

ADVENT



REVIEW

And Sabbath Herald.

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

VOL. XXXVI.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 28, 1870.

NO. 2.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THOUGHTS OF OUR HOME.

As here we journey on in gloom and sadness,
Toward the city of the Lord,
It fills our aching hearts with joy and gladness
To read his blessed word.

We read of parch'd lands turned to springs of waters,
And the desert shall be glad,
Comfort shall come to Zion's mourning daughters,
No more shall hearts be sad.

Flowers shall spring beside life's flowing river;
The fields are green and fair;
No more our saddened hearts with pain shall quiver:
No sin or death is there.

Soon will be heard the voice of the Archangel,
Resounding through the earth,
And the sons of God will chant a glad evangel,
As at creation's birth.

Then will the saints awake to life and beauty,
Where sorrows ne'er annoy;
Fit recompense for lives of toil and duty,
Now turned to perfect joy.

In this sad world, there's much to be forgiven,
Of hate, and crime, and wrong;
But strength from the Most High, to us is given,
To suffer and be strong.

Though friends forsake us, and the world seems dreary,
Yet still we'll journey on
Toward that blest city, where the faint and weary,
Shall rest in peace at home.

L. D. SANTEE.

Dixon, Pulaski Co., Mo.

Review of Wellcome and Goud.

BY ELD. J. H. WAGGONER.

(Continued.)

I have now to notice some things of quite a different nature.

"THE LAW IN THE FLESH."

It seems scarcely possible that our authors, after plainly declaring that the law exposes guilt and condemns sin; that it gives the knowledge of man's relations to God; that there would have been neither sin nor death in the world if it had been kept, should also say of the same law that it is in the flesh. On page 56 are the following words:

"The first law or covenant was given for the government of man in the flesh, and is by Paul sometimes called 'a law in the flesh' 'the law of sin and death,' which is in my members, constantly condemning and killing, but never justifying and giving life."

Also on page 142, it follows:

"The penalty of this covenant brought death; and not being susceptible of amendment after being broken, and knowing no mercy, and being in man's flesh, it is powerless for man's help; under it man had no right but to die."

There are several most singular errors in these extracts.

1. That the law is not susceptible of amendment after being broken. This would give the idea that the law was injured or invalidated by being broken or transgressed. Any one who has the least conception of the nature of law, knows that this is an absurdity. Properly, it should be said, that the law being holy, just, and good, the sinner cannot escape the penalty by any effort of his own. Pardon, free, unmerited, pardon, is his only hope. But let it be remembered that pardon is not license.

2. The "right to die," or to suffer the penalty of the law, is a most singular right! The truth is, the sinner dies because he has forfeited all rights by his rebellion.

3. That the law is in the flesh: But the law is *not* in the flesh! Sin, or transgression of the law, is in the flesh. Do the law and its transgression dwell together? Can they harmonize? If so, why does the law condemn the transgressor, and demand his life? But if not, why do our authors make such an absurd statement? Paul says, "The law is holy, and the commandment holy, and just and good." Rom. 7: 12. And in the same chapter he says, "For I know that in me, (that is, in my flesh,) dwelleth no good thing." Verse 18. If no good thing dwells in the flesh, does the holy, just, and good law dwell there? Again, when the same apostle enumerates the works of the flesh, he mentions idolatry, murder, adultery, &c. These are forbidden by the law; and they are opposed to the law. Therefore not the law, but opposition to the law, or transgression of the law, is in the flesh, Rom. 8: 7, for "the carnal mind," has the marginal reading, thus: "Gr. the minding of the flesh." *Carnally minded, and fleshly minded*, mean the same thing. But the carnal or fleshly mind is not subject to the law, because "the law is spiritual." Rom. 7: 14. Messrs. Wellcome and Goud profess to have given this subject a thorough examination. Can it be possible that the above scripture truths have escaped their notice? These things are so plainly set forth by the apostle Paul, and are so reasonable and evident, that, if the statements of the foregoing quotations are made in ignorance, it seems quite inexcusable. I am willing to leave it with the candid reader.

4. The apostle does *not* call the law of God or ten commandments, "the law of sin and death." That law is opposed to sin—condemns it, as our authors have themselves confessed. Note what Paul says: "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death which is in my members." Rom. 7: 22, 23. The law of sin is in the flesh; but it has already been shown that the law of God is not in the flesh. That is not a "law of sin," it is a law opposed to sin. The motions of sin, of opposition to the law, in his members—in his flesh—is that other law to which Paul referred, and the only one which he called the law of sin and death. The contrast is directly shown in verse 25, between "the law of God," and "the law of sin," and also in chapter 8: 1-4, wherein it is shown that they fulfill the righteousness of the law (of God—compare verse 7,) who

are made free from the law of sin and death. Sin is the transgression of the law of God; and to be made free from sin is to be brought into obedience to the law; for by obedience only is the righteousness of the law fulfilled.

It is seldom that so much error is found in so small a compass as is contained in the foregoing extracts from the book under review.

PROMISES OF THE NEW COVENANT.

On this subject the authors say:

"We will now read Ps. 37: 22. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. Christ also promises the same. Matt. 5: 5. Blessed are the meek for they shall inherit the earth. Now be it remembered, that the foregoing promises are those embraced in the New Covenant, and are some of the 'better promises' upon which it is established. See Heb. 8: 6." Page 37.

The two covenants of which I shall speak more particularly hereafter, have some things in common, and there are some things peculiar to each. The "better promises" are not the promise of the land, for that was promised to Israel when they came out of Egypt. Paul speaking of the new covenant, specifies the better promises, to wit: writing the law in the heart, and forgiving sins. These two necessarily go together; one does not exist without the other. For, to forgive sin without putting the law in the heart, would leave the heart with a lawless or sinful disposition, so that the righteousness of the law could not be fulfilled by it. Or, to put the law in the heart without forgiving sins, would leave the person still under condemnation for the past. These blessings are peculiar to the new covenant, as the apostle argues; because the blood offered under this covenant—the blood of Christ—is the only blood that can purchase forgiveness. With the exception of these, the promises of the old covenant are identical with those of the new. Not one blessing can be referred to as matter of promise in the new covenant that was not also promised in the old, except as above specified. Our authors have admitted that, if the law had been kept, no other covenant would have been required; obedience to the law would have secured the same blessings that are now conferred in the gospel. But if Aaron, with the blood which he offered, had been able to take away or blot out sin, man would thereby have been restored to the same relation to the law which he would have sustained had he never transgressed it; of course the necessity of the gospel would have been obviated, all of God's purposes of grace being then fulfilled without it. It seems strange that in a book, the avowed object of which is to explain the difference of the covenants, should be found such vague and erroneous views of the subject, while it is made so very plain by the writings of Paul.

TEN COMMANDMENTS, THE OLD COVENANT.

The pertinacity of our opponents in affirming that the ten commandments are the old covenant, in the face of the clearest evidence to the contrary, is wonderful. But it is their only chance to maintain their unscriptural position. Take this refuge away and they have really nothing to which to cling—nothing

to urge against the law as a present rule of moral obligation. Our authors say:

"The Scriptures speak of two covenants, and only two, as being made with Israel and Judah. The one of ten commandments given on Sinai, with its ordinances, is called the 'first' and 'old,' because it was the first code given to that people, and in contrast with the new, of which we shall speak more particularly hereafter." Page 41.

And again they say:

"We have shown that there was but one covenant made at Sinai, and that covenant was the ten commandments." Page 51.

There are many covenants mentioned in the Bible; two of them were made with Israel, and are called according to their order, the first and second, old and new. These covenants are easily identified by their peculiarities or characteristics, as given in the Scriptures; and to apply what the Scriptures say of any one covenant to any other, is to take unwarranted liberties with God's word, and lay the foundation for very serious errors. No subject can be more important than that of the covenants; and it becomes us to be very careful in forming our conclusions thereon.

Jeremiah and Paul are the only Bible writers who have spoken of the two covenants, and of their relations. The latter quotes the former and comments on his words. Both distinctly state that the first covenant was nullified by the non-performance of its conditions. This proves positively that it was not a law; for a law is never nullified by transgression. Sin abolishes the sinner, but does not abolish the law. I marvel that Messrs. Wellcome and Goud have not marked this fact, as much as they had to say on the subject of life and death.

Before speaking more particularly of the old covenant, I will compare the statements of the book on the point. In the quotation already given, it is declared that only one covenant was given at Sinai, which was the ten commandments. Then Webster is quoted on the word covenant, who says it is "a mutual consent or agreement of two or more persons to do or forbear some act or thing." In quoting and endorsing this definition, they virtually contradict their own statement, that the ten commandments were the first covenant; for the ten commandments were not a contract or mutual agreement between two parties, but a law. The commandments did not depend for their strength and perpetuity on the action of the party bound to obey them, but on the authority of God, the lawgiver.

But again they contradict their own statement, and themselves show that the ten commandments were not the old covenant. They admit that the first covenant was "a mutual agreement" (which the ten commandments were not), and affirm that no other covenant was made with Israel at Sinai, and yet they speak as follows concerning Ex. 19: 5-8:

"This is a proposition on the part of God that if they would obey his voice and keep his covenant, then they should share the blessings; to which when they had agreed, (verse 8,) the Lord directed Moses to prepare the people to witness his descent," &c.

This transaction all took place before the ten commandments were spoken on Sinai; and this bears every characteristic of a covenant, according to the definition they quote. Here was certainly "a mutual agreement between two parties;" or as they express it, "a proposition on the part of God," "to which they agreed." And yet they can find no covenant in this! This proposition and agreement was the first covenant made with Israel; for its validity it depended on their performance of the agreement, as Jeremiah and Paul show was the case with the old covenant. Here we find plain, consistent truth on this subject.

Our authors have jumped at the conclusion that the ten commandments were the old covenant, merely because they are called a covenant. But in all their words they have not given one reason why this law should be considered the old covenant made with Israel. They seem to forget that the term covenant is applied to many things. And they ignore their own definition of covenant in so applying the Scriptures. They do not even attempt to show that the ten commandments

bear the characteristics of the old covenant, according to the declarations of Jeremiah and Paul. Their only proof on the subject is their own assertion.

But what relation do the ten commandments sustain to this covenant, and why are they also called a covenant? Greenfield says, in his lexicon, a covenant is "any disposition, arrangement, institution, or dispensation;" and also, "meton., a body of law and precepts." Thus we see the word covenant is very comprehensive, and may refer to things very dissimilar in nature; and therefore we need to be the more careful in making application of scriptures speaking on the subject. "A body of laws" is a covenant; hence, the ten commandments are properly called a covenant. But as has been proved, they are not the covenant or agreement made with the children of Israel, and which could remain only provided they fulfilled it.

Another definition given by Greenfield is this: "Mutual promises on mutual conditions, or promises with conditions annexed." The covenant of "mutual promises" is found in Ex. 19: the "conditions annexed" are the ten commandments. A covenant of agreement, may, therefore, be founded upon a covenant of law. That one covenant may be thus based upon another, is proved by 2 Kings 23: 3. The book of the law was found in the house of the Lord, and when it was read the following occurred:

"And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all their heart and with all their soul, to perform the words of this covenant that were written in this book." And just so in Ex. 19, a covenant (agreement) was there made to keep the covenant (law) which God was about to proclaim in their hearing. Which of these was the "old covenant," the "first covenant," made with Israel, and which was nullified by their non-performance, all can judge.

God Is Faithful.

MANY cases of striking interest reveal the truthfulness of God's working in mysterious ways to perform his promises. He is ever prepared to work mighty deliverance, and remove the greatest hinderances, to arrest the powerful attacks of the enemy.

Though the instrumentalities seem feeble, they can bring large results; and conquests, such as those wrought through the faithful Jewish queen, can be given the waiting people of God. And though we cannot see or determine in what manner the promised blessing can be accomplished from surrounding evil agencies, still remember that God is faithful in the performance of every promise.

Take the brief history of Samson for an example. Though born of promise, yet, in his willful disposition and wayward career, his ungoverned and unrestrained propensities, and the fear his nation had of him, wherein could he have been viewed as their deliverer? In order to fill up historical time, Samson is said to have judged Israel forty years; while he was, during this time, as great a fear and dread to his countrymen as were the Philistines whom they served. Judges 15: 12 shows their lack of confidence in him.

With such a leader, the three thousand armed men of Judah might have been invincible against their foes. Whether the depression caused by their servitude prevented their assisting this wonderful deliverer, or whether it was existing evils, we are left to conjecture. At least for some reason God saw it not best to work deliverance then, and it was not predicted. Samson should only begin to deliver Israel.

Like as his trespasses and exploits were performed unaided, singly and alone, so were the signal judgments in a peculiar manner visited upon his own head. From the slaying of the lion to the bowing beneath the mighty grasp of the pillars when the Lord heard his humble cry, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes," he stood a gigantic object, solitary and alone.

Helplessness, degradation, servitude and the deepest afflictions, brought him through the bitter valley of humiliation; and now the Lord could use him with his

returned powers to accomplish his word; for Samson slew at his death more Philistines "than they which he slew in his life;" and Israel was soon delivered.

God is as faithful and his word as truthful still; but he can no more work through us, or use us as humble instruments of good, while harboring willful obstinacy, malice and revenge, pride and unsubdued passions, than he could through those in former ages. If we then are awaiting that grace to be revealed in the last time, we ought to be preparing to escape afflictions by fitting ourselves for the Master's use. Or must we pass through the heated furnace, be bowed and broken to be saved, if saved at all? We each can come up boldly to the great work there is to do, by cultivating Christian moral courage, and putting away those lusts which are warring against the soul.

Better that we accomplish what there is to do, that God can show his faithfulness through us who profess to believe, than that we grow weary in well doing, and either receive the severe chastening of the Lord, or find our position among those to whom his wrath will be none the less faithful. E. BOOTH.

Watch and Pray.

It was at that time when anguish and woe beyond imagining were the portion of our blessed Lord; when he was about to become a sacrifice for the sins of men, and all nature seemed to be wrapped in gloom; when untold dangers seemed gathering on every side around the feeble few who followed him, recognizing in him the promised Messiah, the Son of God, that, yearning over them with love and sympathy, he sought, as a sure defense in their time of sorrow and despondency, to direct their hearts in earnest prayer to his Father and their Father, the source from which all their strength must come; it was at this time he told them to watch and pray.

But the veil that hung over the future, they could not penetrate. They did not feel the importance of watchfulness. Had the veil been lifted, could they have seen the fiendish host marshalling their legions of darkness in mad rage and fury, they must have realized it was a time to watch. It was a time of approaching trial. Already the dreadful course of accumulated sin was rolled together in one vast mountain of crushing woe, and the Saviour was meekly bowing his head beneath it. Angels looked on with love and pity; but he alone can pass under the burden of that awful avalanche of wrath, which would shut out even the light of his Father's smile. None can, none dare, follow. But coming to his disciples, he found them asleep. How could they sleep then, while untold agony was the portion of Him whom they professed to love so much. How mild that reproof which has sounded in the hearts of believers all the way down, "What! could ye not watch with me one hour? Watch and pray that ye enter not into temptation."

The future stood unveiled before the Son of God, and he saw them a few hours hence fugitives upon the mountains, sheep without a shepherd, beset by men and demons. Ah! that was no time to sleep. The keenness of anguish which entered into the soul of "the only begotten of the Father," with our feeble minds we cannot comprehend; but as he saw the dark future, charged with its storms of darkness and blood, and saw that down through it all till the great white throne appeared, the course of his followers must lie, his spirit must have grieved that at the time when they should have been girding on the whole armor, and preparing, like good soldiers, for the conflict, they could sleep. And even in his agony, strong cries ascended up to God for them.

Earth and hell were in array against the Master. In all the wide domain, Satan's power seemed to triumph. Men and devils stand united in purpose and sympathy. Immanuel is crushed, bruised, stricken, unto death. If the Saviour be vanquished, the faith of that handful of feeble followers is crushed, and blackness of darkness forever shuts in round the destiny of man. How much was lost in that sleep. They saw not the cup of bitter anguish that the Saviour was taking from the lips of sinful man, and raising to his own lips. They heard not the strong supplication that arose to the Father for strength to

endure. It is true, they saw the angel, who, commissioned by the Father, came to impart the needed strength; but they witnessed not that grasping faith and agonizing prayer that plead with God for that strength. Oh! how much they might have learned of Jesus in those hours of anguish. What lessons of patience, meekness, faith, and resignation! Oh, the scene of Gethsemane! Great miracle of the universe! How the heart swells with admiration, love, and wonder, in view of it; and feelings which lips can never utter, must fill the soul that contemplates aright the humiliation and agony of Jesus in solitary Gethsemane.

That was no place for believers to sleep. It was a place and a time for watching and prayer. But as Jesus looked down through coming ages, he saw another time more trying, more dangerous, coming upon his church, and he saw that again their hearts would be sad and their eyelids heavy. Satan's hosts, nerved by a mighty impulse, would work with great power, knowing that their time was short. It was truly to be a time of peril to the little flock. Satan's watchful legions would stand at every post ready to bind securely the poor souls they might find asleep. It was to be a time of such danger that our ever-gracious Father has given to his people line upon line of warning and instruction. Prophets have lifted up their voices and cried aloud upon the walls of Zion, admonishing us of the dangers of that time. Waymarks have been pointed out all along the way, that there might be no room for doubts, and that it might not come upon God's people and take them unawares. Clearly, plainly, faithful ones watching the waymarks have pointed out the signs of the times, and lo! we stand in the midst of the last day perils. These things have become to us a living reality. But we, like the sleeping disciples, see not our danger. The enemy is striving to administer to us one narcotic after another to benumb every faculty of mind, until slumber shall wrap every sense; and then the great destroyer will carry his captive wheresoever he wills.

Would that we could be so thoroughly aroused as to have a clear view of our position! What though the watchmen on the towers of Zion cry aloud, and lift up their voices like a trumpet? What though the signs that betoken the time of tribulation just upon us, stand before us in thick array? Will we be warned? Will we arise in the name of the Lord, and shake off this terrible lethargy? Jesus sees his people's danger. Every heavenly power is engaged. The voice of God again warns us in prophecy; but, like the drowsy disciples, our efforts to arouse are too feeble.

Brethren shall we not arise, and with agonizing prayer, wrestle with the God of Jacob. The way will no longer be smooth. The rage of the enemy will again wax terrible. The powers of earth and hell will again conspire; but in the midst of persecutions sore and terrible, in the midst of nature's groanings, when rending rocks, and surging oceans, shall proclaim the power of God, a people will be tried, purified, and made meet for that glorious inheritance. But who will be among that number? Only those who heed the Saviour's injunction, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Yes, before the Son of Man; for soon "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God."

Oh! in what a time does our season of watching lie. Does mercy still linger? It seemeth but for a moment. The balance trembles. Loud, thrilling warnings sound from east to west, from pole to pole; but men will not hear. Their hearts are steeled against God's truth, and they deride his warnings. Swiftly-rushing moments in their resistless flight are bearing us on with awful speed to that solemn moment when the harvest shall be forever past, the summer forever ended, and that edict, no power can controvert, shall go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy let him be holy still."

Brethren, is this really where we stand? And are we drowsy? Let us beware. We wonder how, in such

an hour of peril, the disciples could sleep; but for us to sleep now, is more perilous. For us to sleep, is death.

Walworth Co., Wis.

Silently and Submissively.

"But take up our individual crosses, silently and submissively." As I read those words I thought how very willing we are to bear crosses if we can only make a noise about it, and let all, or at least part, of our friends know we are bearing a cross; and we want to tell them what it is, and show them that it is far from easy, and that we bear it for some good purpose. Yes, we want sympathy, and want others to appreciate our burden; and so we groan, and look very sad, and make ourselves, at least, believe that the cross is far greater than it is, and the burden far heavier.

Oh! we need to learn the lesson of submission. We should bear our burdens silently and submissively. See your Saviour wearily climbing the rugged ascent to Calvary. Does he pause, and, turning to the gathered throng say, I am suffering thus for you, my enemies? Or as he falls beneath the heavy cross, does he say, This is not for myself? Oh, no! Silently and submissively, he bears all. He makes no answer to the cruel taunting, and heartless jeers. He bears all in silence. And shall not this silence teach us a lesson? I do not say that always we must keep pent up in our own hearts the burdens which seem too heavy for us to bear alone. I only ask if it would not be better in most cases to take it to the Lord? If we can make up our minds to do so, we may "leave it there." Yes leave it there, and he will help us to bear all silently and submissively.

No need to trouble others with our little crosses Jesus knows all about them and us, and he wants us to learn by them, lessons which we must learn if ever we are fitted for his glorious kingdom; lessons which we could not otherwise learn. And if in bearing them we are seeking the praise of others, if we are listening to hear some one say, How nobly he, or she, bears up under that burden, think you the designed lesson will be learned, or we reap in Heaven a reward for patience and submission?

M. J. C.

Wine of Babylon.

PURGATORY.

WHILE the church in virtue of her belief in the Communion of Saints honors and venerates the spirits of those who reign with Christ in glory, and prays to them to obtain through their intercession favors and blessings for her children; she, in virtue of the same faith, and from motives of true brotherly love, offers her sacrifices and prayers to God in behalf of those souls, who, on leaving this world, were not pure enough immediately to be admitted into Heaven. She prays for the souls in purgatory.

"On this head the church teaches two things, which must be believed under pain of heresy:

1. That there is a purgatory. 2. That the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar."—*Points of Controversy*, p. 296, by Rev. C. F. Smarsh.

The manner of offering the above Sacrifice cannot be delineated here for want of space, suffice it to say that God is besought by virtue of this sacrifice (the mass) to give rest, refreshment, and everlasting life to the dead. See Abridgment of Christian doctrine, p. 132.

Tetzel, the great "Indulgence" agent of the Roman Pontif, thus discourses: "Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends, who cry to you from the bottomless abyss: We are enduring horrible torment; a small alms would deliver us;—you can give it, and you will not!"

O, senseless people, and almost like to beasts, who do not comprehend the grace so richly offered! This day Heaven is on all sides open. Do you now refuse to enter? When then do you intend to come in? This day you may redeem many souls. Dull and

heedless man, with ten groschen you can deliver your father from purgatory. I protest that though you should have only one coat, you ought to strip it off and sell it to purchase this grace. Our Lord God no longer deals with us as God. He has given all power to the Pope!"—*D'Aubigne's Reformation*, pp. 64-5.

Are You a Cannibal?

If I were to take you to my house, and say I had an exquisitely fat man, and wished you to join me in eating him, your indignation could be restrained by nothing. You would pronounce me to be crazy. There is not in New York a man so mean that he would not put down a man who should propose to have a banquet off from a fellow-man, cutting steaks out of him, and eating them. And that is nothing but feasting on the human body; while they all will sit down, and take a man's soul, and look for the tender-loins, and invite their neighbors in to partake of these titbits. They will take a man's honor and name, and broil them over the coals of their indignation, and fill the whole room with the aroma thereof, and give their neighbor a piece, and watch him, and wink as he tastes it. You all eat men up, and you are cannibals every one of you—and worse. You will be glad to get off at God's judgment-seat with the plea, "I only ate the outside." You ate the souls, the finest elements of men. You are more than glad if you can whisper a word that is derogatory to a neighbor, his wife, or his daughter. You have a secret, but you do not make yourself responsible for it. And yet by an oblique sentence, you leave unfavorable impressions on the mind of the person addressed, in respect to the subject of your criticism. "Ah!" he says, "I had not been informed?" and he goes to the next neighbor, and says: "Mr. So-and-so says this and that about So-and-so." And that neighbor says, "Indeed," and runs to his partner, and they both run to their wives; and the thing goes all over town. Everybody becomes an unpaid devil's mail-carrier, and goes here and there bearing infernal messages. And what is the result? It is damnation to some poor creature who is unconscious, or that is innocent, or that, if guilty, ought to be pitied and succored, rather than condemned. But, ah! the morsel is too exquisite to be lost. Here is the soul of a person, here is a person's hope for this world and the world to come, and you have it on your fork, and you cannot refrain from tasting it, and giving it to some one else to taste. You are cannibals, eating men's honor and name, and rejoicing in it—and that too, when you did not always know that the things charged against them were true; when in ninety-nine cases out of a hundred the probabilities were that they were not true—*From a Sermon by H. W. Beecher.*

Signs.

At a gathering not long since, numbering between twenty and thirty adults, only two or three of whom were not "professors," I was grieved, (not surprised) that neither the name of Jesus, nor even the subject of religion was once heard, except at the blessing asked upon the meals.

Yet I mistake. In remarking upon the rain which was then falling, one said with all the credulity imaginable, that "the rooster crowed upon the roost the evening previous, which was a "sure sign" of rain. Yes, another said, and "the colts ran about the field, which was another."

Said I, If Christ thought it strange that the people of his time on earth could read the "signs of the weather," and not of "the times," I do not know what he would think to hear such obscure signs as these interpreted, yet those making the interpretation remain in total darkness as to the present "signs of the times."

Whether the application was so close as to call up a serious reflection, I know not. But let us of the "remnant" reflect.

S. H. BONFOY.

If you have great talents, industry will improve them; if moderate abilities, industry will supply their deficiencies. Nothing is denied to well-directed labor; nothing is ever to be attained without it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 28, 1870

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER VIII. (CONTINUED.)

VERSE 8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The conqueror is greater than the conquered. The ram, Medo-Persia, became great: the goat, Grecia, became very great. And when he was strong, the great horn was broken. Human foresight and speculation would have said, When he becomes weak, racked by intestine commotions, or paralyzed by luxury, then the horn will be broken and the kingdom shattered. But Daniel saw it broken in the very prime of its strength, and the height of its power, when every beholder would have exclaimed, Surely the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked: The horn of their strength is broken when they think they stand firm; but the righteous, even when they think themselves ready to perish, often find that, through the sustaining power of God, the bruised reed is not broken, and the smoking flax is not quenched.

The kingdom was strong. It was not broken by external foes. No opposing power could touch it. It was broken by the suicidal debauch of the king. Alexander fell in the prime of life. See on verse 39 of chapter 2. After his death there arose much confusion among his followers respecting the succession. It was finally agreed, after seven days' contest, that his natural brother, Philip Aridaeus, should be declared king. By him and Alexander's sons, Alexander Aegus and Hercules, the name and show of the Macedonian empire was for a time kept up; but these were all soon murdered; and the regal family being then extinct, the chief commanders of the army who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with each other, to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to—how many? Five? No. Three? No. Two? No. But four; just the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven, in place of the great horn that was broken. These were, 1. Seleucus, who had Syria and Babylon, and from whom came the line of kings known as the Seleucidae, so famous in history. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, son of Lagus, from whom sprang the Lagidae; and 4. Cassander who had Greece and the neighboring countries. These held dominion toward the four winds of heaven. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern portions of the empire. These four horns may therefore be named Macedonia, Thrace (which then included Asia Minor, and those parts lying on the Hellespont and Bosphorus), Syria and Egypt.

Verse 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that of Medo-Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel positively, and in language which cannot be

misunderstood, stated that Medo-Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what application men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human folly.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the little horn here introduced denotes Antiochus Epiphanes; the second is, that it denotes the Roman power. It seems to us an easy matter to test the claims of these two positions.

Does it mean Antiochus? If so, this king must fulfill the specifications of the prophecy. If he does not fulfill them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. Who was Antiochus? From the time that Selucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings which constituted the Syrian horn of the goat. He was for the time being that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, The Illustrations, he was illustrious only in name; for nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character. For on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrations into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure a peace only by the payment of a prodigious sum of money, and a surrender of a portion of his territory; and as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendancy.

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esth. 1:1. Grecia being more extensive still, is called very great. Now the little horn which waxed exceeding great, must surpass them both. How absurd then to apply this to Antiochus who was obliged to abandon Egypt at the dictation of the Romans, and to whom he paid enormous sums of money as tribute. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, the one which evacuated Egypt, or the one which commanded that evacuation; the one that exacted tribute, or the one which was compelled to pay it.

6. The little horn was to stand up against the Prince of princes. The Prince of princes, here means, be-

yond controversy, Jesus Christ. Dan. 9:25; Acts 3:15; Rev. 1:5. But Antiochus died one hundred and sixty-four before our Lord was born. The prophecy cannot therefore apply to him; for he does not fulfill the specifications in one single particular. The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view, to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine of the second advent.

It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome.

1. The field of vision here is substantially the same as that covered by Nebuchadnezzar's image, of chapter 2, and Daniel's vision of chapter 7. And in both those prophetic delineations we found that the power which succeeded Grecia, as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia, as an exceeding great power, is also Rome.

2. It comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League B. C. 161. 1 Maccabees 8; Josephus' Antiquities B. 12, chap. 10, sec. 6; Prideaux, vol. 2, p. 166. But seven years before this, in B. C. 168, Rome had conquered Macedon, and made it a part of itself. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in prophecy, as coming forth from one of the horns of the goat.

3. It waxed great toward the south. Egypt was made a province of the Roman empire, and continued such for some centuries.

4. Toward the east. Rome conquered Syria, and made it a province.

5. Toward the pleasant land. Judea is so called in many scriptures. The Romans finally made this a province, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

6. It waxed great even to the host of heaven. The host of heaven when used in a symbolic sense in reference to events transpiring here upon earth, must denote persons of illustrious character, or exalted position. The great red dragon, Rev. 12:4, is said to have cast down a third part of the stars of heaven to the ground. The dragon was there interpreted to symbolize Pagan Rome, and the stars it cast to the ground were Jewish rulers. We think it is the same power and the same work that is here brought to view.

7. He magnified himself even to the prince of the host. In the interpretation, verse 25, this is called standing up against the Prince of princes. How clear an allusion to the crucifixion of our Lord, under the jurisdiction of the Romans.

8. By him the daily sacrifice was taken away. We understand that the little horn symbolizes Rome in its entire history including the two phases of pagan and papal. These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation;" the daily [desolation] signifying the pagan form, and the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him," the papal form, the daily, the pagan form, was taken away. Pagan Rome gave place to papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed to Constantinople. The same transaction is brought to view in Revelation 13:2, where it says that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and power and great authority, the whole influence of the empire.

9. A host was given him against the daily. The

barbarians that subverted the Roman empire, in the changes, attritions and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. From being the conquerors of Rome, they became the perpetrators of the same empire in another phase. And this was brought about by reason of transgression, by the working of the mystery of iniquity. The papacy is the most God-dishonoring system of iniquity ever devised, because in his name it commits its abominations, and practices its orgies of hell in the garb, and under the pretense, of pure and undefiled religion.

10. It cast the truth to the ground and practiced and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition; it is cast down and obscured. And this antichristian power has practiced—practiced its deceptions upon the people, practiced its schemes of cunning to carry its own ends, and aggrandize its own power. And it has prospered. It has made war with the saints and prevailed against them. It has run its allotted career, and now is about to be broken without hand, to be given to the burning flame, and perish in the consuming glories of the second appearing of our Lord.

Rome meets all the specifications of the prophecy. No other power does. Hence Rome, and no other, is the power in question. And the word of God, describing the character and history of this monstrous system, has been most strikingly and accurately fulfilled.

Random Thoughts.

THE MORE EXCELLENT WAY.

THIS is the way of Christian holiness. It is literally a way, for it is to be traveled step by step. It is not a place of standing still or settling down at our ease. We must advance therein by constant and steady progress. We are to learn new lessons respecting the nature of Christian experience, and the excellence of our Lord's life and character. No sooner are we to learn them than we are to reduce them to practice. We can never cease in this work. It is our business every day to turn over a new leaf. No matter how much of God's blessing we enjoyed on yesterday. We may to-day clearly see some blemishes in our yesterday's experience. We must to-day cry out to God for the removal of these faults. Such must be our constant action. And we may be sure that as we draw nearer and nearer to Christ we shall advance more rapidly in the knowledge of his infinite excellence than it will be possible to advance in our imitation of him. We shall therefore day by day hunger more and more after righteousness.

MERCIFUL PROVIDENCES.

How numerous are those interpositions of Divine Providence by which we are saved from calamities, distresses, and accidents. Surely, when these providences are made visible by our being brought to the very verge of calamity and saved from it by some unexpected change, we have no excuse for forgetting, or overlooking the hand of God. Yet the providence of God is no less actively engaged for us when we are saved from being brought even to the appearance of approaching some sad loss or trouble. It is the providence of God that helps us at every step. We certainly need it every moment, and we should never act in a careless or irreverent manner, as though we needed no special help. Should we thus grieve away the angels of God, we may very soon be brought to understand how defenceless we are without their protection.

VAIN GLORY.

This is one of the evils of the carnal heart. The angels of God have no such evil principle within them. Man did not have it till he became a fallen being. But he has it now deep seated in his nature. It is that which desires the applause of men. It craves the honor that the world gives, rather than that which God bestows. It is a wicked and selfish principle, for it desires to raise self at the expense of others. It is

willing to receive praise by having others lightly esteemed. The grace of God takes this wicked feeling entirely away. If it did not, we should never be fit for the society of sinless angels. It does not take from us the desire to do right, nor the fear of dishonoring the cause of God; but it does take from us the desire of all vain glory. It makes us willing to be lightly esteemed even by those whose good opinion is of some consequence. It makes us only anxious to be entirely right, and it leaves all the rest to God.

LOVE NOT THE WORLD.

This is the voice of the Bible. The reason is perfectly obvious. The world that now is, is full of sin and evil. It is certain to deceive and disappoint those who make it the object of their love. It can never satisfy the desires of the human heart. It is sure to fail those who make it their dependence. But there is a world that never shall end. In it is good only, and not evil at all. All who dwell therein shall be infinitely blessed. This world we may love. Nay we are even commanded to love it. We are to set our affections upon it by transferring our treasure thither. To do this is the highest wisdom. J. N. A.

Western Tour.

IOWA CAMP-MEETING—CONTINUED.

FIRST-DAY morning June 12, the social seasons were usually good. Some things were deeply interesting. At half past ten the congregation was very large. We spoke from 1 Pet. 3:15, giving some of the reasons of our faith and hope to a very large and attentive audience. God gave us power in the word. We were happily disappointed to witness the almost perfect order of the entire crowd. We think we never witnessed a more general interest, and disposition to respect the worship of God. The large tent was seated full, principally with ladies. Seats were made outside the tent, in close connection with those under the tent. The speakers' stand was several rods from the tent. The wall was raised and closely fastened up. There were it was estimated more than three thousand people who gave good attention to the word.

At 2 P. M. Mrs. W. spoke to a still larger audience. It was one of her best efforts. She enjoyed perfect freedom. The people listened with wonderful attention, and many wept. Strong men who were apparently indifferent in regard to the popular religious services wept like children. And when the service closed, the congregation lingered as if loth to leave the place. This was remarkable. The usual noise and confusion of hurrying from the place of meeting was not witnessed. As the crowd moved out into the road, the number of teams counted was more than seven hundred, and the number of persons was more than three thousand. Besides these, there were left nearly one hundred teams at a proper distance from the encampment owned by our friends, and at least five hundred persons, who remained constantly on the ground. In the evening the congregation was comparatively small by reason of a storm. Bro. Canright spoke on the signs of the times.

Second-day morning Bro. Littlejohn spoke to the people with freedom. And by request Mrs. W. spoke in the afternoon. By this time there seemed to be a deep interest on the part of many in the community. The word took a strong hold of many. After Mrs. W. closed her discourse, we called upon sinners to come forward and give their hearts to the Lord. God helped by his Holy Spirit. About forty came forward, and most of them bore good testimony. Our season of prayer was with freedom and victory. In the evening Bro. Littlejohn spoke upon the Sabbath, exposing the seventh-part-of-time theory. The congregation was large, and the people felt the force of the arguments.

Third-day morning at 5 A. M. the brethren assembled in the large tent, to examine candidates for baptism. About thirty presented themselves as subjects. This was a deeply interesting season. There was the aged man of eighty, the middle aged, young men, young women, and children who had not reached their teens. The brief relation of experiences constituted a deeply interesting part of the whole good meeting. None needed urging. All promptly responded when

called. Our aged Bro. Garret, who has observed the Sabbath about ten years, but had not united with the church, feeling that he was not worthy, finally came forward. He stated that he had never attended such a good meeting before; that he never before had the evidence that his sins were forgiven. Now he felt assured that his sins were all forgiven. His decided testimony sent a thrill through the congregation.

At this meeting Bro. Galey of Illinois, who had been a Methodist class leader for twenty years, took a firm stand with us, and was baptized. His testimony and experience added to the interest of our good meeting.

Twenty-eight were baptized. Among them were the sons of Bro. and Sr. Leach of Laporte. These young men just entering manhood, followed each other into the water, to be buried with Christ in baptism. How solemn the scene! Here was the aged man of white hairs, the youth, and little children, all under the influence of the word and Spirit of God, taking the solemn baptismal vow.

The time had come when our meeting must close, and the brethren return to home duties. Some of them had come with their teams between one and two hundred miles. Necessarily the time in coming and returning, added to a week spent upon the ground, would make about two weeks that these farmers were from their homes. At this season of the year, this was quite a sacrifice. But it is a wonderful fact, that in the work and cause of God, our sacrifices are met with the blessing of God.

The baptism filled most of the forenoon. Immediately after dinner all assembled to listen to remarks appropriate to a parting meeting, then all bowed while one led in prayer. The scene was solemn and affecting. And thus the Iowa camp-meeting closed. Next came the hurry of taking down tents, packing up, that last hearty shaking of hands, and moving of nearly a hundred teams off the ground. God bless the brethren as they return to their homes.

The several sessions of the Iowa Conference, which were held between religious services, were marked with unity, and spirit. This Conference has nearly recovered from the treacherous course of Snook and Brinkerhoff. Although the leaders of that party have forsaken them, some, who were with them in their rebellion, still remain notwithstanding, outside of the body. We would help these if we could; but the difficulty in the case is, they seem unwilling to be helped. The influence of these is exceedingly small, and probably does not in the least injure the influence of the Conference. It is a terrible thing for men to fight against God. The fearful consequences will in the end fall upon their own heads. But opposition to correct theory and sound practice may often result in much good to the humble people of God. Opposition to the subject of spiritual gifts, as held by Seventh-day Adventists, is necessary to lead us to a full examination of this important subject. And probably, in order that we as a people, may have a proper appreciation of the sacrifices, and the spirit of consecration of the one whom God may lead out in the manifestations of spiritual gifts, it may be necessary that some should sympathize in the spirit of wrath of the dragon, and the war against those who not only keep the commandments of God, but have the testimony—"spirit of prophecy"—of Jesus Christ. Would God that all men who profess to love and serve him, would cease to war against any part of his work. But as the war must come for the good of the church, we do not feel the least anxiety in reference to existing elements of opposition, only to live worthy of the truth we hold, and of the persecution which an adherence to the truth of God must bring.

God is making Eld. Geo. I. Butler of the Iowa Conference a strong man in him. Eld. D. M. Canright is free in God and in his truth. And several young men in that Conference are entering the ministry. This Conference does liberally for its ministers, and this year donates \$300 for the General Conference. May God still bless his dear people in Iowa.

ILLINOIS CAMP-MEETING.

Fourth-day, June 15, at 8 A. M., we took the railroad train at Marion, Iowa, and reached Nora, Ill., the same day at 7 P. M. Our company consisted of

Bro. Littlejohn, Mrs. W., myself, Willie, and sister Hall. At Nora station we found a carriage and a farm wagon, waiting to take us and our baggage to the home of Bro. and Sr. Higley, not long since from Michigan. Here we found kind friends, and all that could make a company of weary pilgrims comfortable. Here we enjoyed rest and were refreshed.

Fifth-day morning we were taken to the camp ground, about three miles from the railroad, and found one large tent up, in which Elders R. F. Andrews and T. M. Steward had been lecturing; and there were also eight or ten fine smaller tents upon the ground. We found the brethren laboring under the mistaken idea that the services of this camp meeting were to be held under the large tent. This was a great mistake. If you are to have a tent meeting, go out into the open prairie, where you can get all the breezes that blow. But to pitch a large tent in the edge of the wood, where no breeze can reach you, and yet where the hot sun can come down on the white canvas with scorching power, and heat the dead air beneath it nearly as hot as a baker's oven, is a wonderful mistake. We hold camp-meetings in the edge of the woods, and pitch our large tents just outside the woods, to flee to in case of rain, and for strangers to sleep in.

We found our brethren ready to be instructed, and in a few hours we had a beautiful grove well seated, a speaker's stand erected, a large family tent wheeled into the circle of tents, and all in good order for worship. We pitched our family tent, and were ready for housekeeping just about noon, when, in a short time, Bro. Higley came in with a good, warm, hygienic dinner, just from Sr. Higley's hands. And as we partook of this good dinner—not spoiled with an excess of salt, butter, and sugar, yet palatable, nutritious, and healthful—we felt thankful that Sr. H. had spent some time at our Health Institute at Battle Creek, where the science of good cooking stands high among the benefits it confers. While we think no one can charge us with following the Master for the loaves and the fishes, we confess that in our opinion, in such a campaign as ours, which demands energy, powerful efforts, and wearisome toil, good, well-cooked, healthful, nourishing dinners are not to be despised. In our opinion, more of our good sisters should visit the Health Institute at Battle Creek, or Bro. Gage should get up a cook book, or something of the kind should be done. Our sisters should understand how to prepare a good variety of nutritious food without the usual excessive use of salt, sugar, and grease. And here we wish to plead with our people, in preparing food for camp meetings, where laboring people spend a week without physical labor, to cook plain simple food. If fasting be ever a duty, it is at such meetings. Cheese is an exceedingly doubtful article of food at any time, and never should be used by those who stay day after day upon a camp ground. If brought upon the ground at all, it should only be when the brethren undertake to supply the crowd on Sunday, to deal out to those only who will have such things. Sisters, do not, in preparing for camp-meeting, make yourselves sick by cooking pies, sweet cake, and rich dainties, before you start, to make all hands sick upon the ground. No; give us food, good, plain, healthful food. If it be plain, some may eat less of it, and thus keep the stomach clear, the head clear, and the conscience free of condemnation from gluttony. All consistent, God-fearing brethren and sisters will agree with us in these things. We speak for the benefit especially of those who do not labor at camp-meetings. Especial care should be taken with the feeble ones, and those who do the work, that they be properly nourished with good, well-prepared, nutritious food.

Sixth-day, A. M., Bro. Littlejohn spoke upon the Judgment. We occupied the afternoon, speaking relative to the prosperity of the cause. In the evening, Mrs. W. spoke to a full, and very attentive congregation in the large tent.

Sabbath, A. M., Bro. Steward spoke upon the blotting out of sins, which led him to examine quite fully the great subject of the sanctuary. In the afternoon, Mrs. W. spoke with freedom. Then there was a general movement forward to seek the Lord. It was a very interesting season. Many came forward, and there

was a general deep feeling in the congregation. In the evening, Bro. Littlejohn spoke upon the Sabbath.

First day, A. M., at an early hour, team after team, loaded with people, came upon the ground. At the hour for preaching the congregation was large; but not as large as at the Iowa camp-meeting. This seems to be a rougher community than that. But we succeeded in holding the crowd in the forenoon. Most of the large audience seemed deeply interested in the subject, while we gave them some of the reasons of our faith and hope. Mrs. W. spoke in the afternoon. It was exceedingly warm, and a portion of the crowd seemed restless, but more than a thousand were very attentive. It must be that some good souls in this crowd will be led to seek the Lord and his truth. In the evening, Bro. Littlejohn had a good hearing. The ground was quiet during service. The truth spoken by Bro. L. had a commanding influence. The power of the word, and the Spirit of God, seemed to hold everything during the hour of service. At the close, as the people retired from the ground, the baser sort gave vent to the spirit of the devil pent up in them, for a time, by unearthly yells, which continued to be heard at a distance. The ground was quiet for the night.

Second-day morning, we wake to enjoy the pure, cool air, after taking good sleep. And as we write, the brethren and sisters are having their before-breakfast, public social service. The business sessions of this meeting have been marked with general harmony. By unanimous vote, the Wisconsin and Illinois Conference is divided into two: one, the Wisconsin Conference, and the other, the Illinois Conference. Each has a new tent, both to be in the field this season.

The day has been a profitable one. The work has been deepening in the hearts of the people. In the evening, Mrs. W. spoke with great freedom. The Spirit of the Lord rested upon her, and she spoke in a manner to touch the hearts of the people. When she closed, very many were in tears, and the sobbings of the weeping congregation were distinctly heard in different parts of the assembly. This was indeed, in answer to the opening prayer, "the best of the wine at the last of the feast."

Third-day morning the camp broke up, after enjoying an excellent social season in the large tent. Our company, though weary, and needing a day of rest, have to pack, and hasten to the Minnesota Camp meeting. Mrs. W. has been writing all day, and we have been crowding every moment into answering letters, writing this report, packing boxes for Minnesota, Wisconsin, and Battle Creek. We hope for good rest to-night, and a passage on the cars at 4 o'clock in the morning. Brethren, pray for us.

JAMES WHITE.

Nora, Ill., June 21, 1870.

From the Beginning.

CONVERSING with one who would have the "new commandment" supersede the ten, especially the fourth, I referred him to the statements of the apostle John, namely, 1. "I write no new commandment unto you, but an old commandment which we had from the beginning. The old commandment is the word which ye have heard from the beginning." 2. "Again, a new commandment I write unto you." My friend claimed that the beginning here referred to was the beginning of the gospel, the day of Pentecost, to which Peter referred when he said, "The Holy Ghost fell on them, as on us at the beginning." Acts 11: 15. The old commandment, then, was the new commandment which Jesus gave to his disciples, that they should love one another. That being the case, said I, John's new commandment must be newer still; something he had introduced since Jesus gave his new commandment, and since the beginning of the gospel proclamation on the day of Pentecost. Consequently, that has been superseded. Rather late to introduce new principles. My friend looked abashed, and attempted no reply.

It appears that the "beginning" of the apostle dates a little further back. Says he, "For this is the message [margin, commandment] that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother."

It seems that Cain was bound by, and violated the principle of, the old commandment, in that, instead of loving his brother, he killed him; thus breaking the commandment of the Decalogue that says, "Thou shalt not kill."

The old commandment, from the beginning required that we should "love one another." How then is the commandment of Christ to his disciples, that they should love one another, a new commandment? Not because the principle required is new, but because a new motive and measure of our love has been given and exemplified in the love of Christ for us. "As I HAVE LOVED YOU, that ye also love one another." Said he "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Jno. 13: 34; 15: 12.

I close by submitting that we cannot keep either the old commandment or the new, and at the same time violate one of the last six commandments of the Decalogue. And can we love God with all our heart and break one of the first four? "This is the love of God, that we keep his commandments."

R. F. COTTRELL.

Crowned with Glory and Honor.

HEB. 2: 7, 8: "Thou madest him [man] a little lower than the angels [margin: a little while inferior to the angels]; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Here three things are plainly brought to view:

1. God created Adam. He placed him on probation until he should develop a perfect character. During this little while of probation he was inferior to the good angels in Heaven. But when probation is ended, those who have proved faithful will be equal unto the angels, and can never die any more. Luke 20.

2. When God had created man, he crowned him with glory and honor. This Bible truth is as plainly stated as the former. David says; "Thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honor." Ps. 8: 5. When Adam and Eve were created, they wore no artificial garments. But why were they ashamed of their nakedness after they had sinned, any more than before? Surely, sin did not make them more modest. The truth is evidently this: They had lost that light and glory, which before, like a heavenly garment, shone round about them. The word, crown, is sometimes used in this sense. "Who crowneth thee [surroundeth thee] with lovingkindness and tender mercies." Ps. 103: 4. Greenfield defines the original word: to crown, to adorn, to decorate. Thus it is evident that Adam was adorned with, or robed in, heavenly glory. By sin he lost it, and we have lost it. Nature refuses to hide our deformities. And artificial garments are needed to protect us against the cold and unfriendly atmosphere.

3. Adam was made king over the earth and over all the animals therein. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea." Ps. 8. This was the first dominion or kingdom given to man, which God has promised again to give to the daughter of Jerusalem, Christ, and citizens of the heavenly city. Micah 4: 8. That this was the first kingdom given to man, none can dispute who will read and believe, Gen. 1: 26, 28. Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." And this is the kingdom which, after the resurrection, in the new earth, is to be inherited by the saints. "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25: 34.

From the further reading of the text we learn:

4. That Adam and his posterity have lost this king-

dom. "But now we see not yet all things put under him."

5 That Jesus, the second Adam, was also made a little while inferior to the angels for the suffering of death, by which means he regained the kingdom and crown of glory and honor. Not for himself merely; for he was the great commander of the heavenly host before he was made flesh. Josh. 5: 13-15. "As captain of the host of the Lord am I now come." And Joshua worshiped before him. The host of the Lord are the angels. "And Jacob went on his way, and the angels of God met him. And when Jacob saw them he said, This is God's host." Gen. 32: 1, 2. But he resigned the glory and honor, that he might "taste death for every man," and thus make it possible for the children of Adam to enlist in his army. Then as Christ obtains volunteers from the sons of Adam, he becomes "the captain of their salvation." The captain of the redeemed host of men as well as the captain of the angels. Wonderful fact that through sufferings Christ must be perfected for this office. If the Captain of our salvation was made "perfect through sufferings," how can we think of being made perfect without sufferings? "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2: 11, 12. Who believes himself to be an heir of the kingdom, and yet refuses to suffer with Christ? That man's religion is vain.

6. That the Saviour is not ashamed to call the saints his brethren, because Jesus, who sanctified them, "and they who are sanctified are all of one," that is, the Father. Wonderful condescension! Poor sinners, cleansed in Jesus' blood! Worms of the dust, robed in everlasting glory. Foreigners and strangers from the commonwealth of Israel, exalted to be Jesus' brethren! May our ears hear the blessed sound, when Jesus before his Father and the holy angels will not be ashamed to call us brethren.

7. Jesus will lead his people home, and they shall be a church or happy assembly round about him. Then will he sing praise to the Father "in the midst of the church." We wait in happy anticipation, to hear the glorious anthems of the heavenly host. We long to hear and join the wonderful song of Moses and the Lamb. But when Jesus himself in the midst of his redeemed people shall sing praise unto God, the infinite love which led him to die for us, will produce sweeter melody, and excel all the excellence of saints and angels.

Then he will present his happy, redeemed family before the Father, saying, "Behold, I and the children which God hath given me." Dear reader, will you be in that happy throng? Will you help swell the chorus with immortal saints shall join with angels, and with their lovely Saviour to sing the high praises of God, who shall be "all in all"?

JOHN MATTESON.

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.

BRO. J. L. ADAMS writes from Washington Co., Kansas: We have always been favored with great religious privileges, having enjoyed all the meetings and Sabbath-school privileges of the Pilot Grove church, in Iowa. But now, we are away from these, in this new country. I found one of my nieces keeping the Sabbath. She had lived at our house some five years ago, then came to Kansas and commenced to keep the Sabbath by herself; and when I found the Review with her, and we could talk of the truth to each other, it was a feast indeed. We have kind friends all around; but I miss the society of my good brethren. I now wish that I had had a more yielding disposition with my brethren. I need the grace of God to help me, and my family, to so live that we may not dishonor the cause of God and bring his truth into re-

proach before those here. I think this is a good place for a minister. My neighbors begin to be aroused on the Sabbath, and immortality questions, from our new religion as they call it, and the tracts we have scattered. They say they must have their minister preach on both of these questions. How we wish that some of our brethren who are able to defend the truth could be here at that time.

SISTER M. A. ADDISON writes from Litchfield Co., Conn.: Having been raised from a bed of sickness, and great afflictions, not by the skill of man, but by the power of God, I feel to consecrate myself anew to him, to do his will. I would urge all to have faith in God; for his promises are sure. They are all, yea and amen. I have tested them, and know them to be true. For about three months I have been afflicted with sickness, and after trying various remedies and applying to several physicians, and still growing worse until I felt that I was near unto death, I applied to the great Physician, and threw myself upon his all-sustaining mercy; and, blessed be his holy name! he heard and delivered me out of all my troubles; and I am once more on the way to health. Now I can sing,

"Jesus all the day long,
Is my joy and my song."

Oh! praise ye him all his people. When I cast myself wholly upon God, and began to look to him for help, I read these words: "When thou art converted, strengthen thy brethren." And now I here many times asked myself the question, What can I do to strengthen the brethren?

Oh! that the world might taste and see how good the Lord is. What mighty power to save! How can we forget him, and wander, and go astray! Let us heed the sweet pleading voice of the Shepherd, which calls us to return unto him, and leave all our backslidings.

As for me, dear brethren and sisters, I feel that I have been entirely converted anew; and henceforth my whole life shall be consecrated to the work and service of my Lord. My time, my talents, my all, to him I owe. Yes, "I've given all for Christ, he's my all, he's my all."

And if this can strengthen you, I shall feel that I have done what I could. "And the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20. I feel that I have much to do to get ready for the great day that is drawing near. Let us have on the whole armor. Let us warn sinners to flee from the wrath to come; to flee from the city of destruction, to Christ the Rock. Then let us by love compel them to come in.

Pray for me, that I may keep humble, and have strength to do much for Jesus, improving my time better than I have, that I may be an overcomer and stand at last among those of whom it shall be said, In their mouth was found no guile. It cheers me to read your testimonies from week to week; and I send this in the name of the Lord, trusting that it may cheer and strengthen some lone pilgrim on the way to Mt. Zion.

BRO. L. MARTIN writes from Bennington, N. H.: Through the tender mercy of God, I am yet spared as a monument of his mercy. I still believe that deliverance is soon coming to all the faithful ones of the earth. Truly this is a solemn time. This is a world of trouble and affliction; but the blessed hope is cheering to the wayworn pilgrim as he sighs for home. My health is quite poor, and it is seldom that I get out to meeting. Sabbath, June 4, we had a good meeting at Peterborough. Our dear Bro. Rodman was there, and quite a number from New Ipswich, Blakeville, and other places. It really seemed good to meet with some of the old, tried friends of the cause, and also some who have embraced the present truth within a year or two past.

It is with pleasure that I read the Review and the Instructor. May God bless all who take part in preparing the papers, and may those who read them be profited, and may the Lord prepare all his dear children for the trials that await them, and may we meet at last to stand on Mount Zion.

BRO. A. WIRE writes from Clarke Co., Ohio: Myself and wife commenced keeping the Sabbath, December 11, 1869, it first being introduced to us by Bro. Wm. Cottrell, of Bowersville, Ohio. Afterward a course of lectures was given by A. O. Burrill. The result is that there are at this time, nine adults, besides their families, who are keeping the Sabbath of the Lord, and there is a probability that others will be added to our number yet. Bro. Cottrell comes every few weeks and encourages and instructs us from the word of truth. Bless the Lord.

I feel that everlasting life and eternal happiness depend wholly upon our keeping God's commandments, and the faith of Jesus. I feel resolved to strive on, hoping that I may overcome all my sins, and receive translation when Jesus comes. We are shut out of meeting-houses and school-houses, but they cannot shut us out of our dwellings as yet. We meet weekly. Pray for the persecuted few that are in Clarke Co., Ohio.

SISTER P. M. JOHNSON writes from Marshall Co., Ind.: My course is still onward, although many times tempted to give up on account of the discouragements and loneliness of my pathway through the wilderness of earth; but I trust I never shall, for the love of Christ to a poor sinner like me is infinite, and the forbearance of God is beyond my comprehension; and if I fail of eternal life I know I have none to blame but myself. But I feel great need of the sympathy and prayers of the people of God, and their counsel and instruction, that I may not only overcome, but may walk in truth and righteousness before my children, companion and neighbors, that they may be led to behold the beauties of the truth, and a Christian life.

SISTER L. E. MARTIN writes from Montcalm Co. Mich.: I was very much rejoiced when Adventists took hold of the health reform; and I praise God that he has raised up a people that will try to serve him in temperance, and righteousness, and keep the whole law.

SR. J. RALSTON writes from Wood Co., Ohio: Now mercy is inviting us. Now Christ is waiting to be gracious, and the Spirit of God is striving with us. Now ministers are calling upon us to turn to God; and now we have the opportunity. Now Christ is to be found. Let us accept the offers of grace now. If we make light of this, God may swear in his wrath that we, like those who anciently fell through unbelief, shall not enter into his rest.

BRO. F. HALL writes from Lenawee Co., Mich.: It is about a year since I commenced keeping the Sabbath and trying to keep all the commandments of God. We are alone here, and it is quite a cross; but through faith, I am determined to conquer and reign with Christ.

Obituary Notices.

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

DIED, in Alma, Gratiot Co., Mich., June 4, 1870, of bronchial consumption, Arthur, infant son of Lyndon A. and Helen W. George, aged 1 year, 1 month and 16 days. He was always a very feeble child, yet the most of the time was very cheerful and happy. We know if faithful we shall meet him again in the morning of the resurrection. Remarks at his funeral by Bro. Chase.

LIEBIE BLACKWOOD.

DIED, in Jackson, Mich., June 13, 1870, Dannie, son of Geo. O. and Addie E. Dickinson, aged 11 months and 24 days.

DIED, in Hobart, Lake Co., Indiana, June 8, 1870, of typhoid pneumonia, my dear wife, Lucy M. Spencer, aged 34 years. She expressed herself prepared and willing to die, and she rejoiced in the hope of having a part in the first resurrection.

She was beloved and respected by all who knew her; and a large number of friends attended the funeral. Rev. J. W. Crane, Methodist, spoke from Rom. 14: 8.

I deeply mourn the loss of this loved one, but rejoice in the hope that it will not be long until we shall meet again to rejoice in the assurance of being clothed in immortality.

O. H. SPENCER.

The Review and Herald.

Battle Creek, Mich., Third-day, June 28, 1870.

To Correspondents.

T. STRINGER: The father of Joseph the husband of Mary, was Jacob. Matt. 1:16. Heli, Luke 3:23, was the father of Mary; and Joseph is here called the son of Heli, because he was the husband of Mary. For it was the custom of the Jews, when the family happened to end with a daughter, to put the name of her husband, instead of hers, into the genealogy. See note to Correspondents in REVIEW No. 25, last volume.

B. B. WARREN: Luke 16:18, 19, introduces two different subjects. Which one do you wish to have examined?

WM. LAWTON: The Methodist elder probably bases his declaration that the first day of the week is called the Sabbath day in the New Testament, on the Greek of Matt. 28:1. But if he will consult Robinson's lexicon, he will find that *Sabbaton* after a numeral denoting the day of the week, as in that text, *always* signifies the whole week. There is nothing in that verse suggesting the idea of the first day of the week except the numeral *man*: and *Sabbaton* after this word, according to both Greenfield and Robinson, signifies the whole week, not any particular day of the week, the particular day being expressed by the numeral. This claim that the first day is called the Sabbath is frequently set up, but it arises either from a perversion or ignorance of the Greek construction.

The other matter you speak of properly pertains to the Publishing Committee, to whom we refer it.

C. R. AUSTIN: We are sorry to say that we find no trace of the letter you speak of, in the Office, and hence conclude it has never been received. We now send the REVIEW to the person you name. There is quite a call for Bro. Andrews' articles on the Judgment, in pamphlet form; but no action has yet been taken in reference to publishing them.

MRS. A. M. TREADWELL: In looking over your State for the name you enquire for, we find the name of J. L. Adams, at Limestone, Washington Co., and J. M. Adams, at Oskaloosa, Jeff. Co.

JOS. BATES: Bro. Waggoner writes that he cannot, consistently with existing arrangements, meet you at Oakland as you suggest.

Look out for Stolen Notes.

We have just received notice from the Treasury Department at Washington, that two thousand ten dollar bills have been stolen from the Treasury, numbered from H3,530,001 to H3,532,000 inclusive. No \$10 notes of a number higher than H3,236,000 have been issued. Do not take any \$10 bills containing a higher number than the one last named. Notice has been sent to every banker and broker on the continent; and persons presenting any of the stolen bills will be held for examination. A liberal reward is offered to any person through whose instrumentality the thief may be detected.

New Office Building.

In the REVIEW, Vol. 35, No. 26, Bro. White has spoken of the necessity of an additional building for the business of the Publishing Association. His statement of the case cannot but be satisfactory to the friends of this cause. Yet I esteem it a privilege to use the earliest opportunity to add a few words expressive of my interest in this matter. I have had sufficient opportunity to become very fully acquainted with the crowded condition of our Office of publication. Every part of the Office has become so crowded with work that the erection of a new building has become a matter of necessity. Our work is rapidly increasing in the publishing department, and this is our most efficient agency for the promulgation of the present truth. We cannot therefore afford to suffer our Office of pub-

lication to be straitened for room or for means to carry forward its work. We do not lack strength as a people to raise the necessary sum for the new Office building. And our people do not lack confidence in the work to cause them to hesitate in freely giving of their substance for this important enterprise.

The work at Battle Creek is to me very sacred, because I believe it to be the work of God. I therefore feel an interest in it which I do not feel in any business matters of my own. The proposition to erect a second building is one which I have well considered for some months past, and it has my hearty approval.

J. N. ANDREWS.

Our Good Camp-Meeting.

SURELY we have had a good camp-meeting, and the Lord met with us. The language of all was, "It is good to be here." It encouraged us to see God's servants feeling so well and so hopeful in the Lord. We were glad to know that things are beginning to brighten up in all parts of the work.

This was just such a meeting as the friends in Iowa needed to strengthen them and settle them in the work of the Lord. Notwithstanding the severe trials the cause has passed through in this State, probably it never stood as well as now. For this we will thank God. New and rich fields are opening before us, and the Lord is raising up some to go into them.

Sabbath after the camp-meeting I spent with the church at Marion and we had a precious season. The Lord's free Spirit was with us. This little company have good reason to be much encouraged. The Lord will give them the victory yet.

Bro. White inquires if we shall raise the means for another Office building? Yes, we are rejoiced to hear that it is needed. For one I want a share in it. We are sure our old friends will take hold of this; and here is an excellent chance for those who have lately embraced the truth to show how much they appreciate it. Let us not be backward in this good work.

This week we pitch the tent in Adel, Dallas County, which seems to be a good opening. We hope to be remembered in the prayers of God's people.

D. M. CANRIGHT.

Note from Bro. Matteson.

I HAVE held meetings here during the last week, and the Lord has worked for us in much mercy. The little church has been greatly revived, and fourteen have been added to their number.

JOHN MATTESON.

Mound City, Kan., June 13, 1870.

Notice.

THE Seventh-day Adventists have engaged the use of a beautiful grove about three miles north of Cazenovia, N. Y., and about nine miles south of Chittenango, R. R. Station; in which, providence permitting, they purpose to hold meetings every Sabbath during the warm season, and have preaching when they can get it. If there are any preachers who are not otherwise engaged, and who can come well recommended, and spend a few Sabbaths with us, their labors will be appreciated.

A. W. NOURSE.

Items.

Our opinions on religious matters, are of little consequence to us, or others, unless they affect our lives, and form our characters anew.

We must not mistake the terror of slavish fear for conviction of sin; nor confound our sense of mortification, with humility.

People who deceive others, have first deceived themselves.

A tender conscience is preserved by obeying its dictates implicitly. It can be soon perverted by violating it.

A victory over sin must have its seat and conflict in the affections, or be fought over again; otherwise it is no victory. Exterior means are a help in the beginning of warfare; but it must be completed by an act of the free will, from choice. JOS. CLARKE.

We are requested by Mr. M. R. K. Wright to state to our readers that we have just printed for him a work entitled, "The Life and Moral Axioms of Confucius, the Chinese Philosopher." This book is an exposition of the moral doctrines taught by Confucius, and made practical in the worship as well as in the social relations, and governmental administration of the Mongolian Race. The first thirty five pages are devoted to a sketch of the life of Confucius, the remaining twenty-nine to his moral precepts. Those who have a curiosity to learn something of a noted personage who lived 500 years before Christ, and to see what moral precepts are discoverable by that light of nature which Paul says that all men possess, Rom. 2:14, 15, will find that curiosity gratified by this pamphlet. The work contains 64 pages, our large pamphlet size. Price 50cts. Address M. R. K. Wright, Middleville, Barry Co., Mich.

Appointments.

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

The next Monthly Meeting for Western New York will be held with the Olcott church the second Sabbath and first-day in July, 9 and 10. HARMON LINDSAY, Clerk.

The next Monthly Meeting of the churches of Saginaw County, Mich., will be at held Tittabawassee, July 16 and 17. JOHN MCGREGOR, Clerk.

The next Quarterly Meeting for the churches of Ransom and Hillsdale, will be held at Ransom Center, Sabbath and first-day, September 3 and 4, 1870. H. A. ST JOHN.

Business Department.

Not clothed in Business. Rom. 12:11.

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 receipted 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. P. E. Ferrin 36-14, E. C. Chipman 37-10, W. E. Newcomb 37-1, J. Curry 3-1, C. M. Ford 38-15, H. Huntington 3-1, L. Bullock 36-20, Wm. Rickard 37-1, O. Mitchell 36-1, L. P. H. Kony 38-1, L. S. Wetherway 38-18, M. M. Kenney 36-15, H. G. Washburn 38-1, G. L. Holiday 36-21, F. Lawson 37-15, Geo. W. Rogers 37-1, S. A. Holmes 38-1, J. Blake 36-17, C. W. Oils 38-1, S. G. Hills 37-1, O. A. Heath 37-2, L. O. Towell 36-20, A. E. Devereaux 37-1, J. R. Rogers 36-14, Mrs. M. I. Paul 36-1, Eld. S. Burdick 38-1, A. Loveland 37-1, E. Colby 36-1, A. R. Morse 37-1, L. Matton 37-1, Anna Prescott 37-1, S. P. Clarke 37-1, N. M. Gray 37-1, Harriet Black 37-1, A. L. Hawes 38-6, S. D. Barr 36-1, Abel Tuttle 37-1, E. E. Henshaw 37-13, I. M. Longo 37-13, E. Stevenson 37-1, Henry Branch 36-1, I. N. Russell 37-1.

\$2.00 each. Rebecca Adams 38-5, S. Osborne 37-11, M. J. Pierce 37-10, H. N. Adams 38-1, Wm. Caviness Jr. 37-1, J. M. Ferguson 37-12, Noah Hodges 37-20, Anna Pate 36-15, N. B. Morton 38-1, J. S. Hunt 37-1, D. T. Shireman 38-6, R. D. Tyson 37-1, J. Dorcas 37-6, L. McCoy 38-1, Eliza Burbee 37-14, J. Krufman 37-1, Robt. Caviness 38-1, F. Morrow 37-1, H. Kounmaker 36-11, Lucy Dean 36-1, Z. Nicola 37-9, M. E. Dunn 38-6, R. G. Davis 34-1, W. V. Field 37-1, W. H. Hawkins 39-1, T. Porter 38-20, V. M. Gray 36-1, E. O. Hammond 36-22, H. Robinson 37-13, A. M. Preston 38-17, Rusha Ernest 37-12, T. Brown 39-4, E. Robinson 37-18, B. N. Berry 38-1, J. F. Ballenger 36-1, G. M. Bowen 38-1, N. M. Jordan 37-14, Isaac Brooks 36-1, O. W. Terpeny 36-1, A. C. Woodbury 38-1, Mrs. C. A. Haas 37-13, Alida Brown 38-1, C. A. Bates 38-1, J. H. Bates 38-1, Annie Rasmussen 39-12, M. A. Stroud 36-1, N. Grant 38-19, Sarah C. Webster 38-1, M. O. Morrell 37-1, Mary T. Cobb 36-13, C. P. Sweet 36-1, Chas. Harvey 38-1, Francis Fisher 36-20, Wm. P. Morrill 38-1, S. Armstrong 38-1, M. E. Rathbun 37-21, Wm. H. Place 38-1, J. H. Higgins 37-7, B. G. Jones 38-1, Mrs. S. Verplank 38-1, Mrs. Geo. Veer 37-20, A. Pennell 38-1, H. Smiley 38-1, John B. Longdon 38-1, H. N. Bates 37-4.

Miscellaneous. Sarah Axtel \$3.00 3-1, C. A. Washburn 1.50 37-10, John Davis 3.00 38-1, N. Osborne 3.00 37-10, B. Leach 3.00 36-24, Lonzo Sargent 5.00 35-15, R. P. Stewart 2.20 37-1, W. H. Baker 5.00 36-13, Wm. H. Dorcas 3.00 37-1, John Adams 4.00 40-1, J. L. Pauley 3.00 36-9, L. C. Williams 3.00 37-19, C. E. Moser 3.00 38-6, Flora Mead 2.20 3-1, Geo. White 3.00 38-6, R. S. Durfee 3.00 37-8, B. McVernick 3.00 37-13, J. Logan 3.00 38-1, J. Collier 5.00 87-1, Geo. Francis 3.00 36-1, Seth Newton 3.00 38-21, Wm. Curthly 3.00 36-1, D. D. Bartlett 5.00 3-1, I. Colcord 3.00 38-1, J. Collingwood 3.00 38-1, G. Phillips 6.00 34-14, Iner Lamb 5.00 35-1, Wm. G. Allen 1.80 37-23.

Received on Book and Tract Fund.

Mrs. S. M. Swan \$2.00, B. M. Hibbard 1.00, P. Strong for a sister 5.00, E. R. Whitcomb 5.00.

Michigan Conference Fund.

Church in St. Charles \$25.00, Church in Newton 8.00.

Michigan Tent and Owasco Camp-meeting Expenses. A. Pennell \$2.00.

Donation to the Publishing Association.

A. H. Clymer \$8.38.

For Review to the Poor.

M. E. Rathbun \$1.00.

Cash Received on Account.

A. H. Clymer \$5.00, Mrs. H. A. Brooks for G. I. Butler 1.00, J. H. Morrison 5.00.

Books Sent by Express.

H. A. StJohn, Defiance, Defiance Co., Ohio, \$0.00, Levi Morgan, C. Leubus Grove, Putnam Co., Ohio, 5.00, James White, Kasson, Minn., 109.42, I. D. Van Horn, Rochester Depot, Lorain Co., Ohio, 60.24.

Books Sent by Mail.

Richard Hopkins 12s, Fred Hall 17c, Mrs. Betsy London 34c, P. Scarborough 50c, C. A. Washburn \$1.00, W. Nourse 50c, Elizabeth Whitmore 25c, J. M. Singles 35c, Mrs. L. M. Swan 60c, A. H. Clymer 1.48, Asa L. Austin 34c, S. Patten 60c, L. D. Sinton 60c, E. E. Hunt 1.50, Phoebe R. Mills 2.10, Frank Zurliseller 1.10, Box 13, Boonsboro, Iowa 50c, John Matteson 1.29, J. N. Loughborough 1.00, Saml. M. Chapin 15c, O. W. Austin 40c, A. H. Clymer 1.62, S. Newton 25c, O. H. Pratt 15c, J. M. Ferguson 2.25.