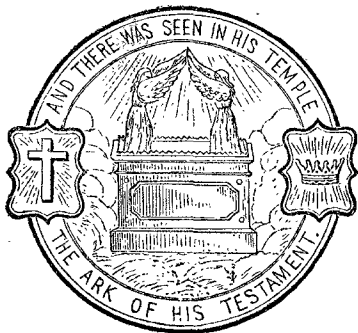


ADVENT



REVIEW

And Sabbath Herald.

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

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The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom
PREACH THE WORD. 2 Tim. iv, 2.

THE OPENING OF THE TEMPLE IN HEAVEN.

BY ELD. J. N. ANDREWS.

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

This text pertains to the closing events of the gospel dispensation. It is therefore particularly worthy of the study of all who desire an acquaintance with the Advent faith. It is specially interesting to those who desire to understand the grounds of difference between the Seventh-day and first-day Adventists, for it embraces the very facts which lie at the foundation of that difference.

The temple of God in Heaven is the grand central theme of discourse in the doctrines peculiar to the Seventh-day Adventists. It certainly does not thus engage the attention of other Adventists. In fact, its very existence seems to be virtually unknown, or even positively disbelieved by the most of them. There must be a serious error with one or the other of these two classes. Candid men are never willing to continue in error. The truth of God is always important—sometimes it is of vital consequence. Error is always injurious, and often it is fatal. Why should pride of opinion, or party spirit, or the study of our own convenience, or worldly advantage, be allowed to swerve our better judgment in sacred things?

The temple of God in Heaven is a theme of prophecy. Why should it not be worthy of our study? The opening of that temple is an event connected with the closing scenes of human probation. Ought not such an act to arrest the attention of the people called Adventists? It is evident that the prophecies relating to the end of this dispensation do not confine themselves to the things that exist upon our earth. Is there nothing worthy of our attention except the things which transpire among the nations of the earth?

We are interested in the heavenly temple because we have a great High Priest therein. We are interested in that High Priest because he alone can make atonement for our sins. We are interested in that atonement because we can in no otherwise approach the mercy-seat from which God dispenses forgiveness and pardon to sinful men. We are interested in thus com-

ing to the mercy-seat because that beneath it in the ark lies God's perfect rule of right, which we have transgressed, and by which we are condemned.

The High Priest must have a space of time to close up his great work of 6000 years. Why should we not have interest to study the nature of that closing work? That the Judgment, so far as deciding the cases of the righteous and determining who shall have eternal life is concerned, must be past when Jesus descends to raise his saints, those who believe in two resurrections, as do all the Seventh-day Adventists, and as did all Adventists once, must of necessity admit. For the resurrection of the righteous while the wicked are left for 1000 years, shows that their cases have been decided. Again, as all Adventists hold that the righteous alone shall be raised to immortality, this very fact is sufficient to prove that the Judgment, in the decision of the cases of the righteous, is past before the Saviour descends, even if all mankind are raised at the same point of time. And that class who hold to the serious error that the wicked are never to be raised, must virtually hold that the cases of the righteous have been acted upon and decided before their resurrection. The resurrection of the saints is thus shown to be declarative of their righteousness and of the decision of the Judgment in their favor, even as the resurrection of Christ was declarative of the fact that he was innocent in the Father's sight, and accepted of him. Rom. i, 4; iv, 25. There are some Adventists, however, who are so unwilling to admit this investigative judgment before the advent, that they affirm that the righteous are raised with mortal bodies, and, after standing before God in judgment, and having their cases examined, they are changed to immortality! Yet the language of the Bible is as explicit as it can be that they are "raised in incorruption," "raised in glory," "raised in power," "raised with a spiritual body," "raised incorruptible." 1 Cor. xv, 42-52.

There must be, therefore, a space of time for this investigative judgment. Of this there can be no doubt. And so the concluding work of the High Priest, and the opening work of the Judgment, are of necessity blended together. Now we can see how pertinent to the circumstances of our case is the great Advent message, "Fear God, and give glory to him; FOR THE HOUR OF HIS JUDGMENT IS COME." Rev. xiv, 6, 7. If this message is expected, because of its reference to the Judgment, to introduce the advent of the Son of God, it must lead to severe disappointment. Other angels with other great truths follow before the Son of Man sits upon the white cloud. Yet to sustain such a declaration, definite time must be used to mark the hour of God's Judgment.

Now the Seventh-day Adventists believe that the great proclamation of 1843-4 was in fulfillment of this most solemn announcement, "The hour of his Judgment is come." In their view the prophetic periods mark the work of Christ in the heavenly temple, and indicate by their termination the opening of this investigative judgment in the case of the righteous dead. They have, therefore, never engaged in the work of setting new times for the advent of Jesus. They have found better employment. They have turned their attention to the subject of the sanctuary to be cleansed at the end of 2300 days. They have found the Bible

to be full of the sanctuary. They have found it to be the center of the typical system, and the center of the great work of salvation for lost man. They find the subject of atonement, and especially its concluding events, to be wonderfully illustrated by the Bible doctrine of the sanctuary. So also of the opening of the great judgment work.

Our first-day Advent brethren have never yet given this subject a candid hearing. They will not allow its discussion in their papers, nor will they listen to this in their congregations. There are, indeed, honorable exceptions; but this uncandid course is true of the greater part. If their papers would fairly state the views of the Seventh-day Adventists on the sanctuary subject, the case would be very different. As it is, they are passed over in silence, or distorted by misrepresentation. Certainly this is to be regretted. If the subject is not worth the attention of these papers, then much of the Bible is unworthy of their notice, for a very large portion of the Scriptures is filled with this theme.

They have, however, found what they consider more worthy of their study than the Bible sanctuary. The fixing of new times for the coming of Jesus has been with many of them almost a steady source of excitement, and it has largely furnished the staple of their preaching. No candid man can deny that this re-iterated time-setting has been exceedingly deleterious to the Advent doctrine before the public.

They are giving, as they claim, the first angel's message. With the fact before them that a second and a third proclamation follow the first, they profess to be looking daily for the advent of Jesus, and yet pass over these two proclamations with silent contempt, or with outspoken words of scorn and derision. Suppose that those who are now interested in the third angel's proclamation are entirely mistaken in their application of the prophecy. What of that? This message is in the Bible. If the proclamation relative to the hour of God's judgment is now receiving its fulfillment, it is entirely inconsistent to look for the advent of Jesus till the real third angel's message is heard by the world. Come, brethren, be candid. Do not forever be re-adjusting the prophetic periods, and calling all this jarring work the first angel's message. If it has not yet been rightly given, we pray you give us the right time for the opening of God's investigative judgment. Then when you have done this, let your work stand because it is wrought in God, and be pleased then to give us the true second and third proclamations. When will such kind of work as yours bring the coming of Jesus? If the first angel's message is to be fulfilled by this endless re-adjustment of prophetic times, how is there ever to be room for the third message, and who is ever to give it? Is it not time there was a change in this business? Has God given prophetic time? Indeed he has. Did he give it to be understood? Undoubtedly he did. And did he design that it should be preached? We cannot doubt this. In fact, the great proclamation, "The hour of his judgment is come," must be sustained by the use of the prophetic periods. And when that message is given in God's time and order, the prophetic periods will be given right. Then the men who stand in the counsel of God will not feel themselves called of God to undo their work and do it over again,

but they will follow on to know the Lord. And to the first message rightly given they will seek to add the light of the second and the third. Should the termination of the prophetic periods given in the preaching of the first message fail to bring them to the revelation of the Son of God, as it surely must in simply ushering in the investigative judgment, then as candid men, they will be constrained to examine the Bible upon the sanctuary and its cleansing, and to learn whether this does not shed the needed light upon the judgment work to which the first angel introduces us.

Why are our Advent brethren so utterly averse to the study of the heavenly sanctuary? It contains within its sacred enclosure our dear, divine Redeemer. Why should it not be a precious subject of meditation to them? Shall I name the real reason? Is it not because it contains the ark of God's testament? Yet the existence of that ark in the sanctuary is the very cause of Jesus' being there to plead for us. Why should you not even look to the ark of God with intense interest? Is not the top of that ark the mercy-seat? And whence is it that pardon comes to us but from the blood of sin-offering there sprinkled? Guilty man cannot consent to part with the mercy-seat. What then is the trouble with the ark of God? Is it not found in the fact that it contains the great original of God's law? The ark would be well enough if it were only empty. The mercy-seat would be entirely satisfactory were it not for the objectionable thing beneath that mercy-seat. And why should you object to the law of God? Is it not perfect, spiritual, holy, just, and good? In fact, if there were no law of God which condemns there would be no occasion for a mercy-seat whence pardon is obtained. If there were no law of God, there would be no atonement, no High Priest, no mercy-seat, no pardon, and, in short, no sanctuary. A priest implies a sin-offering; a sin-offering implies guilt; guilt implies law transgressed; the law is the rule of right that reveals sin, and makes the sanctuary, the priesthood, and the atonement, necessary. It is therefore the law of God existing before the first advent of Jesus Christ that demands the atonement, and the priesthood, and the sanctuary, that sinful man may be pardoned.

What fault then can you find with the moral law beneath the mercy-seat? Is it not exactly this, that its fourth precept commands men to observe the Creator's rest-day? And so because of the Sabbath of the Lord, men reject the law of God; and because of the law of God, they take no delight in the ark of his testament; and because of the ark, they cannot endure the idea of the heavenly sanctuary.

Yet why should the Bible Sabbath be thus despised? Is it not the holy of the Lord, and HONORABLE? Isa. lviii, 13. Was it not made for man before he lost his innocency? Mark ii, 27; Gen. ii, 1-3; Ex. xx, 8-11. Did it not originate in Eden, and is it not to be observed by all flesh in Eden restored? Isa. lxvi, 22, 23. Does it not commemorate the creation of the heavens and the earth? And is it not a part of the moral law? Ex. xx.

The subject of the heavenly sanctuary leads inevitably to the observance of the fourth commandment. For this very reason, to many persons it is utterly distasteful. And may we not here have a clew to the slight which is put upon the third angel's warning voice. He brings to view the COMMANDMENTS OF GOD, as well as the faith of Jesus. And so the sanctuary is treated with neglect and scorn, because it contains God's law; and the third angel's proclamation is despised because it so solemnly enforces the commandments. My brethren, these things ought not so to be.

1. Is there a real temple of God in Heaven? The repeated testimonies of the Bible clearly establish the fact. "There came a great voice out of the temple of Heaven, from the throne." Rev. xvi, 17. We may as well deny the existence of the throne, as to deny the temple which contains it. Again we read: "The temple of the tabernacle of the testimony in Heaven was opened; and the seven angels came out of the temple, having the seven plagues. . . . And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. xv, 5, 6, 8. The temple in Heaven

is here called "the temple of the tabernacle of the testimony," the testimony within the ark giving name to the building, as it did to the earthly tabernacle. Compare Ex. xxv, 16, 21; xvi, 34; xxxi, 18; xl, 20; xxxiv, 29; xxxii, 15; xxxviii, 21; Num. i, 50, 58; ix, 15; x, 11; xvii, 4, 10. This is a very significant fact. It indicates that the law of God within the ark was the great fact which made an atonement, a priesthood, and a sanctuary, necessary for sinful men. The testimony of God, contained within the ark, made the existence of the sanctuary a necessity, and hence gives name even to the temple in Heaven.

The Bible contains many testimonies respecting the heavenly temple. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isa. vi, 1. "But the Lord is in his holy temple; let all the earth keep silence before him." Hab. ii, 20. "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation." Zech. ii, 13. "The Lord is in his holy temple, the Lord's throne is in Heaven: his eyes behold, his eyelids try the children of men." Ps. xi, 4. "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth." Ps. xviii, 6, 7. "Hear, all ye people; hearken, O Earth, and all that therein is; and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." Micah i, 2-4. These testimonies are amply sufficient to establish the real existence of the heavenly temple. We shall, however, find much further evidence, as we examine other branches of this subject.

2. The temple in Heaven, with its sacred furniture, was the great original copied by Moses in the construction of the tabernacle and its contents.

(a.) Everything was to be made according to the pattern shown in the mount. Thus, when the tabernacle was commanded, God said: "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 9. And after enjoining the construction of the ark, and mercy-seat with its cherub on either end, and the table of shew-bread, and the golden candlestick with seven branches, he charges Moses again: "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. These words are quoted and emphasized by Paul. Heb. viii, 5. The following texts, which state this same charge, or refer to the fact that the tabernacle and its furniture were made after the model given to Moses, are worthy of study by us. Ex. xxvi, 30; xxxix, 43; Num. viii, 4; Acts vii, 44. And the temple of Solomon, which contained the essential features of the tabernacle of Moses, was constructed according to the pattern which God gave David. 1 Chron. xxviii, 11-19.

(b.) But we are expressly informed by the New Testament that the earthly sanctuary was made after the pattern of the heavenly. Thus, in quoting what God enjoined upon Moses relative to the construction of the tabernacle like that which he showed him, he uses it as proof that that building and its service were the example and shadow of heavenly things. Heb. viii, 5. But in chap. ix, 21-23, he declares that the tabernacle and the vessels of the ministry were "patterns of things in the Heavens." And, in verse 24, he testifies that "the holy places made with hands are the figures of the true;" or, as Macknight renders the sentence, "the holy places made with hands, THE IMAGES OF THE TRUE HOLY PLACES."

(c.) The testimony of the Apocrypha is certainly very explicit, and, as it exactly corroborates the words of Paul, it is worthy of our attention. Thus we read, Wisdom of Solomon, ix, 8: "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance

of the holy tabernacle which thou hast prepared from the beginning."

3. There is not only a real temple in Heaven, the model, or original, after which the earthly was constructed, but it has also the holy things which were copied in the earthly sanctuary.

(a.) The golden altar of incense stood in the first apartment of the earthly sanctuary. It was made like the one which God showed Moses. And thus we read of the altar in the heavenly temple: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it, with the prayers of all saints, upon the GOLDEN ALTAR which was before the throne." Rev. viii, 4.

(b.) The golden candlestick with its seven lamps. This represented the "seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. iv, 5. Such is their appearance in the heavenly sanctuary. And the seven lamps of fire represent them just as the two cherubim of gold on the mercy-seat represent the two living cherubim in the temple above.

(c.) The mercy-seat and cherubim. The mercy-seat had a cherub on either end, and the whole, like the candlestick with its seven lamps, was one solid piece of beaten gold. This was made according to the pattern showed to Moses. But in the heavenly temple the cherubim are real, living beings. Thus we read, Ps. xcix, 1: "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved." And again, Ps. lxxx, 1: "Thou that dwellest between the cherubim, shine forth." From this position upon, or over, the mercy-seat, God shone forth in majesty in the earthly sanctuary; Ex. xxv, 22; 1 Sam. iv, 4; 2 Sam. vi, 2; and so, in the sanctuary above, from between the living cherubim.

(d.) The ark of God's testament. This was the central object of the earthly sanctuary. It contained the law of God. So the whole work of atonement by the high priest pertained to this ark, or rather to what it contained. And hence the one object of chief importance in the temple of Heaven is the ark of God. "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." The ark in the temple is that before which our High Priest ministers. The law which condemns man, and makes an atonement necessary, must be found therein. And this law, being that which caused the Son of God to come down to die for man, is not a code enacted since his advent, but one which existed before that event. In a word, it is the moral law of God. And thus we have (a.) A real temple of God in Heaven, with real, sacred things, all like the earthly sanctuary, but infinitely more glorious and exalted. (b.) A real High Priest, whose service in the heavenly temple the earthly priests shadowed forth by their ministration. (c.) But the same moral law which was deposited in the earthly sanctuary. The earthly sanctuary, with sacrifices of lambs, could not make atonement before it; and hence the heavenly sanctuary, and the priesthood of the Son of God.

4. This temple of God in Heaven is the real sanctuary of the Bible.

The tabernacle erected by Moses, which afterward gave place to the temple of Solomon as being an enlargement of itself, and not a different thing in its essential character—this building, I say, is represented as the Lord's sanctuary about one hundred and twenty-five times. The texts are so numerous that I cannot attempt to quote them. Even Cruden, unabridged, does not give near all of them. In a few texts, heathen temples, as the rivals of God's temple, are spoken of as sanctuaries; and, in a very few texts, the word is used figuratively, with reference to something closely connected with this sacred structure. So the land of Canaan, being the place where the sanctuary was located, is called the BORDER of the sanctuary. Ps. lxxviii, 54, 69; 2 Chron. xx, 7, 8. But everything pertaining to the earthly sanctuary indicated that it was not the real temple of God. It did not exist for its own sake at all. It was the figure of the true temple of God. Its sacrifices and its priesthood all pointed to the sacrifice and the priesthood of Jesus Christ. It could not, therefore, be the real substance which is of

such priceless value to the people of God. So the Old Testament itself often cites us from the earthly tabernacle, or temple, to the temple of God in Heaven. The sanctuary of the Bible, however, like the priesthood of the Bible, or the atonement of the Bible, may be said to embrace two parts—the typical, and the real. We are interested in both, but chiefly in the real and the true, for this is the actual subject of promise and of prophecy.

The Old Testament contains so vast a number of testimonies relative to the sanctuary that it is not possible to quote them all. It is a relief, therefore, to find the whole subject presented in few words, plain, simple, and direct, by the apostle Paul. He tells us (a.) That there are two covenants. Gal. iv, 24. (b.) That the first covenant had a sanctuary, and then names that sanctuary in language that cannot be misunderstood: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly." Heb. ix, 1-5. There is no mistaking this language. This building, erected by Moses, was the sanctuary of the first covenant. So we know that nothing else, during that period, could bear the name, unless in some remote, or figurative, or secondary, sense. And the sanctuary of the covenant must be the sanctuary of prophecy for that period of time. During that period, the earth, the land of Canaan, the city of Jerusalem, and the church of God, are excluded, each and all, by this definite statement of what actually constituted the sanctuary of that time. But that sanctuary was only a representation of something greater and more perfect. Heb. ix, 9-11. The covenant to which it belonged has gone, and with it has gone the typical, or shadowy, sanctuary. Are we without a covenant and a sanctuary? By no means. The first covenant has given place to one established upon better promises. Now Paul tells us what the sanctuary of the new covenant is.

(c.) Thus he states the subject of the new covenant sanctuary: "Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii, 1-6.

The sanctuary of the new covenant is here defined in very explicit language. It is the temple of God in Heaven. It is the building of which Moses erected a copy. It is the tabernacle which the Lord pitched, and not man. The sanctuary of the new covenant is not, therefore, to be found upon the face of our earth. But though our sanctuary is in Heaven, our High Priest is there also, and his blood, offered at the mercy-seat, is accepted in the sight of the great Lawgiver.

Even the Old Testament speaks in distinct terms of this heavenly sanctuary. Thus Jeremiah says: "A glorious high throne from the beginning is the place of our sanctuary. Jer. xvii, 12; Rev. xvi, 17. And the Psalmist says: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from

the height of his sanctuary; from Heaven did the Lord behold the earth." Ps. cii, 18, 19.

We have therefore a clear understanding of the sanctuary of the old covenant, and the sanctuary of the new covenant. One was a pattern of the other. The sanctuary of the old covenant does not exist. It had answered its full purpose when the new covenant sanctuary was reached. It shall therefore never exist again. But the sanctuary of the new covenant does exist. This sanctuary is the one which concerns and interests the people of God. In that, God's law is kept. Over it is our mercy-seat. Upon that mercy-seat is presented our sin-offering. And there stands our High Priest to plead our cause. If it could be shown that there were many things to which the term sanctuary could be applied—but it cannot—even then this must be the sanctuary of prophecy. The sanctuary of the new covenant must be the "something" to which the prophecies relating to the times of the new covenant apply. The new-covenant sanctuary is the real sanctuary of the Bible, as much as Christ is the real Priest of the Bible, or his atonement the great atonement of the whole Bible.

5. The sanctuary to be cleansed at the end of the 2300 days, must be the new covenant sanctuary.

Does any one inquire the grounds of this statement? If so, here is the answer: The 2300 days extend to the very concluding events of the gospel dispensation. They cover the period of the Persian, Grecian, and Roman, empires, almost entire. They end in the expiring events of the new-covenant dispensation. The prophecy relates to the sanctuary and the host. The host is unquestionably the true people of God. The sanctuary, therefore, to be cleansed, is the sanctuary of the church of Christ in the last days of this dispensation. Is old Jerusalem, or Palestine, or the earth, or even the tabernacle of Moses, our sanctuary? No, indeed. Our sanctuary is where our High Priest is. As the 2300 days embrace the gospel dispensation almost entire, the sanctuary to be cleansed at their end must of necessity relate to the real sanctuary, and in fact, the only sanctuary existing at that time. One sentence may express the whole truth: The sanctuary of the new covenant must be the sanctuary of those prophecies which relate to the people of God in new-covenant times.

6. The 2300 days do not all belong to the earthly sanctuary.

This declaration can be clearly proved. And if it be proved, it does of itself establish the last proposition. Undoubtedly many first-day Adventists would rise up against this statement that the earthly sanctuary is not the subject of prophecy during the entire 2300 days. But if they have not so far departed from the original Advent faith that they deny Dan. ix, 20-27, as being a key to the vision of the 2300 days and the sanctuary, it would not be difficult to convince them of its truth. The angel speaks of the city, Jerusalem, and of the sanctuary, the temple in old Jerusalem. He tells Daniel how much of the 2300 days belong to that place. He says, "Seventy weeks are determined upon thy people and thy holy city, to finish the transgression," etc. Dan. ix, 24. The word rendered determined signifies literally, in Hebrew, "cut off." So it is certain that the entire 2300 days do not belong to old Jerusalem and the Jews. Seventy weeks, *i. e.*, 490 days, belong to them, and then, their measure of iniquity being full, they are cut off from being the people of God, and their city and sanctuary left to them desolate.

7. The anointing of the heavenly sanctuary is introduced among the closing events of the seventy weeks.

Sixty-nine of these weeks reach to the Messiah or anointed One. Verse 25. When Jesus at his baptism was anointed of the Holy Ghost he began very shortly thereafter to preach, saying, "The time is fulfilled." Mark i, 9-15; Acts x, 37, 38. There remained one week which was especially appropriated to the people of Israel. In the midst of this seventieth week Christ was nailed to the tree. Dan. ix, 27; Col. ii, 14. Connected with their great sin-offering is named another thing, which, indeed, is closely united to it. The most holy is to be anointed. Now this is literally

the holy of holies. This cannot refer to Jesus for it is an unmistakable reference to the sanctuary. It cannot refer to the earthly sanctuary; for just before the time for this anointing Jesus told the Jews that their house, *i. e.*, the temple was left to them desolate. Matt. xxiii, 38. The earthly sanctuary was no longer the sanctuary of the Lord.

But what does this anointing of the holy of holies signify? We have only to turn back to the dedication of the earthly sanctuary in order to clearly understand this thing. There we learn that before Aaron was inducted into the work of priesthood, the sanctuary itself had to be anointed. Moses having set up the sanctuary anointed the entire building, the holy place, and the holy of holies, and the holy vessels, with the holy anointing oil. And when he had also consecrated Aaron and his sons, then their priesthood began. See Lev. viii, 10, 11. There is then but one thing, to which the angel could refer, when he spoke of the anointing of the holy of holies. It was the heavenly sanctuary receiving its consecration preparatory to the priesthood of Christ therein. And thus at the very point where the earthly sanctuary ceases to be the subject of prophecy, the heavenly sanctuary is introduced, and with it the prophecy is filled out.

8. But how can the heavenly sanctuary be trodden under foot? Not literally indeed. Even the earthly sanctuary was not thus trodden down only on a very few occasions. And the host, *i. e.*, the church or people of God, who are joined with the sanctuary in being trodden down, have not been literally trodden in the dust. But we do read concerning the minister of the heavenly sanctuary, that apostates do tread him under foot. See Heb. x, 29. In the same manner certainly can the sanctuary, of which he is a minister, be trodden under foot. The papal power blasphemes the name of God, and HIS TABERNACLE, and them that dwell in Heaven. Rev. xiii, 5, 6.

9. But the new-covenant sanctuary is to be cleansed. This to some persons is an astonishing statement. But it is a matter of direct revelation, and it is capable of being sustained by reason also. If it be still denied that the sanctuary to be cleansed in the end of the new-covenant dispensation, at the end of the 2300 days, is the new-covenant sanctuary, it nevertheless cannot be denied that the new covenant sanctuary is to be cleansed, and that too in close proximity to the end of the 2300 days. In that case there are two sanctuaries to be cleansed about this time. One, the heavenly sanctuary; the other, who can tell what? But the new-covenant sanctuary is the sanctuary of the host, and that is the sanctuary of Dan. viii, 13, 14.

The sanctuary of the first covenant was cleansed every year; for one year made a complete round of service therein. When a victim was offered in sacrifice the sinner laid his hand upon its head to denote the transfer of the guilt from himself to the victim. Then that victim is slain because of that guilt, and its blood bearing that guilt is sprinkled upon the sanctuary or before it by the high priest. Lev. iv. So the guilt is removed from the sinner to the sanctuary, and thus the work went on through the year.

But on the tenth day of the seventh month there was a special work of atonement, where the sins were removed from the sanctuary, and the sanctuary being cleansed, the sins were placed upon the head of the scapegoat, to be borne into a land not inhabited. Lev. xvi. This completed the round of services in the example and shadow of heavenly things.

Now the apostle tells us that the heavenly sanctuary is to be cleansed for the very same reason that the earthly one was. Thus we read:

"It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix, 23.

The earthly sanctuary with its two holy places, and its sacred vessels constitutes this pattern of things in the Heavens. It was cleansed yearly as described in Lev. xvi. The heavenly sanctuary is to be cleansed for the same reason, but with the blood of a better sacrifice, *i. e.*, the blood of Christ. Now this cleansing process came every year at the conclusion of the complete round of service in the sanctuary. As this round was a shadow, it could be and was repeated year

after year. We have the antitype once for all. The cleansing must of necessity stand at the conclusion of our Lord's work in the heavenly temple. It is the great antitype of Lev. xvi. When its work is accomplished the antitypical scapegoat shall receive the sins of the righteous, and be cast into an uninhabited land, *i. e.*, the desolated earth during the one thousand years. Rev. xx.

The Septuagint uses the very word in Dan. viii, 14, for the cleansing of the sanctuary that Paul uses in Heb. ix, 23, for the cleansing of the heavenly sanctuary. It is therefore certain that the work in the one case is precisely identical with that in the other. It is evident that the two are accomplished at the same time. And may I not say that the sanctuary of Dan. viii, 14, is indisputably the sanctuary of the new covenant?

10. Finally the heavenly temple is made the subject of prophecy under circumstances of time, and place, and character, that indicate the actual performance of this very work. "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." This is an event which transpires under the sounding of the seventh angel. Rev. xi, 15-19. It is therefore in the right time to correspond with the cleansing of the sanctuary at the end of the 2300 days. The most holy place of the heavenly temple is opened, which indeed is that very apartment where the principal work relative to cleansing the sanctuary was to be wrought. Lev. xvi. It is followed by the pouring out of the plagues. For Rev. xv, 5-8: xvi, 1-21, is really an expanded vision of what is stated in Rev. xi, 19. The temple in Heaven is opened in both cases, and while the one glances over everything from that opening of the temple till the seventh plague is poured out, the other tells us that after the temple was opened the seven angels come out, and pour out the plagues. But both conclude with the same events, the earthquake such as never was, and the great hail.

So it is certain that the opening of the heavenly temple is the precursor of the close of probation. It is the signal for the performance of our Lord's final work. When that is wrought then there is no longer an intercessor, and the wrath of God without one element of mercy desolates our guilty world. The third angel gives warning of the approach of these last plagues. Compare his words with Rev. xv; xvi. His message is given while the High Priest performs his last work of mercy for sinful men.

The heavenly sanctuary should not be despised by Adventists. Our attention is called to it by the explicit language of prophecy relating to the close of human probation. Moreover the light which shone upon them as they came up to their great disappointment in the seventh month 1844, clearly pointed to the heavenly sanctuary. They reasoned from the Levitical types that Jesus must come on the tenth day of the seventh month at the end of the 2300 days. The argument really proved that he could not thus come, because of this great antitypical work in the sanctuary of the new covenant. Would it not be well to candidly examine the sanctuary of the Bible? Is it not possible that the time in the first angel's message was right? May we not be even now in the hour of God's judgment? Is there no way of telling what is in the heavenly ark? Should it prove to be the law of God would you not think it very dangerous to disobey it?

Note from Bro. Myers.

DEAR BRETHREN: It is possible some of you would like to hear from us in our distant home. Last summer and fall I held a number of meetings in this vicinity, and tried to present the present truth to the people. Some became interested, and began to investigate. The fore part of January, Bro. J. Bartlett, of Harrison Co., Iowa, came to Decatur and delivered a partial course of lectures. The result is, a few have commenced to keep the Lord's Sabbath, and the way is opened for further labor and greater good. We still hope that the truth will take deep root in Nebraska, and bring forth fruit to the glory of God.

We, as a family, are still striving to overcome the besetments of our own evil natures, and to live up to present light. We find it a constant struggle, and that it requires patience and perseverance.

S. MYERS.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 6, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II (CONCLUDED).

VERSE 46. Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. 47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. 48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. 49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

We have dwelt quite at length on the interpretation of the dream, which Daniel made known to the Chaldean monarch. From this we must now recall our minds to the palace of Nebuchadnezzar, and to Daniel as he stands in the presence of the king, having made known to him the dream and the interpretation thereof, while the courtiers, and the baffled soothsayers, and astrologers, wait around in silent awe and wonder.

It might be expected that a youthful monarch, raised to the highest earthly throne, and in the full flush of uninterrupted success, would scarcely brook to be told that his kingdom, which he designed to last forever, and doubtless fondly hoped would so last, was to be overthrown by another people. Yet Daniel plainly and boldly made known this fact to the king; and the king so far from being offended, fell upon his face before the prophet of God, and offered him worship. Daniel doubtless immediately countermanded the orders which the king issued to pay him divine honors. That Daniel had some communication with the king which is not here recorded is evident from verse 47: "The king answered unto Daniel," &c. And it may be still further inferred that Daniel labored to turn the king's feelings of reverence from himself to the God of Heaven, inasmuch as the king replies, "Of a truth it is that your God is a God of gods, and a Lord of kings."

Then the king made Daniel a great man. There are two things which in this life are specially considered to make a man great, and both these Daniel received from the king. 1. Riches. A man is considered great if he is a man of wealth; and we read that the king gave him many and great gifts. 2. Power. If in conjunction with riches, a man has power, certainly in popular estimation he is considered a great man; and this was bestowed upon Daniel in abundant measure. He was made ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Thus speedily and abundantly did Daniel begin to be rewarded for his fidelity to his own conscience, and the requirements of God. So great was Balaam's desire for the presents of a certain heathen king, that he endeavored to obtain them in spite of the Lord's expressed will to the contrary, and thus signally failed. Daniel did not act with a view to obtaining these presents; yet by maintaining his integrity with the Lord, they were given abundantly into his hands. His advancement, both with respect to wealth and power, was a matter of no small moment with him, as it enabled him to be of benefit to his fellow-countrymen less favored than himself in their long captivity.

Daniel did not become bewildered nor intoxicated by his signal victory and his wonderful advancement. He first remembers the three who were companions with him in anxiety respecting the king's matter; and as they had helped him with their prayers, he determines that they shall share with him in his honors. At his request, they were placed over the affairs of Babylon; while Daniel himself sat in the gate of the

king. The gate was the place where councils were held, and matters of chief moment were deliberated upon. The record is a simple declaration that Daniel became chief counselor to the king.

THE PEOPLE OF THE EARTH.

"The number who have lived upon the earth since the creation has been estimated at about 27,000,000,000,000,000. This sum when divided by 27,864,000, the number of square miles, gives 1,314,522,086 to a square rod, and 5 to a square foot. Suppose a square rod capable of being divided into 11 graves, each grave would contain 100 persons; so that the whole earth has been one hundred times dug over to bury its inhabitants, supposing they had been equally distributed. Were the bodies lain upon the surface, they would cover the land to the depth of one hundred feet."—*Phrenological Journal*, April, 1869.

REMARKS. The foregoing is worthy of notice inasmuch as it is in substance the argument most generally used to disprove the resurrection of the dead. The reputation of the *Phrenological Journal* makes this article worthy of attention.

The writer says that it has been estimated that 27,000,000,000,000,000 of human beings have lived upon the earth. He gives no data for the estimate. Let us look into the matter. According to the Bible the human family has existed about 6000 years. Even geologists who assign an incalculable period to our earth's existence, and to that of the lower order of beings, do not claim that man has existed for a longer period than the Bible allows. We may then fairly fix the period of man's existence at 6000 years. If we assign the space of 30 years to a generation, which is about the present average, but which is far less than the time from father to son in the antediluvian and patriarchal ages, it will give us 200 generations for the whole period.

The present generation is estimated at about 1,000,000,000. Now if we allow that every generation from Adam till the present time has had as many as are now alive, it will give us 200,000,000,000. This must be too large, both as to the number of generations, and the number assigned each generation. But lest some should think it too small, let us double it, and place the number of human beings at 400,000,000,000. The reader can see the grounds of this calculation, and that it is not mere guess work. It is evident that this computation must far exceed the actual number that have lived. But the *Phrenological Journal* says that 67,500 times as many persons have lived! That is, when we have allowed 200 generations to the 6000 years, which is a large estimate, and have allowed each generation to consist of as many persons as the present, *i. e.*, to consist of 1,000,000,000 of people, which is of course vastly more than many generations have numbered, and then to shut the mouths of cavilers have doubled the number, making it 400,000,000,000, then the *Phrenological Journal* asserts that there have been sixty-seven thousand five hundred times as many persons as our estimate allows! Such a statement is perfectly preposterous. The writer next tells us that there are 27,864,000 square miles of land upon the surface of the earth; and that if we divide the 27,000,000,000,000,000 of inhabitants by this number of square miles it will give us 1,314,522,086 to a square rod, and five to a square foot. The writer is guilty of an important misstatement or blunder in fixing the square miles of land upon the earth at 27,864,000 square miles. Johnson's Large Family Atlas, under the head of Physical Geography, page 6, states that there are 44,000,000 square miles of land in the northern hemisphere, and 16,000,000 in the southern, making a total of 60,000,000, or over twice the amount this writer allows. Then he makes also a gross blunder in simple division, there being, if we take his own figures, only about three-fourths as many persons to a square mile as he assigns to a square rod! His further statement that if each square rod could contain 11 graves, then the ground must have been dug over 100 times, shows how little thought this writer gave to his statement. If there have been as he says, 1,314,522,086 to each square rod, and if each square rod should hold 11 graves, then the earth instead of being dug over 100 times for the burial of its inhabit-

ants, it has been dug over 119,502,008 times! That is to say, it has been dug over about one hundred and twenty millions of times! Such absurd, contradictory and foolish blunders are only worthy of exposure because that many persons who wish to have the thing just as this writer states it, will receive the statement without looking into it at all.

Should the writer assert that it is the error of the printer, and not his own false statement that gives so vast a number (1,314,522,086) to each square rod, as he afterward reduces the number to 1100, let us accept the defense. We must then conclude that he meant to say that there were 1,314,522,086 to the square mile instead of saying as he does that there were this number to the square rod. But even this is a blunder, as his own data would give 968,992,248 or about three-fourths the number he assigns to a square mile. And if we divide this by 102,400, the number of square rods in a square mile, it gives 9462 to a square rod. So that whatever we do with his first calculation of 1,314,522,086 to a square rod we cannot bring out his last one right, which assigns 1100 to a square rod. Instead of this we have from his data 9462 to each rod.

There is no excuse for this wretched blundering. The writer in one short paragraph makes out first that there have been 1,314,522,086 to a square rod; and second, that there have been 1100 to a square rod. These statements are not only utterly discordant, but neither of them can be deduced from his own data. He says that there have been five persons to each square foot of land upon the earth. But this agrees with neither of his two statements as to the number to a square rod; for if there have been 1,314,522,086 to a rod, there have been 4,828,302 to a foot; and if there have been 1100 to a square rod, it gives four to a square foot. This exposure of the blunders and misstatements of this writer, is made merely for the purpose of showing the reader the untrustworthy character of the statements.

Now let us look at the data and see if we cannot make a calculation more worthy of the confidence of reasonable men. We have seen that 200 generations, each equal to the present, gives us 200,000,000,000 of inhabitants. This doubled gives us 400,000,000,000. There are 60,000,000 of square miles, or 6,144,000,000,000 of square rods. This gives us 15 square rods for the grave of each man. This is a reasonable and just calculation only that it manifestly makes the inhabitants of earth far more than they can possibly have been.

J. N. ANDREWS.

DECISION.

WHEREVER success is possible, the man who is determined to win at any cost will surely succeed. Nay, he will succeed in many cases where it even seems that there is no possible chance of success. Obstacles give way before the man who is determined that they shall not check his progress. He will even convert them into helps for the accomplishment of his purpose. Decision of character makes a man mighty among common men. The same noble element makes a Christian, who has it in his character, eminent among Christians. He is the man that nothing can daunt. He will not turn out of the path for fear of lions. He means to win the kingdom of God and the crown of life. He never loses sight of the object. He counts nothing too dear to be sacrificed for its accomplishment. He thinks nothing accomplished so long as something still remains to be done. He subjects his conduct to the most rigid scrutiny. He determines that self-love shall not cause him to think his case better than it is. He knows that to live to God he must die to self. He fixes the firm purpose that self shall be crucified. And when sharp trials do, with keen anguish, drive the nails into his flesh, he holds still. The burdens, trials, crosses and afflictions of the way he feels as deeply as other men; sometimes even more than they, but they seem to him as so many nothings, so fixed is his purpose to gain the kingdom, and so vast and infinite to him does the final reward appear. To spend a long life filled with labors and sacrifices is to him like bearing a light affliction only for a little moment. For he sees the far more exceeding and

eternal weight of glory, and he counts everything else as nothing if he may only win that.

He never says, I will endure so much, but if it require still more of toil and suffering, I cannot go further. Far from this. He says, rather, I have gone too far and suffered too much not to go clear through and win the last victory. I have set out to win the prize. Come joy, or come sorrow, I never will relinquish the purpose. He does not ask to find the easiest way; but the surest and most direct course. He does not desire to ascertain how many small sins he can cherish, or how many non-essential duties he can neglect. He asks, rather, how he can follow the Lord fully, without a single deviation to the right hand or to the left. He knows that to be saved, he must live by every word that proceedeth out of the mouth of God. Others may take a different course, but this is the only one that will answer for him. He means every night to pitch his tent a day's march nearer the city of God. He means that every step shall count. He means that every battle shall be a victory. Nay, should he from the subtlety of the foe suffer defeat, he will snatch victory from defeat. Such a man never can be conquered. He will hold on his way and grow stronger and stronger. He will go on from strength to strength, till he shall at last appear in Zion before God. This is the kind of Christian to whom the Master shall say, "Well done." Reader, are you such a Christian as this?

J. N. ANDREWS.

THE LOVE OF GOD.

NOTHING is more desirable in the universe of God, than to gain the affection and love of our Creator.

To a little child, what is there so satisfying and sweet as the love of its parents? and what is so terrible to the little one as the withdrawal of a parent's love and favor? So with the child of God. Without the evidence within of God's love and favor, life becomes a dreary desert.

To live so as to have the continued evidence within of acceptance and favor with our Heavenly Father, is the great object and motive of life, that is, to him who sets a proper value upon the favor and love of God.

How then shall we best exert ourselves, that we may obtain this great, this priceless favor—the love of God?

It has been truly said by a great and good man, that "you might as easily kindle a fire in the midst of the ocean, as to cause the love of God to glow in the heart of the wicked man."

The Scriptures tell us that the thought of wickedness is sin; and it is clear from Scripture that God will have no fellowship with evil. On this ground it is clear that wickedness is the great cause of the withdrawal of the love of God from the human heart.

To obtain his love we see at once it becomes indispensable necessary to expel evil from the heart; not merely its manifestation, but its very existence in the heart; for as the love of God must exist in the heart previous to any outward manifestation of the same, so the love of sin exists previous to its outward manifestations; and before God's love can be permanently located in the heart, the very love of sin must be uprooted to make room for it. How to uproot this love of sin we refer the reader to a prayerful and candid study of God's word, and hope he will subject his own heart most unsparingly to its tests.

JOS. CLARKE.

REPORT FROM IOWA.

My last report closed with the meeting at West Union, Feb. 7. Our next meeting was at Laporte City, commencing Thursday evening, and continuing over Sunday. The weather was very unpropitious, the rain pouring down, and the water being quite high, yet our congregations were nearly as large as could well be accommodated in a private house; notwithstanding two other meetings were being held at the same time. Several took part with us besides the members of the church. Some of our meetings were very solemn indeed. There seems to be a fair prospect that good may be done here in the future by a course of lectures, if our people get them a house of worship in which to

hold them. I thought our meetings were as encouraging as any I ever attended there before, and that a spirit of humility and union was rather increasing. But there is great chance for improvement yet.

Elder Brinkerhoff, since my last report, has come out fully before that community as a *Universalist*, and preached several times, giving his reasons for his change of sentiments.

We held, in all, twelve meetings in Marion. Sabbath and Sunday they were held in the court-house. I cannot say that any great results were accomplished, but trust the minds of all present were solemnized, and the duties of the present hour better understood than before. There seemed to be a cloud hanging over the meetings all through; the cause of which I could not tell. There were but few in besides the members, as the going was very bad. Bro. Mitchell kindly brought me on my way to my other appointments.

At Iowa City I met a room full, mostly of those not believers in our faith. They gave good attention to the word spoken. At Pilot Grove our meetings commenced Sabbath evening, and continued till Tuesday evening, in all, ten in number. It was my endeavor to preach the truth pointedly, but I could hardly tell whether any good was accomplished or not. There has been so much preaching at this place by those who were better qualified to arouse and instruct, that it was of course not expected that the meetings I should hold would have any perceptible effect. But I did what I could, and trust that no harm was done. It was rather discouraging that none were up from Washington. However, the going was rather bad, which was thought to be a sufficient excuse. This church has had much light, which has not been fully lived up to by all. On the whole, this meeting could not be called a very brilliant success.

We came on to Mt. Pleasant over the roughest roads that I ever saw, I think, and arrived safely after a very tedious ride. Had four meetings with the church. As the weather was very cold and boisterous all the church were not out, so our meetings were not full. But as bad as the weather and going were, two of the brethren from Brighton were there, who had walked over twenty miles; and another brother, who is investigating our faith, came nearly twenty miles, to hear his first Advent sermon. The zeal of these seemed to be a rebuke to those living within a few miles, who were not out. Our meetings are rather more spiritual, I thought, than those I had before had with this church, though perhaps this is not saying a great deal. This church has been passing through trials for the last few years, but I hope things are working in some respects favorably. But a great work needs to be done here before this church is "as a city set upon a hill, whose light cannot be hid."

Our meetings commenced at Brighton Tuesday evening, and continued till Sunday night, in all, ten meetings. Some few are drawing back, but most are still as strong in the truth as ever. They have kept up three meetings a week this winter, and all say their meetings have been good. They number at present 44, on the church book, and some others are favorable. I judged there were twice as many present at the meeting on the Sabbath as there were at any other of our churches in the State. Several were here from Washington, Mt. Pleasant and Paris, where Bro. Cornell has been laboring this winter. There is still a great work to be done for this church, but they seem to be teachable, anxious to learn, and zealous. I believe there is a foundation here for a good church. I feel a deep interest in their prosperity, and shall try to watch over them and instruct them in the ways of the Lord.

Upon the whole these meetings that I have reported have not seemed to accomplish very much that can be discerned by outward observation, but I hope some good has been done. At any rate I feel like still laboring on with earnestness for the success of the truth.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, March 16, 1869.

A SINGULAR action of the sanctified Christian is, that he renders the greatest good for the greatest evil.

REPORT FROM BRO. R. F. ANDREWS.

I HAVE just returned from Aledo, Mercer Co., Ill., after an absence of ten weeks. Held sixty meetings, and made about double that many visits.

We had to labor against bitter prejudice and determined opposition. The Methodists held a protracted meeting nearly all the time our meetings were in session. Every effort was made that could be, to keep the people away. And some of those who did come out to hear, and were convinced of the truth, and had determined to obey it, were labored with by some of the ministers of the place, and informed that it would "be greatly against their worldly interests to keep the seventh-day Sabbath." These same ministers have no doubt told their congregations that it would profit them nothing if they should gain the whole world and lose their own souls. Why use such an argument as this to overthrow the claims of the Lord's Sabbath? Evidently because it was the best they had, and one that weighs about as much as any other with the people of this worldly and covetous age.

Eld. Taylor, Methodist, preached four discourses, on four successive first-days, against the Lord's Sabbath, and in favor of Sunday-keeping. At his first meeting I distributed one hundred and fifty copies of that excellent tract-entitled, God's Memorial. In his second discourse he attempted to review the tract, and told the people that if they thought best, he could have it printed. At his third meeting he brought forward two hundred copies of a tract purporting to be a review of "God's Memorial," written by Bro. White, which were distributed at the close of the meeting. I also had quite a good assortment of tracts at the meeting for distribution. Before the meeting broke up I told the people that all who wished for the tract that Eld. Taylor had reviewed, that I would be very happy to furnish them with it free, and requested them to take it along and sew it and the review together, and to put a paper cover over them, so that all who read one might have an opportunity of reading both. Many were thus taken. I trust that good may yet result from their distribution.

The zeal and determination that is manifested to turn away the people from the truth, is astonishing. Oh! that God may help his people to arouse themselves, to work with all their hearts while the day lasts; for it may soon be too late to work.

Our effort did not near accomplish what we desired, still we have reason to hope that the labor bestowed was not entirely lost. There was not a Sabbath-keeper in the place when we commenced our meeting. There are now about twenty that have decided, in the Lord's strength, to walk in obedience to all the commandments of God and the faith of Jesus, a number of whom never enlisted in the service of God before. God grant that they all may be faithful till the Master comes. I sold about \$24.00 worth of our publications, besides distributing quite a number of tracts and small pamphlets free. I got eleven new subscribers for the REVIEW, and three for the Reformer. Bro. Harvey Morrison, of Marion Co., Iowa, assisted me much at this meeting. Our labor together was most agreeable. The dear friends in Aledo have a warm place in my heart. Oh! that they may so live that their lives may win others to the truth.

R. F. ANDREWS.

THE CHURCH IN LAPEER.

As the deep trials which the Lapeer church have been suffering for many years are more or less extensively known, it may not be out of place for us, as a committee, called to assist in the investigation of a long list of grave charges brought in against the elders of that church, to make a report through the REVIEW.

It appears that the first and leading cause of trial has ever been through the influence of Geo. Wright, who was for a number of years a member of this church, and although he has long since apostatized and gone over to the first-day Adventists, yet he has some sympathizers, prominent among whom is one Mr. Demill, who it appears has long been in trial and under censure in the church, and was finally expelled about the first of December last, consequent upon which there

were prepared against the elder, Bro. Higley, nine charges for dishonesty, and four for slander. They spared no effort nor pains. They had written to different parties in this State, and Iowa, and have made extensive inquiries through the town where the accused has lived for more than twenty-five years, and called upon some of our bitterest opponents, to assist them in making and sustaining charges.

A careful and thorough investigation commenced evening after the Sabbath, and continued until late Tuesday night, making three day, and four evening, sessions, in which the committee gave the broadest opportunity to secure a full, free and satisfactory investigation; and yet they failed to sustain even one of their charges; while in the defense, two of the darkest charges were rolled back upon the accusers.

Unchristian as the whole affair has been on the part of the accusers, we believe and hope that under the overruling of the Lord, it will prove a very great blessing to the church, it having exposed a great amount of tattling and backbiting, which is one of the most effectual ways that the adversary has of destroying our churches. He knows that it will separate very near friends.

From the spirited testimonies and confessions that were borne at the close of the meeting, we believe that a large majority of the church are in union with their elder in trying to rise and keep pace with the message of the third angel, which the following resolution quite unanimously adopted near the close of this investigation, will show.

"Resolved; That on reviewing the past history of this church, and considering our present difficulties, we feel it our duty to confess that we have not followed our Lord's directions given in Matt. xviii, given especially for our good, and for the peace and prosperity of the church of Christ; and that we feel that our sin in this respect has greatly increased our trials, especially with Bro. Higley, and has stood in the way of a proper understanding of our trials; has been and is a source of wounding the cause, and justly merits the displeasure of God, and calls for confession, humility, and repentance on our part. And we take this opportunity to confess to Bro. Higley as a brother, and to God as our Judge, that we have sinned, and pledge ourselves to try to come up to duty from this time forward."

Bro. Higley said that he wished to be numbered among those who voted for that resolution.

The darkest and most cruel of all is, that a part of the disaffected persons were not satisfied in trying to destroy a brother's influence here, where he is known.

They signed a letter of defamation, and sent it to Nora, Ill., where Bro. Higley expects to move in a few weeks, poisoning the minds of community in advance of his arrival there, thus destroying his influence and usefulness, and making the cause to suffer and bleed in that part of the great harvest field.

From the circumstances in this case we feel called upon and esteem it a privilege to testify that from the long acquaintance which we have had with Bro. Higley, we believe he is moving in the light of the third angel's message, and that for the past ten years Bro. and Sr. Higley have been burden-bearers, large burden-bearers, in the Lapeer church. And we can confidently recommend them to the confidence and watch-care of the friends of the cause in Illinois, hoping that the Lord will overrule the dark designs of their enemies, and open a field of usefulness before them.

H. S. GURNEY, Memphis,
HIRAM FENNER, Rochester, } Committee.
W. W. LOCKWOOD, Holly,

P. S. I never saw a more solemn and impressive work than was manifest during the trial. It seemed that the angels were present to record for the Judgment. And the greatest care was used to move impartially in the investigation. Although, as stated, the charges could not be sustained, yet Bro. Higley, in common with others, stood ready to confess that he had, amidst a pressure of circumstances, not always moved right. Perhaps but few would have done better under the same circumstances. It was very apparent that in the trial, testimony was forced, even from outsiders. I never was more forcibly reminded of Job, before his friends. We were very much cheered in the end, when Bro. Higley's son, Walter, melted before the Lord, with humble confessions and firm resolutions to

serve the Lord more faithfully. Others followed in the same spirit. Thus the efforts were crowned with the blessing of God.

H. S. GURNEY.

REPORT FROM BRO. BLANCHARD.

My last report ended January 24, 1869. Tuesday, the 26th, commenced a protracted meeting in Princeville, and continued till March 7. We held some forty meetings. The church, I trust, was benefited. Three made a start with us and united with the church. Last Sunday we cut the ice, and baptized some.

Bro. B. F. Merritt and C. H. Bliss assisted some in the preaching. The weather, the most of the time, was very unfavorable, and the opposition strong. A good many have publicly acknowledged the seventh day as the only Bible Sabbath, but whether they will keep it, the future will tell.

Sunday evening, March 7, I gave my farewell discourse to the friends in Princeville. I spoke from 2 Cor. xiii, 11. A large congregation was out to hear. In comparing the history and faith of St. Paul, with Seventh-day Adventists, I found the following similarity:

1. Paul believed that man was mortal, and that immortality was something to be obtained by well-doing. In speaking of man, he says, "This mortal must put on immortality." He also says, "By patient continuance in well-doing, seek for glory and honor and immortality."

2. He believed in the destruction of the wicked. He says, "Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."

3. He did not think faith made void the law; but was of the opinion that it would establish the law. Rom. iii, 31. He thought it was holy, just, and good; Rom. vii, 12; and that persons who did not obey it were in possession of the carnal mind. See Rom. viii, 7.

4. He was a believer in the second personal advent of our Lord to this earth. He says, "For the Lord himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first."

He kept the seventh day. On a certain occasion he called the chief of the Jews together, Acts xxviii, 17, and boldly told them that he had committed nothing against the customs of our Fathers, which would have been false if he had not kept the seventh day, as the Fathers were in the custom of keeping that day, not the first.

Before his conversion he was a professor of religion, Acts xxvi, 5, and belonged to one of the popular churches, but when he embraced the unpopular religion of Jesus his former brethren were his worst enemies. Several times they would have killed him had it not been for the vigilance of the Roman soldiers. They laid very many grievous charges against him, but never accused him of violating the Sabbath, which is positive evidence that he kept it. Once when he was defending himself, Acts xxii, 23, they became so excited and mad at him that they cried out and cast off their clothes, and threw up dust in the air. This was the kind of argument they used against Paul. Similar arguments are used by the Pharisees of the 19th century.

Thus we see, dear reader, Paul's history and ours is some alike. Oh! let us be faithful to God and his word. Though friends and relatives may turn against us, I do rejoice that I am permitted to suffer some shame and reproach for Jesus and the truth. I still desire the prayers of God's people.

H. C. BLANCHARD.

Chillicothe, Ill., March 14.

P. S. My P. O. address is Woodbourn, Macoupin Co., Ill., where I expect to locate my family in a few days.

H. C. B.

MEETINGS IN MICHIGAN.

ACCORDING to appointment I held a series of interesting meetings with the churches of Windsor, Charlotte, and Oneida, at Pottersville, Sabbath and Sunday, February 27 and 28, at the close of which, said churches held a business meeting to raise means to build them

a suitable house of worship at Pottersville, Eaton Co. Spent two days in Oneida, visiting the scattered members of the church, and held one profitable meeting with them. After which, March 1, rode with Bro. and Sr. Dubois eighteen miles to Alaidon, where I joined Bro. Matteson who was still successfully winning souls to Christ. As they come to the knowledge and love of the precious truths connected with the third angel's message, they zealously unite with those who have preceded them in piling up materials to build them a commodious and convenient house of worship. May the Lord strengthen and bless them to labor in his vineyard till the Master comes.

JOSEPH BATES.

Monterey, March 21, 1869.

THE WAY TO HAVE A GOOD MINISTER.

PRAY FOR HIM. "Brethren," says the apostle, "pray for us." And if wishes were audible, such you would find is the earnest, the almost agonizing, wish of the heart of every minister. Pray, then, for your minister. He needs your prayers. His labors, responsibilities, anxieties, and perhaps his trials, are great, and all for you. He is sent to proclaim God's truth; and he needs your prayers that he may do it successfully. With Paul he may say, "Pray for us, that the words of the Lord may have free course and be glorified." Besides, he prays for you; yes, and for your families and children, and often with deep feeling, and perhaps with gushing tears, and therefore you should pray for him. Pray for him, and you will love him. "Pray for your enemy even," says an old proverb, "and you will soon love him." Much more if you pray for your minister—your best friend—you will love him. You will hear him too with interest, and hold him in high esteem, and be blessed by his ministry.

NEVER SPEAK OF HIS FAULTS.—He stands to you in a most sacred and tender relation, somewhat like that of the parent to the child, or the wife to the husband. And what would you think of the husband or the child that should be found speaking to others of the faults of his wife or parent? What would you think of his honor, his manliness, his obedience to God? From your inmost soul you would loathe and despise him, and justly too. And so with you, if you speak evil of your minister. Besides, God by his apostle tells you to "know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake." And all this you can never do if you speak against them.

DELIGHT TO SPEAK WELL OF HIM. Not to himself, that is needless, but to others. Every one has some good qualities, and so has he. Of every one you can say something good, and so can you of him. Do so, and it will lead others to do the same. It will extend his influence for good. It will aid to make him a blessing to yourself and to all about you.

SUPPORT HIM LIBERALLY. "Let him that is taught in the word, communicate unto him that teacheth in all good things." This is God's command, and those that disobey it suffer. Many a church has cursed itself by being mean to its minister. Let not this curse be yours. Pay your minister liberally and punctually. Thus his mind will be at rest, free from anxiety, and entirely given to his appropriate work—to laboring for your good.

ALWAYS MEET HIM WITH KINDNESS AND AFFECTION. He is a man, and will appreciate and prize your sympathies. So far from his being above them, they will help to make him happy; and the want, the absence of them will often send him to his study with the heartache—silent and uncomplaining it may be, but bleeding at the inmost soul. Would you shrink from inflicting a pang like this? Ever, then, meet him with a welcome smile, with a kind, encouraging, friendly word. It will warm his heart to a deep affection for yourself; will incite him to the greater effort for your good, and make him doubly willing to spend and be spent for you.

CALL UPON HIM. Not too often, for thus you may interrupt his studies, and waste his time; but at proper seasons. Some people never do this. They expect their minister to call and see them, but never think of calling to see him. Be not guilty of this neglect. Your minister, if a man of refined and sensitive feeling, will

keenly feel it. An occasional and warm-hearted visit will cheer him, and aid him not a little to be useful. And now and then, as you visit him, take with you some little present, no matter for its value, that is of little consequence; but take it as a token of your kind remembrance and regard. Such courtesies will bind him to you with strong affection; and his affection it is all-important for you to possess.

EVER BE ATTENTIVE TO HIS TEACHINGS. If it is his to teach, it is yours to hear. Be then in your place every Sabbath—at every service—at every prayer-meeting. Thus you will encourage his heart and strengthen his hands, and thus only can you appreciate his many labors. And not only hear, but what you hear apply to yourself. Obey it. He will have "no greater joy than to see you walk in truth."

Keep a copy of these rules. Read them at least every week, and often ask wherein you have sinned against them. If you are prone to break them, then read them every day, as you go to your closet, and pray God by his Spirit to enable you to keep them.

Observe these rules, and though by nature your minister may be far from what you would have him, still grace and your kindness will make him a good one. Disregard them, and though in fact you have an excellent minister, it will, to a certainty, make him a poor one to you.

OUR SOCIAL CITY LIFE—WHITHER DRIFTING.

THERE never was a time in the history of this city when extravagance was carried to such a dizzy height as now. Not in dress alone, but in houses, in carriages, in horses, in entertainments, in balls, in parties, in every way in which money can be expended, it is poured out like water. The result is dress without taste, homes without happiness, and social intercourse without enjoyment. The extravagance of the women is saddening to contemplate. Exorbitant prices are asked and given cheerfully for dress, while diamonds and jewelry cost a fortune. Some of our fashionable belles have their dresses exported ready made from Paris, copied exactly in their minutest details from the court costumes of the Empress Eugenie and the court ladies.

We have our court journals, too, in which all the fashionable chit-chat of the day is retailed, marriages are announced by authority, and elopements duly chronicled, the proportion of both announcements being about equal. Then we have "Court Quadrilles" at the houses of our Republican aristocracy, and in "point of fact," as Cousin Fenix would say, having reached the minimum in morals and the maximum in wealth, we are ripe for the introduction of every folly and every absurdity. To cap the climax, our fashionable brides have determined to "inaugurate" the system of pages, Utopian quite. Here is a good chance for our "Woman's Rights" women to see to it that boys do not monopolize this now doubtless lucrative branch of industry.—*N. Y. Letter.*

Christian Convention.

A CONVENTION of Christians, who are endeavoring to secure a recognition of Almighty God and the Christian Religion in the Constitution of the United States, is called to meet in Columbus, on Tuesday, February 2d. All the friends of Christian influences in civil government, are requested to attend.

It is claimed by those who favor this change in our National Constitution, that nations are moral persons, and therefore bound to acknowledge God; that, since Jesus Christ is the King of Nations and Moral Governor of the World, nations are bound to recognize him as such; that the holy Scriptures are a Higher Law, above all Statutes and Constitutions, and should be so acknowledged; and that in its utter silence on these points, in its exclusion of the name of God even from the form of oath which it prescribes, in its failure to require any moral qualifications of civil officers, in its neglect to provide for the observance of the Sabbath by the departments of Government, so that Congress has ventured twice within two years, to sit unnecessarily on that day, the Constitution of the United States is unworthy of a Christian people, and calls imperatively for amendment. Any attempt to blend Church and State, or to give State aid or endorsement to any sect is emphatically disclaimed, but it is maintained that some such changes in our fundamental law are necessary to relieve our government of the charge of a disregard of its obligations to the Almighty and to the Christian religion.

Twelve Rules for Promoting Harmony among Church-members.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with and not magnify each other's infirmities.
3. To pray one for another in our social meetings, and particularly in private.
4. To avoid going from house to house for the purpose of hearing news and interfering with other people's business.
5. Always turn a deaf ear to any slanderous report, and to lay no charge brought against any person till founded.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with.
9. If a member has offended, to consider how glorious, how Godlike it is to forgive, and how unlike a Christian it is to revenge. Eph. iv, 2.
10. To remember that it is always a grand artifice of the Devil to promote distance and animosity among members of churches, and we should therefore watch against every thing that furthers his end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.
12. Lastly to consider the express injunction of Scripture, and the beautiful example of Christ as to these important things. John xiii, 35; Eph. iv, 32; 1 Pet. ii, 21.

STRANGE OCCURRENCE.—On Monday last, a portion of earth near the residence of John Johnson, in Plainfield township, sunk to the depth of about eighty feet, carrying with it several trees and stumps. The open space, says our informant, is funnel shaped, and about seventy feet across at the top. Some of the trees lodged about half way down, while others went to the bottom, leaving the limbs and branches within reach of the mouth of the opening. Two or three stumps, and a log about fourteen feet in length, thrown in afterward, passed out of sight. There is said to be continually coming up from that deep, and seemingly bottomless, hole, a distant roaring sound, as of rushing waters.

Obituary Notices.

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

DIED, in Ashippun, Dodge Co., Wis., March 3, 1869, our beloved sister, Clarissa K., wife of J. B. Rogers, in the 61st year of her age. Her disease was bilious intermittent fever, which terminated in paralysis. Sr. R. was truly one of the lonely ones, residing over forty miles from the church of which she was a member. In the early part of her sickness she felt impressed that she should not recover, and expressed perfect reconciliation to the will of the Lord. The deceased was a natural sister of Eld. R. F. Cottrell. Sermon by Eld. Hazeltine (Methodist), from Luke iv, 18, "He hath sent me to heal the broken-hearted."

"A home in Heaven! when our friends are fled
To the cheerless gloom of the mouldering dead,
We wait in hope on the promise given;
We will meet again in our home in Heaven."

L. M. GATES.

DIED, in Rubicon, Dodge Co., Wis., Jan. 20, 1869, Harry E., son of Thomas and M. J. Armitage, aged 1 year, 4 months, and 1 day. "Is it well with the child? Is it well?"

"By Thy hands the boon was given,
Thou hast taken but thine own;
Lord of earth, and God of Heaven,
Evermore thy will be done."

L. M. GATES.

DIED, in South Lancaster, Mass., Feb. 20, 1869, of the measles, Mabel Florence, youngest daughter of H. A. and A. M. Weston, aged 3 years and 8 months. She was a delicate and lovely child. Was sick one week. The parents do not murmur, but recognize the hand of God in this. They look to the resurrection with hope.

Sermon by the writer, from Jer. xxxi, 15-17.

D. M. CANRIGHT.

DIED, in Memphis, Mich., March 20, 1869, of consumption, Sr. S. J. Wakeling, aged 21 years, only child of John and Amy Wakeling.

Sr. Wakeling was a firm and consistent believer in the third angel's message. The afflicted friends mourn not as those who have no hope. A crowded audience was addressed on the funeral occasion by Eld. Makie, from Job xiv, 10, showing conclusively the state of man in death, and the only hope of life through a resurrection from the dead.

H. S. GURNEY.

The Review and Herald.

Battle Creek, Mich., Third-day, April 6, 1869.

Let every member of every church read the article in this number entitled, "How to have a good minister," and "Twelve rules for promoting harmony among church-members," then practice by them. They contain suggestions of infinite importance to the prosperity of the church.

We call the especial attention of all Adventists to the sermon in this number. We ask them to read it carefully, and weigh well the positions discussed. We believe it sets forth the only consistent ground on which a person who calls himself an Adventist can stand.

Of the Sabbath tract called "The Sabbath, by Elihu," we have issued since 1853, 36,500 copies. The Association now issue an edition of 16,000 copies each of Elihu—Which Day do you Keep, and Why?—A Sign of the Day of God—and God's answers to man's Excuses for not keeping his Sabbath.

BEARING FRUIT. Another instance of the danger of departing from the truth, commencing with the rejection of the gift of prophecy now in exercise in the church, is seen in the report from Iowa. Following hard after D. W. Hull, who, from having charge of the Hope of Israel Office, turned to a rank Spiritualist, Eld. W. H. Brinkerhoff, late editor of that paper, now comes out a Universalist. Are not these things sufficient to open the eyes of the honest?

The Kansas Colony.

In regard to the Kansas colony movement, noticed in REVIEW for March 16, no one should be regarded responsible, only the one whose name appears. Brethren should not move without caution and heavenly wisdom.

JAMES WHITE.

Wisdom Needed by Those who Teach.

"And moreover because the preacher was wise he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs. The preacher sought to find out acceptable words, and that which was written was upright, even words of truth."

What an admonition is contained in these words. Those who teach must first have knowledge themselves. Those who are pouring out the living water to others must be continually replenishing from the fountain head. A few ideas repeated over and over will not continue to instruct and edify. If the preacher ceases to learn, he will soon cease to benefit his hearers. When he ceases to reach out after the deep things of the Spirit of God, he will cease to interest or profit those who hear. The last man that can afford to be a mental sluggard is the man called of God to teach the people. Ministers must do their part as though everything depended upon that, and then cast themselves upon God as their sole reliance.

J. N. A.

F. GOULD: For an explanation of Mark ix, 44, see "Which? Mortal or Immortal?" p. 87.

INNER LAMB: Now that your questions are printed, I observe that in the answers to them I overlooked one point. For testimony relative to the Sabbath among the Armenians of the East Indies, see Sabbath History, pp. 310-313.

J. N. A.

"Honestly Lost."

A MAN whose attention has been called to the present truth, but who chooses to let it pass unheeded, says that if he is lost, he will be honestly lost. This does not represent his Judge in a very good light. It will be found at last, that those who are lost are justly, and deservedly, lost.

R. F. C.

Your Moneys' Worth, and More Too.

THE "Life of Bro. Joseph Bates," and "Life Incidents," by Bro. White, are two valuable books, and should be read by everybody. Those who have not furnished themselves with these works, and wish to invest two dollars where it will pay well, should send for them at once. They will be sure to get their money's worth, and more too.

W. H. BALL.

Keep a List.

KEEP a list of your friends; and let God be first in the list, however long it may be.
KEEP a list of the gifts you get; and let Christ, who is the unspeakable gift, be first.
KEEP a list of your mercies; and let pardon and life stand at the head.
KEEP a list of your joys; and let the joy unspeakable and full of glory be the first.
KEEP a list of your hopes; and let the hope of glory be the foremost.
KEEP a list of your sorrows; and let the sorrow or sin be first.
KEEP a list of your enemies; and put down the "old man" and the "serpent" first, and pray for all the rest.
KEEP a list of your sins; and let the sin of unbelief be set down as the first and the worst of all.—Sel.

A MASSACHUSETTS physiologist asserts that there are no fine singers who use tobacco. It is proved in the dissecting room; he claims that tobacco injures the voice.

Appointments.

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

THERE will be Quarterly Meetings in Wis., as follows: At Waterloo, Grant Co., with the commencement of the Sabbath, April 24, to continue two days.
At Sand Prairie, Richland Co., with the commencement of the Sabbath, May 1, to continue two days.
At Hundred Mile Grove, Columbia Co., with the commencement of the Sabbath, May 8, to continue two days.
We hope to meet all the scattered and lonely ones at these meetings. Come, brethren and sisters, to these meetings without fail, that together we may learn how to live so that with faithful Daniel we may stand in the Judgment. Let no worldly inducement hinder you from coming.

I. SANBORN.

The next Quarterly Meeting of the church at Rockton, Ill., will be at Rockton, April 17 and 18, 1869. All who can are invited to come.

T. M. STEWARD.

PROVIDENCE permitting, I will meet with the church in Wright, Ottawa Co., Sabbath, April 10, 1869.

A. O. BURRILL.

PROVIDENCE permitting, I will hold meetings as follows: Amherst, N. H., April 17 and 18; New Ipswich, N. H., 24 and 25; South Lancaster, Mass., May 1 and 2. Probably these will be the last meetings that I shall be able to attend in these places; so I desire to see a good attendance from all who can come.

D. M. CANRIGHT.

The next Monthly Meeting for Rhode Island will be held with the church at Curtis Corners, April 17 and 18, 1869.

JABEZ C. TUCKER.

The next Quarterly Meeting for the S. D. A. churches of Elkhorn and Clyde, Ill., will, the Lord willing, be held at Clyde, Ill., Sabbath and first-day, April 24 and 25. We trust our brethren and sisters will make a special effort to attend this meeting. Those that cannot be present will please represent themselves by letter.

R. F. ANDREWS.

Appointment Postponed.

THE Quarterly Meeting of the S. D. A. church at Gridley is postponed to the 24th and 25th of April, on account of the impassable condition of the roads. It is expected that all members of this church, who wish to remain such, will report either in person or by letter at said meeting.

In behalf of the church. JAS. M. SANTEE, Clerk.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED.—A Seventh-day Adventist as partner in the wagon making and blacksmithing business. Business good and lucrative. For particulars apply to, or address, W. P. HINTON, Toledo, Iowa. Recommendations wanted.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

R. F. COTTRELL: Contributions for Book Fund are not now receipted through the REVIEW, but will be receipted in pamphlet soon.

RECEIPTS.

For REVIEW and Herald.

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

\$1.00 each. S Luce 35-15, Jacob Drown 34-15, J W Burtis 34-1, S W Hickok 34-10, W P Rathbun 33-18, W Allen 35-1, W B Haws 34-15, Mrs W C Haws 34-15, B F Burdick 34-15, Mary E Terry 34-1, S Berry 34-9, J Nourse 35-1, C F Hall 34-1, R Peck 35-15, F Richards 35-15, Mary A Dickens 35-1, A Pierce 33-1, J Edmonds 35-1, M M Woodward 34-9, J M St John 34-14, I N Pike 34-1, J Summers 34-15, H S Brayton 34-15, A C Baker 34-15, M M Kenny 34-15, J H Lay 34-15, A J Bullock 34-15, H L Richmond 35-1, O M Patten 34-1, S Patten 34-14, J Shoren 35-1, Sally Yunker 35-1, H Graves 34-12, E Fairbanks 34-12, Levi Stearns 34-12, S B Whitney 35-7, S Riney 34-17, Libbie Squier 35-1, J B Draper 34-8, E W Darling 34-14, E Hurd 34-1, M S Lovell 35-15, P Martin 34-4, J C Smith 35-1, H Flower 34-1.

\$2.00 each. C Walter 35-9, B C Chandler 35-14, J McMillan 35-6, R F Powers 35-14, D W Cornell 35-1, J B Emory 35-15, M F Jones 35-15, E W Banchard 35-15, E W Chapman 35-15, H W Farwell 35-15, A C He 35-11, J M Santos 35-1, M T Cobb 34-13, L S Wilber 35-15, F J Holman 35-15, B F West 36-1, A W Smith 33-14, S Gorton 35-6, M Tiers 35-7, S Jones 34-6, C W Smith 35-6, Mrs E Lewis 35-1, C Cook 35-14, Dr O G Hunt 35-15, P Tillman 35-15, W H Wild 33-1, W H Snook 34-1, A C Smith 35-1, Mary F Conklin 34-17, M C Hoag 35-1, G B Lewis 35-14, G W Kellogg 34-13, I A Churchill 35-1, B Graham 34-6, J King 35-13, C H Tabbs 35-8, W T Hinton 35-14, R Webster 35-1, Mrs M B Bronson 35-2, J Phillips 34-13, Eliza Lindsay 35-1, A Hurd 35-15, T B Parsons 35-1, E B Keeney 35-1, B F Morrill 34-9, J S Wicks 35-7, D Spooner 35-15, B G Allen 35-13, J Rumery 35-10, C Rhodes 35-4, F F Mighells 35-1, O A Heath 35-3, J L Prescott 35-1, Mrs L Barnora 35-15, A Cook 35-15, Andrew Whiting 35-14, J Logan 35-1, A W Maynard 36-1, J Shively 35-15, C Bradley 35-12, Maggie Clemens 35-15, W Fairbanks 35-12, I S Sherwin 35-15, C P Buckland 35-7, Mrs E J Bump 35-6, H Grant 35-1, C Amy 34-9, J L Hobart 34-14.

\$3.00 each. R Henderson 35-22, Wm Ellis 37-1, E Colby 35-1, Mrs F A Strickland 37-1, J Stowell 37-1, W James 35-1, H S Colby 35-1, Celesta Starr 34-11, B F Hicks 36-21, T F Rice 36-9, M Pierce 35-16.

Miscellaneous. W S Ashley \$1.25 34-15, C Schaupp 275 34-1, John Fugate 1 50 35-15, F Dickinson 5.00 37-13, Mary E Raymond 1.75 36-3, J W Thorp 50c 34-1, J Wheelock 50c, 34-14, S H Vedder 50c 34-14, M Salisbury 4.00 36-1, A Atwood 4.00 35-9, J P Hunt 2.28 35-1, D A Smith 2.61 36-4, J Cramer 1.50 34-1, John Rayle 2.75 33-3, Mrs G Osterhout 4.00 36-18, Mary S Irish 4.00 36-1, N Osborn 44c 34-1, W D Williams 50c 33-14, Jackson Rayle 2.25 33-3.

For Review to the Poor.

Eliza B Clark \$3.43.

Books Sent by Mail.

J Q A Haughey \$1.00, Milly Benedict 1.50, Jas Breed 25c, Arthur A Steere 10c, Ellen A Seeley 40c, E Van Deusen 4.15, W H Graham 60c, N S Raymond 31c, H S Zoller 25c, W S Fessenden 25c, Jas E Farrar 25c, Jane E Simonds 10c, W Cruzan 40c, J H Rogers 3.00, S Luce 25c, E R Whitcomb 25c, A Pegg 25c, Geo G Rogers 25c, J W Burtis 25c, A S Hutchins 1.00, H W Marden 10c, E Holt 25c, L B Kneeland 50c, John Atkinson 1.00, W P Rathbun 22c, John H Bennett 4.00, S B Whitney 1.00, Mrs B House 1.12, J Medley 1.25, D W Cornell 2.00, A Eliza Buckland 50c, W Martin 10c, J B Goodrich 10c, Mrs Mary A Nourse 1.00, A Paton 1.00, F H Chapman 36-1, J Hoffer 35c, John Adams 35c, L M Locke 1.60, D C Elmer 25c, H P Gould 25c, Mrs I H Archer 10c, C R Austin 50c, M E Raymond 50c, B F West 1.75, L E Herriman 50c, C A White 50c, J F Colby 1.50, E O Edson 25c, Mrs M Thompson 10c, W P Andrews 1.50, Sarah Gorton 25c, A Pierce 50c, N Hodges 20c, C K Farnsworth 1.00, P C Rodman 3.50, Mrs A O Thompson 60c, I N Pike 10c, W H Snook 58c, C L Sweet 10c, R M Kilgore 1.00, M M Osgood 30c, P Z Kinne 1.00, A G Carter 10c, W H Saxby 25c, J L Prescott 2.00, H N Bates 25c, E Colby 1.00, H W Barrows 25c, D W Milk 1.00, W T Hinton 25c, D A Smith 25c, J D Botts 25c, N C Walsworth 25c, A M Preston 25c, W A Doyal 25c, G Disbury 15c, A Alvira 25c, B F Merritt 50c, Amelia Nellis 2.00, Jas I Cramer 1.25, P Martin 50c, R P Martin 25c, J L Pangburn 50c, Mrs S Sackett 35c, H Grant 25c, J N Wilkinson 10c, I Edgerton 10c, H Flower 35c, A B Warren 2.60, Albert Week 10c, L Gould 88c, T Bryant 85c, Nathan Osborn 4.56, Mrs L Deen 35c, H Bingham 2.00, S N Haskell 2.50, Julia M Rhodes 1.00, M B McReynolds 35c, S Thurston 25c, M E Williams 25c, E S Decker 10c, J L Hobart 75c, C C Van Doren 1.00, R J Foster 20c.

Books Sent by Express.

S W Rhodes, Philadelphia, N. Y., \$37.07, Jane B Irish, Watkins, N. Y., 10.00, S Vincent, Portville, N. Y., 8.00.

Cash Received on Account.

I Sanborn 78c, John F Funk & Bro., \$9.00, L W Carr 2.25, A W Smith 2.30, T M Steward 1.00, S B Whitney 5.00, Geo I Butler 20.00, B F Hicks 6.26.

Michigan Conference Fund.

N. — \$8.00.

General Conference Missionary Fund.

Eliza B Clark \$5.00, Harriet S Zoller 1.00, S Vincent 6.00.

Receipts for Benevolent Fund.

E A Church \$1.00, S J Hunt 2.30, E W Darling 9.00.