The Advent Review & Sabbath Herald

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To the Reader—Original articles, written for this paper, are signed in small capitals; selections, in 12; Rev. 16: 17; Ps. 11: 4. "For he bath looked before, is the place of our sanctuary." Jer. 17: 34, 35; Zech. 4: 2. This is direct evidence that, in the greater and more excellent ministry of the heavenly sanctuary, we find the like vessels:

1. The ark of God's testament, and the cherubim. Rev. 11: 10; Ps. 99: 11.
2. The golden altar of incense. Rev. 8: 3; 9: 13.
3. The candlestick with the seven lamps. Rev. 4: 6; Zeck. 4: 2.
4. The golden censer. Rev. 8: 3. This heavenly sanctuary is composed of two holy places.

The temple was built on a larger and more excellent scale than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places: and all its sacred vessels. Ex. 28: 3-8, 40, compared with chap. 39: 32-43. But if the earthly sanctuary consisted of two holy places and all its sacred vessels. Ex. 28: 3-8, 40, compared with chap. 39: 32-43. But if the earthly sanctuary consisted of two holy places, it consisted of two holy places, it had two holy places.

I. The tabernacle erected by Moses, after a forty-day inspection of the one showed to him in the wilderness, was composed of two holy places, Ex. 26: 20-33, and is declared to be a correct pattern, or model, of that building. Ex. 25: 8, 9, 40, compared with chap. 39: 32-43. But if the earthly sanctuary consisted of two holy places, it had two holy places.

2. The temple was built in every respect according to the pattern which God gave to David by the Spirit. 1 Chron. 28: 10-19. And Solomon in addressing God says, "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning." 1 Kings 8: 9. The temple was built on a larger and more excellent scale than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings 5: 2 Chron. 3. This is clear proof that the heavenly tabernacle contains the same.

3. Paul plainly states that, "the holy places [plural] made with hands" are the figures [plural] of the true, and that the tabernacle and its vessels are "patterns of things in the heavens." Heb. 8: 5. This is direct evidence that, in the greater and more perfect tabernacle, there are two holy places, even as in the figure, example, or pattern.

4. The apostle actually uses the word holies (plural) in speaking of the heavenly sanctuary. The expression, "holiest of all," in Heb. 9: 8; 10: 19, has been supposed by some to prove that Christ began to minister in the most holy place, at his ascension. But the expression is not "hagia hagion," holy of holies, as in chapter 9: 8; but simply "hagion," holy. It is the same word that is rendered sanctuary in Heb. 10: 19, Macknight renders the word, "holy places." The Douay Bible renders it, "the holies." And thus we learn that the heavenly sanctuary consists of two holy places.

We have noticed particularly the vessels of the earthly sanctuary, and have cited divine testimony to show that they were patterns of the true in Heaven. This is strikingly confirmed by the fact that in the heavenly sanctuary we find the like vessels:

1. The ark of God's testament, and the cherubim. Rev. 11: 10; Ps. 99: 11.
2. The golden altar of incense. Rev. 8: 3; 9: 13.
3. The candlestick with the seven lamps. Rev. 4: 6; Zeck. 4: 2.
4. The golden censer. Rev. 8: 3. This is direct evidence that, in the greater and more excellent ministry of the heavenly sanctuary, we find the like vessels:

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it with his finger seven times, and cleanse it, and hallow it from the unholiness of the children of Israel. And when he hath made an end of cleansing it, then shall he bring the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over all their iniquities unto the Lord, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man unto the wilderness; and the goat shall bear their iniquities unto him, and send him away; he shall let go the goat into the wilderness. And he shall take of the blood of the goat, and put it upon the tip of the right ear of the High Priest, and upon the tip of the right thumb of the right hand, and upon the tip of the right foot of the right foot of the High Priest; and he shall put of the blood upon the horns of the altar that is before the Lord. And he shall make an atonement for sin, by reason of the blood that is upon the horns of the altar, according to the word of the Lord. And he shall make an atonement for the tabernacle of the congregation before the Lord; and he shall offer the goat of the sin offering for the tabernacle of the congregation. And he shall take of the blood of the goat of the sin offering, and put it upon the horns of the altar that is before the Lord, and make an atonement for it, and for it shall be forgiven; and he shall make an atonement for the house of Israel. And he shall take of the blood of the goat of the sin offering, and put it upon the tip of the right ear of the High Priest, and upon the tip of the right thumb of the right hand, and upon the tip of the right foot of the right foot of the High Priest; and he shall put of the blood upon the horns of the altar that is before the Lord. And he shall make an atonement for the priest before the Lord, and shall offer the goat of the sin offering for the priest, and make an atonement for him, that he may go into the holy place before the Lord, and offer an offering for sin. Now the man whose lot is cast for the goat of the sin offering shall make atonement for him, and shall let the goat go away to the wilderness. And the priest shall carry the lot of the house of Israel, that is, the High Priest, he shall put of the blood of the goat of the sin offering upon the altar that is before the Lord, and make an atonement for the holy place, because sin is in it, because a sin offering shall be burnt thereon. And the priest shall carry to the wilderness the goat of the sin offering, and let it go in the wilderness. And he shall take of the blood of the goat, and put it upon the tip of the right ear of the High Priest, and upon the tip of the right thumb of the right hand, and upon the tip of the right foot of the right foot of the High Priest; and he shall put of the blood upon the horns of the altar that is before the Lord. And he shall make an atonement for the tabernacle of the congregation before the Lord; and he shall offer the goat of the sin offering for the tabernacle of the congregation. And he shall take of the blood of the goat of the sin offering, and put it upon the tip of the right ear of the High Priest, and upon the tip of the right thumb of the right hand, and upon the tip of the right foot of the right foot of the High Priest; and he shall put of the blood upon the horns of the altar that is before the Lord. And he shall make an atonement for the tabernacle of the congregation before the Lord; and he shall offer the goat of the sin offering for the tabernacle of the congregation. And he shall make an atonement for the High Priest also before the Lord; and he shall offer the goat of the sin offering for him. And he shall make an atonement for himself, and for his house, and for all the congregation of Israel; and he shall make an atonement for them, and for the land. And the High Priest shall offer the goat of the sin offering, which is for the Lord, at the door of the tabernacle of the congregation, before the Lord, and make an atonement for him, and for his house, and for all Israel; and he shall turn away the iniquity of Israel, because all their iniquities are upon him. And the High Priest shall put of the blood upon the horns of the altar that is before the Lord; and he shall make an atonement for it, and it shall be forgiven; and he shall make an atonement for the house of Israel, and it shall be forgiven them. And the man whose lot is cast for the goat of the sin offering shall make atonement for him, and shall let the goat go away to the wilderness. And he shall take of the blood of the goat, and put it upon the tip of the right ear of the High Priest, and upon the tip of the right thumb of the right hand, and upon the tip of the right foot of the right foot of the High Priest; and he shall put of the blood upon the horns of the altar that is before the Lord. And he shall make an atonement for the tabernacle of the congregation before the Lord; and he shall offer the goat of the sin offering for the tabernacle of the congregation. 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And he shall make an atonement for the High Priest also before the Lord; and he shall offer the goat of the sin offering for him. And he shall make an atonement for himself, and for his house, and for all the congregation of Israel; and he shall make an atonement for them, and for the land.
en to the sacred claims which the law of God has upon him. All the passions of man, if properly con- trolled, are, in harmony with the moral law, and in- sure to him a great amount of happiness. The adorer, the forator, and the insomniac, do not enjoy life. There can be no true prosperity without this true prosperity of the law. The Lord knew this, therefore he restricts man. Its directness, commands, and its positively forbids.

But many are so far deceived by the devil that they think that they themselves can excel the great God in providing means for human happiness. They charge their unhappiness to the prohibitions contained in the law of the ten commandments; and if they can in any way feel released from the claims of the law of God, they will be free and happy in deed.

Many will not search the Scriptures for themselves. They remain in willing ignorance of the origin and perpetuity of the law of the ten commandments. They trust to the researches of others to settle this matter for them. Blind leaders say, "You need not keep the law of God, for it is not binding. It is a yoke of bondage." And the willingly ignorant are blinded, led by the blind. Neither are guiltless. God has pro- vided for them in his law a mirror, that they may see their true character. Does it improve their condition to be reflected in this mirror, because they are not to blame to them their defects? The work they should engage in is to put away sin, and every impurity, and work righteousness. Their remaining in willing ignorance of the terms of the law of God will not shield them from the penalty to be inflicted in consequence of its violation.

The Lord well knew that the happiness of his chil- dren depends upon their submission to his authority, and living in obedience to this holy, just and good rule of government. Man may pass on earth, and conceal the fact that he is an adulterer; yet God has his eye upon him. He marks the man. He cannot conceal to violate the law of God will experience a trial, and will be made to see his own guilt and shame. Will he hide himself properly before his family, and before the community, and be esteemed as a good man. But does he become himself in thinking there is not knowledge with the Most High? He is exposing his corruption to the view of the Majesty of Heaven. He who is high and lifted up, and the throne of whose glory fills the tem- ple, sees and knows, even the thoughts, and the intents and purposes of the heart of the transgressor who is defaming himself in the sight of the pure, sinless angels, who are recording all the acts of the children of men. And what is God to sin? He sees and knows, but it is marked by the recording angel.

The transgressor of God's law may pass on for a time without exposure; but, sooner or later, he will find himself overtaken, exposed, and condemned. Who- ever dares to violate the law of God will experience a trial, and will be made to see his own guilt and shame. Will he hide himself properly before his family, and before the community, and be esteemed as a good man. But does he become himself in thinking there is not knowledge with the Most High? He is exposing his corruption to the view of the Majesty of Heaven. He who is high and lifted up, and the throne of whose glory fills the temple, sees and knows, even the thoughts, and the intents and purposes of the heart of the transgressor who is defaming himself in the sight of the pure, sinless angels, who are recording all the acts of the children of men. And what is God to sin? He sees and knows, but it is marked by the recording angel.

This is virtually their testimony. The commandment name, sin revived; the law died, and the carnal mind lived. This is the order with the transgressor. Their spiritual powers are numbed. Eternal things are not discerned. Their works are carnal, and their example is corrupting.

Sin does not appear as sinful, unless viewed in the true- ful mirror God has given them as a test of charac- ter. When men and women acknowledge the claims of the law of God, and plant their feet upon this plat- form of eternal truth, they will stand where the Lord can give them moral power to let their light so shine before the world as to do good works, and glorify our Father who is in Heaven.

Their course will be marked with constancy. They will not justly earn the charge of hypocrisy and inconsistency. Christ and his Church acknowledge the claims of the law of God, and plant their feet upon this platform of eternal truth, they will stand where the Lord can give them moral power to let their light so shine before the world as to do good works, and glorify our Father who is in Heaven.

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The Order of Events in the Judgment.

NUMBER EIGHTEEN.

When our Lord says to those at his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," he takes his seat in the presence of his Father (compare John 19:20; 14:1-3; 1 Thess. 4:14-17; Rev. 19:2-5), to the Paradise of God, once here upon earth (Gen. 2:8; 9; 5:22-24), now in the third Heaven (2 Cor. 12:4), within the heavenly Jerusalem, set up. Compare Rev. 7:2; 22:1, 2. Here they sit down with him at his table and eat the marriage supper. Rev. 19:1-3. These things being accomplished, the work of judgment is committed to the saints, a work so vast that we may well conceive the long period which lies between the two resurrectionss, to be requisite for its accomplishment. Rev. 20:4-6. The sitting of the saints, judgment upon the wicked, must begin after they have heard the words of Christ approving them in his Father's name, and before the sentence, "Depart ye cursed," is pronounced by the Father upon those who shall be thus judged. This judgment by the saints is thus presented in the Scriptures:

Deut. 7:22, 23: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judged them, and gave sentence upon them that were beheaded for the witness of Jesus, and for the word of God, and for them that were beheaded for the word of God in the presence of the saints. And the Ancient of days sent forth his angel, and he came in judgment to the horn, and they stood before him as before the Ancient of days. And the judgment was given to the Ancient of days, and they were told their measure of days, and the number of their destruction. And the king of the north came in, and cast up a fort against the most holy place, and an host made an end of those that were partaking of the first resurrection. And those that were partaking of the first resurrection were not able to resist." 1 Cor. 4:5: "Therefore judge nothing before the Lord, but let all things be judged by you." 1 Cor. 6:1-3: "Dare any of you, having a matter, to judge before the saints? Or do all things appear to you to be right in the sight of God? If another man shall come and hear that thing which ye say, shall ye not be ashamed before those which are partakers of the first resurrection? And if he shall come and hear concerning your doings, how shall he magnify the words of him who speaks those things which pertain to his salvation? For he shall be judged by those things which he did in the body, whether he committed good or evil." Rev. 20:4-6: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and for them that were beheaded for the word of God in the presence of the saints. And when I saw the souls of the saints, and of those who were beheaded for the testimony of Jesus and for the word of God, and for those who were slain because of the word of God in the presence of the saints, I said to the angel who was speaking to me, 'Who are these?' And he said to me, 'These are the ones who came out of the great abyss and have not defiled themselves with women, and they have not committed sin with men, but were cleansed by the blood of Jesus.'"

This third text states, in the most explicit manner, "that the saints shall judge the world." As it occurs in the same epistle which forbids this judgment: "before the time until the Lord come," it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the judgment which the saints are to decide is thus indicated by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden things of darkness, and made manifest the counsels of the hearts. 2. It is said in this same passage that the Father shall "judge angels," meaning of course those angels who have sinned whose names are thus stated: 2 Pet. 2:4: "For if God spared not the angels who departed from him, but cast them into hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6: "And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." These two facts, as well as to the nature of the judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people; but their judgment is to be rendered in the case of wicked men, when the Lord brings "to light the hidden things of darkness," and it is to be exercised alike in the case of sinful men and fallen angels. It is not a judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable even in heaven, and the same was delivered to chains of darkness, i.e., to utter despair, and to the hopeless bondage of their own sins. And the last condition of wicked men has, before their judgment by the hands of the saints, been determined by the resurrection and translation of the just, leaving all others as unworthy of eternal life. This judgment of the saints is, therefore, simply designed to determine the measure of the guilt of wicked men and fallen angels. As their rejection from the kingdom of God is determined by God the Father before they are thus judged by the saints, this judgment by them for the determination of the measure of each man's guilt, is a most convincing proof that God designs, in rendering to every man according to his deeds, to inflict tribulation and anguish upon every soul of man that shall revile his own God.

Dr. Bloomfield says of 1 Cor. 6:2: "Upon the whole, there is, after all, no interpretation that involves less of difficulty than the common one, supported by some Latin writers in the early church. Thus Augustine, Luther, Calvin, Erasmus, Bunsen, Casaubon, Crellius, Well, Jeremy Taylor, Doddridge, Pearson, Newcome, Scott, and others, by which it is supposed that the faithful servant of the Father, who was accepted of Christ, shall be in a certain sense, assessores juxtae, by consequence, with Christ, and being partakers of the judgment to be held by him over wicked men and apostate angels. Thus 2 Pet. 2:4; Jude 6, reserved unto the judgment of the last days." And Dr. Brown speaks thus: "Crefius supposes it means that they shall be first judged by Christ, and then, and as assessors to him in the judgment, or join with him in condemning the wicked."

But the fourth text relative to this judgment by the saints is very remarkable. It shows that the resurrection of the just precedes the work of judgment by them. It elevates them to thrones of judgment, where they sit down with Christ to reign with him, during the entire period of the resurrection and translation of the just, leaving all others as unworthy of eternal life. This is the measure of the guilt of wicked men and fallen angels.

There is in this statement respecting the throneings, an evident allusion to Dan. 7:9, which speaks of thrones being "cast down," or more correctly rendered "were placed," as many able critics inform us. There is no such thing as a thousand years, or a period so long for this examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned from this text.

How We Shall Be with Christ.

"And so shall we ever be with the Lord." 1 Thess. 4:17. The manner is indicated by the most vivid distinctness. The Lord comes after his saints have formed. He takes them to be with him with such a display of divine majesty as no heart can conceive. This is the method of the means of their entrance to the city of God. Now see John 14, 15.

But there is another and much more popular manner of that great change, known as the rapture of the church. The religious world now virtually says to the Saviour that he need not trouble himself ever to come to this earth with his triumphant chariot. The typhoid fever, the pestilence, and the consumption will answer equally well as the means of their entrance to the city of God.

But what a contrast between that method of entrance and that which the saints have devised to take its place! Sickness, death, the burial train, the grave, are these the agents of our salvation? How unlike is the funeral procession of the raptured saints, with Christ in the midst, with the sound of the last trumpet, and with the presence of all the heavenly host! Who knows of the dead whether they are accepted of God or not? They are soon in dishonor, in weakness, and in continual work. This is not the way that the saints shall leave the earth. When they go, it shall be with exceeding glory; our Lord himself shall come after them.

When Paul and Silas had been imprisoned at Philippippi, the magistrates in the morning sent the sergeants to release them. But Paul said, "Let them come themselves and fetch us out." Acts 16:25. Paul wanted no deliverance of a doubtful character. The coming of the magistrate, and their public deliverance would attest their innocence. The servants were fit to conduct them to prison, but quite incompetent to give them the proper deliverance therefrom. Others may accept of death as their deliverer. He is only a servant to shut men up in prison. We look for him to come who has the keys of death and hades.

His coming shall attest our innocence. His mighty power shall bring us deliverance. His own hand shall unlock our prison. His own voice shall address us in the same language that John addressed the moderns, and shall bear us in his arms to his presence. He shall bid us sit in the chariots which he has taken for the purpose of conveying us to the holy city. We shall go in a shout and in songs of joy. At length, the city of God shall have view in view. Its gates shall be open to this vast company, the whole family of Heaven and earth. Heaven that had been
emptied of all its angels, now receives again the arbiter of the heavenly courts. The Christian Sabbath—the precious blight, which assists to show that legislation is now being called for to the extent to which that action should be pushed. But I have no question from the tone of the meeting, that from the evidence I received, that it seems to me, that if it had been put to vote, it would have been resolved by a large majority, that the Christian Sabbath—this.
while I went to Tuscola Co., I chose not to take any part in the preaching while I was in Jany.

My trip to Tuscola Co. was very laborious, yet pleasant, as my visits always have been with that people; they are most hospitable and very kindly disposed toward the people of this neighborhood; in Wautataville they have a neat, commodious house of worship. By an unfortunate calculation, it was built too low. Otherwise it is well designed and executed, proper ventilation cannot possibly be obtained in a low room where many people are congregated. As our people are perhaps the poorest denomination in the place, and have been the first to bury their dead, it speaks much of their interest in the cause. The church at Vassar very much need a house, and are taking steps to obtain one.

The meetings were well attended in Wautataville, where the house was dedicated on Sunday, the 20th. The house, with all extra seats, was filled; and had not the storm been unusually tedious, there would not have been room for the people. On Monday, I went to Tuscola, were I preached in the Methodist church, to a very attentive congregation. This closed my labor in that county. So far as I can judge, from the testimony of the people, there is a much greater degree of consecration and a stronger evidence of God's favor here in Tuscola than in any of the other places I have visited in this county.

The SABB, I returned to Jany, almost prostrated by continued labor. Here we remained another week. The Pittsford, Jay, and Portage laborers long had been laboring under great discouragement on account of a reckless, disorderly spirit in its midst. Some of the heavy burdens were thrown off during these meetings, and as their past unhappiness was removed, they now seem to have the means of order and discipline, they trust we may now go forward, and raise the standard of much higher than it has hitherto been among them. We confidently look for brighter days—days of peace and love, and freedom from the spirit of contention—for that church. But they must press together, watchfully, see the day and neighbors, striving to learn more and drink deeper of the spirit of the Spirit, and not be swayed by the slightest kind of form. As we firmly believe, we cannot get our hearts too deeply imbued with its sacred influence, to prepare us to stand amid the terrors of the great day.

Monday, 28, we returned to Battle Creek, thankful for the evident tokens of God's blessing with us in our meetings, and most happy to find all things favorable in the office and the church. For myself I greatly need more rest than I can expect to get at present. The letters from Home have been published by request of the Tittabawassee church;

Whereas, By an oversight in letting the job for building this meeting-house, no reserve was made for rest-rooms, nor was any place provided for them who did no work on it upon the Sabbath, it passed into the hands of an enemy. But reason was done on our house of worship, even while we were worshipping near by, the church taking no steps to prevent such Sabbath labor; and

Whereas, We believe that it was a reproach in the sight of the world, and an offense against God, and that, by so graving the Spirit of God, the growth and prosperity of the church has been hindered, and darkness has been over us; therefore

Resolved, That we hereby publicly confess our error in this thing; and would humble ourselves before God, and unreservedly and earnestly pray him to forgive us the great wrong we have done. The example we have set before the world, and to restore nature and the joy of his salvation, and to accept his humiliation and our renewed consecration of this house to his worship and glory. (Chairman unanimously)

Resolved, That the above be published in the Answer Review.

J. H. Wagonon.

Meetings in Iowa.

In Bro. Neal's neighborhood, near Osceola, Iowa, I commenced meetings Jan. 15, in compliance with an earnest request from a considerable number of people who had been brought out on the truth about eight or nine years ago. The ground had been burnt over some two or three times before, which was a very discouraging feature to begin with. Bro. Butler held a few meetings here last spring, and gave them a promise, under the impression received at that time, to come himself, or send some one as soon as convenient.

In company with Bro. B., I came to this place. I stopped here, while he went further west and was stopped two weeks. When we returned again, the meetings were stopped with us two days, Sabbath and Sunday, gave four discourses, and baptized five who had been keeping the Sabbath about a year. I remained till Feb. 12, in all probability the last day of the year.

During our stay, thirteen decided to obey the Lord by keeping his commandments, and some of the old ones have taken hold of the work, and seem to be very much interested in their own salvation. There was a determined to go on and keep pace with God's advancing people.

There seems to be some little interest yet manifested. They are brought up on the subject of Sabbath keeping to a strong knowing of the truth. I send in this new four subscribers for the Review and four for the Reformer.

J. H. MONTGOMERY.

Punctuality in Attending and Taking Part in Religious Meetings.

And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.

This language implies that there will be danger on the part of the church of neglecting to assemble for divine worship. It also strongly encourages punctuality in meeting, and another in which it is reasonable and just for us to engage. In worshipping our Creator we only render him that which is due, and engage in that employment which brings us into requisition our higher and nobler powers, in a natural and healthful manner, and which, while it glorifies the Author of our existence, and all of our blessings, also affords us the happiest that we are capable of experiencing. We are naturally religious and worshiping beings. If we do not worship our Creator, we shall worship ourselves and other created objects; shall pervert our higher faculties in their use, and consequently happiness will be incomplete; for no created object can serve as well as a moment to raise our souls as much to heaven as the Sabbath, pleasure and so great blessings in the use thereof, as the Being on which they naturally fasten, and to which they are adapted by creation—as the God of Heaven and earth, and the arbiter of all things.

This duty is designed to keep our minds rightly balanced between secular and religious things, and destroy worldly-mindedness. The secular and selfish have been too much cultivated in us. Our softness, prejudices and interests have so long taken the lead, that our spiritual natures have in a great measure lost their tone and become dormant, while we are greatly susceptible of evil influences, worldly things. We act too sluggishly toward God and heavenly things, and there needs to be a breaking away from the world and from self, to engage in the service of God. Our churchyard should meet our wants by the duty enjoined in our text, and by giving us the Sabbath, prayer and social meetings, etc. We see in the Sabbath and in the cultivation of divine worship more than mere physical rest—we see the Lord Jesus Christ dwell in them and they ask according to the will of God, and that we live in an age so characterized by selfishness and a lack of reverence for God and divine things—how much more, I say, do we not see this in, and to restore to a right state of spiritua-
It is not only important to the church, but it is interesting and attractive to all lovers of music and refinement, so much so that it has often been remarked that the uplifting influence of the harmonious ring of church bells has formed an important part of public worship in every age, and is enjoined in the New Testament, as follows: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. And in another place Paul adds, "Making melody in your hearts to the Lord." Eph. 5:19, etc.

In all these social, religious duties, "we bear our mutual woes, our mutual comforts share;" and in so doing we die to self.

The manner in which God dispenseth the gifts of His Spirit is like a church capacity, giving one manifestation to one member, and another to another member, according to the natural ability of each, and so that each member will depend upon every other member, show in the strongest possible manner the importance of worshipping together as social beings, and has a tendency to strongly unite the church in brotherly love. For how can we help drawing near to those whom God honors and makes a blessing to us? If every member enjoyed all the gifts and manifestations of the Spirit of God, then might we have a plausible excuse in living by ourselves.

No doctrine is plainer than that each child of God has the presence and aid of the Holy Spirit. No; Christ work for the salvation of men. And the good father work for the salvation of men. And the good friend work for the salvation of men. And the good going up one another, and so much more as ye see the day approaching. Heb. 10:25.

From Bro. Goodrich.

"Echoring one another, and so much more as ye see the day approaching. Heb. 10:25."

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. I feel as though it would be right for me to say a few words through the harrow, that you may know how I stand in relation to the truth. My faith in the third angel's message grows stronger, and I feel confident that if I live out the truth, I shall soon gain the prize; but four feet I shall fall, and live to the rule which is given in the Bible; for it is a great thing to keep all the "commandments of God and the faith of Jesus!" I hear Jesus saying, "Blessed are they that do his commandments, that they may have the right of the tree of life, and eat the meat in the gate of the city." I hope to be an overcomer, and stand "without fault before the throne of God." I feel the need of a deeper work of grace in my heart, to prepare me to stand in the trying scenes just before us. The image of the beast is soon to be formed, and the mark of the beast is soon to be enforced, and the wrath of God will soon be poured out without mixture upon those who worship the beast and his image, and receive his mark in their foreheads, or in their hands. I want to heed the admonition given by the prophet, through the prophet: "Seek ye the Lord, all ye meek of the earth, who have worked his judgment: seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. Zech. 9:5." I have held some meetings in this vicinity, and there seems to be some interest. One has started to keep the Sabbath; one is redeemed; and others, I hope, will make a more. Pray for me. J. B. Goodrich.

Hartland, Me., Feb. 1870.

From Bro. Olmstead.

Dec. 26 and 27, met with the brethren and sisters at Cedar Spring Grove. The meeting was the best, they said, had ever had in place. The Lord has all the praise. There are six here who wish baptism, and twelve more that have been baptized. They are all young and healthy. We had the Sabbath School and Bible Class, and seem to be united, and all decided to make thorough work, overcome and stand entirely for the truth. They request Bro. Byington to make them a visit soon. My prayer is that the influence of the next meetings may never be lost.

I. A. Olmstead.
Our Coming Conference.

Our General Conference, which assembles March 15, will, no doubt, be a meeting of great importance to the cause of God. We expect to see many of our brethren from all parts of the field. We hope they will come in the spirit of the work and in a condition to aid in the responsibilities of the meeting. We trust our meetings this spring will mark a new era in the prosperity of the cause of present truth. We hope that all who shall attend, will first prepare their hearts to seek God. And we earnestly request all who have an interest at the throne of grace, to pray that God's blessing may be especially granted at this Conference.

The Articles on the Judgment.—An apology is due the readers of the Review for the length to which this series of articles has been extended. When they began to appear in the Review, the writer did not contemplate giving half the number. Having entered into the subject, he has been led to speak more fully than he designed. Two articles will finish the series.

The forbearance of the readers is requested.

Special Notice. — Those of our friends who live in the vicinity of Battle Creek, are requested to bring bed-sitting accommodation for themselves during the Conference. The season of the year will make it more necessary that they should do this, than it has been at former times. As several empty houses can be obtained, it would be well, perhaps, that these should be secured, and as many as can, wholly provide for themselves.

On the inside of this paper will be found a valuable article from Sr. White, entitled "The Law of God." The readers of the Review will be interested to learn that Sr. White purifies articles for each number of the paper.

Sunday Legislation.

The Methodist State of New York have just held a State Convention at Syracuse. They state their position on many points. Their thirteenth "position" reads: "The Christian Sabbath is fundamental to American freedom. Its protection by the government is, therefore, a high public trust."

This speech purports to enforce the first day of the week by law.

By request, Bro. J. H. Burlingame writes concerning Bro. M. Harper, who for some time past has been in sympathy with the body of S. D. Adventists. He is low with consumption, and says, wishes to repent of, his wrong in the course he has taken. He asks the forgiveness of God, and the forgiveness and prayers of his brethren.

To Correspondents: As soon as the pressure of business preparatory to the Conference, and the Conference itself, with the Association, and Institute meetings shall have attended to many requests from you, which, till that time are impossible to be fulfilled.

H. W. Maples: It is necessary to give your post office, if you want an answer.

Jan. B. Beards: Please give us your P. O. address, and we will return manuscript.

Note from California.

Sanborn, Feb. 18, I spoke to the church in Healdsburg, Cal. Although it was a stormy day, the church was generally out. Two sisters were baptized and received into the church, making the present number thirty-two. After baptism, we returned to the place of worship, and attended the ordinances of the Lord's house. It is still quite rainy to-day, but we have had one meeting. One more has commenced to keep the Sabbath since we were here. The meetings still continue in Green Valley with good interest. Bro. Bourdeau and Kellogg are there, while I am here.

J. N. LOCKHURST.
Healdsburg, Cal., Feb. 20, 1870.

Note from Bro. Taylor.

I have been lecturing in Oving Co., N.Y., in new fields, since the first of October, having meetings nearly every evening, sometimes speaking twice and three times on Sabbath and fast-day. I could not fill all the calls for meetings, but there seems to be more than a common interest to hear. Some twenty-five or thirty have commenced to keep the Sabbath.

Others are investigating.

C. O. Taylor.

Report from Bro. Lawrence.

I came to Lee Summit the 16th last, by invitation, in expectation of having the Baptist meeting-house for a course of lectures, but found it occupied by the Presbyterian in a protracted meeting. So G. Bailey from Iowa, formerly from Beersville, Ohio, took great pains to get an opening in Greenwood, five miles south, but failed, after I had given five lectures. The season of the year will make it more convenient to come in the spirit of the work, and in a condition to depart at the pleasure of the Lord. So last Friday, he brought me to this place, twelve miles from Lee Summit, a small country village.

One meeting-house was occupied alternately by three denominations, once on Sunday. I have given three lectures with good effect so far. It is very cold, so that but comparatively few come out. Twice twenty-five or thirty have commenced to keep the Sabbath. Others are investigating.

G. O. Taylor.

A. W. SNYDER.
Lee Summit, Mo., March 3, 1870.