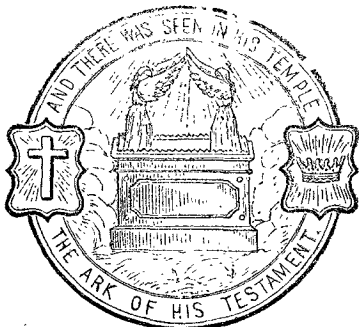


ADVENT



REVIEW

And Sabbath Herald.

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

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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER EIGHT.—THE SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"CAN ye not discern the signs of the times?" Matt. 16: 3.

Our Lord asked the Pharisees and Sadducees this question at a time when they came to him tempting him for a sign from Heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old-Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

We will here name some of the signs which the Jews had as evidence of Jesus' being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. The star that appeared to guide the wise men to the place of the infant Saviour, Matt. 2: 2, 9; prophesied of in Num. 24: 17.
2. He was born of a virgin, Matt. 1: 18-25; spoken of in Isa. 7: 14.
3. Bethlehem was his birthplace, Matt. 2: 1; mentioned in Micah 5: 2.
4. Herod's slaying all the children in Bethlehem, from two years old and under, Matt. 2: 16, 18; prophesied of in Jer. 31: 15.
5. His forerunner, John. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, &c. Isa. 40: 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. 3: 1-6.
6. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, Isa. 61: 1, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke 4: 16-21.
7. His humility when on trial. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53: 7.

8. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture;" Ps. 22: 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. 27: 35.

9. The fulfillment of the seventy weeks of Dan. 9: 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad." John 11: 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal church, as a body, is looking for a temporal millennium, and overlook the signs of his second advent, which are more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

SIGNS OF THE SECOND ADVENT.

1. *The dark day of May 19, 1780.* "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29. The tribulation, here mentioned, is that which was upon the church of Christ for 1260 years, noted in Dan. 7: 25; Rev. 12: 6; 13: 5. In Matt. 24: 21, it is said to be "tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." During the 1260 years of papal persecution, fifty, and some writers say a hundred, millions of Christians were put to death by sword, flame, and rack, and by every other engine of cruelty that wicked men and demons could invent. It was a greater tribulation than the church will ever suffer. It is true that the prophet speaks of a "time of trouble such as never was," when Michael [Christ] shall stand up.

Dan. 12: 1. But that will be a national trouble upon all the wicked, and not on the people of God; for "at that time," says the prophet, "thy people shall be delivered, every one that shall be found written in the book."

The tribulation named in the text cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain, when God rained fire and brimstone from heaven on them; or the destruction of the old world by the flood. Neither was it so great as the day of God's anger will be, when the last vials of his wrath shall be poured out.

If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan. 12: 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the tribulation spoken of in Matt. 24: 21, 29, to the church during the 1260 years, and the trouble mentioned in Dan. 12: 1, to the unbelieving world, to be experienced by them in the future.

Then, immediately after the tribulation of those days of papal persecution, the sun was to be darkened. Mark this: it does not say, *after those days*; but after the tribulation of those days. The days reached to 1798, eighteen years this side of the dark day; but the tribulation of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Verse 22. The reformation under Martin Luther modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700; since which time, according to all church history, there has been no general persecution against the church. Mark 13: 24, makes this point very plain: "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years should close; but after the tribulation, or martyrdom of the church ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13: 24. "But in those days, after that tribulation, the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—Tract No. 379 of Am. Tract Society—Life of Edward Lee.

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned.—President Dwight, in (Ct.) Historical Collections.

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time, candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'—*Portsmouth Journal*, May 20, 1843.

The supernatural darkening of the sun, May 19, 1780, has been so universally understood that Noah Webster's dictionary, in the edition for 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says,

"The dark day, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

2. *The dark night of May 19, 1780.* "And the moon shall not give her light." Matt. 24: 29.

"The moon shines with a borrowed light; and, therefore, if the sun from whom she borrows her light is turned into darkness, she must fail, of course, and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20, 1843.—*Extract from Stone's History of Beverly*.

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society, speaking of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had fulfilled the day before."

3. *The falling stars of Nov. 13, 1833.* "And the stars shall fall from heaven." Matt. 24: 29. We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13, 1833, published in the *Journal of Commerce*, Nov. 15, 1833:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days. For, truly, 'the stars of

heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

The *People's Magazine*, Boston, Jan., 1834, on the falling stars of Nov. 13, 1833, says:

"The *Rockingham* (Va.) *Register* calls it 'A rain of fire,'—thousands of stars being seen at once; some said it began with considerable noise.

"The *Journal of Commerce* informs, that 'three hundred miles this side of Liverpool the phenomenon was as splendid there as here; and that in St. Lawrence County there was a snow storm during the phenomenon, in which the falling stars appeared like lightning. . . . That in Germantown, Pa., they seemed like showers of great hail.'

"The *Lancaster* (Pa.) *Examiner* says: 'The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent toward the earth, at an angle of about forty-five degrees, resembling flashes of fire.'"

This is important testimony as to the vast extent of the falling stars, and also from their emanating from a single point in the heavens. It was the greatest display of celestial fire-works recorded on the pages of history. It was no atmospheric or terrestrial phenomenon, common to the upper regions of the earth; but a display of the divine power, baffling the science of man.

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and third, the stars falling from heaven, Matt. 24: 29-31, he gives the parable of the fig-tree.

"Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [He, margin,] is near, even at the doors." Matt. 24: 32, 33.

The parable of the fig-tree is probably the most forcible that could be used by our Lord to inspire in the hearts of his people faith in his speedy coming. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. If one should doubt, and talk of the season's changing back to winter, he would be

thought insane. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. So likewise ye, or with the same certainty, know that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then, we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

Correct Ideas of Burden Bearing.

GAL. 6: 2: "Bear ye one another's burdens, and so fulfill the law of Christ."

Verse 5: "For every man shall bear his own burden."

The apostle Paul was decidedly a reasoner. A mind as logical as his would not find it difficult to preserve consistency either of statement or conclusion. Certainly he would not contradict himself in writing two sentences so nearly connected as are the above quoted from his letter to the Galatians. And yet were all the "burdens" of life alike in their nature, and to be borne under like circumstances, we could see no consistency in the two verses.

In looking around we shall find three kinds of burdens to be borne; viz., those which we can and ought to bear with or for one another; those which we cannot bear for one another; and those which we ought not to bear for one another.

The first, referred to in verse 2, are burdens which are laid upon us as servants of God; those which fall upon us because we are the followers of Christ. These are all the scoffs, scorns, insults, hatreds, persecutions, losses, and injuries, we receive or suffer as Christians. Such we should bear for each other's sake, not only as a duty, but as a joyful privilege.

As a duty, because it is enjoined by our Saviour; it is to follow him in his labor of love, who suffered not for himself, but for others. It is the manifestation of the spirit of the gospel; the spirit of disinterested kindness—the opposite of all selfishness.

As a privilege, because it is suffering for Christ's sake; rather, it is suffering with him. His servants are his representatives, and what we do to or for them, we do to or for him. Matt. 25: 40. Paul rejoiced in his sufferings for his brethren, because he thereby filled up that which was behind of the afflictions of Christ, in his flesh, for his (Christ's) body's sake, which is the church. Col. 1: 24. No doubt all the disciples regretted through all their lives that they "forsook him and fled" in the hour of his betrayal. It was a sore trial to the flesh then, but what a record would it have been for one of them to stand boldly by his side, and brave the anger of the Jews and the power of the Roman soldiers for the sake of their Master—the holy Son of God! What a privilege it is to suffer with Jesus!

And there are some burdens which we must bear alone; no human aid can reach us in the struggle. These are the burdens of personal duty; of self-denial; of cross-bearing; of overcoming our besetments and passions. These, perhaps, the apostle referred to in verse 5. Divine grace can assist us in the work, but grace will not do our work for us. Overcoming is a heart work, a life struggle. God will do great things for us—more than we can conceive; but he will not do for us what he has commanded us to do. Grace will enable us to obey; but it will not remove the obligation or necessity therefor.

And again there are other burdens which we ought to bear alone; these are the burdens of our own wrongs. If we suffer as evil-doers, we have no right to throw the burden on our brethren, on the church, or on the

cause of God. But alas! all these have to suffer when the professor of godliness turns aside from the narrow path.

We should suppose that all would be ready and glad to bear the reproaches and persecutions which fall upon the servants of God for righteousness' sake; that they would esteem it a privilege, as Paul did, to suffer for the body of Christ on earth; and that they would instinctively shrink from bearing reproach with them who are reproached for evil-doing. But the reverse is very frequently the case. It often happens that the godly is left to suffer alone for his devotion to the cause of Christ, without an eye to weep for his sorrows, or a heart to pity or sympathize in his afflictions; while he who is chastised for his unfaithfulness to duty, and bears a burden of his own wrong-doing, is the object of pity, and receives the strongest sympathy.

That this is very often the case, we all know. But why is it so? What can be the motives actuating professed Christians to take such distorted views of duty, and to suffer their sympathies to be so perverted?

The reason is found in this: that such professing Christians lose sight of the declarations of the word of God, and estimate things by a worldly standard. "The reproach of Christ" is a commodity of no value in this world; it is avoided by the worldling as something positively injurious; and very many professed followers of Christ are so imbued with the spirit of the world, that they, too, fail to discern its worth. They deal so little in it—it is so slightly interwoven into their religious experience, that they do not recognize it when it is presented before them. They move with the world; they love what the world loves, and despise what the world despises. But let them know that if they do not repent and turn away their hearts from the world and worldly things, they will sink and perish in the world's destruction.

Such professors, having wandered far from Christ; having lost their affection for his cross; the spirit of sacrifice and self-denial having died out of their hearts, are blinded to the claims of moral worth, and see no beauty in the pure principles of Heaven. Their feelings and sympathies readily blend and harmonize with selfishness and worldly-mindedness. There they find their level. And if, as Paul says, when one member suffers all the members of the body suffer, we are almost compelled to believe that these are no longer members of the body of Christ, they seem so perfectly indifferent and unfeeling while his chosen ones are suffering for his cause and name's sake. They love their ease. The world is so filled with iniquity that there is but little reproach attached to sin; and that is so easy to bear, they choose it instead of the reproach of Christ.

We may therefore set it down as a truth that the direction of a person's sympathies is one sure indication of his standing as a Christian. And it becomes every one of us to watch our sympathies with jealous care, and know that they move in harmony with the Spirit of Christ. When he or his cause suffers in the person of his followers, let us stand by their side; let us bear the reproach with them; let us suffer in their persecutions; let us rejoice at the privilege of bearing their burdens, that so we may fulfill the law of Christ; and though the selfish and carnally-minded may be ashamed of us now, Jesus himself will not be ashamed of us in that day when kings and mighty men will try to hide from his face.

In that day the decisions of the present will be reversed. The honors of this world, its wealth and glory, now so highly prized, will then be worthless. The reproach of sin, now so light, so little cared for, will then be so heavy as to sink its possessor into despair and perdition. The reproach of Christ, now so lightly esteemed, yes, so generally despised, will then prove of infinite worth.

Who, in that day, will regret that they suffered with Christ? Who, in eternal ages, will not rejoice that they were permitted to bear a part in his afflictions? Who would not feel eternally reprieved by the wounds he bears, if they should choose the path of selfishness and ease? Let us throw all our feelings and sympathies forward into the judgment, and try to view things now as we shall view them in eternity. If Jesus has his representatives on earth, let us do to

them as we shall wish we had done when we shall be called into his presence. Now we have a little time and opportunity left to "suffer with him." It will soon be past, and the reproach of Christ cease forever. May we so bear the cross as to share the glory which shall follow.

J. H. WAGGONER.

To the Lonely Ones.

"I WILL never leave thee, nor forsake thee." Heb 13:5. What more need I say to the lonely ones? Is not this sufficient in all your privations, trials, and sufferings? Jesus will never leave you, never forsake you.

Oh! yes, that is easy enough for you to say, who are living right among brethren, where you have all the privileges of meetings, and preaching, and Sabbath School; but if you were living as I am, deprived of all these things, you would probably feel as lonesome as I do.

Dear brother or sister, I am also one of the lonely ones. It falls to my lot mostly to live far from those of like precious faith, and whenever such spring up around me, and my heart is bound to them with the tenderest cords of love, I must break all these and seek a new place, where to battle again with a cold and frowning world. Sometimes I don't see the Review for weeks. Then I truly long to hear from the dear waiting ones.

Well, that must be very tedious, alone, among strangers, far away from home, after meeting with ill success, sometimes sick, with no home conveniences or comforts. You have, indeed, our full sympathy and our prayers.

Thank you, dear brethren. You have also mine. But if you think this is tedious, you are very much mistaken. What! tedious to live for Christ, to suffer with him, to work for him! Lonesome! where I can walk by faith with Jesus every day, enjoy the company of holy angels, hear the heavenly voice of the Holy Spirit, and have that constant, faithful, never-erring companion—God's word? Oh, no! I am not lonesome. I enjoy myself more here than I ever did in any camp-meeting, or church-gathering. In the path of duty and toil, is the best enjoyment. To learn submission is the sweetest work. Though the descent into the valley of submission may be steep, and rough, and cost many struggles, and prayers, and tears; yet this trouble is richly paid by the beautiful flowers and rich fruit that grows in this valley. Their fragrance seems to be so fresh from Paradise. Hope and joy hang here in rich clusters. And faith views a far more exceeding and eternal weight of glory. How this can lighten every burden, heal every wound. Jesus is mine. I am his. He will never leave me, nor forsake me.

Yes; the grace of God is sufficient for us all. Very true. But then you are a preacher. That is a different thing.

Lonely brother, now don't say that a preacher's way is easier than yours. That awful responsibility that rests upon such, may be you never knew. And the powerful efforts made by the enemy, specially to overthrow them, may be you never experienced. Now don't think that blessings drop from Heaven upon the preacher, when he is idle and at ease. His are trials more severe, struggles more intense, prayers more agonizing, tears more abundant. Come, now, and let us reason together. If we have any aching void in our soul, any unsatisfied aspirations, any complaint about our lot of any kind, is it not because we are so far destitute of divine grace? Are we not always contented and happy, whatever circumstances may be, sickness, distress, persecution, in proportion as we enjoy an indwelling Saviour? And can he not give us joy unspeakable and full of glory, enough to overhalance all sorrows and troubles of earth?

Lonely ones, look to that dear Lamb of God, who so patiently suffered anguish unspeakable, of mind and body. How lonesome he was when all his disciples left him; when angels of God left him; when the Father himself for a while left him. Then it wrung from him that terrible cry of despair: "My God, my God, why hast thou forsaken me?" He suffered for our sins. If we should at last come short and be lost, then

we would also have to taste such anguish, such deep despair. Lonesome, indeed, left by friends, and angels, and God. Left to wild and frantic despair. Death our eternal portion. But if we overcome, we shall never be as lonesome as Jesus was. Never suffer as he suffered. For he will never, never, no, never leave us. And should our active limbs moulder in a lonely pilgrim's grave before he comes, never mind; it is only a short night's rest, soon to be broken by the Archangel's trumpet, and an everlasting day of glory. Then, whether we die midst a circle of friends, or are left to perish alone, unnoticed, unlamented, oh! let us die at our post. Let us sleep in Jesus. Let it be written by angel hands in heavenly records, "A pilgrim sleeps in Jesus. Blessed are the dead that die in the Lord, from henceforth."

I believe all this. I know if I have Jesus, I have enough, and he will never leave me. But oh! you don't know how I have desired, and prayed that some preacher might be sent this way, and yet it seems as though we never should be permitted to see one.

I know that there are some lonely pilgrims who have prayed and wept much for their neighbors, and who would gladly give all their living, could the truth prosper in their neighborhood, who are trying hard to live blameless before God and man. I wish to God that this was true of all my lonely readers. But in every case pray on, toil on, trust in God. It is not possible that God can refuse to answer your prayer if you pray in faith, and it can be done consistently with his plans and glory. If his own good time has come to sound the third angel's message in your neighborhood, it will be done. Some preacher will be directed that way. Or some silent little messenger will come as an angel wing to patiently toil and convince souls of the truth. Or your own prayers, godly example, and timely words will lead your friends to Christ. Or if it can be done no other way, he will cause the children to help swell the last message, as they did the first message in Sweden, crying: "Fear God, and give glory to him, for the hour of his judgment is come."

Lonely ones, trust in Jesus. Live for Heaven. Long and suffer, and toil for Jesus. He will never leave you, nor forsake you. Soon a rich, glorious, and eternal reward will be yours.

JOHN MATTESON.

Centerville, Kansas.

Items.

We should not be too hasty in judging others; for the act or the word we have noticed, may have been bitterly repented of, and forsaken, while we were censuring it in our hearts.

The sixth day was the preparation day; if we hold the seventh day as holy, we must prepare for its celebration; and the whole day previous is none too long for the work of preparation; our minds, as well as our hearts, need ordering and arranging; and the hurry and fatigue of the sixth day, if spent in wearing labor, are illy calculated to calm the mind for devotion; then would it not be well, to slack up in our labors on the sixth day, and spend it in putting affairs to rights, and making such general settlements and arrangements as shall best free the mind from care, and thus we enter upon the Sabbath prepared to improve it?

There is an intimate connection of the Christian graces, and virtues, and acquirements; one can hardly exist alone; they will pine if not in good society. One will stand on his faith, to the neglect of study; he makes a bright light for awhile, then goes out; another will stand on his understanding of the truth; he fails in like manner, because he neglects meditation, and heart work and prayer. As in the common affairs of life, a diligent performance of little duties, seeing to all the minutiae of business, insures success, so in religion, you must make it your business, your main business.

Some make religion a kind of servant, to do their bidding, and when it fails to serve, it is discharged. Religion is a governing principle, standing in majesty and authority, to dictate, not to be dictated to.

God's mercy and love reaches to all his creatures; so let our hearts expand in generous acts, and kind words, and love to all.

JOS. CLARKE.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 11, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER TEN.

WHEN Paul says in Rom. 2:6, that God "will render to every man according to his deeds," he adds in the next verse this important statement: "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life." Now it is manifest that this work of rendering to every man according to his deeds can only be wrought after the examination of those deeds in the judgment. It must be in consequence of the decision of the judgment that the things promised are rendered to men. It is also evident that the gift of immortality is one of the things thus rendered. As the righteous receive this gift in the very act of being resurrected from the grave, it is certain that the decision of the judgment passes upon them before the voice of the archangel and the trump of God awaken them to immortal life.

This part of the judgment work takes place where our Lord finishes his priesthood; for his last work as priest is to secure the acquittal of his people, and to obtain the decision that their sins shall be blotted out. We have learned from the Scriptures that the heavenly temple has two holy places. A further examination will evince the fact that there are two parts to the ministration of Christ; and that his last work is at the tribunal of his Father, in the tabernacle of the testimony, where it is determined who shall receive immortality.

The Levitical priests served "unto the example and shadow of heavenly things." Heb. 8:5. The most important part of the service pertaining to the earthly sanctuary was that which was performed within the second apartment on the tenth day of the seventh month. Lev. 16. This is generally considered as typifying the events of the whole gospel dispensation. But we think the evidence conclusive that this chapter is a typical representation of that part of our Lord's work which is embraced in the hour of God's judgment, or in the days of the voice of the seventh angel when he begins to sound.

The sixteenth chapter of Leviticus is devoted solely to the work of finishing the yearly round of service in the earthly sanctuary. This was wrought on the great day of atonement, and was of the most impressive character. First, the high priest was solemnly admonished that he was such only in a typical sense and not such in reality. For on this day, which was by far the most impressive of all, and when he entered the most holy place of the sanctuary, he must put on the plainest and humblest dress, laying aside that splendid dress which the law prescribed for him to wear on other occasions. Lev. 16:4, compared with Ex. 28. He was also to make a public acknowledgment of his own sinfulness by proceeding to offer a sin-offering for himself. Lev. 16:3, 6, 11-14. No part of this can be typical of our Lord's work, for it was expressly designed to impress upon the mind the infirmity and sinfulness of the high priest.

But this being accomplished, the high priest entered upon that work which directly shadowed forth the work of atonement. He took from the congregation of the children of Israel two kids of the goats for a sin-offering. Lev. 16:5. On these two goats he was to cast lots; one lot was for the goat to be sacrificed, and one for the scape-goat. Then he slew the goat upon which the lot fell for a sacrifice, and with his blood he entered into the second apartment of the sanctuary. This blood he sprinkled before the mercy-seat and upon it. He did this for two purposes: 1. To make atonement for the people; 2. To cleanse the sanctuary by removing from it the sins of the people of God. Then the high priest returned into the first apartment and cleansed the altar from the sins of the

people. The sanctuary being cleansed, the high priest comes out of the door of the building and having caused the live goat to be brought, he lays both his hands upon his head and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat and sends him away by the hand of a fit man into the wilderness. And the goat thus sent bears away all their iniquities into a land not inhabited. Lev. 16:7-10, 15-22.

The work of the high priest on the day of atonement was not his whole work in putting away sin. While the ministration was confined to the first apartment which was for the whole period of the year, but this day, the priest offered the blood of sin-offering in that apartment to make reconciliation, i. e., to begin the work of atonement. Lev. 4. It was by this very work that the sins were transferred to the sanctuary through the blood of sin-offering. The high priest on the day of atonement takes up this unfinished work and completes it. The business of the day is to finish the great work of atonement for the people of God, and to remove their sins from the sanctuary, and place them upon the head of the scape-goat. The work in the second apartment of the earthly sanctuary does not therefore represent the whole gospel dispensation, but simply that part of it devoted to the finishing of the mystery of God in the days of the seventh angel's voice when he begins to sound; in other words, it is the work embraced in that period of time denominated the hour of God's judgment.

There was a period in "the example and shadow of heavenly things" devoted to the finishing of the high priest's work. There is such a period devoted to the finishing of the work of Christ in the days of the voice of the seventh angel, at the conclusion of the gospel dispensation. That work in the "shadow of good things to come," was accomplished in the second apartment of the earthly sanctuary. This work in like manner is wrought in the second apartment of the sanctuary in Heaven. It is a remarkable fact that the opening of the second apartment of the temple in Heaven is an event located under the seventh angel's voice, i. e., in the very time when the work of probation is to be finished. Rev. 10:7; 11:15-19.

The opening of the second apartment of the heavenly temple is with manifest reference to the accomplishment of the events which transpire in the finishing of the mystery of God. These are, 1. The session of the judgment by the Ancient of Days. Dan. 7:9-14; Rev. 11:18; 14:6, 7. 2. The conclusion of the priesthood of Christ at this tribunal in the blotting out of sins. Acts 3:19, 20. 3. The coronation of Christ. Rev. 11:15-17; Dan. 7:13, 14; Ps. 2:6-9. 4. Then the pouring out of the vials of the wrath of God. Rev. 11:18; 15:16.

The Saviour's priesthood terminates in the second apartment of the heavenly sanctuary. But the very occasion on which it terminates is that of the blotting out of the sins of his people, when the Father sits in judgment. Again, the blotting out of the sins of the people of God is the very counterpart of that work in the holiest of the earthly sanctuary, whereby the sins were removed from the sanctuary to be placed upon the head of the scape-goat. The session of the investigative judgment must therefore take place in that apartment of the heavenly temple which witnesses the conclusion of our Lord's priesthood. And hence we understand that the opening of that apartment of the temple in Heaven which contains the ark of the testament is for the session of the judgment described in Dan. 7. The position of the Father during this session of the investigative judgment in the second apartment of the "greater and more perfect tabernacle," is evidently alluded to in the following texts:

Zech. 2:13: "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation."

Hab. 2:20: "But the Lord is in his holy temple; let all the earth keep silence before him."

The Father enters the second apartment that he may sit in judgment. Dan. 7. The Son presents himself at his tribunal that he may finish, as high priest, his great work of atonement for the dead and the living. While the judgment of the righteous dead is going forward probation remains to the righteous living. And hence it

is that after the hour of God's judgment has come, the third angel proclaims the latest message of mercy to the world of mankind. But when the sins of the righteous dead have been blotted out, and the righteous living have been prepared for the close of their probation by the work of the third angel, the Son of God terminates his priesthood, and takes his place as king upon the great white cloud. Rev. 14:6-14.

The Closing Messages.—No. 21.

WE have learned that those who are tested out from among the worshippers of the last days, by the last message of the gospel, are distinguished by the fact that they keep the ten commandments of God. This unmistakably implies that the others do not. Who are they that do not? The terrible warning of the message implies exceeding danger; and yet all the great bodies of professed Christians, Roman Catholics, as well as Protestants, hold and teach these commandments as the existing law of God. Only a few stragglers and dissenters take the ground that these commandments have been abolished; and these have been driven to it by necessity; having discernment enough to see that they could not reconcile their theory and justify their practice, unless these commandments have been abolished. Still in practice they do not differ in the least from those who hold them binding. Where, then, is the danger, since almost the whole Christian world hold these commandments, and the few who do not, practice the same in all respects with those who do? May we not expect that the Catholic church will constitute the greater part of these commandment-keepers, since they are the largest denomination, for they profess to keep both the commandments and the faith?

"Aye, they profess to keep them, and yet bow down to images, and pictures, instead of worshiping God only."

They could explain this to their satisfaction, if not to yours, though it is a violation of the letter of the command.

"They deceive themselves, professing to keep the spirit of the law, while they transgress the letter."

Deception constitutes the great danger so strongly implied in the third angel's warning. Rev. 13:14; 19:20. And let me ask, Are the Protestant churches keeping the Sabbath of the fourth commandment?

"Certainly; and in this country they are now moving strongly for a better observance of it."

But do they observe the day mentioned in the commandment—the day of the weekly cycle on which God rested from the work of creation, and which for this reason he blessed and sanctified for man's observance?

"The essential thing in the command is, that one day in seven should be kept holy; the day of observance has been changed, yet the spirit of the commandment is kept."

What? a commandment of God been changed? It is a matter of interest to know who changed it. And since every well-read person must know, what the Protestant Episcopal church admits—that there is "no scriptural direction for the change"—is it not possible that the change has been made in violation of the will of God, and to the subversion of his authority as a lawgiver, and to the establishing of the authority of the great antichrist of the present dispensation, which, ruling over the kings of the earth during the dark ages, was truly represented in prophecy as the head of the beast? The essential thing in the law of God, is the very thing the law demands. And when it can be shown that the spirit of the fourth commandment can be kept, while we knowingly disregard and trample under foot the very day which it enjoins us to keep holy, the Papist can as truly prove that he keeps the spirit of the second commandment, while he does the very thing which it forbids. If any are curious to know how Papists do this, they may learn by reading their catechisms, that it is "an inferior honor" which they give to "relics, crucifixes, and holy pictures," to that which they give to God. But in the case of the Sabbath, the superior honor is given to another day, while the day the commandment enjoins is not honored at all, but degraded to the rank of a common, unsanctified day.

But I do not purpose to discuss the Sabbath question here. Those who wish to investigate it, will be greatly aided by our works on the subject, especially by the "Sermons on the Sabbath and the Law," recently published at the office of this paper.

Those who will thoroughly investigate the subject can learn that the Sabbath was instituted for the whole human family at the creation, before sin entered into the world; Mark 2:27; Gen. 2:2, 3; that it was known and observed by Israel before the giving of the law at Sinai; Ex. 16; that it was uttered by the voice of God; and written by his own hand in the midst of the moral law—the only complete code of moral precepts in the Bible; Ex. 20:8-11; that the Sabbath commandment itself points us back to its origin at the creation; that it requires the observance of the very day, in its weekly recurrence, on which God rested from his creative work, and for which reason he blessed and sanctified that particular day; that this seventh day and this only is recognized and honored as the Lord's holy day throughout the Bible; observed by Christ and apostles as a day of religious instruction; Luke 4:16; Acts 17:2; kept by the disciples according to the commandment, after the ceremonial law, being nailed to the cross, was abolished; Luke 23:56; spoken of in prophecy by Christ as existing at the destruction of Jerusalem, A. D. 70; Matt. 24:20; it was a part of that law of which he said, "Till heaven and earth pass, one jot or one tittle should in no wise pass from it;" Matt. 5:18; and, finally, after the passing of the present heavens and earth, it is prophesied of in the world to come, the final and everlasting abode of immortal saints. Isa. 66:22, 23.

No other than the seventh day, now called Saturday, was ever called the Sabbath by any writer, inspired or uninspired, for more than five hundred years after Christ. And it was not until the latter part of the sixteenth century that the theory was invented that the Sabbath law does not require the seventh day, but only one day in seven, or a seventh part of time. This discovery was made by Dr. Nicholas Bound, of Norion, England. "With the aid of this theory, Sunday has, since that time, wrapped itself in the authority of the fourth commandment, and challenged the obedience of the world as the actual Sabbath of the Lord." But nothing is more false and deceptive than this theory. It is the day of the Lord's Sabbath or rest that we are required to keep. That day is the day on which he rested from his creative work, and no other. It is this day which he blessed and sanctified, because that on it he had rested. Without the day there is no sabbatic institution. The fact that the Lord rested upon the seventh day made it "the Sabbath of the Lord." And that he blessed the day on which "he had rested," and sanctified it, thus separating it from all other days, and reserving it from common labor to a sacred use, constituted the same day the Sabbath which "was made for man." And one might with equal propriety talk of wearing his coat to meeting, and leaving the cloth of which it was made at home, as to talk of keeping the Lord's Sabbath upon some other day.

On the other commandments, Protestants are agreed. Here lies the great danger implied in the message. But those who "keep the commandments," will keep "the Sabbath of the Lord." R. F. COTTRELL.

Items at Monroe, Iowa.

A SUDDEN DEATH.

AN incident occurred here this week that forcibly reminded me of the apostle's language, James 4:14: "Ye know not what shall be on the morrow; for what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Sunday evening I lectured on the sleep of the dead, to a large congregation. A young man was present who took a lively interest in the meeting, singing, &c. After meeting closed, about nine o'clock, he spoke with much interest about what he had heard. He went home, retired to rest, and at two o'clock in the night his family awoke to find him a corpse. A post mortem examination showed that he died with the heart disease.

How suddenly was he cut down! How little did he expect, while in meeting, that that was the last meeting he ever would attend; and how little did we think that one then in meeting would so soon be a corpse—would so soon close his probation. From that he must pass to judgment. How solemn the thought. This strongly impressed my mind that every time we preach it may be the last sermon some will hear till they are called to judgment, and that we ought to say something for them so that our skirts may be clear.

A GOOD ACKNOWLEDGMENT OF THE TRUTH.

While speaking on the state of the dead last Sunday evening as above mentioned, Prof. Carpenter, of the Oskaloosa Disciple College, was present. At the close of my sermon he spoke several minutes in a very friendly manner. He plainly told the people that he discarded the doctrine of souls' going to Heaven or hell at death—that with me he believed that both righteous and wicked slept in the grave till the resurrection. Many other things he also said in perfect harmony with what I had preached. This we thought was a good acknowledgment for the time and place, and we think it will open the eyes of many here, especially of his friends, and help them to listen candidly. By observation I find there are very many in the different churches, who are not Adventists, who are discarding the doctrine of the immortality of the soul, eternal torment, &c. Whether they will acknowledge it or not, the influence of Adventism is here very plainly manifest. All these things give us courage to labor on.

PERVERSION OF THE SCRIPTURES.

The Methodist minister, in preaching the funeral sermon of the above-mentioned young man, said, in referring to his sudden death, "His case is an exact fulfillment of the scripture which says, 'For in such an hour as ye think not the Son of Man cometh:'" thus applying the coming of Christ to the death of every man. What could be farther from the correct application of that scripture than this? When Christ spoke this language he was not talking of death, but was giving the signs that should herald his glorious second advent. This application is of frequent occurrence among immortal-soulists. It virtually does away with the second coming of Christ, making him come to earth every day, and perhaps every hour for the last 1800 years. With such perversions of the word of God as this, the professed church of God has been blinded to the signs of the times, and prepared to be overtaken as a thief when the Lord comes.

FEASTING.

Eating, drinking, and riotous feasting, were to be a sign of the last days. Luke 21:34; Matt. 24:37-39. This sign is certainly fulfilled before us. An example came under my notice at this place: "GRAND SUNDAY-SCHOOL FESTIVAL, a splendid supper by the ladies, fresh oysters in abundance, ice cream, confectionery, and numerous other GOOD THINGS TO EAT." This was the grand advertisement which the members of the Methodist church scattered all over the country, by which to draw in the lovers of pleasure; 2 Tim. 3:5. What was the object of all this? It was to get money for the church. But from whom did the money come? All those who loved good things to eat, and a grand time of fun and pleasure. To obtain this, the church members knew that there was a large class who would pay dollars where they would not pay cents for the cause of God; so they get up everything that will gratify their love of pleasure and their appetite; such as, rich cakes, pies, candies, &c., which only pamper a perverted appetite, and destroy life; and the proceeds of this was solemnly dedicated to the cause of God. Truly, Babylon is fallen; from such turn away.

D. M. CANRIGHT.

Monroe, Iowa, Nov. 13, 1869.

THE moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.

MANY a sweetly-fashioned mouth has been disfigured and made hideous by the very tongue within.

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELD. JAMES WHITE.

A Favorable Season.

THE present is a favorable opportunity to circulate our publications. In farming communities in particular, the people have time to read, especially in the long evenings of the season. This is an important consideration. Again, the winter is the time of general religious interest, when those seriously inclined are more easily impressed than at any other.

The time to work is when work may be done to advantage. So the farmer decides; and this is also the judgment of the mechanic. All business men adopt the maxim, "Strike while the iron is hot." Then why should not Christians be as wise in their generation, in their work, as worldly men are in theirs. Now, friends, is the time to strike. There are wonderful commotions, and singular revolutions, going on in the religious world, and God is preparing the people to hear the word, and to read the truth.

As a people we should keep pace with the opening providence of God, and do to-day the work which Heaven designs to be done to-day. To let the present favorable season for evening visits, affectionate talks relative to the truth, and a judicious circulation of our publications, pass, perhaps to be forever lost, would be a sad mistake. Activity, brethren and sisters, activity is demanded of you, by the opening field of successful labor before you.

We are doing all we can to prepare and publish large editions of the most valuable works, which will be furnished at extremely low prices. God helping us, we shall soon have through the press a large edition of a pamphlet of about 200 pages, embracing, briefly stated, Reasons of our Faith and Hope.

This is designed to be sold to our people, at lowest prices, for them to circulate gratuitously to those who are not ready to purchase. A proportion will also be furnished to our active ministers, for them to give where they cannot sell, and the portion thus given from the Office will be charged to the book fund. This is also our plan for the circulation of all our standard works which have a wide circulation. We have just ordered \$4000 worth of book paper, and mean, with the help of God, to push the work of spreading the light of truth.

Brethren and sisters, you are invited to assist in this work. And yet there is room to cast in of your abundance into the book fund, and to purchase books for circulation. Now is a favorable time for you to work. And may the Lord help you.

Where are our preachers on this subject? There are the best of reasons in the world why they should set the example, and many of them be represented in the book fund report with their hundreds, their fifties, and their twenty-fives. Some of them have been increasing their property quite rapidly by the liberalities of the church, and these are the last men to keep back in this matter. Let all come up to the good work.

Cause in Switzerland.

OUR people very slowly respond to the call for means to help the cause in Switzerland. In this hesitancy on their part we have been disappointed. But there are reasons for this:

1. Money is scarce, and many who would be glad to help, have it not to spare.
2. Most of those brethren who have ready cash, have either never seen their duty to help the cause in all its departments, or have so far apostatized as to lose the spirit of sacrifice.
3. In the minds of many there is some doubt hanging over the matter. There are those who are ready to hand out money to circulate publications in our own country, and to help the cause in our own land; but to risk their money to help the cause in Europe does not look so clear.

We are ready to admit that there are risks to run in this matter. And so there have been in every enterprise of importance in the history of the cause at home or abroad. God moves us out to act when it is not possible to see the full results. Here is chance for faith to hold its proper place. In this case, however, faith has a good share of evidence on which to rest.

1. Our very dear Bro. James Ertzenberger, now with us, being taught our language, and also the present truth more perfectly, appears to be a man of real worth, good ability, and sound piety. He is making rapid advancements, and we hope to return him to his dear people in Switzerland immediately after General Conference, in May, in a good degree qualified to translate our works into the French and German languages, and thus spread the truth throughout Europe.

2. With the means we have from which to form an opinion, we decide that in Switzerland there is to-day a body of Seventh-day Adventists in whom we may have confidence. We have the photographs of many of them, and judge them to be intelligent and naturally good men. We have their letters, which show ability, and true devotion to the cause. We have Bro. Ertzenberger's statements relative to them, which, although modest, give the impression that they are men and women who fear God, and who possess more than common ability.

3. Those who recognize the present as the period for the spread in all Christian lands, of the great truths connected with the third message of Rev. 14, can hardly fail to see the providence of God in the raising up of this people in Europe. And what makes the work appear still more remarkable and providential, is that it has been accomplished independent of our agency and help. It has even been carried forward by those who take the greatest pains to oppose Seventh-day Adventists. While they were doing this, our people had not the least idea that they were raising up a body of Seventh-day Adventists. And while we acknowledge the hand of God in this, we feel humbled in view of the probabilities in the case, namely: that in consequence of our fears to trust money with Bro. Czechowski, and our lack of care to patiently counsel him as to its proper use, God used our most decided opponents to carry forward the work.

And while we acknowledge the hand of God in this work, in which we took no part, and feel that we have cause for humility on account of our past unfaithfulness, let us see to it that we come fully up to present duty. Gladly Mrs. W. and self risk \$100 in the effort to help the cause in Europe. And when our people fully learn the facts in the case, and also their duty, there will be hundreds of them pressing into the enterprise with their hundreds, their fifties, their twenty-fives, and their tens.

European Mission.

We have sent \$2000 to relieve the cause in Europe from embarrassment, and to forward the work there, in confident expectation that the friends of the cause would immediately respond to our call, and help bear this burden. Up to this time we have received only the following sums. We are in pressing need of the money to help on in other branches of the cause.

J. P. Kellogg and wife,.....	\$100.00
Ira Abbey and wife,.....	100.00
H. W. Kellogg and wife,.....	100.00
James White and wife,.....	100.00
Hiram Hunter,.....	100.00
E. H. Root and Wife,.....	100.00
D. R. Palmer and Wife,.....	100.00
J. S. Olive,.....	60.00
V. B. Gaskill and Wife,.....	50.00
Samuel I. Abbey,.....	50.00
James Ertzenberger,.....	50.00
J. N. Andrews,.....	50.00
S. W. Rhodes and Wife,.....	50.00
Harmon Lindsay and Wife,.....	50.00
C. W. Lindsay and Wife,.....	50.00
Newell Grant,.....	50.00
Hiram Bingham,.....	50.00
A. W. Maynard,.....	30.00
A friend,.....	38.00
Total,.....	\$1278.00
Leaving still due,.....	\$ 722.00

To the Brethren in Illinois.

DEAR BRETHREN: I want to say a few words to you with reference to raising means to purchase a tent for our State. It has been decided by our most experienced and interested brethren in the State, that we need a tent, and that we must put forth a strong effort to obtain one. Now if we will all take hold of this matter in earnest, it can be done very easily. If we could raise our means by the first of February, no doubt a considerable amount might be saved in the cost of the tent; but it may not be practicable for all to do this. Let the elders and deacons of the different churches in the State ascertain at once what can be done, and those that can forward ready means, let them do so; and those that are so situated that they cannot send the cash, let them send their pledges, payable the first day of June next; and have it understood that it must be promptly met. If enough is pledged, the money can be hired, and the tent bought at a more reasonable price than to wait till tent season is fairly upon us.

At the Monthly Meeting at Nora, Ill., the brethren present pledged as follows:

	To be pd. Feb. 1.	To be pd. June 1.
Thos. Brown,	\$25.00	\$15.00
Wm. S. Higley,	25.00	15.00
J. H. Bates,	25.00	15.00
C. A. Bates,	25.00	15.00
L. O. Stowell,		25.00
R. S. Durfee,	10.00	
Mary Rasmussen,	10.00	
G. W. Colcord,	5.00	5.00
R. F. Andrews,	10.00	15.00
Georgie, son of T. Brown,	1.00	

Now, brethren, if all will take hold as these brethren have done (and there is no reason why we should not), there will be no difficulty in raising enough means to secure this end. We hope our brethren will follow the liberal pattern set before them; and should there be a hundred or two dollars more raised than is necessary to purchase the tent, it can be paid into the Book and Tract Fund, as tent season will afford us a good opportunity to circulate books and tracts. Let those who have a heart to take hold of this work, correspond immediately with Bro. Ivory Colcord, Coleta, Whiteside Co., Ill., and let us know what you propose doing in this matter. Let us work while the day lasts, for the night cometh in the which no man can work.

Yours in hope,

R. F. ANDREWS.

Report from California.

At the date of our last report, written by Bro. Loughborough, we were closing our tent-meetings at Sebastopol. As the result of these meetings, ten were baptized and twelve grown persons embraced the truth, besides quite a number of children and youth. We hope that with more labor bestowed at Sebastopol and vicinity, a good church will be formed.

Sabbath and Sunday, Nov. 20 and 21, we held the opening services in the new meeting-house at Santa Rosa, which, though not plastered, will answer very well for present use. Here we were happy to have Bro. and Sr. Kellogg with us, they having moved to Santa Rosa the same week. There was also a good attendance from Sebastopol, and some from Healdsburg and Petaluma. Four discourses were given with good freedom, and four were baptized.

Sabbath, the 27th, Bro. Loughborough held a meeting at Sebastopol; organized a Bible Class and Sabbath School. He spoke twice the next day, while Bro. Kellogg and myself had a good meeting at Santa Rosa, Bro. Kellogg speaking on the object of our existence, and how it can be carried out; thus opening the way for a course of lectures on the health reform. Sabbath, Dec. 4, preached to the friends at Sebastopol. They seemed still to manifest a good interest in the truth and to enjoy the exercises of the Bible Class and Sabbath School. Bro. Loughborough and Kellogg spent this Sabbath and the next day at Healdsburg, holding four meetings, baptizing two, organizing a church of twenty-one members, and having a good closing season in attending to the ordinances. This was the first privilege of the kind enjoyed by Seventh-day Adventists in this State. Others already keeping the Sabbath are expected to unite.

Sabbath and Sunday, the 11th and 12th, we labored at Santa Rosa, organizing a church of twenty-nine members. Others will join soon. I also labored with this church last Sabbath, the 18th, dwelling upon our duty to the children and youth, etc. We feel deeply for this church, as much has been sacrificed already in building the meeting-house. This is a central place which adds greatly to the responsibilities, as well as to the privileges, of the church, making it highly important that they be faithful and be examples to other churches in all things, if they would retain their important position as a church in California.

Last Sabbath and Sunday, Bro. Loughborough labored at Petaluma, and had a good, free time. He did not organize a church, as several were away, but Systematic Benevolence was re-arranged, the figures being raised materially from what they were last year, making up in part for deficiency elsewhere.

Next Sabbath I spend at Healdsburg, Bro. L. at Sebastopol, and Bro. Kellogg here, and after another meeting in this place the week after, we will enter into new fields again. Pray for us.

D. T. BOURDEAU.

Santa Rosa, Cal., Dec. 23, 1869.

Meetings in Ohio.

ACCORDING to appointment, we met with the church in Fremont, Nov. 23, 24. We were happy to meet with brethren and sisters here, whom we had not seen for some sixteen years. We held three profitable meetings with them. Among those we visited were several respectable colored people who were becoming interested to hear, and learn the position we take in the third angel's message, and are reading our publications.

From Nov. 25 to Nov. 29, we were with the church in Clyde, and held seven meetings, and celebrated the ordinances. Held two prayer-meetings with the youth and children of the Sabbath School. Also a good meeting at Bro. Greenman's, in York Station, where his aged mother had been an observer of the Lord's Sabbath for the last sixty-nine years.

From Dec. 1-6, visited and held eight meetings with the church in Wakeman, and celebrated the ordinances. At our two last evening meetings, the brethren were much encouraged to see so many of their neighbors interested to hear. One little girl of twelve years, manifested her love and zeal for the Sabbath truth, so much that she preferred to be with Sabbath-keepers rather than in the family circle at home, where it was not observed.

Sabbath, Dec. 11, by invitation we held our meeting with the Clyde church at York Station, at Bro. Greenman's. At the close of the meeting, one of his neighbors and his companion, declared they should henceforward keep the Sabbath of the Lord. The Lord blessed and strengthened his people.

In company with Bro. Wolf, we traveled some thirty miles to Melmore, where Bro. Van Horn had raised up a company of Sabbath-keepers the present season, and held two meetings with them on Sunday, 12th inst. We were much pleased to find them steadfast in the truth, and hope our labor was not in vain in the Lord.

JOSEPH BATES.

Monterey, Dec. 21, 1869.

An Excellent Example.

TO ALL thoughtful young women everywhere, we commend the following, clipped from the *Vermont Chronicle*. The example it gives ought to be followed by all girls, in reference to all young men of any evil practices whatever:

"Why did you not take the arm of my brother last night?" said a young lady to her friend, a very intelligent girl, about nineteen, in a large town near Lake Ontario.

She replied, "Because I know him to be a licentious young man."

"Nonsense!" was the answer of the sister; "if you refuse the attentions of all licentious young men, you will have none, I can assure you."

"Very well," said her friend, "then I can dispense with them altogether, for my resolution on the subject is unalterably fixed."

How long would it take to revolutionize society—and for the better—were all young ladies to adopt this resolution?

Conference Department.

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

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

From Bro. Geo. Smith.

ACCORDING to appointment, Bro. Bates met with us in Wakeman, the 4th and 5th inst.; held six meetings on Sabbath and first-day. This was our regular Monthly Meeting, and we hoped our scattered brethren would all be at this meeting, but in this we were disappointed; the weather being unfavorable, and the roads so bad, but few came out. But those that did come out, got richly paid. Bro. and Sr. Davis came twelve miles with their team to this meeting, and they felt well rewarded for the effort.

Bro. Bates spoke with freedom on Sabbath morning, of the importance of keeping the Sabbath right, in order that we may be sealed. Isa. 58:13; Rev. 7:2. In the afternoon, attended the ordinances of the Lord's house, and we were much blessed and strengthened in the Lord. He held two public meetings in the town hall; a few came out to hear, and paid good attention while he spoke on the signs of the times, Matt. 24, with much freedom, showing the near coming of our Lord.

We were glad to meet with Bro. Bates once more in Ohio, and are thankful to the Lord for this timely warning and faithful labors of his servant to us as a people here. We very much desire to have our ministering brethren hold meetings with us when passing through on the Cleveland and Toledo R. R. Dear brethren, let us be faithful in this great work.

Yours in the blessed hope. GEORGE SMITH.

Huron Co., Ohio, Dec. 12, 1869.

From Sr. Alvord.

DEAR BRETHREN AND SISTERS: I have often been cheered and comforted by letters I have read in the REVIEW from dear friends in the Lord. I have thought, too, that I would like to say something through the same source if I had the ability. The Lord found me in darkness, and raised me up, and gave me grace to walk on higher ground, and he has put a new song into my mouth, even praise to his name. I believe he is willing to bless me still, if I only trust in his promises, and this with his help I am determined to do.

I was seventy-one my last birth-day, and though I am aged and somewhat infirm, yet, by the blessing of God, I am able to labor the most of the time—thanks to the Health Reform for this. How kind in the Lord to give us this great blessing just in the right time, and right place! In gratitude to God for preserving my life and strength so long, I desire to make a small thank-offering to his cause. I inclose two dollars to be put into the Book and Tract Fund.

MRS. P. ALVORD.

From Sr. Josselyn.

DEAR FRIENDS AND READERS OF THE REVIEW: I feel that I would like once more to give in my testimony in favor of the truths of God's word. When I look back upon my situation one year ago, I am led to exclaim, The Lord has been very merciful and kind to poor unworthy me! He has restored me to health, and led me in ways I knew not of. I believe my afflictions have all been for my good, and I would not ask the Lord to remove his chastening hand from me. Although affliction seemeth grievous for the time, yet if we are submissive to the will of the Lord, joy cometh in the morning. I believe the Lord has shown and is still showing me my sins and faults. I know he has helped me to overcome some of them, and I believe if I show my faith by my works, Jesus stands ready to help me, and cleanse me from all sin.

Dear brothers and sisters, I believe it is not only wrong for us to speak of the faults of each other in a way that will lessen them in the esteem of others, but

I also believe it is wrong to do the same by our enemies. It is not doing as we would wish to be done by. Jesus did not tell the world how his enemies treated him, but prayed his Father to forgive them. We may not do it with the intention of injuring any one; but how apt we are to justify self. Although I may have told the truth, yet, if I have said anything to cause any one to esteem others less, I am sorry for it, and am trying so far as I know, and can, to make all wrongs right. I do not want to be a stumbling-block in the way of any. I want eternal life, and I feel the time is short in which to obtain it. I ask the prayers of God's people, that I may be cleansed from all sin, that I may be prepared to prevail with God in prayer for my dear friends, and with them have eternal life in his kingdom.

Yours in hope,

MARY E. JOSSELYN.

Greenwood Prairie, Minn.

From Bro. Crandall.

DEAR BRETHREN AND SISTERS: It has been a long time since I have said anything through the REVIEW, but I still love to hear from the brethren and sisters through our excellent paper.

I can say I love the Lord, and feel he has been very kind to me; and I feel to praise his holy name for what he is doing for his people in these last days.

Dec. 4 and 5, the brethren and sisters of Little Prairie, Johnstown, and Oakland, met in Quarterly Meeting with the church at Oakland; and the Lord was pleased to graciously pour his Spirit upon us as we tried to draw near to him by a confession of our sins, and with renewed determination to serve him better in the future.

As the brethren and sisters were attending the washing of feet, liberty was given to all to speak, and as the people began to bring in their testimonies, the Spirit rested upon the congregation to that degree that all in the house felt its gracious influence; and one backslider expressed his determination to take up the cross and live for God in the future.

Pray for me, dear brethren and sisters, that I may be a faithful servant of our Heavenly Father, and meet you all on Mount Zion. E. M. CRANDALL.

BRO. JAYCOX, of Clarinda, Iowa, says: By the grace of God, there are now eight of us keeping the commandments of God and the testimony of Jesus Christ. We meet every Friday evening to commence keeping the Sabbath, and have a prayer-meeting at six o'clock, in which all join with deep earnestness. We all feel that we never knew what true enjoyment was before.

The Bible grows a hundred-fold more interesting to us. We are having a general Bible Class every Sabbath, and we never feel satisfied to close our Bible Class, the study of the Bible is so delightful. Threats are already made to disfellowship and disown us, even by those who have been our nearest friends, if we do not stop agitating this subject. The pastor quotes Isaiah where many nations shall come, omitting the first clause, to prove that God says the law should go out of Zion; and then says it went out when Christ nailed it to the cross, and that the Sabbath was changed on the day of pentecost, and hence from that time the first day was kept for the Sabbath.

In love for the truth,

WM. L. JAYCOX.

THE sighs of a Christian child are far more musical than the songs of a grown-up sinner:

Obituary Notices.

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

DIED, in South Lancaster, Mass., Dec. 27, 1869, of consumption, Bro. Benj. F. Rice, aged 41 years, 3 months. Bro. Rice embraced the third angel's message twelve years ago, under the labors of Bro. and Sr. White. His mind was clear until the last. And he faithfully exhorted his friends to seek a preparation to meet him in the New Jerusalem. He leaves a wife and daughter, who mourn his loss now; though they are comforted with the thought of soon meeting him again in the morn of the resurrection.

Funeral discourse to a large and attentive congregation, by Eld. M. E. Cornell from Rev. 14:13.

H. A. WESTON.

MISCELLANEOUS.

Questions Considered.

Will you please explain through the REVIEW the first verse of the sixth chapter of Romans?

A. L. E.

The bearing of this text seems obvious. Notwithstanding the apostle has directly stated, chap. 3:31, that the law is not made void through faith, some are so blind to the just relation of the law and the gospel that they seem to think that if sin gives occasion for a display of grace, then the greater the sin the greater the grace, and of course, in their limited views, we should continue to sin in order to call forth more grace, or "that grace may abound." This idea the apostle most decidedly negatives in this text. We should remember that "to obey is better than sacrifice," and that, though God delights in mercy, he abhors sin, and will ever "be just" even in justifying the believer. The gospel was never given as a means whereby men should become free to transgress the law of God, but as the means whereby transgression should be put away. 1 John 3:4, 5; Heb. 9:26; and the rebellious be reconciled to God; 2 Cor. 5:17; Rom. 5:1; 8:7.

J. H. W.

The apostle says the Son of God never took on him the nature of angels. How, then, can he be the archangel?

S. D.

The apostle, in Heb. 2:14-17, is speaking of the Son of God in his incarnation only, and not in regard to original nature, or office. For, if you refer these texts to his original nature or office, how can you then refer them to the seed of Abraham? Paul is speaking of what "he took" on him, not of what he possessed before he took it on him; nor yet what he may have by virtue of his original nature or office in connection with what he took on him. It is quite consistent with Paul's reasoning that he should have been the archangel before he became the seed of Abraham; and that, when he should become glorified with the Father with the glory which he had before the world was, John 17:5, he should be the archangel still.

So much for the question. But we think there is some direct proof on this point. (1) Michael is called "your prince," Dan. 10:21. (2) He is said to "stand up," Dan. 12:1, which expression is used in that book as the equivalent of reigning. (3) The voice of the archangel wakes the dead; 1 Thess. 4:16; and again it is directly said the voice of Jesus will wake the dead. John 5:27-29. The term "archangel" does not necessarily imply an angelic nature, but rather the chief or prince of the angels.

J. H. W.

Will you please give me some light on Dan. 12:7? The point in my mind is, "That it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Has this been fulfilled? If so, when did it commence, and when did it end?

J. B. G.

The person standing between the banks of the river who utters this solemn oath is evidently Michael. Compare Dan. 8:16; 10:21; 12:6, 7. The period of "time, times, and a half," is sworn to in Dan. 12:7, yet no starting point nor termination is there given. But if you will turn to Dan. 7:25, you will find that this period covers the time that the saints are in the hands of the little horn. That is to say, it begins with the supremacy of the papal power A. D. 538, and ends with the loss of its dominion in A. D. 1798. But the oath of the angel recognizes the fact that there is a space of time after the loss of the papal dominion before these things are finished.

1. Who are the "sons of God" mentioned in Job 1:6?

2. What was the object of their meeting?

3. In what time in the history of our world did Job live?

C. L. B.

1. The heings spoken of in this text are probably the same as those mentioned in chap. 38:7, where reference is undoubtedly made to the angels.

2. The object of these meetings is not revealed in the Bible.

3. The time in which Job lived is uncertain. Learned men do not agree on this point; some think he was cotemporary with Moses; others that he lived at a later date.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 11, 1870.

THE ADVENT-CHRISTIAN QUARTERLY.—We are in receipt of the third number of this new magazine, from the publisher, J. V. Himes, Buchanan, Mich. Its contents are, "The Gospel Preached to Abraham;" "The Blissful Vision;" "The Duration and Nature of Future Punishment;" "The Saints' Joy and Sorrow;" "The Use and Value of the Term 'Aion';" "The Return of the Lord Jesus Christ;" "Ascension Robes;" and editorial notes. We shall soon copy the larger portion of the article entitled "Ascension Robes." Its statement respecting the language of the "New American Cyclopedia" is specially worthy of notice.

TO CORRESPONDENTS.—R. F. C.: The discussion between Eld. Wardner and yourself has not been excluded from the REVIEW because of an unwillingness to allow such articles in its columns. Yet it is true that our space is quite limited, and that we are greatly crowded with matter. But so great has been the press of urgent duties upon me that I have had no time to read any part of the discussion. It has not, therefore, been excluded from any conviction that the readers of the REVIEW would be led astray by the reasoning of the other side. We will, at your request, publish the sermon of Eld. W. with a reply from you, and a rejoinder to this from Eld. W. To do this, we may issue a double number of the REVIEW.

DEDICATION.—Our friends in Convis, Mich., have erected a neat house of worship which was dedicated Dec. 26. We trust that they will so devote themselves to the service of God that this house shall indeed be a house of prayer, and a place from which the truth of God shall be proclaimed to the salvation of many souls.

THE KEDZIE FILTER.—We commend to all our friends this most valuable invention. With the exception of the very few who have springs or wells of really pure, soft water, all who take any interest in the subject of health reform should possess one of these filters. They are designed to remove all impurity from rain water, or from any other kind of soft water. And the experience of years enables us to say that they will do this in the most satisfactory manner. They should not be used for hard water; but for soft water they are effectual in removing all color and taste from the water, and even freeing it from animalcules. They render cistern water pure, wholesome, and fit to drink. We commend this filter, manufactured in Rochester, N. Y., as an invention of great value. We will procure this filter for any person at manufacturers' prices, which are as follows: No. 1, \$9.00; No. 2, \$10.50; No. 3, \$12.00; No. 4, \$13.50; No. 5, \$15.00. The purchaser must pay freight from Rochester, N. Y. But we can assure our friends that they will never regret the investment unless they have very different ideas of utility from ourselves. It is time that those interested in health reform entirely dispense with hard water for drinking purposes. And that rain water may be really fit to drink, it should first be filtered, as all will say after testing the filter. We would call attention to the fact, that the *Health Reformer* offers a list of premiums embracing every size of this filter. No. 1 is offered for 20 new subscribers at \$1.00 each. No. 2, for 23; No. 3, for 26; No. 4, for 30; No. 5, for 35. This brings it in the power of many to secure a filter who cannot spare the money to pay for one. And in inviting subscriptions to the *Reformer* you are introducing to your friends a health journal that will compare favorably with any one now published. You need not fear to commend the *Reformer* wherever you may offer it for subscription.

Will They Respond?

THE position and work of Mrs. W. and myself, for more than twenty years, have exposed us to the jealousies of the jealous, the rage of the passionate, and the slanders of the slanderer. Having consciences void of offence toward God and toward men, we have kept at our work. But from our almost utter silence in the line of defense, accusers have grown impudent and bold, so that it has been thought best, for the

good of the cause with which we hold so intimate connections, to meet their slanders with a plain statement of facts, which will probably appear in pamphlet form for very extensive circulation.

We have no personal feelings that we wish gratified. We have no lack of friends, or public confidence. And it is only for the general good of the cause, to put into the hands of our people a means of self-defence from miserable slanders repeated by those who are in sympathy with the dragon in his general warfare upon those who keep the commandments of God, and have the faith of Jesus Christ, that a statement of facts will be given.

Will those who know of things in the general course of Mrs. W. and myself, during the period of our public labors, worthy of exposure, or unworthy of Christians, and teachers of the people, be so kind as to make them known at this Office immediately. Have any heard unfavorable reports of us, they will please make statements of these reports, and forward them, with the names of their informants. This matter will be closed up soon. Those who respond should do so without delay.

As to my business career, it is a pleasure to me to state that I am not conscious of taking from the general treasury of our people, or from any church, or from any person, one dollar unjustly. If I have, I call upon my enemies, as well as my friends, to show when, where, and how, and I will restore four-fold.

Our confession in this matter is simply this, that we have toiled on in the cause of God for more than twenty years unselfishly, and have carried out the most rigid industry and economy, have suffered excessive weariness, cold and hunger, to save means to the cause, and have given of our scanty purses, when we should have used the means for our own necessities. We now regret that we have robbed ourselves and family to help others, and have robbed the cause of God of more efficient service, by wearing out too soon, in the exercise of too rigid industry and economy.

JAMES WHITE.

Notice.

FOR the benefit of the brethren and sisters at Victory, in Vernon Co., Wis., I wish to say the S. D. Advent Quarterly Meeting in Day Hollow, is in the vicinity where Bro. Deming lives, near Kickapoo Center. I hope to meet Bro. Calvin Clark, and many others, at that meeting, as recently appointed in the REVIEW.

I. SANBORN.

Business Notes.

MARGARET CUMMINGS: Your request for an explanation of Ex. 14:9-11, in connection with chap. 33:14-23, is indefinite. Please state your difficulty in a concise form, and we will try to give it notice.

Will Harriet White please tell us where the REVIEW and Instructor are sent?

We have an order for two Keepsakes and one Discussion from State Center, Iowa, accompanied by cash—no name given.

Also two Discussions are called for from Whitewater, Wis.—no name.

Will those who have written as above please try again. We must have the name and post-office address in full before such business can be attended to.

A writer signing his name Seth, but giving no clue to his place of residence, asks to have his paper discontinued. Who can inform us where this person lives?

Appointments.

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

THE next Quarterly Meeting of the church of Albany, Green Co., Wis., will be held Jan. 22 and 23. Eld. T. M. Steward will be present. All that desire to attend these meetings for the purpose of seeing the cause advance, and to advance with it, are invited to meet with us.

G. L. HOLIDAY.

THE next Quarterly Meeting of the Seventh-day Adventist church of Mackford, Wis., will be held Jan. 29. We hope to see a general gathering at this meeting. Especially do we hope to see our scattered brethren and sisters, as important business will be transacted.

RUFUS BAKER.

THE next Quarterly Meeting of the S. D. Adventist church at Bowersville, and scattered brethren in Southern Ohio, will be held at Bowersville, Greene Co., O., commencing on the evening of the first Sabbath in February. We invite all the scattered friends in Clarke and Clinton counties to meet with us. Come, praying that the Lord may meet with us.

WM. COTTELL.

Those who are indebted to me for books that I have let them have on trust, will do us a decided kindness to pay up.

JAMES WHITE.

Business Department.

Not Slothful in Business. Rom. xii. 11.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW and HERALD, to which the money received pays, which should correspond with the Numbers or 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. L. H. Eastman 35-13, H. Thurburns 35-5, H. Ronmaker 37-1, D. P. Minton 37-1, T. Ramsey 34-18, Wm. Hill 35-20, Mrs. J. M. Gifford 37-1, C. D. Cook 35-19, L. M. Davis 35-1, O. A. Robinson 34-9, Henry Brunson 37-1, Moses Austin 37-1, David Horn 37-1, Silas Benfraw 37-1, John Butts 37-1, J. Wilbur 37-1, John Wakefield 35-5, Frederick Hall 36-1, Mrs. H. Westgate 37-1, Betsey A. Smith 37-1, H. A. Churchhill 36-1, Alanson Cray 37-1, E. H. Miller 37-1, J. D. Dayton 36-1, S. Simonds 37-1, C. L. Huskins 36-1, C. S. Lynell 36-3, C. Grant 37-1, I. E. Freeman 36-1, I. W. Webster 37-1, C. C. Little 37-1, B. H. Ross 36-6, Luther Salisbury 37-1, Lydia I. Shaw 36-1, A. R. Morse 33-1, N. Bolinger 34-13, Erasmus Elmer 35-1, Joseph Nichols 37-1, Rhoia W. Walcott 37-1, F. E. McPherson 37-1, D. Burdick 36-7, M. L. Hutchinson 37-1, Asahel Webster 37-1, S. N. Golden 34-24, Charlotte French 35-5, W. L. Jaycox M. D. 36-19, B. F. Hall 37-1, Wm. A. Cook 37-1, T. I. Freeman 36-1, M. V. Bradbury 37-1, Eld. John Friend Jr. 37-1, Fred Richardson 36-15, I. R. Miller 37-1, I. G. Merrifield 37-1, Cornelia Laire 37-1, J. W. Snyder 36-1, Mrs. A. Truesdell 37-1, R. P. Thompson 37-1, O. Crittenden 37-1, E. H. Kynett 36-1, Eld. John Glespie 37-1, Wm. Brown 37-1, C. G. Daniels 35-14, Wm. Smith 37-1, Henry Youngs 36-6, Squire Grant 37-1, N. Hall 35-2, M. Van Dorn 3-14, A. Christenson 35-12, E. R. Northrop 37-1, Eliza Burbee 35-14, Samuel Heath 37-1, Russell Smith 37-1.

\$2.00 each. E. Rew 37-1, R. Cochran 37-18, B. M. Osgood 39-1, R. L. Simpson 37-1, J. F. Beck 37-1, E. Lobdell 37-1, John Arman 37-1, S. Howland 37-10, J. F. Wood 37-1, B. L. Francisco 37-1, A. A. Coney 37-1, G. A. Gilbert 37-1, T. Bryant 37-1, B. S. Brooks 37-1, I. C. Elston 36-1, M. M. Nelson 37-1, I. Cady 36-14, Richard Ralph 36-1, H. Smith 37-6, E. S. Dicker 37-1, Polly Allen 37-1, Mrs. Kate Babcock 35-1, James Brooks 37-1, Miss Asenath Brown 37-1, Isaac Sears 37-1, Nason Hoyt 37-8, E. L. Bliss 36-1, R. E. Leach 37-1, I. B. Slayton 36-1, Lewis Harlow 36-1, Mary M. Leach 37-1, E. Morrow 36-18, Mrs. R. C. McAnley 37-2, J. Baker 37-1, O. Nichols 37-1, S. B. McLaughlin 35-1, J. M. Reynolds 36-16, D. Wilcox 37-2, G. F. Saxby 36-17, W. J. Cross 36-1, A. M. S. 34-1, S. W. Wiley 36-1, G. Emans 37-1, A. D. Smith 37-1, John Stone 37-2, M. A. Cray 37-11, S. Lyon 37-1, J. A. Sullivan 37-1, L. Drew 36-24, J. A. Bellinger 37-1, A. Taber 35-17.

Miscellaneous. L. B. Caswell \$4.00 38-1, I. Olive 3.00 37-21, J. B. Ingalls 4.00 37-1, L. L. Cook 1.40 36-17, B. Judson 5.00 34-4, G. Cobb 4.00 36-9, J. E. Titus 4.00 39-1, B. Makey 5.00 36-20, D. Thurston 3.00 37-1, Darins Myers 2.50 36-16, Geo. M. Irons 1.25, 36-18, John Salisbury 39c 37-1, R. Atkinson 4.00 37-13, Jos. Armstrong 1.9 37-19, Mary E. Johns 5.00 36-1, Maj. Hall Sawyer 1.50 37-1, Nancy Gibbs 75c 36-8, T. E. Morey 2.00 37-2, A. M. Benham 5.00 37-1, J. Appleby 5.00 36-1, C. Milan 5.00 36-1.

Michigan Conference Fund.

Church at Orange \$27.00.

General Conference Missionary Fund.

B. P. Osgood \$1.00, B. M. Osgood 1.00, Ellen W. Searle (s. s.) 3.12.

Benevolent Fund.

B. P. Osgood 50c, B. M. Osgood 50c.

Cash Received on Account.

A. S. Hutchins \$18.94.

Books Sent by Express.

Eld. R. J. Lawrence, St. Joseph, Mo., \$18.03, Eld. John Byington, St. Charles, Saginaw Co., Mich., 8.30.

Michigan Tent and Ceresco Camp-meeting Expenses.

F. Kettle \$1.00, M. E. Rathbun 50c, C. D. Cook 2.00.

Received on Book and Tract Fund.

M. H. Robinson \$1.00, R. Cochran 2.00, B. M. Osgood 50c, B. P. Osgood 50c, Betsey Osgood 10.00, A. little boy in Palermo N. Y. 50c, Nancy Gibbs 3.00, S. O. James 2.46 (Thank Offering), E. Mott 2.90 (Thank Offering), C. P. Whitford 20.00, W. Odenkirk 1.00, Lydia Bolton 10.00, M. A. G. 6.00, A. friend 35c, Mrs. D. C. Demarest 5.00.

Foreign Missionary Fund.

Dr. H. S. Lav and wife \$10.00, Church at Monroe Wis 10.25, Julia Brezee 5.00, Jane S. Beecher 10.00, F. Kettle 1.00, M. E. Rathbun 1.00, Joseph Bates 5.00, E. Burbee 2.00, A. little boy 25c, C. R. Austin 10.00, A. friend 50c, C. K. Farnsworth 10.00, Cyrus Colby 10.00, A. C. Bourdeau and wife 20.00, S. O. Bourdeau 1.00, N. Orcutt and wife 10.00, H. Pierce and wife 10.00, L. B. Heath 1.00, Lewis Bean 4.00, W. Harris 1.00, J. Hall and wife 1.00, B. Perkins and wife 1.00, M. J. Hamilton 25c, M. A. Cray 1.00, Charles Beau 1.00, H. H. Page 1.00, P. L. Cross 1.00, D. Wilcox 1.00, B. Wilcox 50c, D. Ferrin and wife 1.00, G. Davis and wife 1.50, C. D. Cook and wife 1.50.

Books Sent by Mail.

E. Morrow \$1.00, M. H. Robinson 25c, Mrs. E. L. Bascom 25c, J. Dorcas 2.25, W. P. Marshall 1.95, D. Marsh 25c, Edwin Mayhew 25c, J. Wakefield 25c, T. Bryant 2.00, L. S. Hopkins 25c, D. Baker 75c, A. H. Blake 25c, I. F. Wood 6.50, N. Keyser 50c, E. Whitaker 65c, M. Evans 25c, L. Mann 30c, D. W. Eldrich 1.25, C. D. Cook 25c, R. P. Simson 25c, A. C. Hudson 60c, E. Lobdell 25c, I. Aldrich 25c, S. A. Brown 25c, A. A. Fairfield 1.00, E. Myers 25c, J. Hoagie 30c, J. Harbison 30c, W. T. Carson 40c, F. J. Payne 25c, H. Beecher 1.00, B. Hather 1.64, Julia Brezee 25c, Jas. Brezee 20c, S. D. Salisbury 25c, L. W. Hastings 1.10, Mrs. N. H. Fletcher 25c, Mrs. A. Stearns 25c, E. G. Stevenson 25c, N. Grant 98c, A. S. Gillet 25c, H. Youngs 60c, H. M. Bigbee 27c, S. O. James 54c, E. Mott 1.38, A. S. Gillet 25c, R. J. Lafferty 25c, A. W. Maynard 1.00, J. B. Webster 50c, Mrs. E. Burbee 54c, C. R. Austin 30c, S. W. Wiley 50c.

C. S. Crumb \$1.00, D. Oyer 1.00, O. H. Pratt 1.10, Mary M. Leach 60c, R. Cochran 50c, Otis Fisher 22c, Mrs. E. Foote 28c, B. M. Osgood 4.50, Jas. Lovell 60c, Wm. Hill 1.00, L. A. Rambo 50c, B. G. Williams 25c, A. J. Marsh 25c, C. Wettenhall 25c, J. Youll 70c, D. H. Blanchard 81c, D. Myers 4.75, H. C. Carus 7.00, Mrs. E. A. Wyatt 22c, H. E. Carver 27c, J. Cady 25c, R. Ralph 50c, C. H. Bates 50c, J. H. Bates 50c, J. G. Priest 35c, C. Eller 61c, J. H. Camp 60c, J. Pease 30c, A. Woodruff 25c, J. Wilson 25c, M. H. Brown 25c, N. C. Walworth 50c, L. P. Baldwin 25c, H. F. Phelps 2.20, W. E. Newcomb 25c, N. Gibbs 25c, D. Arnold 50c, N. A. Lord 27c, A. Chase 50c, T. E. Morey 27c, N. Hoyt 50c, E. M. Stambach 71c, P. Vedder 27c, J. P. Jaquith 25c, C. H. Bliss 1.00, J. N. Wilkinson 50c, F. A. Elwell 50c, L. B. Caswell 1.06, D. B. Green 50c, J. Johnson 1.00, J. S. Olive 50c, J. A. Bellinger 1.34, Mrs. D. C. Demarest 60c, J. C. Tucker 1.00, L. L. Cook 22c, J. Dayton 75c, J. L. Green 2.50.