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"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 SIXTEEN—THE HEAVENLY SANCTUARY.

At the close of the typical services, He of whom Moses in the law and the prophets did write, Jesus of Nazareth, came and laid down his life for us. The death of the Lord Jesus is the dividing point between the two dispensations, as it put an end to the typical services, and was the great foundation of his work as a priest in the heavenly tabernacle. On Jesus was laid the iniquity of us all, and he bore our sins in his own body on the tree. Isa. 53:6; 1 Pet. 2:24; Heb. 9:28. He was raised from the dead for our justification, and ascended into Heaven to become a great High Priest in the presence of God for us. Rom. 4:25; Heb. 9:11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchisedec order of priesthood, in the person of our Lord. Ps. 110; Heb. 5-8. We have already proved that the temple of God in Heaven consists of two holy places, as did the earthly tabernacle; and that the ministration in the two holy places of the worldly sanctuary was the example and shadow of Christ's ministry in the true tabernacle. But it is contended by some that Christ ministers only in the most holy place of the heavenly sanctuary. Let us examine this point:

1. The anointing of the most holy place at the commencement of his ministration, may be urged as proof that he ministers only in the second apartment of the heavenly sanctuary. Dan. 9:24. But this objection vanishes at once, if we consider that before the Levitical priesthood began to minister in the earthly sanctuary, that entire building, the holiest as well as the holy place and all the sacred vessels, was anointed. Ex. 40:9-11; 30:23-29; Lev. 8:10; Num. 7:1. And when this anointing was accomplished, that ministration began in the first apartment. Lev. 8-10; Heb. 9:6, 7. And this order, let it be remembered, was "the example and shadow of heavenly things."

2. It has been urged by some that the text, "This Man, after he had offered one sacrifice for sins, forever sat down on the right hand of God," Heb. 10:12, forbids the idea of his ministering in the two holy places. But we answer, so far as the idea of sitting down is concerned, it would be equally proper to represent him as standing on the Father's right hand. Acts 7:56. And if the Saviour is at "the right hand of the power of God" when descending from Heaven, as he testifies respecting himself, Matt. 26:64; Mark 14:62; Luke 22:69, then he certainly can be at the Fa-

ther's right hand in both the holy places. But we have direct testimony here. Paul says that Christ is a "minister of the sanctuary." Heb. 8:2. That the word, *hagion*, here rendered sanctuary, is plural, no one can deny. It is literally rendered by the Douay Bible, "the holies." As translated by Macknight, Heb. 8:1, 2, reads thus: "Now of the things spoken the chief is, we have such an High Priest as became us, who sat down at the right hand of the throne of the Majesty in the Heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched and not man." We draw two conclusions from the foregoing: (1) Our Lord can be a minister of the two holy places, and yet be at the Father's right hand. (2) He must minister in both the holy places, or Paul's language that he is a minister of the holies or holy places (plural), is not true. A high priest that should minister simply in the holiest of all, is not a minister of the holy places.

3. But another argument to prove that Christ ministers only in the most holy place, has been urged by some, from the following texts: "The Holy Ghost, this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:8. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Chap. 10:19. But as has been before remarked, the word rendered "holiest of all," is the same that is rendered "sanctuary" in chap. 8:2, and is not *hagia hagion*, holy of holies, as in chap. 9:3, but is simply *hagion*, holies, plural. The rendering of Macknight, which correctly translates the word in the plural, removes all difficulty. He translates these two texts, as follows: "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth." "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus." These texts, therefore, do not favor the doctrine that Christ is a minister of only one of the holy places. With a literal rendering of the word, giving it in the plural in our language, just as it was written by Paul, the objection to Christ's ministration in the two holy places of the heavenly sanctuary is entirely removed. The way into the holy places of the heavenly sanctuary was not laid open, while the ministration in the earthly tabernacle continued; but when that ministration was abolished, the way of the heavenly holy places was laid open, and we have boldness to enter by faith, where our High Priest is ministering for us.

It may be proper to add, that the phrase rendered "into the holy place," in Heb. 9:12, 25, and "into the sanctuary," in chap. 13:11, is the same that in chap. 9:24, is literally rendered in the plural, "into the holy places." Macknight renders them all in the plural. Then the heavenly tabernacle, where our Lord Jesus Christ ministers, is composed of holy places, as really as was its pattern or image, the earthly tabernacle; and our great High Priest is a minister of those holy places while at the Father's right hand.

Let us now examine those scriptures which present our Lord's position and ministry in the tabernacle in Heaven. In vision at Patmos, the beloved disciple had a view of the temple of God, the heavenly sanctuary. A door was opened in Heaven. This must be the

door of the heavenly tabernacle, for it disclosed to John's view the throne of God, which was in that temple. Rev. 4:1, 2; 16:17; Jer. 17:12. It must be the door of the first apartment, for that of the second apartment (which discloses the ark containing the ten commandments) is not opened until the sounding of the seventh angel. Rev. 11:19. And the view that John was looking into the first apartment of the heavenly sanctuary, when he saw the Lord Jesus take the book from the hand of Him that sat upon the throne, is strikingly confirmed by what he saw before the throne. He testifies "that there were seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. 4:5; Zech. 4:2. He also saw the golden altar of incense before the throne, and witnessed the ministration at that altar with the golden censer. Rev. 8:3. In the earthly tabernacle, which was the pattern of things in the Heavens, the golden candlestick with its seven lamps, and the golden altar of incense, were both represented, and by God's express direction, placed in the first apartment. Num. 8:2-4; Heb. 9:2; Lev. 24:2-4; Ex. 40:24-27. The scene of this vision is the first apartment of the heavenly sanctuary. Here it was that John saw the Lord Jesus. Rev. 5:6-8.

Let us read Isaiah's description of this place: "In the year that king Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." Isa. 6:1-6.

That this was a view of the heavenly tabernacle, and not of the temple at Jerusalem, may be proved by comparing John 12:39-41, with Isa. 6:8-10. Words written by Isaiah, while looking into the temple of God, are quoted by John, with the declaration that Isaiah spake them while beholding Christ's glory. That John and Isaiah both beheld the same place, is evident; both beheld the throne of God, and him that sits upon it; Isa. 6:1; Rev. 4:2; both beheld the living beings with six wings; Isa. 6:2; Rev. 4:6-8; each heard from these beings a like song; Isa. 6:3; Rev. 4:8; and both beheld the golden altar before the throne. Isa. 6:6; Rev. 8:3; 9:13. That John and Isaiah both saw our Lord Jesus Christ, we have already proved. And the scene of their visions was in the first apartment of the heavenly sanctuary, the place of the golden candlestick with its seven lamps, and the golden altar of incense. And in this apartment our High Priest commenced his ministration, like the priests in the example and shadow of heavenly things. In the shadow, each part of the work was many times repeated; but in the substance, each part is fulfilled once for all. Once for all our sacrifice is slain; Rom.

6:9, 10; Heb. 9:25-28, and once for all our High Priest appears in each of the holy places. Heb. 9:11, 12, 24, 25. Hence our Lord must continue his ministration in the first apartment until the period arrives for his ministration within the second vail, before the ark of God's testament.

The sins of the world were laid upon the Lord Jesus, and he died for those sins according to the Scriptures. The blood of the Lamb of God, which was shed for our transgressions of God's law, is that by which our High Priest enters the heavenly sanctuary, Heb. 9:12, and which, as our advocate, he offers for us in that sanctuary. Heb. 12:24; 1 Pet. 1:2; 1 John 2:1, 2. His great work, which began with the act of bearing the sins of the world at his death, he here carries forward by pleading the cause of penitent sinners, and presenting for them his blood which had been shed as the great sacrifice for the sins of the world. The work in the earthly sanctuary was essentially the same thing. The sins were there laid upon the victim, which was then slain. The blood of that sacrifice, bearing that guilt, was sprinkled in the sanctuary, to make reconciliation for the sinner. And thus in the shadow of heavenly things, we see the guilt of the people transferred to the sanctuary itself. This can be easily understood. And it is a plain fact that its great design was to give an example of heavenly things. As the sin of him who came to God through the offering of blood by the high priest, was, through that blood, transferred to the sanctuary itself, so it is in the substance. He who bore our sins at his death, offers for us his blood in the heavenly sanctuary. But when he comes again he is "without sin;" Heb. 9:28; his great work for the removal of sin is fully completed before he comes again.

Does Fulfill Mean to Abolish?

Nor long since I heard a first-day Adventist preach. He took the position that the law of God was abrogated, or done away; and for proof he used language as follows: "The law and the prophets were until John," and "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." He claimed that fulfill means to do away, to abolish, and that of a necessity, those that keep the law must reject Christ, and seek salvation some way by the law, and not by the gospel, or through Christ.

This seemed to me to be a perversion of the Scriptures, and a false view of our position. We do not reject Christ, nor expect salvation through any but Jesus Christ, the Son of God. But by the law is the knowledge of sin. Paul said, "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." Hence, the law teaches the necessity of salvation, because by it we learn that we are sinners, and need salvation; for the "wages of sin is death; but the gift of God is eternal life [or salvation from death] through Jesus Christ our Lord."

Salvation strictly means deliverance. What, then, are we delivered from by the salvation of the gospel? Ans. From sin and death. Well, then, let us query a little: What is death? Ans. The wages of sin. What is sin? The transgression of the law. Then, where there is no law, there is no transgression. Where there is no transgression, there is no sin. Where there is no sin, there is no death. And where there is no sin nor death, there is certainly no need of salvation from sin and death. Therefore I conclude that those who reject the moral law, cannot claim the salvation of the gospel, nor preach it in a Bible sense; while those who embrace the law see that they have transgressed it, and thereby become sinners, and need salvation, as they must receive the wages of sin, which is death.

But did Jesus do away, or abolish, the law? Jesus said, Matt. 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

It seems that some in those days thought he had come to do away the law; but he commanded them not to think so. He said, Think not that I am come to destroy, to abrogate, to abolish, the law. This is a plain command, and says Jesus, If you love me, you will keep my commandments.

But, does fulfill here mean to abolish, to do away, to destroy? If it does, then Jesus plainly contradicts himself in this verse; for he says, I am not come to destroy. Then what does it mean? Let us examine a few passages of Scripture:

Jesus came to John to be baptized of him. John forbade him, saying, I have need to be baptized of thee. Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matt. 3:15. If fulfill means to abolish, then all righteousness is abolished. Again, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:8. Again, "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

Now, if fulfill means to abolish, to do away, we now have the law of God, the royal law, spoken of by James, the law of Christ, and all righteousness, abolished, or done away. What a sad condition of things this must be.

Again, the psalmist says, "He will fulfill the desire of them that fear him; he also will hear their cry, and will save them." Ps. 145:19. Is Christ going to do away, or abolish, the desire of them that fear him, and then hear their cry, and save them? I think not.

Again, we read in Acts 13:22: "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." Did David do away, or abolish, all the will of God before Jesus was born? If so, how could Jesus do the will of his Father who sent him?

Again, in Rev. 17:16, 17, we learn that God has put it in the hearts of the ten horns (or kingdoms) that were upon the beast, to fulfill his will. Therefore we have the will of God abolished, or done away, by the ten horns of the beast. Can this be so?

Again, and God will put it in their hearts to "agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Then we have the will, and words of God done away by the ten horns of the beast, or ten kings that should live here on this earth. Then the time has or will come, when we cannot do the will of our Father who art in Heaven. Thus it will be useless for us to pray, Thy kingdom come, thy will be done in earth as it is in Heaven; for David and the ten horns of the beast have abolished, or done away, all his will and words.

We might continue this method of reasoning still further; but we think this will be enough to convince all that this is not the meaning of fulfill, in these passages.

Now let us give what we think is the meaning of the word. Dr. Barnes, in his comments on this word, in Matt. 5:17, says: "It means to accomplish what was in the law, and the prophets."

Worcester gives the meaning of the word fulfill, to accomplish, to perform. See Worcester's Elementary Dictionary. Let us review some of the passages referred to, with this meaning.

First, the one found in Matt. 3:15: "Thus it becometh us to fulfill all righteousness;" to perform all righteousness. This sounds better.

Again, "Bear ye one another's burdens, and so fulfill [perform] the law of Christ."

"If ye fulfill [perform] the royal law," &c.

"He will fulfill [accomplish] the desire of them that fear him," &c. Ps. 145:19.

"A man after mine own heart, which shall fulfill [perform] all my will." Acts 13:22.

"I am not come to destroy, but to fulfill [to accomplish]." Matt. 5:17.

By giving the word its proper meaning we find that the Scriptures harmonize, and that Jesus did not abolish, or do away, the law.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Such are the words of Jesus. Matt. 5:18. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. "For we know that the law is spiritual: but I am carnal, sold under sin." "For I delight in the law God, after the inward man." "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law

of sin." Rom. 7:14, 22, 25. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 8:19, 20. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. See also Rom. 7:7; Ps. 19:7; 119:84, 126, 136; Prov. 28:4, 7, 9; James 4:11; 2:9, 10, 11; Zeph. 3:4; Mal. 2:9.

"Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart." Ps. 119:34.

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The Expectations of the Church.

"Looking for, and hasting unto the coming of the day of God." 2 Peter 3:12.

Our doctrine is no novelty. The church of Christ from the earliest times, has written and sung of the floods that shall overflow, the storms that shall sweep the sky, the pestilence and distress that shall walk the earth, and the earthquakes that shall rack the globe, both as heralds and accompaniments of the day of the Lord. The solemn strain has rolled down from Thomas, of Celano, the poet of the middle ages, A. D. 1221-1255, who sung of that

Day of wrath, that day of burning,
All shall melt, to ashes turning.

To Luther's solemn hymn,—

Great God, what do I see and hear?
The end of things created!
The Judge of man I see appear,
On clouds of glory seated.
The trumpet sounds, the graves restore
The dead which they contained before:
Prepare my soul to meet him.

And Charles Wesley, who says,—

Thy tokens we with joy confess:
The war proclaims Thee Prince of peace,
The earthquake speaks thy power,
The famine all thy fullness brings,
The plague presents thy healing wings,
And nature's final hour.

The plague, the dearth, the din of war,
Our Saviour's swift approach declare,
And bid our hearts arise;
Earth's basis shook confirms our hope,
Its cities fall but lift us up,
To meet thee in the skies.

And John Wesley, who exclaims,—

Earthquakes, deaths, and desolation,
Signify thy kingdom near!

And Byles, who cries out,—

Let the earth totter on her base,
And clouds the heavens deform;
Blow, all ye winds, from every place,
And rush the final storm.

Come quickly, blessed Lord, appear,
Bid thy swift chariot fly;
Let angels tell thy coming near,
And snatch me to the sky.

And Doddridge, who solemnly inquires,—

How will my heart endure
The terrors of that day?
When earth and heaven before the Judge
Astonished shrink away?

And Newton, who sings of that hour, when

Earth shall melt away,
Like wax before the flame.

And Dr. Watts, who asks,—

Who dares engage his fiery rage,
That shakes a solid world?

And Davies, who exclaims,—

How great, how terrible is God,
Who shakes creation with his nod!

And Bishop Doane, who says,

The earth shall quake, the sea shall roar,
The sun in heaven grow pale.

And Wesley, who writes again,—

Stand th' omnipotent decree,
Jehovah's will be done;
Nature's end we wait to see,
And hear her final groan.

And Bishop Heber, who sings,—

*The Lord will come, the earth shall quake,
The hills their fixed seats forsake.*

And again:—

*In the sun and moon and stars,
Signs and wonders there shall be;
Earth shall quake with inward wars,
Nations with perplexity.*

*Soon shall ocean's hoary deep,
Tossed with stronger tempests rise;
Darker storms the mountains sweep,
Fiercer lightnings rend the skies.*

*Evil thoughts shall shake the proud,
Racking doubt and restless fear;
And amid the thunder cloud,
Shall the Judge of man appear.*

*But though from that awful face,
Heaven shall fade, and earth shall fly;
Fear ye not, ye chosen race,
Your redemption draweth nigh.*

Thus men of all ages, sects, and lands, proclaim the coming of terrestrial convulsions as the portents of the great and awful day of God at hand.

And when, in 1727, a severe earthquake shook America, from the wilds of Maine, to the State of Virginia, all hearts reverentially bowed before it, the pastors of New England everywhere preached upon the event, and men said, "This is the finger of God." Drake, in the history of Boston, quotes an eye-witness as saying, "The houses rocked as if they would fall down, and the people being amazed ran out into the streets, calling on the Lord for mercy."—*History*, vol. 1, p. 575. The inhabitants rushed into the churches for prayer. At Haverhill, a general fast was held for two days. At Exeter, forty persons were baptized; and at Haverhill, one hundred and fifty were propounded for admission to the church within three weeks after the solemn event. At Amesbury, the whole time was given up by the people in worship and prayer. At Cambridge, the churches of Dr. Mather, Mr. Lowell, and Mr. Foxcroft, were crowded with serious worshippers. The sermon preached afterward before the General Court, was on the mighty earthquake that had occurred October 30; and William Burnet, Governor elect of Massachusetts and New Hampshire, appointed a fast to be kept on the twenty-first day of December following, as he said, "Throughout the province, on account of the late surprising and amazing earthquake, and the shaking of the earth." In the general reformation that ensued, evil men were alarmed, and drunkards and blasphemers ceased to riot and scoff. Some laughed; but all were sober. The ministry rose to the solemnity of the occasion, proclaimed God in the earthquake, and reaped a harvest of souls.

Alas, where now is that solemn awe that trembles before that terrible hand which has of late shaken every part of the world? Where are the public and humble thanksgivings for our preservation from the destruction which has fallen upon others? Where are the ten thousand admonitions from an enlightened ministry, which should have followed the convulsions of our fire-doomed planet during the past two years? And where are the warnings of that greater earthquake,* and the day of God that is behind it, of which these increasing commotions are but types and signs? "The priests' lips should keep knowledge." Mal. 2: 7. The ministry and the whole church should awake to the importance of this solemn crisis—this awful interval of suspense—and give the alarm, lest the blood of lost multitudes, who hang upon her lips, be found in her skirts, and be required at her hands. Gracious God, do thou arouse thy people from their slumbers on the verge of the great day!

"A Swiss traveler," says a writer in the *Edinburgh Review*, "describes a village, situated on the slope of a great mountain, of which the strata shelve in the direction of the place. Huge crags, directly overhanging the village, and massy enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain in the course of ages by great fissures, and now scarcely adhere to it. When they give way, the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past engin-

ers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers, for more than one generation, have been aware of their danger; subscriptions have been once or twice opened to enable them to remove; yet they live on in their doomed dwellings, from year to year, fortified against the ultimate certainty and daily probability of destruction by the common sentiment, 'Things may last their time and longer.'"

Like the dwellers in this doomed village, the world's inhabitants have grown careless and secure in sin. The scoffers of the last days are around us, saying, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." But in saying this, they are too confident. Nothing is permanent that has sin about it, nothing secure that has wrath above it, and flames of fire beneath. Sin has once deluged the world with water, it shall deluge it again with waves of fire. Sodom and Gomorrah are the types that foreshadow the doom of those that live ungodly in these latter times, and he who can walk this reeling world unmoved by all the tokens of its fiery doom, must either have a rock of refuge where his soul may rest secure, or else must have fallen into a strange carelessness and a sad forgetfulness of God.

But we need not wonder that the world has little thought of the coming day of wrath. Thus it was foretold. Men will say, "Peace and safety," till the final storm bursts in fury on their heads. For as it was in the days of Noah and of Lot, when men were eating, drinking, buying, selling, planting and building, marrying and giving in marriage, till the day of trouble came, even thus shall it be when the Son of Man appears.

But when the long-forgotten prophecies shall be fulfilled, in which God says that "there shall be a great shaking in the land of Israel, so that the fishes of the sea, and fowls of the heavens, and the beasts of the field and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground," (Eze. 38: 19, 20,) men shall sorrow in vain over their carelessness and sin, lamenting that the harvest is past, the summer ended, and they ungathered, unpardoned, unsaved, unblest, at last.

And will a careless, guilty world to whom these pages shall come, continue to forget the coming Judge, and slight his offered Son? Will none heed his breath in the cyclone, nor see his hand in the tossing main, nor perceive his awful march, his stately stepplings in the earthquake's desolating tread, nor hear his voice in the thunders that shake the air, nor discern the glance of his angry eye in the lightnings that flash and burn? And will sinners still refuse to listen to the entreaties of Jehovah's living word? Shall all things continue to be attributed to secondary causes, and the omnipotent Being who performs these wonders, and before whose tribunal of judgment, sooner or later, every soul must certainly appear, be put far away? Reader, dare you continue in sin and forget God?

Pressed down, and awed with an overwhelming sense of the impending doom of our world, and the possibility of that doom overtaking the worldly-minded and thoughtless multitudes of mankind at any moment, and shuddering at the terrible sins that are lighting the torch with which the last fires are to be kindled—we send out far and wide our solemn and earnest warning, beseeching men by the love of Christ, not only to prepare to meet their God, but to seek meekness, and live holily before him, and to watch and pray always, that they may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man!—*The Coming Earthquake*, by D. T. Taylor.

FAITH is a sure confidence which a man hath in God, that, through the merits of Christ, his sins are forgiven, and he reconciled to the favor of God.

MUCH of most men's fame is undesirable, being founded on their unhappiness.

What Shall I Render?

"WHAT shall I render unto the Lord for all his benefits toward me?" Ps. 116: 12. Thus questions the grateful psalmist after recounting some of the mercies of the Lord. What more appropriate question could he ask? And as I meditate upon the goodness of God to me and mine, I feel from the depths of my heart to make the same inquiry. "He hath heard my voice and my supplications." "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

Who of us, dear brethren and sisters, cannot unite in the same strain? It is good to give thanks unto the Lord. Whoso offereth praise glorifieth him. "Praise is comely," etc. But with the "sacrifice of thanksgiving" shall we pay our vows unto the Lord? In times of affliction or distress we have sought unto him with importunity and found him precious to our souls. We have felt to praise him that "his hand is not shortened that it cannot save; neither his ear heavy that it cannot hear." We have tried to bow in humble submission to his will, saying like one of old, "Though he slay me, yet will I trust in him."

"Thy way, not mine, O Lord,
However dark it be."

But did we not feel that if the Lord in his mercy should grant unto us the desire of our heart, surely we would live to his glory? We would be more faithful. We would ever keep in mind so great a blessing, and love and serve him in return.

Perchance it was that life and health might be spared unto us, or the life and health of some dear one. Or, perhaps, that God would so overrule as to save us from some threatening difficulty.

Time passes on, and perhaps we are spared the sorrow that we feared.

The Lord has granted unto us even more than we dared to ask. What shall we render? What wilt thou render, O my soul? Shall it be forgetfulness of God, his love and mercy, and his requirements? Shall it be a life devoted to self, the world and worldly pursuits? My God, forbid. Let me not be guilty of such base ingratitude; rather let me glorify him in my body and spirit which are his.

But how great the danger that the enemy will take the advantage of my deceitful heart, and cause me to neglect duty, and so stray away from the Lord instead of following him more closely. It is only by constant watchfulness and prayer that I may hope to be an overcomer. I desire to render willing obedience to all his requirements, overcome all my sins, that I may be permitted to join with the redeemed in their final song of victory, upon Mount Zion.

Your sister in hope, SARAH E. L. PIERCE.
New Haven, Oswego Co., N. Y.

Results of Personal Labor for Christ.

WHILE on his dying bed, that eminent Christian, Harlan Page, conversing with his wife who was soon to be his widow, said, as he looked back on his earthly work, "I know it is all of God's grace, and nothing that I have done; but I think I have had evidence that more than one hundred souls have been converted to God through my own direct and personal instrumentality."

Rev. Dr. Walker, author of the "Philosophy of the Plan of Salvation," gives the following fact respecting the efforts of an aged man who, from being an atheist, was converted to Christ, and repenting of his life of sin, determined to do all in his power to bring sinners to the Saviour. "When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his old associates then living within reach of his influence. For the conversion of these he determined to labor as he had opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were skeptics, drunkards, and other individuals, as little likely to be reached by Christian influence as any other men in the region. Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion. We can hardly suppose that the old man was instrumental in the conversion of all these persons, yet the fact is one of the most remarkable that has been developed in the progress of Christianity."—*Am. Messenger*.

*In an extensive reading we have met but one: the *Times* (N. Y.) Jan. 1, 1869, said, "Heaven has held the earthquakes and volcanoes in check."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 15, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER NINETEEN.

THE reason why so vast a period as 1000 years intervenes between the resurrection of the righteous and the resurrection of the wicked, is now made very apparent. The work committed to the saints, demands no less a period than that assigned it by the Holy Scriptures. It is that they examine the books of God's record to determine the measure of guilt of each wicked man, and of every fallen angel. To this great exaltation the psalmist refers in these words:

Ps. 149: 4-9: "For the Lord taketh pleasure in his people: he will BEAUTIFY THE MECK WITH SALVATION. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

The saints have no participation in the work of the judgment, until the coming of the Lord. 1 Cor. 4: 5. The decision of every case is made by God the Father before he sends his Son to execute the judgment. Dan. 7: 9-14, compared with Jude 14, 15. It is the execution of the judgment, therefore, that pertains to the Son. John 5: 22, 27. And that work which is given to the Son, he shares with his saints. For when he sits in his own throne, all his saints shall sit down with him in it, as he once thus sat down with the Father. And that power which the Father gives him over the nations when he receives his own throne, he shares with his saints when he exalts them to his right hand to unite with him in the execution of the judgment. Compare Ps. 2: 6-9; Rev. 2: 26, 27. The most important part of this work is the determination of that measure of guilt which pertains to each individual of the lost. God the Father having pronounced them unworthy of eternal life, it is then the business of the saints to determine that measure of anguish which their respective lives of sin demand. This Psalm is worthy of careful study.

1. When the meek are beautified with salvation, it will be by the change to immortality. They will bear the image of the second Adam, as in this life they bear that of the first. 1 Cor. 15: 47-49. Compare also Isa. 33: 17, with 1 John 3: 2.

2. This beautifying of the saints, and exalting them to glory precedes their participation in the judgment, mentioned in verses 7-9 of this Psalm.

3. The two-edged sword in their hand is doubtless the same as that which proceeded out of the mouth of Him whose name is called the Word of God. Rev. 19: 11-15.

4. And if we consider this Psalm from verse 6 to verse 9, we shall see that the work of the immortal saints in the judgment of the wicked is effected by the examination of the book of God, the sharp sword which they hold in their hands (Eph. 6: 17; Heb. 4: 12), and the written record of their evil deeds. So that the record of their lives will be compared with the rule given them to govern their conduct, and the measure of their guilt determined thus.

A brief survey of Rev. 20 may now be in place. We understand the events of this chapter, as stated in verses 1-11, are given very nearly in strict chronological order; and that verses 12-15, cover the same ground, though they necessarily begin at a point somewhat earlier than the binding of the dragon, and the resurrection of the just.

For there can be no doubt that the judgment scene of Rev. 20: 12, is precisely identical with that of Dan. 7: 9, 10. In the one case it is God the Father sitting

in judgment with the books opened before him. In the other, it is the Ancient of Days who takes the position of judge, and before whom the books are opened.

It has already been shown that God the Father thus sits in judgment before the advent of Christ; and that at this tribunal our Lord acts as advocate for his people, and closes his priesthood with securing their acquittal, and the blotting out of their sins. He determines every case, deciding who shall have eternal life, and thus counting all others unworthy of it. Then he commits the execution of the judgment to the Son, who, in fulfillment of this work, makes his saints immortal, and associates them with himself in the judgment of the wicked. When God thus commits the judgment to his Son, and the Son ceases forever his work of intercession, the words of Ps. 76: 7-9, will be found true:

"Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from Heaven; the earth feared, and was still, when God arose to judgment to save all the meek of the earth. Selah."

When the Son of God shall thus save all the meek of the earth, he will raise them up from the dust to inherit the throne of his own glory. 1 Sam. 2: 8; Matt. 25: 31-33; Rev. 3: 21. But the adversaries of the Lord will be broken to pieces; out of Heaven will he thunder upon them (Rev. 16: 18); he will render decision in strict justice in the case of all men, and then clothe his anointed King with strength to execute that decision. 1 Sam. 2: 10. Indeed, it is because that the Son loves righteousness, and hates iniquity, that he is anointed to do this work. Ps. 45: 7; 2: 6-9. His arrows will be sharp in the heart of the King's enemies (Ps. 45: 4, 5), and none will escape his just infliction of wrath. Rom. 2: 6-9.

The session of the judgment by God the Father, is to determine who shall have part in the resurrection of the just. Now it is of especial interest that the dead are represented as standing at this tribunal. The session of the Father's judgment being an event that precedes the advent of his Son, the dead have their cases brought into the judgment in the books which are brought forth, and in particular the righteous dead appear in the person of their Advocate. They do not personally stand as dead men at the Father's judgment-seat, for that is in the heavenly temple; but they are judged by the Father while dead, as if they were personally present at his bar; and all who have secured the services of the only Advocate in the court of Heaven, by obeying the gospel while they lived, will have decision rendered, that the Spirit of God shall quicken them to immortality. 1 Pet. 4: 6. This judgment work begins with the saints who render account through their High Priest; and if they are scarcely accounted worthy of eternal life when weighed in the balances of the sanctuary, what will be the end of those who have no Advocate in the judgment, but who come up to it with all their sins standing against them in the book of God? 1 Pet. 4: 17, 18. Verily, the ungodly will not stand in the judgment. Ps. 1: 5.

When the Ancient of Days was shown to Daniel in vision, sitting in judgment, preparatory to the advent of his Son to execute that judgment, the words of the little horn spoken at that very time, attracted the prophet's attention: "I beheld THEN because of the voice of the great words which the horn spake." Dan. 7: 11. The Hebrew word rendered "then" is very emphatic in its signification of "at that time." Gesenius renders it "at that time, thereupon, then." And it is specially worthy of notice, that at this very time, the head of the Romish apostasy has assembled at Rome, the entire body of popish bishops, almost equal in number to Belshazzar's lords (Dan. 5), and he expects, and requires of them to pronounce him infallible! It is evident, indeed, that for this very purpose he has assembled them, and there is little doubt that they will obey his behest. We are likely, therefore, very soon to hear the great words of the little horn which even arrested the attention of the prophet while in vision, he beheld the tribunal of the Father.

The judgment of God the Father, in Rev. 20: 12, in which the cases of the dead are decided, must precede that event which is mentioned in verse 6 in these words: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Now it is this very session of the Father's judgment which determines who are worthy to have a part in this resurrection to immortality, and which leaves all the others to the second death at the resurrection of the unjust.

The binding of Satan precedes the resurrection of the just. This seems plain enough from Rev. 20, but it is very plainly taught in our Lord's parable of binding the strong man, and spoiling his house. Matt. 12: 29; Mark 3: 27; Luke 11: 21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day.

Every mention of the bottomless pit, or deep, or abyss, both in the Old Testament and in the New, seems plainly to refer to our earth, or some part of it, in some form, or at some time. And in the most emphatic sense, after our earth has been turned upside down by the awful convulsions of the great day, and made utterly desolate, we understand it to be fully fitted to constitute the place of Satan's confinement, termed in this prophecy the bottomless pit. A strong confirmation of this view, is found in the fact that this expression is used in the Septuagint in Gen. 1: 2, where the earth while yet without form and void, is spoken of as the deep; Greek, the bottomless pit. And the Hebrew original signifies the same. And it is predicted that our earth shall be reduced to this condition again. Jer. 4: 23.

This binding of the devil we understand to be at the very time when, as the antitypical scape-goat, he receives the sins of the righteous. Lev. 16. And our earth in its utter desolation is the land not inhabited, where he shall remain with this terrible load of guilt upon him, while the saints sit in judgment upon the fallen angels, and upon all the members of the human family who would go on still in their sins.

Is it Right?

It sometimes happens that ministers are occupied with their own personal matters a large part of the time, but break away from temporal affairs to attend Monthly or Quarterly Meetings, and then throw in a bill for the time so employed. Now I have a few thoughts to offer on this subject:

1. In some cases these ministers are young and inexperienced, and are less qualified to take hold and help the work at a Monthly Meeting than the majority of lay members. Their counsel is comparatively worthless, and their preaching is really a hindrance, as it is very often the case that preaching is a detriment at Monthly Meetings.

There are places for all to work; places to help one another; where the tried or tempted should get help and encouragement from the faithful and experienced. Many a Monthly Meeting is a failure because the brethren and sisters, who ought to work and pray with and for one another, are simply preached to, and they go away barren of mind and spirit.

2. Whatever may be the calling or experience of a minister, if he is cumbered with temporal matters much of his time, he is not well prepared to labor in a Monthly Meeting. Indeed, the very fact that he has a call to the ministry, and is not fulfilling his calling, is evidence that he is not in a position to help those who are more nearly fulfilling their calling than he is his. If there is doubt of his call to the ministry, a Monthly Meeting is a doubtful place to prove the matter, for there the preaching should be most practical and searching.

3. It must be apparent to all, that if any one specially needs the influence of a good, spirited, devotional, social meeting, such as our monthly meetings should be, it is the minister in the condition above described. Why, then, should he receive pay for laying aside his worldly concerns to attend a meeting which he so much needs? And why should they who have experience in the things of God, who are fitted to do the labor that is required to be done in such meetings,

be called upon to pay for the attendance of another, who will, perhaps, stand in the way of the work?

4. The individual who has a call from God, though he lack age or experience in the work, if he has a due degree of heavenly wisdom, will not venture to sermonize before a company of believers who need labor of a different kind. Yet judicious, practical preaching may be just what is sometimes needed in a Monthly Meeting. Sanctified judgment to know precisely what is needed on such occasions is a very useful gift.

5. A person who is spending all his time in the ministry, and attends a Monthly Meeting, may with good reason receive compensation for his time, even though he is not best fitted to labor efficiently in such a meeting. It is right that he should get experience in all parts of the work, and but just that he be sustained, if his life is devoted to the work.

6. And if any are tried by these things to doubt whether they have a calling, I would say, a person may have a call from God, even though they are unfaithful for a time. But if any sniffer their feelings to be touched, and fears arise, lest they should not be well paid for their labor, it is evidence, rendering it at least probable, that their call is a selfish one. One thing is certain, they will never be efficient in the work until their burden for money has entirely passed away, and a sense of the value of souls, the sacredness of the cause, and a spirit of groaning for acceptance with God, have taken its place. J. H. WAGGONER.

Church and State.

FULFILLMENTS of prophecy in any age of the world are of absorbing interest to the Bible student—doubly so when the fulfillments occur in his own day and before his own eyes. As he becomes satisfied of the nature of the event, and is confident that he has about reached the time of its fulfillment, with what emotion he watches every indication of the correctness of his application. With such feelings S. D. Adventists now look upon the premonitions of the coming religious contest in this country, which shall result in the fulfillment of Rev. 13: 14-17, and the attempted enforcement of articles of religious faith and practice by law. So far has the agitation already progressed that public documents are everywhere circulated, a National Association has been formed to carry forward the movements, and a National Convention has been called, now sitting in Pittsburg, Pa., on the day we write, March 3, 1870. The following are notices by the *Detroit Post* and *N. Y. Independent*, of this movement:

RELIGION AND THE CONSTITUTION.

The following call has been issued:

"The Constitution of the United States makes no acknowledgment of Almighty God, the author of national existence; nor of Jesus Christ, who is the ruler of nations: nor of the Bible, which is the fountain of law and good morals, as well as of religion. This has, from the beginning, been a matter of deep regret. It may have been an oversight; but it was, and it is, both an error and an evil. It does not reflect the views of the great majority of the people upon these great matters. It dishonors God. It is inconsistent with the character of nearly all our State constitutions, and with all the precedents of our early history. It has introduced, or furthered, views and measures which are now struggling for a baneful ascendancy in State and National politics; such as, that civil government is only a social compact; that it exists only for secular and material, not for moral ends; that Sabbath laws are unconstitutional; and that the Bible must be excluded from our public schools. It is easy to see that laws for the prevention of intemperance, blasphemy, impurity, or cruelty, may be objected to on the same grounds. And, indeed, we may expect that law itself will be defined to be the mere advice of the majority, with no proper penalty but the disapprobation of the public. The National Association, which has been formed for the purpose of securing such an amendment to the Constitution of the United States as will remedy this great defect, and indicate that we are a Christian nation, invite all American citizens who favor such an amendment, without distinction of party or creed, to meet in convention in Pittsburg, on Thursday, the 3d day of March next, at 2 o'clock P. M."

Among the signers to the call are Gov. McClurg, of Missouri; Judge McCandless, of the United States District Court at Pittsburg; Bishop Huntington, of Central New York; Bishop Kerfoot, of Pittsburg;

Bishop Eastham, of Massachusetts; the Rev. C. G. Finney, late President of Oberlin College, Ohio; the Rev. J. Blanchard, President of Wheaton College, Illinois; and Judge Strong, of the Supreme Court.

The *Independent*, though disapproving the project, and doubting its success, nevertheless acknowledges that it is an attempt to virtually unite church and state. It speaks as follows:

The National Association—formed for the purpose of promoting an amendment to the Constitution of the United States acknowledging Almighty God as the author of national existence, of Jesus Christ as the ruler of nations, and of the Bible as an authority in morals and religion—invites "all American citizens who favor such an amendment, without distinction of party or creed, to meet in convention in Pittsburg, on Thursday, the third of March next, at 2 o'clock P. M." There are honorable and noble men, not a few, working in this movement; but, with the utmost respect for their motives, we frankly declare ourselves totally opposed to the object which they have in view. The Constitution of the United States, in its relations to religion, is, in our judgment, exactly right as it stands; and we are glad to believe that the great majority of Christians of every denomination agree with us. The chance for carrying the proposed amendment is just as good and no better than the chance of uniting church and state in the New World. We could wish that the time and money which this futile movement will cost might be expended in efforts for the conversion of the whole people, as individuals, to the Christian cause.

The Pattern.

CHRIST is the Christian's pattern. He says, "Learn of me; for I am meek and lowly in heart." "As I have loved you, that ye also should love one another." "I have given you an example, that ye should do as I have done."

The apostles teach the same: "Let this mind be in you, which was also in Christ Jesus." "He that saith he abideth in him, ought himself also so to walk, even as he walked." "And every man that hath this hope in him, purifieth himself, even as he is pure." "Christ also suffered for us, leaving us an example, that we should follow in his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again."

If those that profess faith in Christ would conform to the pattern, and fashion themselves by it, in spirit, in life, in labor, and in suffering, all would be well. But instead of this, the professed followers of Christ have been, and are, in the habit of "measuring themselves by themselves, and comparing themselves among themselves," and those who do so, an apostle has said, "are not wise." This is the germ of apostasy from the faith and purity of the gospel. Following the example and teachings of men, instead of Christ and the inspired word, is the cause of confusion and corruption in faith and practice now existing among professed Christians. Hegesippus, of the second century, writes:

"When the apostles were dead, then the church was gradually spotted and corrupted; as in her doctrine, so also in her worship, an infinity of ceremonies by degrees insensibly sliding in, very many of which were introduced within my limited time." (b. 3, chap. 32.)

"Some came in through custom and tradition; one eminent man invented and practiced a certain action, which he used himself, as judging it fit and proper to stir up his devotion and affection; others, being led by example, performed the same; and others, again, imitated them; and so one followed another, till at length the action became tradition and a custom."—*Tertullian, in Lord King's Inquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church, printed 1791.*

If instead of following such a course, patterning after men, they had kept to the only true Pattern, truth and righteousness would have been the result, instead of error and iniquity.

To illustrate this, suppose a person is employed to make a great number of garments of the same size and shape, and an accurate pattern is put into his hands by which to cut them all. Now if he cuts every garment by that pattern, there will be great uniformity in the garments. But suppose he cuts one by the given pattern, then lays the pattern aside, and cuts

the second by the first, the third by the second, and so on; what will be the result? There will be a gradual varying from the pattern, though almost imperceptible at first, and after a few thousands have been made up, they will be almost as far from the original pattern, as professed Christians of our times are from Christ.

A few days since, a seemingly very humble and pious minister, on returning the Sermons on the Sabbath and the Law, which I had lent him, remarked that he must fall back upon such men as Wesley, and Whitefield; that they were evidently very good men, and thousands were converted under their ministry, and they kept Sunday for the Sabbath. This was all the argument brought against the Bible truth contained in the Sermons. Now if we go back to the time of the Wesleys, and other pious men of their times, and ask them why they kept Sunday, they would doubtless tell us that Luther, and Melancthon, and the other reformers of the sixteenth century kept Sunday, and they certainly were good men, and did a noble work for God in their times. Then if we could go back to Luther and others of his day, and ask them the same question, they could tell you that the governors of the Romish church, and the popish councils were agreed in that practice, and still go back with them to the early fathers, who lived during the centuries preceding the full development of the Man of Sin, and find some of them calling the first day of the week, Lord's day. Instead of appealing to Christ and the apostles, and their inspired words, they refer to the pious fathers who lived in the days of the development of the Man of Sin. Why not go to the true Pattern? Why cut our garments by those of men that have never thought of looking up the original one, but have measured by their predecessors, and they by theirs, and so on, so long that scarcely a semblance of what a garment ought to be is seen remaining?

Now the application. We as a people profess to be reformers. To aid us in the difficult work of reform, God has sent us testimonies given by the Spirit of prophecy. These testimonies continually point us to the true Pattern, and to the words of inspiration. They exalt Jesus and the Bible to their proper place, and do not ask us to pattern after men. They give us light how to prepare our bodies for the temple of the Holy Spirit, and how to eat and dress, so as to glorify God in all that we do.

We accept of them as from Heaven; and still many fail to live out what they teach. Ask the reason, and you are told that such a good brother or sister eats and dresses so and so, and they profess to be health reformers; and perhaps you are told that such a one said that such a one did the same thing, and that such a one was told by such a one that such a one said that Sr. White practices and teaches the same thing. If we want the truth, why not go to the printed testimonies? They do not teach you to take the humble instrument as a pattern; much less to take what she says and does second or third handed. They point you to Jesus as the only true pattern, the author and finisher of our faith. Go to the fountain head and drink there; why dabble in the polluted streams of hearsay, tradition and custom?

Let us look to the Pattern, and purify ourselves as he is pure, walk as he walked; and live up to the gracious teachings which he has given by the Holy Spirit. Let us not be so unwise as to measure ourselves by ourselves, and compare ourselves among ourselves; but let us exalt the great Pattern, and hasten to conform ourselves in all things to his lovely image.

R. F. COTTRELL.

Punctuality in Attending and Taking Part in Religious Meetings.

(Continued.)

"AND let us consider one another, to provoke unto love, and to 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. In order to secure these rich blessings, and to have religious meetings carried on to profit and mutual benefit, several things must be obtained. And,

1. We must cultivate reverence for sacred things. In order to this, such thoughts as these may be indulged in to great advantage: I am now about to go to the house of God to unite with my brethren and sisters in worshipping the great God, the creator and supporter of all things, "the high and lofty one that inhabiteth eternity, whose name is Holy," who dwells in the high and holy place, and yet condescends to meet and dwell with those of a contrite and humble spirit. Isa. 57:15. May I ever have grace to distinguish between holy and common things. The time that I am about to devote to God is not mine, and the use of my strength and faculties emphatically belongs to the Lord. I should leave all my worldly interests behind, and not mar the house and worship of God by bringing secular thoughts, words, or deeds, with me. This is particularly true on the Sabbath, and is also applicable on other occasions. For those who bring the world with them at any religious meeting, cannot break away from it at once. It is likely to cling to them during a part of, if not through the entire, meeting. Thus it is that some lose an important part of the meeting, while others lose the whole of it; and they may wonder why they have not had a better meeting. They perhaps got ready to enjoy the meeting when the time had come to close it. The fault was theirs, and not the Lord's. He wanted their undivided heart and whole service, and they were not ready to render these to him. May I be kept from these errors, and from lowering the Almighty in my thoughts and behaviour on this occasion.

We will also be greatly helped in cultivating reverence, by calling to mind some of the many cases in the Bible in which it is exemplified; as, for instance, the case of Jacob, who, after having the remarkable dream of the ladder reaching from earth to Heaven, with the angels of God ascending and descending on it, exclaimed, "Surely the Lord is in this place; and I knew it not! And he was afraid and said, How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." Gen. 28. Also the case of Moses, who, seeing the glory of God in the burning bush, is thus told by the Lord, "Draw not hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It was made holy by the special use that God made of it at the time. And so of the sanctification of Mount Sinai, for God to display his presence and power upon it, in giving his law. When thus set apart, the people could not use it as they did common ground. Ex. 19. Likewise when the sanctuary and (afterward) the temple were sanctified, the Jews could not use it as they did their own dwellings. Even the priests, who were set apart to officiate in sacred things, were not permitted to make those things common that God had made holy. This is made very apparent in the case of Nadab and Abihu, the sons of Aaron, who thought that it would make no difference whether they offered incense with strange fire, or with holy fire; but the Lord showed that it did, in devouring them with fire of his own kindling; and they died before the Lord. Lev. 10. And the Saviour recognizes this sacred principle in driving out of the temple the money-changers and those who sold doves, and in reverently bowing in prayer to his Father on many occasions.

The reverence of the meek and holy man Moses was often excited in view of the great irreverence of the Israelites, and he would fall on his face to the ground before God, filled with a sense of his holiness, greatness and justice. Num. 16; etc. And so with Joshua, Moses' faithful successor, when the Captain of the Lord's host appeared to him for his encouragement. We read that he "fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host [whom we understand to be none else than Jesus Christ] said unto Joshua, Loose thy shoe from off thy foot for the place whereon thou standest is holy: and Joshua did so." Josh. 5:13-15. And the same commendable veneration is seen in Ezekiel, Daniel, John, and many others, when beholding angels or the glory of God in vision or otherwise. When Daniel saw the angel Gabriel in his interesting vision of Dan. 8, he says, "I was afraid and fell on my face." And it was not till Gabriel touched him that he could gather

strength to resume his former position. And when the beloved apostle saw Jesus in glory and grand array on the isle of Patmos, we read, "I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last," etc. Rev. 1.

Oh! how glorious, just, and exalting, it is to thus give God and holy things their just and rightful position! To withhold this is to be shut up to self, and rob God of his just right and glory. Who that has a sense of the majesty and glory of God, blended with his love and other attributes, is not willing, yea anxious, to extol and worship him? If we could but be thus filled with this holy veneration for God, his house, his Spirit, his word and all holy things, it would indeed give a molding influence to our entire worship, and we should never be guilty of displaying ourselves before our brethren, and of speaking of God and sacred things in a careless and irreverent manner, as many professors are apt to do in their prayers, singing, and exhortations, thus breaking the commandment that says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7.

2. All should come together with a spirit of labor. God demands the worship of each, and each one needs to labor, first, to glorify God, second, to benefit his or her own soul, and third, to help every other one that helps compose the meeting. If preaching is the order of the meeting, all should pray that God may help the preacher, and that he may help all present to apply the truth to their individual cases. But the work does not stop here. We read that "with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." Rom. 10:10. Now comes the public indorsing of the truth by word of mouth, the exhortation, the praying and singing, etc. In our text the duty of exhorting one another is made as prominent as that of meeting together. Indeed, it goes hand in hand with it. One great object of meeting is that we may exhort one another. After admonishing the church not to forsake the assembling of themselves together, the apostle immediately adds: "But exhorting one another, and so much the more as ye see the day approaching."

Preaching is important in its place; but those meetings in which all take part are the most profitable to those who are established on the theory; for they bring the work one step in advance, by giving the church an opportunity to work out what the preaching has wrought in them. Unless they do this, they must become spiritual dwarfs.

They get clogged with theory without properly digesting it, and cannot advance as rapidly in true knowledge; for they do not give way for the truth by immediately commencing the work of digestion and appropriation, that spiritual growth and strength may follow. In connection with studying the truth while it is being preached, or otherwise, the most effectual way to learn "the doctrine" is to do the will of God. And thus it is those who do, who have the promise of the blessing of God and are blessed in doing.

No greater ousure can come upon a church than to have a regular preacher settled among them to preach to them year in and year out, unless the cause and interest without demand it. It deprives the church of a proper amount of exercise, prevents them from fully and freely exercising the gifts that are in them, makes of them spiritual babes that lean upon others, and continually demand nursing and to be waited upon. It encourages in them selfishness, and the idea of being served, and opens the way for childish trials for the minister to help to settle, and dries up the missionary spirit in the church. Better, far better, have the church work, though they should be deficient in preaching, than to have them preached to death. This not only retards the growth of the church; it also very often affects the preacher in the same manner. It often encourages in him the idea that he is a personage of great importance, and dries up in him also the true missionary spirit. Generally those churches prosper the best who are made up of workers, and have but comparatively little preaching. And when preaching does come to those churches they ap-

preciate it, and it is a feast to both preachers and people.

It is a fact worthy of notice that the churches in New-Testament times did not have much preaching after they were established on the truth. Those who raised them would set them to work at once, and then if circumstances permitted would hasten to raise other companies of believers; and when the first companies had worked by themselves sufficiently long to become acquainted with each other, etc., the preacher or preachers would return and set things in order, or establish further order, appointing a local elder (not necessarily a preacher) to preside over the meetings and have the spiritual watchcare of the church, and, if necessary, a deacon to attend to its finances, etc.; and their meetings were conducted very much like our prayer and social meetings. As an illustration partly covering the ground, Paul says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." 1 Cor. 14:26. Thus the preachers were not hindered in their work of seeking for the lost sheep, the churches in their absence were thriving and opening the way for the furtherance of the truth. Yea, many unbelievers, in seeing their good works, and attending their well-conducted meetings, in which the Spirit of God wrought in power, were convinced of the truth; and so falling on their faces worshiped God, and reported that God was with the church of a truth. Verse 25. May God revive these times in the church.

D. T. BOURDEAU.

(To be Continued.)

Love to God.

"HEAR, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:4, 5.

The command to love God is repeated many times in the Bible. This duty is not enjoined as counsel, or advice, but is a strict command.

From this we may conclude that God deemed it of great importance that his creatures should love him. The reasons why we should love God are many; but one reason alone is sufficient to show that this command is necessary to man's salvation. It is this:

Obedience to God in keeping his law, to be complete and thorough in itself and thus acceptable to him, must spring from love to the Lawgiver. This may be proved from the fact, so well known to all, that forced obedience to any power is unpleasant to both sovereign and subject; while willing obedience is always acceptable to both parties.

We would do well to look to this thing; for unless we do love God, and that, too, with all our might, mind, and strength, the love of other things will creep in and eat out the heart of our religion, and we shall be left to the power of Satan.

People soon show where their affections are, let them take ever so much pains to conceal the facts from each other; but how much more readily does God notice the alienation of the soul from him, who justly claims the best and purest love of the heart. From this we infer, that the more we love God, the easier it will be to obey him; and the less we love him, the harder it will be to deny self and obey God.

Love! what will people not do for pure love? the mother will almost do miracles to nourish and defend her darling child; the father will die for his child, or will sacrifice himself for his family if he deems it necessary to save their lives. For love of country, many a hero has laid down his life; for love of country, he has endured famine, imprisonment and persecution, and perseveringly stood erect in the storm of battle and of war.

What sustained the martyrs? What gave them smiles and joy in the flames, and on the rack? Love to God. What can separate us from the love of God if we truly love him? Let us then love him more, a great deal more; for this is our safeguard, our defense.

Away, unholy love, love of the world, love of riches, love of fame, love of power! Away unholy passions,

banish them all; for the love of God is sweeter than all; as much higher and holier, as Heaven is above the earth. Let us seek to him for this love.

JOS. CLARKE.

Report from Ohio.

AFTER the meeting-house had been closed against me in Castalia, as given in my last report, I began meetings in a house four miles west, in Townsend, which were continued with good interest for nearly five weeks.

During this time I gave thirty-seven discourses. It was a favorable time for meetings, and our congregations were generally large. The whole neighborhood became convinced of the truths we presented to them and of their duty to live them out; but I fear that many will not move.

To show their interest in the truth, I here give a testimonial that was handed to me at my last meeting:

"FRIEND I. D. VAN HORN: Dear Sir—As you intend to leave us soon for other fields of labor, allow us, the citizens of this neighborhood, to extend you our sincere thanks for the time you have been among us, that we have spent so pleasantly, and we hope profitably. We cannot bear better testimony, than the attendance and interest manifested in your religious lectures, in this place for the past few weeks. That there has been a feeling manifest in the cause of Christianity, that has not been in this community for sometime past, we think all will bear witness who have listened to your lectures for the past few weeks.

"Please accept our kind regards, and we extend you a most cordial invitation to come among us again.

"Respectfully Yours,
(Signed.)

"CITIZENS."

We had three Sabbath meetings with them, and they were seasons of deep feeling and good interest. At our last Sabbath meeting we took an expression of how many wished meeting the following Sabbath, and about twenty arose. A meeting was appointed and Bro. Guilford will try to keep up the interest among them. A few have commenced to keep the Sabbath. May the Lord bless them and help on the work.

I. D. VAN HORN.

Battle Creek, Mich., March 4, 1870.

Report from the Quarterly Meeting at New Ipswich, N. H.

THE Quarterly Meeting held at New Ipswich, N. H., Mar. 5 and 6, was a profitable season.

A business meeting was held on the 6th, which was called to order by Eld. S. N. Haskell. Representatives were present from Washington, Amherst, Blakeville, Peterborough, N. H., and from South Lancaster, Mass. The question of a New England Conference was discussed, and a unanimous desire was expressed that such a Conference be formed.

Moved, That we have a New England Camp-meeting some time this coming season, subject to the appointment of a committee, chosen to arrange for the same of the following named persons:

ELD. S. N. HASKELL,	E. MACOMBER,
E. HARRIS,	S. W. RANDALL,
BRO. STRATTON,	W. H. BALL,
A. W. SMITH,	F. GOULD,
D. GOULD,	F. A. BUZZELL,
S. MARTIN,	S. T. BELDEN,

J. C. TUCKER.

Moved, That an especial invitation be extended to Bro. and Sr. White, to the Gen. Conf. Com., and to the preaching brethren generally, to attend our New England Camp-meeting.

Moved, That we hold another general meeting subject to an appointment through the REVIEW, at which the camp-meeting committee are requested to be present.

Moved, To send Eld. S. N. Haskell as delegate to the General Conference.

Moved, That the proceedings of this meeting be published in the REVIEW. E. MACOMBER, Sec.

Sincerity.

A few days since, in conversation with a friend on the subject of the Sabbath, he remarked that if we were only sincere in our faith, it was all that was necessary, which was equivalent to saying that we might do things which are wrong, if we are sincere, and think it is right; and then we will be saved anyhow.

Such is the position taken by a large majority of the professed followers of Jesus Christ at the present time. How such a theory can be made to harmonize with the words of our divine Lord and Master, is more than we can at present understand.

The last benediction of the Coming One was, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Again he says, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. God has given commandments and ordinances, and promises salvation to those who will keep them. Now if men can continue to do things which are violations of the commandments, and yet can be saved, if they are sincere, why, then, there are two ways to salvation.

We can obey God and be saved, or, if this is not so convenient, we can disobey him and be saved, provided we are only sincere.

To us this seems like a very doubtful kind of salvation. While we believe that it is a good thing to be truly sincere, we also believe that God will accept of nothing but strict obedience to his commandments. He will accept of none but godly sincerity. To be sincere in actions which are violations of the law of God, is dangerous sincerity. Let us strive to know the whole will of God, and do it; for none but those who keep the truth will enter into the city. Let us hear the conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man."

CHAS. P. WHITFORD.

Berkshire, Vt.

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.

Sr. L. PARKIN writes from Trempealeau Co., Wis.: I prize the REVIEW. It makes my heart glad as I receive it from week to week, and the many precious truths it contains. I love the Testimonies that have led out into such great light. As I read them from time to time in connection with Bible truths, they often cause the silent tear of heart-felt repentance to fall at the discovery of some subtle sin. My whole frame has thrilled with joy as I have seen the beauties of the great plan of salvation pointed out as they are in the Testimonies. May God keep me firm in the faith.

Earth has lost its charms for me. I am weary of its din and wickedness. I long for that immortal life where sorrow will never press the soul, where all tongues are singing the "matchless depths of a Saviour's love."

BRO. R. MORAN writes from Iroquois Co., Ill.: I have read with great interest Life Incidents, the Ten Sermons, and Thoughts Suggested by the Perusal of Gilfillan.

To my mind, the arguments adduced by these brethren cannot be met by our astute D. Ds. God takes things that are despised, to bring to nought things that are. Goliath had no fears of David. But the stripling brought him down, and took off his head. He who "spoke as never man spake," broke out in thanksgiving. "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." The great sanhedrim which our Lord had to confront, was the most learned body of theologians in his day. In addition to their own tongue, Hebrew, they doubtless were critically acquainted with Greek, Latin, Syriac, Chaldaic, Arabic, Egyptian, and perhaps other tongues. Those great men, no doubt, looked upon the babes from Galilee as low and mean. But soon after the day of pentecost, they were not able to stand before these "unlearned and ignorant men." So, now, our astute men who claim to be God's ministers, cannot meet the arguments of our

brethren, whom God has raised up, and qualified to spread abroad the third angel's message. It ought to be, and is, a cause of devout thankfulness, that God has raised up such men in these last perilous times, to show us the way of salvation.

SR. L. E. MILLNE writes from Council Bluffs, Iowa: Will any of us refuse the offers of salvation and be left to take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved"? Be entreated now to close in with the offers of salvation. Solemn scenes are before us. Men's hearts are failing them for fear. But the heart of the Christian is kept in perfect peace because he trusteth in God. Blessed trust! Blessed hope! Come, Lord Jesus, and come quickly. Oh! let that bright morning soon dawn. Take, oh! take thy weary, waiting children home to that blissful abode in Heaven,

"Where all unite in unison, and sing
One grateful song to Heaven's eternal King."

Christian Work of Laymen.

LAYMEN, not less than ministers, are called to labor for Christ. While the church is intended to supply a home for the people of God, promoting Christian fellowship, and at the same time extending aid and succor to us in our weakness, it is designed to be a channel for individual work. The true idea of the church is that which represents it as a complex whole, each individual portion of which has a distinct sphere of labor, all combining to effect the evangelization of men. Every member should contribute to this result by holiness of life, by a godly example, and by direct, positive, and personal daily effort. There is no less obligation resting on each member of the church than on the minister of the gospel, to promote by personal activity the interests of the Redeemer's kingdom. No professor of religion should expect the church to carry him to Heaven, but he should add to the spiritual power of the church by his godly life, and should swell the activities of the church through his direct personal work.

Henry Ward Beecher says of mean men: I have great hope of the wicked man—slender hope of a mean one. A wicked man may be converted and become a prominent saint. A mean man ought to be converted six or seven times, one right after the other, to give him a fair start, and put him on an equality with the bold, wicked man! I have known men who thought the object of conversion was to cleanse them as a garment is cleansed, and that when they are converted they were to be hung up in the Lord's wardrobe, the door of which was to be shut, so that no dust could get at them. A coat that is not used, the moths eat; and a Christian who is hung up so that he shall not be tempted, the moths eat him. And they have poor food at that!

Obituary Notices.

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

DIED, in Burlington, Mich., March 2, 1870, Sr. Susan Jones, aged 60 years and 13 days. Sr. Jones embraced the faith of the third angel's message when Bro. Bates and myself went with the tent to Burlington, in 1857. She lived a consistent, Christian life; was very punctual in her attendance at the meetings of the church, and her testimony for the truth was never lacking. In this respect she presented a worthy example. Her husband went to California at an early period of emigration thither, and is supposed to have been murdered, as no tidings have been received of him for a number of years; this made her life one of care and hardship. Her labor for her family was untiring, and she lived to see several of her children walking in the truth. May they be steadfast therein as she was, and all meet in the morning of the first resurrection. Sermon by the writer, on 2 Cor. 4: 17, 18.

J. H. WAGGONER.

DIED, in this city, Jan. 31, 1870, of pulmonary consumption, William Bixby, aged 63 years.

Mr. Bixby was taken violently sick with inflammation of the lungs something over a year ago, from which he never fully recovered, but was able to be about during most of the past summer. The disease finally culminated in consumption, and he was confined to his bed some four weeks before his death. He died the death of a Christian.—Owatonna (Minn.) Journal.

Bro. Bixby was a firm believer in present truth, and a consistent Sabbath-keeper; and in conversation with the writer during his illness he expressed his faith in the nearness of the fifth kingdom in the strongest terms.

W. SUTLIFF.

The Review and Herald.

Battle Creek, Mich., Third-day, March 15, 1870.

Our Preliminary Meetings in Battle Creek.

In view of the approaching General Conference, it was deemed advisable by the General Conference Committee that the week previous to that meeting should be spent in a special season of seeking God, and in putting away the sins and faults that have grieved the Spirit of God at Battle Creek. These meetings have been very solemn and searching, and deeply interesting. The Battle Creek church has taken hold in earnest to return fully to the Lord. We think there was never so good a prospect of raising the standard of piety as it should be in this place, as there is at the present time. We now feel very hopeful that even those who have stood chiefly in the way of the work will heartily return to God. Our meetings on sixth-day were of remarkable interest. Those who heard Sr. White during the forenoon and afternoon meetings can never forget the solemnity of her words, their soul-stirring character, their severity of reproof for sins and wrongs, with their tender pity and compassion toward the erring and the sinful. We hope for still more gracious manifestations of the presence of God. Something like one hundred of our brethren, from Maine to Iowa, have come in to attend these meetings. We have been very thankful for their presence and their help. We believe that none of them will regret the means spent in the journey, or the time devoted to this work in Battle Creek. We gratefully acknowledge the special blessing of God. We rejoice before him with trembling, and still entreat the special outpouring of his Holy Spirit.

Since writing the above, we have witnessed and participated in the meetings of Sabbath and first-day now just closed. These meetings will ever be memorable in the experience of those who have attended them. They have been of the most solemn, searching, and melting character. We have good reason to hope that these meetings will mark a new era in the experience of the Battle Creek church. Especially has the meeting of first-day afternoon been one of the most impressive seasons that we have ever witnessed. It has been marked by godly sorrow for sin, humble confession, brokenness of heart, genuine repentance, and also by what is sure to attend all this, the gracious outpouring of the Holy Spirit.

THE COMING EARTHQUAKE.—We give in this REVIEW an interesting extract from this valuable work of D. T. Taylor. We can furnish this pamphlet at the publisher's price, 25 cts. per copy. Postage 2 cts. Our readers will do well to obtain and study this collection of facts.

We are glad to hear once more from our old friend, B. Moran, formerly of Lawrenceburg, Indiana. We trust Bro. Moran still loves the truth, and that he is earnestly striving to obey it. We shall be pleased to hear from him again.

Bro. C. Seaward, of Howard Co., Ind., reports the Sabbath School in his place in a flourishing and prosperous condition. As this is a recent enterprise with them, we rejoice to learn of their success. Sabbath Schools are important institutions. Let them be started and sustained wherever possible.

ISAAC SANBORN: We expected that you would, without fail, attend our Conference, and for that reason did not send you the advertisements for your meetings, thinking that when you sent the request you had not received our invitation.

GEN. CONF. COM.

THE Toledo Blade, of Dec. 10, 1869, says: "Great excitement prevails in Wabash, Indiana, over the enforcement of the Sunday law. Men, women, and chil-

dren, are indicted for fishing, sewing, knitting, and blacking boots, on that day. About one hundred indictments were lately returned into court against the best citizens of the town, including several ladies!"

It seems that the doctrine of eternal misery is being questioned by thinking minds in Europe, as well as America, as indicated by the following paragraph which we clip from the *Independent*:

The doctrine of eternal punishment has been up before the English branch of the Evangelical Alliance. As this doctrine is in the theological basis of the Alliance, several members on avowing their disbelief in it have from time to time withdrawn. Rev. T. R. Birks, for 19 years honorary secretary, lately published a book which seemed so contradictory, both directly affirming and logically denying the doctrine, that members urged his withdrawal from the Alliance; and this he has done, after considerable acrimonious discussion, by sending in his resignation. *Evangelical Christendom*, the organ of the Alliance, deprecates the attacks on Mr. Birks, and insists that Protestantism will succeed no better than Romanism in establishing an effective censorship of books.

Notice.

[THE following notice is laboring under a double misfortune: First, it was not sent in season to reach those for whom it was intended by the time specified. Secondly, it has been overlooked and so delayed at this Office. We give it, as it may yet be in season for some to help in the enterprised named.—ED.]

To the brethren of the Wisconsin and Illinois Conference. Pledges previously reported for the purpose of purchasing a tent are as follows:

	PLEDGED.	PAID.
RECEIVED SINCE.	\$155 00	\$107 00
Fish Lake,	25 00	25 00
Raymond,	8 00	8 00
Hundred Mile Grove,	88 50	60 00
Johnstown Center,	48 00	5 00
Addition to Little Prairie,	10 00	5 00
A. C. Woodbury,	15 00	15 00

Those churches that have not yet sent in their pledges we hope will do it at once, as we wish to purchase our tent as soon as the first of March. Come, brethren, lend us your help at this time. Let all take a part in this work.

C. W. OLDS, } Conf.
N. M. JORDON, } Com.
O. A. OLSON.

Why the Jews were more Ready to Receive John than Christ.

DR. LARDNER has the following observations which seem very much to the point.

"We see here the ground of the different respect which seems to have been shown to John the Baptist and Jesus. 'Many of the Pharisees and Sadducees came to his baptism.' Matt. 3:7. And of others there seems to have been a general resort. And for some time afterwards it was dangerous to deny the validity or authority of his baptism; for all held John to be a prophet. Matt. 21:26. The general expectation of the Messiah raised their attention to John; but their particular idea of the Messiah disgusted them against Jesus. 'He (says our Lord to them) was a burning and shining light, and ye were willing for a season to rejoice in his light.' John 8:35. They had no doubt but that a very great person was coming among them; and they were pleased to hear John say that he was his forerunner; but when Jesus came, he was not such a person as they wished for."—*Lardner's Credibility of the Gospel History*, vol. 1, pp. 143, 144.

We are glad to hear again from our respected friend, D. F. Newton. His testimony is always faithful, searching, and well-timed. We shall be glad to hear from him whenever he can find time to write. Below we insert his advertisement of a new work, which we doubt not is valuable, though we have not seen it:

"APPLES OF GOLD IN PICTURES OF SILVER;"

Just published, by the Author of "Home Thrusts," "Shining Light," "The Sword that Cuts, the Fire that Burns," containing a likeness of the author, 456 pages, beautifully illustrated with 100 fine engravings. It is neatly executed, exceedingly tasteful, and beautiful in all respects. Owing to the great variety of topics, the numerous illustrations, we cannot but hope it will be read with interest, delight and profit by all classes, old and young, husbands and wives, parents and chil-

dren, ministers and people, Sabbath-school teachers and superintendents, little folks and great folks.

The work is condensed or compressed, and the pith, the point, the essence of everything lovely and of good report, is aimed at in every article, that everything from the beginning to the ending might be in very deed "Apples of Gold in Pictures of Silver." The saving of the little folks, the making of every household a little Eden, a paradise on earth, is kept constantly and vividly in view. The chaff is sifted from the wheat, the dross from the gold.

"Go, apples of gold, to distant lands,
O'er this wide earth, sin-cursed, swiftly speed."

This volume is divided thus: First a chapter for the big folks—then a chapter for the little folks—"Apples of Gold in Pictures of Silver," all the way through it.

"A good book lives when you are dead;
Light on the darkened mind it sheds—
It nurses the gems of holy trust,
It wakes untired when you are dust."

Price, in cloth, per copy, \$1.50; gilt, \$2.00. Postage 20 cents. Agents wanted. Address D. F. Newton, 308 West Twentieth-st., New York City.

Appointments.

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

THE next Quarterly Meeting of the Anamosa, Lisbon, and Marion churches will be held at Marion, April 2 and 3. As this may be the last of these meetings before Conference, we shall look for a full attendance. D. T. SHURMAN.

THE Lord willing, I will meet with the church at Monroe, Wis., Sabbath and first-day, March 26 and 27. (The Quarterly Meeting is postponed till this time). Meeting Sabbath evening.

I will meet with the friends in Chicago, where Bro. Adams may appoint, on Wednesday evening, March 23.

I will also hold a meeting at Clinton, Wis., Thursday evening, the 24th. Pray, dear brethren, that the blessing of the Lord may be with us at these meetings.

R. F. ANDREWS.

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. J Lindsey 36-10, P Smith 32-17, C A Osgood 36-1, H Carpenter 36-1, J W Ricketts 37-1, A Clapp 37-1, L Williamson 35-9, S Harrington 37-1, M Phillips 36-1, D R Moller 37-11, B Davis 37-1, N N Anway 36-14, Mrs E Haynes 37-1, C E Damon 36-10, Willis Bailey 33-1, C Frantz 37-1, P S Thurston 36-1, C L Sweet 36-14, A R Henry 37-11, Geo Lambert 37-11, T T Maxwell 37-1, O Bailey 37-1, H Long Jr 37-1, W J Merrick 37-1, Geo Lindsey 37-1.

\$2.00 each. E B Gaskill 37-17, Horatio Lindsey 37-13, F Howe 37-5, Asa Green 35-2, T F Emans 35-9, E F Root 37-14, Wm Langdon 37-1, M Kunselman 36-11, J Cooper 37-1, A Graham 37-1, Dr J H Glinley 35-1, S Symonds 36-11, Jas Harvey 37-5, I C Vaughn 36-17, C H Webb 37-11, O F Guilford 37-1, Martha White 35-9, A W Maynard 35-1, Jas Patterson 36-14, F Hazen 36-6, L A Green 37-1, C N Ford 37-15, Abel Wood 37-3, S H Maycroft 37-1, M McCornell 37-10, O H Pratt 36-13, L Hadden 36-1, Wm Carpenter 37-12, P A Marvin 38-1, Thos Harlo 38-1, L A Grover 37-1, D Barnum 36-13, Eld Mackey 37-1, A M Eaton 36-10, Mrs N McClellan 37-11.

Miscellaneous. L Manley \$5.00 36-1, R Williams 4.50 37-13, A Howe 2.44 32-12, G F Evans 4.00 35-1, C S Glover 1.50 36-13, G L McGraw 7.50 36-12, L W Van Meter 7.50 36-12, D A Hale 7.50 36-12, D A Wetmore 3.00 37-10, E A Collard 7.50 39-10, S Pratt 4.00 29-13, D H Gould 3.00 39-13, G Kelsey 3.00 38-1, C M Shepard 1.66 37-1, E G Hill 3.00 36-1, J Pierce Jr 3.00 36-1, J C Cogswell 5.00 36-15, E Kline 1.50 36-13, M Aldrich 5.00 37-1, R J Foster 3.00 38-1, C McCoy 5.00 38-4, S A Bragg 5.00 37-14, L Filer 1.50 36-13, D Collins 5.00 36-2, N H Schooley 3.00 36-8, I C Mattlin 4.00 (2) 37-11.

Foreign Missionary Fund.

H L Burlingame \$2.00, P A White 1.70, W S Lane 6.50, C N Ford 10.00, M E Rust 10.00, Martin Lockwood 5.00, Lewis Haskell 5.00, A J Richmond 5.00.

Received on Book and Tract Fund.

Peter Pambala \$5.00, L Pambala 5.00, J N and M A Loughborough 11.75, E More 4.68, W B Denniman 1.17, C Rice 11.70, D T and M E Bourdeau 11.70, C N Pike 5.00.

General Conference Missionary Fund.

Church at Washington, N. H., \$25.00, Chas Comings 43.00.

Michigan Conference Fund.

Church in Colon \$9.00, Ransom Center 56.25, Orange 30.00, Newton 17.25, Burlington 100.00, Parkville 13.00, North Liberty, Ind., 65.00, Tuscola, Mich., 40.00, Ithaca 11.50, Jackson 23.00, Lock 12.00.

Benevolent Fund.

M E Rust \$5.00.

Cash Received on Account.

I Sanborn \$5.00, Geo I Butler 20.00, Phebe Mills 5.00, Catherine Tosh 50c.

Michigan Tent and Owosso Camp-meeting Expenses.
A L Wilkinson \$1.00.

Books Sent by Mail.

Hugh McFarvey 25c, N F Beeby 35c, H A Hayden \$2.75, G F Evans 27c, S E Edwards 25c, E A Collard 2.66, S A Proctor 60c, M Kittle 50c, C M Shepard 34c, I Sanborn 2.13, Wm Larratt 20c, J T Moore 1.10, C H Southworth 8c, N Keyser 10c, L Ackerman 35c, Mrs I H Archer 50c, Asa Green 27c, T Emans 27c, A D Smith 35c, W J Hardy 35c, Mrs N G Saunders 4.00, E P Farnsworth 30c, S H Maycroft 80c, M Marquart 1.00, Eli Wick 30c, J B Ingalls 46c, Melvin Smith 50c, T Wheeler 30c, C R Ogden 30c, W Sutcliffe 1.00, Mrs H I Farnham 80c, Abram Wright 25c, J M Osborne 30c, C M Joslin 1.00, D F Mitchell 3.25, C N Pike 1.26, S M Holly 1.10, J W Nichols 30c, J E Baker 44c, P W Baker 10.00, Jas A Uitta 35c.