

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

THROUGH NIGHT TO LIGHT.

O WEARY, weary heart! O fainting soul!
Thy struggle is in vain;
The fiery waves of woe that o'er thee roll,
O'erwhelm with fiercest pain;
There is for thee no rest, for thee no peace,
Till thought and mem'ry—life itself—shall cease.

"Rest for the weary"—words that flatteringly
Promise the heart relief;
An empty sound the words of peace to thee—
They mock thy endless grief.
Think not thyself from further woe to save,
Seek not for rest, or—seek it in the grave!

Sweet rest, sweet peace, O Jesus! thou didst give,
E'en in my mortal woe;
Thou mad'st my struggling, dying hopes to live,
And led me gently through
The waves that dashed against my tired feet
To fields of living green and verdure sweet.

Jesus! sweet Jesus! In my darkest hour
On thee alone I'll call;
Though waves may dash and dark'ning skies may lower,
And raging storms appall—
I heed them not, I look beyond, above,
And find my refuge in thy heart of love!

Selected for Review by M. A. H.

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 JUDGMENT.

BY ELD. J. N. LOUGHBOROUGH.

TEXT—"And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 27, 28.

It is one of the most plainly-stated facts of Scripture, that there is to be a future Judgment, in which the cases of all men shall be brought in review before God, and be carefully examined, and then all are to receive according to their works. It is this great and solemn day that Solomon had in mind, when, in concluding his sermon, in which, as one said, "he took the whole world for his text," he said: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii, 13, 14. Paul, in his plea in the court of the Areopagites, in the midst of the Athenians, who were in the depths of idolatry, says: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And

the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii, 29-31.

When Paul would convince the wicked Romans of the necessity of forsaking their secret crimes, he says to them, "We are sure that the Judgment of God is according to truth against them which commit such things." He tells them the result of pursuing such a course of wickedness: "After thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous Judgment of God, who will render to every man according to his deeds." And lest they should think that ignorance would be an excuse for them, he says: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ." Rom. ii, 2, 5, 6, 12, 16. In his solemn exhortation to faithfulness, which he gave to Timothy, he does it in view of the Judgment. "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." 2 Tim. iv, 1. These, with multitudes of scriptures of a similar import, bring to view the solemn Judgment scenes. When Paul reasoned with Felix of this "Judgment to come, Felix trembled." Acts xxiv, 25.

Well, indeed, is it for us to realize, not only while we are investigating this subject, but in all our walks in life, that we are doing work for the Judgment. And may we ever act as admonished by Peter: "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." 1 Pet. i, 15-17.

My design in this discourse is especially to call attention to the time of the Judgment. Different views are held in relation to this subject, which we shall try to notice briefly, together with the evidences on which such theories are based.

The first position I will notice on the subject of the Judgment is that most commonly entertained, that *all men are judged at death*. If people are requested to produce evidence of this, it is generally said that men are rewarded or punished at death, and, this being the case, of course they must be judged at death. But where is the proof that men are rewarded at death? We read of David, that he, "After he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts xiii, 36. And of all the ancient worthies, who were "so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable," we read: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi, 12, 13. In Solomon's testimony concerning the condition of all mankind in death, we read: "The

dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. ix, 5. Waiving the testimony drawn, by inference, from texts which do not state the doctrine, I ask, Where is the proof that men are rewarded at death? I never heard but one text quoted as positive to prove that men are rewarded at death. That is the testimony addressed to the Smyrna church: "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 10. This text does not state that they shall be rewarded as soon as they die, but is evidence that if they will be faithful, even though that faithfulness may cost them their lives, they shall have a reward. This text does not tell them that they shall immediately have a reward.

The time when they shall have their reward must be decided by other scriptures. We read: "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. According to this testimony, the reward is to be given at the appearing of our Lord. With this, also, agrees the expectation of Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8. Taking this testimony in connection with that to the Smyrna church, it would signify: Be faithful unto death, and when Christ appears, you shall have a crown of righteousness.

Then it cannot be claimed that men are judged at death, because they are rewarded at death. The only text quoted as direct evidence that men are judged immediately at death, is the text used as the introduction of this discourse: "As it is appointed unto men once to die, but after this the Judgment." Could it be shown that this text referred to all mankind, it would not prove that they were judged as soon as they die, but at some period after death.

If it should be shown that the judgment of each company takes place just prior to their resurrection, it would not disagree with the idea that "after death" was the judgment of each case.

The second position we wish to examine upon this subject, is, that all men, both righteous and wicked, are raised at once, at the coming of Christ, and that, after being thus raised, they stand before God and are judged, and separated; the righteous entering upon their reward, and the wicked into their punishment. We understand the Scriptures to speak of the Judgment in connection with the coming of Christ, but do not understand that the judgment of either class, more than the execution of the judgment on their cases, is spoken of as taking place after their resurrection. There seems, also, to be some difficulty in the view of those who hold that men are judged as soon as they die; that they then enter immediately upon their reward, and are judged again after their spirits are united with their bodies at their resurrection. Have they been judged twice? Is there any possibility of a mistake in the first decision? Will this second judgment reverse in any case the decision of the first judgment? Will any of those who have been in their reward or punish-

ment for hundreds of years, exchange places as the result of this Judgment? are questions often asked upon this topic. If it can be shown, as we think it can, that there is a Judgment in connection with the coming of Christ, we think it will be of itself proof that there has not been a Judgment previous to that, and especially as the Scriptures are silent on the subject of a Judgment at death.

This Judgment is not spoken of as a plurality of Judgments that are to sit, but "The ungodly shall not stand in the Judgment." Ps. i, 5, see also Ps. vii, 6; Acts. xxiv, 25; Heb. x, 27; 1 Pet. iv, 17; 2 Pet. ii, 4; Jude 6; Rev. xiv, 7; Rev. xx, 12, 13.

With the Scriptural view of man's unconsciousness in death, all is plain. The dead are without reward until the resurrection, and so no judgment is executed, or set upon their cases until about the time they are to be called forth to be rewarded or punished.

Many of those even who hold to the natural immortality of the soul, have seen the difficulty of establishing the doctrine of Judgment and rewards at death, and so have taken the position of no reward till the resurrection, and that the dead are in a kind of semi-consciousness, neither rewarded nor punished, but like a prisoner awaiting his trial. Says John Wesley, in his discourse on Dives and Lazarus: "It is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to Heaven; but this is contrary to Scripture, for Christ said to Mary, three days after his death, 'Touch me not; for I am not yet ascended to my Father.'"

But, we ask, where is the evidence to prove that the dead are all raised at once, and then judged and rewarded or punished? Paul's testimony is adduced as proof of this, but, we think, does not teach it: "For we must all appear before the Judgment-seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v, 10. That this text teaches the certainty that all men will appear before Christ's Judgment-seat; is plain. But that they will all appear there at once, it does not state. Neither does it state that they appear there for the examination of their cases, but, "to receive according to that they have done." So far as this text is concerned, the righteous might be judged, raised from the dead, and appear to receive their reward. At some subsequent period, the wicked might be judged, raised, and appear there to receive according to their evil deeds.

Christ's testimony is quoted to prove that all stand in a confused mass, and are then judged and separated: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. xxv, 31-34, 41. This text, which is supposed by some to teach the doctrine of a Judgment after all have been raised from the dead, says nothing concerning the Judgment. Its testimony is concerning the final separation which is to take place between the righteous and the wicked. How is that separation to be accomplished? Are all to be raised from the dead, and then separated after they are thus raised? The Scriptures place the resurrection of the righteous and of the wicked at two different times; a thousand years intervening between them. How, then, can it be claimed that they are all raised at once, at Christ's coming?

We read in Paul's testimony to his Thessalonian brethren: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be

with the Lord." 1 Thess. iv, 16, 17. In Revelation this same event is called "the first resurrection:" "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx, 4-6. It is this resurrection to which Paul refers when he represents himself as laboring that he might, by any means, attain unto the resurrection of the dead. Phil. iii, 11. He wished a resurrection, "exanastasin, from among the dead," (*Emphatic Diaglott*), or, a part in the first resurrection.

As there is a thousand years placed between the resurrection of the righteous and the wicked, of course we should not understand our Saviour as teaching that all are raised at once, and then separated. All the righteous dead are separated from the wicked dead, and the righteous living are separated from the wicked living. This, we understand, is illustrated by our Saviour by the shepherd dividing his sheep from the goats. If we give force to the illustration, it is not a decision as to which are sheep and which goats, but, it is known who are saints before they are raised, or the living changed to immortality. Probably, in these words of Christ is comprehended the whole scene of the execution of the Judgment, both the reward of the righteous at Christ's coming, and the driving of the wicked to their doom, at the end of the thousand years.

The third position I will notice on the Judgment is that held by those who admit that only the righteous are raised at the coming of Christ, and the wicked one thousand years from that time. They claim that the righteous are judged after they are raised from the dead. The very fact that every one who is raised at the coming of Christ is righteous, and that none of the wicked are raised in that resurrection, is of itself evidence that there has been a decision as to who are righteous, and entitled to eternal life before the "blessed and holy" are brought from the grave. But, to examine the position that the righteous are judged after they are raised, we would inquire, In what condition are the righteous raised? The order of events given by Paul is: The Lord descends, the trumpet sounds, and the dead in Christ arise. But in what condition are they raised? "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 52. Then, in the very act of being raised from the dead, the righteous are made immortal: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv, 51, 52. Immortality is a part of the reward of the saints; see Rom ii, 6, 7; and this is bestowed upon the saints in the twinkling of an eye, after the trumpet sounds. This bestowal of immortality upon the saints prepares them to inherit the kingdom of God. 1 Cor. xv, 50-54. Does a Judgment sit upon the cases of the saints after they are made immortal, and have entered upon their reward? This would certainly be inconsistent. And to try to locate the Judgment after the resurrection, before immortality is given, would be to crowd this great and solemn event into the twinkling of an eye, which would be almost equivalent to no Judgment at all.

The only view which seems to produce a harmony with all the scriptures on this subject, is that which I believe to be the truth in this matter; that the Judgment of the saints is before the coming of Christ and the resurrection. Before we pass to present direct evidence upon this point, I would examine some of those texts which speak of a Judgment in which the saints are to act a part. Paul says: "For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and

will make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Cor. iv, 4, 5. This text teaches that, although our ignorance of the purposes which actuate men, and our lack of knowledge of their deeds of darkness, may unfit us for justly condemning or acquitting them here, yet when the Lord comes, all these things shall be brought to light, and then the people of God will have some part to act in this work.

Christ's testimony speaks of a similar work: "Then answered Peter and said unto Him, Behold, we have forsaken all, and followed thee; what shall we have, therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 27, 28. Again he says: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii, 28-30. And Paul says to the Corinthians: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life." 1 Cor. vi, 1-3.

Albert Barnes, in his notes on this text, says: "The common interpretation, that of Grotius, Beza, Calvin, Doddridge, &c., is that it refers to the future Judgment, and, that Christians will, in that day, be employed in some manner in judging the world. That this is the true interpretation is apparent for the following reasons: 1st It is the obvious interpretation—that which will strike the great mass of men, and is likely, therefore, to be the true one. 2d. It accords with the account in Matt. xix, 28 ["In the regeneration, ye shall sit on twelve thrones judging the twelve tribes of Israel,"] and Luke xxii, 30 ["I appoint unto you a kingdom as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel"]. 3d. It is the only one which gives a fair interpretation to the declaration that the saints shall judge angels, in verse 3."

That this refers to the future Judgment is evident, from the fact that it is contrasted with "things that pertain to this life." The Judgment of angels we do not suppose refers to the holy angels, but to those which have fallen, which are reserved unto the Judgment, as spoken of by Jude and Peter. Jude says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the Judgment of the great day." Jude 6. Peter says: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment." 2 Pet. ii, 4.

As the saints have endured fierce temptations from these fallen angels, how consistent that they, in the Judgment, should have the privilege of bearing testimony concerning the assaults of Satan upon them. Again, as the people of God in all ages have endured trial and persecution, and even death, from the hand of the wicked, how reasonable, that they, with the records kept by angels in the books open before them, with the hidden things of darkness brought to light, should have opportunity to bear testimony themselves upon these cases. How interesting to the people of God to hear from the lips of those who have endured trials from the wicked in other ages, a rehearsal of these things. In this, there would not only be evidence against the wicked, but, when all have thus borne their testimony, the story of redemption will have been told once.

It is probably this same scene of Judgment which David has in mind, when he says: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people;

to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all his saints. Praise ye the Lord." Ps. cxlix, 5-9. This evidently does not refer to affairs in this life, for the saints are represented as being "joyful in glory" when this takes place. The "two-edged sword" in their hands, is probably the word of God. See Eph. vi, 17; Rev. i, 16; xix, 15. The time when they engage in the work, when they are reigning "with Christ." Rev. xx, 4. Then they sit upon thrones judging the twelve tribes of Israel. Then they judge the world. Then they "judge angels." This reign of Judgment, which covers the whole period of one thousand years, closes with the resurrection of the wicked; Rev. xx, 5; and their destruction around the camp of the saints. Rev. xx, 7-9. This same fire that burns up the wicked purifies the earth; 2 Pet. iii, 7; and fits it for the eternal abode of the saints. Then comes the time that the saints "shall reign on the earth." Rev. v, 10.

It must be evident to all, that before the saints enter upon this reign of Judgment "with Christ," judgment must be passed upon their own cases. So we now raise the inquiry. *When are the saints judged?* In Rev. xiv, 6, 7, is a definite message concerning the sitting of Judgment: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Here is a proclamation of the definite time for Judgment to sit. It is the first of a series of three messages which carry us down to the coming of Christ. These messages follow each other in quick succession, and the third is followed by the coming of the Lord. After the message of the third angel, John says: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. xiv, 14, 15. According to Christ's testimony, in Matt. xiii, 39, "The harvest is the end of the world," these messages carry us down to the end. The first of these proclaims the definite time for the session of Judgment. To claim that the time of this message is the actual time for Christ to come, is virtually to blot out the second and third messages, for they are placed between the first angel's message and the actual coming of Christ. Then this first angel's message is sounded before the coming of Christ, and that long enough for two other messages to accomplish their work, and long enough for the Judgment work herein predicted, to be accomplished before Christ comes. These angels are symbols representing messages of truth to be proclaimed by men in the closing period of the gospel age; proclaimed in the period of time when the harvest of the earth is being ripened off.

In Revelation, chap. x, is symbolized an angel with a definite message, which we think agrees with this first angel's message, and is, indeed, that identical message. Please read the entire chapter, and notice the points of identity.

In the symbols here introduced, we understand the angel represents a class of messengers who give, from the prophetic portion of the book of God, and from the prophetic times, the announcement of their termination. John, receiving and eating that book, represents those who will hear and receive the message, which spiritual food will be a matter of rejoicing to their hearts, represented by the book's being sweet as honey to the taste. The bitterness of the book represents the bitter scene of disappointment they meet after the time proclaimed expires, or, after they have eaten the book. The angel's having his feet on sea and land, shows the world-wide extent of the message. The message is proclaimed from a book open, which implies that it has once been closed. By comparing this with Dan. xii, 4, 9, we find that the book containing prophetic times has been closed, and was so to be

till "the time of the end." By looking carefully, you will see that this message of Rev. x is placed between the sounding of the sixth and seventh trumpets. That inspiration placed this chapter thus to give us the time when its events are to be fulfilled, is evident from the fact that the angel of this tenth chapter points to the sounding of the seventh trumpet as an event about to take place. See verses 6, 7.

Among the events enumerated under the sounding of the seventh trumpet, we read: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Rev. xi, 18. This also serves to identify the message of Rev. x, with that of Rev. xiv, 6, 7, as both messages have reference to the definite time of the session of the Judgment. According to the events of the sixth trumpet, it ceased to sound Aug. 11, 1840. (See "Seven Trumpets," published at the Review Office). At that time a message, based on the prophetic periods, was being proclaimed. It was proclaimed to all civilized portions of the earth. It was a time of great rejoicing among those who heard and believed the Advent doctrine, but a bitter disappointment when the time passed. According to Rev. x, that message was to be proclaimed from an open book. The message, and especially the time, of 1844, was given from the book of Daniel, which Daniel was commanded to close up till the "time of the end." Some may object to that work's being regarded as the fulfillment of this message, because the Advent people met with a disappointment; but a disappointment is in the message of Rev. x. When the message of Rev. x, is given, that people suppose that their work for the world is done; else why are they told, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The Advent people rejoiced, like the disciples before Christ, when he rode into Jerusalem, yet, like them, were filled with sadness and gloom when disappointed in their expectations. The disciples, with wrong ideas in their minds as to the nature of the event coming, fulfilled scripture, and so did the Advent people. The Advent people proclaimed the termination of prophetic times. In this, as can be shown, and as even their opponents admitted, they were not mistaken. They proclaimed the "hour of God's Judgment come," but, having the common view of the Judgment, and supposing that Christ was coming at the termination of those periods, they met with a disappointment in the manner of the fulfillment of the message they proclaimed. As before shown, this Advent proclamation was made in the very time marked in Rev. ix, x, xi, for such a message to be given. As it would be folly to admit of a false fulfillment of prophecy, in the very time of a true fulfillment, we claim that the message given was right in its fundamental features, and that it was the message bringing the people of God up to the time of the session of Judgment on the righteous dead, which, as we have before shown, is to take place before the actual coming of Christ.

As to the time the Adventists proclaimed, even Prof. Bush, who never believed the Advent doctrine, wrote to William Miller as follows: "I do not conceive your errors on the subject of chronology to be at all of a serious nature, nor, in fact, to be very wide of the truth. In taking a day as the prophetic time for a year, I believe you are sustained by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to, substantially, your conclusions on this head." The great point in the theory of the Adventists in 1844 was that these prophetic days of Daniel were a day for a year, and that the longest of those times would come to a terminus in 1844. That those times did thus terminate can be clearly established. The period of twenty-three hundred days of Dan. viii, which is explained to Daniel in chap. ix, by the angel, is shown to apply partly to his people, the Jews, and partly to some other people, the Gentiles. Part of it covers the time of the destruction of his city and sanctuary, Jerusalem, and the remainder must apply to the sanctuary of the gospel dispensation. This time, commencing with the decree respecting Jerusalem, which went forth.

457 B. C., would end A. D. 1844, to complete twenty-three hundred full years. The event to transpire is connected with the sanctuary in which our high priest, Christ, ministers.

Again, taking the times of Dan. xii: Two powers are presented which are to war upon God's people, and one is to be taken away to set up the other; meeting its fulfillment in the Pagan and Papal Roman persecutions. From the point where the first of these powers is taken away to set up the other one, thirteen hundred and thirty-five days carry us to an important event, or to a time when those who come to it will be blessed. The Pagan religion of the Roman empire was abolished by law in A. D. 508. Thirty years saw a transfer of power to Papacy, which held the dominion for twelve hundred and sixty years, making the twelve hundred and ninety. Thirteen hundred and thirty-five from the first event given (the "taking away of the daily," Paganism), carry us to 1843, the very time when God pronounces a blessing upon those who come to that time. He then declares that at the end of the days; that is, all the days, or times, of Daniel,—and the twenty-three hundred come down the farthest of any—Daniel shall stand in his lot.* The nature of the work in the service of the sanctuary, where Christ ministers, we think will shed light on the nature of the event to take place at the close of the twenty-three hundred days, as well as reveal the fact as to how the Judgment of God's people is accomplished. As the angel in Revelation commands John to measure the temple of God after the disappointment there presented, so the explanation of the sanctuary, or temple in which Christ ministers, will shed light on this all-important matter.

It is said that Daniel shall stand in his lot at the end of the days. Some suppose this to mean that he should enter his reward; but when we look at the words rendered lot, we find that there are two Hebrew words which are rendered lot in the Old Testament. One is *goh-rahb*, the other is *gheb-vel*. The latter is the term used when speaking of the lot of an inheritance, or a region of country. The former occurs, as may be ascertained from the Englishman's Hebrew Concordance, seventy-six times in the Old Testament. It is the word used in Dan. xii, 13. From its use in all the other cases in the Old Testament, we see it has the one signification of "The determination of Providence," or "The decision of one's case." With this view of the matter, then, the angel tells Daniel that his case shall be decided, or judged, at the end of the days.

In looking at the work of the priesthood in the past dispensation, we see that the time Israel stood in their lot, was on the last day of the yearly service, on the tenth day of the seventh month, when the lots were cast upon the two goats, one to be the *Lord's*, and the other to be the *scapegoat*, and when the high priest, with the blood of the Lord's goat performed a service to *cleanse* the Sanctuary. This work typifies that of Christ, and points us to the time when not "the patterns of things in the Heaven" are cleansed by the blood of beasts, but when the heavenly things themselves are cleansed "with better sacrifices than these;" viz., the blood of Christ. Heb. ix, 23.

But the time when Christ cleanses the gospel sanctuary is at the end of the 2300 days, which, as we have before shown, was in 1844, where the Judgment proclamation was given. As in the typical sanctuary the second apartment was opened only once, and that for the purpose of the high priest's going in to cleanse it, so the temple in Heaven is not opened for Christ to enter it and accomplish his work of cleansing it till the seventh angel sounds. But when the seventh angel sounds it is after the time of its sounding has been proclaimed by the angel of Rev. x, 6, 7. When the time comes for the apartment of the temple in Heaven

(Concluded on page 71 of this paper.)

*The charge is made by some that this time was sealed up, and so we have nothing to do with it. It was only sealed till "the time of the end." There are two events given to mark the time of the end. In Dan. xi, 35, we learn that the people of God were to fall by the hand of the Papal power, till the time of the end. But none have fallen by the hand of that power since A. D. 1798. In verse 40 of chap. xi, we read of this power, that, "At the time of the end the king of the South shall push at him, and the king of the North shall come against him." In 1798 this was literally accomplished. France pushed at the Papacy, and England pushed against France. We are now in the time of the end.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 24, 1869.

J. N. ANDREWS, EDITOR.

THE DEPARTURE OF CHRIST TO THE FATHER.

THE book of John has much to say concerning this event. A comparison of the several passages in which Christ speaks of returning to his Father, will be found very instructive.

John vi, 62: "What and if ye shall see the Son of Man ascend up where he was before?"

vii, 33: "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me."

xiii, 1, 3: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. . . . Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God."

xiv, 2, 3, 12, 28: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. . . . Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. . . . Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I."

xvi, 5, 7, 16, 17, 28: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? . . . Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart I will send him unto you. . . . A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father. . . . I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."

xvii, 11, 13: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. . . . And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."

Here are many statements, all from the book of John, relative to the return of Christ to his Father's presence. Many of these texts, it is evident from their own words, can only relate to the ascension of Christ from the Mount of Olives. But quite a number of them are claimed, by our opponents, as relating to his entering his Father's presence by dying. To show that this is positively false, let us read the remaining statement of the book of John respecting the departure of Christ to his Father. As it was made on the day of his resurrection, it exactly meets the case:

John xx, 17: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

It is a reasonable inference that Christ did, on the day of his resurrection, ascend to his Father that he might learn the acceptance of his sacrifice, and that he then returned to his disciples. But, however this may be, it is certain that he did not enter the presence of his Father while he was under the dominion of death.

QUESTION.

BRO. ANDREWS: It is often said that Noah was one hundred and twenty years preaching, and building the ark. Where is the evidence that this was so? In Gen. v, 32, it says that "Noah was five hundred years old." This was before the flood was mentioned, and before God had spoken to Noah about it and the building of the ark. Gen. vii, 11, says, "In the sixth hundredth year of Noah's life" the flood came. Where, then, was there room for the one hundred and twenty years?
D. M. CANRIGHT.

REPLY.—The answer to these questions must depend principally upon the interpretation of Gen. vi, 3: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

This text is found in the midst of the statement of the causes of the flood. Gen. vi, 1-8. What does this period of time relate to? It certainly does not mean to fix the duration of the life of man. Noah lived 950 years. Gen. ix, 29. Shem, his son, lived 600 years. Gen. ix, 10, 11. Arphaxad, his son, lived 438 years. Gen. xi, 12, 13. Salah, his son, lived 433 years. Verses 14, 15. Eber, his son, lived 464 years. Verses 16, 17. Peleg, his son, lived 239 years. Verses 18, 19. Reu, his son, lived 239 years. Verses 20, 21. Serug, his son, lived 230 years. Verses 22 and 23. Nahor, his son, lived 148 years. Verses 24, 25. Terah, his son, lived 205 years. Verse 32. Abraham, his son, lived 175 years. Gen. xxv, 7. His son Ishmael lived 137 years. Verse 17. His other son, Isaac, lived 180 years. Gen. xxxv, 28. His son Jacob lived 147 years. Gen. xlvii, 28. We have thus given the lives of thirteen generations, beginning with Noah. This statement of their lives is quite sufficient to show that the period of one hundred and twenty years was not the limit assigned to human life in the days of Noah; for Noah not only lived very far beyond it, but his posterity for twelve generations did also greatly exceed it.

What, then, does this period of one hundred and twenty years designate? The answer is obvious. It was the length of time that the Spirit of God was to strive with that wicked generation. God says, "My Spirit shall not always strive with man." There was a limit fixed to it. When he says further, "for that he also is flesh," the meaning evidently is that God had made man's frail nature a reason for bearing with him as long as he had; but he would not regard that as a reason for bearing always. It was for this very reason that he bore as long as he did with Israel. Ps. lxxviii, 39: "For he remembered that they were but flesh; a wind that passeth away, and cometh not again."

The announcement, therefore, that his days shall be an hundred and twenty years must be understood to mean that the Spirit of God would strive with mankind that length of time, and no longer. That was the limit of human probation, or, rather, of the probation of that generation. Inasmuch as it is written that God said this, we understand that he announced the fact to the antediluvian world by some inspired man. So we may be certain that the old world had warning of the termination of their probation one hundred and twenty years before it ended. But by whom did God first make this announcement? It is most natural to conclude that Noah, the "preacher of righteousness" (2 Pet. ii, 5), who ended the work so nobly, was the very one who began it. We may be certain that, as this period of one hundred and twenty years would expire within the lifetime of the generation to whom it was first announced, it was from the moment of its announcement till the last hour of grace to that wicked people, the present truth to the church of God. The father of Noah, Lamech, died five years before the flood. Methuselah, the grandfather of Noah, died the very year of the flood. It is evident that Lamech was a man who revered God. Gen. v, 28, 29. It is every way probable that his father, Methuselah, the son of Enoch, was also a man of piety. These men could not have been otherwise than intensely interested in this most solemn announcement of the time when the Spirit of God should cease to strive with men. But, as they did not live to witness the consummation, and as Noah was the chosen instrument of God to lead out in the building of the ark, we may well

conclude that Noah was the man who stood at the head of this preaching.

When it is said of Christ that he, by the Spirit of God, "went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing" (1 Pet. iii, 19, 20), we understand that this preaching was done to those who are now in prison, that is, in hades, the place of the dead, but who were then upon probation. Their opportunity closed when the longsuffering of God ceased, and that was marked by the completion of the ark. 1 Pet. iii, 20; Heb. xi, 7. We further understand that the Spirit of Christ, by which he preached to the antediluvian world, is that which did strive with men, one hundred and twenty years after the solemn announcement of Gen. vi, 3, and did not strive with them after that period expired. As Christ did not preach in person, but only by his Spirit, he must have used human agency, and as the life of Noah covers this whole period which began in his four hundred and eightieth year, and this was eminently his work, it is reasonable to believe that he was the "preacher of righteousness" by whom this was proclaimed.

As to the length of time employed in the construction of the ark we have no means of determining. A considerable period of time must have been required for so vast a structure. A very large property must have been used by Noah to meet this expense. But we may be certain that it was not money alone that moved his workmen. It is likely that many who performed labor upon the ark were interested, for a time, in the doctrine of Noah. But by-and-by, when the current set so strong the other way, they lost their faith, and so perished in the waters of the flood.

The only connection that the statement of Gen. v, 32, has with this matter, seems to be this, that Noah remained unmarried till within about one hundred years of the flood. Probably, in view of the awful wickedness of that age, he designed not to marry at all. But it is likely that God, who purposed, through him, to perpetuate the race of mankind after the flood, bade him take a wife. There is no sufficient proof that the birth of Noah's sons, one hundred years before the flood, preceded the announcement of the flood. On the contrary, there can be no reasonable doubt that the announcement of the close of human probation, at the end of one hundred and twenty years, was made twenty years before the birth of his oldest son.

MODEST DEPARTMENT.

This is by no means prevalent in the world at the present time. Yet nothing is better adapted to adorn real worth, and nothing so well calculated to excuse ignorance and mistakes. But modesty is not at all in accordance with the spirit of the age. Even the female sex is no exception to the statement that modesty of deportment is exceedingly rare in the world. We are from time to time startled with the announcement of the violation of the seventh commandment. We cannot, in such cases, deny the villainy of the men who commit these deeds, nor have we any disposition to palliate the enormity of their crime. But something must be said on the other side. The men who commit such deeds are not devoid of sharp discernment of character. They are not slow to decide who are those that can be made their victims. And it must be said that the deportment of many who really mean no evil is precisely adapted to encourage the advances of these agents of the Devil. In a very great number of cases it is true that the success of these wicked men is due to the forwardness, and lack of reserve, and want of real modesty, in those who become their victims.

Let us see if there cannot be a change. It is not enough that no evil is intended. God's word forbids even the appearance of evil. It is easier to shun sin than it is to repent of it. We are never to suppose that we may not fall as others have fallen. Keep at a distance from sin. Stand upon your guard. Let your deportment be such as to show that you are not to be trifled with. Keep on your own ground. While you stand there, the danger of such assaults will be small indeed. It is time to cease inviting the attacks of the

Devil. Genuine modesty, and becoming reserve, are barriers against the approach of the destroyer. If there were more of these, there would be less of shameful sin.

POVERTY.

This is by no means always a necessary condition. In many cases it exists where there is not the slightest good reason to justify it. There are many cases of honorable poverty. Lazarus at the rich man's gate was one of these. But there are many cases of poverty that are only a shame to those who are thus destitute and inefficient. Some men are in circumstances of distress, because of their ungovernable dispositions to engage in speculation. When a few dollars are earned, they must invest it in some kind of bargain out of which they are to receive great gains. Yet every time the investment is a source of serious loss to themselves, of real distress to their families. In spite of the entreaties of their families, and counsel and reproof of their brethren, they follow this course of wastefulness year after year. Their condition is pitiable. Debts press them, and actual want distresses their families. Probably there is no help for them. If they would place themselves under the care of some good and capable Christian man, and follow his advice, they might, by simple industry and strict economy, be soon surrounded by plenty. But such is their self-sufficiency that they will never do this.

ECONOMY.

One of the most frequent causes of poverty is the want of economy. When persons in the vigor of their strength are in straitened, and impoverished circumstances, it is almost always the result of wasteful habits in some direction. Sometimes, indeed, persons are reduced to poverty by some accidental cause, as that of fire, or robbery, or the like. But I speak of those cases in which no such cause exists. There is no merit in that poverty which is the result of wastefulness. It is the duty of every person to whom God has given talents of health, and strength, to use them so that he can earn something with which to help himself and those dependent upon him, and to sustain the cause of God. But many persons who could do this if they only acted as they should, are all the time where they want the help of their brethren who have some means. And they seem to think that they are the poor whom God has chosen to inherit his kingdom; and their brethren are the rich upon whom the woe of the Bible rests, unless they proceed to divide what property they have with them. They are not thankful when favors are generously bestowed; for the brethren who thus give, have not done near all their duty. They covet the means in the hands of those who have some property, yet think that such are covetous because they do not divide with them. It is certainly no time for men to lay up treasures upon earth. But men who have money must not only give account as to how much they give, but to whom they give, and why they give it. They should, indeed, relieve present and immediate distress even in those who suffer from their own lack of economy and right action. But beyond this they should not go far; for their means for which they must give account to God, can be used other ways more to his glory.

Wastefulness is wicked. It is a religious duty to learn economy, and to practice it in our lives. One of the greatest wastes in the life of those who are poor by their own fault, is the waste of time. If they can earn large wages they will work; otherwise they will do nothing. So in the course of one year they allow weeks of time to be wasted in idleness. This is a sin against God, and a disgrace to themselves. Time is the most valuable commodity that God has intrusted to us. Our first use of it should be to worship God. Prayer, self-examination, and the reading of the Bible, and attendance upon the worship of God, are duties to be first provided for. Then out of our remaining time a needful portion for rest; and then the balance should be employed in honest industry.

Suppose a man cannot get high wages; shall he therefore sit down in idleness? By no means. It is a

wicked waste of time. Idle men always backslide. They have plenty of time to become envious, jealous, or careless in their duty toward God, and they are sure to fall into sin of some kind. They should realize that active employment is a safeguard against many sins. If they cannot earn \$2.00 per day, then earn \$1.00. If they cannot earn \$1.00, then 50 cts. Better by far to earn ten cents each day, and your board, than to spend the day in idleness, eating up that which you have already earned. You certainly can find employment. You can always find something if you will take the wages which that work commands. There is no city or village in which such work as wood-sawing cannot be obtained. Suppose the pay is small, you need not work at it only till you can get more profitable employment. But till then, take hold of the work and earn something. You need the employment to keep from backsliding. There is always something ill, says Dr. Watts, for idle hands to do. You will thus pay your way, and earn something. You will have done what you could. Your example will not be one of idleness, but one of active industry. You will never waste in foolish expenditure money earned in this manner. And I will venture to assert that no man will long be poor who will combine this kind of industry with abstinence from the purchase of things which he does not need. Any man who will combine these two things, active industry, and abstinence from the purchase of unnecessary articles, will soon be surrounded with plenty; and from being in that condition that he envies those that have means, and covets it at their hands, he will be able himself to do something for those in real need. In fact, he will find the truth of the words of the Lord Jesus, that is it more blessed to give than to receive. But Solomon says, Prov. xviii, 9, "He also that is slothful in his work is brother to him that is a great waster." And nothing is more certain than that those who waste their time in waiting for something to turn up, will have poverty enough. Time is too valuable to have one moment wasted. It is a shame to be poor and unable to help those who really need help, when it is our own laziness and wastefulness that makes us such. Idle men are Satan's laborers. One grand cause why Israel did so fearfully backslide in the wilderness, was that they had nothing to do. Their bread was rained from Heaven, and so they had nothing to do but to open their mouths in murmuring against God. Far better for them to have earned their bread at ten cents a day. Beware of idleness. God will call you into account for your time, and your example.

CAMP-MEETING IN THE STATE OF N. Y.

AFTER much prayerful consideration of the subject, it seems evident that our camp-meeting should be held at Kirkville. Providential reasons seem to decide this question so that we cannot longer hesitate. And now as this important meeting stands but a few days before us, it is time for us to act with promptness in preparing for it. The wants of the cause in our Conference are very urgent. Much of the labor in the State, for some time past, has not been wisely directed, nor very productive of good to the people of God. And at the present time, a wound and a stain have been brought upon the cause of God by the wickedness of one from whom we expected better things. But the word of God is just as worthy of our confidence; the Spirit of God is just as holy; and the cause of God is just as worthy of our confidence; and it is still of infinite consequence to us each to have a vital connection with it. It is now time for us to seek God. Let us make this camp-meeting the occasion of doing it. It is time for us to be in earnest, and to seek God with confession, and prayer, and fasting.

We hope to have the labors of Bro. and Sr. White at this meeting. Yet they are much worn, especially Sr. White, and may, from exhaustion, be unable to labor much at our meeting. It is possible, though we hope not, that they may think duty calls them elsewhere. Probably they will be with us. But whether they are present or not, we are to consider that the Lord will meet with us if we do truly seek him. We need their testimony very much; perhaps never so much as now. Unless others have a stronger claim for

help, we trust that they will spend the week of our camp-meeting with us.

But even though they come to us in the fullness of the blessing of the gospel of Christ, we ourselves shall be unbenefited if we do not truly and heartily seek God. Now is the time to attend to this work. And, dear brethren and sisters, we ask for a general attendance. Let us come together, and spend the week in seeking God. Come from St. Lawrence and Franklin Counties, and from Northern New York generally. Come from Saratoga County. Come from Allegany County. Come from Western New York. Come from Pennsylvania. Come from all the intermediate regions. We want to see you. You need the meeting. Come, all that fear God. Let us make this meeting a general rally, and let us seek God with deep humiliation, and with earnest prayer. Of course, those too feeble to bear the fatigue of the journey, and the exposure of the meeting, should not come. Also, let us remember that it is a poor place for children too young to be benefited by the meeting, unless they can be taken care of so perfectly that they shall not disturb the meeting.

Provisions can be procured on the ground at a reasonable price. There will be not only bread and crackers, but also vegetables and fruit. There will be straw for beds. We shall have one new sixty-foot tent pitched near the ground for use should we have rain. It will also be serviceable as a place for lodging for such as have no tents because they come from locations where there are no churches. But let all observe what was said in a recent REVIEW relative to hiring tents in Rochester. At a small expense you can procure a suitable shelter for whatever number you may have. Or, you can, if you prefer, purchase cloth and take it to the ground, and erect tents for yourselves. Will the sisters please read again what was said in the last REVIEW on the subject of food for these meetings, and the suggestions relative to dress?

Will all who contemplate attending the meeting, begin now to seek God? Remember, it is no time for idle conversation, for foolish talking and jesting. We want none of this. Those who dare to commit these sins better begin to-day to repent. At all events, do not bring any of this evil thing to the place where the people of God assemble to seek him.

We have only a few at Kirkville to do the work of fitting up the ground. To be sure we have a committee of capable brethren for this camp-meeting; but they are widely scattered. Our brethren who live within a day's drive of Kirkville, must help do this work. Certainly there is a chance here for our friends to show their interest in the cause of God.

The camp-meeting at Kirkville will be holden the week after the New England meeting. It will begin Wednesday evening, September 15, and hold over the Sabbath and first-day. Our friends should come prepared to stop a day or two longer if the interest demands it.

Kirkville is situated on the N. Y. Central R. R., about thirteen miles east of Syracuse. Only a few of the trains stop at this station. Bro. Kinne will make a definite statement respecting the trains which stop at K., and also how to reach the ground. Come, brethren, to the meeting.

In behalf of the committee, J. N. ANDREWS.

OHIO CAMP-MEETING.

I FIND myself seated on the minister's stand, in a beautiful grove, about one mile from the depot, in the flourishing village of Clyde, Ohio. Eld. J. N. Andrews is this moment addressing a very attentive audience before us. Around the stand, and the congregation, are nine large, neat-looking tents, which are the temporary residences of our brethren and sisters who have come from different parts of the State up to this place to worship.

Our people in Ohio are not numerous, hence the tents are comparatively few, and congregations not large. But as I look out upon this beautiful and well-prepared ground, these splendid tents, and the congregation, I take pleasure in saying that our people in Ohio, in their first camp-meeting, have made a noble strike.

August 11, in company with Brn. Andrews and Erzenberger, I left Greenville, Mich., for this camp-meeting. For the first time for nearly ten years, I was obliged to leave Mrs. W. at home on account of feebleness. And when I reached this ground, the 12th, and it was known that Sr. White was not to be at the meeting, many were very much disappointed. But these are rising above their disappointment, and are enjoying the meeting very much.

The word of God has free course, and those who speak from the stand enjoy much freedom. The social meetings in the tents, and at the stand, are becoming very free.

Sabbath, the 14th, has been a very solemn day. The plain word of God has searched the brethren and the people generally. There has been very pointed preaching, and the Spirit of God attends it with power. There has been a general movement forward for prayers to-day, and backsliders and sinners have come forward with much feeling. The weather is fine, and the power of truth and the Holy Spirit are making the place solemn, and yet delightful beyond description. The Lord is drawing very near to us. I have enjoyed the sweetest assurances in prayer that God is ready to bless all those who draw near to him with full purpose of heart. The brethren and sisters are getting into the work, and some of them seem much broken down before the Lord.

Sunday, the 15th, has also been a day of deep interest. Bro. Andrews spoke in the forenoon upon the second advent of Christ. His subject commanded excellent attention. I had become hoarse, yet tried to speak in the afternoon. And although it was with great difficulty that I spoke, I had good attention. We treated all kindly, and the crowd seemed to feel, with very few exceptions, under obligations to respect us.

In the evening, Bro. Andrews gave a most solemn and deeply-interesting discourse upon the Judgment. He was clear in argument, free in spirit, and his voice rang out upon the evening air with wonderful clearness and power. He had complete command of the crowd, which quietly and immediately dispersed, as the meeting was dismissed, leaving the brethren to enjoy quiet. We then bowed in prayer, and enjoyed a melting season. It was about nine in the evening. After shaking many a friendly hand, and hearing from them the hearty Good-bye, we left the place which had become so sacred to us. God be praised for the good camp-meeting in Ohio.

The subject of tract and book circulation was set before the brethren. Some money was paid in to the book fund, and some books were given. Many books were purchased. One thing was very evident: As the brethren drew nearer to the Lord, and felt the importance of setting the truth before the people, the more books they wanted to give to their friends, and the more they purchased, until they took nearly all of my large supply.

One of the most interesting parts of our meeting was the good, humble, impressive, melting talks of our beloved Bro. Erzenberger, from Switzerland. Although he has been in America but nine weeks, and when he came could not speak one sentence of English, he was able to speak to the people so as to be fully understood. Many wept. And the few friends in Ohio handed in \$76 for the foreign mission. More about this matter hereafter.

JAMES WHITE.

Owosso Camp Ground, Aug. 19, 1869.

REPORT FROM CALIFORNIA.

We have now been at Healdsburg over two months. When we reported last, about ten had taken their stand on the message, and others wanted to see our views tried by opposition before deciding. Finally the opposition came, in four discourses against Adventism and the Bible Sabbath, by Prof. Lippitt, of Petaluma, a week ago last Saturday night, and Sunday through the day. It will be remembered that Prof. Lippitt was the first opponent that we met in California, about a year ago. He is not wanting in ability, or worldly wisdom, as he is considered by many as the Henry Ward Beecher of the Methodists on this coast. But with all his ability, he failed to produce Bible authority for the change of the Sabbath. To do this, he

would have to first give us another Bible, stating that God did change the Sabbath from the seventh to the first day of the week, and that therefore men should keep the first day, instead of the seventh. But even then, we would prefer to stand by the old-fashioned Bible, the protestant's rule of faith, that has stood the test of ages. Prof. Lippitt's contradictory positions, his false statements against our views and modern Adventism, and his overbearing spirit, defeated his object in opposing us, and rather served to the furtherance of the truth. Bro. Loughborough replied to his lectures in five discourses, the last three of which were given yesterday (Sunday), before large and attentive congregations. The interest is better than it was before the opposition, and our friends are increasing.

Last Sabbath was a precious and important day to the cause in this place. After the discourse in the forenoon, we had an interesting social meeting, characterized by the presence and strivings of the Spirit of God. Fourteen new ones spoke in favor of the truth. About a score have embraced the Sabbath. Some of these had never made a profession of religion.

D. T. BOURDEAU.

Healdsburg, Cal., Aug. 9, 1869.

MEETING AT OAKLAND, MICH.

The next Sabbath after the tent-meeting in Oakland I spent with that church. We had a good time, and all who loved the present truth felt encouraged. That church has suffered in the past at the hands of those who were not in harmony with the teachings of the third angel's message. Opposition to the testimonies, especially, has been bold and violent; even going so far that no one could speak a word in their favor without receiving a public rebuke, while such as had been disfellowshipped as unchristian in life were permitted, without interruption, to take up the time of their meetings with long tirades against them. Such an overbearing, intolerant spirit as this, we hope to seldom find in the church. But I trust a new order of things is begun there; at least, the friends of the cause felt an earnest determination, after the tent-meeting, to suffer their consciences no longer to be so unjustly bound.

I think the churches of Lapeer, Memphis, and Oakland, should hold union meetings. Other churches have found this course beneficial, and those churches may be a help to each other if they pursue this course. Also, it seems to be absolutely necessary that the members of the Conference Committee should visit the churches within the bounds of their Conference. Committees should know the condition of their churches as well as elders of churches should know the standing of their members. A great deal of labor has to be put forth to raise up a church, and both wisdom and labor are necessary to keep what is acquired.

May the Lord help all to feel the just measure of our responsibility. Let us all labor with our might, for the perils of the last days are upon us.

J. H. WAGGONER.

REPORT FROM THE MICHIGAN TENT.

In compliance with proposals made at the Conference, we pitched at Wayland, Allegan Co., June 2. Notwithstanding immediate opposition, we were favored with a good attendance, but the unusually cold evenings, with long, protracted rains, had a telling effect on our congregations. Many came till they contracted colds, which, despite their interest, prevented their attendance. False reports, calculated to hurt the interest of the meetings, were circulated, which seemed to have more influence here, than in many other places. Under these discouraging circumstances, we labored about four weeks, until it was evident that, from lack of interest manifested, our work in this place was accomplished. We can report but little success. Three have decided, however, to obey the truth.

Having received an urgent request from the church in the town of Gaines, we held a two-days meeting, Sabbath and Sunday, the 3d and 4th of July, with them. The sister churches were in attendance, and

we enjoyed much of the blessing of the Lord. We were happily disappointed in finding a great interest awakened on the part of the people. So we concluded to stay longer.

Have met with some persecution from a rough set of fellows, who were determined to break up our meetings; but a vote of the congregation, discountenancing their proceedings, shamed them into decency, and we have not been disturbed by them since.

We have labored in this place about six weeks, the result of which is, that nearly a score, young and old, have made a start in the service of God. Have encountered considerable opposition here, also, principally from ministers and the leading religious element of the place; once in a public manner, on the Sabbath question. Both in Wayland, and in this place, we had to meet false reports concerning the Monterey insanity, which has had a powerful effect on the minds of some. May God have mercy on the honest, pity the erring, and save all who are seeking after truth, is our prayer.

We are in good spirits. Our trust is in God, our hope in Heaven, and the strong arm that only can give us needed help.

PHILIP STRONG,
ELBERT B. LANE.

MEETING AT BRIGHTON, IOWA.

Last Sabbath and Sunday I spent with the church at B. I feel encouraged at what I saw and felt there. The main body of the church are still moving forward. A good congregation still come out to meeting. They have an interesting Sabbath School. I felt that the proper time had come to commence the work of church discipline. Sunday I spoke at some length on that subject, trying to show its importance, the necessity of union, the spirit in which it should be carried on, the benefit accruing to the church and individuals when properly conducted. Then four who had apostatized were disfellowshipped, and immediately after, six were admitted to the church. Seven were baptized. A good impression seemed to be made on the community. We felt that a good work had been done in our meeting, and the cause advanced.

GEO. I. BUTLER.

Washington, Iowa, Aug. 10, 1869.

THE CLOSING MESSAGES.—No. 2.

The second advent of Christ will be at hand when these messages are announced. Hence the great lines of prophecy that reach to the end must be fulfilled, except the concluding act; and the promised signs of the Saviour's coming must be in the past. When these things are so, the fulfillment that comes will be the fulfillment. God will not allow Satan to get in a false fulfillment of these messages in the very time the true one is due. But the great lack of mankind is faith—faith in God and in his word of promise. Faith in the Lord's coming to avenge his elect, is what is wanting. This is what Jesus alluded to when he asked the question, so strongly implying the negative: "When the Son of Man cometh, shall he find faith on the earth?" Campbell gives us the following rendering of the passage: "And will not God avenge his elect, who cry to him day and night? Will he linger in their cause? I assure you, he will suddenly avenge them. Nevertheless, when the Son of Man comes, will he find *this* belief in the land?"

If we trace the fulfillment of the prophecies of the four great kingdoms of earth, to be succeeded by the kingdom of God, as recorded in the book of Daniel, we find them all fulfilled, except that which relates to the fifth and everlasting kingdom. The golden kingdom of Babylon has been succeeded by the silver kingdom of the Medes and Persians; this by the brazen kingdom of Grecia, and this again by the iron kingdom of Rome. This last has been divided into the ten kingdoms, as symbolized by the feet and toes of the image; and all that is required to complete the fulfillment of the prophecy is, that the stone, representing the kingdom of God, should smite the image, destroy all earthly rule, and establish itself an everlasting kingdom, never to be destroyed.

The same is true, and further unfolded, in the proph-

edy of the four great beasts of Dan. vii. These beasts symbolize the same four kingdoms, the ten horns of the fourth representing the ten kingdoms into which the Roman empire was divided. And, as a further development, the Papacy is represented as rising among the ten, speaking great words against the Most High, wearing out the saints of the Most High, and holding dominion over them for a time, times and a half, or 1260 years. This we find all fulfilled. The Papacy has arisen, held dominion 1260 years, from A. D. 538, to 1798, and now is seen in the consuming state represented in the prophecy, awaiting the time of his utter destruction at the advent of Christ. "They shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The same idea is expressed by Paul in the language following: "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

The next event in this line of prophecy is the destruction of the wasted Papacy, by the bright glory attending the second advent of Christ.

R. F. COTTRELL.

THE HYPOCRITE IN THE JUDGMENT.

The following, from Pollok's "Course of Time," is commended to the serious attention of the readers of the REVIEW:

Great day of revelation! in the grave
The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the livery of the court of Heaven,
To serve the devil in; in virtue's guise
Devoured the widow's house and orphan's bread.
In holy phrase, transacted villainies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touched holiest things:
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob. In sermon style he bought
And sold, and lied; and salutations made
In Scripture terms. He prayed by quantity,
And with his repetitions long and loud
All knees were weary. With one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists—those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of took themselves to keep them sounding—
He blazed his name, more pleased to have it there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bestrewed! and yet few were deceived.
His virtues being over-done, his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently, and out of time
With serious phraseology—were rents
That in his garments opened in spite of him,
Through which the well-accustomed eye could see
The rottenness of his heart. None deeper blushed,
As in the all-piercing light he stood, exposed,
No longer herding with the holy ones.
Yet still he tried to bring his countenance
To sanctimonious seeming; but meanwhile,
The shame within, now visible to all,
His purpose balked. The righteous smiled, and even
Despair itself some signs of laughter gave,
As ineffectually he strove to wipe
His brow, that inward guiltiness defiled.
Detected wretch! of all the reprobate,
None seemed maturer for the flames of hell,
Where still his face, from ancient custom, wears
A holy air which says to all that pass
Him by, "I was a hypocrite on earth."

THE SACRED WRITERS.—One prophet speaks to us like an orator, and another like a logician. One endeavors by his eloquence to charm us, and another by his clear reasoning to convince our minds. One threatens, another promises. Here we have presented to our eyes a scepter of divine love, and there our ears are arrested by the shrill voice of the warning trumpet. We now hear a voice from Ebal, and now a voice from Gerizim. One herald of salvation points us to the smoke of torment that ascendeth up for ever and ever, and another, with tender accents of a Saviour's love, cries out, "Turn ye, turn ye, why will ye die?"

THE SERMON.

(Concluded from page 67.)

to be opened, which has the ark of the testament in it, there are voices in Heaven saying the time is come for the dead to be judged; Rev. xi, 18; thus showing that the work of Christ in that temple is a work of Judgment. But when the seventh angel sounds, and this Judgment work is going on, there is still probation, and the gospel, or "mystery of God," is being finished.

The cleansing of the sanctuary is the blotting out of sins. These are not blotted out as soon as the sinner is converted, but just before Christ comes. Peter says: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts iii, 19, 20. When this real work of blotting out sins is accomplished, by Christ, it does not leave those sins where, as in the type, they are remembered again "every year," Heb. x, 3; but they are remembered "no more." Heb. x, 17. The placing of the sins of the righteous where they are remembered against them no more, must be the decision, or Judgment of their cases. That their sins are not thus blotted out at conversion, but at some period subsequent to the close of their probation, is further evident by Ezekiel's testimony: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. xviii, 24. It seems from this that sins which have been repented of, roll back upon the sinner when turning from his righteousness. How consistent and plain when we admit Peter's testimony, and locate the blotting out of sins in the time Christ is finishing his work as a priest, judging his people, just before coming to reward them.

Peter, in his epistle, locates the decisive Judgment of God's people at that time: "They think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand." 1 Pet. iv, 4-7. That this Judgment just before the end is upon the saints, and a work deciding who shall be saved, is further apparent from the 17th and 18th verses of the above chapter: "For the time is come that Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

From the comparison of these facts, it appears that we are in the period of the Judgment—a work that first commences with the dead of past ages, and is to close with the cases of the living. For upward of twenty-five years, since the expiration of the 2300 days of Daniel viii, we have been in the Judgment period. Rapidly are the moments rolling round which shall bring in review before God the cases of the living saints. As in the type it was necessary for those living in that great day of atonement to make thorough examination of their own selves, and confess all their sins, so here. The law of God was brought to bear upon them to show them all their sins; so the third angel's message bears the commandments of God to us. We want it applied, in its principles of love to God and our fellow-men, to our hearts. All our sins must be confessed if we would have them blotted out, and have our cases clear in the record of Heaven.

Oh! the solemn time in which we are living. May God impress it upon all our hearts.

"Pardon's last hour is expiring in Heaven."

A court is in session. If it were an earthly court, and in it our case was to be decided for life, what intense interest we would manifest. How much more

interest and solemnity in this case! It is about to be decided whether you and I shall have eternal life, or whether we remain to have our lot in the second resurrection, and second death. At times I have some little sense of the solemnity of this hour. I want my sins all confessed, that Christ may plead his blood in my behalf. May God arouse us from slumber to a sense of this time. Shall we slumber and sleep in this eventful time? or shall we be active? My cry daily is, that God may, by his Spirit, arouse me, arouse us all. Let us keep awake and prepared for duty.

THE TERRORS OF THE BIBLE.

DR. GUTHRIE, in his *Gospel of Ezekiel*, has the following striking remarks on the alarming language of the Bible.

"There are terrors enough in the Bible to make a man's hair stand on end. Surely, were God but for one moment to let this world hear the weeping and wail of the lost, that sound, more terrible than Egypt's midnight cry, would rouse the student at his books, arrest the foot of the dancer in the ball, stop armies in the very fury of the fight, and, calling a sleeping world from their beds, would bend the most stubborn knees, and extort from all the one loud cry, 'Lord, save me, I perish!' Still, it is not terror which is the mighty power of God. The gospel, like most medicines for the body, is of a compound nature; but, whatever else enters into its composition, its curative element is love. No man yet was ever driven to Heaven; he must be drawn to it; and I wish to draw you. The gospel has terror in it, no doubt. But it is like our atmosphere—occasionally riven by the thunder and illuminated by the flash, it is at times the path of the stealthy pestilence—charged with elements of destruction, and impregnated with the seeds of disease; but how much more is it a great magazine of health, filled with the most harmonious sounds, fragrant with the sweetest odors, hung with golden drapery, the pathway of sunbeams, the womb of show-ers, the feeder of flowing streams full of God's goodness, and the fountain of all earth's life! And just as in that atmosphere which God has wrapped round this world, there is much more health than sickness, much more food than famine, much more life than death, so in the Bible there is much more love than terror.

"The terror is not only subordinate to love, but subservient to it. God, indeed, tells us of hell, but it is to persuade us to go to Heaven; and, as a skillful painter fills the background of his picture with his darker colors, God puts in the smoke of torment and the black clouds of Sinai to give brighter prominence to Jesus, the cross of Calvary, and his love to the chief of sinners. His voice of terror is like the scream of the mother bird when the hawk is in the sky. She alarms her brood that they may run and hide beneath her feathers; and as I believe that God had left that mother dumb unless he had given her wings to cover her little ones, I am sure that he who is very 'pitiful' and has no pleasure in any creature's pain, had never turned our eyes to the horrible gulf unless for the voice that cries, 'Deliver from going down to the pit, for I have found a ransom.' We had never heard of sin had there been no Saviour; nor of hell had there been no Heaven. 'Sufficient for the day is the evil thereof;' and never had Bible light been flashed before the eyes of the sleeping felon to awake him from his happy dream, but that he may see the smiling form of Mercy, and hear her as she says with pointing finger, 'Behold, I have set before thee an open door.'"

Obituary Notices.

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

DIED, in Jamaica, Vt., Jan. 26, 1869, Mary E., wife of Bro. Leander A. Bourn, in the 18th year of her age. Sr. Mary was a worthy member of the church in J., and has left a good evidence, to those best acquainted with her, that she sleeps in Jesus. Her loss is a heavy bereavement to her companion, who is left with an infant that knows no mother's love. Other dear friends, also, miss the loved and lost one.

A funeral sermon was preached on the occasion, last first-day, from the words of the apostle, Tit. i, 2.
A. S. HUTCHINS.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 24, 1869.

Courage.

We must have courage in God. It is a sin to be timid and fearful in his service. The power of the Almighty is pledged to uphold and sustain those who faithfully serve him. We may well distrust our own strength, and our own capacity for the work. But our own sense of weakness is no excuse for timidity and distrust. God is the strength of his people. We have only to act in him in order to be mighty with the strength of Omnipotence. We may well fear to sin against him. But when he bids us do any work, it is wicked to distrust the support of his mighty arm.

Courage in the Lord is a noble quality of soul. The Spirit of God will enable the most timid and helpless to put on courage if they will only ask it at his hands.

The Crown of Life.

THIS crown is designed only for the overcomers. None shall wear it but those who meet the great Adversary in battle and gain the victory. It is not for the careless and indifferent. It is not for those who flee from the cross, but for those who take it up and bear it to victory. This crown is the symbol of royal honors. It is the symbol of a reign that shall last while everlasting life endures. Precious token of victory! Priceless emblem of unending triumph! Those who suffer with Christ shall reign with him. Those who cherish his cross with unswerving fidelity, shall be rewarded with this token of his never-ending love.

"Him that Liveth Forever and Ever."

We are in danger of reading the Bible in a careless manner. Almost every sentence contains some thought calculated to make a deep impression upon our minds. We should earnestly seek for a spirit of attention and reverence as we read the words of eternal life.

Rev. v, 14: "And the four and twenty elders fell down and worshiped Him that liveth forever and ever." Here we have the Being we should worship pointed out by one grand fact. He "liveth forever and ever." If all mankind by virtue of their own nature are to live thus, how does this sentence designate the object of our worship? Is it not evident that he is the only being who can of himself live thus, while all other beings have life from him as a gift, and are to live forever, or to die the second death, according as their probation determines their fitness for the one lot or the other?

Value of Eternal Life.

WHAT words can express the value of that life which shall never end? We can never even begin to appreciate its infinite worth till we have entered upon its possession. And though we can never thereafter lose it, yet how small a part of it can we ever possess! Even the immortal saints shall never know only the beginning of eternal life! For however long they be conceived of as living in its possession, there still lies before them an absolutely infinite period in comparison with which, what they have already passed is only an atom of time, a point, a moment, an instant. Life without end! What a thought that this may be ours! Life forevermore! What a length of duration is this! Our Lord gives unto his people eternal life. What a gift of infinite worth! That we may thus live, he makes us immortal, *i. e.*, incapable of dying.

Sin being the cause of death to our race, before this deathless state is secured to the righteous, all sin must be removed from them, and all evil taken out of their hearts. Then when all is just as God would have it, and the trial is complete, the people of God are confirmed in virtue, and the seal of immortality is put upon them. The rest of mankind, being chaff, tares and stubble, are devoured in the unquenchable fire.

THE Scriptures are a river of truth and love that flow from God.

SOME one, writing from Iowa Falls, Iowa, without signature, requests information respecting the commencement of the Sabbath at an earlier hour in the Eastern Continent than with us. For an answer the writer is referred to the REVIEW of July 13, containing the article of Bro. Waggoner, entitled, "Sabbath Time."

THE churches and ministers of the Michigan Conference will take notice that the first quarter of the conference year has expired, and their reports are now due. W. C. G.

BRO. W. E. Landon, who was seriously injured by a falling tree, an account of which was given in a recent number of the REVIEW, wishes us to express his thanks to the brethren and sisters who have kindly remembered him in word and in deed. As he cannot write to them personally, he wishes them to accept this manifestation of his gratitude for their kindness, assuring them that they have his prayers that the blessing of God may rest upon them.

He is slowly recovering from his injuries, and is trying to do some light work.

Tent-meeting in Owosso.

THE tent-meeting in this place has closed, after continuing three weeks and four days. We have been exceedingly favored in respect to rains, all the showers of this rainy season having come between meetings as accurately as if planned for this special purpose. This has seemed providential, as from our limited time we could not spare a single discourse, and yet bring before the people all the subjects we wished to present; and we were not obliged to omit a meeting on account of the weather. But some of the evenings were excessively cold, which kept many, especially the more feeble ones, from coming out. The hurry of harvest prevented any attendance of any consequence from the country. And a secret influence was kept busily at work through the city to keep the people away, some of the ministers even forbidding the members of their churches coming into the tent. These circumstances, combined with the natural amount of prejudice that is to be met everywhere, prevented our getting a very extensive hearing. Our congregations ranged from fifty to three hundred. Among these were quite a number of constant hearers.

We gave in all twenty-seven discourses; sold \$13.04 worth of books; and at the last meeting, twenty gave in their names as determined henceforward to keep all the commandments under the third angel's message. Others acknowledged themselves to be fully convinced of the truth, and promised conditionally to obey. Were it not that the camp-meeting is to be held here, we could not consent to leave the work as it is, apparently but just begun. We confidently expect to see the number of Sabbath-keepers here considerably increased as the result of the camp-meeting.

U. SMITH,
W. H. LITTLEJOHN.

Note from Bro. Waggoner.

SABBATH, August 7, I spent with the church in Olcott, N. Y. At that place I received direction to go to Boston to join Bro. Cornell. To comply with this evident duty, I had to forego the anticipated pleasure of attending the meeting in Clyde, Ohio.

I found the tent pitched in a central location in the city of Chelsea, in a pleasant, orderly neighborhood. There is evidently a good interest here, and a good feeling toward all connected with the tent. Yesterday we had a good social meeting in the tent, and a number of testimonies were given by those who have embraced the truth in these meetings. It has been very dry weather during these meetings, but to-day it rains, and our hearers are few. A good work is doubtless begun here, and the interest is spreading. The way appears to be open to pitch the tent in South Boston; but it will be impossible to say what course will be pursued until after the New England camp-meeting. We earnestly pray the Lord to direct in all things.

Letters may be sent to me for the present to Battle Creek, Mich., as they will be more certain to reach me from there while it is so uncertain where I may be in the future.

J. H. WAGGONER.

41 Shawmut Av., Boston.

Body of Death.

"O WRETCHED man that I am! who shall deliver me from the body of this death?" Rom. vii, 24.

The figure employed in the above text was doubtless borrowed from an ancient custom of chaining, or binding, a dead body to a living person, as a punishment for a real or supposed crime. To this punishment the victim had to submit, until the putrescent infection of the corrupt mass brought death to his relief.

By this impressive figure, Paul represents man in his unrenewed, unregenerate state. Bound by the law to the carnal mind, he finds it impossible to extricate himself, until, by the Spirit of God, he is made to realize his undone condition, and appeals for help to One who is mighty to save, and able to deliver; by whom he is made "free from the law of sin and death."

ADOLPHUS SMITH.

Appointments.

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

THE next Quarterly meeting of the Waukon and West Union churches will be held, Providence permitting, at Waukon, Iowa, Sept. 4, 1869. The scattered brethren and sisters are invited to attend this meeting.

C. A. WASHBURN.

THE next Quarterly Meeting for the churches at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, Sept. 4 and 5. Can not a messenger be present?

O. A. OLSON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

PHINEAS MARTIN: You will find the credit you inquire for, in No. 4, present volume.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Geo Smith 35-1, S McFerren 35-1, J Ralston 36-1, I T Day 36-1, M B Clark 35-6, W Casteel 35-7, N P Hathway 35-7, L Huber 35-7, S B Mottinger 36-7, Miss M S Wilson 35-1, W H Haughton 34-9, M Lanphear 35-1, B Simonton 36-3, J H Rogers 35-3, J A Pease 35-7, I M Barrus 35-7, H W Kellogg 35-7, Isaac Whisler 35-11, Mrs E Slocum 36-1, A Miller 36-1, E B Town 36-7, J Hunter 35-9, E Sanford 35-6, C Jones 35-7, J Annan 35-7, F D Andrews 35-7, D S Murphy 35-7, James Bonner 36-9.

\$2.00 each. R Humphries 35-1, J B Mock 35-21, N Grant 36-19, H M Balley 35-1, W F Crouse 35-1, M Bounds 35-1, D N Fay 36-1, Mrs A Cochran 35-1, L J Baker 36-1, I Edgerton 36-1, J L Merritt 35-19, Mary Borden 37-1, Mary E Smith 36-1, M Hutchins 37-1, Sally Greenman 36-7, Geo Bissell 36-12, J W Wolfe 36-7, M Kittle 35-1, L W Jones 35-20, E P Linthicum 36-7, Mrs E Coy 36-1, C P Whitford 35-19, H Haigh 34-1, J C Revell 36-1, Mrs C H Morrill 35-1, E C Taylor 36-7, C E Dalby 35-1, N W Vincent 34-17, L W Mason 36-1, John Follis 36-7, E M Smith 36-9, M Woodard 36-17, A H Blake 36-9, Mrs W Moore 36-1.

Miscellaneous. J B T Nichols \$3.00, 34-19, W Arthur 1.50, 34-14, C Streeter 3.00, 37-1, John Alexander 2.80, 35-14, Mrs M P Salisbury 5.00, 35-7, Margaret Cummings 5.00, 37-1, A Lawrence 4.00, 37-1, Mrs D F Chase 1.98, 35-8.

Books Sent by Mail.

Maxson Lanphear \$1.00, A M McCarter 45c, D T Shreman 50c, N Orcutt 1.75, H Pierce 1.75, S E Pierce 1.75, F A Slater 1.00, L T Ayers 75c, W W Jiz 50c, Wm Boynton 2.00, M Cummings 25c, Wm Cottrell 2.75, N W Vincent 50c, O A Olson 10c, Mrs D F Chase 7c, J Bonner 25c.

Cash Received on Account.

N Orcutt \$2.80, A C Bourdeau 70c, S N Haskell 1.16.

General Conference Missionary Fund.

Church at Allegany, N. Y., \$36.85, S Vincent 10.00, church in Amherst, N. H., 72.08, Mrs Mary J Shattuck 1.00, Ohio Conference Fund 100.00.

Michigan Conference Fund.

Church at North Liberty 55.00, church at Orleans 5.00.

Benevolent Fund.

W H Kynett 1.00, John A Pease 1.75, Mrs L W Jones 1.00, I S Olive 100.00.

Foreign Missionary Fund.

N Grant \$20.00, John Mears 5.00, D M Fay 5.00, A T Oxley 5.00, M B Reynolds 5.00, Mary E Guilford 5.00, Anna Thomas 5.00, O F Guilford 5.00, C S Clark 2.00, A Friend 2.00, Harriet Wolfe 1.00, Margaret Cottrell 1.00, Nancy Gray 50c, Louisa Bahcock 5.00, Oliver Mears 5.00, Abigail Mears 5.00, Hortense Hayes 2.00, Jabez Tucker 2.00, Perry Holloway 2.00, Jason Green 1.00, Fanny Taylor 1.00, John G Brown 1.00, A Gleason 5.00, Joseph Sullivan 2.00, Sr Holly 10c, Mary Ann Taylor 1.00, Sarah Brown 1.00, Elizabeth Slocum 50c, A W Smith 25.00, Amos Holt 5.00, Frank Mace 5.00, F Nichols 5.00, Geo Fairfield 10c, Francella Fairfield 50c, Sr Davis 50c, Maggie Prince 2.00, D Robinson 5.00, Hattie Tuttle 2.00, Linda Austin 5.00, Nora Walker 5.00.