

ADVENT REVIEW



And Sabbath Herald.

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

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

NOT OUR OWN.

O God! canst thou accept my heart,
The remnant of my days;
When human life is far too short,
All given to thy praise.

The morning of my life is gone;
Recalled it cannot be;
Can I find pardon at thy throne,
And make my peace with thee?

I've wasted much God-given strength,
Serving the carnal mind;
And can it be that I at length
With thee acceptance find?

What base ingratitude! how mean,
And justly too abhorred,
To give our best days all to sin,
The refuse to the Lord!

To serve the flesh in selfish mood
Down to our latest breath;
Tread under foot the Saviour's blood,
And seek his grace at death.

O God! such villainess I would hate,
Abhor it perfectly;
And what remains of life, though late,
Devote entire to thee.

R. F. COTTRELL.

The Camp-Meetings.

THE Camp-Meetings in Iowa and Illinois have been meetings of deep interest to me. As we saw those who had come, some from quite a distance, at the expense of time, and of money, I inquired whether all would return to their homes, having gained the object for which they came. The objects of these meetings, are, to separate from business cares, and burdens, and devote a few days of time exclusively to seeking the Lord. The time should be occupied in self-examination, close searching of heart, and penitential confession of sins, and renewing our vows to the Most High God. If any came to these meetings for less worthy objects, we hope the character of the meetings was such as to bring the minds of all to the proper objects of the meetings.

In Marion the Lord was indeed merciful to us, and gave us strength to speak the words he gave us, with clearness to the people. There was not a dissenting voice in the meeting. The people came to work, and they did work. The conference meetings were characterized with spiritual testimonies, one following the other in quick succession. The promptness which marked these meetings gave us comfort and strength. We felt rather sad to see several sick upon the ground, which was very unpleasant for the sick, and wearisome to those who had the care of them. Some were sufferers through the extra labor of preparing for the meeting. They were liberal-souled people, and wanted nothing done with stinginess. Some made large pro-

visions; and were thoroughly wearied out when they came to the meeting, and as soon as they were released from the pressure of work, exhausted Nature caused them to feel that she had been abused. Some of these persons had never before attended a camp-meeting, and were not informed in regard to what preparations they were required to make. They lost some of the precious meetings they had purposed to attend.

Now these made a mistake in making so large preparation. Nothing should be cooked, or taken to the camp-meeting, unless it be the most healthful articles, cooked in a simple manner, free from all spice and grease. Much cooking is unnecessary. Pies will not keep in hot weather. Cake will keep better, but is not the most healthful food for the stomach at any time, and is not at all proper food for camp-meetings. Those who are exercising every day, can better take care of food, even if it is not of the very best quality for health. Those who come to attend meetings, especially for the worship of God, to increase in spirituality, should not indulge the appetite, and cannot do it with safety. Pies and cake are not the proper food for those to eat who wish to preserve health at the camp-meeting.

I am well convinced that none need to make themselves sick preparing for camp-meeting, if they observe the laws of health in their cooking. If they make no cake, or pies, but cook simple graham bread, and depend on fruit, canned or dried, they need not get sick in preparing for the meeting, and they need not be sick while at the meeting, from eating the unhealthful food they exhausted their strength to prepare. None should go through the entire meeting, without some warm food. There are always stores upon the ground where this may be obtained.

When we commenced the camp-meeting in Nora, Ill., I felt it my duty to make some remarks in reference to their eating. I related the unfortunate experience of some at Marion, and told them I charged it to unnecessary preparations made for the meeting, and also eating the unnecessary preparations while at the meeting. Some brought cheese to the meeting, and ate it; although new, it was altogether too strong for the stomach, and should never be introduced into it. Cake was brought into our tent. I ate a small piece, and my stomach refused to retain it; it was spiced with cinnamon. If my stomach would not acknowledge this as food, but rebelled against it, what condition must these be in who partook of this food every day. I stated to our brethren and sisters, something like the following: They must not be sick upon that encampment. If they clothed themselves properly in the chill of morning, and at night, and were particular to vary their clothing according to the changing weather, so as to preserve proper circulation, and should strictly observe regularity in sleeping, and in eating of simple food, and should eat nothing between meals, they need not be sick. They might be well during the meetings, and be able to appreciate, with clear minds, the truth, and might return to their homes refreshed in body and in spirit. I stated that if those who had been engaged in hard labor from day to day should now cease their exercise, and yet eat their average amount of food, their stomachs would be overtaxed. It was

the brain power we wished to be especially vigorous at this meeting and in the most healthy condition to hear the truth and to appreciate it, and to retain it, and practice it after their return from the meeting. If the stomach was burdened with too much food, even of a simple character, the brain force would be called to the aid of the digestive organs. There is a benumbed sensation experienced upon the brain. There is an impossibility of keeping the eyes open. The very truths which should be heard, understood and practiced by them, they lose entirely through indisposition, or because the brain is almost paralyzed in consequence of the amount of food taken into the stomach.

I recommended them to take something warm upon the stomach every morning, at least. They could do this without much labor, they could make graham gruel. If the graham was too coarse they could sift it. While the gruel is hot they could add milk to suit themselves, this will make a most palatable and healthful dish for the camp-ground, and if your bread is dry you can crumb it into your gruel, and it will be enjoyed. I do not approve of eating much cold food for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on. Another very simple, yet wholesome dish is beans boiled and baked, and a portion of them may be diluted with water, add more cream and make a broth, the bread can be used the same as in the graham gruel. Dried corn can be easily prepared, left to soak over night, scald it up in the morning, add milk, which is easily obtained, and you have warm, healthful food, free from spice and grease.

I am gratified to see the progress many have made in the health reform, yet sorry to see so many behind. I stated that if any one became sick upon the encampment I designed to inquire the cause, and make a note of it, for I was not willing the reputation of our meeting should suffer by being reported as the cause of making people sick. These meetings can be made a blessing to the bodily health, as well as to increase the health of the soul, if a proper course be pursued at these important gatherings. I am happy to state that no one was sick, to my knowledge, so that they were deprived of the meetings.

The meeting at Marion was good, souls there were convicted and converted to the truth. We felt assured that Jesus indeed came up to the feast, and made glad the hearts of his people.

At Nora there was an apparent lack of union with some who came to the meeting. They possessed a spirit of fault-finding, of jealousy, which brought sadness of heart upon us, and we were fearful at times that many would leave that meeting with their impenitent hearts bound in darkness and unbelief, unsubdued by the grace of God. But as the meetings progressed testimonies were called out from those who had the burden of the meeting as the occasion required. And as the pointed, solemn truths of God's word were made clear to the understanding of all who had any desire to learn, there seemed to be a decided change with many for the better. Confessions were made by brethren one to another, and a ready response was made to these penitential acknowledgments of their wrongs. The

prayer and conference meetings were conducted by Bro. Littlejohn. He labored with unabated interest in all these social meetings, making appropriate remarks as the occasion required. The instructions thus given by our brother in faithfulness upon so many points, we think will not be soon forgotten. There was especially a work wrought for the church at Monroe. Hearts had been estranged, false reports had been circulated to the injury of brethren, many had been found guilty of carrying a reproach to the door of their neighbors, and some had willingly taken up the reproach against their neighbor which had been left at their door, and in their turn they carried the reproach to others. Thus had God been dishonored, and his precious cause reproached. But there was a good work begun with that church. If this work had commenced at an earlier stage of the meeting, some, who returned to their homes unblessed because of their wrongs, might have so humbled their hearts before God and returned to him with broken hearts and contrite spirits, that they might have gone to their homes rejoicing that the truth had made them free indeed. We are sorry that any returned to their homes destitute of the approving love of God.

We are confident that a large number of our brethren and sisters present at that meeting were greatly benefited, and returned to their homes to take a nobler stand for God, and work from altogether a higher standpoint than they had ever done before. Many bore testimony that they had never seen the force and power of truth, and the necessity of perfecting Christian character as they had during these meetings. Our earnest prayer to God is that they may go forward growing in grace and in the knowledge of the truth, until they attain to the full stature of men and women in Christ Jesus. By request of the church at Monroe we united in prayer with them that the cementing spirit of God might bind the hearts of these believers in bonds of closest union and Christian fellowship.

ELLEN G. WHITE.

I Wish They Had Been to the Meeting!

I do wish they had been to the meeting. I feel sure they could not have resisted the truth!" How many expressed, how many more felt, this at the camp-meeting last year, when thinking of relatives and friends at home who opposed or doubted present truth. Why were they absent? Did we use every effort to induce them to understand they would not be regarded as intruders, but welcome guests? Did we offer, regardless of inconvenience to self, to help in their business matters, so far as in our power, to open the way for them to go? Were there none in our neighborhood too lowly for our care, yet who evinced sincere love of Christ, striving to live up to the light they have received, who desired to be present, but whom a lack of means alone prevented? Did we offer of our means, the means our Heavenly Father entrusted to our care for the advancement of his cause, as faithful stewards? or did we selfishly neglect to do so, on account of some imagined need of our own? If so, are we not responsible before God? Will not their blood be required at our hands? If any one stayed away whom we could have influenced or aided to go, will not the Master hold us to strict accountability for duty neglected?

The yearly camp-meetings are a much needed and blessed means of grace, affording opportunity for re-consecration, more full and complete self-abnegation, more entire surrender of all to God: but they are not the less a means of grace, all powerful under the blessing of God for the conversion of sinners, and the dispelling of skepticism in regard to the truths of the third angel's message.

Many will have to make considerable sacrifices to attend the camp-meetings this season; but let us trust in the Lord. His promises are sure. If we go, not to gratify any selfish, worldly desires, but to draw nearer to God, to plead for strength and a deeper work of grace, for help to live more pure and holy lives, to endeavor to get in such a position that the Lord can accept us, and fit us to be instrumental in bringing others to the glorious light of truth, then God will bless the meeting to us, and we shall be helped to

make more rapid progress in the great work of preparation so much needed to fit us for our Eden home. Then it will prove a means of great advancement on our journey Zionward. Will not the seeming sacrifice be really a vast and wondrous gain?

Shall we prefer the things of this world, to the Master's service? Is it not written, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"? Shall we follow the sad example of the young man, and, while professing to keep the commandments of God, turn sorrowfully away from the light, and the unspeakable treasures of Heaven? refusing the loving invitations, the joy and peace of love and faith in Jesus, because of our possessions? preferring the fleeting, perishing dross of this soon-to-be-destroyed, sin-polluted earth? Oh! think of it! Jesus loves us. He would have us prove the sincerity of our profession. He gave up all, the joys of Heaven, his Father's presence, the company and homage of the pure and holy angels. He came to earth, suffered and died that we might live. And shall we make no sacrifice? Shall empty words alone be our offering? Shall we give only that which we need not? Or shall we more wisely prefer a treasure in Heaven, and joyfully parting with that which is a hinderance to our service, take up our cross and follow Jesus? Let us imitate the example of Moses, who esteemed "the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward."

Dear brethren and sisters, let us each and every one carry this matter to God, praying for strength to conquer our love for the perishing things of this world, seeking for grace to prove that our love is of the heart, and not empty words upon the lips, and to crucify the flesh. Let us not be content, though at great pecuniary loss, with going ourselves and taking our own loved ones to the meeting: but let us go to work earnestly to induce others to go, and take at least one unconverted one with us to the meeting. And let us not rest with simply carrying them to the meeting, but in continued, earnest prayer to God, carry them in the arms of our faith to the foot of the cross, believing that God will bless and reward the self-sacrifice by converting them to the truth; that they may have cause to bless us while on earth, and in the soon-coming day of our reward, become stars in the crown of our rejoicing. We shall then feel that we have not lived in vain, that our stewardship at least in this has been faithful, and we may hope to hear the blessed words, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

CHAS. B. REYNOLDS.

The Closet.

THERE is no place here in this wilderness, that seems so sweet to the weary child of God as the closet. Weary with toil, buffeted with fierce temptations, how blessed is the privilege to enter our closet and there commune with our heavenly Father; and he has given us the assurance that he will turn none empty away, who come to him in humble prayer. Then take courage, weary traveler. Are you tired of sin? Hear the words of Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Are you in trouble, and trial? The closet is the place to find relief. "Cast thy burden on the Lord, and he shall sustain thee." Ps. 55: 22. Are you surrounded by sinful influences, and with none of like faith with whom to commune? The exalted privilege of holding converse with Him who is better to you than any earthly friend, is yours to enjoy.

Then despond not, lone pilgrim. The Lord will hear when we pray aright. The Lord is far from the wicked, but he heareth the prayer of the righteous." Prov. 15: 39. We are dwelling under the last message of mercy, and how much we need the sustaining grace which is only given in answer to earnest, heart-felt prayer. O Lord, give us hearts of prayer, hearts to feel our need of strength from the heavenly sanctuary, which we can receive only by asking for it.

It is impossible to grow in grace and neglect the important duty of prayer. And can we not call it a privilege also? Oh, yes! Blessed privilege! How sweet to know that the Lord in Heaven will hear and answer prayer. Oh! let us take courage. In a little while our praying seasons will all be in the past, and if we are faithful, eternal life will be ours. Now a few moments of time are granted to us, an opportunity for us to confess and forsake our evil ways, to seek righteousness and meekness, that we may be hid in the day of the Lord's fierce anger. Then let us pray without ceasing, and in every thing give thanks; for this is the will of God in Christ Jesus concerning us. 1 Thess. 5: 17, 18.

D. A. ROBINSON.

Cast thy Burden on the Lord.

THIS I am trying to do. And how consoling is the thought that we have a kind Father to watch over us, who will suffer nothing to befall us, but what is for our good. Like as a father pitieth his children, so the Lord pitieth them that fear him. Have we waited long, and are not our hopes realized? Hope on; the blessing will yet come; the promise is sure. Yea, the blessing has already come. Is it nothing to have our Father's smile upon us? nothing that our hopes are so soon to be realized? Have we no cause of rejoicing in affliction? Hear the beloved apostle, "I am exceeding joyful in all my tribulation."

But we must live so near the Lord as to reflect light from the countenance of Jesus. We must watch unto prayer. The axe must be laid at the root of the tree. We must take up our cross and perform every duty. Then we can claim the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Lone pilgrim, cheer up. The long, dark night of sorrow is almost ended. The light of prophecy beams upon us, and by it we descry the glory-gilt hills and verdant plains of Paradise. The glorious realities of the future will soon burst upon our astonished vision. The golden gates will soon open and bid us welcome. Soon shall our ears be greeted by the rich music of Heaven, as it is wafted upon the breeze from the golden harps of the ransomed millions. This is enough to animate us by the way. Let the condescension of our heavenly Father, the amazing love and pity of Jesus, be kept in our minds; and when in trials, let these words of the psalmist be our solace, "Wait on the Lord; be of good courage, and he shall strengthen thy heart. Wait, I say, on the Lord." SUSAN ELMER.

The Split in the Church of Rome.

The *Methodist* (New York), thinks a great division in the church of Rome over the infallibility dogma, is now imminent. It says:

"There is no argument which Roman Catholic writers, in their controversies with Protestants, have used with so great an effect as that of the unity of faith existing in their church, compared with the endless dissensions in the Protestant world. Since the convocation of the present Council, this argument has lost much of its force. Roman Catholics, notwithstanding their common belief in the infallibility of the church, are quarrelling as to what constitutes the doctrines of their church; the most learned theologians—yea, bishops, archbishops, and cardinals—are engaged in animated controversies about this point, anticipate grave dangers for the church from the success of their opponents, and even charge each other with heresy. On the part of the infallibilists, the war is waged with the greatest violence; and in this war it is the ultramontane newspapers which lead the van. The most noted among them for blind fanaticism and fiery denunciations of every shade of liberal opinion have thus far been the *Civiltà Cattolica*, of Rome, and the *Monde* and the *Univers*, of Paris."

It mentions the *Freeman's Journal* (Catholic) of New York, as an American sheet which is "determined to equal or to outdo the European champions of infallibility in violence of language, and in unbridled fanaticism." After giving some extracts to show the tone and temper of this sheet, it concludes thus:

"The above extracts will give our readers some idea of the spirit which will alone be tolerated in the Papal church after the infallibility of the Pope shall have been defined. Will it be possible that men like Bishops Dupanloup and Hefele, Professor Dollinger, and Father Gratry, will subordinate their scholarship to such brutish ignorance and passion? We cannot believe it; and believe a split in the church of Rome to be imminent."

Materialism.

TO THE EDITOR OF THE ADVENT REVIEW.—Dear Bro.: As I am on the defensive, in the discussion with Bro. Cottrell, the last reply belongs to me; and there are some statements, in his last, which call for comment, and some for correction.

He accuses me of saying in my discourse that Adventists teach that "the soul is nothing but the breath." Does he yet need to be told that there is no such statement in my sermon, nor in any of my articles except as quoted from others?

My language was as follows: "But says one, this passage (text) proves that man's soul is his *breath*, since it was because the Lord breathed into his nostrils the breath of life, that he became a living soul." Bro. C. in his extreme anxiety to make out that I have misrepresented Adventists, misrepresents me. And this is not the first time he has done it upon this very point.

He also brings a grave charge against me of misrepresenting Mr. Loughborough, and says, "Notwithstanding I corrected your error, you still come up with the same mongrel quotation, as much the language of Noah Webster as any one man, prefaced as follows; 'In the standard publications of Adventists, I find such statements as the following:'" But he does not do me the justice to quote my reply to his so-called correction in the *Recorder*. Here it is: "Bro. C. insinuates that I misrepresented Mr. Loughborough, because I took the statements he quoted in proof of his position, to be a true expression of his own sentiment. Let all who have that work turn to page 49 and read the whole section and see if there is any chance to question that he quoted these authors because he thought their statements established his sentiments better than he could do it by his own statement alone. There is nothing to indicate the slightest discrepancy between their views and his upon the subject under consideration. And Bro. C. is not able to show any. On the next two pages Mr. L. gives an exposition of 1 Kings 17:22, in perfect harmony with the statements of those authors as quoted. He says, 'The soul spoken of is the *breath of life*.' On page 63, he says, 'We have found no record that God gave any spirit to man, except the breath of life.' 'The same original term that is rendered spirit, Ecc. 12:7, (ruah, breath, spirit, &c.) is used in Gen. 2:7.' This is all his own language, and much more that I might quote of similar import. Yet Bro. C. without attempting to show that I was, in any sense mistaken, insinuates again that I misrepresented by saying that I found such statements in the standard publications of Adventists. Let him show, if he can, that there is any discrepancy of sentiment between the teachings of Mr. L. and those quotations.

Again says Bro. C., "Dust has not the power of thought, and when it is perfectly organized into the shape of a man, it is no better in this respect. But God gives to organized dust, *life and power of thought*." Does he mean by this that the power of thought is something communicated by Jehovah and is not the result of living organized dust? If so, it is all the concession I ask of him on that point, at present. If this is not what he means, then I did not misrepresent him as holding that thought is the product of matter. Thought is either the product of matter, or it is not. If it is, then it must be matter, and subject to the laws of matter. If not subject to the laws of matter, then it is *above* matter, and hence not dependent upon it for existence. But if it is the product of animate matter, then let him explain how it, the effect, can change or be changed to the greatest extremes in opposites, and that in the twinkling of an eye, without being pre-

ceded by any corresponding change in the body; contrary to all known laws of matter.

Again, how does he reconcile his statement with his teaching in regard to the divinity of Christ, that it became simply, "flesh." If all the divinity he had, was merely his flesh, and that flesh had no power of thought or life, then here was a divinity without divine intelligence, a helpless clod of flesh! But if "God gives to organized dust, life and power of thought," then the "life and power of thought" was given to Christ from a source outside of and above his divinity, ("flesh") and hence not dependent upon it. Then how could he be God, the self-existent one, "*who only hath immortality*?"

An attempt to explain such difficulties and contradictions, in a religious creed, gravely pressed upon the public, as the only sense of scripture, by effort at witty sarcasms, is not calculated to produce conviction of its truth in the minds of thinking men, or of the candor of its defender.

Again Bro. C. claims that I am warring with the Bible because I do not accept his theory that the eternal God who only hath *immortality* was transmuted into a clod of *mortality*; since John says "The Word was made flesh." Will he stand by his own test. Let us see. Here comes a Roman Catholic and says, "The bread and wine in the sacrament is the veritable flesh and blood of Christ." No, no, says Bro. C. that is absurd. Then says the Catholic, your controversy is with Christ and not with me; for he says positively, of the bread and wine, "*This is my body*," "*This is my blood*." "This is plain language and no fable! Joseph, interpreting Pharaoh's dream, said, 'The seven fat kine are seven years.' Therefore a cow is a year and a year is a cow, according to Bro. C's rule of interpretation. If he attempts to explain it otherwise he wars with a plain positive statement of scripture. Again the scriptures say, 'The horn of the Lord shall be exalted.' 'He shall cover thee with his feathers, and under his wings shalt thou trust.' Does Bro. C. claim that the Lord has literal horns, feathers, and wings? If not, then he contradicts the Bible; for that says so. Now, I doubt not Bro. C. would object to interpreting these passages literally, as strongly as I would, and would complain that I "grossly misrepresented and caricatured his sentiments" were I to represent him as holding such notions. Yet, the Bible declares these things as positively as it does that God "was made flesh."

Bro. C. winds up by exhorting me to believe, by which I infer that he wishes me to believe as he does. I am anxious to believe whatever is true; but believe that truth is never absurd, nor does it ever contradict any other truth, or sound reason. I have pressed these fundamental points of difference with a desire that we might come nearer to a common understanding. And he has been constantly evading and trying to turn attention away from them. I was truly in hopes, at the beginning, that he would be able to show that I had misrepresented the views of Adventists. It would have given me pleasure to be able to acknowledge that I had been mistaken; but I regret instead of being able to see it so, my worst impressions have been confirmed. Yet I am not without some hope that a free and friendly interchange of views and criticisms upon points of difference, may have the effect to bring us nearer to a common faith.

If I have used language in this discussion that seemed severe or unkind, I hope it will be overlooked; and I wish to assure Bro. C. that I entertain no other than the kindest feelings toward him; and will now in turn, bid him adieu, unless he has more to say upon these points.

Yours for truth.

N. WARDNER.

HORSE-RACING, "dancing on the green," "sack-running," a "wheelbarrow-race," "cooking supper between heaven and earth," etc., is the programme of the celebration of Independence day in this city. What a burlesque on the birthday of our nation. Little did the patriots of '76 dream that their bloody struggles and heroic deaths would be commemorated with such hollow mockery, void of all intelligence and becoming respect. But then we are living in a fast age—an age of "progress!"—*Golden Censer, Rockford, Ill.*

The Tents of Jacob.

"How GOODLY are thy tents, O Jacob, and thy tabernacles, O Israel."

These words were brought to mind at our late camp-meeting at Wasiqja, Minn. To look at that circle of tents, with the large one in the center, to hear the songs of praise, and the voice of prayer, all conspired to render the scene deeply interesting. There for the first time we attended a regular camp-meeting among the peculiar people, called Seventh-day Adventists. They do not appear to be entirely indifferent to the opinions of others, having some of the leading characteristics of our common humanity; but they do not seem disposed to ask pardon for believing as they do, nor for what they do.

Having cast in my lot among them, I had a great desire to see and hear from those tried servants of the Lord, concerning whom the tongue of slander had not been silent.

Bro. and Sr. White seemed to have the gospel armor fully on; and Bro. Littlejohn was able to rightly divide the word of truth. But it was not preaching self, but Christ Jesus the Lord.

There is no mistake, the Lord is in this work. How interesting the scene, to behold two or three thousand listening to the word of life.

May the word preached be received into good and honest hearts, and bring forth fruit unto holiness, that the end may be everlasting life. May the truth, the present truth, as now being declared, make us free, and be carried out in all the varied departments of life. And let us never forget that it is through faith and obedience, that we are to secure eternal life, through Jesus Christ our Lord. THOS. J. CROSS.

Blue Earth Co., Minn.

The Grasshopper Scourge.

Salt Lake City, Utah.—We are surrounded, encompassed about, and overwhelmed with grasshoppers. These insects have hatched out the past spring by myriads, on the benches around the city, and in most of the unfrequented streets, so that now in the outside lots they are doing a great amount of damage. In my lot, which is on the east part of the town, they have destroyed all my young green vegetables, also my pie-plant, gooseberries, strawberry plants, potato vines, grape vines, old and young, and stripped nine-tenths of my trees of foliage, and now are cutting off my pea vines. As an instance of their voracity, on the 24th of April my place looked lovely in the morning, at noon the small insects commenced to travel in a body, and before sundown the place was as bare as if nothing had been planted, and they, staying around, kept it so; and now we have the appearance of winter in the lots so affected. The insects have not traveled far into the city in any numbers, because the inhabitants of the outside lots are vigilant in their efforts to destroy all that they can. All modes are resorted to—digging holes, driving the insects into, and burying them in the mud; piling straw, surrounding them and driving them in, and then after dark burning them in the straw; putting a hoop in the mouth of a sack, sweeping them into sacks and crushing them; catching them in sheets and destroying them, &c. Though millions are killed daily we are overrun with them; and people from the mountains say the hills are covered with small ones, yet to come down. It is a deplorable prospect, but we "are going to fight it out on that line."

To-day (31st May) we had a lengthy, solid fall of snow and rain; on the hills surrounding us there is quite a depth of snow. The atmosphere was cool, but in the afternoon it cleared up and became warm.

Springville, Utah.—The grasshoppers are more numerous this season than ever before known; already more than one half of the oats, wheat, and barley, have been destroyed by them. Farmers are replanting with corn. Much of the blossoms and young fruit are cut from the trees of the apple, peach, plum, and pear. Cherries not injured. Currants, gooseberries, strawberries, pie-plant, and vegetables, mostly destroyed.—*Correspondence of Agricultural Department, Washington.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 19, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER VIII. (VERSE 14, CONTINUED.)

4. **There** remains but one more position to be examined; namely, That the sanctuary mentioned in the text, is what Paul calls in Hebrews the "true tabernacle which the Lord pitched and not man," to which he expressly gives the name of "the sanctuary," and which he locates in "the Heavens;" of which sanctuary, we had under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem, a pattern, type, or figure. And let it be particularly noticed, that on the view here suggested, rests our only hope of ever understanding this question; for we have seen that all other positions are untenable. No other object which has ever been supposed by any one to be the sanctuary, neither the earth, the land of Canaan, nor the church, can for a moment support its claim. If, therefore, we do not find it in the object before us, we may abandon the search in utter despair; we may discard so much of revelation as still unrevealed, and may cut out the numerous passages which speak of this subject, as so much useless lumber on the sacred page. All those, therefore, who, rather than that so important a subject should go by default, are willing to lay aside all preconceived opinions and cherished views, will approach the position before us with intense anxiety and unbounded interest. They will lay hold of any evidence that may here be given us, as a man bewildered in a labyrinth of darkness, would lay hold on the thread which was his only guide to lead him forth again to light, or as the perishing man would leap for the last life-boat that could rescue him from destruction.

It will be safe for us to put ourselves in imagination in the place of Daniel, and view the subject from his standpoint. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew what that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their "beautiful house," which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause his face to shine upon his sanctuary which was desolate. By the the word sanctuary, Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony, which is most explicit on this point. Heb. 9:1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him: Verses 2-5. "For there was a tabernacle made; the first [or first apartment] wherein was the candlestick, and the table, and the showbread; which is called the sanctuary [margin, the holy]. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord, with a holy and a most holy place, and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will

be found in Exodus, chapter 25, and onward. If the reader is not familiar with this subject, he is requested to turn and carefully examine the description of this building. This, Paul plainly says, was the sanctuary of the first covenant. And we wish the reader to carefully mark the logical value of this declaration. By telling us what did positively for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from Sinai to Christ, we have before us a distinct and plainly-defined object, minutely described by Moses and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary. For the arguments which would prove them to be the sanctuary at any time, would prove them to be such under the old dispensation. If Canaan was ever the sanctuary, it was such when Israel were planted in it. If the church was ever the sanctuary, it was such when Israel were led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor, apply; and if they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul decides it in the negative, by describing to us the tabernacle of Moses, and telling us that that, not the earth, nor Canaan, nor the church, was the sanctuary of that dispensation.

And this building meets all the requirements of the true sanctuary. 1. It was the earthly dwelling-place of God. "Let them make me a sanctuary," said he to Moses, "that I may dwell among them." Ex. 25: 8. In this tabernacle, which they erected according to his instructions, he manifested his presence. 2. It was a holy or sacred place: "The holy sanctuary." Lev. 16: 33. 3. It is over and over again called the sanctuary, in the word of God. Of the one hundred and forty-two instances in which the word is used in the Old Testament, it refers in almost every case to his building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst, as the habitation of God, and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was, therefore, so fashioned of movable parts, the sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans, in A. D. 70.

This is the only sanctuary connected with the earth, about which the Bible gives us any instruction, or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end; is there no sanctuary which pertains to the second or new covenant? There must be; otherwise there is no analogy between these covenants; and while one has a system of worship, which, though minutely described, is unintelligible, the other is indefinite and obscure. And Paul the same as asserts that the new covenant, in force since the death of Christ the testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says, in chapter 9:1, that the first covenant "had also ordinances of divine service, and a worldly sanctuary," it is the same as saying that the new covenant has likewise its services and its sanctu-

ary. Furthermore, in verse 8 of this chapter, he speaks of the worldly sanctuary as the *first* tabernacle. If that was the first, there must be a second; and as that existed so long as the first covenant was in force, the second must have succeeded to it when that came to its end, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Our Nation's Progress.

In an article by Schuyler Colfax in the *N. Y. Independent* of July 7, 1870, we find the following statements concerning the rapid growth and present powerful position of this nation. Think of a nation with a territorial area fifteen times larger than that of two of the great powers of Europe combined; think of a coast line equal to the entire circumference of the globe; think of resources in one nation sufficient to sustain the present population of the earth. It is almost impossible to comprehend such an idea. If there is any difficulty in our application of prophecy to this country, it is that the nation is outgrowing the symbol. The difficulty is, not that it should be represented at all, but that the symbol by which it is represented should have been of more huge proportions, and more formidable appearance. Think, however, on the other hand, of the position of some, that the nation is not brought into prophecy at all! The thought borders on idiocy. Commencing with a brief glance at the past history of our government, Mr. C. says:—

"Wonderful, indeed, has been that history. Springing into life from under the heel of tyranny, its progress has been onward, with the firm step of a conqueror. From the rugged clime of New England, from the banks of the Chesapeake, from the savannahs of Carolina and Georgia, the descendants of the Puritan, the Cavalier, and the Huguenot, swept over the towering Alleghenies, but a century ago the barrier between civilization on the one side and almost unbroken barbarism on the other; and banners of the Republic waved from flagstaff and highland, through the broad valleys of the Ohio, the Mississippi, and the Missouri. Nor stopped its progress there. Thence still onward poured the tide of American civilization and progress, over the vast region of our Western plains; and from the snowy crests of the Sierras you look down on American States fronting the calm Pacific, an empire of themselves in resources and wealth, but loyal in our darkest hours to the nation whose authority they acknowledge and in whose glory they proudly share.

"From a territorial area of less than nine hundred thousand square miles, it has expanded into over four millions and a half—fifteen times larger than that of Great Britain and France combined—with a shoreline, including Alaska, equal to the entire circumference of the earth, and with a domain within these lines far wider than that of the Romans in their proudest days of conquest and renown. With a river, lake, and coastwise commerce estimated at over two thousand millions of dollars per year; with a railway traffic of four to six thousand millions per year, and the annual domestic exchanges of the country running up to nearly ten thousand millions per year; with over two thousand millions of dollars invested in manufacturing, mechanical, and mining industry; with over five hundred millions of acres of land in actual occupancy, valued, with their appurtenances, at over seven thousand millions of dollars, and producing annually crops valued at over three thousand millions of dollars; with a realm which, if the density of Belgium's population were possible, would be vast enough to include all the present inhabitants of the world; and with equal rights guaranteed to even the poorest and humblest of our forty millions of people; we can, with a manly pride akin to that which distinguished the palmiest days of Rome, claim as the noblest title of the world, 'I am an American citizen.'"

DRUNKENNESS has become fearfully prevalent among the wine-growing districts of California. Even young girls are sometimes seen reeling in the streets under the influence of "pure California."

Practical Thoughts on Scripture Subjects.

THE IMPROVEMENT OF OUR PRIVILEGES.

We can never realize the value of our privileges till they are past. While mercy and pardon are freely offered, we cannot realize the greatness of the offer. But when this is no longer extended, and we find that we have wasted all our season of probation, we shall too late awaken to the fact that we have wasted that which was of infinite worth. It is, therefore, of the utmost consequence that we improve our privileges while we enjoy them. They will not last always. They may close at any time. We should use every one as being the last. Acting thus, we shall make sure of everlasting life.

EVERY MAN HAS HIS PROPER PLACE TO FILL.

There is some place in which every person can be useful. Yet few persons are ambitious to labor in their own proper sphere. It seems to be something inherent in human nature to desire to excel in those things wherein there is a lack. So men seek for work that is not suitable in any respect, simply because that in such directions they have a vain desire to excel. Our own place is always one of such a character as to inspire humility and lowliness in us. Satan is willing that we should be very active in our work if our work is not in the order of God. What we all need, is to know our own place, and then in humble obedience to faithfully fill it. God will bless us in our own proper sphere of action. Let us find our place and faithfully fill it.

THE PEOPLE OF SODOM NOT DESTITUTE OF THE LIGHT OF TRUTH.

We are apt to think that the Sodomites lived in a very dark age of the world, and were, therefore, in comparative ignorance of the truths of the Bible. Let us see if there is not a mistake. First, it is certain that they had one righteous family dwelling in their midst. They regarded Lot as a man who wished to be a judge, because he condemned their wicked deeds. See Gen. 19; 2 Pet. 2. Second, it was their great privilege to have Abraham, the friend of God, to live within a few miles of them. They had occasion to be acquainted with him as he delivered them out of the hands of the kings that carried them captive. Gen. 14. Third, Melchisedec, a greater than Abraham, lived near them. Gen. 14. And fourth, Shem, the son of Noah who had witnessed the flood, lived fifty years after the building of Sodom. Surely, Sodom had no excuse for lack of light.

THE WICKED SHALL NOT STAND IN THE JUDGMENT.

Why not? Simply because they are wicked. The Judgment is for the express purpose of punishing every sin not forgiven before that event. Unless, therefore, the sinner be stronger than the Judge, he must fall beneath his sin-avenging hand. Strange that men should be willing to test this question with the Judge of the quick and dead. The day is swiftly hastening toward us. We cannot be too much in earnest to put away our sins. He who will be our Judge is now ready to help us in putting away our sins. When he has finished the work in us, we shall certainly be able to bear his inspection. But this will never be finished in us unless we make most earnest and continued efforts.

OUR TIME IS PASSING.

Swiftly we hasten toward the Judgment. Our days all count. Even those that are full of sorrow, tarry with us no longer than those that are the most joyous and precious. We need not murmur nor complain. Ours is a steady onward march toward our final home. The wheels of time are swiftly revolving, and they never turn backward. Let us make every day count. So to number our days that we shall continually apply our hearts to wisdom, is the great secret of safety at the end. J. N. ANDREWS.

In the First, Third, Fourth, and Fifth Wards of New York, there are 1,673 gin shops and nine churches. These tell volumes. We do not wonder that crime, lust and degradation hold high carnival in these localities. Is it right to build costly churches

on spacious avenues, and leave Satan and wicked men in almost undisputed empire of large portions of the city?

Camp-Meetings.

THE importance of our camp-meetings can hardly be estimated. They afford a good opportunity for our people to have their minds refreshed with present truth, and present duty, and to consecrate themselves anew to the work. Also, at these meetings we can set forth many of the reasons of our faith and hope to thousands who have not heard, or if they have, do not feel the force of them.

And we wish here to call the attention of our people to one important duty. It is this: To help those out to our camp-meetings who are of moral worth, and in whom there are grounds to hope that the influence of such meetings would lead them to embrace the important truths for this time. Such persons should be invited to attend our camp-meetings. They should be encouraged, and even urged, to a proper extent, to attend them. Some may need assistance in getting to the ground, and in being cared for on the ground. We should have more tents, and more room for this class. We would be glad to see candid first-day Adventists, preachers, and people, and others of the various denominations, out to our camp-meetings. Let those brethren who can provide for such at camp-meetings, extend invitations to those they know are candid, and then let them take care of them.

But it should be distinctly understood that a camp-meeting is not a proper place for religious controversy. All religious bodies have a right to control this matter. Cheerfully we accord to others what we claim ourselves. But there are almost always those at such large gatherings, who delight in collecting around them knots of listeners, to whom they can talk out their views and feelings in opposition to the sentiments held by the people who sustain the meeting. But no Christian gentleman will take such liberties. And no such disorderly and unchristian conduct will be allowed at our camp-meetings. And we ask the hearty co-operation of all our people on this point, in that on no account they suffer themselves to be drawn into any controversial conversation with any one.

We design to freely give the reasons of our faith and hope in sermons from the stand, in which, however severe we may be regarded upon what we believe to be the popular errors of our times, we shall endeavor to treat all who hold those errors with Christian courtesy. We shall endeavor to treat all who attend our meetings, however much they differ with us in doctrine, with Christian kindness, and do all in our power to entertain them hospitably, so far as they may need, to make them comfortable while with us.

But it must be understood that Seventh-day Adventists claim the right to control their own meetings. And if any who attend them regard our rules as an abridgment of their liberty, we will give them perfect freedom at any time to leave us to the enjoyment of peace.

The great objects of our meetings are: 1. To set forth the reasons of our faith and hope. 2. To lead all our people to consecrate themselves to God, and to the interests of his cause. 3. To convince honest men and women of the truths of the word, and to lead them to seek Christ as the sinner's only hope of salvation. And as controversy and confusion would retard the accomplishment of these great and good objects, no pains will be spared to defeat the work of Satan in this direction, and to secure harmony and good order.

GEN. CONF. COM.

Old and New.

UNIVERSALISM is one hundred years old. Its centenary has been celebrated. The truth is much older than that. Still antiquity does not prove a thing to be true or false; for truth and error have been cotemporaneous, and run parallel, ever since the first lie was introduced into the world, when the serpent said unto the woman, Ye shall not surely die. Since the first lie

was believed, truth and error have existed in the world.

But there is this remarkable difference between truth and error. Truth is of God, and like God it does not change; but error is constantly changing its form—assuming some new dress to hide its deformities—that it may pass for truth. Truth is simple and easily told. It is so palpable that it requires no extraordinary faculties to affirm it, provided we are willing that the truth as it exists shall be truth. No so with falsehood and error. One lie needs ten more to make it believed. The support of error taxes the inventive faculties of the mind to the utmost. Hence new discoveries and inventions are in constant demand.

We have a good illustration of this in the medical profession. The people have got the idea that when sickness is upon them, which is the consequence of the violation of the physical laws of our being, they must, instead of returning to obedience of those laws, swallow something to make them well. This calls out all the wonderful discoveries of the all-healing medicines that flood our land. And as long as this fundamental error exists in the minds of the people, so long will quackery flourish, and the inventive genius will be taxed to discover the true panacea, the all-healing balm, which is to supersede all others, restoring health to our degenerate, and degenerating, dying, race, and fill the pockets of the discoverer; especially the latter.

To regain health we must go back to temperate living, and the observation and obedience of the physical laws of our being. And to obtain the truth and moral health, we must follow the directions of the word of God—"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But the response of the people is, "We will not walk therein." Jer. 6: 16. Hence the constant demand for new discoveries. The doctrine of the conversion of the whole world, and Universalism, both cry, Peace and safety; one to a favored race in the future, the other to all men, past, present, and future. They are not twins, for one is about two hundred years old, the other one hundred. In these progressive times the latest invention always claims to be the best; and if God is to compel the conversion of the whole world, notwithstanding the increasing wickedness, the unprecedented corruption, of these last days, would it not be a still greater improvement to decree the salvation of all those who have died in their sins?

And just here another child is born, completing the trio, or trinity, of doctrines, corresponding in a considerable degree, though advancing by steps of about a hundred years each. Spiritualism, the latest improvement, combines the improvements of the two former, and claims, of course, a decided preference over any of its predecessors.

But what about Adventism with its new teachings? The new teachings of genuine Adventism are all found in the old Bible. We go back to the fountain of truth, and sustain the truth that was contradicted by the first lie, namely, Ye shall not surely die. We search up the old paths—obedience to all the commandments of God, obligations that have existed ever since God made the world in six days and rested on the seventh. We teach "repentance toward God, and faith in our Lord Jesus Christ," as the only preparation to pass the test of the Judgment, and stand before the Coming One, who is to be revealed from Heaven taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. These are some of the new things which we find in our old Bible; and we content ourselves with repeating those truths which have been true from the beginning, and obeying those commandments which date from the creation. Hence we are saved the trouble of inventing something to meet the exigencies of the times. We are thoroughly furnished in the Scriptures of truth. And we recommend to all to reject the wonderful discoveries of these later times, and seek for spiritual health and eternal salvation in obedience to the established laws of our Creator and Redeemer.

R. F. COTTRELL.

Minnesota Conference.

THE tenth annual Conference of the Seventh-day Adventists of Minnesota was held as appointed at Wasioja, Dodge Co., Minn., June 23-28, 1870. First session, 8½ o'clock A. M. Opened by prayer. With sorrow we found that Bro. Pierce, President of the Conference, was absent on account of sickness. Bro. Ingraham was called to the chair.

Delegates being called for, eleven responded, representing nine churches. By request of the church at Maiden Rock, Wis., and by advice of Gen. Conf. Committee, they were admitted to the Minnesota Conference. Secretary's report of the Conference, read and accepted.

Auditing Committee of six to settle with ministers, appointed by the Chair, consisting of H. Grant, W. I. Gibson, H. F. Phelps, I. Z. Lamb, Daniel McAlpine, and E. W. Darling.

Nominating Committee appointed by the Chair, were, I. Z. Lamb, C. Kelsey, and L. Bartholomew. Adjourned to 4 P. M.

SECOND SESSION.

Prayer by Bro. White. Report of Nominating Committee, after remarks by Bro. White, was referred back to the Committee. The remainder of the time was taken up by interesting remarks.

Adjourned to call of the Chair.

THIRD SESSION.

First-day 8 A. M. Prayer by Bro. Littlejohn. Nominating Committee called for more time. Secretary's report concerning the financial condition of the Conference was presented. Reports show a deficiency on the part of several churches to come up to their pledges on s. b. Bro. White recommends all s. b. treasurers to take the matter in hand by consulting in a Christian manner with delinquents, remembering it is systematic benevolence and not systematic compulsion, and all who were so far in the back ground as to be very doubtful to send the amount to the secretary. Report accepted.

Adjourned to call of the Chair.

FOURTH SESSION.

Report of Nominating Committee, was presented and accepted. The nomination resulted in the election of the following officers: H. Grant, President, H. F. Phelps, Secretary, W. C. Gibson, Treasurer, H. Grant, C. Kelsey, and Daniel McAlpine, Executive Committee.

Auditing Committee's report was accepted.

Treasurer's report read and accepted.

Voted, That the Executive Committee act as a Camp-meeting Committee.

Voted, That the preachers and Executive Committee mutually consult each other as to the best interests of the cause in Minnesota.

Credentials of Elds. Pierce and Ingraham were renewed. The licenses of Jno. Hanson and F. W. Morse were renewed.

Resolved, That we tender a vote of thanks to Bro. and Sr. White and Bro. Littlejohn for their efficient and timely labors with us, and that we earnestly invite them to our next Camp-meeting, bringing such help as they may desire.

Resolved, That we hold a Camp-meeting next year, leaving it to the General Conference Committee to give the time.

Voted, That the minutes of this meeting be sent to the REVIEW for publication.

Adjourned *sine die*. WM. S. INGRAHAM, Pres.

H. F. PHELPS, Sec'y.

Meetings in Michigan.

My last report, June 12, was respecting our series of meetings in Hastings, Bowne, Gainsville, Vergennes, Fair Plains, and Orleans.

June 18-20, was with the church in Oakland and Rochester. Held five meetings with them, and celebrated the ordinances. Labored with them in their families to overcome the besetments and temptations of the evil one, and follow the increasing light of the third angel's message, where God was blessing his people.

June 21-27, held five interesting meetings with the church in Memphis. Many of them manifest a strong desire to overcome, and reign with Jesus. Enjoyed much freedom in praying with Sr. McConnel, who was not expected to live. Her faith in the message was unwavering. She said, "I am willing to die if it be the will of the Lord." God bless and save her, is our prayer.

Bro. Gurney's team brought me nineteen miles, to Bro. Dickson's. From thence I came twenty miles further to Lapeer. Here I spent six days visiting the brethren and the sick ones. Sabbath and first-day, held seven meetings. The brethren were much encouraged and strengthened, and are laboring to free themselves from the burden of their indebtedness for their meeting-house. We held our first meeting here last evening.

Holly, Mich., July 7, 1870.

ISHI.

Thou shalt call me Ishi [my husband], and shalt call me no more Baali [my Lord], and I will betroth thee unto me forever. Hosea 2:16, 19.

Oh! my heart is full of laughter,
And I'm very, very glad;
For I have a precious treasure,
Such as princes never had.
Ishi! Ishi! is the Jewel.
Mine He is while ages roll,
Angels taste not of the glory,
Holy Ishi, of the soul.

All my love no tongue can utter,
All its wondrous depths and power.
Growing deeper, growing stronger,
Day by day, and hour by hour.
Ishi! Ishi! night and morning,
From my lips that holy name,
All the while my soul exalting,
In the self-same joyous strain.

Many beauteous names thou bearest,
Brother, Shepherd, Friend, and King;
But they none unto my spirit
Such divine support can bring.
Other joys are short and fleeting,
Thou and I can never part;
Thou art altogether lovely,
Ishi! Ishi! of my heart.

Earthly loves are very lovely,
Passing, passing fair, they seem;
But they come and go before me,
Like some bright and happy dream.
Thou art a reality,
From which, like dreams, I never wake,
These I cast aside as nothing,
Ishi! Ishi! for thy sake.

In thy own fair realms of glory
In the holiest above;
Choirs of angels chant the story,
Of thy wondrous, matchless love.
All my longings are contented,
All my wanderings turn to thee;
Polestar of my restless spirit—
Ishi! all in all to me.

When the sun of life is setting;
When the shades of evening fall;
And upon earth's fairest visions,
Cometh darkness like a pall;
Then, O Ishi! well beloved,
I shall see thy glorious face;
Finding in thy lovely bosom
My eternal resting place.

—Selected for REVIEW.

Faith and Works.

By an act of disobedience, Adam fell from his first estate. He lost his home in Eden, and was driven from the tree of life, and so lost his hope of immortality. He was in a deplorable condition, a criminal before God, doomed from hence forth to earn his bread by the sweat of his brow, and finally to die and return to dust from whence he was taken. God loved him, and the angels pitying, "cast their crowns from their heads in sorrow." Yet the threatened doom was just, and there was no reprieve. Adam must die; and that would have been his final end, and in him the end of the whole race of mankind, had not Heaven provided means for his redemption. "God so loved the world that he gave His only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." But what is it to believe on the Son of God? To believe that he was the Christ merely? No; for nearly all the civilized world believe that. To believe that he died on the cross? No; for we have history, sacred and profane to prove that statement true. To believe that he left

the courts of Heaven and all the glory of the Father, and came down to this lower world, and walked in its humble sphere, and then suffered an ignominious death on the cross to redeem a fallen world? That is nearer to believing on him; but that is not all. But believe that he died for me. Believe, that though you lost your life in Adam, through faith in Christ you are redeemed.

But with this faith you must have works. They constitute another element equally essential to the Christian character. We are not saved "by works, lest any man should boast;" yet we can never inherit eternal life without them. They are the clear stream that flows from a fountain pure, the good fruit of a good tree, that which shows our faith to be a living faith. "Ye see then how by works a man is justified and not by faith only. For as the body without the spirit is dead, so faith without works is dead also."

EMILY L. CANRIGHT.

The Sabbath

Was designed to be a blessing to man in all ages. It is a commemorative institution, reminding us in its weekly return, of the handy works of the Creator, as manifest in the creation of the world. In divine beauty and matchless splendor, his infinite wisdom and boundless goodness, are herein revealed. So that with one anciently we may say, "O how great are thy works! and thy thoughts are very deep."

The apostle says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20. The man then who dares deny the existence of God, or he who hath said in his heart there is no God, is "without excuse." All nature testifies to this, the heavens above, the earth beneath, the existence of man and beast, and the fowls of the air. Turn our attention in whatever direction we will, we see overwhelming evidences of this great, grand, and clearly revealed truth; which is the foundation of all true religion, the center and object of the Christian's hope. On this point, well does inspiration say, "A brutish man knoweth not; neither doth a fool understand this." Ps. 92:6.

As we love God, love to retain him in our minds, meditate upon his holy character, and reflect upon his works; as they come from his hands in perfect beauty and order, shall we not love his holy Sabbath, the sacred rest-day of the Most High, which points us back to the bright and glorious morn, when "the morning stars sang together, and the sons of God shouted for joy?"

"Awake, my heart! my soul arise!
This is the day believers prize."

And shall we not prize it? Shall we not be grateful for the light and truth on the Bible Sabbath, while the great majority of professed Sabbath keepers observe another day, with another reason as a basis, than that set forth in the fourth commandment? Praise God for Bible truth on the Bible Sabbath. May we observe it as the Bible directs, and receive the reward promised in God's sacred word. And finally may we be prepared to celebrate this sacred day, the gift of Heaven, in the earth made new, when all flesh shall come, from one new moon to another, and from one Sabbath to another, to worship the Lord of hosts. "And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen."

A. S. HUTCHINS.

Fast Times.

THAT these are fast times, is agreed on every hand. Everything is done with almost lightning speed. It indicates the rapid approach of the end. The rapidity with which men travel, news is carried, and business done, is truly astonishing. Here is an item from the *Cedar Rapids Times*:

"ONE OF THE WONDERS OF THE AGE.—On the 6th day of May, 1870, J. Sosel, Esq., mailed a letter in Cedar Rapids, containing a draft on a firm in the center of Bohemia, and on the 30th day of May the money arrived at the Post Office here, via St. Louis! Of course part of the business must have been done by telegraph, yet this does not detract from the won-

derful annihilation of time and distance which the inventions of modern times have accomplished. Think of it! Important business transacted, directly between citizens of the far West in the new world and those in the interior of the old, in the space of twenty-three days."

What would the good people of fifty years ago have thought of such a statement? It would have been a miracle to them. Here is another statement from the *Cincinnati Times*, still more wonderful:

"In experimenting in London recently on telegraphy, messages were sent to Teheran, in Persia, a distance of 3700 miles, and answers were received in thirty seconds."

In all this we see the hand of God preparing the way for his last and mighty work in the earth to be done in a brief time. May we be ready to engage in it.
D. M. CANRIGHT.

WAR IN THE TURKISH EMPIRE.—The *Boston Post* says: A war in the Turkish Empire at no very distant day is quite likely to occur between the Sultan and the ruler of one of his dependencies. Aware that such a contest will result in the total dismemberment of the viceroyalty from the Empire, the Khedive is now making formidable preparations to meet any contingency that may arise, and to that end he very shrewdly holds out extra inducements for soldiers of all nations, who are ambitious for military glory, to link their fortunes with the Egyptian army. Several American officers of both armies during the late rebellion, who, not having sated their thirst for martial renown here, are now enrolled under the banner of Egypt's grand army. They enter the service of the Khedive for a term of five years, unless disabled by wounds, etc., in which case they are sooner honorably discharged. Though solemn allegiance is sworn to the Egyptian Government during the term of service, it is distinctly understood among the American officers that they will not be called upon to bear arms against the United States. The inducements offered are dazzling; every officer is allowed one slave as his body-guard, besides many other privileges unknown in any other nation. The Director-General of the Army is Matt Bey, an American officer, who served with gallantry in the Crimean war. The Command-in-Chief in the field has been given to Gen. Charles P. Stone, of Massachusetts, who went out to Egypt with a large party of Americans last year. Gen. Reynolds, of the late Confederate army, has charge of the sea coast defences. Gen. Beverly Kennon, formerly of the Confederate navy, is on the same service. Gen. Hunter, who is in the Khedive's army, ranks as Major-General, and many others who held various ranks in both armies during our late war, are enlisted in the cause. The climate of Egypt is said to be singularly healthful, and hundreds of brave men, of an adventurous spirit, will probably avail themselves of the liberal offers of the Khedive's agents now in this country, and return to a profession for which they are so eminently fitted.

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.

SISTER C. M. LASHIER writes from Todd Co., Minn.: I am still trying to be an overcomer, that I may receive the overcomer's reward. Although my pathway seems dark many times, as cares, sorrows and afflictions thicken around me, as one loved one after another is called to lie down in death, which brings sadness and depression, still my trust is in Him who has said, Come unto me, all ye that are weary and heavy laden, and I will give you rest. Sweet promise for the weary, careworn pilgrim. It has been through great affliction that I have learned patience and submission. I can truly say with the psalmist, It is good for me that I have been afflicted. We have of late been called to pass through affliction. Death has severed a tender chord and taken one of our number;

but I trust we sorrow not as those who have no hope. To know that our Saviour is soon coming to break the fetters of the tomb, and call forth our loved ones to life and immortality, is our comfort and consolation.

"Though dark my path, and sad my lot,
Let me be still and murmur not,
And breathe the prayer divinely taught,
Thy will, thy will, my God be done.

"What though in lonely grief I sigh,
For friends beloved no longer nigh,
Submissive still would I reply,
Thy will, thy will, my God, be done."

BRO. J. SAWYER writes from Cooperville, Mich.: The cause of God will go on whether there is a place for me or not. Jesus looks precious to me, and he is my only hope. The way of life is narrow, and of the few who find it, can I be one? But seeking will not alone find it. Many will seek, and shall not find. Oh! how alarming to think that many will come to the Judgment deceived. Have we not prophesied in thy name, and in thy name done many wonderful works? say they; but Jesus will not know them. The awful word "Depart" will be announced to them; because they were workers of iniquity.

A. W. SHEPHERD writes from Otoe Co., Nebraska: I heard lectures at Vernon, Iowa, several years ago. A year later, I heard Eld. Waggoner at Sandyville, and was baptized. The next three years were the brightest period of my life. While trying to live the truth I was happy; but alas! I broke the law. I was thrown among men that respected neither God nor man. His Sabbath was broken. One sin opened the way for another; and I found myself going hopelessly to ruin. I confess with shame, that I am unworthy to be fellowshipped by the people of God. I am almost without a hope; but if I must perish, God grant that I may be the instrument of pointing those around me to that light that reflects life eternal. But I pray God that I perish not. Myself and a few others here are trying to keep the commandments of God. We desire an interest in the prayers of the church.

JOB THROGMORTON, a Puritan minister, who was described by his cotemporaries as "being as holy and as choice a preacher as any in England," is said to have lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dodd: "What will you say of him who is going out of the world, and can find no comfort?"

"What will you say of Him," replied Mr. Dodd, "who, when he was going out of the world, found no comfort, but cried, 'My God! my God! why hast thou forsaken me?'"

This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

Obituary Notices.

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

DIED, at Petrolia, Province of Ontario, Canada, on the 8th of June, 1870, Mary Fairbanks, in the 84th year of her age.
J. H. FAIRBANKS.

DIED, in Ludlow, Iowa, June 21, 1870, of consumption, in the 44th year of her age, Sr. Alice Vile, wife of Bro. James Vile. Bro. and Sr. Vile embraced the Seventh-day Adventist faith in full under the labors of Eld. J. N. Andrews, some nine years since, in this place. The church here mourn the loss of one of its most zealous members. Her kind words and good deeds have won for her the love and esteem of all who knew her. She leaves a companion and three children, and a large circle of friends, to mourn her loss. But we believe they may meet her, if they are faithful, in that bright world to come, where sickness and death will never enter. Funeral services at the Adventist meeting-house, where a few remarks were made to a full house, from Rev. 14: 13.

"She hath passed death's chilling billow,
And gone to rest.
Jesus smoothed her dying pillow,
Her slumbers blest.

When the morn of glory breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom."

C. A. WASHBURN.

Waukon, Iowa.

MISCELLANEOUS.

Michigan Central Railroad.

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:50 A.M.	7:30 A.M.	5:40 P.M.	9:00 P.M.
Battle Creek,	1:05 P.M.	10:57 A.M.	11:20 P.M.	1:12 A.M.
Chicago, Arive,	8:05 P.M.	4:00 P.M.	6:30 A.M.	7:10 A.M.

GOING EAST.				
Chicago,.....	5:00 A.M.	11:30 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	11:53 A.M.	4:28 P.M.	11:20 P.M.	2:50 A.M.
Detroit, Arive,	5:40 P.M.	7:55 P.M.	3:45 A.M.	7:30 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Peninsular Railway.

Going East.	Passenger.	Passenger.	Mixed.
Battle Creek,	5:00 A.M.	1:30 P.M.	2:30 P.M.
Bellevue,	5:35 "	2:05 "	3:10 "
Charlotte,	6:10 "	2:40 "	4:25 "
Lansing,	7:00 "	3:30 "	6:30 "
Going West.	Passenger.	Passenger.	Mixed.
Lansing,	11:00 A.M.	7:40 P.M.	7:00 A.M.
Charlotte,	11:45 "	8:31 "	8:30 "
Bellevue,	12:17 P.M.	9:04 "	9:50 "
Battle Creek,	12:50 "	9:40 "	11:00 "

L. D. DIBBLE, Pres. & Gen. Supt.

We would call the attention of our friends east and west, to the time table of the Michigan Central R. R., which we give from time to time in the REVIEW. In a long journey, the most important point is to take that route which furnishes the greatest number of accommodations, and by which the journey can be performed with the greatest speed and safety, and the least fatigue. The Mich. Central, from Chicago to Detroit, in connection with the Great Western from Detroit to Suspension Bridge, form a route which the public would find it to their comfort and advantage to patronize. The M. C. R. R. has for years led the times in all railroad improvements, and the convenience and even luxuriousness of its provisions for the traveling public. And the Great Western, now under essentially the same management, with Mr. Muir as General Superintendent, has become in all respects a first class road. For good time, sure connection, ease of carriage, and gentlemanly attention, we recommend this route in preference to all others.

Wealth of the United States.

The following figures will give something of an idea of the present wealth of this nation, and the yearly value of its industrial products:

The valuation of the United States for 1869, (estimated by Mr. Wells at \$23,400,000,000, (\$600 for each person) shows an apparent increase of \$9,216,784,372, or 65.8 per cent over that of 1860. But the valuation of 1869 is rated in currency value, while that of 1860 was in gold. Hence, the apparent increase is subject to a deduction corresponding with the average premium on gold for 1869. The value of the gross product of the nation for 1869 is estimated at \$6,285,000,000, or \$175 for each person. In 1860, the gross product was \$121.03 for each person. Allowance must be made here, also, for the difference between gold and currency value.

The following paragraph shows that this country is accelerating its already immense and rapid strides in the direction of material prosperity and greatness. The facts are taken from the last report of the Special Commissioner of the revenue:

The progress of material strength in all branches of industry was very great last year. About five thousand miles of railway were constructed. They opened up 150,000 square miles of country, which had not been before within a convenient reach of railway communication, much of which was entirely new country. Thirteen thousand miles have been constructed since the close of the war, opening up 390,000 square miles of new country. Seven thousand miles of new telegraph-wire were put up in 1869, and 20,000 miles have been put up since 1865.

Wm. S. Curtis, D. D., in the *Interior*, of July 7, 1870, argues that the State should insist on the observance of the Christian Sabbath.

The Review and Herald.

Battle Creek, Mich., Third-day, July 19, 1870.

In Thoughts on Daniel, we have the argument prepared on the sanctuary of the new covenant, which we designed to give in this number, but omit it to make room for other matter. Several minor items are also omitted for the same reason.

In the *Advent Herald*, of June 29, 1870, the question is agitated of changing the name of that paper. It is proposed to call it "The Herald of the Morning." The New Hampshire State Conference have declared unanimously in favor of the change. The object seems to be that some views at the present time are called "Adventism," with which they do not care to be identified; and they think the change would tend to increase their circulation.

CORRECTION.—The statement respecting reduction of fare to New York camp-meeting, given in *Review* No. 3, is partially incorrect. Bro. Wheeler informs us that he has secured no reduction on the N. Y. Central R. R., but only on the Midland. We mistook his first notice.

To Correspondents.

M. M. KENNY: On the question of raising hops, barley, rye, corn, &c., every one must be conscience for himself. Paul's rule is to desist from everything that causes a brother to stumble.

INQUIRER: We think Rom. 7:8-25, refer to Paul's experience when under the conviction of sin, the first step toward conversion. He refers to the whole law, the ten commandments, but specifies particularly that commandment which had been specially instrumental in his conviction, namely, Thou shalt not covet. Chapter eight opens with the first stage of conversion completed, sins forgiven, and the soul rejoicing in freedom from condemnation.

B. T. M.: A further acquaintance with our views, of which you now seem to have but a limited knowledge, will, we think, lead you to change your opinions respecting the state of the dead, and the Sabbath. We refer you to any of our books on these subjects.

A. W. SMITH: The word "who" in Rom. 5:14, we think refers to Adam. This does not prove that Adam was a type, or figure, before his fall. See article on this subject in *Review*, Vol. 31, No. 8.

War Declared in Europe.

THE last Detroit Daily Post, July 16, 1870, announces that France has formally declared war against Prussia. All Europe is in intense excitement. The reasons for thus hurling millions of men into mortal combat, are set forth as follows: 1. The insult offered at Ems to the French Count Benedetti. 2. The refusal of the King of Prussia to compel the withdrawal of Prince Leopold's name as a candidate for the Spanish throne, and 3. The fact that the King persisted in giving the Prince liberty to accept the crown. These causes the British Cabinet consider unworthy even of discussion. July 15, Queen Victoria made a final appeal for peace to both the kings of France and Prussia. The sympathy of the powers of Europe is against France in this precipitate and causeless war. It is considered by those who best understand the situation, that Napoleon stakes his empire on this move, with much greater chances for failure than for success. All Europe will probably be involved.

Notice.

WE have secured free return tickets on the R. W. and O. R. R. for those attending the camp-meeting at Oneida, who pay full fare from any point on the road, to Rome. C. O. TAYLOR.

Camp-Meeting in the State of New York.

THIS meeting is now near at hand. It is of great importance to the cause that there should be a general attendance of the brethren throughout the State. We need the encouragement of this meeting, and it must not be lost by us from a failure to attend it. Some cannot come. There are a few who are too feeble to do this. There are also some who are too poor to raise the means. But both these classes amount to only a small number. There are also those who are too worldly to come. We hope that these will be found to be a very small number indeed. But we shall see when the meeting convenes.

It requires some effort to get together from so large a territory as that of our Conference. But the most can do this if they will make the effort. It would be more convenient to some of our friends if the meeting were a little later. But we cannot have camp-meetings in succession in so many States, and each have the most convenient time. We greatly need the meeting, and we cannot afford to lose the labors of the servants of Christ, that we expect with us at that time. So let us make a general rally. And let us gather to the meeting with hearts purposed to seek God.

Remember that the State Conference is to meet on Wednesday morning, Aug. 3, and that our camp-meeting is to begin the evening of the fourth.

J. N. ANDREWS.

Quarterly Meetings in Minnesota.

It is thought best to change the order of the Quarterly Meetings, having them begin in the West, so that when visited by our preachers they may be nearer home in the breaking up of the spring. Owing to scarcity of ministerial labor in this Conference, and Bro. Pierce's poor state of health, we probably shall have but little help in this direction; and ought we to ask it? Thousands are perishing for want of truth, and should not the churches try to walk alone. Brethren, will you do it? Will you not come up to the help of the Lord? We received a good measure of the spirit of God and a great amount of encouragement at our recent camp-meeting, and can we not retain enough of this good spirit to help us in carrying on the work in our own churches? Will we not, brethren and sisters, scattered, lonely and tried ones, one and all come up and take hold of this work? Jesus invites, and will meet us at these meetings. All Heaven is interested in our behalf. We saw a good work commenced at the camp-meeting, and now shall we sit still and see it die out? I think I hear all saying, No. Then let us come out, take hold and sustain these meetings, and God will be with and bless us.

H. F. PHELPS.

The Difficulty of the Situation.

TO ASSUME that we are right, and consequently that all others are wrong, looks to our friends like egotism; yet if we did not believe that we were right, we should be hypocritical, and therefore wrong. If we are right, terrible times are before us, and the people are not prepared to escape the danger, and therefore there is the most urgent necessity that they should be warned. But the warning will give offense. Our friends can hardly bear to have these things pressed upon their attention. We seem to them to be egotistical, presumptuous and fanatical. But can we forbear to warn them, when we know from the unerring prophetic word that they are in imminent danger? We now seem overanxious to press our peculiar views upon them; but when it shall be too late for them to be benefited by the warning, will they not say to us, Had we seen and believed what you professed to, we should have raised the warning voice with more earnestness than you did. We should have acted as though we believed what we professed. You did not warn us in earnest as you ought. You saw our danger, but left us to ruin without an earnest effort to save us. Had you made an effort commensurate with the importance of the all-important truth which you professed, we might have been saved. We are lost, and lost forever, through your unfaithfulness.

We must give the warning with as little offense as possible; but we must be in earnest in giving the warning. R. F. COTTRELL.

Look unto Christ and be saved. Fear not is the first word in the first annunciation of his conception; the first word in the first annunciation of his birth; the first word in the first annunciation of his resurrection; and almost the last word in his last exhortation.

Appointments.

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

Camp-Meetings.

WE now design to hold Camp-meetings as follows:

Oneida, N. Y.,	August 4-9.
South Lancaster, Mass.,	" 11-16.
Bordoville, Vt.,	" 18-23.
Maine,	" 25-30.
Ohio,	Sept. 8-13.
Michigan,	" 15-20.
Indiana, if wanted,	" 22-27.
Kansas, if possible,	Sept. 29 to Oct. 4.
GEN. CONF. COM.	

Quarterly Meetings in California.

THE second round of Quarterly Meetings for California, will be held as follows: Petaluma, July 23 and 24; Green Valley, Aug. 13; Healdsburg, Sept. 3; Santa Rosa, Oct. 1. J. N. LOUGHBOROUGH.

PROVIDENCE permitting, the next Quarterly Meeting of the Seventh-day Adventist church in Greenbush, Clinton Co., Mich., will be held at the school-house near Bro. D. Sevy's, Aug. 6 and 7. It is expected that every member of this church will report at this meeting, and come praying that good may be done. Our brethren, and all interested in the present truth, are invited to attend. Will Bro. P. Strong, or some other preacher, be present at this meeting. By order of the church, O. B. SEVY, Clerk.

PROVIDENCE permitting, I will meet with the church at Mt. Pleasant, Sabbath and Sunday, July 30, 31. I should be glad to meet with many of the friends from Brighton and Washington, and with any of our scattered friends. GEO. I. BUTLER.

THE next Monthly Meeting of the Lisbon, Marion, and Anamosa, churches will be held at Anamosa, Iowa, the first Sabbath and first-day in August. We trust that all will turn out at this meeting. We extend an invitation to all. Let none stay away. There are a few scattered brethren that should unite with us at this meeting. S. T. CHAMBERLIN.

THE next Quarterly Meeting of the Pilot Grove, Iowa City, and Washington, churches will be at Pilot Grove, Iowa, Sabbath and first-day, August 13, 14. The brethren and sisters of Brighton and Talleyrand are cordially invited. H. NICOLA.

Business Department.

Not Slothful 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 received pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. Carrie S Haskins 36-17, Geo Jays 37-1, Rufus Leonard 37-13, Chester Russell 37-13, H Evans 37-4, Mary C Kelly 37-13, Myra Baker 37-13, Lillie M Fuller 37-1, R Cecil 37-1, Louisa Cowles 31-1, Mary F Conklin 36-17, G Thew 37-13, Wm Webber 37-13, Wm Pepper 35-21, C Streeter 38-1, E Butler 36-13, M Marr 37-18, Phillip C Gray 38-1, S W Flanders 37-1.

\$2.00 each. M B Obrist 35-1, A Frost 38-1, R B Smith 38-1, M J Rees 37-7, L Drew 36-9, S N Smith 37-1, M P Stiles 38-1, J P Christenson 36-23, A Beckwith 37-1, C Starr 38-1, B Landon 38-1, T W Potter 37-1, D W Bartholomew 36-19, S Litchfield 37-14, J Snow 38-1, M Lull 38-1, H Rasmussen 38-1, E Muntz 37-1.

Miscellaneous. E Dunn 50c 38-1, N B Cole \$3.00 37-3, J P Munsell 3.00 38-10, C F Worthen 2.25 38-1, H Bingham 3.00 39-1, P Rousseau 6.00 40-8, L Day 50c 36-13, Mrs L Spencer 1.50 31-23, Katy Campbell 1.50 38-1, S Brownberger 50c 37-1, E Booth 45c 37-17, F Rousseau 5.00 40-1, O B Sevy 2.72 38-17.

Books Sent by Mail.

G B Ingersoll \$7.00, Warren E Bacon 2.75, Mrs C H Osborne 2.75, Geo M Slough 10c, H H Bramhall 1.38, T P Fitch 1.22, A E Allen 25c, H C Booker 12c, J M Logue 1.25, Wm Cottrell 2.00, H M Van Slyke 2.75, H C Blair 3.92, M Dunn 1.36, Clara Webber 25c, H C Crumb 44c, J Reed Yeager 3.60, J Fargo 1.25, O A Olson 2.00, A F James 50c, A Turney 3.60.

Received on Book and Tract Fund.

T Smith 25c, C S Rowley \$5.00, W I Gibson 5.00, T Cross 5.00, H Paul 5.00, H F Phelps 5.00, J F Ballenger 50.00.

Cash Received on Account.

H F Phelps 82c, James White for G I Butler \$3.00.

Michigan Conference Fund.

Received of church at Montcalm \$17.16, Burlington 10.00.

General Conference Missionary Fund.

D T Ferro \$2.00, D C Elmer 1.00.

For Review to the Poor.

D W Bartholomew \$1.50.