcalm Co., Mich., from Nov. 12 to 18. The brethren are hurrying along with their new meeting-house at Fair Plains, to finish it by the time you and sister White get around to them, for you to dedicate it to the Lord, and hold a series of meetings therein.

The churches at East Plains and Orleans met with the church at Fair Plains Sabbath and first-day, 14th and 15th inst. A deep interest was manifested in the meetings, and many hearts made glad in attending to the ordinances of the Lord's house. On first-day seven were buried with Christ by baptism. Six of them in the bloom of life. Three of them, two sons of Bro. King, of Orleans, and a daughter of Bro. Maynard, of Fair Plains, say the last time they heard you preach they resolved to serve the Lord. How comforting and cheering to see the blooming youth volunteering to serve and obey the King of kings. One sister who had very recently commenced keeping the Sabbath of the Lord, came from the north part of the county, nearly thirty miles, to hear for the first time. When the meeting closed she became a subscriber for the Review.

We held one meeting with the church and friends in East Plains. Returning, we spent the last Sabbath with the church in Caledonia. Many that were present seemed to enjoy the meetings and resolved to press forward and live more devoted to God and his cause. The Lord grant them grace and strength to do so is our prayer. Bro. W. Minisy with his team kindly helped us on our way home.

JOSEPH BATES.

Monterey, Nov. 25, 1863.

### Visit to Memphis.

BRO. WHITE: By the advice of Bro. Byington I went to Memphis, Tuesday, Nov. 10. Found the friends there ready to raise their house of worship, which they did on Wednesday and Thursday. The Brn. Jones were there to help the first day, but we had to finish raising without them. It is said to be the best frame within twenty miles of Memphis. It is 36 x 55, 22 feet high. I helped them on the house what I could. Had eight meetings, visited fourteen families, baptized six, and returned home to-day.

I found a good state of things in Memphis, as it regards their steadfastness in the truth. We had good freedom in preaching the word, and it appeared to be well received. The enemy is working hard against them and the truth. The brethren think they will get the house inclosed so that they can hold their Sabbath meetings in it one week from next Sabbath. I expect

to return to Memphis in about one week. They need some one there now most of the time. Pray for the friends in Memphis. They have a hard battle to fight.

R. J. LAWRENCE.

Oakland, Mich.

## The Atonement—Part II.

(Continued.)

A FEW remarks may be necessary on the subject of RECONCILIATION.

There is no intimation in the Scriptures that reconciliation is mutual between God and man; though many writers affirm this, and large denominations endorse it. God was in Christ reconciling the world to himself; but who reconciles him to us? No one; for no such work is done or required. It is supposed that God must also be reconciled, because he is offended; he is angry with the sinner. This, of course, is because of his justice, which can never be reconciled to sin. When the sinner is reconciled to God he is no longer regarded as a sinner; justice being satisfied by the substitute, is turned away from him, and therefore no further reconciliation can be necessary. The difference of position between God and man in this respect is so marked that it need not be mistaken. "The carnal mind is enmity against God." "God so loved the world," &c. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "We love God because he first loved us." Christ is not only a voluntary Saviour, but he is the gift of the Father's love. He did not die to cause the Father to love man; but he died because the Father did love us; and to make it possible to manifest his mercy to the transgressor consistent with his infinite justice. I cannot understand how it would be necessary, or even possible, to reconcile one to us, who already loves us so deeply, and is willing to do so much for us. Reconcile, says Webster, is "to call back into union and friendship the affections which have been alienated." "Reconciled, brought into friendship from a state of disagreement and enmity." All the enmity is on the part of man; of course, all the reconciliation must be effected for him. The following statement from Dr. Barnes I can only read with astonishment:

"Reconciliation is in fact produced between God and man by the atonement. God becomes the friend of the pardoned sinner." *Atonement*, p. 268.

This is equivalent to saying that God is not the friend, but the enemy, of the sinner, before he is pardoned. But how, then, is his pardon effected? According to that view, God as our enemy loved us; as our enemy gave his Son to die for us; as our enemy was in Christ reconciling the world unto himself; as our enemy pardons us for Christ's sake; and only becomes our friend after he has pardoned us! Surely there is neither Scripture nor reason in this; and yet, as I conceive, it is the necessary conclusion of that view which supposes that God is reconciled to man in the gospel.

Our Saviour's words in Matt. v, 23, 24, show that the offender, and not the offended, is the party to be reconciled. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, . . . first be reconciled to thy brother." The same is shown again in 1 Cor. vii, 11. "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband." In both these cases the wrong-doer is instructed to be reconciled. And this is doubtless the idea conveyed by the term in its general use in the Scriptures.

### RECONCILIATION PRECEDES THE ATONEMENT.

Several words in the Hebrew are rendered atonement in the English; principally *kippooreem*, in the Septuagint *katharismos* and *hilasmos*. In Lev. xvi, the Hebrew has *kah-phar*, in the Septuagint *exilasmos*, defined expiation; to appease, or win over.\*

When we consider that the sacrifice is the means whereby the atonement is made, we can readily understand how *hilasmos* is used in 1 John ii, 2, defined by Liddell and Scott, a means of appeasing. Jesus Christ is the propitiation—the means of appeasing divine justice, for all. It is by means of his intercession, his pleading his blood, that probation is given and mercy offered to the whole world.

As to the meaning of the term, we are not entirely confined to Lexicons where the work is so minutely described as is that of the atonement in Lev. xvi. Says David, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. xxxii, 1, 2. This blessing does not come upon all, but it is placed within the reach of all by the death of Christ. And whose sins will be covered? Evidently theirs who have confessed and forsaken their sins, or who have been reconciled to God. This is exactly the order of the work described by Peter in Acts iii, 19. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." This blotting out is by the blood which the High Priest brings into the sanctuary to cleanse it from sin. We cannot for a moment suppose that the sin of any will be blotted out or covered, who still maintains his opposition and enmity to God; but he who confesses and forsakes shall find mercy; that is, he who is reconciled shall have his sins forgiven and blotted out. It may be said in truth that reconciliation supposes an atonement to be made; for we are reconciled by the blood of the cross, which was shed for the express purpose of making atonement in the heavenly sanctuary. But when we learn, as we do from the Scriptures, that the atonement is a distinct, specific work of the High Priest, and the last work in his priesthood, both the distinction and order here claimed are obvious.

I say the atonement is the last work of our High Priest, accomplished just before his second coming. If this be made to appear from the Scriptures, it will be still more evident that reconciliation must precede it. In Dan. viii, 14, a question is asked concerning the time of the vision recorded in that chapter; the answer is, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." We have seen by Lev. xvi, that the cleansing of the sanctuary, and making the atonement, mean precisely the same thing; for the atonement was made by the High Priest sprinkling the blood upon the mercy-seat and altar, and cleansing them from the sins of the people. Hence this expression of Dan. viii, 14, is equivalent to saying, "Unto two thousand and three hundred days, then shall the atonement be made." Thus we see there was an appointed time for making the atonement. This is in conformity to the type, where the tenth day of the seventh month was set apart to that work. While this text stands as a part of that "scripture" which is "profitable for instruction," it is both interesting and profitable to inquire where these two thousand and three hundred days terminate; but to understand this we must trace the connection between chapters viii and ix of Daniel; for chapter ix is in part explanatory of chapter viii, the explanation of the time (2300 days) being given in the latter, not in the former. Note the following points: 1. Gabriel was commanded to make Daniel understand the vision. 2. He explained in chap. viii the symbols of the kingdoms represented therein. 3. He did not explain the time of verse 14. 4. Daniel said he did not understand the vision, which of course refers to that part not explained—the time. 5. In chap. ix Gabriel said he had come to give him understanding, and commanded him to "consider the vision." 6. No vision had been mentioned since chap. viii, which shows that Gabriel had reference to the same vision which he was commanded to make him understand in that chapter. 7. In chap. ix he commenced instructing Daniel on time, the only thing in "the vision" not hitherto explained. 8. He said, Seventy weeks are determined (Heb. literally, cut off) upon thy people. 9. The 70 weeks commence with the commandment to restore and build Jerusalem, B. C. 457. See Ezra vii. 10. The 70 weeks are evidently "cut off" from the 2300 days; the only period given in the vision. Therefore the time of the going forth of the

commandment to restore and build Jerusalem must be the commencement of the 2300 days. And if the 70 weeks are not cut off from the 2300 days, that is, if the 70 weeks do not mark the commencement of those days, then no explanation of the days was given, and Gabriel never did what he was commanded to do. But such a supposition will not be urged. Therefore we must admit that in Dan. ix we have a clue to the 2300 days of Dan. viii, and to understand the 70 weeks of Dan. ix, is also to understand the 2300 days of Dan. viii, the two periods commencing together. As the Messiah was to be cut off, and cause the sacrifice and oblation to cease in the midst of the last week of the 70, which was in A. D. 31, and the time that the apostles turned to the Gentiles marks the close of that period, which was in A. D. 34, it is easy to see that the 2300 days would extend 1810 years beyond that time, or to A. D. 1844. And as the angel said the sanctuary should be cleansed at the end of that period, this must refer, not to the typical sanctuary which was destroyed by the Romans in A. D. 70, but to the antitypical "sanctuary and true tabernacle, which the Lord pitched, and not man." Heb. viii, 1, 2.

Some are ready to object to this view, that the heavenly sanctuary where our High Priest officiates cannot need cleansing—that there is nothing impure in Heaven. The zeal of such to vindicate the honor of heavenly things is parallel with that of Peter, who rebuked the Lord for speaking of his ignominious death; he thought a victor's crown only was becoming his Master. But God has a plan appointed, and the death of his Son was in that plan; and the mistaken zeal of his servants must not be suffered to interfere with it. In that plan is also the atonement which God's now exalted Son as Priest makes in the sanctuary in Heaven; and it has been sufficiently shown that the atonement is made by cleansing the sanctuary. That this expression of the angel refers to the heavenly, and not to the earthly, sanctuary, may be proved by several considerations.

1. The sanctuary was not cleansed from any impurity of its own, nor from any defilement from use, as ordinary habitations are cleansed, but from sin. Therefore it was cleansed by blood. By referring further to Lev. xvi, it will be seen, and will be noticed hereafter, that the design was to take away the sins from the presence of God, and remove them from the throne of judgment. But Paul declares in Heb. x, 4, that "it is not possible for the blood of bulls and of goats to take away sin;" but that was all the blood the priests had to offer in the worldly sanctuary; therefore, as that blood would not remove sin, it follows that the earthly sanctuary was never cleansed at all, and never could have been had it remained and the priests still officiated therein till the end of the 2300 days. Nevertheless the necessity existed; for the people were actual sinners, and needed to have their sins remitted or blotted out.

2. The sanctuary, as before noticed, was defiled by the sins of the people, though the people never came in contact with it. The high priest stood as their representative; he bore their judgment. Ex. xxviii, 30. And as he alone went into the most holy place, it follows that it was defiled by his bearing their sins. Now it is plainly stated that Christ bears our sins—they were laid upon him—he is our representative before his Father. And it seems evident that one of the following positions is true: That Christ has taken the sins of his people, or, his people have their sins yet upon them. I think it will be admitted that the former is true; that as the representative and substitute of his saints he takes their sins. But if he takes them, where does he take them? Certainly where he is. Now it is by virtue of his priesthood that he bears the judgment of the people; but his priesthood is in the heavenly sanctuary. There, according to the type, is where our sins are taken.

3. That the heavenly sanctuary is cleansed, is proved by direct declarations of the New Testament. Paul, in writing to the Hebrews respecting the types and their fulfillment in the priesthood of the Son of God, says, "It was therefore necessary that the patterns of things in the heavens should be purified with these [i. e., with the blood of calves and goats]; but the heavenly things themselves with better sacrifices than

\*It is not to be understood by this that God is changed in temper or disposition; the sinner only is changed. It is also obviously erroneous to ascribe a difference of feeling to the Father and Son, in the work of human redemption.

these." Heb. ix, 23. Accordingly he says that Christ entered into the holy place, into Heaven itself, "by his own blood." Verse 12. This is the better sacrifice or blood by which the heavenly things are purified or cleansed.

J. H. W.

(To be Continued.)

### Evidences Summed Up.

"PROPHETS have spoken—their words are fulfilled."

The four universal kingdoms of earth, viz., Babylon, Medo-Persia, Greece and Rome, have had their rise and fall. The ten kingdoms out of the Roman division as symbolized by the feet and toes of the image, have also been fulfilled. The blasphemous horn, papacy, has also had its day of twelve hundred and sixty years, beginning with A. D. 538, and ending in 1798.

The great earthquake took place at the opening of the sixth seal, Nov. 1, 1755, called the earthquake of Lisbon, which shook nearly one-half of the globe. The sun and moon were darkened immediately after the days of papal tribulation on the church, May 19, 1780. The stars have fallen from heaven, as when a fig-tree is shaken of a mighty wind and shakes off its unripe fruit. Nov. 13, 1833.

The Ottoman empire has fallen according to the time predicted, Aug. 11, 1840. The 2300 years have ended with the loud cry of the first angel's message: the hour of his judgment is come, and that prophetic time is no longer, autumn, 1844. The powers of earth have been shaken since 1848.

Babylon is fallen. Iniquity abounds. The spirits of devils are working. The nations are getting angry. The great battle is preparing. The time of trouble is coming. The third angel's message is warning. Nahum's chariots are running. The seventh trumpet is sounding. The temple in heaven is open, where the ark of God's testimony is now seen, where Jesus stands interceding for the remnant. God's people are being gathered, while the wicked are scoffing. Pride and the love of the world are increasing. The day of the Lord hasteth greatly. And Jesus is soon coming. Are we ready?

We are called upon at this time to be sober and watch unto prayer. To seek meekness and purity of heart, that we may be without fault. Our heavenly Father has made rich provision for his people. If they hunger, he will feed them with the hidden manna. If they thirst, he will give them to drink of the water of life. If naked, he will clothe them with the garments of righteousness. If weary, he will give rest in believing and obeying the truth. If sick, he is the great Physician to heal. If blind, he will anoint the eyes with eye-salve. If sorrowful, he will make glad. When discouraged, he will send the consolation of his Spirit. When cast down, he will raise them up. When tempted, he will give grace sufficient to endure. Jesus has enough for each, enough for all, and enough for evermore. Call upon him with fervent prayer and faith, and the blessings are always ready.

If we could only deeply consider the joys of heaven, the exceeding and eternal weight of glory in reserve for them that love God, how our hearts would burn with zeal for his matchless goodness revealed unto the children of men, in sending his Son to die for us.

When we see the tender care that our heavenly Father has over his children, how it should melt our hearts in love and tenderness before him. God has done great things for us whereof we are glad, and should rejoice in the rich provision made for us in the gospel, in the exceeding great and precious promises.

Why should we sleep for one moment? Let us awake to righteousness and sin not, and have the true knowledge of God. Do we realize that if faithful a little longer, it may be our privilege to stand on mount Zion with the 144,000? to sing the new song of Moses and the Lamb? and to be where all tears shall be wiped away? where there will be no more sorrow, pain or death? Yes, we shall reach the city of God, the kingdom of heaven, and dwell on the earth renewed. Amen.

Yours in hope of soon seeing Jesus.

J. B. FRISBIE.

Zeal regulated by knowledge is a rare ornament.

### When Jesus Comes.

WHEN Jesus comes! said a dying saint,  
I'll leave the grave, and all earthly taint,  
I'll speed me away to the land of light,  
And join the song of the angels bright.

When Jesus comes! said a trembling soul,  
I shall dread no longer sin's control,  
I'll be happy then, with my sins forgiven,  
And bask in the smile of the God of Heaven.

When Jesus comes! said a parted friend,  
We shall meet again where all sorrows end.  
We shall part no more. Oh, 'twill joyful be  
To dwell forever from partings free.

When Jesus comes! said a lonely one,  
I shall leave this path which I've trod alone,  
And hold converse sweet with God's chosen ones;  
May patience be mine till my work is done.

When Jesus comes! I oft breathe in prayer,  
May I stand before him pure and fair,  
May my robes be washed in the crimson tide  
Which flowed from the Saviour's bleeding side.

When Jesus comes! all ye waiting souls,  
With a trumpet voice that will shake the poles,  
May your shout go up, We have waited long,  
Our God will save; for his arm is strong.

M. WELLS.

Clarendon, Mich.

### Notice.

SOME one at the close of our last conference at Avon, Wis., took a good buffalo-robe belonging to Seth Newton, and left a very poor one in place of it, supposed to have been done through mistake. Will the one who has it please write me concerning it, at Freeport, Ills.

MARY A. BERRY.

### "There's Light Beyond."

"WHEN in Madeira," writes a traveler, "I set off one morning to reach the summit of a mountain, to gaze upon the distant scene and enjoy the balmy air. I had a guide with me, and we had, with difficulty, ascended some two thousand feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens. I thought I had no hope left but at once to retrace our steps, or be lost; but as the cloud came nearer, and darkness overshadowed me, my guide ran on before me, penetrating the mist, and calling to me ever and anon, saying, 'Press on, master—press on—there's light beyond!' I did press on. In a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was bright and cloudless above, and beneath was the almost level mist, concealing the world below me, and glistening in the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens." Oh ye over whom the clouds are gathering or who have sat beneath the shadow, be not dismayed if they rise before you. Press on—THERE IS LIGHT BEYOND.

### "None Other Name."

A FEW persons were collected round a blind man, who had taken his station on a bridge over a London canal, and was reading from an embossed Bible. Receiving from the passers-by of their carnal things, he was ministering to them spiritual things. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th chapter of Acts, lost his place, and, while trying to find it with his fingers, kept repeating the last clause he had read—"none other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul—"none other name!"

When he reached his home, and retired to rest, these words, like evening chimes from village towers nestling among the trees, were still heard—"NONE OTHER NAME—NONE OTHER NAME—NONE OTHER NAME." And when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued—"NONE OTHER NAME—NONE OTHER NAME." The music entered his soul, and he awoke to a new life. I see it all! I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save me. To him I will look. 'Neither is there salvation in any other. For there is none other name—none other name—none other name given among men whereby they must be saved.'

### Letters.

"Then they that feared the Lord, spake often one to another."

#### From Sister McClure.

DEAR BRETHREN AND SISTERS: I am still trying to walk in the straight and narrow way. I want to learn of Jesus, for he is meek and lowly in heart, and by so doing I shall find that rest he has promised to the faithful. I feel that the Lord has greatly blessed me and mine, and I thank his holy name that he has seen fit to give me my children to go with me to that heavenly country, where all will be peace and joy. The little church here in Greenbush are striving to keep all the commandments of God. It is cheering to meet every Sabbath with the brethren and sisters, to hear their lively testimonies, and to join in prayer and praise to the great God of Heaven. How encouraging to the parents to hear the testimonies of the little ones—and then their little petitions so confidently offered up to their Father in Heaven. But they have much yet to overcome before they are fit for the Master's use, and so have we all. May the Lord help them and us.

LUCINDA S. McCLURE.

Greenbush, Mich.

### Extracts from Letters.

Bro. L. Martin writes from Bennington, N. H.: I would say that the blessed hope continues to cheer me on in my lonely pilgrimage. I am very glad that I have been permitted to hear the first, second, and third angels' messages. I still read the Review and Herald with delight. I thank the Lord that he is still mindful of us here in the East. I rejoice that some of the Lord's servants have come to the East, and I hope and trust that a good and glorious work will be accomplished. I had the pleasure of hearing four discourses from Elds. Loughborough and Hull at Manchester. We are living in a solemn time, truly. I desire to realize it more than I do. What is done for the salvation of our fellow-men must be done quickly. May the Lord bless you and your labors abundantly, and preserve you blameless unto his coming, is my prayer.

Sister M. M. Osgood writes from Bronte, C. W.: We are still striving to walk in the narrow way, and a part of the time I feel an assurance that the Lord guides and strengthens. His presence is dear, his word is precious, and his approval the one great desire of my heart. We are numbered as yet among the lonely ones, but trust it will not ever be so.

### Obituary Notices.

DIED in Howard Co., Ind., Nov. 5, 1863, our only child, a daughter, aged one year, one month and fourteen days. We greatly miss our little one, but believe the time will not be long until Jesus will come and call her forth to eternal life. Oh, what a glorious hope!

W. N. &amp; H. S. HALL.

OUR youngest daughter, Marth Emma Daniels, died on the 13th day of September, 1863, in the town of Putnam, Fayette Co., Iowa, aged one year, three months and nine days. We believe she will awake when Jesus comes to raise the saints. We feel to trust in God, hoping we shall so live as to meet our dear little one in the morn of the first resurrection.

A. H. &amp; S. A. DANIELS.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 1, 1863.

Apostasy.

THAT some should receive the truth that is able to save their souls and afterward turn back, is nothing new in the history of true religion, though it does seem very strange.

Oh what a fearful state! For it had been better for them not to have known the way of righteousness than, after they have known it to turn from the holy commandment delivered unto them.

R. F. COTTRELL.

The True Light now Shineth.

BRO. WHITE: I am glad to inclose one dollar for the Review, believing its message is from God. I have recently examined the Three Angels' Messages, and I think whoever will throw away prejudice and look into the Bible to know the truth on that subject, will endorse the view advocated in your works.

It is hard to believe that the two-horned beast of Rev. xiv applies to our nation; but the testimony is clear.

Seeing the importance that God places upon the fourth precept of his holy law, as alone setting forth his title of royalty, viz., the God that created the heavens and earth, who can doubt but that judgments, awfully fearful and solemn, will overtake those powers that dare make void his law, and institute a commandment of men in its place?

May God speed the present truth that he has committed to your trust, in sounding the warning notes to a doomed world. I am with you on all points that I have prayerfully and carefully examined.

M. CURRY.

Bunkerhill, Mich.

Appointments.

By the request of the church at Colou, I wish to give notice that Bro. Waggoner will meet with the churches of Vicksburgh, Parkville and Colou, at our monthly meeting on the first Sabbath in December, at Colou, at 10 o'clock A. M.

L. SCHELLHOUS.

OUR next quarterly meeting will be at Sandyville Iowa, December the 12th, and 13th. We shall expect Bro. Luke with us.

B. SUTTON.

THE next monthly meeting for Northern New York, will be held at Bangor, Dec. 19, and 20. Will Bro. Taylor please make arrangements to be with us at that time.

S. B. WHITNEY.

Business Department.

Business Notes.

N. J. Berry. Not received. W. James. The money has been received and the books and Review sent. M. Wells. Spiritual Gifts Vol. 3. will contain Testimonies 1-9, and a large amount of new matter. S. W. Hickok. The book has been sent.

RECEIPTS. For Review and Herald.

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

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