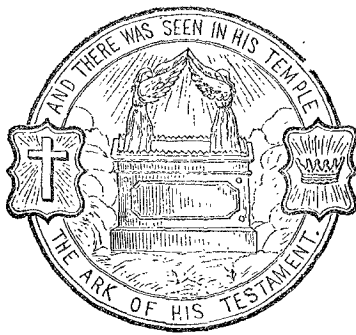


ADVENT



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 FOURTEEN—THE SANCTUARY.

BY ELDER JAMES WHITE.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

We have seen that the earth is not recognized in the sacred Scriptures as God's sanctuary, that the church is not his sanctuary, and that the land of Canaan is not the sanctuary. The definition of the word is, "A holy place."—*Walker*. "A sacred place."—*Webster*. "A holy or sanctified place, a dwelling-place of the Most High."—*Cruden*. A dwelling-place for God. Ex. 25:8. Neither the earth, nor any portion of it, has been such a place since sin found its way into Eden.

The word sanctuary is used in the Bible one hundred and forty-six times, and not in a single instance does it apply to the earth, the land of Canaan, or the church. In one hundred and thirty-seven times it refers to two things, and only two: first, the sanctuary which was the center of the Jewish system of worship; and, second, the sanctuary of which Christ is the minister in Heaven. There are nine instances where the word sanctuary does not refer to the sanctuary of the Lord. In one text it is said that "Judah was his sanctuary." Ps. 114:2. The Lord of hosts "shall be for a sanctuary." Isa. 8:14. Moab had a sanctuary. Isa. 16:12. God is a little sanctuary. Eze. 11:16. The king of Tyre had sanctuaries. Eze. 28:18. There were heathen sanctuaries. Dan. 8:11; 11:31. The "king's chapel," margin, sanctuary. This was a rival sanctuary. Amos 7:13. See verse 9, where the sanctuaries, plural, of Israel are named. In these nine texts the word sanctuary does not refer to either the earthly sanctuary or to the heavenly; but in all these instances it derives its name from the sanctuary of the Lord.

The sanctuary of the Bible is the habitation of God. It includes, first, the tabernacle pitched by man, which was the pattern of the true; and second, "the true tabernacle which the Lord pitched and not man." The tabernacle erected by man, as a pattern of the true, embraced, first, the tabernacle of Moses, second, the temple of Solomon, and, third, the temple of Zerubbabel. The true tabernacle of God is the great original of which Moses, Solomon, and Zerubbabel erected "figures," "patterns," or "images." We

trace the pattern of the true from the time it was erected by Moses, until it was merged into the larger and more glorious pattern which Solomon caused to be established. We trace this building down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins through the Babylonish captivity. And from the time that Zerubbabel rebuilt the sanctuary, we trace the history of the pattern until we reach the true tabernacle, the great sanctuary of Jehovah in Heaven.

We gather our first instruction respecting the sanctuary from the book of Exodus. In chapter 24, we learn that Moses went up into the cloud that enshrouded the God of Israel, upon the mount Sinai, and that he was there forty days. It was during this period that the building of the sanctuary was explained to Moses, and the pattern of it shown to him in the mount. Heb. 8:5. The next chapter commences with the commandment to erect the sanctuary: "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9.

We have learned several important facts: (1) The sanctuary was the habitation of God. It was erected for this express purpose, that God might dwell among his people. And Moses had his eye upon this habitation, or sanctuary, in that very chapter in which he is supposed by some to teach that the land of Canaan is the sanctuary. "He is my God," says Moses, "and I will prepare him a habitation." Chap. 15:2. It is plain that even then Moses understood the difference between the habitation of Jehovah, and the place of its location. (2) The sanctuary which God commanded Moses to erect, was the tabernacle. The tabernacle of witness was the sanctuary of God. (3) Moses was solemnly enjoined to make the sanctuary and all its vessels according to the pattern showed to him in that place. Hence, we are now to have a model of the habitation of God set before us.

In the plan of the sanctuary, its walls on the north, the west, and the south sides, were formed of upright boards set in sockets of silver. Five bars running the length of the sides, and passing through rings in the boards, joined them all together. And the whole was overlaid with gold. The sanctuary was covered with four different coverings. The east end was closed by a vail, or hanging, called the door of the tent, or tabernacle. A second vail divided the tabernacle into two parts, called the holy place, and the holiest of all. Chap. 26:1-29, 31-37; 36:8-38; Lev. 16:2; Heb. 9:3.

The vessels of the sanctuary were all made after the pattern which the Lord showed to Moses. Ex. 25:9, 40. They were as follows: (1) The ark. This was a chest about four feet six inches in length, and about two feet six inches in width and height, overlaid with pure gold, within and without. This was made for the express purpose of containing God's testament, the ten commandments. Chap. 25:10-16, 21; 31:8; 32:15, 16; 37:1-5; Deut. 10:1-5; 1 Kings 8:9; 2 Chron. 5:10; Heb. 9:4. (2) The mercy-seat. This was the top of the ark. On either end of it stood a cherub, the cherubim and the mercy-seat being one

solid work of beaten gold. Ex. 25:17-22; 37:6-9; 26:34; Heb. 9:4, 5. (3) The altar of incense. This was overlaid with gold, and was about three and a half feet in height, and nearly two feet square. It was for the purpose of burning incense before God. Ex. 30:1-10; 37:25-28; Luke 1:9-11. (4) The golden censer. This was used to burn incense before the Lord, particularly in the holiest. Lev. 10:1; 16:12; Heb. 9:4. (5) The candlestick, with its seven lamps, was one solid work of beaten gold, about the weight of a talent. It was made after the express pattern shown to Moses. Ex. 25:31-40; 37:17-24; Num. 8:4. (6) The table of show-bread. This was about three and a half feet in length, two and a half in height, and two in width. It was overlaid with pure gold, and on it show-bread was always kept before the Lord. Ex. 25:23-30; 37:10-16; Heb. 9:2. (7) The altar of burnt-offering. This was about nine feet square, and nearly five and a half in height. It was overlaid with brass, and was, as its name implies, used for the purpose of offering up sacrifices to God. Ex. 27:1-8; 38:1-7. (8) The laver. This was made of brass and contained water for the use of the priests. Chap. 30:18-21; 38:8. The court of the tabernacle was one hundred cubits in length, by fifty in breadth, and five cubits, or about nine feet in height. Chap. 27:9-16; 38:8-20.

Moses erected the sanctuary. He reared up the tabernacle, and set up its boards in the sockets of silver, and united them together by the bars, and spread over the whole, the covering of the tabernacle. He then placed the testimony in the ark, and set the mercy-seat upon it, and carried the ark into the tabernacle. Chap. 40:17-21. He then hung up the vail in front of the ark, and thus divided between the holy places. Verse 21; 26:33; Heb. 9:3. He placed the table without the vail on the north side of the holy place, and set the bread in order upon it. Verses 22, 23. He then placed the candlestick on the south side of the holy place, and lighted its lamps before the Lord. Verses 24, 25. He placed the golden altar before the vail in the holy place, and burned sweet incense upon it. Verses 26, 27. He set up the hanging for the door of the sanctuary, and he placed the altar of burnt offering at the door, and set the laver between the tabernacle and this altar, and around the whole, he set up the court of the tabernacle. Verses 28-33. The sanctuary erected for the habitation of Jehovah, Ex. 15:2; 25:8, is now ready to receive the King eternal.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Verses 34, 35. We now have found the habitation or sanctuary of the Lord. In the book of Exodus, Moses calls this building the sanctuary at least eleven times.

But do you ask for the testimony of the New Testament on this point? Then listen to Paul's view of the sanctuary of the first covenant: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second vail, the tabernacle, which is

called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory, shadowing the mercy-seat." Heb. 9:1-5; 13:11. It is settled, therefore, that we have the right view of this subject thus far, and that the tabernacle of God, and not the land of Canaan, was the sanctuary.

The worldly sanctuary was the pattern of the true "After the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:9, 40. "And thou shalt rear up the tabernacle according to the fashion thereof, which was showed thee in the mount." Chap. 26:30. "As it was showed thee in the mount, so shall they make it." Chap. 27:8. "According unto the pattern which the Lord had showed Moses, so he made the candlestick." Num. 8:4. "Our fathers had the tabernacle of witness in the wilderness as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts 7:44. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true." Heb. 9:23, 24.

From these texts we learn two important facts: 1. We are many times certified that the tabernacle of witness was made according to the pattern which God showed to Moses. 2. That that pattern was a representation of the heavenly sanctuary itself. Heb. 8:2.

From Acts 7:45, we learn that the tribes of Israel carried the sanctuary with them into the promised land. In the book of Joshua it is called the house of God, or tabernacle; and we learn that it was set up at Shiloh. Josh. 9:23; 18:1; 19:51; Jer. 7:12. It is called the Lord's tabernacle. Josh. 22:19. It is called "the sanctuary of the Lord." Chap. 24:26. In the book of Judges it is simply called "the house of God," located at Shiloh. Judges 18:31; 20:18, 26, 31; 21:2. In first Samuel it is termed the house of the Lord. Chap. 1:7, 24; 3:15. In chapters 1:9; 3:3, it is called "the temple of the Lord." In chapter 2:29, God calls it "my habitation," or tabernacle, margin. It still abode in Shiloh. Chap. 4:4.

We now pass from the shadow to the substance. The typical sanctuary gave place to the true.

1. The sanctuary of the first covenant ends with that covenant, and does not constitute the sanctuary of the new covenant. Heb. 9:1, 2, 8, 9; Acts 7:48, 49.

2. That sanctuary was a figure for the time then present, or for that dispensation. Heb. 9:9. That is, God did not, during the typical dispensation, lay open the true tabernacle; but gave to the people a figure or pattern of it.

3. When the work of the first tabernacle was accomplished, the way of the temple of God in Heaven was laid open. Heb. 9:8; Ps. 11:4; Jer. 17:12.

4. The typical sanctuary and the carnal ordinances connected with it, were to last only till the time of reformation. And when that time arrived, Christ came, an high priest of good things to come by a greater and more perfect tabernacle. Heb. 9:9-12.

5. The rending of the vail of the earthly sanctuary at the death of our Saviour evinced that its services were finished. Matt. 27:50, 51; Mark 15:38; Luke 23:45.

6. Christ solemnly declared that it was left desolate. Matt. 23:37, 38; Luke 13:34, 35.

7. The sanctuary is connected with the host. Dan. 8:13. And the host, which is the true church, has had neither sanctuary nor priesthood in old Jerusalem the past 1800 years, but has had both in Heaven. Heb. 8:1-6.

8. While the typical sanctuary was standing, it was

evidence that the way into the true sanctuary was not laid open. But when its services were abolished, the tabernacle in Heaven, of which it was a figure, took its place. Heb. 10:1-9; 9:6-12.

9. The holy places made with hands, the figures or patterns of things in the Heavens, have been superseded by the heavenly holy places themselves. Heb. 9:23, 24.

10. The sanctuary since the commencement of Christ's priesthood, is the true tabernacle of God in Heaven. This is plainly stated in Heb. 8:1-6. These points are conclusive evidence that the worldly sanctuary of the first covenant has given place to the heavenly sanctuary of the new covenant. The typical sanctuary is forsaken, and the priesthood is transferred to the true tabernacle.

But the most important question in the mind of the reader is this: How did Gabriel explain the sanctuary to Daniel? Did he point out to him the transition from the "figure" or "pattern," to the "greater and more perfect tabernacle," the true holy places? We answer, He did.

1. Gabriel explains to Daniel what portion of the 2300 days belonged to Jerusalem and the Jews: "Seventy weeks have been cut off upon thy people, and upon thy holy city." Dan. 9:24. Whiting's Translation. Then the whole of the 2300 days does not belong to old Jerusalem, the place of the earthly sanctuary, nor do they all belong to the Jews, the professed people of God in the time of the first covenant.

2. For in that period of 70 weeks, the transgression was to be finished, that is, the Jewish people were to fill up their measure of iniquity, by rejecting and crucifying their Messiah, and were no longer to be his people, or host. Dan. 9:24; Matt. 23:32, 33; 21:33-43; 27:25.

3. Gabriel showed Daniel that the earthly sanctuary should be destroyed, shortly after their rejection of the Messiah, and never be rebuilt, but be desolate till the consummation. Dan. 9:26, 27.

4. The angel brings the new covenant to Daniel's view. "He [the Messiah] shall confirm the covenant with many for one week." Dan. 9:27; Matt. 26:28.

5. He brings to Daniel's view the new-covenant church, or host; viz., the "many" with whom the covenant is confirmed. Verse 27.

6. He brings to view the new-covenant sacrifice, viz., the cutting off of the Messiah, but not for himself. Verse 26. And also the Prince, or Mediator, of the new covenant. Verse 25; 11:22; Heb. 12:24. He brings to Daniel's view the new covenant sanctuary, and informs him that before the close of the 70 weeks, which belonged to the earthly sanctuary, the most holy should be anointed. That this "most holy" is the true tabernacle in which the Messiah is to officiate as priest, we offer the following testimony:

"And to anoint the most holy;" *kodesh, kodashim*, the holy of holies."—*Adam Clarke*. Dan. 9:24.

"Seventy weeks are determined upon thy people, and the city of thy sanctuary; that sin may be restrained, and transgression have an end; that iniquity may be expiated, and an everlasting righteousness brought in: that visions and prophecies may be sealed up and the holy of holies anointed."—*Houbigant's Translation of Dan. 9:24*.

The fact is plain, then, that of the vision of 2300 days concerning the sanctuary, only 490 pertained to the earthly sanctuary; and also that the iniquity of the Jewish people would in that period be so far filled up that God would leave them, and the city and sanctuary would soon after be destroyed, and never be rebuilt, but be left in ruins till the consummation. And it is also a fact that Gabriel did present to Daniel a view of the true tabernacle, Heb. 8:1, 2, which about the close of the 70 weeks did take the place of the pattern. And as the ministration of the earthly tabernacle began with its anointing, so in the more excellent ministry of our great High Priest, the first act, as shown to Daniel, is the anointing of the true tabernacle or sanctuary, of which he is a minister. Ex. 40:9-11; Lev. 8:10, 11; Num. 7:1; Dan. 9:24.

It is, therefore, an established fact that the worldly sanctuary of the first covenant, and the heavenly sanctuary of the new covenant, are both embraced in

the vision of the 2300 days. Seventy weeks are cut off upon the earthly sanctuary, and at their termination, the true tabernacle, with its anointing, its sacrifice, and its minister, is introduced. And it is interesting to notice that the transfer from the tabernacle made with hands, to the true tabernacle itself, which the Lord pitched and not man, is placed by Gabriel at the very point where the Bible testifies that the shadow of good things to come ceased, being nailed to the cross, Col. 2:14, 17; where the offering of bulls and goats gave place to the great sacrifice, Heb. 9:11-14; 10:1-10; Ps. 40:6-8; Dan. 9:27; where the Levitical priesthood was superseded by that of the order of Melchisedec, Heb., chaps. 5-7; Ps. 110; where the example and shadow of heavenly things was terminated by the more excellent ministry which it shadowed forth, Heb. 8:1-6; and where the holy places, which were the figures of the true, were succeeded by the true holy places in Heaven, Heb. 9:23, 24. In the first part of this article we saw that Gabriel did not explain the 2300 days and the sanctuary in Dan. 8. We now see that in Dan. 9 he explained both.

(To be continued.)

Seventh-day Adventists Emigrating to California.

BRO. ANDREWS: The brethren in the ministry in this State, as well as myself, are very often in the receipt of letters from brethren East, asking us to write them a description of the climate, soil, products, price of produce, price of, and demand for, labor of various kinds, in California. They also ask our advice about coming here, and what business they had better engage in if they come, and some wish us to tell them whether they will succeed or not. Some of these letters we have answered, others we hardly know how to answer. In view of the fact that the message is being proclaimed here, and that some of our brethren East think of coming here to live, I thought a few words through the Review might not be amiss.

About one-third of the State of California is mountainous, the remainder is valley and plain land. One great central valley is five hundred miles long, and from fifty to one hundred miles wide. There are several other smaller valleys among the Coast Mountains. The mountains cannot be cultivated. The soil in the valleys, near the streams of water, is very fertile; the plain land and foot hills is of a red gravelly formation, and is too poor to produce grain. This red land occupies one-third of the valleys. Nearly all the fertile valley land, that is near enough to market to be desirable, was granted by the Mexican government, in large tracts, to early settlers, and many fraudulent grants have since been gotten up to cover much of the same, and other portions, making it very difficult to obtain a good title. The grant holders ask a high price for their land, preferring to hold it rather than sell it for less than ten to twenty dollars per acre, for unimproved land. Good, farming land, fenced, and having small dwellings, is held at from twenty-five to one hundred dollars per acre. There is a great deal of government land; but it is far from market.

The fruits, grains, and vegetables, raised in this State, are unsurpassed; but our distance from the great markets keeps produce, of all kinds, at a low figure. Wheat, barley, and oats, are raised in all the valleys. Corn and potatoes do well in some places. Apples, pears, peaches, plums, cherries, apricots, nectarines, and berries of all kinds, flourish in all parts. Oranges, citrons, limes, olives, and figs, are raised in the southern part of the State, and in some other parts; also nuts of various kinds; but the grape is the great fruit of California, and does the best on the red land, where grain will not grow.

We have every kind of climate here. In the higher mountains the summers are cool, and the winters are very cold, with deep snow. In the great Sacramento Valley the summers are long, dry, and hot, but the winters are very pleasant, with but little cold. In the coast valleys the winters are the same, and the summers are kept cool by daily sea breezes. But above one-half of the year the weather is foggy. Fevers prevail in the Sacramento Valley, and the sea breezes are too bracing for those who have weak lungs, and the

fogs, in the coast valleys, generally prove fatal to consumptives.

The great want of California is farmers. The cities are too large for the country population. One-third of the population, and wealth of the State is to be found in San Francisco. Another third is in the other cities. All the cities are overrun with mechanics; and for the past two years, times have been getting hard. Money is scarce and brings a high rate of interest, from one and one-fourth to two per cent a month. Farm labor is worth from twenty-five to forty dollars per month. Mechanic's wages from two to four dollars per day. Any man or woman who is able and willing to work can always find something to do.

Now as to my advice about coming here. A man who has good judgment, and is economical, and energetic, can do well here. So he can where he is. One who is kept poor in the States, because he lacks these qualifications, will find that the same causes will produce the same result here. Therefore I see no reason why either of these classes should come to this State.

To the sick I would say, People sicken and die here, as well as in other places; and grave-yards are filled with those who have died at every age, and of every known disease. Ten years' residence and observation here have convinced me that the health of the people is much the same as in the older States. I have also observed that most of those who come here are homesick, and discontented for several years, and that many shift about from place to place until they spend all their means; and that nearly all who come find that their expectations are not met; for the time for making speedy fortunes here is past, the placer mines being all worked out, and the gold carried out of the State.

Some may think that our brethren are not wanted here; but this is not so. We need help, and would be glad to see men and women who fear God, and love his truth, and who are willing to make sacrifices for its advancement, come here. But we do not wish them to come deceived, thinking that they will better themselves very materially, in a worldly point of view. For while I acknowledge that California has its advantages of climate, produce, &c., I also believe that there are disadvantages which fully offset these, so that I do not see the propriety of incurring the expense of removal.

Some ask what business will pay best? Without doubt, the best paying business here, and what will be the great business of the people hereafter, is the raising of grapes, and making them into wine and brandy. But who that is looking for the Lord, wishes to engage in making liquid fire for people to drink?

To the sick I would again say, that there are a few afflicted ones who without doubt would recover their health by coming here; but I believe that the novelty of the change, and the new channel into which the minds of those who come here are thrown, has more to do in their recovery, than the change of climate; and that a proper observance of the laws of health, with cheerfulness of mind, would restore such where they are. And as to those who are past cure, I believe they would do far better to get near the Lord, and leave their cases in his hands, than to come to California.

I hope that all who contemplate coming here will remember the words of Paul, "Having food and raiment, let us be therewith content," and "Godliness with contentment is great gain," and that our blessed Saviour offers us "Gold tried in the fire," that we may be rich. And then let them go to the Lord, and such of their brethren as have experience and good judgment, and who know them well, and then follow their advice.

M. G. KELLOGG.

Santa Rosa, Cal., Feb. 6, 1870.

I indorse the above remarks of Bro. Kellogg as a caution against promiscuous moving of brethren to California. I have never encouraged this, and never shall; though I once suggested that a few families of experience, coming in to hold points, etc., as the way would open, would be very beneficial to the cause, as well as a saving of precious time and strength to la-

borers in this State. I meant this—no more, no less. And my mind has not changed. I have ever been strongly opposed to brethren's colonizing. Such as do this become shut up to themselves and to worldly interests, make trials for themselves and for others, and hinder the cause instead of advancing it.

And again, better, far better, have none of the brethren to come from the East, than to have those come who are not of the right stamp, who either come mainly to better themselves temporally, or who have not the proper natural qualifications to connect themselves with so important a work. If God ever calls any to come to California, he will call those who have earned themselves a reputation in the cause, those of well-balanced minds, who can bear their own weight in the world and in the church, who do not need to be constantly babied, and yet are prepared to make allowance for those newly come to the faith. Such are generally reluctant to come, while those who have not these qualifications are often the very ones who think they ought to come. The duty of such is to stay in connection with some church who can serve as a prop to them on those points in their organization and experience in which they are deficient. They can also be of use in such churches.

Thus far we have not suffered much for want of proper help. We could not have found room for more than one or two families. Bro. Kellogg has come among us of late, and proves to be a great help to the cause as a Christian physician, as well as a helper of the companies already raised. We hope the way will soon open for him to help in new fields. In the meanwhile I would remind the brethren in California that Bro. Kellogg was sent from the East by the General Conference to help in the work. His lectures on health as a Christian physician should be appreciated. We are glad that he reports a good time at Healdsburg last Sabbath and Sunday. May those in other places give him similar encouragement, and thus manifest an appreciation of help sent them.

Those who think that California is a kind of modern paradise are mistaken. It has its advantages over many other countries in fruit, mildness of climate, etc., and on some spots of ground, wheat has been known to produce as high as a hundred-fold; yet the curse is felt here as well as elsewhere. According to recent statistics from Washington, for the past six years there has been, in the three best wheat-growing portions of California, a gradual decrease in the wheat, crops from an average of thirty-five, to an average of eighteen, bushels to the acre. Again, it is generally conceded that by the laws of adaptation, when we have been here one or two years, we feel the cold as much at night and in the winter as we do in the cold winters East with clothing suitable thereto.

Again, there are more cases of insanity in this State, arising from disappointment in worldly matters, than there are in any other country, there being over 800 in the State Insane Asylum at Stockton, besides several in other asylums. And again, there is more moving in this State—starting farms and leaving them with vacant houses, to go into other portions of the State, and then returning, than I ever saw in any other country. To illustrate: in that part of this township where we commenced holding meetings a year ago the present month, between twenty and thirty families have moved away, most of them to the southern part of the State, where they are now suffering terribly from the drouth, where cattle, and sheep, etc., are dying by hundreds and by thousands, and from whence many are now returning to this part of the State. In the great drouth in this State eight years ago, one man offered 7000 head of cattle at 50 cents a head, but could not dispose of them; and one man alone lost 50,000 head from starvation.

While we would be thankful for favors enjoyed in this part of the world, may we all realize that we are pilgrims on this earth, that time is short, and that we should be transferring our interests to the fifth kingdom. May God also move on the hearts of the modern Aquilas and Priscillas to help in his cause, whether at home or abroad, as he shall direct. I repeat, I have no heavy burden in advising our brethren East to rush to California, though I view this as an important field.

It would not be wisdom, or for the good of the cause, to import all our help. We want to give the brethren here a chance to grow by exercise and taking responsibilities as they can bear them, that the Lord may work for them also. Pray for us.

D. T. BOURDEAU.

Brief Thoughts.

WHEN we consider the great advantages to be gained by prayer, by meditation, by reading the word of God, by doing the will of God, it seems wonderful that all do not practice each of these things, to their fullest extent.

Christ says, Go, work in my vineyard. He has no drones in his hive: if you would prove yourself his, harness yourself for work.

You are severely stung, when one whom you have signally helped, plays a double, a traitor's part with you; does not God feel when you play this wicked game before him?

Of all who possess the principle of love to God, no one knows the strength, or the weakness of this principle, in himself, until it is tested.

Children and uneducated people sometimes misunderstand you; therefore be very explicit, lest you lose your labor.

Very great events require longer notice than less important ones; cease then to wonder at the echoes from century to century, of the coming advent.

No lunatic is more beside himself in his peculiar way, than the world are upon spiritual matters.

God's people are a discerning people; if you would help to call them out of Babylon, you must be a child of God in every sense of the word, or they will suspect and avoid you.

If you would be useful to the extent of your ability, consecrate all; then act yourself. Do not assume the style of another, however faultless he may be: a genuine human face, however homely, is infinitely better than the most beautiful mask.

Envy singles out the most precious gems for its objects of attack.

He who *does* wrong because he is *suspected* of wrong, adds silliness to guilt.

Men would see the evil of Satan's deception, if he would attempt to pervert a mathematical principle, or introduce confusion on questions of commerce. But his perversions of theological principles are unnoticed, because present selfish interests do not apparently suffer by them; thus they pass unnoticed until they become respectable from age; then these perversions become venerable.

It often happens, that men's severest hardships, trials, and privations, become their stepping-stones to improvement and usefulness.

Paul feared lest he might become a castaway; this was a wholesome fear, stimulating him to exertion: not a dread of falling, causing unsteadiness and precipitation.

A very bad idea may be expressed in a beautiful handwriting, or a very good idea may be indicated through a very bad handwriting. So of character; a polished exterior may cover a vile heart, and *vice versa*; yet this does not excuse a neglect of penmanship, nor does it discourage good manners.

Guilt creates uneasiness and nervous irritation, while innocence quiets the nerves, and gives an invitation to the angel of peace.

A corrupt heart retains evil, and rejects good, thus cursing the memory; while a pure heart retains the good and rejects the bad, thus blessing the memory. This principle accounts for the fact, that Christianity is, and always has been, intelligent; while irreligion has always tended to ignorance and poverty.

JOS. CLARKE.

Convenient.

Not long since, a lecturer in giving a description of the Holy Land, or Palestine, to which he had made a visit, stated that there were telegraphs in operation from Jerusalem to different countries. At this point, says the one who published his lecture, he made a beautiful allusion to the coming of the Saviour, and how convenient the telegraph to announce his advent. What next? Where will vagaries find an end with those who believe in the temporal millennium, and age-to-come?

S. W. HICKOK.

If there were no trials to endure, the grace of God would be quiescent, and like a standing army in time of peace.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 1, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER SEVENTEEN.

THE separation of the sheep and goats is effected by the angels. Matt. 13:49. It must, therefore, be accomplished when the saints are caught up to meet Christ in the air. Matt. 24:31. The placing of the righteous upon the right hand, and the wicked upon the left, cannot, therefore, have reference to the right and left sides of the Saviour. It must signify the exaltation of the one class in his presence, and the rejection of the other class to shame and final ruin. Even if we place the separation of the two classes at the end of the 1000 years, when all the righteous are within the city, and when all the wicked surround it on every hand, we shall still be compelled to interpret these words as above. Rev. 20:7-9.

Thus we find this term used in many places. At the right hand of the Lord are pleasures for evermore. Ps. 16:11. God saves by his right hand those that put their trust in him. Ps. 17:7. The right hand of the Lord holds up his servants. Ps. 18:35. His right hand is used for his saving strength. Ps. 20:6. The right hand of the Lord gave Canaan to Israel. Ps. 44:3. Christ is the man of the Father's right hand. Ps. 80:17.

And as Christ, at the Father's right hand, was a joint ruler with his Father upon his throne (Ps. 110:1, 4; Zech. 6:12, 13), so the saints, when they are placed at Christ's right hand, sit down with him upon his throne, as once he thus sat down upon the throne of his Father, that they may be joint rulers with him, and may co-operate with him in the judgment. To sit at the right hand is the highest place of honor in the presence of one greater. Gesenius says: "*To sit on the right hand of a king, as the HIGHEST PLACE OF HONOR, e. g., spoken of the queen (1 Kings 2:19; Ps. 45:9); of one beloved of the king and viceroy of the kingdom. Ps. 110:1.*"

When the saints enter Christ's presence they are immortal. They will be like him, for they will see him as he is. 1 John 3:2. They will behold his face in righteousness when they awake with his likeness. Ps. 17:15. One of the first events that follows the entrance of the saints into Christ's presence is thus stated:

2 Cor. 5:10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Though our Lord comes to execute the judgment (John 5:22, 27; Jude 14:15; 2 Tim. 4:1; Matt. 25:31-46; Acts 10:42; 17:31; Ps. 50:3-5), and though he makes his people immortal before he gathers them into his presence (1 Cor. 15:51, 52; Matt. 24:31; 1 Thess. 4:16, 17), yet it is certain that every one, even of the righteous, shall stand at the judgment-seat of Christ. Rom. 14:10. It is not, however, that their cases may be decided for salvation or for perdition, but "that every one may receive the things done in his body." Even all the wicked shall stand thus in his presence, that they may receive for their deeds of evil, which have not been repented of; and so, neither pardoned nor blotted out. But the wicked will not stand thus before Christ till the resurrection of the ungodly at the end of the 1000 years. The righteous will appear at Christ's judgment-seat, that they may receive the reward of well doing; and at a later time all the wicked shall stand in his presence, that they may hear their sentence and receive their just reward. In executing the judgment, our Lord is to reward every man according to his works. Rev. 22:12; Matt. 16:27. Then the Lord, the righteous judge, will give to Paul a crown of righteousness. 2 Tim. 4:8. To all his saints he will in like manner give crowns, but of very different brightness, (1 Cor. 15:41, 42;)

and assign to each a reward proportionate to their labors and responsibilities. Luke 19:15-19.

When the Saviour, in the work of executing the judgment, which has been already determined by the Father, pronounces the heavenly benediction upon his people, he does it in his Father's name. Thus we read:

"Then shall the king say unto them on his right hand, COME, YE BLESSED OF MY FATHER, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

This plainly indicates, 1. That the record of their good deeds has been already examined. 2. That this examination has been made in the Father's presence, by whom they have been pronounced innocent; and upon whom his blessing has been conferred. The saints will have boldness in the day of judgment (1 John 4:17); for their sins are all blotted out before the Saviour ceases to act as priest; and they are made immortal before they stand at Christ's judgment-seat; and when they thus stand before him, it is not to have decision rendered whether they shall be saved or lost, but it is to hear the Saviour enumerate their good deeds, and to receive from him their great reward. Matt. 25:34-40.

When invited to inherit the kingdom, it is said to be that prepared for them *from the foundation of the world*. This cannot signify that they are at once to inherit the new earth; for the new earth cannot exist till the sentence has been passed upon the wicked, and executed upon them; as the lake of fire, where the wicked are punished, is our earth in its final conflagration. 2 Pet. 3:7-13; Mal. 4:1-3; Prov. 11:31; Rev. 20; 21. Indeed, the new earth can hardly be said to have been prepared from the foundation of the world. But Paradise, which contains the tree of life, and is now in the third heaven (2 Cor. 12:2-4), was prepared for mankind in their innocency when the earth itself was founded (Gen. 2:8-15; 3:1-24), and is to be given as a part of the overcomer's reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2:7; 22:2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being now situated within the New Jerusalem itself, being that place from which Adam the first was expelled, will be that place to which Adam the second will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of that kingdom, but will not be finished till they take the kingdom under the whole heaven, to possess it forever, even forever and ever. Dan. 7:18, 27; Rev. 21. The Saviour's act of giving the kingdom to his saints is a part of the work of executing the decision of the Father respecting his people; for it is the Father's good pleasure to give them the kingdom. Luke 12:32.

When our Lord was about to leave his disciples to go to his Father, he told them that he would go to prepare a place for them, and would then return and receive them unto himself, that where he was, they might be also. John 14:2, 3. And on this very occasion he told Peter that he could not follow him then, but should follow him afterward. That is, when he should have completed the preparation of the place, he would return for Peter and for all the saints, and they should follow him thither. John 13:36. Thus it is that our Lord is the forerunner, and his entrance is, therefore, the pledge that his people shall afterward follow him. Heb. 6:20. In this connection let us notice,

1 Thess. 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many read this text as teaching that at the second advent, Christ will bring the souls of his sleeping saints from Heaven. But let it be observed, 1. That Heaven is not a place of soul-sleeping. 2. That the sleep of the saints is in the dust of the earth. Dan. 12:2. 3. That the sleeping ones cannot be brought from Heaven, for they are not there when Christ descends for his people. 4. That they cannot be

brought to our earth at that time, for they are at that moment asleep in its dust. 5. The one who brings the saints is God the Father. 6. To bring them, he must do one of two things: either he must come with his Son at the second advent, and take along with him as he thus comes his sleeping saints, or else he brings his saints to himself by sending his Son to awaken them, and then to take them into his presence. 7. Two reasons forbid the idea that the Father brings the sleeping saints to the earth. One is, that the Father does not come to our earth, but sends his Son (Acts 3:20); and the other is, that the sleepers are not in Heaven, but already within the bosom of the earth. Isa. 26:19. 8. We cannot, therefore, avoid the conclusion that the act of bringing the saints is into his own presence. 9. The saints are to be brought according to a certain example, which is the resurrection of Christ. 1 Thess. 4:14; Heb. 13:20. 10. The very act of bringing the saints by God the Father, is wrought by sending his Son after them, as described in this chapter, and by this means taking them into his presence. So that this chapter brings to view the great fact taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and then return after them, to take them to this prepared place. So Christ will present his saints unblameable in holiness before his Father as he bears them up with him to the heavenly Jerusalem. Compare John 14:2, 3; 1 Thess. 3:13; 4:14:

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, and invited them in the Father's name to share Paradise with him, is further proved by what is said respecting the marriage supper. This is eaten directly after the saints are received into Christ's presence. Luke 12:36, 37. But the marriage supper must be eaten where the bride is. The saints are the invited guests. But the bride, the Lamb's wife, is that holy city, the New Jerusalem. Rev. 19:9; 21:2, 9, 10; Gal. 4:26-28; Isa. 54.

The saints are in the Father's presence, near the throne of God, when they eat the marriage supper of the Lamb. Rev. 19:1-9; Luke 12:36, 37; 22:16-18. Our Lord does, therefore, introduce his saints to the holy city, and to the presence of his Father, where they eat the marriage supper, in the kingdom of God. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the judgment upon the wicked remains to be entered upon by Christ and his saints.

The coronation of Christ is for the execution of the judgment. Dan. 7:9-14; Ps. 110; 45:1-7; 2:6-9. Our Lord makes his people sharers with him in the judgment work. That they may be such, he exalts them to participate with him in his kingly dignity. Rev. 3:21; 2:26, 27. This exaltation is given them in the morning of the great day. Compare Ps. 49:14, 15; 110:3; 30:5; Isa. 21:11, 12; Rom. 13:11, 12.

They are to sit with Christ in the judgment, but not to determine who shall be saved or who lost. God the Father has already pronounced the decision who shall have immortality, and the Son has executed that decision by immortalizing his saints. And thus all others are counted unworthy of eternal life, and must receive the second death as their portion. But there are degrees of punishment. Some shall receive greater damnation than others. Luke 20:47; Rom. 2:6, 8, 9; Luke 12:47, 48.

Bear it in mind, therefore, that the saints have not the determination of the salvation or damnation of any one in their hands. The Father has decided this when he made them immortal and left all the others as unworthy. Also bear in mind that God keeps books of record (Isa. 65:6, 7; Jer. 2:22; Dan. 7:9, 10; Rev. 20:12), and that he weighs men's actions, so that they are set down for their true amount. 1 Sam. 2:3. If the reader will do this, it will not seem strange to him to learn that the immortal saints, with Christ at their head, should be commissioned by the Father to determine the measure of punishment which each wicked man shall receive.

As we have already shown that the final perdition of the wicked is determined by the Father *before* he makes his saints immortal, if we now clearly prove that the glorified saints are to sit with Christ and determine the measure of guilt of each sinful man, it will be a most convincing proof that there is to be a resurrection of the unjust, that God may inflict tribulation and anguish upon every soul of man that doeth evil. Rom. 2:5-9.

How we Should Handle the Truth.

1. The truth of God is purer than silver that has been purified seven times in a furnace of earth. Men whose hands are stained with sin, whose hearts are tainted with pride, with selfishness, or with iniquity of any kind, and whose mouths are ready to utter words that ought not to be spoken, have no right to act as the ministers of truth to others. Those who handle the truth of God must first be converted themselves by it. They must not bear God's truth while they dishonor it by their sinful lives and their unholy examples.

2. The truth of God was never designed to be held in unrighteousness. It was not revealed in the Holy Scriptures to be made the peculiar property of bigots and of partisans. Nor was it given for the purpose of building up selfish, unsanctified sects and parties. God has nothing in common with such classes. And zeal on their part, even for some of the truths of his word, always has such evil elements mingled with it, that it is not accepted in God's sight as devotion to his cause. "Come with me," said Jehu, "and see my zeal for the Lord." 2 Kings 10:16. Yet his zeal for the right was principally, if not wholly, inspired by a desire to advance his own interest.

3. The truth of God is, however, of the utmost importance. It is as precious as it is pure. But many men make the great mistake of supposing they have a share in the truth when they merely understand and believe some portions of it, while it has no place in their hearts, and while it fails to govern their daily lives. This is the fatal error of vast multitudes. We shall never be saved by the truth till it has made us like itself, clean without and pure within.

4. Unquestionably, it is the duty of the servants of God to preach his truth. The truth is that which enlightens the mind; it is that which reveals our duty toward God and man; it is that also which sets us apart from the world, as the servants of Christ. God sends it out to lead men to his holy hill. John 17:17; Ps. 43:3.

5. And when the truths of the Bible are preached, it is necessary that they be declared with plainness, with faithfulness, with zeal, with solemnity, with urgent importunity, and with the power of the Spirit of God mingling severity and tenderness in the spirit of him who preaches the words of eternal life to perishing men.

6. Especially should it be the case with those who preach the final message of warning to mankind, that they exhibit in their own lives the excellency of the truths they urge upon others. And when the greatness of the work to be accomplished by the third angel's message is considered, for it is sent by God to warn mankind of the seven last plagues, we see very plainly that we cannot be too much in earnest in calling the attention of our fellow-men to its words of solemn warning, provided that our zeal be tempered with knowledge.

7. But when we have preached God's truth with that faithful, self-sacrificing, earnest, and tender spirit that becomes so sacred and so important a message from the God of Heaven, we have done our part. It is indeed our business to recommend it by our lives of consecration, and of humble obedience. But even the importance of the truths we preach may cause us to commit a serious error.

8. Let us remember then that judging and condemning is no part of our work. When we have, with untiring diligence and unselfish and ever-enduring love, warned and instructed our perishing fellow-men, we have done our part of the work. They are indeed to be judged, but this part of the work belongs not to

mortal man. It is no part of our business to decide who shall have perdition for their portion.

9. We are too ignorant and short-sighted to do such a work. We know not the peculiar difficulties under which their minds are laboring. We know not the influence of early education which may make it for the time quite impossible for them to see what we may be able to see with great clearness. We know not what may have transpired to create extreme prejudice in their minds toward our cause, our people, or ourselves. These things are all known to the Searcher of hearts. Leave the decision of men's cases to him.

10. These remarks apply especially to our action toward those who fear God, but who do not see all the truth which we are enabled to see. Such persons are not to come under the censure of that righteous judgment which may be judged by us in cases of flagrant wickedness. Yet even in the case of these last named, it becomes us to act with fear and trembling, and only so far, too, as will be sufficient to put away sin from among us; and to save those who are in danger of being deceived by the emissaries of Satan; and to relieve the cause of God from reproach.

11. We must indeed contend for the truth. We live in a world where error and moral darkness are predominant. We must face fierce opposition; but let us remember that it is not necessary to be fierce ourselves. Those who have the truth can afford to be candid; rather they cannot afford to be anything else. Controversy, to a greater or less extent, is unavoidable; but before we enter into it let us take pains to remove all personal misunderstandings, and, if possible, let us seek the conversion of our opponents with much greater zeal than we seek the discomfiture of their cause.

12. These remarks have an especial bearing upon our relations toward the various bodies of first-day Adventists. They have not always treated our views with candor. Perhaps some of them are not ready to do it now. What then? Shall we treat them as our enemies, and the enemies of Christ? Before we do this, let us ask ourselves the question whether we have never acted with any want of wisdom toward them. If we have important truth which they have not, has that truth made us better people? Certainly it has increased our responsibility to a fearful extent.

13. We cannot justify the course of our first-day Advent brethren toward such Bible themes as the third angel's message, the heavenly sanctuary, and the fourth commandment. But we do not stand altogether blameless in our course toward them. We have had some among us with large zeal, but with little judgment, who have so vindicated the truth as to repel and drive from us those who do not at once see the evidences of the truth. And thus it has come to be considered by many of the first-day Adventists that we consider them as having no interest in Christ, and being in no sense his people.

14. On the contrary, we cherish the hope that many of the first-day Adventists are earnestly endeavoring to walk according to the best light which they have. We cannot doubt that this is the case. It is true that we do not lightly esteem the fourth commandment. On the contrary, we hold it as an equal with the other nine. But how far early education, prejudice, false views of the Bible, or other things may hinder others from seeing the light, we know not. It is our business to preach the great truth of the fourth commandment, and to urge it upon the conscience, but beyond this we cannot go. We believe that the time will come when many of our first-day Advent brethren will see that there is in prophecy a third angel's message following the first, and preceding the Son of Man upon the white cloud.

15. But we cannot help them, nor can we honor Christ, by placing ourselves in an attitude of hostility toward them. It is no part of our business to do this. We hold too many precious truths in common to take no interest in their work. We rejoice in their success in preaching the near advent of Christ, and in extending the knowledge of this great truth. Nor do we deem it wisest and best in consideration of the difference of our views relative to the commandments of God, to enter their fields of labor, except when in-

vited so to do, or when the providence of God plainly calls us to this.

16. Is it not time that a different state of things should exist? Can we not sustain relations sufficiently friendly to enable us at least to understand each other's real feelings and purposes? Is it not better for the cause of truth, and for the salvation of men, that we find how near we can come to those who differ with us, without sacrificing the truth in so doing?

17. It is no part of our business to contend with first-day Adventists when this can be reasonably avoided. On the contrary, we would, as far as lies in us, live peaceably with them. We honor them for the truth they hold, though we do not think them always candid in the treatment of those questions concerning which we differ. What is evil in them we would gladly correct, and that in the same spirit which we would have others manifest toward us.

18. We deprecate party spirit. Gladly would we witness a time when all Adventists should be simply anxious for the truth as it is in Jesus, and when bitterness and wrath and anger and clamor shall cease.

19. We believe that to all God's humble, Christ-like, teachable servants the time must come before translation, when they shall fully come to the unity of the faith; when self shall be slain; when the love of the truth shall be so strong that party spirit shall cease, and that each shall love God with all his heart, and his neighbor as himself, and Christ shall be all in all. We believe that the commandments of God and the faith of Jesus are the great standard of preparation for the advent of Christ. And we believe that the gifts placed in the church are an important instrumentality for the purpose of effecting the unity of the people of God. And, thus believing, we mean so to labor as that we may be found the helpers of all who earnestly endeavor to follow the truth.

Three Weeks in Canada.

HAVING felt desirous for a long time to visit the Swiss Mission at Grande Ligne, and to see old friends in Canada, with some of whom I had held an interesting, and I trust profitable, correspondence by letters, on the 11th of January, ult., myself and Mrs. B. left our home, and reached Grande Ligne the 13th.

Though we had suffered on our journey by a severe storm—first snow and rain, and then snow, with blustering wind and extreme cold weather, yet the kind reception which was given us, and the comfortable home we found at the house of Bro. J. Jiguere's, seemed to cheer us, and to make us forget our fatigue. And feeling in good spirits the next day, we called at the mission house, where we were greeted by Mons. L. Roussy, Mons. and Madame Normandeau, and Mons. Pache—the principal, professors, and missionaries, in the mission, who then, and at the several visits we made them during the few days we spent in Grande Ligne, cordially entertained and gratified us in speaking of their labors, and of what had occurred among them since I had seen them last, more than thirteen years ago, and in asking questions about our religious views, and our society, etc. They receive the *Review* and the *Reformer*, and are quite interested in the progress of the cause among our people.

While we were looking in the apartments in the house, which appeared much as they did twenty years ago, except the changes about the occupants, I felt to take the attitude of deep sorrow, as we entered the room which was occupied by Madame H. Feller, the foundress of the mission, whose life was pre-eminently useful; who left Switzerland, her native country, having her heart filled with the desire of being devoted exclusively to the service of the Lord, and was a missionary at the head of the Grande Ligne mission, in Canada, from the year 1835 till she closed her earthly career, in the spring of 1868. Though the arrangement of the furniture in the room presented the same aspect that it had for nearly a third of a century, yet no more could her gentle voice and cordial salutations greet our ears there. But I felt cheered as I remembered well the last interview I had with her nearly fourteen years ago—that she then expressed her belief in the soon appearing of Christ, and her hope in the resurrection

of the dead, or in a change equivalent thereto; and that she did not manifest any opposition to the observance of the seventh-day Sabbath, but rather bade me God speed in disseminating what I *believed* to be the truth.

Connected with the mission are two educational institutes, one at Grande Ligne, for boys; the other, at Longueil, for girls. About eight hundred pupils have spent from one to five years in these schools, forty of whom have taken part in the mission; ten as ministers, the others as teachers and colporteurs. Their field of operations cover more than thirty country parishes in the heart of popery. In these parishes are twelve central stations. They employ from thirteen to twenty laborers. About twelve hundred persons have made public profession of religion, and have been connected with the mission churches; though they could hardly show one-half of that number in their midst, owing to large emigration of the French Canadian Protestants to the United States. This mission is supported mostly by donations from friends in Europe and America.

With these brief statements, hearty thanks from my brother and myself, are, and will ever be due to the Lord, and to the friends at the Grande Ligne mission, for the favors that were granted us when we were received as pupils in the institute and educated free from charges in 1851-54.

The roads being bad, and the weather unpropitious, we were detained two weeks at Grande Ligne. In this time we had profitable interviews with several friends, attended four religious meetings at the institute, and Sunday evening, Jan 23, I enjoyed freedom in speaking on the affections, from Phil. 1: 9-11, in the chapel in the mission-house, to an interesting audience, composed of the principal, professors, and students in the mission, and of a goodly number of friends from without, who gave good attention to the word spoken.

Bro. and Sr. Jiguere were greatly encouraged by this visit, and we were glad to find them holding on to the truth and feeling a determination to lay up a treasure in Heaven, and to go through to Mount Zion.

Besides visiting at Grande Ligne, we spent one week in visiting friends in St. Marie, Milton, Granby, and Shefford, P. Q. In all our visits we had sweet enjoyments in praying, and conversing upon religious topics with anxious inquirers after truth. May we not have reason to hope and pray that the last great solemn truths to warn the world to prepare for the coming of Christ, will yet find a place in many hearts, and prove a savor of life unto life unto many a soul in Canada?

A. C. BOURDEAU.

Bordoville, Vt., Feb. 10, 1870.

Meetings in Michigan.

SINCE my last report, Jan. 26, I have visited the following places: Jan. 29, held a good, encouraging Sabbath meeting with the church in Allegan. Sabbath, Feb. 5, Bro. Charles Jones and self held three interesting meetings with the church and people in Leighton. The brethren were very glad we came, and pressed us to come again soon. The Lord encourage them to overcome, is our prayer.

Sabbath, Feb. 12, Bro. C. Jones and self were with the Sabbath brethren in Douglas, on Michigan lake shore. Bro. McCollum, who sustains his family by day labor, has, by persevering effort, fitted up a convenient place of worship that will accommodate from eighty to one hundred worshippers. We held two interesting meetings with them and their neighbors, who are becoming interested, and are investigating, to know our position. They send their children to the Sabbath school, which is increasing in interest. The brethren there present every scholar with a copy of the *Youth's Instructor*. We united with them in their school, and were made glad to learn how interested they are becoming in reading this very good and well-conducted little sheet.

In our journey through the woods and clearings, we supplied a number of families and lonely travelers with our religious tracts and pamphlets, which were readily received.

The church in Monterey has been holding prayer and conference meetings every evening for the last

ten days; parents and children laboring to get nearer to the Lord.

JOSEPH BATES.

Monterey, Feb. 16, 1870.

Report from California.

FOR the past six weeks we have been laboring in Green Valley, Analy township, six miles from Sebastapol, where we closed our labors with the tent last November. We have given forty-five discourses, and tried to labor faithfully from house to house. About fifteen have already taken their stand on the truth, and we hope that with more faithful labor, others will decide to obey the truth. Four have been baptized, and it is expected that others will soon move forward in this ordinance. This effort is a source of encouragement to those who came out at Sebastapol. These two companies will naturally blend their interests together.

During this time we have also met with the churches of Healdsburg and Santa Rosa. At Healdsburg we had a very good meeting. Though it rained most of the day, quite a goodly number met and feasted on the truth, the tears flowing from nearly every eye. All spoke, and encouraged us to go forward in search of the lost sheep. We were refreshed. As we try to draw near the Lord, the future prospects of the cause seem cheering.

D. T. BOURDEAU.

Santa Rosa, Cal., Feb. 15, 1870.

Quarterly Meetings in Vernon Co., Wisconsin.

THE Quarterly Meeting just held in the new Christian meeting-house in Vernon Co., Wis., closed last evening; and as there are only two families of Sabbath-keepers in this vicinity, the meeting was made up mostly of brethren and sisters from Sand Prairie, twenty-five miles from here, one load from Woodman, one from Victory, and one from Waukon, in which was Bro. J. N. Andrews' mother.

Many of the Christian people met with us, and also of the world's people, so we had the meeting-house crowded all the time. I gave five sermons on the last message, the people paying wonderful attention. Last evening we distributed about five dollars worth of tracts among those who wanted to read. In almost every place we visit we find some one who has received the truth by reading. So here we found a sister from Liberty Pole, who had received the truth by reading tracts and papers that some friends had sent her. May the Lord help our brethren and sisters to work on in this department while the day lasts. Keep adding to the book fund, so that the active ministers can have tracts to give to the people who will read wherever they go. We will continue our labors here as long as the interest may demand. I have never seen a better prospect for good. May the Lord give us wisdom. Pray for us.

I. SANBORN,

DAVID DOWNER.

Report from Iowa.

My last report closed with the meeting at Brighton, Feb. 1-6. Came with Bro. Nicola to Lisbon. Wednesday evening, Feb. 9, spoke to a few brethren and sisters at the house of Bro. Paine. Since the camp-meeting last fall he has taken his stand to go with his wife to the kingdom.

Sabbath and Sunday, met with the brethren and sisters at Lisbon, assembled from the surrounding churches. Our meetings seemed very cold and formal at first, but increased in interest toward the close. It was by no means a meeting of rejoicing, but closed quite solemn, with confessions and tears. I trust it was profitable. In our old churches there must be an advance step on the part of individuals who have long heard the truth. This going to meeting and being stirred up, and going back to business, and becoming worldly-minded, and spiritually dead, till the next meeting comes around, will hardly prepare a man for translation. As Enoch was the first instance of translation, and as God remains the same "yesterday to-day and forever," it would be well to consider his case. Enoch walked with God three hundred years, three times as long as our country has had a national existence. His religion was not spasmodic. We have

no record of his backsliding. Such a religion we need individually, to prepare us for the translation he experienced.

At Marion, the committee appointed at the last conference to locate the camp-ground for our meeting next June met, and after some examination and consultation, fixed upon the pleasant grove near Bro. Thomas Hare's as the most suitable ground, all things considered, for the next Iowa camp-meeting. This is about one mile and a half from the depot at Marion, and three and a half from Cedar Rapids. The committee also arranged some plans for conducting the preparation of the ground, and also for furnishing feed and provisions. I am happy to say we were all perfectly united in our proposed action, and that we confidently expect the blessing of God upon our next camp-meeting. On our part it shall be conducted upon *liberal principles*.

As an item of news, which is causing some comment here in Marion, I will say, Eld. B. F. Snook, formerly a minister among us, but for the last three or four years an opposer, though still professing to be an Adventist, has, of late, taken his public stand as a Universalist, and proposes soon to give in public his reasons for this change. The readers of the REVIEW will remember that Eld. Wm. H. Brinkerhoff preceded him in this direction nearly a year ago.

Here at last the two leaders of the Iowa defection have arrived. It seems sad that two men capable of doing good, should thus leave the present truth and become Universalists. But so it is. The *Hope of Israel* paper, established by them as their organ, will still be published. There is some talk that it will be removed to Mauston, Wis. Those who have been acting in concert with Elds. S. and B., still *hope* to be able to carry on their work, and keep up their paper. It would seem to a looker on that their *courage*, at least, must be good, if they can hope to do so in view of present and past experience. GWO. I. BUTLER.

Marion, Iowa, Feb. 17, 1870.

Meetings in Wisconsin.

I CLOSED my meetings at Mindora, Lewis' Valley, having preached two weeks. I should have continued another week but for the opposition meetings that were kept up by the Methodists and first-day Adventists.

When I commenced meetings there were no Seventh-day Adventists in the place. When I closed there were nine, with a good interest among others to investigate. I expect to visit this place again early in the spring, the Lord willing.

On Monday following the close of my labors in Mindora, Bro. Downer took me to Trempealeau Prairie, where I have held eight meetings. The professors generally turned their ears from the truth. Still there is a good interest among the young people, some of whom had been shamefully abused by the Methodist church, because they laughed at some things they saw in the protracted meeting. They gave me a very nice present, as a token of respect, which I thankfully received as such. Besides, they gave me the very best of attention in all my meetings; and I pray that the Lord may help them to obey the truths they heard, that they may be saved in the day of the Lord. The little flock here are faithful and full of hope. There are others that we hope will soon take their stand with them in the good work of the Lord. I go from here to Buruham's Valley to-morrow, the Lord willing.

I. SANBORN.

Trempealeau, Jan. 29, 1870.

Note from Bro. Matteson.

IN Mapleton, there was a good interest to hear. I commenced meetings here three weeks ago; preached one week, and was then suddenly called away to defend the cause in Centerville. There was a desperate attempt made to destroy our influence, by the same man who had formerly opposed us. He would take our tracts, read out of them, pervert, and garble, and ridicule, in a most wicked manner, calling us infidels, and trying to prove it by reading out of different books. When I came and took notes night after

night, he abused me in the worst manner. By the action of an overruling Providence, he suddenly ended his meetings Sunday night, and gave me a week to review him, and hold meetings. We had some interesting meetings, and a few were added to the number of believers. Last night, I commenced meetings again in this place, and spoke to a full house.

JOHN MATTESON.

Mapleton, Kan.

A LITTLE WHILE.

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

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

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

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

A Word to S. D. Adventists.

DEAR BRETHREN AND SISTERS: If any of you are becoming disheartened on account of the slanders and scorn of the world, let me say a word to you. Have we any other expectation but that we shall receive scorn and persecution from the world around us? It was what the dear Saviour suffered while in the world, and the servant is not above his Master; and we who are living now in the last days cannot expect anything else but that the world will disown and hate us. Even those who were our dearest friends before we embraced the present truth will now shun us, and pass coldly by with a sneer or bitter mockery. Nay, even those who are our relatives according to the flesh will often be the one who will heap the bitterest reproaches upon our heads, invent the cruellest lies, and circulate the wickedest slanders about us, of any people in the world.

But, dear friends, let us bear it all for the sake of the Saviour, who endured so much shame and suffering for us. And let us remember, through all, that we have a promise that if we suffer for righteousness' sake, we shall be happy, and we are enjoined not to be afraid of their terror, neither to be troubled, but ought always to remember that we have a sure Protector, one that will never suffer us to be moved. And we ought always to be ready to give to them that ask of us a reason of our hope with meekness and fear, and always imitate the example of Jesus, who, when he was reviled, reviled not again, but prayed for his persecutors, "Father, forgive them, for they know not what they do." I know it is not in human nature to do this, but blessed be the Lord, through Christ all things are possible unto us, and through him we can even accomplish this difficult task, even to love our bitterest enemies, and pray for them. But it takes a close searching of heart, a resolute crushing down of the old man within us, a determination to follow Christ in all things.

We must not let our passions get the ascendancy over us. And we must apply to our hearts the searching testimony of the Lord Jesus, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

So if we are angry at those who persecute us, and wish evil upon them, instead of praying for them, we have no right to expect that our Heavenly Father will hear us when we call on him. Then let us not, when we are slandered, become angry and quarrel with those that injure us, but the rather let us think we are happy when they shall revile us, and persecute us, and say all manner of evil against us falsely for

Christ's sake; for even so persecuted they the prophets that were before us.

Not that I think that we should never vindicate ourselves from false charges brought against us. Far from it; for this is absolutely necessary at times, that the cause of truth be not injured. And when it is necessary let us do it in such a meek, dignified, and Christ-like manner as will best glorify the cause of the Redeemer; and let us endeavor by our meekness and gentleness to win them to Christ. And if they obstinately persist in their wicked malice, then the consequences will be on their own heads; and if we have faithfully done our duty, we shall have delivered our own souls and will most surely obtain our reward. The word of God says, and the Strength of Israel will not lie, "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and remember his commandments to do them." Precious assurance! How it revives the drooping soul!

May we, my dear brethren and sisters, so live as to receive the reward of the overcomer, and have a right to the tree of life in the day the Lord shall come to make up his jewels.

JOSEPHINE MOTT.

Peoria Co., Ill.

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. Reynolds.

DEAR BRO. ANDREWS: I have labored here since Thursday, Feb. 10, with the attendance steadily increasing. The interest appears deep and general. The school-house is crowded, hardly affording standing room. People come in from long distances.

I have faith that the Lord will bless the endeavor. Pray for us, and that the Lord will give me wisdom and humility needed for the solemn responsibility.

Yours in the blessed hope,

CHAS. W. REYNOLDS.

E. Elma, N. Y., Feb. 16, 1870.

BRO. C. P. WILLIAMS writes from Grant Co., Wis.: I have not been permitted as yet to hear a sermon from a living preacher, but I read your books and the Review with pleasure, and hope to be of that happy number who shall wash their robes and make them white in the blood of the Lamb.

SR. C. McNEIL of N. H. sends an account of her experience in trusting in God, from which we take the following extract: I have been racked with rheumatic pains for more than three months, for two weeks unable to be moved from my bed, which seemed like a bed of thorns to me all the while; but my trust was in God, who doeth all things well, although I could see nothing but death and darkness before me. I began to sink down, and for twenty-four hours I could not get hold of any light, or faith that I should recover. It seemed I must go down to the grave. All I could do was to leave myself in the hands of the Lord, and trust my all with him. I cried to him to spare me a little longer. Light broke in to my mind. I got the evidence that I should gradually recover; and so it has been. Bless the Lord, O my soul, and let all within me bless his holy name. Unto God be all the glory and all the praise. I surrender my all anew to his service.

BRO. S. W. HICKOK writes from Dodge Co., Minn.: A little more than a year since, I enjoyed the privilege of greeting a number of the dear ones whom I had never before seen, and doubtless never shall again in this life. And when from time to time I see their names in the paper, or their words of encouragement in the Conference Department, I seem to behold their

faces again, and my heart is filled with gladness, and I feel strengthened to press forward. May the Lord help us to be faithful, that we may meet in the kingdom.

BRO. AND SR. D. B. WELCH write from Northampton Co., Pa., that three persons at their place have commenced to keep the Sabbath, as the result of the labors of Sr. Lindsley.

BRO. D. D. HAINES writes from Essex Co., Mass.: The few members of the Seventh-day Adventist church in this place still love the cause of present truth, and are striving to do the will of God. Our hearts have been encouraged by the words of life which we have heard from Bro. Rodman and Bro. Haskell. Through the influence of Bro. H., a Bible Class has been established, and a new and deeper interest is taken in our Sabbath meetings.

BRO. J. B. WEBSTER writes from Washington Co., Iowa: Dear brethren and sisters, to you I feel constrained to appeal for help in my lonely and destitute situation. It is not for worldly goods that I am in want. With the blessing of a kind Providence, my industry supplies me with all the necessities of this life. My request is that you help me with your prayers at a throne of grace.

I became a believer in the Advent doctrine in about forty-two, and for about eight years I have been trying to keep the Sabbath; but, situated as I am, without one friend of like faith to counsel with, or look to for help, I find myself often cast down and discouraged. Still I do not feel like giving up. I see a greater necessity of overcoming now, as we approach the end. I also feel that I have many faults and besetments that I must get rid of ere I can join the conqueror's song. Hence my request for your prayers.

BRO. P. S. THURSTON, writes from Waushara Co. Wis.: Most of the Fish Lake church are striving to be overcomers through the word of their testimony and the blood of the Lamb. We have some good meetings. We believe that the Spirit of the Lord is with us, to own and bless our assembling together for his worship. New Years day was our regular Quarterly Meeting. Seven of the brethren and sisters from the Mackford church met with us, and we had a profitable season in waiting upon the Lord. In the afternoon, we attended to the ordinances. As we were engaged in these duties, the Spirit of the Lord rested down upon us, and our hearts were made to rejoice and praise the Lord for his goodness and tender mercy toward his people.

Who Shall Be Saved?

THE disciples at one time asked: "Are there few that be saved?" Jesus gave no direct answer, but said: "Strive to enter in at the strait gate." Whatever may be the destiny of others, if we would be saved, we must be in earnest about it. There are difficulties in the way, and an earnest effort is needed to overcome them. The way is open, but we must strive to enter in. Christ has died, but we must believe in him if we would be saved. We must be new creatures in Christ Jesus, we must be born again. And we must be watchful and prayerful, and persevere unto the end. For if Jesus tells us not whether many or few shall be saved, he does tell us who shall be saved—he that endureth unto the end, the same shall be saved. He that endures! To endure, we must believe in Christ, we must depend on his grace and we must use the means he has appointed; we must read the word, watch and pray, walk in the strait and narrow way, and ever confide in him who alone can keep us unto the end. May we endure unto the end, so that we may be saved.—Sel.

Obituary Notices.

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

DIED, in Caro, Mich., Jan. 9, 1870, of rheumatic fever, Maggie A., daughter of I. C., and F. A., Tompkins; aged 10 years, 9 months, and 6 days, C. W. HARTSHORN.

The Review and Herald.

Battle Creek, Mich., Third-day, March 1, 1870.

The Coming General Conference.

For reasons already specified, this body convenes in March instead of in May as heretofore. A few words should be spoken relative to this gathering. Coming as it does at an earlier date than heretofore, it will be more difficult to entertain a large crowd than it has been when the meetings have been held in warmer weather. We therefore desire that persons in feeble health, and children, should not attend. Our camp-meetings give our people a chance to be present at general religious gatherings, where all can care for themselves. The church at Battle Creek will freely do what they can to care for those who attend, but the season of the year makes it necessary to say that those who desire merely to enjoy a social interview with their friends, should take a different season for it.

For the consideration of important business we have written to quite a number of our brethren in different parts of the country, to convene one week earlier than the general gathering. We trust that they will be punctual to attend.

Polygamy.

THE first instance of this sin is to be found in the race of Cain. Lamech, the sixth from Cain, was the first polygamist; at least the first of whom there is any record. This man, like Enoch, was the seventh from Adam, and, therefore, his cotemporary. Gen. 4 and 5. The entrance of this sin into the ranks of the people of God is given as one of the causes of the flood. Thus Moses writes: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of ALL WHICH THEY CHOSE. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Verse 3.

This does not simply imply that they chose merely to please themselves, without any regard to the guidance of the Spirit of God, but it implies, also, that they chose just as many as they pleased.

The family of Cain did not worship God, so far as we are able to judge from the narrative. It was comparatively a light thing for them to be guilty of this sin. But when the sons of God adopted this wicked practice, it called for the vengeance of Heaven. But how hard to extirpate a sin when once it has gained a foothold! The ancient people of God allowed this evil thing for long ages, even through the whole period of the Old Testament. Yet this sin which received so terrible a rebuke in the very commencement of its finding a place in the church of God, (Gen. 6:1-3) was never anything but evil and wrong. It was the cause of very great unhappiness in every family where it entered. Witness, as instances, the cases of Abraham, Jacob, and David. See Gen. 16; 21; 29; 30; 31; 2 Sam. throughout. Moses tolerated it because of the hardness of the hearts of ancient Israel. Our Lord placed the whole subject on the original order of things in Eden. Matt. 19. This ought never to have been departed from. See the strong testimony of Malachi 3:14-16.

An Offer to Ministers of the Gospel.

THE Seventh-day Adventist Publishing Association offers to send the ADVENT REVIEW for one year, without compensation, to any minister of the gospel, of any denomination, who devotes his whole time to the ministry; provided such minister will himself write, stating his desire to receive it, and his purpose to read it with candor.

RELIGION refines our moral sentiments, disengages the heart from every vain desire, renders it tranquil under misfortune, humble in the presence of God, and steady in the society of men.

A NEW WORK.—We take pleasure in calling the attention of the readers of the REVIEW to a new work written by Bro. W. H. Littlejohn, entitled "The Position and Work of the True People of God under the Third Angel's Message." The writer vindicates the position and work of the Seventh-day Adventists, by an examination of the prophecies which define the work to be accomplished by the proclamation of the third angel. This book is a candid, forcible statement of the distinguishing features of our position, and will be very generally appreciated. Price 10 cts., postage 2 cts.

The Hight of the Ark.

THIS, we are told by Moses, was 30 cubits or about 55 feet. This would show that to each of the three stories in the ark an average of about 17 feet could be allowed. Such was the hight of the rooms in the ark, and it is a strong proof that the hight of man and of animals was greater then, than at the present time.

Returned Books.

SOME weeks since we stated that several important works were out of print at the Office, such as History of the Sabbath, Prophecy of Daniel, Signs of the Times, and Spiritual Gifts, Vol. 1; and that if agents had these works on hand, they would do us a favor to return them to the Office. Not a few have complied with the request, and they have our thanks. This enables us to fill orders till, as we hope, new and improved editions can be printed. But some send us not only these named, but other works soiled and worn. Remember: We called for only these works, and those only of these which have not been used.

But should any of our agents still have these works, or any other of our publications, of any editions, which they wish to exchange for others, let them bring them to Conference, or send them at their own expense, and receive others in exchange, or if they have paid for the books, they can receive the money for them if they choose it.

JAMES WHITE.

At the present time we have none of the excellent works, entitled "The Old Red House," and "The Story of a Pocket Bible," on hand. We shall have them, also a good supply of English Bibles, before Conference, and will then fill all orders.

JAMES WHITE.

"A Great Multitude, which no Man could Number." Rev. 7:9.

To NUMBER, is to count, one by one. Num. 1:2, 3. How many can a man number in 60 years? Allowing him to count 60 in a minute, it would make 3,600 in an hour. Working 10 hours per day makes 36,000 in a day, multiplied by 365=13,140,000 in a year, multiplied by 60=788,400,000 in 60 years. According to this a man could not number the people living upon this earth at present, though he should do nothing else his whole lifetime. And when we get into the kingdom it is not likely that any one of the saints would spend 60 or 100 years of his existence to do nothing else but number.

This is, then, an indefinite expression for a large multitude.

Heb. 12:22: "An innumerable company of angels." Greek: "Myriads of angels." A myriad is 10,000.

JOHN MATTHESON.

THE ANNIHILATION OF THE WICKED.—This doctrine, according to the *Methodist Home Journal*, is taking root and spreading among thinking men, both in and out of its ministry, with a growth that is both obvious and threatening. It is asserted that the question whether the Scriptures promise perpetual existence to any but the good, must soon have a thorough rehearsing in that denomination—*Sabbath Recorder*.

REGRET not a golden age that is behind. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

THE P. O. Address of E. Macomber is changed from Ashaway, R. I., to South Lancaster, Mass.

A HIDDEN light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspects does not shine.

Appointments.

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

THE next Quarterly Meeting of the church of Monroe, Green Co., Wis., will be held March 19 and 20. We expect that the brethren from Albany, and Avon, and Bro. Brown, with his brethren, will be with us. May we all be baptized anew into the good work. We invite Bro. R. F. Andrews to come if possible. The brethren will please be prompt in paying up Systematic Benevolence.

In behalf of the church, FREDERICK KUNDELT.

THE next Monthly Meeting for the churches of Western New York, will be held in Parma, the second Sabbath and first-day in March. Teams will be at Adams Basin, at the twelve o'clock train from the east, and at Brockport at the four o'clock train from the west, on sixth-day.

S. B. CRAIG.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

O. A. BROOKS: Where is your paper sent?
L. CHAM: We have.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. T. B. Gourley 37-1, A. B. Pierce 37-1, Millie Roberts 37-1, J. Warburton 37-1, Mrs. R. Whiteside 37-1, Mrs. W. Green 36-1, Mrs. S. Scapler 36-1, Wm. Terrell 37-1, Eld. Porter 37-1, J. Robinson 36-21, C. Renwick 36-21, Joseph Liddle 36-21, Wm. Roack 36-21, Richard Preston 36-21, Alex. Wigle 36-21, J. A. Baldwin 36-31, Jacob Her 36-21, A. B. B. 36-21, Mrs. Savage 37-1, J. C. Brown 37-10, E. K. Burdick 37-10, E. P. Cram 36-7, S. A. Helser 37-1, A. B. Stowell 37-1, Mary Haskell 36-1, Mrs. M. A. Morrison 37-1, S. J. Hancock 37-1, John Gibson 37-1.

\$2.00 each. P. Smith 37-1, T. Loomis 37-6, Adam Rudd 37-1, A. C. Green 37-10, C. Walter 37-9, A. Shepherd 36-10, Loren Cram 37-8, Mrs. Z. A. Curtis 37-11, Mrs. H. A. Alexander 37-1, C. S. Eastman 36-9, B. Meyer 37-5, E. A. Dyke 36-18, T. Denmon 37-1, E. Payne 37-1.

Miscellaneous. M. H. Bates \$2.25 37-7, Mrs. A. G. Pixley 1.12 36-23, Geo. Roun 1.50 37-7, Mrs. J. Avery 4.00 37-1, O. L. Collins 50c 36-20.

Books Sent by Mail.

J. M. Avery \$1.00, S. M. Swan 1.00, R. G. Cowles 57c, Wm. Brink 1.00, J. C. Parker 3.00, F. W. Hake 50c, B. S. Whitney 92c, J. C. Bressler 1.00, C. W. Smouse 50c, S. Pierce 1.50, G. B. McKown 35c, S. A. Bullock 70c, M. M. Buckland 25c, Mrs. S. Cram 35c, A. Silver 22c, M. E. Steward 70c, H. S. Zollner 50c, L. V. Smith 22c, E. R. Kelsey 55c, T. Loomis 1.75, P. Smith 25c, Elizabeth Bates 1.25, A. G. Pixley 38c, J. N. Loughborough 1.08, J. M. Cowles 22c, G. A. Gilbert 10c, S. Paine 1.00, Wm. Cramp 27c, W. L. Paine 85c, E. Maxon 1.00, H. Hilliard 2.12, Almada Wright 18c, M. J. Shattuck 27c, Harriet White 54c, J. N. Hartman 1.15, R. F. Cottrell 46c, S. Crandell 30c, P. W. Crowell 41c, C. Walter 34c, R. Buckminster 2.75, Wm. James 1.00, J. Crandall 3.50, M. B. Phillips 50c, B. G. Williams 25c, E. J. Connet 50c, I. G. Royce 50c, Wm. H. Arnot 50c, J. Valentine 1.50, Josephine Mott 13c, O. C. Bliss 84c, D. Call 55c, L. E. Milne 45c, S. O. Winslow 25c, R. T. Payne 50c, N. Orcutt 3.48, T. A. Kingsley 85c, J. W. Raymond 44c, John Kemp 1.72, O. Hoffer 1.00, B. B. Francis 12c, S. A. Chamberlain 12c, A. H. Webb 12c, E. Cash 12c, S. Howe 12c, S. P. Pond 12c, J. Hansen 12c, Wm. Higley 13c, C. A. Bliss 18c, E. O. Hammond 18c, J. Jones 15c, C. Stratton 13c, T. Hare 12c, N. H. King 13c, C. Stebbins 13c, R. Berd 13c, J. C. Mott 12c, G. W. Newman 12c, M. A. Stroud 13c, L. T. Ayres 9c, M. A. Brigham 12c, H. F. Phelps 12c, W. McPheter 10c, M. H. Brown 12c, J. R. Fulkerson 12c, S. M. Holly 20c, S. Shrock 10c, A. A. Carter 13c, R. F. Klammer 12c, T. Morris 12c, A. B. Williams 50c, O. James 25c, A. Paton 13c, J. Fishell 13c, J. Roberts 25c, H. W. Burcham 12c, M. Wilkinson 12c, D. V. Miller 13c, C. H. Monroes 25c, W. Lawton 13c, A. M. McAllister 20c, J. P. Smith 13c, S. C. Perry 10c, H. Armstrong 10c, A. W. Atherton 13c, G. W. Wilson 12c, W. J. Chandler 12c, J. A. Smith 12c, J. O. Jones 12c, A. A. Covey 25c, Rev. D. Clay 13c, J. G. Wilcox 12c, A. L. Haulard 13c, E. W. Hutchins 13c, L. Hackett 25c, J. P. Rogers 60c, J. C. Smith 50c, T. Thornton 2.00, Joseph Armstrong 50c.

Foreign Missionary Fund.

Jno. Clark and family \$5.60, J. Q. A. and Lavina Haughey 10.00, M. S. Merriman 5.00, Ashael Smith 5.00, C. K. Farnsworth 10.00, A. Ryan 1.00, S. E. C. 1.00, Carrie A. Nichols 5.00.

Received on Book and Tract Fund.

Mrs. M. J. Shattuck 50c, Hiram Hunter \$5.00, O. A. Robinson (the widows mite) 50c, Richard Sisley 1.00, F. F. Camp 1.00, S. E. C. 50c, E. W. Phelps 1.00, A. Friend 1.00.

Michigan Conference Fund.

Church at Holly \$89.10.

Cash Received on Account.

J. N. Loughborough \$2.92, E. A. Church 2.00.

Books Sent by Express.

Geo. T. Adams, 167 Hanover St., Boston, \$20.00.