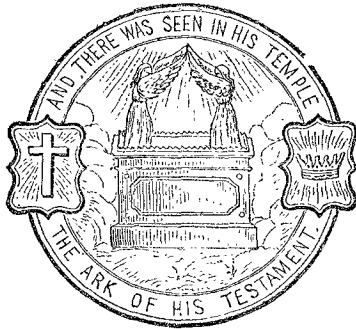


ADVENT



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.

BY ELDER JAMES WHITE.

NUMBER FIFTEEN—THE HEAVENLY SANCTUARY.

"Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." Heb. 8:1, 2. "A glorious high throne from the beginning, is the place of our sanctuary." Jer. 17:12; Rev. 16:17; Ps. 11:4. "For he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth." Ps. 102:19.

The heavenly sanctuary has two holy places. The following testimony on this point is conclusive. We gather it from the Old and New Testaments, that in the mouth of two or three witnesses every word may be established:

1. The tabernacle erected by Moses, after a forty-days' inspection of the one showed to him in the mount, consisted of two holy places, Ex. 26:30-33, 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, and the great original, from which it was copied, consisted of only one, instead of likeness, there would be perfect dissimilarity.

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." Wis. Sol. 9:8. The temple was built on a larger and grander 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 6; 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. 4:23, 24. 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 9:3; but is simply "*hagion*," holies. It is the same word that is rendered sanctuary in Heb. 8:2. In each of these three texts, Heb. 8:2; 9:8; 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. 11:19; Ps. 99:1.
2. The golden altar of incense. Rev. 8:3; 9:13.
3. The candlestick with the seven lamps. Rev. 4:5; Zech. 4:2.
4. The golden censer. Rev. 8:3. This heavenly sanctuary is called by David, Habakkuk, and John, "the temple of God in Heaven," Ps. 11:4; Hab. 2:20; Rev. 11:19; "God's holy habitation," Zech. 2:13; Jer. 25:30; Rev. 16:17; "greater and more perfect tabernacle," Heb. 9:11; "the sanctuary and true tabernacle which the Lord pitched, and not man," Heb. 8:2.

THE MINISTRATION AND CLEANSING OF THE EARTHLY SANCTUARY.

We have before shown that the earthly sanctuary consisted of two holy places, and that it was a pattern of the true tabernacle of God in Heaven. We shall now present in a brief manner, the work of ministration in both these holy places, and also the work of cleansing that sanctuary, at the end of that ministration every year, and shall prove that that ministration was the example and shadow of Christ's more excellent ministry in the true tabernacle.

The ministration in the earthly sanctuary was performed by the Levitical order of priesthood. Ex. 28; 29; Lev. 8; 9; Heb. 7. The act preparatory to the commencement of the ministration in the earthly tabernacle, was the anointing of its two holy places and all its sacred vessels. Ex. 40:9; 30:26-29; Lev. 8:10. The entire work of the priests in the two holy places is summed up by the apostle, as follows: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6, 7. The ministration in the earthly sanctuary is thus presented before us in two grand divisions. First, the daily service in the holy place, which consisted of the regular morning and evening burnt offering, Ex. 29:38-43; Num. 28:3-8, the burning of sweet incense upon the golden altar, when the high priest lighted the lamps every morning and evening, Ex. 30:7, 8, 34-36; 31:11, the special work upon the Lord's Sabbaths, and also upon the annual sabbaths, new moons, and feasts, Num. 28:11-31; 29; Lev. 23, and besides all this, the especial work for individuals as they should present their particular offerings during the year. Lev.

1-7. And, second, the yearly work in the most holy place, for the sins of the people, and for the cleansing of the sanctuary. Lev. 16. Thus each of the two holy places had its appropriate work assigned. The glory of the God of Israel was manifested in both apartments. When he entered the tabernacle at the first, his glory filled both the holy places. Ex. 40:34, 35. See also 1 Kings 8:10, 11; 2 Chron. 5:13, 14; 7:1, 2. In the door of the first apartment, the Lord stood and talked with Moses. Ex. 33:9-11. In this place, God promised to meet with the children of Israel, and to sanctify the tabernacle with his glory. Ex. 29:42-44; 30:36. In the holiest, also, God manifested his glory in a special manner. Ex. 25:21, 22; Lev. 16:2.

In the first apartment stood the priests in a continual course of ministration for the people. He that had sinned, brought his victim to the door of this apartment to be offered up for himself. He laid his hand upon the head of the victim, to denote that his sin was transferred to it. Lev. 1; 3. Then the victim was slain on account of that transgression, and his blood, bearing that sin and guilt, was carried into the sanctuary, and sprinkled upon it. Lev. 4. Thus, through the year this ministration went forward; the sins of the people being transferred from themselves to the victims offered in sacrifice, and through the blood of the sacrifices, transferred to the sanctuary itself.

On the tenth day of the seventh month, the ministration was changed from the holy place, where it had been continued through the year, to the most holy place. Lev. 16:2, 29-34. The high priest entered the holiest with the blood of a bullock, as a sin offering for himself. Verses 3, 6, 11-14. He then received of the children of Israel two kids of the goats for a sin offering. Upon these goats he cast lots; one lot for the Lord, and the other for the scape-goat. Verses 5, 7, 8. He next proceeded to offer the goat upon which the Lord's lot fell, as a sin offering for the people.

We shall now show that he offered this blood for two purposes:

1. "To make an atonement for the children of Israel, for all their sins."

2. To cleanse or "make an atonement for the holy sanctuary." Let us read a portion of Lev. 16: "Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon

it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling 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 him all the iniquities of the children of Israel, 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 into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness." "And this shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Verses 15-22, 29, 30, 33, 34.

We have here read several important facts:

1. On the tenth day of the seventh month the ministration was changed from the holy place to the holiest of all. Verses 2, 29-34.

2. That in the most holy place, blood was offered for the sins of the people to make an atonement for them. Verses 5, 9, 15, 17, 30, 33, 34; Heb. 9:7.

3. That the two holy places of the sanctuary, and also the altar of incense, were on this day cleansed from the sins of the people, which, as we have seen, had been borne into the sanctuary by means of the blood of sin offering. Verses 16, 18-20, 33; Ex. 30:10.

4. That the high priest having by blood removed the sins of the people from the sanctuary, bears them to the door of the tabernacle, Num. 18:1; Ex. 28:38, where the scape-goat stands, and putting both his hands upon the head of the goat, and confessing over him all the iniquities of the children of Israel in all their sins, he puts them upon the head of the goat and sends him away, with all their iniquities, into a land not inhabited. Verses 5, 7-10, 20-22. The sanctuary was thus cleansed from the sins of the people, and those sins were borne by the scape-goat from the sanctuary.

The foregoing presents to our view a general outline of the ministration in the worldly sanctuary. The following scriptures show that that ministration was the example and shadow of Christ's ministry in the tabernacle in Heaven: "Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore, it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8:1-6; Col. 2:17; Heb. 10:1; 9:11, 12.

The facts stated in these texts are worthy of careful attention.

1. We have a High Priest in the Heavens.

2. This High Priest is a minister of the sanctuary or true tabernacle.

3. As the earthly high priests were ordained to offer sacrifice for sins, so it is of necessity that our

High Priest should have something to offer for us in the heavenly sanctuary.

4. When upon earth he was not a priest.

5. The ministry of the priests in that tabernacle, made after the pattern of the true, was the example and shadow of Christ's more excellent ministry in the true tabernacle itself.

6. The entire typical service was a shadow of good things to come.

7. In the greater and more perfect tabernacle, Christ is a minister of these good things thus shadowed forth. With these facts before us, in our next we will consider that more excellent ministry in the temple of God in Heaven.

The Law of God.

The world is increasing in sin. The ungodly are rapidly filling up the cup of their iniquity, preparing for retribution from the God of justice. The degeneracy of the race is rapid and fearful. As it was in the days of Noah, thus shall it be when the Son of Man shall be revealed.

Previous to the destruction of the old world by a flood, its inhabitants were reeking in corruption. Sin and crime of every description prevailed. The state of the world now is fast reaching the point when God will say to it, as he did anciently: "My Spirit shall not always strive with man." One of the grievous sins existing in this degenerate age of corruption is adultery. This shameful sin is practiced to an alarming extent. The Sabbath and the marriage institution were ordained of God in Eden to be preserved sacred and holy. Both of these institutions of divine appointment have been disregarded and set at naught by men and women, whose hearts are fully set in them to do evil.

But if the transgressors of the seventh commandment were to be found only among those who do not profess to be Christ's followers, the evil would not be a tenth part as great as it now is. But the crime of adultery is largely committed by professed Christians. Both clergymen and laymen, whose names stand fair upon the church record, are alike guilty. Many who profess to be the ministers of Christ are like the sons of Eli who ministered in the sacred office, and took advantage of their office to engage in crime and commit adultery, causing the people to transgress the law of God. A fearful account will such have to render when the cases of all shall pass in review before God, and they be judged according to the deeds done in the body.

Many of this class whose hearts are carnal, take the position that the law of God is abolished. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." They have not been transformed by the renewing of their minds. They are lawless. They profess to be holy, while they are servants of sin. Many of those who teach that the law of God is abolished are lascivious men, fornicators, and adulterers. They are forward to rate against the law of God, and curse the bondage of the law. Their bitter speeches illy compare with the words of Paul: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "Wherefore the law is holy, and the commandment holy, and just, and good."

Paul in his epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholly, profane, murderers, adulterers, liars, and all who depart from sound doctrine. 1 Tim. 1:9, 10.

The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may

not be deceived, but that they may have revealed to them the defects in their character. Should the discovery of these defects lead them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of Heaven, unless they are put away, and they become perfect before God.

Listen to the words of the faithful apostle: "By the law is the knowledge of sin." These men who are zealous to abolish the law, had far better manifest their zeal in abolishing their sins. Adultery is one of the terrible sins of this age. This sin exists among professed Christians of every class; but is found to exist to the greatest extent among those who war against the law of Jehovah.

Christians are called to lay their bodies a living sacrifice upon the altar of God. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

If the bodies professedly laid upon the altar of God should pass that scrutiny that was given the Jewish sacrifice, how few would stand the test, and be pronounced perfect before God, preserved unto holiness, free from the taints of sin or pollution. No lame sacrifice could God receive. No injured or diseased sacrifice would God accept. The offering given to God was required to be sound, in every respect without blemish, and valuable.

None can glorify God in their body, as he requires, while they are living in transgression of the law of God. If the body violates the seventh commandment, it is through the dictation of the mind. If the mind is impure the body will naturally engage in impure acts. Purity cannot exist in the soul of one who yields his body to impure acts. If the body is serving lust, the mind cannot maintain consecration to God. To preserve a sanctified mind, the body must be preserved in sanctification and honor. The mind will then serve the law of God, and yield willing obedience to all its claims. Then, with the apostle, such can yield their members as instruments of righteousness unto God. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lust thereof." The freedom which the apostle describes as the privilege of Christ's followers will never be experienced by those who delight to trample under foot the law of God. The freedom and blessedness expressed in the following words, will be experienced by that class who yield obedience to the law of Jehovah: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The apostle charges the Galatians to "walk in the Spirit and not fulfill the lust of the flesh." He farther states: "And they that are Christ's have crucified the flesh with the affections and lusts."

But those who would delight to have the law done away, would delight in sin. Their carnal hearts are not in unison with that law which the apostle declares to be holy, just, and good. Paul inquires, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said [referring to one of the ten commandments], Thou shalt not covet." Saul did not commence a raid against the law in order to justify a life of sin; but when his mind was enlightened in regard to the claims of the law of God, he saw himself a sinner, a transgressor of the law. His sins were brought before him, and what was the result? Did he commence a tirade against the law which showed him that he was a transgressor? Is it in his heart to crucify that law? Oh no! he crucified the carnal mind which rises in enmity against the law of God. "Sin revived," says Paul, "and I," not the law, "died." Oh! when will professed Christians awake to see the brink of the precipice they are standing upon in refusing to acknowledge the claims of the law of God?

The Lord made man upright; but he has fallen, and become degraded, because he refuses to yield obedi-

ence to the sacred claims which the law of God has upon him. All the passions of man, if properly controlled and rightly directed, will contribute to his physical and moral health, and insure to him a great amount of happiness. The adulterer, the fornicator, and the incontinent, do not enjoy life. There can be no true enjoyment for the transgressor of God's law. The Lord knew this, therefore he restricts man. He directs, commands, and he positively forbids.

But many are so far deceived by the devil that they think that they themselves can excel the great God in providing ways and 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 indeed.

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 blind, led by the blind. Neither are guiltless. God has provided for them in his law a mirror, that they may see their true character. Does it improve their condition to break this faithful looking-glass, because it reveals 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 claims 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 children depends upon their submission to his authority, and living in obedience to this holy, just and good rule of government. Man may pass on awhile, and conceal the fact that he is an adulterer; yet God has his eye upon him. He marks the man. He cannot conceal his crimes from God. He may apparently conduct himself properly before his family, and before the community, and be esteemed as a good man. But does he deceive 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 train 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 debasing himself in the sight of the pure, sinless angels, who are recording all the acts of the children of men. And not only is his sin seen, 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. Whoever dares to violate the law of God will experience for himself that "the way of the transgressor is hard." The opposition and willing ignorance in regard to the law of God, is the reason so few feel that they are under moral obligation. They despise the law which was the instrument that slew Paul. They cannot say with him, *I die*; but they earnestly strive to live, while they cry, *Death to the law!*

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

Sin does not appear as sinful, unless viewed in the truthful mirror God has given them as a test of character. When men and women 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 men that they may see their good works, and glorify our Father who is in Heaven.

Their course will be marked with consistency. They will not justly earn the charge of hypocrisy and sensualism. Then men can preach Christ with power, being imbued with his Spirit. They can utter truths which will melt and burn their way to the hearts of the people. They have moral force, for they are in

harmony with the moral law, and their words proceed from pure hearts, and from clean lips.

ELLEN G. WHITE.

Battle Creek, March 4, 1870.

The Greatest Wonder.

I CHANCED to form a short acquaintance, recently, on board the cars, with an Adventist, a minister, with whom I had an interesting conversation. He expressed great wonder that the people could not see the fulfillment of prophecies in the signs in heaven and on earth, that show unmistakably that the great day of the Lord is right before us. I agreed with him that it was truly wonderful. And I called his attention to the predicted warnings laid down in prophecy expressly to point out the experience and work of Advent believers in the last days, and show them the necessary preparation to meet the Coming One in peace. I pointed him to the fact that the last message, that of the third angel, must necessarily be the all-engrossing topic of Adventists just before the coming of Christ, and that their preparation for the event would depend upon their heeding the warning, and keeping the commandments and the faith spoken of in the message. Now, said I, if we are very near the end, as you believe we are, it is time to look for the fulfillment of this message. If the coming of Christ is within a very few years, it is time that this message should be doing its work. Where is it? When it is fulfilled, those who heed it will keep certain commandments which others do not. The commandment-keepers will be right, and the others will be wrong. If we are on the very eve of the advent, this message should be in process of fulfillment. Who are giving this timely warning? No people under heaven but Seventh-day Adventists. They are preaching certain commandments, and they are "commandments of God," too, that other people reject. Now when this great controversy on the commandments comes, and come it will before the advent, for the prophetic word of God cannot be broken, the right will be on the side of keeping them. These doubtless are the ten commandments, for they were put into the ark of the covenant on earth, which was a representation of things in Heaven. The great original is in Heaven; and this fact comes to light under the sounding of the seventh trumpet. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."

Here my friend began to grow eloquent upon the subject of the old covenant being done away; and that Paul taught that the ten commandments, "written and engraven on stones," were abolished. After showing him that Christ and the apostles taught the perpetuity of the entire moral law, I called back his attention to the last great warning of prophecy, which, if the advent is at hand, must be the great point of present truth. I desired him to read the prophecy with the inquiry in mind, Where is its fulfillment? And so we parted.

Now it is a wonder that even worldlings with the Bible in their hands "cannot discern the signs of the times." And especially it is a wonder that professed Christians can see no signs of the coming of Him they love and long to see—the very persons who "love his appearing." But the greatest wonder of all is, that those who see by the fulfillment of prophecy that the advent is right at hand, cannot see that this most thrilling message must come first, and that when this test on the commandments does come, the approved will keep them, and consequently not claim that they are abolished. It is exceeding strange that those who join the cry, "The hour of his judgment is come," should take the ground that the very law by which the apostles teach all are to be judged in the day of Jesus Christ, is abolished. This is the greatest wonder of all.

Let me repeat; for I want the point to be seen. If the coming of Christ is at hand, now is the very time for agitation, controversy, and a test upon the commandments of God, in order to restore what the beast—the Papacy—has trodden under foot. Such agitation and controversy is now taking place. And while the religious world in general are trying to make it appear that the change of the ten commandments is

by divine authority, professed believers in the fulfillment of prophecy, who know from the signs of the times that the advent is at hand, seeing others fail to prove a change, coolly tell us that the entire moral code has been abolished. Can they not see that the prophecy of this controversy and test on the commandments itself shows where the truth lies? And when this predicted controversy is taking place on the only moral code of commandments God ever gave to men, can they, while they take the ground that the code itself has been abolished and superseded by the faith of the gospel, believe that they are the very persons referred to in the saying, "Here are they that keep the commandments of God AND the faith of Jesus"? This is the greatest wonder. R. F. COTRELL.

Roizedon. 2 Pet. 3:10.

"The heavens shall pass away with a great noise."
 "Shall pass away with a rushing sound."—*Diaglott.*
 "The heavens will suddenly pass away."—*Syriac.*
 "The heavens shall perish with a terrible noise."—*Gymdale.*
 "Shall pass away in the manner of a tempest."—*Geneva.*
 "Shall pass with great violence."—*Rheims.*
 "The heavens with a crashing roar shall pass away."—*Sept.*
 "Shall pass away with a rushing noise."—*Bible Union.*

We have shown, in a previous article, that the sudden revelation of Christ to judgment is to be accompanied with the opening of the heavenly doors with a loud crash. The rattle of a thousand railroad cars, the screams of a thousand steam pipes, the roar of ten thousand monstrous gongs, the explosion of a million tons of nitro-glycerine, the rattle and crash of all the gathered thunders, all combined in one terrible sound, would scarcely equal the noise of this appalling catastrophe, which shall shake the world, roll up the curtains of the skies, and disclose to the affrighted inhabitants of the earth the great white throne and its awful occupant. The subject commands our attention, for the day is at hand when our ears shall be saluted by the awful *roizedon*, and the reverberations of the accompanying trump of God.

The science of the atmosphere, and the various inflammable gases, discloses the methods by which this solemn event may be easily brought about. Almighty power, that created and arranged the properties of the elastic and circumambient air, that with a depth of forty-five miles surrounds the entire globe, could in a moment so separate the same into its constitutional gases of oxygen and nitrogen, or destroy the equilibrium of these main gases, as to produce this result. Or by actively developing and compressing the latent caloric existing in all the air, it could be done. Or by creating large quantities of hydrogen and setting it on fire, an awful explosive report would follow, deranging all the aerial heavens. Or by generating immense quantities of carbureted hydrogen, or perhaps by using the stores of this inflammable substance, supposed to be already accumulated in the upper regions of the air, which, when mingled with oxygen and set on fire, explodes violently and with a loud report.

We may rest assured that He who formed and arranged the subtle elements all about us, will not be at all at a loss, when his time comes, to discover instantaneous ways of separating, deranging, and changing them to suit his divinely-announced ends; and the stupendous crashing shall be as when "the Lord shall roar from on high," or speak in his loudest thunders.

This may be the work of the angel of Rev. 14:18, "which had power over fire," and who seems commissioned to do his solemn specific work at the harvest, or end of the world. And we read that the final answer to the prayers of all the saints (Rev. 8:3-5) is with "voices, and thunders, and lightnings, and an earthquake." The result of all is, that the atmospheric "heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." I shall come again to a consideration of the last signs of the final dissolution, as exhibited in the shaking of the powers of heaven. Meanwhile, Christ is our only sure refuge now and forever.—*D. T. Taylor.*

EVEN admitting that some sins are not so great as others, let it still be remembered that they lead to the same fearful result, and that our greatest danger is not in the commission of enormous wickedness, but in the permission of what we are accustomed to consider little sins.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 8, 1870.

J. N. ANDREWS, EDITOR.

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 saints into the presence of his Father (compare John 13:36; 14:1-3; 1 Thess. 4:14-17; Rev. 19:1-9), to the Paradise of God, once here upon earth (Gen. 2:8, 9; 3:22-24), now in the third Heaven (2 Cor. 12:2-4), within the heavenly Jerusalem itself. Compare Rev. 2:7; 22:2, 14. Here they sit down with him at his table and eat the marriage supper. Rev. 19:1-9. 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 resurrections, to be requisite for its accomplishment. Rev. 20:4-6. The sitting of the saints in 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 Saviour upon those who shall be thus judged. This judgment by the saints is thus presented in the Scriptures:

Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH; and the time came that the saints possessed the kingdom."

1 Cor. 4:5: "Therefore judge nothing BEFORE THE TIME, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

1 Cor. 6:1-3: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that THE SAINTS SHALL JUDGE THE WORLD? and if THE WORLD SHALL BE JUDGED BY YOU, are ye unworthy to judge the smallest matters? Know ye not that WE SHALL JUDGE ANGELS? how much more, things that pertain to this life?"

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 which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

According to the first of these texts, the saints of the Most High are to have the judgment work committed to them. But before this is placed in their hands, they are themselves to be judged by God the Father. And this very act of determining who are worthy to be saved, really determines that all the others are unworthy of eternal life. The judgment work of the saints cannot, therefore, relate to the salvation or damnation of those who are judged by them, but solely to the determination of the measure of their guilt. The second of these texts, in forbidding the work of judgment "before the time," plainly implies that when that time does come, then this work is to be done by those who are at present forbidden to do it. And the time is fixed when this prohibition expires. For it is thus limited: "Until the Lord come." That they will not err in the judgment which they will then perform, is guaranteed in the

further statement that the Lord shall bring to light the hidden things of darkness, and make manifest the counsels of the heart. And this will no doubt be accomplished by placing in their hands the books of record which contain an accurate statement of the deeds of those to be judged by them. Barnes, in his notes on this text, makes this remark: "And then shall every man have praise of God." The word here rendered *praise* (*ερανος*) denotes in this place *reward*, or that which is *due* to him; the just sentence which ought to be pronounced on his character. It does not mean, as our translation would imply, that every man will then receive the divine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

The 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 clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the hearts. 2. It is said in this same passage, and in the same manner, that the saints "shall judge angels," meaning of course those angels that have sinned whose cases are thus stated:

2 Pet. 2:4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be RESERVED UNTO JUDGMENT."

Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the JUDGMENT OF THE GREAT DAY."

These two facts are decisive 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 when they were cast out of Heaven, and 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 saints, already 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 doeth evil. Rom. 2:5-9.

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 Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense, *assessores judicii*, by *concurrence*, with Christ, and being *partakers* of the judgment to be held by him over wicked men and apostate angels; who are, as we learn from 2 Pet. 2:4; Jude 6, reserved unto the judgment of the last day."

And Dr. Barnes speaks thus: "Grotius supposes it means that they shall be *first* judged by Christ, and then act 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 live and reign with Christ, during the period between their own resurrection and that of "the rest of the dead." It assigns the space of time occupied in this vast work; viz., a thousand years, a period none too 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 that they do.

There is in this statement respecting the thrones, 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. These thrones were placed for the judgment work, when entered upon, as we have seen, in the second apartment of the heavenly temple by God the Father. And when the judgment is given to the immortal saints, and they are able to enter the temple after the outpouring of the plagues (Rev. 15:8), it appears that they sit upon the thrones thus placed for them, and with the Saviour at their head finish the work of the judgment as indicated in the text examined. They are in this exalted state, priests to God and Christ, not as mediators with them in behalf of wicked men, but as worshipers of God and the Lamb, even as Christians in their mortal state are a royal priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ. 1 Pet. 2:5, 9.

How We Shall Be with Christ.

"AND so shall we ever be with the Lord." 1 Thess. iv, 17. The manner is indicated with most vivid distinctness. The Lord comes after his saints himself. He takes them to be with him with such a display of his divine majesty as no heart can conceive. This is the revealed method of taking the saints to the Father's house. See John xiv, 1-3.

But there is another and much more popular manner of going to Heaven now taught almost everywhere. The religious world now virtually say to the Saviour that he need not trouble himself ever to come back to this earth with his triumphal chariot. The typhoid fever, the small pox, or 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 entering Heaven which God has revealed, and that one which men 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 to that descent of Jesus in his Father's infinite glory, 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 sown in dishonor, in weakness, and in corruption. 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 Philippi, the magistrates in the morning sent the sergeants to release them. But Paul said, "Let them come themselves and fetch us out." Acts xvi, 37. Paul wanted no deliverance of a doubtful character. The coming of the magistrate, and their public deliverance would attest their innocence. The sergeants 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 sergeant 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 innocency. His mighty power shall bring us deliverance. His own hand shall unlock our prison. His own voice shall address us in words of heavenly tenderness. His own body-guard shall bear us in their 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 up with a shout and with the sound of a trumpet. At length, the city of God shall be 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 angelic host, and with them the entire company of the redeemed. They behold the face of the Father. They enter his presence where there are pleasures forevermore. Every one finds a mansion prepared expressly for himself by the dear Saviour, before he set out on his descent to earth to gather his people to himself.

Death can only consign us to hades. Our Lord has been in hades, indeed, but he is not there now. It is the land of the enemy. Our Lord has most precious jewels there. He is coming after them. He shall awaken them with his own voice. They shall be satisfied when they awake in his likeness. They shall be caught up to meet him in the air, and so shall they ever be with the Lord.

The Closing Messages.—No. 27.

We showed that the United States is filling out the prophetic description of the two-horned beast of Rev. 13: 11-18; and that a demand is now being made of the people of this government that they should make an image of the Papal beast, *i. e.*, that there should be a union of church and state, so that the most generally-received religious teachings shall gain the support of civil law—a thing which human ordinances always need, to supply the lack of the divine sanction. We proved that this was now being urged; and we promised to show that legislation is now being called for upon the very point of religious doctrine that will constitute the mark of the beast. Having shown that God expressly claims the Sabbath as his sign, and that the beast presents its act of “changing the Sabbath into Sunday,” as the sign of his power and authority, we proceed to the proof that legislation is now being urgently demanded in favor of this particular institution.

Dr. Durbin, in the *Christian Advocate and Journal*, speaks of a time coming when the civil power will enforce the sentiments of the church by law. He says:

“I infer, therefore, that the civil magistrate may not be called upon to enforce the observance of the Sabbath (Sunday), as required in the spiritual kingdom of Christ; but, when *Christianity becomes the moral and spiritual life of the state, the state is bound through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation.* She cannot, without injuring her own vitality, and incurring the Divine displeasure, be recreant to her duty in this matter.”

The *American Presbyterian* gives the following hint of what may be looked for:

“Gentlemen, managers of the Republican party, we do not ask you to put the *Sabbath* or *Prohibition* on your banners, however much these watchwords would honor them; the *time may come* when that, too, must and will be done; but we warn you, in the name of the six million members of evangelical churches in this country, representing a population three times as great, that the moment you dare, for the sake of conciliating a body of infidel foreigners, not one tenth as numerous, to write an antichristian sentiment on your banners, you will betray a fatuity, &c.”

The N. Y. *Evangelist*, in 1854, said:

“The principle that Christianity is recognized by the state as something which essentially belong to it, gives us, we think, the true and simple basis, upon which the laws relating to the observance of the Sabbath, are to be enforced. The law throws its protection round the sacredness and quiet of the first day of the week, not because it recognizes it as a sacred day in itself considered, but for other reasons.”

The N. Y. *Observer*, of Aug. 23, 1860, gives an account of a large and enthusiastic meeting held at Saratoga Springs, the object of which was to consider the subject of effecting measures to secure laws for the observance of Sunday. Hon. Millard Fillmore, Ex-President of the U. S., was president of the meeting:

“On his right sat Gov. Buckingham, of Connecticut, and Hon. J. W. Beekman, of New York, and on his left, Gov. Morgan, of New York, and the Hon. W. C. Alexander, of New Jersey, representatives (with the honored chairman of the meeting) of the three great political parties.”

It seems that the only point on which they could all unite, was the demand for a universal Sunday law. Of this large concourse of people, the reporter says:—

“Probably no two men thought exactly alike on any other subject. Doubtless, all did not agree as to the grounds on which public action should be taken, or as

to the extent to which that action should be pushed. But I have no question from the tone of the meeting, and from casual remarks I overheard, that, if it had been put to vote, it would have been resolved by acclamation that our *American Christian Sabbath*—the precious birthright of our national independence—*must and shall be preserved.*”

At a five-days' session of the Washtenaw Christian Convention called by the pastors of all evangelical churches in the county, in January, 1868, the necessity of Sunday laws was taken up and ably discussed.

Rev. J. W. Erdman remarked: “The United States is founded on the principle of the sanctity of the Sabbath, and, if its observances are disregarded, the nation is doomed to early destruction. * * * It [Sunday] should be observed, even if it be necessary to *make and enforce strict Sunday laws.*”

Rev. Mr. Hickey said: “Unless the sacredness of the day is respected, the liberties of the American people will not endure.”

Rev. J. Dwellie, of Ypsilanti, remarked that “political papers which will not sustain prohibition and the Christian Sabbath should not be patronized by Christian men.”

“Rev. J. S. Smart declared that the Republican party had lost the late elections by their abandonment of the sacredness of the Sabbath and of the temperance cause. Unless it stood up for both, he urged all Christian men to abandon the party. He asserted that the Sabbath was as dear to the American citizens as any institution which they possessed, and that if necessary, they would shed blood in its defense as freely as they had during the war.”

An association has just been formed for the purpose of securing the adoption of certain measures for the amending of the National Constitution so that it shall speak out the religious views of the majority, and especially, to enforce Sunday-keeping under the popular name of “Christian Sabbath.” It is called the “National Association,” and its officers are a long array of Reverends, D. D's, Honorables, Esquires, &c. In their address, they say, “Men of high standing, in every walk of life, of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure.”

In their appeal, they most earnestly request every lover of his country to join in forming auxiliary associations, circulate documents, attend conventions, sign the memorial to Congress, &c., &c.

In their plea for an amended Constitution, they ask the people to “consider that God is not once named in our National Constitution. There is nothing in it which requires an ‘oath of God,’ as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate); *nothing which requires the observance of the day of rest and of worship, or which respects its sanctity.* If we do not have the mails carried and the post offices open on Sunday, it is because we happen to have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom, and not law, that makes it so. *Nothing in the Constitution gives Sunday quiet to the Custom house, the Navy Yard, the Barracks, or any of the Departments of Government.*”

“Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The *Catholic* and the *Protestant*, the *Unitarian* and the *Trinitarian*, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority? * * * * This great majority is becoming daily more conscious, not only of their rights, but of THEIR POWER. Their number grows, and their column becomes more solid. They have quietly, steadily opposed infidelity until it has, at least, become politically unpopular. They have asserted the rights of man and the rights of the Government until the nation's faith has become measurably fixed and declared on these points. And now that the close of the war gives us occasion to amend our Constitution, that it may clearly and fully represent the mind of the people on these points, they feel that it should also be so amended as to recognize the rights of God in man and in government. Is it anything but due to their long patience that they be at length allowed to SPEAK OUT the great facts and principles which give to all government its dignity, stability, and beneficence?”

Sunday is called the *Christian Sabbath*. If it be a Christian institution, an ordinance of the Christian church, why enforce it by law rather than baptism or the Lord's supper?

Again, it is generally said that the divine law of the Sabbath does not bind men to any particular day; that any one day in seven fully answers the requirement of the fourth commandment. Then why not allow all to rest when they choose and labor when they please?

But the peace and order of community make it necessary that all should observe the same day.

Sunday legislation, then, is to supply a defect in the divine law! Had God foreseen and appreciated the wants of community, he certainly would have specified a particular day. But, seriously, has he not appointed the day?—and is not this legislation subversive of his requirement? But *it will carry.* God has forewarned us that the image of the beast will be made, and that the mark of the Papal authority will be enforced. Then persecution will rage against those who, in obedience to the heavenly message, keep the commandments of God. My friend, on which side will you be found? R. F. COTTBELL.

Meetings in Northern Michigan.

ACCORDING to appointment, Bro. Littlejohn and myself left Battle Creek at 3:30, A. M., Feb. 3, and the same day went to Greenbush. Found Sr. Richmond very sick, and suffering greatly, yet patient and resigned. I regretted that we had so short a time to visit with this afflicted family, but we had to go further to the place of meeting of that evening. Bro. Sevy's room was crowded with hearers, who listened attentively to a discourse on Heb. 10: 38.

Next day we went to Ithaca, where the friends have erected a very convenient and good-sized house. Their first house was, fortunately, insured; had it not been, they would hardly have been able to build the second.

At Ithaca our meetings were good and pleasant; several were there from Jay. No distracting influences to hinder, and no trials to disturb. The churches in this county have had some trying experiences in the past, and events have fully proved the judiciousness of recalling the license of one given at the last State Conference. And I think our former impressions as stated in regard to this person some years since, are also proved to be correct: that a person who has once developed a licentious disposition cannot be trusted with this sacred work. We must deal plainly and faithfully in such matters. The perils of the last days are pressing too closely to admit of any compromise with such conduct.

Somewhat against our convictions of duty, we were persuaded to let an appointment be given for us for Monday evening, the 7th, in the Academy Hall, in St. Louis. But when we arrived there and found that it was required of us to preach somebody else's faith, which we considered both arbitrary and indefinite, and only calculated to open the door for contention, we felt free to refuse to speak. We should think it very injudicious to attack any body's peculiar faith, or open a special argument in favor of our own, under the circumstances, having but a single appointment in a strange place. But I cannot preach under dictation. If indiscreet or inexperienced persons think they can advance the cause by laboring in that manner, they may yet rest assured that such efforts will never be seconded by any who have had years of experience in this work. This work is often greatly hindered by injudicious labor in new places, by those who think their object is gained, if they but speak their views in others' congregations, when they have not the time, perhaps not the ability, to fortify their arguments or meet objections.

Feb. 8, we took stage for Midland, and at the pleasant home of Bro. Baily I found opportunity to write, a couple of days. Our meetings commenced at Jay, Thursday, the 10th, where I continued to speak without intermission till the 17th, during which time were presented the main points of our faith, the object being to show the harmony of the whole as a system, and so free the cause here from the influence of cavilers and fault-finders. As Bro. Littlejohn was to remain

while I went to Tuscola Co., he chose not to take any part in the preaching while I was in Jay.

My trip to Tuscola Co. was very laborious, yet pleasant, as my visits always have been with that people; though the weather was stormy and severely cold most of the time. In Watrousville 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 erect a house of worship, it speaks well for 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 Watrousville, 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, where I preached in the Methodist house, to a very attentive congregation. This closed my labor in that county. So far as I can judge, and from all that I heard, there is a more favorable opening in Tuscola county to present the truth now than there has ever been before.

The 22d, I returned to Jay, almost prostrated by continuous labor. Here we remained another week. The Tittabawassee church (Jay) has long labored under great discouragements on account of a reckless, disorganizing spirit in its midst. Some of the heavy burdens were thrown off during these meetings, and as their past unhappy experience has proved to them the necessity of order and discipline, we trust they may now go forward, and raise the standard of piety much higher than it has hitherto been among them. We confidently look for happier days—days of peace and love, and freedom from the spirit of contention—for that church. But they must press together, watching unto prayer, striving to learn more and drink deeper of the spirit of the third angel's message. If, indeed, it is present truth, 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 following preamble and resolutions are 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 resting on it upon the Sabbath, and, although it was let to one who did not work on it upon the Sabbath, it passed into the hands of another, by reason whereof labor 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 grieving 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 unitedly and earnestly pray him to forgive us the wrong we have done against his law, and the example we have set before the world, and to restore unto us the joy of his salvation, and to accept our humiliation and our renewed consecration of this house to his worship and glory. (Carried unanimously.)

Resolved, That the above be published in the ADVENT REVIEW.

J. H. WAGGONER.

Meetings in Iowa.

In Bro. Neal's neighborhood, near Oceola, Iowa, I commenced meetings Jan. 13, in compliance with an earnest request from the few scattered ones there, 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 farther west and was gone about ten days, after which he returned and 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. 21; in all giving about forty discourses.

During our stay, thirteen decided to obey the Lord by keeping his commandments, and some of the old ones have taken new hold of the work, and seem to be very much encouraged and revived. They express a determination to go on and keep pace with God's advancing people.

There seems to be some little interest yet manifested. May the heaven still work until the honest are brought to a saving knowledge of the truth. I send in this four new subscribers for the REVIEW and four for the *Reformer*.
J. H. MORRISON.

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." Heb. 10: 24, 25.

This language implies that there will be danger on the part of the church of neglecting to assemble for divine worship. It also strongly enjoins punctuality in meeting together to encourage one another in the heavenly direction. It is sufficient to know that the Lord enjoins this duty in order to cheerfully fulfill it; but aside from this, there are reasons in the nature of things why we should obey God in this particular.

1. This duty is promotive of the worship of God, 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 into requisition our higher and nobler powers, in a natural and healthful manner, and which, while it glorifies the Author of our existence, and of all our blessings, also affords us the greatest happiness that we are capable of experiencing. We are naturally religious and worshipping 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 our happiness will be incomplete; for no created object can serve as well, as a stimulus to our higher natures, and grant us as much pleasure and as 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, the creator and supporter of all things.

2. 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 selfish propensities 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 to, and have a great interest in, 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 nature demands this, and God mercifully meets 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 drawing us out toward him, and giving exercise to our spiritual faculties. We contend, that aside from the reverence and worship that we owe to God daily, man, even in his state of innocency, needed one day in seven—and that the day fitly marked out by the Creator—to devote to the cultivation of his spiritual nature. Without this, man would have become selfish, and would have withered spiritually. Now if man in the beginning needed the Sabbath and Sabbath privileges to keep him from departing from God, how much more do we not need these now that mankind have so greatly forsaken the living 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 need these to bring us back to God and restore us to a right state of spirituality? It is on this principle, and because time is short and we have a great work of preparation before us, that we are exhorted to meet together and exhort one another, and so much the more as we see the day approaching.

3. In meeting together and engaging in divine worship, we exert a salutary influence over each other as social beings, and strengthen and encourage each other in overcoming. We also enjoy that happiness derived from the exercise of our social faculties with reference to the highest Object in the universe, that we could not experience if we remained by ourselves. Those greatly err who think there is no pleasure in religion. Those who are truly religious enjoy that pleasure that is of the highest type. Indeed, they are the only ones who can be said to be truly happy; for they alone properly exercise all their powers, and answer to the object for which they were made. They alone are in harmony with themselves, with their God, and with all around them that God has prepared for their felicity; and as they give to every object its just claims and true position, they in return reap the sweetest benefits from all around them, and constantly drink at the cup of joy and happiness, being filled with a sense of God's unspeakable goodness and boundless love. Says the wise man, "Two are better than one." This is true in religion, and in the subject before us, as well as in secular matters. If God had designed that his intelligent creatures should lead a hermit life, he would have made but one human being in the beginning, without a "help-meet." We would have an isolated God in Heaven, and there would be no family of God in Heaven or on earth. No; God knew that we would need each other's help, that we would exert a mighty influence over each other, and that our example would tell. The devil also knows this from his own experience, and therefore uses the mighty power of example in leading men away from God. And think of the various kinds of social gatherings that are gotten up to carry out his wicked designs. Alas! it is more natural for the carnal heart to follow the multitude in doing evil, to follow a bad example than to follow a good one. And shall we give the devil the whole ground in the use of this mighty weapon? By no means. We should rather "provoke one another unto love and good works," agreeably to the injunction of our text, and, as our Saviour says, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." And Paul enforces the same principle on another important subject when he says, "Wherefore show ye to them and before the churches the proof of your love." 2 Cor. 8: 24. And the Bible everywhere abounds with such testimonies.

We here see great advantage derived from exhortation, public prayer, singing, and other public exercises. We should not engage in these exercises to be seen or heard of men, but to lead others by our example in the path of duty and life. As we hear others exhort, and relate their experience, we are encouraged, and are stirred up to emulation, if we are deficient; and if we have a similar experience, if our conflicts, trials, victories, hope, joys, and resolutions, are the same, there is strength in the happy concurrence. As we also see each other's wants, we are prepared to help one another. And the variety in the different leadings of mind and testimonies greatly adds to the interest; and so of public prayer. And, oh! the power of prayer when two, three, or more, are agreed on earth as touching one thing! The promise seems to be doubly sure to them, provided the works of Christ dwell in them and they ask according to the will of God, the thing they ask shall certainly be granted them of their Father in Heaven. Matt. 18: 19, etc. And how their faith is strengthened as they realize the verification of the promises. In this exercise we are in a special manner drawn near to the Lord and to each other.

And none of my brethren and sisters will deny the cheering, elevating, and enlivening influence of appropriate, harmonious, and well-conducted singing.

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 singing makes up one half of the meeting. It 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 heart 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 dispenses the gifts of his Spirit to his people in 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, shows in the strongest possible manner the importance of worshiping 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.

Though God does not depend upon numbers, yet when his people are together and all united, their strength in overcoming their foes is even beyond the proportionate increase of their numbers, as illustrated by the following scriptures: "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." Lev. 26:8. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up." Deut. 32:30. Now if their strength increased only according to the increase of their numbers, in the first of these texts one hundred would put only two thousand to flight instead of ten thousand, and in the second the power would increase only in a twofold ratio; whereas the increase of strength, as seen in its results, is in a tenfold ratio; two put ten thousand to flight. Now we have many foes to contend with, and though we must at times fight single-handed, yet when we can get more help let us not refuse it, but let us secure it by rallying together against our common foes.

In the light of these benefits, we can see the force of these words of Solomon: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 2:17. If this is true in common things, it is much more so as Christian friends meet for worship.

4. But we are not simply cheered and strengthened by meeting with each other: the promise is that the Lord will also meet with us. For the Saviour says, "Where two or three are met together in my name, there am I in the midst of them." Matt. 18:20. This, of course, is by his Spirit, the great agent by which he and the Father work for the salvation of men. And the good angels who existed from the beginning—not the spirits of the dead—are ever where the Spirit is manifested. No doctrine is plainer than that each child of God has at least one accompanying angel, and when the church meet, these meet with them, to minister for those who shall be heirs of salvation. Heb. 1:14. And when the Saviour says he will meet with his children, it means more than a common blessing of the Spirit of God, else there would be no special force to the promise; for the people of God always have more or less of the presence and aid of the Holy Spirit. No; Christ and God are present by the Spirit to work with power, guiding in the truth, comforting, convincing of sin, of righteousness, and of an impending judgment, showing of things to come, and powerfully helping those who are earnestly striving to overcome.

What a scene! Men and angels meet together, and God and Christ meet with them by the Spirit; for whenever the Spirit is manifested, it comes directly from the throne, by the direct authority of those (the Father and the Son) who sit on it, and in connection with some of the millions upon millions of the heavenly host who wait around the throne, and are ever ready to go at

God's bidding on errands of mercy to fallen men; and so near is the Lord made by these agencies, that it is accounted as if he were present. Thus Heaven and earth are connected and brought near each other, and thus we may have a foretaste of heavenly bliss, as it were a Heaven on earth. What a privilege for poor, sinful mortals to enjoy. Can we disregard it without sustaining a great loss? Can we do it without evincing worldly-mindedness, a distance from God, and that we are so destitute of the sweets of true religion and of the rich blessings of the Spirit of God that we cannot appreciate them?

Anciently, God chose to dwell in the temple at Jerusalem, and well might Israel look toward, and be strongly attached to, Jerusalem. Well might David in a prophetic strain say for the pious Jews at Babylon: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137:5, 6. And may we have the same attachment for those places where God manifests his presence, glory, power, and mercy, to those who meet to wait upon him in truth.

D. T. BOURDEAU.

(To be continued.)

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. Goodrich.

DEAR BRETHREN AND SISTERS: I feel as though it would be right for me to say a few words through the REVIEW, 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 I fear lest I shall fail, and not live up 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;" but I hear Jesus saying, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into 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 Lord, through the prophet: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment: seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

I have held some meetings in this vicinity, and there seems to be some interest. One has started to keep the Sabbath; one is reclaimed; and others, I hope, will make a move. Pray for me.

J. B. GOODRICH.

Hartland, Me., Feb., 1870.

From Bro. Olmstead.

Dec. 25 and 26, met with the brethren and sisters at Cedar Springs. Had three meetings; the best, they said, they had ever had in the place. May the Lord have all the praise.

There are six here who wish baptism, and twelve or more that wish a church organized. They have a Sabbath School and Bible Class, and seem to be united, and all decided to make thorough work, overcome and stand entire at last.

They request Bro. Byington to make them a visit soon.

My prayer is that the influence of these meetings may never be lost.

I. A. OLMSTEAD.

SR. I. OLIVER writes from Pierce Co., Wis.: The fourth commandment will contradict more lies, at present popular, than anything I know of in so short a compass. I wish that every one in this place could hear Bro. White preach his sermon, number six, of our "Faith and Hope."

BRO. C. H. BLISS writes from Iroquois Co., Ill.: There are some fifteen Sabbath-keepers here scattered throughout the country within ten and twelve miles of this place.

This is the same neighborhood where Bro. Morrill and I held some meetings last summer.

We have meeting here every Sabbath, and also upon first-day evening.

Considerable prejudice exists against the truth. The people are slow to hear, and slow to move, even when convinced. Some, in order to get rid of the claims of the law, have fallen in with the idea that the law and Sabbath commenced and ceased with the Jewish people. May the Lord save the honest in heart from this terrible delusion.

Ten of us here have covenanted together to keep the "commandments of God, and the faith of Jesus." We want to get rid of all our sins, that when Jesus comes our robes may be white and clean.

Pray for us, that we may be enabled to so live, that others by beholding our godly walk and chaste conversation, may be led to embrace the truth which we love.

SR. A. J. EDMUNDS writes from Johnstown, Mich: Do you want an inheritance in the new earth? you will have to purchase a title here. Oh, my brethren and sisters, awake now! If you are like the servant that hid his Lord's money because he had but the one talent, I entreat of you, put it out to the exchangers before it is taken from you, and you hear the words pronounced, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

SR. E. J. CONNET writes from Richland Co., Ill., ordering a fresh package of books, and adds: I have loaned all the books I have, until they are very much worn. They have done some good, for which the Lord be praised. Two sisters have come out on the Sabbath. How I wish some one could come here and proclaim the last message of mercy to dying men. I think much good could be done.

SR. F. LAWSON writes from Ill.: I love the truth. My heart is in union with the body of commandment-keepers. My faith is strong in the first, second, and third angels' messages. I believe the Lord is in the work.

BRO. G. BISEL writes from Richland Co., Ohio: I embraced the truth through the labors of Brn. Lawrence and Van Horn. A friend of mine, and myself, bought some tracts of them, and soon became convinced that it was the truth. We commenced keeping the Sabbath a year ago last fall. Our companions, and others around us, have since embraced the truth. There are nine of us in this neighborhood who are trying to keep the commandments of God and the faith of Jesus.

BRO. E. VANSYOC writes from Washington Co., Iowa: We are lonely here, but hope to be overcomers and at last dwell with those of like precious faith in the earth made new. We pray that some preacher may come to this place and raise up a few honest souls to keep the commandments of God.

Obituary Notices.

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

DIED, in Blakeville, N. H., Feb. 1, Clintina P., wife of Levi Martin, aged 19 years and 8 months. She was among the first to embrace the truth, when it was presented there one year ago, and her whole interest since has been in the prosperity of the cause. She was not considered in danger, until a few hours before she died, when her mind was drawn out for some for whom she felt an especial interest. And after securing a promise from one that he would serve God, with a smile she committed herself to God, and quietly fell asleep in Jesus.

Discourse from Rev. 14:13, to a large circle of mourning friends.

S. N. HASKELL.

The Review and Herald.

Battle Creek, Mich., Third-day, March 8, 1870.

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 reader is requested.

Though we intend to be careful in our statements, there is always more or less chance to doubt the correctness of a first report. Our confidence in Bro. Butler as a careful, reliable man, and the direct manner of his statement, left us no room to doubt the fact that B. F. Snook had become a Universalist. To remove the uncertainty, we can now say that, according to the intention spoken of in Bro. Butler's report, Mr. Snook, last Sabbath, publicly gave his reasons for becoming a Universalist. This we learn through a person direct from Marion.

SPECIAL NOTICE. Those of our friends who live in the vicinity of Battle Creek, are requested to bring bedding sufficient to provide 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 purposes to furnish articles for each number of the paper.

Sunday Legislation.

THE Methodists of the State of New York have just held a State Convention at Syracuse. They state their position on many points. Their thirteenth "position" reads thus:

"The Christian Sabbath is fundamental to American freedom. Its protection by the government is, therefore, a high public trust."

These words plainly indicate the purpose 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 not been in sympathy with the body of S. D. Adventists. He is low with consumption, and sees, and 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 are past, we hope to attend 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.

JAS. H. BRISBIN: Please give us your P. O. address, and we will return manuscript.

Note from California.

SABBATH, Feb. 18, I spoke to the church in Healdsburg, Cal. Although it was a stormy day, the church were generally out. Two sisters were baptized and received into the church, making the present number 23. 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 met with this church last.

The meetings still continue in Green Valley with good interest. Brn. Bourdeau and Kellogg are there, while I am here. J. N. LOUGHBOROUGH.
Healdsburg, Cal., Feb. 20, 1870.

Note from Bro. Taylor.

I HAVE been laboring in Oswego 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 first-day. I could not fill all the calls for meetings in new places. 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 10th inst., by invitation, in expectation of having the Baptist meeting-house for a course of lectures, but found it occupied by the Presbyterians in a protracted meeting. So Bro. Bailey from Iowa, formerly from Bowersville, Ohio, took great pains to get an opening in Greenwood, five miles south, but failed, after I had given five lectures, partly on account of prejudice, and partly on account of a previous engagement of two of their houses for a protracted meeting. 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 the free use of it the rest of the time. I have given three lectures with good effect so far. It is very cold, so that but comparatively few come out. When the weather moderates, they will turn out *en masse*, they say. Eld. Weaver, the Baptist minister, has attended each lecture, and has expressed himself much edified, and says he shall be, as long as I stick to the Bible. He is a man well respected here. The people are prejudiced because they do not know anything about us or the doctrine. They are very plain people. There is no appearance of aristocracy, mostly members of churches, Baptists, about 200; Disciples, 130; Presbyterians, 40; and a few scattered Methodists. The place is very moral.

Yours, striving to do good, R. J. LAWRENCE.

New Tents.

SOME of our brethren in different parts think of purchasing tents this spring, and some have written me to make inquiries about the prices of different sized tents. The information may be of some benefit to others.

The following prices are from Gilbert & Hibbard, 205 & 207 S. Water st., Chicago, Ill.:

Tent top, 60 ft. diameter, of 12 oz. duck,	\$320.
Rail ring and rope guy tackle,	35.
Wall, cut 7½ ft., to lap 5 ft., of 8 oz. duck,	80.
Total.	\$435.

This does not include wood work, nor rings for the stakes.

A reduction of \$30 will be made, when the top is made of 10 oz., and \$60 when of 8 oz. They bind themselves to these figures for the next two months.

JAS. ADAMS.

Chicago, March 1, 1870.

There is a day of sunny rest
For every dark and troubled night,
And grief may bide an evening guest,
But joy may come with early light.
For God hath marked each sorrowing day
And numbered every secret tear,
And Heaven's long age of bliss shall pay
For all his children suffer here.—Bryant.

Appointments.

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

THE first Quarterly Meeting of the church of Alameda, will be held on the last Sabbath and first-day in March, the 26th and 27th. Meetings to commence sixth-day evening. Will Bro. Byington, or some other preacher, meet with us?

Done by order of the church,

D. V. WINNE, Church Clerk.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will be held April 2 and 3, 1870. We hope every member of this church will be represented at this meeting, either by their personal presence, or by letter. Will Eld. T. M. Steward please visit us at that time?

N. M. JORDON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. I C Tompkins 35-22, A J Rogers 35-14, H Winchell 37-8, Ira H Starrs 37-1, Ellen Bell 37-3, S Courier 37-10, Mrs C Adams 37-12, E Card 36-1, M Phillips 37-11, J Johnson 37-11, E Pomroy 36-1, H Dobbin 37-1, Mrs E W Jerman 37-1, J Shell 37-1, J W Ditto 36-11, A Pentagraph 37-1, R J Coban 37-1, Seth Gales 37-1, Josiah Willis 37-1, J Persell 37-1, Gasham Vance 37-1, Thomas Willis 37-1, M Reedman 37-1, Dr C C Smith 37-1, R Coban 37-1, C Dunsha 36-1, Sarah Osgood 36-1, T M Ross 37-1, Emeline Hitchcock 37-1, Mrs E McIntire 37-1, M L Clark 37-1, Eld A Platt 37-1.

\$2.00 each. L A Marsh 36-1, Wm Vancil 37-1, J Collins 37-1, M Densmore 37-1, E Martin 38-12, M B Clark 37-6, Phebe Northrop 36-14, Charles Smith 37-3, F Dunmick 37-12, L Parrott 37-12, A H Ennes 37-14, J Lunt 36-21, J L Cheever 37-11, J Adamson 37-11, M Hines 37-11, M A Morrill 37-11, O Smith 37-11, Josiah Dorcas 37-12, H Hearn 37-1, Geo Stringer 37-1, E J Dane 37-1, J P Kanagy 34-12, M A Cruzan 37-8, E F Reynolds 37-18, R J Lafferty 37-7, A Erway 37-14, W L Saxby 37-1, L B Heath 37-14, Mrs E A Brown 37-9, J A Hamilton 36-7, C W Hartshorn 37-1, L B Perkins 35-1, Jane Coal 39-1, H C Orumb (4 copies) 36-7, Mary Montgomery 37-1, J Hunter Jr 37-9.

Miscellaneous. C Jewett \$5.00 36-9, B Haskins 3.00 37-14, A Silver 4.28 36-15, D Bemis 1.50 37-1, W H Edson 2.50 38-1, J A Davis 5.00 37-1, B Carter 4.00, 37-1, J B Sweet 3.00 35-1, C M Nichols 1.48 36-12, L R Beadle 40c 36-5, Mrs M Norton 50c 35-24.

Received on Book and Tract Fund.

I G Soule \$15.00, E B Gingley 5.00, P W Baker 10.00, Stephen C and Sidney C Perry each 10.00, freewill offerings to the Lord's cause, Sr Greenman 1.50, Mrs M Thompson 2.00, C M Josin 75c, J Claxton 3.00.

Foreign Missionary Fund.

Mrs M Thompson \$5.00.

General Conference Missionary Fund.

Friends in Tuscola Co., Mich., \$20.00, John Kemp (s. b.) 2.96, S Rider (s. b.) 1.50.

Michigan Conference Fund.

Church at St Charles \$12.50, Williamstown 11.00.

Owosso Camp-meeting Expenses.

I G Soule \$5.00.

Cash Received on Account.

David Hewitt \$4.00, J V Himes 5.00, Lewis Bean 25.00, A C Bourdeau 10.25, N Orcutt 25c.

Benevolent Fund.

Seaman Christopher (deceased), by request \$5.00.

Books Sent by Express.

I G Soule, Gains Station, \$5.00, J V Himes 4.50.

Books Sent by Mail.

B A Lane 61c, L Shaw 35c, N Hodges 80c, I Z Lamb \$1.98, J L Jordan 25c, A Robinson 98c, W Farris 34c, A T Oxley 1.00, M Wilkinson 25c, Amelia Doad 1.50, A Howley 1.00, L A Marsh 25c, D W Milk 45c, L G Davis 35c, M Bennett 25c, Matilda Pierce 20c, M C Newton 25c, Jas A Munger 25c, E S Griggs 90c, D A Wetmore 25c, D N Fay 34c, H C Green 75c, Mrs L A Smith 34c, Joel Smith 35c, T Hare 58c, G W Davis 55c, C Jewett 80c, A Pennell 25c, Thos Walton 30c, Bright Naisbit 30c, G B Goff 20c, S S Stoddard 50c, Hattie Sweet 70c, J Muzzan 30c, J M Wilkinson 71c, John P Kanagy 75c, L D Irish 15c, J M Avery 35c, R M Pierce 35c, H L Ferris 2.75, E F Reynolds 60c, A H Ennes 59c, H G Buxton 4.77, G W Newman 1.38, M F Clay 35c, R B Thomas 35c, Eli Wick 75c, P W Baker 15c, D Kellogg 25c, J Vanhessen 25c, Z Keeney 20c, D M Bemis 30c, J C Famlinson 50c, L R Chapel 1.00, M Cummings 1.10, M A Cruzan 35c, Mary Dunn 1.07, Eld T Fisher 1.91, W E Stillman 9c, Jas Hackett 75c, C A Sanford 45c, J E Geer 50c, B Haynes 61c, Mrs S Whalen 1.20, D D Haines 35c, M Harpham 1.00, J B Ingalls 1.04, Eld Squires 10c, Wm Brown 10c, A W Smith 1.00, M E Crumb 85c, N M Jordan 50c, Wm McKinney 35c, R Hart 34c, G K Owen 75c, F M 1.00, W E Landon 1.25, E O Wolcott 34c, C M Nichols 54c, Palmiter 75c, J W Cairns 35c, N Orcutt 2.00, John Hanson A Erway 34c, T Alverson 12c, C M Nichols 50c, F C French 25c, L R Beadle 25c, A B Burton 1.50, W Mansfield 2.75, L G King 35c, S A Cone 35c, T H Jones 54c, M F Harris 54c, Jos Walton 30c.