

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.

LOST FOREVER.

There's a great and just tribunal,
At whose bar we all must stand;
Whose decisions are eternal,
And whose judgments are at hand.
We have each a case there pending,
Which admits of no delay:
Are we ready for the trial
Should our case be called to-day?
Oh! when heaven and earth are failing,
And petitions unavailing,
Whose will be the mournful wailing,
I'm lost, I'm lost forever!

There's a mighty adversary,
Who is ever at his post;
The witnesses he's summoned
Already are a host.
We're supplying testimony
By every word and thought;
Every act will be recorded;
Not the least will be forgot.
Oh! when sounds the proclamation
Of the sinner's condemnation,
Who'll take up the lamentation,
I'm lost, I'm lost forever!

There is One who now will counsel,
Who is willing still to plead
The cause of every sinner,
And for pardon intercede.
Let us hasten to the Saviour,
And his counsel quickly take;
No other can avail us,
And eternal life's at stake.
Oh! 'tis time to be preparing
For the Judgment; no pains sparing,
Lest we, too, the cry be sharing,
I'm lost, I'm lost forever.

HELEN M. KILGORE.

South Norridgewock, Maine.

Review of Wellcome and Gould.

BY ELD. J. H. WAGGONER.

(Continued.)

THE LAW DISANNULLED.

THE words of Paul in Heb. 7:18, 19, are, by the opposers of the law of God, persistently applied to the decalogue. So our authors have applied them, and also confounded the law with the ministration of the law. They say:

"The foregoing testimony shows us that the covenant on stones—the decalogue law—killeth; its ministration is death; it is condemnation; thus its power, and its only power, is to convince of sin, and lay us in death, whither we all tend. Therefore the apostle says, 'There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh to God.' Heb. 7:18, 19." Page 142.

They who take every position are sure to be on the side of truth sometimes, and there is scarcely any conceivable position concerning the law which is not taken in this book.

At one time they say the law was given to Adam for the race, and proves all men to be sinners. At another, they say that no well-informed person will pretend to claim that all have violated that law so as to be responsible before it. Again, in the above quotation, they say that its "power is to convince of sin, and lay us in death, whither we all tend." Can it convince any of sin who are not under its jurisdiction? Can it be "condemnation" to any who are not under obligation to keep it? Paul closely connects the declaration, "by the law is the knowledge of sin," with this, "that every mouth may be stopped, and all the world may become guilty before God." Certainly no one can deny the necessary connection of guilt with the conviction of sin; if the law convinces of sin it is only because guilt exists, and the guilt must consist in the violation of the law. This is too plainly true to need any argument. How then, can Messrs. W. and G. quote a text which speaks of a law disannulled, and apply it to this same law? Do they know no better than to talk of the "power" of a law to "convince of sin," if that law be disannulled? Can a law be "condemnation"—can it "kill," after it is "done away" or "abolished"? Can they not, or will they not, see that their system of theology conflicts with the plainest principles of government, and with common sense?

Paul's letter to the Hebrews is an argument concerning the exalted nature and offices of Jesus Christ. In chapter 7, the argument is in regard to the difference of the priesthood of Aaron and of Christ, and the different methods whereby they were constituted priests. Just before the text quoted about disannulling the law, is this declaration: "For the priesthood being changed, there is made of necessity a change also of the law." Verse 12. No one can show a necessity for a change of the ten commandments, or of any one of them, on account of a change of the priesthood. They were then, as now, a moral code. They "convince of sin" now; they did then. But there was a law on the subject of which Paul treats in Heb. 7, the subject of the priesthood and of priestly service, which, if still in force, would prevent Jesus Christ's being a priest, or any one of the tribe to which he belonged. Of course that is the law of which Paul is speaking. See Num. 3:10. "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death." Chap. 16:39, 40: "And Eleazer the priest took the brazen censers wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar; to be a memorial unto the children of Israel, that no stranger which is not of the seed of Aaron, come near to offer incense before the Lord." Again, chap. 18:7: "Therefore thou and thy sons with thee, shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve; I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death." King Uzziah, of the same tribe of which Christ came, was smitten with leprosy for presuming to disregard the ordinance to do that which belonged "to the priests, the sons of Aaron." 2 Chron. 26:16-21. Now to Paul's argument. He says: "For it is evident that our Lord sprang out of Judah; of

which tribe Moses spake nothing concerning priesthood." Heb. 7:14. And again, "After the similitude of Melchisedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." Verses 15, 16. This proves what I said: It was the law by which Aaron and his sons were constituted priests, of which Paul was writing; as he says again, "The law maketh men high priests which have infirmity." Verse 28. This law must of necessity be disannulled, or Christ could never be accepted as a priest of God. How vain and foolish to take the words of Paul in Heb. 7, and apply them to the ten commandments!

This law is declared to be "carnal." Now Paul in Rom. 7:14, says, "the law is spiritual." But carnality and spirituality cannot both be attributes of the same law. And, therefore, Paul did not speak in his letter to the Hebrews of the same law of which he spoke in that to the Romans. But Messrs. Wellcome and Gould have quoted from Rom. 7, and applied it to the ten commandments; and if that application were correct, as I think it was, then the application of Heb. 7 cannot be correct. The law of Romans is a holy, just, and good law, spiritual, which convinces of sin, in the sight of which all, both Jews and Gentiles, are guilty. The law of Hebrews is a carnal law, concerning the ordaining of priests, meats, drinks, divers washings, &c.; a law of ceremonies and typical observances, and offerings for sin. But sin lies back of its offering, and sin is the transgression of the law; therefore the law, by which "is the knowledge of sin," or which "convince of sin," is before, and distinct from, the law of sin-offerings. But the law by which the Aaronic priesthood existed was unprofitable, for the reason that it had only the blood of bulls and of goats to offer, which could not take away sin. It was a shadow. Heb. 10:1-4. But it was not a shadow of moral principles; it consisted of typical observances, shadowing forth the priesthood of Christ. And the ministration of Christ is always presented in contrast with this; never in contrast with any moral precept or principle. Nor does the gospel of Christ introduce any new principle of morality; it enforces all morality, but originates none. And it bears precisely the same relation to the law that the service of Aaron did. That was in figure for the removal of sin, but had no blood with which to accomplish that object. This removes sin in fact, because the blood of Jesus, our priest, cleanses from all unrighteousness.

To say that the gospel of Christ introduces new moral principles, is to say that the principles of God's government were defective and insufficient. To say that Christ abolished the law of his Father in his work of saving man, is to say that he destroyed the good for the accommodation of the bad; that he quieted a rebellion against a good government by abolishing the law against which the rebellion was waged; which would be to connive at sin, instead of putting it away.

TRANSGRESSION OF THE NEW COVENANT.

After having said that the law gives a knowledge of man's relation to God; that it convinces of sin; that in its eyes all the world are guilty; they again say that it is not the eyes of the law, but of the gospel, in which men are guilty; that the law is disannulled—

notwithstanding it "kills" and "convinces of sin," and that sin is now a transgression of the gospel! Losing sight of the inspired declaration that the law which condemns sin will not justify the sinner, they make the gospel a system of both condemnation and justification.

Of sin, they thus write:

"The transgression of this new law of life is willful unbelief."

This presents a very defective and superficial view of the faith of the gospel. The gospel is "good news" of salvation—it is purely a remedial system. But the theory of this book makes it an elementary system. Every one knows that a pardon must recognize the strength of the government and the justice of the law transgressed; that it must "establish the law," and not make it "void," otherwise it would prove a license to sin, and thereby endanger the government. And again, pardon cannot be elementary; it must be based on a pre-existing law. But if the law which "convinces of sin" be "disannulled," then pardon is a nullity. The position of Messrs. Wellecome and Gould really subverts the gospel, by denying its remedial nature, and making it the basis of government. Had not sin existed, Christ would not have died; there would have been no gospel system. This Messrs. W. and G. admit in the quotation given last week. Christ came to "save from sin"—from the transgression of the law. Faith in Christ is in order to remission of sin. As plain as this proposition is, it seems almost impossible to get a "no-law" teacher to appreciate it.

The Import of the War.

THE war which Napoleon has forced upon Germany presents the struggle between the principles of freedom and absolutism in a new aspect. The King of Prussia is really the leader of the hosts of freedom. He stands the accepted representative of the ideas of German unity and independence. The German people, laying aside their sectional jealousies and their political differences, support him with remarkable unanimity. They expect through him to overcome the artificial divisions which have weakened them, and to achieve for their fatherland, consolidation and a strong place among progressive nations. It will also be a free nation, for the German spirit will brook no other.

The French Emperor aims at autocracy. At home he aspires to dictate to France; from France, to dictate to the world. He makes war to prevent his personal aims from being defeated, his will from being defied, to confirm himself as master of the continent.

The bearings of the war upon religious questions may prove to be of great importance. It bids fair to become a war between the Protestant and the Roman principles. The influence of the event of it upon the future of these principles is likely to be great. Interest in the result is heightened by the fact that it has broken out at this particular time, simultaneously with the promulgation of the dogma of infallibility. It can hardly fail to largely affect the measure of influence which that doctrine shall carry, not only in States nominally Catholic, but also in Protestant and free States where the Roman Catholics constitute a considerable proportion of the population.

Germany, now that the provinces of Austria are separated from it, is in every respect a Protestant nation; it is the chief support of the Protestant interests on the continent of Europe. Every increase or decrease of its power will reflect itself in the history of Protestantism. France, on the other hand, is the leading Roman Catholic power of the world. The ignorant masses of the country districts are fully under the sway of the priesthood, and any extension of the influence of France in international politics cannot fail to be injurious to the cause of Protestantism.

Napoleon is the stay of the temporal power of the pope. His soldiers alone have enabled the pope to maintain his position in Rome during the last ten years. If he should be forced to withdraw them, there would be none to replace them permanently. The pope would be driven out at the first onslaught of the Italian revolutionists. Once out, he would not

be easily put back. The success of the French in Germany will carry with it whatever influence and authority the Emperor can command, for that which he supports at Rome. If the war becomes general, and the Roman Catholic States are allied on one side, and the anti-papal States on the other, as would probably be the case, the success of the Roman Catholic powers will not only firmly establish the pope in his temporal power, but will go far to give practical extension and effect to the doctrine of infallibility. The success of the German cause may, on the other hand, be expected to relieve Germany fully from the influence of infallibilist superstition. Success of the anti-papist cause in a general war will destroy the temporal power of the pope, and reduce his assumption of infallibility to a very poor and ridiculous pretense.

Hopes that have been founded on Napoleon's past hostility to the dogma of infallibility will not be realized. Now that it is proclaimed, Napoleon, as a faithful Catholic, instead of opposing it, is more likely to accept it, and, as a skillful statesman, to use it to advance his ends.

The sympathies of Europe, so far as they have been indicated, show already tendencies to division by Roman Catholic and anti-papal lines. England and Russia support Prussia; Austria supports France, and even Spain, which, at the start, seemed Napoleon's chief antagonist, now sides with him. The alacrity of the Roman Catholic Irish, in expressing their sympathy with France, is a sign the import of which is not to be mistaken.

The war bearing upon the United States politically only through the sympathies of citizens, is likely to affect our business interests directly. It gives no occasion for a money panic. As a neutral people, we shall enjoy the privilege of carrying for and selling to both parties. An impulse will be given our commerce which will employ all the ships we have, and would employ many more if we had them. It will afford an opportunity for us to rebuild our mercantile marine, which it will be almost criminal to let pass. It will open up a demand in Europe for our grain and provisions, and for some articles that we manufacture. A general war will give us the opportunity to secure a monopoly of the carrying trade, and the control of the European markets. Some of our bonds may be sent home, and their values temporarily depressed. They have not been sent home yet; it is not yet decided that they will be sent home in large quantities. Relatively, only a small proportion of our national securities are held abroad. What are sent back will probably be consumed in purchasing the articles which will be needed of us. The drain of gold which some profess to apprehend is only remotely probable. On the other hand, if there is a general war, Europe may be sending us gold, to pay for goods and transportation, for which bonds will not be sufficient. If disturbances occur in our markets, they will be only temporary. The current will soon change, and the influences will be in our favor.—*Methodist*.

Man Declared to be God.

THIS astounding event is almost lost sight of in the excitement caused by the breaking out of a European war. But July 14, Pius IX. was declared by a vote of the Ecumenical Council to be God on earth, supreme and infallible. *Theoretically*, he is the arbiter of men's faith, the keeper of their consciences, the ruler of their temporal affairs. Practically, the Roman church has drawn a line which will separate herself and her adherents more fully from the remainder of the world, and has added another, and the greatest, of the names of blasphemy written upon her brazen brow. How can any now possibly mistake the subject of Paul's prophecy in 2 Thess. 2, or the identity of the "little horn" of Daniel's prediction, whose "great words" caused the prophet such astonishment?

The vote stood four hundred and fifty ayes, eighty-eight nays, and sixty-two "conditional," whatever that may mean. It is a last effort to recover and extend "the kingdom of Christ on earth;" for the Pope claims to be the legal head of that kingdom. As do

the Protestant churches, so does he, ignore Christ's declaration that his "kingdom is not of this world." He wears his triple crown as token of present sovereignty in defiance of Christ's own words. But he is doomed; his day of dominion is past forever; perdition yawns to receive the iniquitous power whose representative head he is. His present struggles are but death-struggles.—*Ad. Chris. Times*.

Thoughts for Ministers.

2 TIM. 2: 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To be successful in any occupation, especially to excel, men have need to study and labor earnestly and hard, not only for a short time, but constantly and long. Almost any one can become a tinker at any trade, without much application; but such men are of little use to themselves or any one else. They can do but a botched job at the best. No man wants such a hand on any respectable job.

It is honorable and praiseworthy in any man, having chosen his trade, to earnestly labor to excel in it, to be an extra workman. Such a man does honor to his profession, benefits himself and those who employ him. All this is equally true of that man who is to be a minister of Jesus Christ. Here is a calling as much higher than any worldly occupation, as Heaven is higher than earth; and as much more lasting in its effects, as eternity is longer than time. The work of the carpenter, the mason, the artist, however finely executed, will soon pass away; but the work of the minister must be as enduring as the everlasting ages. How important then that he qualify himself to be a good workman, to do a fine job, and to excel in his occupation. The great apostle, Paul, evidently viewed the subject in this light, judging from the work that he did. This evidently was the idea in his mind when he wrote to Timothy, a young minister, the words of our text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Paul would not have Timothy think that because God had called him to the ministry, therefore he had nothing to do in preparing himself for it, but simply to stand up and open his mouth and let the Lord fill it. No, indeed; he was to study, apply himself by close, earnest thought, and careful application to his work, that God might approve him as a good workman, that in the day of Judgment he might not be ashamed of his work. The Lord calls for workmen, good workmen, those who can excel, of whose work the good Master Builder will not be ashamed.

Success in the ministry is not a happen-so, any more than in any other calling. The faithful minister is always successful; if not in one way, the Lord will bless his labors in another. The same diligence and study which secures success in other callings, will secure it in this. God's word is pledged for it. But slackness, carelessness, and laziness, will produce a like effect in this, as in other callings. It will be a poor job, miserably done.

From long observation I am satisfied that to a very great extent ministers do not put forth that effort to be good workmen, in this calling, that other men do in almost any other occupation. They go at it carelessly, without order, without that study that they know would be necessary in any other vocation. It is the Lord's work, and they propose to leave most of it for the Lord to do. This is all wrong. The Lord can use very feeble means, and often does; but yet he calls on us to do all we can, to be efficient on our part, and then the Lord will supply the lack.

What shall we do to prepare ourselves to be efficient ministers? It appears to me that one of the leading things for the minister is order and system in his studies. Without this, I am certain that but very little can generally be accomplished. Where they have no system, no regular, laid-out plan for daily labor, they will find that their days and weeks and months slip by, and but very little is accomplished.

Something must be done every day, and that should be in the same direction. If we wait for the leisure day, or week, or month, to read an important book, or

to prosecute a desired study, that time will never come. It must be taken up now, and something done at it every day. Those who have ever been successful in the past, have been noted for their order and system in their studies and labor; but there is always a great temptation for Seventh-day Adventist ministers to neglect this very thing. To illustrate: Elder A. goes to a certain church and spends a week. He stops with brother B., whom he has not seen for months; and of course they must have a good talk about the truth, the cause, &c. Elder A., somewhat tired, does not rise till near breakfast time, which is a little later than usual, as the minister is there. By the time that prayers are attended, the breakfast over, it is 8 o'clock, or after. Then they must have a sociable talk of an hour or so; then Eld. A. must go out and look at the crops. This brings it nearly noon. Perhaps before dinner he takes time to read a little in his Bible, write a letter home, and look at the newspaper. Then dinner, and another long talk of no especial benefit to any one.

After dinner he makes two or three calls, and finds it about time for meeting. Thus his day is gone. He has not studied his Bible, as he ought to, nor prepared himself in any way for his sermon; hence he gets up and preaches a discourse that perhaps he has repeated a hundred times before, which is about as dry to his hearers as to himself. He goes home dissatisfied and discouraged, perhaps resolves to do better to-morrow; but to-morrow he finds himself in another family. He must go through the same round as to-day. He may have on his mind a great many books he is going to read, a number of studies he wishes to take up, and many important things he expects to do; but he does not find time to get at it to-day, nor to-morrow, and the whole week goes the same. Perhaps he may summon a little more resolution some day, and begin fully determined to carry it out. But Sabbath comes, and he is in meeting all day; Sunday also, and no time to spare. Monday, has to travel most of the day, and is in no mood to study. By this time he gets discouraged and gives it up. And thus he goes on months and years, as weak as water, and as empty as a barrel.

How, then, shall this be avoided? Well it can be avoided in some way; for many faithful ministers have labored under far greater disadvantages than we do, and have found time and means to become very learned and efficient ministers. Many such examples are on record, showing that it can be done; but it required energy and perseverance to accomplish it. They adopted a regular system of study and labor for each day, and then unwaveringly pursued it. We can do the same.

We must learn to value hours, and even minutes, and to carefully use them as they come to us. If we wait for a whole day or week of leisure in which to do our work, it never will be done. Do we have five minutes to ourselves, have something at hand to do. If we carefully improve them, we shall be astonished to find how many bits of time we can pick up every day. If these are all used in the same direction, we shall be able to see something accomplished in time.

Another important consideration is to *think*, and to think closely and carefully; not only while we are preaching, nor yet only while we are reading; but when we are riding or walking by the way, the thoughts can be very profitably employed.

When Sir Isaac Newton was asked how he had accomplished so much, he replied, "By thinking." The great Erasmus used to study his subject while riding horseback. When he stopped for an hour for dinner, he was prepared to write out an article all matured in his mind. Time flies rapidly. A few days, and our portion of it will have gone. We must work, and work fast, seize the moments as they fly or we shall accomplish but very little. If any class of persons ought to be earnest, energetic, and careful of every moment of time, it is Adventist ministers. May the Lord help us to feel it.

D. M. CANRIGHT.

A MAN may go to Heaven without health, without wealth, without honor, without learning, without friends; but he can never go to Heaven without Christ.

"He Restoreth My Soul."

THESE words convey two-fold instruction. They not only teach us that God is a restorer, but that David was a wanderer. The psalmist never attempts to conceal this truth, but continually confesses it. Listen to the humbling acknowledgment and earnest supplication with which he terminates his long psalm of deep and delightful experience: "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." Ps. 119: 176.

How forlorn is the condition of a sheep that has wandered from the fold. Its former companions are safe and happy, while it is lonely and miserable. At every step it takes, distance from the fold increases, and dangers thicken around it. Unhappy wanderer! whichever way it turns, new troubles arise. The eye now finds no familiar spot. The ear catches no friendly sound. It gazes around with terror, and many an exertion it makes to get back to the fold. Again and again does the lonely wanderer put forth its utmost effort. It bounds over the plain, but it is as far from home as before. It bounds in an opposite direction. Hither and thither it turns, but finds no certain track. At last, wearied and panting, it sinks down upon the heath to perish; for its strength is gone. The night is approaching; and must this poor, fallen wanderer die? Oh, no! The shepherd has missed one of his flock, and he hastens to find it; and here, at the last extremity of the hapless creature, he discovers it, takes upon his shoulder and carries it back, and with joy restores it to the fold.

The wandering and restoring of the sheep is a striking picture of a backsliding believer. The deceitfulness of his own heart has led him from the right way. The lust of the flesh, the pride of life, and the pleasures of the world prove more enticing to his taste. No longer marking the footsteps of the Shepherd, his eye rests upon forbidden pastures. Stealthily he leaves the fold, or else breaks boldly from it. He hears the voice of remonstrance within, but heeds it not.

The coveted pasture tastes sweet at first, and for a brief hour of sunshine he imagines he is happy; but the shades of evening close, and the cloudy night of trouble comes on. Enemies and dangers surround him. He looks about him and begins to feel with terror that he is not within the fold. He wonders at the change he inwardly experiences, his peace of mind is gone, and he is at enmity with himself. Dissatisfaction has taken possession of his breast. He knows not what to do for rest. He hurries from one object to another, and seeks the pleasures of the world with a feverish thirst. He knows he ought to return to the fold, but he has lost sight of the way. Neither heart nor resolution remains to make him search for it with diligence. He has given up secret prayer. He has no pleasure in the Bible. The society of his pious friends he avoids or turns from with disgust. The Holy Sabbath has become a day of weariness or of frivolity. No hatred of sin is felt. His moral sense is well nigh obliterated. Alas! his heart has become hardened through the deceitfulness of sin. His feet are caught in the snares of Satan. He has fallen. Poor backslidden wanderer, there is a restorer. "Return unto me, and I will return unto you." The good Shepherd loves his sheep, and suffers none that are his to perish. Anxiously he follows them in all their wanderings. Heed the voice of conscience within. It is the voice of the Restorer striving with you. Heed it, I entreat of you; for it may soon be hushed, and your case will be hopeless.

Yes, blessed be God, there is a Restorer. Surrender yourself to him. Make full and free confession, and he will bring you back to the fold, without upbraiding you for your folly or ingratitude. He assures you of his mercy, and will enable you to say, He restoreth my soul.

EMMA E. STURGES.

Fairfield, Conn.

GREAT talent secures a man fame; great merit, respect; great learning, esteem; but good breeding alone, insures love and affection.

Rules for Sabbath Observance.

If you wish the Sabbath to be a blessing to your soul, a day of joy and gladness, and not only the most pleasant, but the most profitable, day of the week to you; you must observe it according to the teachings of its Author, which, I think, may be found in the following rules:

1. Attend to all your duties upon the preparation day; which may be named in three things; First, your temporal affairs, such as preparing food for the Sabbath, and arranging all your secular affairs in such a manner as will cause you no uneasiness during the sacred hours of the Sabbath; Secondly, your physical duties. If we wish the blessing of the Lord upon us during the Sabbath, we must not come before him physically polluted. We want our bodies washed with pure water, and our garments cleansed from filth. Thirdly, your spiritual duties. Our minds should be prepared for the Sabbath, by freeing them from all burdens, and thus preparing them for the worship of God. See Ex. 16: 23, and Luke 23: 56.

2. Always begin the Sabbath with prayer.

3. During these sacred hours we should keep our minds in a devotional frame. To do this, we must keep our hearts uplifted to God continually in prayer,

4. Let this be a day in which we may especially enjoy the presence of God, and draw spiritual strength for the coming week. That this may be the case we must watch and pray.

5. It should be a day of activity. It never was intended that this day should be spent in idleness. It is a day for the worship of God. Some, however, object to this, claiming that the fourth commandment forbids all kinds of labor. But when we examine Num. 28: 9, 10; Eze. 46: 4; Matt. 12: 12, it becomes evident that there are some kinds of labor, not only lawful, but even commanded, to be done upon the Sabbath-day. From this we conclude that the labor referred to in the fourth commandment is our work; while that referred to in the above scripture, is the Lord's work.

6. We should especially upon this day be temperate in our eating and drinking. The result of surfeiting, is drowsiness, and inactivity of both body and mind. Its evil effects are especially seen during religious services; when some, to the annoyance of both the minister and the congregation, will partly close their eyes, and move their heads rapidly in different directions as if their necks were made of rubber. Such receive but little benefit from going to meeting; and they certainly do not benefit any one else. May the Lord arouse these sleepy souls, who delight more in eating and drinking than in worshipping God. Luke 21: 34, 37.

7. If during the Sabbath we have brethren or friends near us, who need our encouragement, let us assist them by prayer and exhortation. This is the Lord's work.

8. We learn that the Saviour healed upon the Sabbath. Matt. 12. Are there not those around us who are morally diseased, and need the healing balm to be applied? If so, and we can assist in causing them to be healed, will it not be a good work to engage in upon the Sabbath?

9. If there are religious meetings upon the Sabbath, we should attend them, as was the custom of the Saviour. Luke 4: 16.

10. When not otherwise engaged, we may spend our time in reading, meditation, and prayer.

11. The Sabbath should be closed with prayer.

If we spend the day thus, the Sabbath will be a delight, the holy of the Lord, honorable; and on the next returning Sabbath we may sing,

"Welcome, welcome, day of rest,
To the world in kindness given;
Welcome to this humble breast,
As the beaming light from Heaven."

C. H. BLISS.

Princeville, Ill.

If you let trouble sit upon your soul like a hen upon her nest, you may expect the hatching of a large brood.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 9, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER VIII. (CONTINUED.)

Verse 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called; and said, Gabriel, make this man to understand the vision.

We now enter upon an interpretation of the vision. And first of all we have mention of Daniel's solicitude, and his efforts to understand these things. He sought for the meaning. Those who have had most experience in reference to prophetic subjects, are not the ones who are unconcerned in such matters. They only can tread with indifference over a mine of gold, who do not know that a bed of the precious metal lies beneath their feet. Immediately there stood before the prophet as the appearance of a man. It does not say it was a man, as some would fain have us think, who wish to prove that angels are dead men, and who resort to such texts as this for their evidence. It says, the appearance of a man, from which we are evidently to understand an angel in human form. And he heard a man's voice; that is, the voice of an angel as of a man, speaking. The commandment given was, to make this man, Daniel, understand the vision. It was addressed to Gabriel, a name that signifies, "the mighty one." He continues his instruction to Daniel in chapter 9; and under the new dispensation he was commissioned to announce the birth of John the Baptist to his father Zacharias, Luke 1:11, and that of the Messiah to the virgin Mary, verse 26. To Zacharias, he introduced himself with these words: "I am Gabriel that stand in the presence of God." From this it appears that he was an angel of a high order and superior dignity; but the one who addressed him was evidently above him in rank, and had power to command and control his actions. This was probably no other than the archangel, Michael, or Christ, between whom and Gabriel, alone, a knowledge of the matters communicated to Daniel existed. See chap. 10:21.

Verse 17. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Under similar circumstances to the ones here narrated, John fell down before the feet of an angel; but it was for the purpose of worship; Rev. 19:10; 21:8. Daniel seems to have been completely overcome by the majesty of the heavenly messenger. He prostrated himself with his face to the ground, probably as though in a deep sleep, but not really so. Sorrow, it is true, caused the disciples to sleep; but fear as in this case, would hardly seem to have that effect. The angel gently laid his hand upon him, to give him assurance (how many times have mortals been told by heavenly beings to "fear not!"), and from his helpless and prostrate condition set him upright. With a general statement that at the time appointed the end shall be, and that he will make him know what shall be in the last end of the indignation, he enters upon an interpretation of the vision. We understand that the indignation covers a period of time. What time? God told his people Israel that he would pour upon them his indignation for their wickedness; and thus he gave directions concerning the "profane wicked prince of Israel:" "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Eze. 21:25-27, 31.

Here is the period of God's indignation against his covenant people; the period during which the sanctu-

ary and host are to be trodden under foot. The diadem was removed and the crown taken off when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, again by the Romans, corresponding to the three times the word is repeated by the prophet. And the Jews are now scattered abroad over the face of the earth; and the throne of David is no more, till he who is its rightful heir, the Messiah, the Prince of Peace, shall come, and it will be given him. Then the indignation will have ceased. What shall take place in the last end of this period, the prophet is to make known to Daniel.

VERSE 20. The ram which thou sawest, having two horns, are the kings of Media and Persia. 21. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

As the disciples said to the Lord, so we may here say of the angel who spoke to Daniel, Lo, now speakest thou plainly, and speakest no parable. This is an explanation of the vision in language as plain as need be given. See on verses 3-8. The distinguishing feature of the Persian empire, the union of the two nationalities which composed it, is represented by the two horns of the goat. Grecia attained its greatest glory as a unit, under the leadership of as vile a man and as great a king as the world has ever seen. This part of her history is represented by the first phase of the goat, the one notable horn, symbolizing Alexander the Great. Upon his death, the kingdom fell into fragments, but almost immediately consolidated into four grand divisions, represented by the second phase of the goat, the four horns, which came up in the place of the first which was broken. These divisions did not stand in his power. None of them possessed the strength of the original kingdom. These great waymarks in history, on which the historian bestows volumes, the inspired penman here gives us in sharp outline, with a few strokes of the pencil and a few dashes of the pen.

VERSE 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.

This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom, that is, toward the termination of their career. It is, of course, the same as the little horn of verse 9, and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear. A king of fierce countenance. Moses, in predicting punishment to come upon the Jews from this same power, calls it "a nation of fierce countenance." Deut. 28:49, 50. No people made a more formidable appearance in warlike array than the Romans. "Understanding dark sentences." Moses, in the scripture just referred to, says, "Whose tongue thou shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"When the transgressors are come to the full." All along the connection between God's people and their oppressors is kept in view. It was on account of the transgressions of his people that they were sold into captivity. And their continuance in sin brought more and more severe punishment. At no time were the Jews more corrupt, morally, as a nation, than at the time they came under the jurisdiction of the Romans.

"Mighty but not by his own power." The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage. "He shall destroy wonderfully." The Lord told the Jews by the prophet Ezekiel that he would deliver them to men

who were "skillful to destroy." How full of meaning is such a description, and how applicable to the Romans! In taking Jerusalem they slew eleven hundred thousand Jews, and made ninety-seven thousand captives. So wonderfully did they destroy this once mighty and holy people.

And what they could not accomplish by force they secured by artifice. Their flatteries, fraud and corruption, were as fatal as their thunderbolts of war. And Rome, finally, in the person of one of its governors, stood up against the Prince of princes, by giving sentence of death against Jesus Christ. But it shall be broken without hand; an expression which identifies the destruction of this power with the smiting of the image of chapter 2.

VERSE 26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. 27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

The vision of the evening and the morning, the 2300 days. In view of the long period of oppression, and the calamities which were to come upon his people, Daniel fainted, and was sick certain days. He was astonished at the vision but did not understand it. Why did not Gabriel at this time carry out fully his instructions and cause Daniel to understand the vision? Because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time.

The Hebrews to whom Paul Wrote were Sabbath-Keepers.

THIS is a fact which none will deny. Even ecclesiastical history, much of which seems to be written with a single eye to maintaining the Sunday institution, makes no denial of the fact that the Hebrew church not only observed the Sabbath in apostolic times, but continued to do this for centuries, even as long as we can trace the existence of a church of this nationality. When Paul wrote the epistle to the Hebrews, Jerusalem was still standing, and that church was praying in obedience to their Lord's direction that their flight out of Judea might not be upon the Sabbath-day. Matt. 24:20. If the Hebrew church did not understand the teaching of the apostles, what church did or could? If the Sabbath was changed to Sunday, what portion of the early church would stand the best chance to know it? Certainly that part whose nationality furnished all the apostles. But it may be replied that the Hebrews had so strong an attachment to the ancient Sabbath that they would not change to Sunday though such was the instruction of the apostles; but that the Gentiles having no such partiality for the seventh day were quite ready to accept the first-day observance.

But it should be observed, 1. That there is no evidence that the apostles ever taught the change of the Sabbath. 2. That even in this epistle which is addressed to a church which did retain the original Sabbath, and did not recognize this alleged apostolic change of the day, not one word is uttered by way of reproving them or setting them right. 3. That in the early ages no one supposed Sunday to be a Sabbath. It was simply a festival voluntarily observed as a day for more or less of religious meetings, and as being of the same rank with holy Thursday and good Friday. 4. And there is another way to account for the Gentiles observing Sunday as a festival so much more readily than the Hebrews. Sunday was the good day of Gentile observance while yet under the worship of false gods, as the sun and moon and stars. It was no very difficult thing for them to make a festival of such a day. It was no very strange thing that such a day should on the score of convenience have great advantage over the rest-day of the Creator.

It is worthy of observation that the apostle Paul in writing to a church that did not deviate from the ancient Sabbath, should not say one word exhorting them to such change. Certainly the observance of Sunday was no matter of obedience to God, when Paul could thus lightly pass over it in the case of those still clinging

with steadfast observance to the ancient rest day of the Lord.

If the Sabbath had been changed in honor of the resurrection, then it was positive disobedience in the Hebrews not to recognize that change. But Paul does not thus treat their case.

J. N. A.

Our Time.

TO-DAY is passing. We intend to do our work. We hope to hear the well done. But are we doing? Past moments and hours cannot be recalled. To-morrow may not be ours. The present is all we have, and all that we can claim. Are we filling the present moment well? Are we doing duty now? If we are not employing the present moment, how can we hope to accomplish our work? Let us at once heed the call to labor. It will soon be too late. Every lost day is increasing the probability that all our time will be wasted, and we shall have to take up the sad lamentation,—Too late! too late! The harvest is past and the summer is ended! Our time has been wasted, and we are lost!

If we would have any reasonable hope that it will not be so with us, upon what can it be founded but upon the fact that now we are doing our duty; drawing near to God; actively engaged in filling up the present time in the performance of duty?

A great work is to be done. Our sins must be overcome, and we must have a preparation from God to labor in his cause. We must have Christ within, that we may confess him to others. We must be living examples of what the grace of God in Christ can do for men. We must have the Spirit's power to accompany our testimony and bear it to the hearts of others. We must have the refreshing, and not always live in hope of it. The wrestling, agonizing ones will obtain it. It will not come unasked. It must come in a way to be prized. And it will come as soon as we are ready.

Let us then get ready. Let us seek God with the whole heart. Let us consider that the time we have, though exceeding short, is of immense value to us, since eternity depends upon our improvement of it. Let us be wise. Let us improve to-day.

R. F. COTTRELL.

The Illinois Tent.

As we made up our minds not to remain longer in the vicinity of the camp-meeting, we thought best to go south, to some new field. We accordingly shipped our tent to Mendota. We then went to Homer, seven miles south of Mendota, but saw no light in that direction; so we came to Earlville, sixteen miles east of Mendota. As the opening seemed favorable, we sent for our tent, and pitched it in this place, and commenced our meetings July 1. Our congregations were small, and we soon found that the first-day Adventists were our bitterest opposers, bracing themselves, and all their influence, against us; reporting that we were more Spiritualists than anything else. But with all their efforts, the congregation increased, and the interest rose until evening after first-day, July 10, we had about 400 hearers, who gave good attention while the subject of the perpetuity of God's law was presented. It was very evident that quite a number were interested. The interest increased, and we had quite an audience through the week, until the next first-day, the 17th, just at the time of our afternoon meeting, 2½ p. m., while some were coming to meeting, but before any had entered the tent, there suddenly came upon us a terrible gale of wind, with rain, unroofing houses, overturning chimneys, uprooting trees, &c., &c. Some unruly boys had been cutting our ropes on the side where the wind struck it, and they gave way, and left our tent to the mercy of the wind. It soon raised, and unhooked from the center ring, and burst two rents, from circle rope to top, and tore it some besides. The wall was also damaged considerably, so that we thought best to take it to Chicago, to get it repaired. This damage cost about thirty dollars, and delayed our meetings nearly one week. But it is well repaired, and is as good as ever again.

While our meetings were delayed, somebody's agent heard that we were here, and sent a package of Wm. Sheldon's tracts against the visions, to this place, to circulate, to prejudice the minds of the people against the law and Sabbath. The first we knew of it, one who was interested, who knew nothing of our views before, inquired about it. They have tried to raise prejudice among the people; and have succeeded in keeping some from meeting; and they have been to our meeting and tried to raise prejudice here. The interest decreased while our tent was down, so that since we pitched it the last time, our congregations have been small, but the interest is now increasing again some. We have hope of some good souls here; but unless we can see a change for the better, we shall have to leave here soon. We have quite a good many calls for our labor, but have not decided where we shall go yet. Sickness in the place has been against us. There were three funerals in the place, Sunday the 24th. It is exceedingly warm weather.

R. F. ANDREWS.
T. M. STEWARD.

Earlville, July 27, 1870.

Report from Ohio.

In my last report I stated that we had just pitched our tent and begun meetings in the little village of Rochester, Lorain Co., Ohio. We remained there a few days over five weeks. We gave forty-three discourses. In the commencement of the meeting the interest was good, but harvest and haying coming on, our congregations became quite small.

We had good freedom in presenting the truth, but the people were too much engaged in their worldly pursuits to follow out their convictions of duty. But I think our labor in that place has not been wholly lost. There are about ten now keeping the Sabbath, and nearly the whole community are convinced of their duty in this respect.

We closed our tent-meeting there on Sunday evening, the 17th. We have it now pitched in Troy Center, a little village about seven miles south of Rochester. What the interest will be here, we cannot now tell. Yesterday, Sabbath, I held meeting with the few in Rochester.

The Free Will Baptists cheerfully gave us the privilege of holding our meetings in their house of worship. For this they have our thanks. There were twenty at the meeting. The blessing of the Lord was with us, and I think good was done. We shall meet with them again next Sabbath.

Our P. O. address remains the same as before, Rochester Depot, Lorain Co., O.

I. D. VAN HORN.

Troy, O, July 24, 1870.

Report from Bro. Kellogg.

SINCE April 27th I have been laboring in connection with Bro. J. N. Loughborough, with the California tent, making an occasional visit on the Sabbath to the churches already established.

As reported by Bro. L., we had a good congregation, and good interest was manifested, as we lectured in the tent in Bloomfield, until our meetings were broken up by the appearance of the small-pox in the place. Some twenty-five or thirty persons had been exposed before it was known what the disease was. A drug M. D. was called in to treat five cases, and in less than two weeks four of them were in their graves. A terrible state of excitement followed. Nearly one half of the inhabitants fled from the town. Both the ministers in charge here, fled in terror, leaving members of their flocks prostrate with the disease, with none to care for them but unbelievers. Two men were hired, at \$4.00 each per day, to care for one who had no family, and who was able to pay the bills. Two other families had the disease, but there were well ones enough to care for the sick. Another family of six persons, three adults and three children, were all down except two girls, eight and eleven years of age. For this family a nurse could not be procured, and the neighbors dare not go in to see them, except one man whose wife had varioloid, and duty seemed to require him to stay at home.

Under these circumstances, we felt it to be our duty to preach by works, as well as by words. Therefore we took down the tent, and took our position by the bedside as nurse and physician to those who were smitten by this most loathsome disease. We treated eleven cases, giving no medicine whatever, but using only hygienic agencies—quiet, ventilation, cool, cold, warm, or hot, bathing, as the condition of the patient indicated, with proper attention to diet, and to the temperature of the body. Of these eleven cases, two had the disease quite light; four broke out pretty thoroughly, and were very sick, yet were not considered in danger; four were completely covered with pustules, and their lives were quite despaired of by all who saw them, except myself. These ten cases came immediately under my eye and direction, and my prescriptions were strictly followed; and, with the blessing of God, all recovered. The other case was visited and prescribed for by the writer, but with no hope, from the first, of its recovery, as it was a child but two years old, and its system was quite gross. It died on the ninth day.

Our success in treating eleven cases, and losing but one, while the other physician lost four out of the five cases which he treated, is considered, by the friends and neighbors of those we treated, as a perfect triumph for the system of hygienic medication; and we find that the cause has not suffered by our course in standing by the sick. As we watched the progress of disease under our mode of treatment, we became more confirmed in the belief that the health-reform movement among our people is of God.

After the small-pox had abated, we resumed our meetings and gave sixteen discourses; but as the disease was still raging a few miles in the country, but few came out to hear. We therefore concluded to postpone further labor in that place until the close of the tent season, as we can have a hall at that time. We gave fifty lectures, all told, in Bloomfield before leaving. Ten adult persons embraced the truth as the result of our labors there, and many others are interested, and are investigating; some of whom we hope to reach in our next effort. We established a Sabbath-meeting, also a Bible-class and Sabbath-school, before leaving.

There were sold at these meetings \$100.00 worth of our religious publications, five subscribed for the Review, and twenty-four for the Reformer. There were also sold twelve copies of "How to Treat the Sick without Medicine," and twenty copies of "Physiology and Hygiene." Of this last work, twelve were sold in one evening at the close of the first lecture on health. I fear our people do not generally know that we have a work on physiology and hygiene. If it be so, I would like the privilege of recommending it to them, as I consider it a very good work on the subject of which it treats, viz., the organization of the body, and how to keep it in health. I also think it well worth the price asked for it by the S. D. A. Publishing Association. I am anxious to see this work sold, for two reasons: first, that the people may have the benefit of what good it contains, and, secondly, that the means now looked up in it may be set free to be used in publishing other works.

We have for many months felt the need of cheap works on the Prophecy of Daniel, and the Signs of the Times. There are many here who listen to our lectures on these subjects, and ask for the same in print; and we find that the best way to get the truth before such ones, is, to have a ten, fifteen, or twenty-five cent work to hand to them on each subject that we present, as many will buy a little at a time who will not buy a full set, or a bound volume at once; yet these very ones afterwards have come and bought two or three copies of such works as interested them, to hand to their friends.

We have our tent pitched, at present, in the heart of the city of Petaluma. Have given seven lectures to audiences varying from seventy-five to two hundred and fifty. A deep interest is manifested.

Pray for us.

M. G. KELLOGG, M. D.

Petaluma, July 26, 1870.

TRUTH whispered is more effective than nonsense thundered.

Meetings in Michigan.

My last report was from Holly, where I spent five days visiting the church members. I held eight meetings, celebrated the ordinances, and baptized two. Three were added to the church. July 11 and 12, I held three meetings in Owosso. Here I found some of the tried friends of the cause struggling to overcome, while some of their brethren who gladly received and embraced the precious saving truth in the third angel's message were, through discouragements and shares of the enemy, turning back again to the world.

The Lord arouse them to see the wretched state they are approaching, that they may without delay flee to the strong-hold, with the patient waiting "saints who keep the commandments of God and the faith of Jesus."

July 13, Bro. R. Griggs brought me some twenty miles to Lockey, where I stayed two days and held three interesting meetings, sustained by some persevering brethren who have been holding on in the message of the third angel some eighteen or twenty years.

Bro. T. T. Brown brought me back to Owosso. At Mr. station, Bro. F. Howe was waiting, and conveyed me to his home in Orange. Here I held meetings on Sabbath and first-day July 16, 17. Sabbath morning I was much interested with their orderly and well-managed Sabbath-school and Bible-class. Three were baptized and received into the church. The celebration of the ordinances, and the baptizing in the living shady stream near Bro. Howe's, were seasons to be remembered with thanksgiving and praise to the Father and the Son who delight to encourage, bless, and strengthen the patient, waiting saints.

JOSEPH BATES.

Monterey, Mich., July 25, 1870.

Report from Bro. Hutchins.

SINCE my last report, some four months ago, my health, a portion of the time, has been unusually poor; yet I have been able generally to meet with the brethren on the Sabbath, and to visit some in different counties. Have spent several Sabbaths with the church in Wadsworth, speaking to them as I had strength. Some of our meetings have been encouraging, and we trust, profitable. One Sabbath I met with the Brn. in Stowe, and spoke to them. Spent one Sabbath in Sutton, and two with the Irasburgh and Charleston church; one at Johnson, one at Roxbury, and one at Middlesex.

In this time I have also attended several meetings on first-day, and preached two funeral sermons. Though my efforts have been in weakness, I hope the great Head of the church has given increase to the word spoken, and that some little good has been done.

At Roxbury, I found myself able to do but little by reason of extreme exhaustion, yet it was a great encouragement to see the brethren generally so free. They sought a blessing of the Lord, and found it. May these lonely and scattered brethren be of good courage. And may all give diligence, to make our calling and election sure. Rest will be sweet to those who toil for it; victory, sure to those who overcome; the reward of eternal life, certain to those who faithfully and perseveringly labor to the end for it. Eternal life! oh, how blessed the sound!

A. S. HUTCHINS.

Aug. 1, 1870.

Report from Bro. Matteson.

In Hamilton, Mo., I remained about three weeks, and enjoyed many interesting and profitable seasons with the dear brethren in that place. I was called upon to defend our views, and consequently engaged in a discussion with Elder Lockheart of the Christian church. We debated the subject of the Sabbath, Kingdom of God, State of the Dead, and Punishment of the Wicked, in thirteen sessions of two hours each. The Disciples collected together their most influential ministers, and some of them remained all through. They numbered as high as thirteen. So I had quite a host to contend with. Outsiders were generally sat-

isfied that our side was best sustained by the Bible; and a leading Disciple minister stated that they were beaten on the two last propositions. May the Lord help those who see the truth to obey it. Three more have united with the church, which now numbers thirteen. Bro. McAllaster was ordained as Elder. W. W. Jilz is Clerk. Their s. n. pledges amount to \$68.00 a year.

July 15, I commenced tent-meeting at Civil Bend, and continued till the 25th. Sabbaths and Sundays we had five meetings a day. About 30 S. D. Adventists on the ground, and Sundays nearly 400 hearers who came from a distance of from three to fifteen miles. The interest to hear was good. Our meetings were solemn and heart-searching. Five were baptized. We had six miles to go to baptism, yet over two hundred people attended. And as they lined the high banks on both sides of the river among the trees, it reminded me of the people of Judea coming out to Jordan to the baptism of John. After this we had an excellent ordinance meeting. Five united with the church. Their s. n. pledges are about \$150.00 a year. Many good resolutions were passed, which may the Lord help every-brother and sister to carry out. May we all so live that we can meet in the kingdom.

JOHN MATTESON.

Battle Creek, Mich., July 31, 1870.

Meetings in Maine.

MAY 14 and 15, held meetings at Allens Corner, Westbrook, Me. Found some interested to hear. May 21 and 22, attended monthly meeting with Brn. Cornell and Howard at Richmond. Sabbath morning Bro. C. gave us a timely and interesting discourse on the subject of murmuring. I hope I shall never forget it; for I feel that it is a sin against God to be controlled by such a spirit. We need more faith in the third angel's message in Maine, and then we should have more confidence in those whom God has called and placed at the head of the work.

On first-day a goodly number came in, and we had a very interesting meeting; and may the Lord bless the word that was spoken to the good of all.

The 28th and 29th, attended the monthly meeting at Woodstock. But few out, which evidently was a token that the cause was low; but there are some who are trying to live and overcome. May the Lord bless and send them help in due time. I re-organized Systematic Benevolence, and visited from house to house, and tried to encourage them all that I could, and returned to Westbrook. June 4-12, held meetings in this place. Bro. Howard was with me, the 11th and 12th, and spoke with good freedom. Two new converts have commenced to keep the Sabbath, and others are interested.

June 19 commenced meetings at South Windham, Me. They have built them a new house of worship this spring, called the South Windham union meeting-house. I gave twenty-two discourses. Five decided to keep the Sabbath, and others are convinced. I hope to see them take up the cross soon. This is the place where Bro. White preached the first angel's message in 1843-4. The house where they held their meetings is within one hundred rods of the new house of worship. May the Lord bless this people with a heart to obey the truth and have a shield in the time of trouble. I returned home and attended the monthly meeting at Norridgewock the 16th and 17th. I was very glad to meet Brn. Cornell and Stratton at this meeting. For two reasons there were but few out from the different churches: 1. For the lack of interest and spirit of sacrifice; and 2. It was right in the midst of haying, and good weather.

The subject of a Maine camp-meeting was talked over, a committee appointed, and \$155.00 pledged by the few present. May the Lord bless the donors, and help others to follow their worthy example in that direction. I hope to see the cause take a rise in Maine. Pray for us.

J. B. GOODRICH.

Hartland, July 21, 1870.

If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowns.

The Ohio Camp-Meeting.

CAMP-MEETINGS among S. D. Adventists are proving a success, and a means of strength and encouragement to many. The interest taken in these meetings, not only by our people, but by others, and the almost perfect silence in which the crowd is held while the servants of God declare his truth, and the good order that prevails generally, all go to show that the Lord approves, yea, blesses these efforts of his people to advance his cause. None, therefore need to hesitate to make the sacrifice necessary to attend and sustain these meetings, for God will accept it. Time is short, and we must work in earnest.

The camp-meeting in Ohio last year was a success. It proved to be better than was expected for the first one. We are satisfied that the Lord attended with his blessing. The time has nearly come for another to be held. The appointment is already made. There should be a general rally, and none should make excuse and stay at home. All should come and bring as many of their unconverted friends and neighbors as they can with them. Our people should sanctify themselves, and make thorough preparations for the meeting beforehand. Come not to the meeting to visit, or to eat and drink, but to work for the Lord and the good of others. Remember, this is a solemn work, and the Lord wants sanctified hands to do it. Come up to the meeting with your hearts full of love to God, and then the influence of the heavenly angels will pervade the camp. With such an influence as this, what a favorable place for lasting impressions for good to be made on the minds of our unconverted friends! May the Lord help us, that the coming meeting may prove of even greater benefit than the one last year.

Bro. and Sr. White are expected to be at the meeting. We extend them our cordial invitation. We will try to make them comfortable while they are among us, and pray that the Lord may work through them for our good.

Dear brethren and sisters, I appeal to you to make every effort in your power to attend this meeting. Come with your armor on, and gain new strength to fight the good fight of faith. Oh, that the cause in Ohio may receive a new impetus at this meeting!

Let us all resolve to be workers in the vineyard of the Lord. Pray much that our camp-meeting may be conducted to the glory of God. Seek for higher attainments in the divine life, and get ready for a home in Heaven.

I. D. VAN HORN.

To the Danish Brethren.

THE Lord willing, I intend to devote my time in the future chiefly to the advancement of the cause among those who understand our language. I am now translating several small tracts, which will soon be printed.

I remain here about a week longer, and then return to Wisconsin to labor some there till the Michigan camp-meeting, which I intend to attend. After that I will try to get the hymn book printed. I will try to labor as fast and as far as the Lord will give me strength. Dear brethren be patient, and live near to the Lord. Pray much in secret, and be sure every day to obtain spiritual blessings from the Lord. He sends away none empty, who seek him aright. Your advancement in the Christian life does not depend upon the help of man, but upon God.

If you are living branches upon Christ, the true vine, then you will also bear fruit, and live for his glory. If any among you are becoming lukewarm or cold, it is not because you have no preaching, but because you spend too little time in devotion and communion with your Saviour. And if you will not daily live near to God, preaching will do you but little good. In Christ is life and peace and heavenly joy; out of Christ all in darkness and death. Be dead to the world, and alive to Christ.

Let those brethren who can, translate and read this and other articles from the paper, to those who cannot read English. Letters addressed to me at Bussyville, Jefferson Co., Wis. will always find me.

JOHN MATTESON.

Battle Creek, Mich. Aug. 7, 1870.

Conversion.

THE great work of conversion is crucifying the old man—putting to death the carnal mind, which is enmity against God and his law. When this is fully accomplished, there will be peace with God, and his law will be our delight; for it will be fully written in our hearts.

The great battle is with our sinful selves. And there should be no cessation of hostilities, till every root and fiber of the carnal mind—evil surmising, jealousies, hatred, envy, and the like—are so completely dug out that they will never spring up again. Self-love and self-dignity, which are so easily provoked, can never enter Heaven; for if they should, they would make trouble there. That quality in us that is so quick to see imaginary affronts and slights, putting the worst construction on the words and acts of others, and is so ready to stand up for our rights, taking the defensive so strongly as to be really offensive, must be taken out of us before we pass the gates of the holy city; and the sooner this is done, the better for us. The fact is, our old man has no rights that we, as Christians, are bound to respect. Let us remember this, when he clamors for his rights. We should give him no quarter till he is dead, *dead, DEAD*. If we suffer him to live, if we give him encouragement and nourishment, he will destroy our peace here, and shut us out of Heaven at last.

There can be no real peace, under the best circumstances to be found in the world, to the suspicious, envious heart. "That ghastly, green-eyed monster which doth make the meat it feeds on," will find food in the most Christian society of this world; and it would be the same, could it find entrance, in the world to come. This is the reason we must be converted and become as little children, in order to enter the kingdom of Heaven.

Brethren, let us engage in this work. Let us fight in this warfare till the victory is fully gained. May the writer and the reader be successful in putting to death the carnal mind. May we be so fully converted to God that his law will be our delight, and that love be fully established in our minds that is void of vain glory, prefers others in esteem, is not easily provoked, thinketh no evil. Rom. 12:10; Phil. 2:3; 1 Cor. 13:5. If we are thus converted, we shall enjoy a peaceable state of mind here, and there can be no doubt of our final salvation; for the Lord will not be willing to leave us out of his peaceable and peaceful kingdom.

R. F. COTTRELL.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Macomber.

ONCE more, through the mercy of God, I am permitted to pen a few words to the friends of Jesus. Are you tempted, and tried, and weary? Be often at the feet of Him who knows how to succor those who are tempted, and will care for such as are tried.

Oh! how much we need his help now, while Satan is seeking an opportunity to overthrow us by every possible way and means in his power. But the Saviour overcame, and so can we, the Lord helping us.

I am strengthened day by day when I cast my longing eyes heavenward, and by faith behold our great High Priest in the holy of holies, doing up his last work for the salvation of man, and behold the heavenly host interested for fallen man, so much so as to come to help us in every time of need.

I adopt the language of the poet:

"Bound every heart,
And every bosom burn."

The hour of Judgment is swiftly passing away. Our destiny will soon be sealed up forever. Jesus will soon come, the saints be crowned with immortal

crowns, the everlasting gates of the New Jerusalem be thrown open for the weary and the tried ones to enter in, the King of glory to lead them through, the heavenly host to welcome them to the tree of life, and to sit at the table abundantly supplied with heavenly fruit.

And when we eat, we know that eternal life is before us. We know that we are free from all the evils which we have had to pass through. We are no more to be scoffed at and ridiculed, because we love the word of God, and stand up for Jesus.

I will try, the Lord helping me, to endure till Jesus comes, the few light afflictions which are but for a moment. I must be with my Lord when it shall be said, "Who is this King of glory?" The Lord strong and mighty, the Lord mighty in battle. I want to hear it said, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in."

Dear brethren and sisters, a few more struggles, a few more scoffs, and the victory is ours. So let it be.

E. MACOMBER.

Lancaster, Mass., July 24, 1870.

From Sister Gallemore.

DEAR BRETHREN AND SISTERS: I read with much interest your testimonies in the REVIEW, and feel encouraged to speak a word for the cause of Christ. I have been trying since last August to keep the commandments of God and the faith of Jesus. I thank the Lord that I was ever permitted to see the light of present truth. The prayer of my heart is that I may be sanctified through it. I am trying to sever the ties that bind me to this poor, sinful world, and enter unreservedly with all my heart into the service of my Lord and Master. I want to lose sight of the perishing things of earth, and place my affections on things in Heaven. I feel that I must continually send up earnest prayer to God for strength to overcome, if I would secure eternal life. I begin to realize the value of secret prayer. It is the life of the Christian. Oh! may I be often found at the mercy-seat, and have the approving smiles of my blessed Saviour in all that I may do or say. Dear reader, may the Lord help you and me to live to his name's honor and glory, and at last have a home in the Kingdom of God.

MRS. LOUANN E. GALLEMORE.

Caldwell Co., Mo.

SISTER L. J. WATERS writes from Newaygo Co., Mich: Myself and husband have been trying to keep the commandments of God and the faith of Jesus for fourteen years; and during this time we have had the privilege of attending but one meeting of Sabbath-keepers, and that was the weekly prayer-meeting with a few of the church at Casnovia last March. We rode thirty miles to attend the monthly meeting, but to our great disappointment were one week too late, no notice being given, and we supposing it to be on the Sabbath nearest the middle of the month. We designed to attend the dedication of the new meeting-house at Wright, but we saw no notice, and were again disappointed.

But we look forward to that gathering of God's people, where, if faithful, there will be no disappointments, when we shall not only meet all God's dear children, but Jesus himself.

BRO. D. URSON writes from Genoa, N. Y.: I still feel interested in the Advent movement and the doctrine of the second coming of our Lord and Saviour Jesus Christ; and I am striving to overcome the world as he overcame the world, that I may finally sit down with him in his throne.

SR. E. M. HICKS writes from Cortland Co., N. Y.: Six years ago, I, with my husband, commenced to keep the Sabbath of the fourth commandment. A good, intelligent sister of the M. E. church, who lived in the house with us, saw the truth of the third angel's message, and embraced it all. She has since moved away, so we are now all alone. It seems almost a miracle, that in all we have had to encounter, we have stood firm; but we have the truth, and that will stand

the test. The Lord is with us, but we feel great need of the sympathy and prayers of the people of God, and their counsel and instruction.

BRO. D. S. JAMES writes from Iowa: I have been keeping the Sabbath some six months, and feel encouraged to press forward. I have enjoyed the free Spirit of the Lord many times. Father, mother, a brother, and myself, compose the number of Sabbath-keepers here. We are very lonely at times, as we cannot often attend meetings, Sandyville being the nearest church; and that is some sixteen miles distant. We take the REVIEW, Instructor, and Reformer, which are gladly received.

SR. E. L. McMULLEN writes from Iroquois Co., Ill.: I would like to say a few words of encouragement to the readers of our much-loved paper. I have read your testimonies, and have been encouraged to press my way toward Heaven and immortal glory. I have been trying to keep all the commandments of God since last October. Truly, the Sabbath is a delight unto me. Although many times "lonely and weary, by sorrow oppressed," yet the Lord is my refuge in every hour of trial. I beg of you to remember me at the throne of grace, that I may not grow weary in well doing, but that I may endure unto the end, and at last receive the looked-for crown of everlasting life, which Christ the Lifegiver will bestow upon all those that love his appearing. I am all weakness, but my sufficiency is of God. He has told us in his word that he would never leave nor forsake us. Blessed promise! Let us be faithful a little while longer, and we shall hear the welcome, "Enter thou into the joy of thy Lord."

BRO. AND SR. LEIGHTON write from New Haven, Ct.: We have been very much cheered by reading Bro. White's reports of the western Camp-meetings. May the Lord bless and sustain Bro. and Sr. W. in their arduous labors in promoting the cause of the Redeemer. We would remember Bro. Canright, Waggoner, and Cornell, and all those we have met, and whom we esteem very highly for their works of love. May they be blessed abundantly. We should be glad to hear from them through the REVIEW every week. Our interest in the cause of present truth has not abated at all with the lapse of time. Although our Lord delayeth his coming, still we are assured by the word of the Lord that he that shall come, will come, and will not tarry. When we look about and see what is to be done to prepare a people for the coming of the Lord, we feel like doubling our efforts in overcoming. We would say to the dear brethren and sisters, Let us be patient and endure all the trials manfully. Let us "stem the storm, it won't be long, we'll anchor by and by."

Obituary Notices.

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

DIED, in Oasis, Wis., June 13, 1870, Helen Axtell, daughter of P. S. and R. M. Thurston. One year ago she became convicted of sin, and sought the Lord with all her heart. Her last days were passed in the full enjoyment of religion, and she fell asleep in bright hope of eternal life at the coming of Christ. She leaves a husband and two little girls, the youngest but three weeks old at the time of her death. We ask the prayers of the brethren and sisters in this time of our great bereavement.

P. S. AND R. M. THURSTON.

DIED, in Yates, Orleans Co., N. Y., July 18, 1870, Sr. Clara, wife of Bro. Miles Stockwell, aged 32 years, 1 month, and 8 days. In resignation, and in hope of a part in the first resurrection, she fell asleep, after having selected and marked in her Testament the text of scripture (Rom. 8:11), which she desired used at her funeral. The funeral was held in the house of the M. E. church at Lyndonville. Discourse by the writer. She leaves a husband, two children, a father, mother, and an only sister, (the only child left to these stricken parents,) to mourn their loss. May they all seek a preparation to meet her in immortality.

R. F. COTTRELL.

DIED, in South Norridgewock, Maine, July 24, 1870, of consumption, Laurinda Holt, aged 24 years, 8 months, 27 days. She embraced the truth about three years ago, and has ever tried to live a life of obedience to God and his truth. She died with a heavenly smile upon her face, and rests in hope. May the Lord bless the mourning friends, and grant them grace to do his will, and at last meet where parting will be no more.

"And thus shall faith's consoling power
The tears of love restrain."

Oh! who that saw thy parting hour
Could wish thee back again?"

J. B. GOODRICH.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 9, 1870.

We learn from the Boston correspondent of the *Methodist*, that Eld. Rufus Wendell, a prominent advocate of the theory of the non-resurrection of the wicked, and publisher of the *Bible Repository*, has renounced his position, gone back to the view of consciousness in death, and eternal torment, and joined the M. E. church.

The kind of progress which has been made in this lower world since sin entered, is thus set forth in the *Phrenological Journal*. About six thousand years of steady progress in this direction has brought the world to what it is; and a constantly accelerating speed has given it its present fearful velocity:—

"Had there never been any transgression of the laws of being, humanity would now be perfect in all its developments; but, far away back in time, when reason and intellect began to take the place of instinct, and selfish policy to usurp the place of love, then evil originated; and in the transitional change which has since been slowly going on, mankind have run mad with vice, and so covered up their better natures in self-degrading abuses that they know not self, or its right and proper uses."

To Correspondents.

M. S. MERRIAM: We should consider a farm rented, as temporarily sold. Whatever portion of either house or land you reserve, that alone would be your gates. We do not see that it makes any difference whether the rent is to be paid in money or a certain proportion of the crops. Of course a person would not want to rent a place under such circumstances that he would be disturbed in his Sabbath worship and privileges.

G. W. DAVIS: Dr. Hales is probably as good authority as we have in chronological matters. According to his chronology, the Jewish civil year commenced on the 15th of our September; the sacred year, six months before, or the 15th of March. This would be the average date for the commencement of the year. Strictly speaking, it was not a fixed point, as the commencement of the month, which was also the commencement of the year, was determined by the appearance of the new moon.

Wm. O. MUNRO: All the Catholic books from which quotations are given in any of our publications, can be found at Catholic book stores in any of our large cities. We obtained ours in the city of Rochester, N. Y.

I. WILL. CALLAGHAN: Will you please give us your true name?

J. C. BUNCH: Nothing preventing, we shall in due time reach Dan. 12:12, in "Thoughts on Daniel."

L. C. TOLBERT: The "Inner Calm," by Bonar, was published in REVIEW Vol. xxix, No. 1.

Camp-Meetings.

CHANGE OF APPOINTMENTS.

In relation to camp-meetings the present season, we have carefully considered the wants of the cause, and our ability to furnish ministerial labor, and have come to the following conclusions:

1. That there should be but one camp-meeting in Michigan the present season, and that it should be held at, or near, the village of Charlotte, September 15-20. We request Bro. E. H. Root, J. F. Carman, and C. S. Glover, to act as committee of arrangements for this meeting, and to meet at Charlotte, August 30.

2. That the Ohio Camp-meeting be postponed to September 22-27. GEN. CONF. COMMITTEE.

To the Brethren and Friends in New England.

Our yearly camp-meeting is soon to be. Shall we permit this feast to pass and we not share in the benefits to be derived therefrom? The servants of the Lord are coming over a long and tedious road. They are much interested for us. Let us show ourselves interested in the same cause. All Heaven is interested

in this glorious movement. Our heavenly Father is for us; who can be against us?

He will come up with us, and manifest himself to us, as he has done before. How much we need the instruction of the tried servants of the Lord. Let us come up with them like Jacob, to wrestle with the Lord, and prevail, and get to ourselves the name of Israel.

The way seems to open in our favor; inducements are held out for all to come that will come. We shall endeavor to make all comfortable who come.

We invite all whose eyes this may meet to bring your friends with you. E. MACOMBER.

Camp-Meeting in Maine.

AUG. 6, we received the following dispatch from Bro. J. B. Goodrich:—

Maine camp-meeting at Skowhegan, Sept. 1-6. Particulars hereafter.

Note from the Illinois Tent.

Our congregations have been small all the time we have been here in Earlville; but the majority of those who have attended have manifested a deep interest. Nine have already commenced keeping the Sabbath, and we have hope of others.

We took down our tent yesterday, and to-day (Aug. 2) we go to Northville, LaSalle Co., Ill., thirteen miles from this place, where we expect to commence meetings again. R. F. ANDREWS.

Tent-Meetings in Wisconsin.

We have labored in Kilbourn City three weeks against a strong, opposing prejudice, in connection with heavy rains, which worked against the interest of our meetings. Yet there are a few deeply interested in the truth, and we hope they will faithfully obey.

To-day we take down our tent and start for Vernon Co. We expect to pitch it near Liberty Pole, and commence meetings next Friday evening, Aug. 5, and continue several weeks. There will be three meetings every Sabbath and every Sunday. We shall be glad to meet all the Sabbath-keepers who can come. I. SANBORN.

Note from the Iowa Tent.

We have been here over a week. The interest is increasing. Our congregations have been from four to seven hundred. Over that number were out last (Sunday) evening. Twenty-five teams were in from the country. The nature of man has been the subject for the past few days. This has awakened a new channel of thought in this community.

The old dusty Bibles are taken from off the shelves, and search is made to see if these things are so. We are told that such a general reading of the Bible was never known here before. It is the general topic of conversation in the streets and in the market places. Books go off freely. Several have subscribed for the REVIEW. The people are kind, and are hearing candidly. We feel encouraged to labor on in this good cause. The Lord grant that some permanent good may be accomplished.

Bro. Canright is here while Bro. Butler is at home for a few days. R. M. KILGORE.

Winterset, Iowa, Aug. 1, 1870.

The Sunday Question.

Or late the Sunday question is constantly assuming more importance, and greater prominence. Almost every Christian convention of any account which assembles has something, more or less, to say in favor of a Sunday law. This shows plainly which way the tide is turning. Though we know the sure results, we are glad to see it coming as an evident token of our Lord's return.

The International Convention of the Young Men's Christian Association, which convened in Indianapolis, on June 22, passed the following resolution:

"Resolved, That this committee perceives with great concern the persistent efforts to undermine and abolish

the civil laws for the observance of the Sabbath-day, and would earnestly press upon the young men of the continent the necessity and importance of constantly seeking to maintain the sanctity of the day hallowed by the dearest associations of our Christian homes, and ordained by a direct command of the Almighty God."

This Association is becoming a power in the land, composed as it is of people from all denominations. It is becoming a very popular and extensive Association, and its voice will be listened to with respect by politicians and office-seekers. It is manifest that they will never be content till they have obtained their much-desired Sunday law. D. M. CANRIGHT.

Appointments.

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

PROVIDENCE permitting, I will hold meetings with the friends in Alameda, Mich., commencing Friday, Aug. 12, and continuing over Sabbath and Sunday. I will be at Lansing, Thursday, 3:30, p. m.

Also with the church at Raymond, Wisconsin, commencing Sabbath, Aug. 20 to the 24th. I will be in Racine Thursday forenoon, Aug. 18.

Also with the church at Oakland, Wisconsin, commencing Sabbath, Aug. 27, and continuing as the interest may demand. I will be at Ft. Atkinson, Thursday, Aug. 25.

Let the brethren sacrifice some time to take part in these meetings, and be prepared for them. Pray much for the blessing of the Lord, that much good may be done. I wish to have no late evening meetings. JOHN MATTHEWS.

THE Lord willing, we will hold meetings as follows:

Ridgeland, Ohio, in Bishop's school-house, (or where Bro. G. W. Edwards may appoint), Tuesday evening, Wednesday forenoon and evening, Aug. 23 and 24. Bowling Green, Thursday evening, Aug. 25. Hillsdale, Mich., Sabbath forenoon and afternoon, Aug. 27. The brethren and sisters of Napoleon and Paulding are invited to attend the Ridgeland meeting on Wednesday. H. A. ST JOHN.

ACCORDING to appointment, the next quarterly meeting for the churches of Ransom and Hillsdale will be held at Ransom Center, Sept. 3, 4. Hope there will be a general attendance from both these churches. Distant members of the Ransom church that cannot be present, will please report by letter one week before. Will the Conf. Committee send a messenger to this meeting? There will probably be some desiring baptism; and the ordinances of the Lord's house should be administered. H. A. ST JOHN.

PROVIDENCE permitting, I will meet with the church in Hillsdale, Sabbath, Aug. 20; Burlington, Sabbath, Aug. 27. JOHN BYINGTON.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

Some one writes from Troy, Mich., enclosing \$3.00 for books and papers; but no name is given.

L. C. CANRIGHT: The lessons recently published in the *Instructor* are not yet issued in pamphlet form.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. S Thurston 37-1, Sarah E Bates 37-8, A Belden 37-1, L Frink 37-8, David Hewitt 37-1, Homer H Perkins 37-1, J B Brown 38-1, Hosea Foote 38-1, Mrs J R Towle 38-1, E Van Deusen 37-3, Helen M Saunders 38-1, Hannah Morse 37-13, Aretas Powers 38-1, James Smith 38-17, L Harlow 37-1, B Morrill 37-1, Samuel Betts 38-1, A Hornback 38-1, D Getchell 38-1, D A Harford 38-1, H T Travers 38-1, J W Price 38-1, R Curtis 38-1, E Anderson 38-1, M J Shull 38-1, R P Bruce 38-1, Sarah A Cox 38-1, Lydia Evans 38-1, James Pease 37-1, Wm Harris 37-1.

\$2.00 each. L Sheltouse 38-4, J B Goodrich 37-15, John Pierce 37-1, L P Baldwin 38-1, R Godemark 38-1, C Van Horn 38-1, Wm Minisee 37-5, Louisa Mann 39-1, J W Conkrite 38-1, Joseph Ball 38-1, Lucinda Richer 38-1, Wm Ings 38-1, Alice R Canfield 38-1, Grace Holbrook 37-1, Maria Lyttaker 38-1, Joseph Potter 38-1, Geo L Ashley 38-6, D M Moore 38-21, J M Foster 38-1, G M Foster 38-1, B Gould 37-1, Danford Ayers 38-1, Eliza Lindsey 37-1, Wm H Westfall 38-1, M A Pease 38-1, J B T Nichols 38-19, J C Tomlinson 37-18, A friend for John B McNutt 38-1.

Miscellaneous. Geo Rhodes \$4.00 40-10, R A Rice 4.00 38-1, M A Graham 5.00 37-1, Peter Randolph 5.00 38-17, Wm L Tripp 2.50 38-17, Mrs Lizzie A Lord 2.50 38-15, Polly Conklin 5.00 38-1, I M Barnes 6.00 38-3, John A Pease 2.40 38-1, E W Darling 1.50 37-2, Jane C Meeker 1.50 38-7, D Sterling 1.50 38-7, Champlin Smith 1.50 38-7.

Books Sent by Mail.

E Halleck 20c, J B Sweet 18c, Florence Dejos 5c, Jas Hendry 60c, Geo M Slough \$1.02, Carrie S Haskins 17c, A E Stutzman 12c, H O Booker 17c, A R Penniman 1.00, E B Ringland 2.25, A H Hale 76c, S A Houston 15c, J M Osborn 1.02, M G McMahon 10c, J C Bunch 1.29, A B Williams 32c, Lucinda Richer 1.12 C A Sanford 2.00, G C Tenney 17c, Dr J D Hough 20c, R F Andrews 50c, M E Steward 55c.

Michigan Conference Fund.

Church at Salem Center, Ind., \$10.00, Church at Monterey 50.00.

Received on Book and Tract Fund.

Phoebe A Myers \$1.00, C A Sanford 8.00, A friend 1.00.

Cash Received on Account.

R F Andrews 50c, J M A for 8 Beach \$14.00.

General Conference Missionary Fund.

D O Elmer \$1.00, E Elmer 1.00, Susan Elmer 1.00.

Books Sent by Express.

Geo I Butler Winterset, Iowa, \$13.88.