

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*.

FEAR NOT.

FEAR NOT! fear not, my little flock,
Your Father has in store,
A kingdom fair to give to you,
Where grief can come no more.

Fear not what man can say or do,
Reproach is all in vain;
He cannot take that love away
Obedience will gain.

Fear not! for thou art mine, redeemed,
Through sacrifice so dear,
The precious ransom I must have,
Though legions interfere.

Fear not; be strong, O fearful heart;
I am thy God, rejoice!
By my right hand I will uphold;
Dost thou not hear my voice?

Fear not! though through the valley dark
'Tis best for thee to go:
I'm with thee there; my rod and staff,
The deepest shadows know.

Fear not! for I am with thee still,
Through ev'ry conflict sore,
When hosts encamp and earth removes,
I'll guard thee yet the more.

Fear not! of value great are ye,
My jewels pure and fair;
My promises I'll not forget—
Come home, these mansions share.

Fear not! no harm shall thee befall;
Stand, and salvation see,
Thy faith hath made thee whole at last;
Thou hast the victory!

E.B.

Go Forward.

"SPEAK unto the children of Israel that they go forward." Ex. 14: 15. We have chosen these words for our text, for they are just as applicable to us as they were to the children of Israel, when they stood wavering on the margin of the Red Sea. My heart is filled with a solemn awe, as I see great events converging to the consummation of all things. Day after day the heavings and groanings of this sin-cursed earth, speak its approaching dissolution. The great lines of prophecy have swept into the past, and those who were students of prophecy supposed years ago that the predictions concerning our dispensation were all fulfilled, and that the coming of the Just One would cut short the measure of iniquity, and the angels would gather the harvest of the earth; and yet the year 1870 finds us still probationers. The vision lingers. The long suffering of God is still offering mercy to all that will forsake their sins and accept pardon through the atoning blood of Jesus. For years the last angel that will precede the coming of Christ has been uttering his solemn warning. The commandments of God and the faith of Jesus have been preached, gaining a few followers and a

host of opposers. The last sands of time are crumbling away beneath our feet, and the scenes of eternity are almost upon us.

There is an old proverb that the way to judge of the future, is by the past. If we adopt this as a criterion, we should expect upon our nation and upon our earth speedy destruction. In all past ages when men have filled their cup of iniquity, God has destroyed them. We might call your attention to the deluge, to the cities of the plain, to the destruction of the Egyptian host, to the judgments visited on the Jewish people as evidence that the Almighty will not permit sin to go unpunished forever.

How is it with us to-day? Almost every secular journal brings to us dark records of violence and crime. Murder and rapine abound; and the murderer, to serve party ends, is sometimes screened from justice. Trials have occurred recently that will be a dark blot on our judicial code as long as there is a criminal tribunal. Truly in the language of the prophet, Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. In the political horizon we can clearly discern a gathering tempest. The nations of the old world are arming for the conflict. Now and then comes a rumor of actual war, but it is only a breath that precedes the bursting of the storm. The vast immigration to our shores from all countries, makes our broad land a point of interest, to all the nations of the old world. Many of the presses predict that Catholicism will soon contend for the supremacy, and that the ships that weekly land scores of Irish, are bringing to our shores a mental element that shall deluge our land with blood from sea to sea. We cannot speak with certainty of this, but in the tone of the Catholic journals, and in increasing Catholic immigration, we see indications that may well cause alarm.

There is one thing more I wish to notice while speaking of political disturbances. We, as a people, believe that the prophecy found in Rev. 13: 15-18, will be fulfilled by the enactment of a law enforcing the observance of Sunday. The enactment of this law as a general law, will be just before the coming of Christ, and will probably mark the close of probation. And is not woman suffrage, (which will undoubtedly be carried) to act an important part in the passage of this law? Woman has more of a religious element in her character than has man. She was, as has often been remarked, last at the cross and first at the sepulchre, and she will labor earnestly for moral and religious laws. Thus it is that those who are conscientiously acting from a false application of ideas, will strive to rivet on all the fetters forged by popery, and to extinguish forever the sacred memorial instituted by the Almighty.

We have reached that point when the Revelator says, The nations were angry, and thy wrath is come, and the time of the dead that they should be judged. The investigative Judgment is now going on. As soon as the cases of the dead are decided, judgment passes to the living. Those who are accounted worthy to stand, are sealed with the seal of God. Command is given to the angels to hold the winds until the sealing work is accomplished. Rev. 7: 3. Will the sealing angel come to us, or will he pass us by as unworthy? May the

words of our text ring in our ears. Speak unto the children of Israel that they go forward. Cast off every hinderance. Put away every besetting sin. Add to your faith virtue, to virtue knowledge, to knowledge temperance. Let your hearts be solemn before God. Walk carefully from day to day. Crucify the lusts of the flesh. Go forward until you are entirely consecrated to God. Then while men's hearts are failing them for fear of the things that shall come upon the earth, while men drunk with the wine of Babylon are rushing down to perdition, when signs in the heavens, the earth, and the sea, tell that the day of his wrath is come, you can claim the precious promise found in the prophecy of Joel 3: 16: "The heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel."

We might mention a thousand other things, insignificant in themselves, but having a direct bearing upon the great events just before us. When we leave the political, and turn to the physical features of our world, we are no less struck with wonder and amazement. We cannot use the old proverb already quoted, here; for the throes and convulsions of our earth within the last three or four years are without precedent. Tidal waves have carried death and ruin to many a shore. How often has the wail of despair gone up from falling cities and a trembling earth! Volcanoes that have slumbered for ages, have burst forth, and in their terrible activity, present a vivid representation of the day when the elements shall melt with fervent heat. We will not sadden you by a recital of the long list of casualties that have occurred from storm and lightning, whirlwind, fire, and flood. Thank the Lord, we can say in the language of the poet:

"Oh storm and earthquake—wind, and warning thunder,
Your hour is coming—one wild outburst more,
One other day of war, and wreck, and plunder,
And then your desolating reign is o'er."

It is terrible to think that the world is so careless and thoughtless while destruction is swiftly approaching. They heed not the warning voice that thunders in the tempest, that is heard in the earthquake, and that resounds in the waves that wash every shore. Their Bibles they do not read, and their ministers preach pleasing fables, instead of pointing to the darkly-brooding heavens, and warning sinners to seek shelter before the day of wrath. Oh! could there be some awakening agency that could rouse the careless, some resistless power that could stir the hearts of men, then might we hope for better days. But alas! God's truth is unheeded, his law is trampled upon, and his name mocked.

I wish to notice what is necessary for us to do that we may escape the dangers that are coming upon the earth, and enjoy life in the eternal future. We have a great work to do before we can stand without fault before the Judge of quick and dead. The apostle Peter, in showing how strict that Judgment will be, asks the question, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Many of us are covetous. Some seem to think if their s. b. is promptly paid, that the Lord has no further claim upon them. And they add farm to farm, increasing their possessions to be swept away in the day of the Lord's anger. Give liberally of your abund-

ance, not carelessly, but where you are sure that the blessing of God will attend it. The apostle says that covetousness is idolatry, and oh! that his earnest warning might sink deep into the hearts of those who are trying to live out present truth, and whose hearts are filled with the cares of this world and the love of gain. Paul says, I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal. 5: 21.

Pride is another evil that, like a hidden canker eats out all that is pure and noble. Oh! what multitudes are going down to eternal death because they lack humility. It is the greatest cause of dissensions and troubles in the church; but it will soon cease forever. Those that will not bow must break. Listen to the words of the prophet Isaiah: The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is lofty, and upon every one that is lifted up, and he shall be brought low. May the Lord give us humble and contrite hearts, that at his coming we may be glorified.

Indifference is a failing that prevails to an alarming extent among us who profess to be looking for the revelation of the Lord Jesus. How careless we are! Are the roads bad, or the weather inclement? our meetings are not attended. Spiritual lethargy is to be fought against. Watch and be sober. Pray much. Pray earnestly. There is no heart so lowly but that an altar may be erected there that shall burn with a sacred fire, and from which the soul's petition may arise as sweet incense to God. Eternity is almost upon us. Shall our portion be for weal or woe? Shall we sit with hands idly folded while the battle rages around us, and at last be swallowed up in the fiery vortex? Or shall we fight the good fight of faith, and lay hold on eternal life? Oh! let us present our bodies to God, a sacrifice holy and acceptable. The Lord forbid that we remain lukewarm until probation closes, and we are lost forever. Oh! that we could point out all the faults that hinder the Christian in the work of overcoming; but space forbids, and our knowledge is too limited. Pray for more strength. Die to self. Live for Christ. My heart is full. Oh! that I could write something that should lift up the lowest heads, and confirm the feeblest knees. The most of those whose eyes meet these pages I shall never see upon this earth.

"Shall we meet beyond the river,
Where the surges cease to roll?"

May the Lord give to you and me, dear reader, a home where there shall be no end or diminution of joy. Amen. L. D. SANTER.

Reproof.

"Let the righteous smite me, it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." Ps. 141: 5.

"As many as I love, I rebuke and chasten; be zealous therefore and repent." Rev. 3: 19.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12: 5-13.

With this instruction before us, how meekly should we bear the reproofs we may receive from the Father of spirits, through whatever channel he may choose, remembering he does it for our profit; that we may be partakers of his holiness. What a condescension for the God of Heaven to take us in our sinful state to fit us up for adoption into his family, to make us sinless, holy, pure, and spotless beings. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. He knows our weakness and our temptations, and he pities us as a father pities his children. If we do wrong, he is grieved and kindly sends us help, if we will accept it. He chastens us for our profit, that we may be partakers of his holiness.

I think, that of all his children, I have the greatest reason to be thankful. He has borne with me so long, and now sends me a token of his love by reproofing my sins, and revealing to me the secrets of my heart. Dear brethren and sisters of Wisconsin and Illinois, I want to confess to you that I feel greatly humbled in view of my past course in this great and good cause. I have never doubted that this is the work of the Lord, and that the third angel's message is now being given. My failure has not been a lack of faith in our theory, but in suffering the enemy to come in and sow seeds of envy and jealousy in my heart, and to alienate my feelings from my brethren, and thus cause me to lose the spirit of the message. I feel thankful that the Lord has not left me to perish in my sins, but has sent me another testimony to show me my errors that I may put them away before Jesus leaves the sanctuary. I know of no way to dispose of sins, but to confess and forsake them, and seek pardon through the atoning blood of Jesus our great High Priest. I will try, by his grace, to make thorough work, that I may heed this testimony. I accept it with all my heart. I want to go over the whole ground and leave no stone unturned. When I first embraced the message, I did not understand the nature or the magnitude of the work to be done: yet I loved the truths, and the Lord blessed me abundantly. Instead of humbling myself for this as I should have done, I became exalted over it, and the enemy planted seeds of jealousy in my heart toward God's chosen, humble, and faithful servants; and when the "Messenger" party arose, notwithstanding I could see a wrong spirit with them, yet I sympathized with them in their feelings toward Bro. White, and my influence was in their favor. I feel to regret this very much, and I am sorry I have not taken more pains to make this right. I am satisfied I have grieved the Spirit of God in this, and wounded the feelings of Bro. White. May the Lord pardon his servant for this evil, and I humbly ask the forgiveness of Bro. White, not because I am worthy, but for Jesus' sake. After this I felt so strong and confident in myself that I thought I could go through without help, and so took an independent stand without inquiring how the Lord would carry on his work. The Lord could not countenance this self-sufficiency, so he left me to try my skill alone. Satan soon got the advantage of me, blinded my eyes, filled my heart with pride and self-righteousness, until the Lord saw I was going to injure his cause, and he kindly sent his servants to warn me of my danger. They came to Mauston and found me in the midst of fanaticism, encouraging and sustaining it by my influence. They kindly and faithfully pointed out my danger. They did their duty, and if I had been teachable, humble, and consecrated, as I ought to have been, I should have been saved the shame and remorse of bringing a fearful stain on the cause of God. I was so stubborn and so blinded, I would not yield to their judgment, and the Lord left me to the folly and wickedness of my course. Oh! what a stain was brought upon the cause in that part of the field. I fear I do not realize its extent. I feel deeply to regret my course. I beg of the Lord that he will forgive me my wrong in this thing. I was all wrong. Could this atone for my sin, I would be willing to water my path to the kingdom of God with my tears. But my only hope is in the precious blood and ministration of Christ. The Lord kindly sent me a testimony that my heart was not right in his sight, and pointed out out some of my wrongs. I accepted the testimony by

a nominal assent, but my proud heart kept me from humbling myself as I should, so I did not meet the mind of the Spirit in this. I am satisfied I have grieved my heavenly Father, and my dear Saviour, by refusing to profit by the reproof, and thus to make strait paths for my feet. I now see that my course has been a great injury to the brethren and sisters of my acquaintance.

My dear brethren and sisters, I beg of you to forgive me, and seek a place at the feet of Jesus, and heed his counsel by the testimonies of his Spirit, and let him lead you to victory over all your sins. I now verily believe the Lord sent Bro. White to Mauston to help us. I am sorry I stood in the way to prevent the work.

And also at Marquette my influence was all wrong. I fear I have prejudiced some against the work of the Lord that can never be reached. May the Lord pardon me. I fear souls have stumbled over my course into perdition. Dreadful thought! Selfishness had so blinded my eyes, that I complained of others when I was in the fault myself. I have never realized the sinfulness of my course as I do now; and the earnest prayer of my heart is, that the Lord would show me the full extent of my wrong, and the corruption of my own heart, and roll the burden on me until I may have that godly sorrow for my sins that shall work a thorough repentance unto life not to be repented of. I have felt a barrenness of soul for months together. Then I would by wrestling with God in prayer get faint rays of hope and light. But I did not persevere as I should. I have not been as much in secret prayer as I ought, and as a Christian must be to meet the mind of the Spirit. It is dangerous to neglect secret prayer. Selfishness, stubbornness, and jealousy, have been the curse of my life. I feel deeply to regret that my past life has been a failure. But shall I give up in despair? Then that teachest another, teachest thou not thyself? My instruction to others would be, Humble yourself before God, confess and forsake your sins, and by faith, seek pardon through the precious blood of Jesus, and you shall find mercy. I must find it in the same way; for God is no respecter of persons, only a respecter of character. I am thankful that the mercy-seat still covers the law of God, and by his grace I am going to seek meekness that I may be hid in the day of the Lord's anger. I believe I can put away my selfishness with the Lord's help, and that I can overcome my stubborn pride, and jealousy, by cultivating in their place the graces of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. While these abound in the heart there is no room for envy, jealousy, or selfishness. While I was at Battle Creek last spring, and attended some of the good meetings there, I made up my mind that jealousy should no more have place in my heart. I expected to have a struggle, but the Lord has helped me. I intend to persevere until I gain a perfect victory in the name of the Lord. I am determined to strike at the root of these evils, and in the name of the Lord to destroy them. I will be in harmony with this work, and in union with God's dear servants, and his faithful people. As for me and my house we will serve the Lord. To give up these truths is sure death, and to stand in the way of this cause is destruction. I am fully determined not to be a hindrance to this cause any longer. I do desire the prosperity of this cause, and it shall have the preference to all my worldly or selfish interests. May the Lord help me to keep the unity of the Spirit in the bond of peace.

I feel sorry and ashamed that I have thus injured the precious cause I love and desire to help. I have been blinded, and been feeding on husks to no satisfaction. I will arise and go unto my Father and say, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants. I am very thankful that in my efforts to return, the Lord has kindly met me with his Spirit. Oh! if he will only give me some humble place in his vineyard where I can show my love for, and devotion to, his cause, I will try to work out my salvation with fear and trembling. I will seek a thorough conversion of heart. I will seek to have

the love of Christ in me, and to love my neighbor as myself. May the Lord have mercy on me, and pardon my sins, and lead me in the way of life and salvation. I am willing to do anything to relieve the cause. May the Lord's cause prosper in Wisconsin and Illinois. Brethren and sisters, pray for me.

Yours, hoping to overcome at last.

T. M. STEWARD.

Northville, Ill.

Society Frightened at Its Own Crimes.

THE Washington correspondent of the *Interior*, of Chicago, sends to that paper, under date of Aug. 12, 1870, the following description of the present startling condition of society:

For the present, the church is relieved from the task of reminding society of its sins. The world has become its own accuser. As the leper of old uttered the sad warning, "Unclean," so New York is startled at the loathsomeness of her moral leprosy, and utters a cry of disgust and horror. The echo of this cry all over the land shows that there is wide-spread alarm at the present condition of things. The leading secular papers describe the prevailing wickedness and the impunity of crime, in terms so strong and so decided as to satisfy the most earnest believers in human depravity. The orthodox preacher would give great offense to many, if he should use similar terms in describing the sinfulness of men.

We are told that the question now is not alone whether our property, our homes, our lives, can any longer be defended from the thief, the robber, the assassin, or any other form of villainy, but whether civilization itself can endure.

Perhaps we shall believe that this is not putting the case too strongly, if we consider how nearly every day brings to us the knowledge of some new form of iniquity, till we are so familiarized with crime that it requires some most unusually shocking and brutal outrage to excite any attention.

There seems to be a superhuman ingenuity of wickedness in the newly-invented forms of sin, as if we had entered upon that period of Satanic manifestations which the Saviour said would occur in the last days.

It is not simply the increase of common crimes which is most alarming, though that is fearful; but the deliberate violation of the most solemn trusts by men whose integrity had been undoubted, the abuse of official position, the misuse of public funds, the speculations and cheatings in all departments of business, the mutual gigantic robberies in the great moneyed operations of the country, the brutality of outrage which would seem to indicate the incarnation of unclean devils among us, the insult offered to God by slaying men as if they were dogs, and the impunity with which such crimes are committed—these are the startling features of the case.

Inasmuch as we have not reached our present condition without adequate causes, and as these causes must be wide spread and general in their operations, it behooves frightened society to seek these causes out.

While human nature remains as it now is, crimes will increase in proportion as the fear of punishment is removed, and men lose their consciousness of the guilt of sin, and the seared conscience will feel little or no guilt, and punishment will not be demanded when men are taught to undervalue law and its penalty. If, then, we can discover the means by which the people have been taught to think slightly of the majesty of law and the necessity of penalty, shall we not find the main cause of the loosening on all sides of the moral bonds of society?

The war was doubtless in this respect a teacher of evil. Great wars bring with them great necessities. The fixed order and observances of society are interrupted, the rights of property are disregarded, life becomes cheap, crime must be winked at, laws, and even constitutions, yield to the real or supposed exigencies of the hour, and legal restraints give way to private will. The evil fruit of this remains, and ripens sometimes after the war is over. The almost general jail delivery occasioned by executive clemency,

deadened the moral sensibility of our people still more, and made less clear the distinction between right and wrong.

Then came the demoralizing effect of the refusal to punish treason. It was a virtual declaration that the most sacred law of earth, that which guards the life of a nation, is worthy of no respect, and that the highest crime known to human law, treason against properly-constituted government, is not worthy of punishment. And when the majesty of the highest law is thus disregarded and insulted, and the highest crime escapes without rebuke, does not this necessarily beget contempt for all law, and encourage men to commit all lesser crimes?

False theories in regard to the nature and objects of punishment, and the efforts made to abolish capital punishment for murder, have also done much to lessen men's respect for law and penalty. If we abandon the idea that the primary object of punishment is satisfaction for violated law, an avenging of public justice, we transfer our sympathy to the criminal, and it is apt to become such a sympathy as lessens our horror of crime, and our respect for the law.

And what shall be said of that somewhat indefinite thing called "Liberal Christianity," embracing so many phases of belief as scarcely to admit of definition, and yet having one distinguishing feature, an aversion to law and penalty, a rejection of belief in the wrath of God, as presented in our orthodox standards. The theory which strikes out future punishment, that which most appalls the soul, or modifies it according to human conceptions instead of accepting the statement of the word of God, removes the moral restraints imposed by reverence for law and its penalty; and equally so does that theology which denies the sacrificial character of the Saviour's death, by declaring that sin is not worthy of death, and the broken law of God demands no vindication. And must not the same be said of that allied system of liberal preaching which, while it admits, in words, the doctrine of law and wrath against sin, and punishment, so overshadows them with the love of God, as to produce nearly the same effect upon the hearers as if they were wholly denied. God is love; God in Christ is love supreme and infinite; but the very first step in the manifestation of that love was the death of the Son, both to show the sinfulness of sin, the wrath of an infinitely holy Being against it, and the necessity of vindicating his law. That, surely, is an unscriptural view of God's love, which shows it as a mere regard for the individual, separate from his higher love for the universe, which he is bound, as Creator and Governor, to protect by his law.

May it not be found in the end, and on the broad scale, that the teachings of liberal Christianity, by lessening respect for law and penalty, and deadening the conscience to a sense of sin, tend to produce the very condition of society which so alarms us now! If so, the world may awake at length to the importance of an orthodox faith.

How Saints May Help the Devil.

THERE was a young minister once, preaching very earnestly, in a certain chapel; he had to walk some four or five miles to his home, along a country road, after service. A young man, who had been deeply impressed during the sermon, requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him, and obtaining some word of guidance or comfort. Instead of that, the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity and foolish talking.

Some years after, when the minister had grown old, he was sent for to the bedside of a dying man. He hastened thither with a heart desirous to do good. He was requested to sit down at the bedside, and the dying man, looking at him, and regarding him closely, said to him:

"Do you remember preaching in such a village, and on such an occasion?"

"I do," said the minister.

"I was one of your hearers," said the man; "and I was deeply impressed by the sermon."

"Thank God for that!" said the minister.

"Stop!" interrupted the man, "Don't thank God until you have heard the whole story. You will have reason to alter your tone before I have done."

The minister changed countenance; but he little guessed what would be the full extent of that man's testimony.

Said he, "Sir, do you remember after you had finished your sermon, that I, with some others, walked home with you? I was sincerely desirous of being led in the right path that night. But I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal. I stamped my foot upon the ground; I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be in earnest in the pulpit, and then come down and talk like that, the whole thing must be a sham. And I have been an infidel," said he, "a confirmed infidel, from that day to this. But I am not an infidel at this moment. I know better. I am dying, and about to be damned, and at the bar of God will lay my damnation to your charge. My blood is upon your head!" And with a dreadful shriek, and with a demoniacal glance at the trembling minister, he died.

—*Heavenly Tidings.*

"S. D. Adventists."

WE find the following notice of the Oneida Camp-Meeting in the *True Reformer*, published by J. E. N. Backers, Scott, N. Y.:

This respectable denomination of Christians, held a Camp-Meeting at Oneida, commencing on fifth-day of last week, and closing last evening. The meeting was well attended. Twenty-eight tents were erected on the ground, and it was estimated that on first-day, not less than 3000 people were present. Quite a number of ministers were present, and the preaching was earnest and practical. We did not reach the ground until second-day afternoon, and only listened to two discourses, one by Sr. White, third-day afternoon, and the other by Eld. Littlejohn, last evening. Both of these were deeply instructive and interesting. The meeting was considerably interrupted by the heavy fall of rain, but everything was conducted with decency and good order. On second-day afternoon twenty-five willing candidates were baptized by Eld. J. N. Andrews.

We believe that this people are doing a great and a good work as able defenders of God's broken law. We have never felt like opposing them, (although we do not see with them in every point of doctrine) and now, more than ever before, we bid them God speed in their efforts to defend his truth.

Hell Is in My Way.

A YOUNG lady was so strongly moved under the preaching of the gospel that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired concerning her of her widowed mother. She replied, weeping, "Ah, sir, my daughter has met with companions who are leading her sadly astray."

The pastor did his best to bring back the girl. His efforts were in vain. She had given her heart to folly. But her sinful pleasure could not guard her against the assaults of death. Not many weeks after, while busy over her sewing, she suddenly dropped her needle and exclaimed, "Oh, I am dying!"

She was taken to bed. Looking wildly round, she said, "I see Heaven and hell before me. I can't get to Heaven, for hell is in my way!"

These were her last words. Terrible words, were they not? But would not the same words be applicable to you, O impenitent sinner, if you were now on your death-bed? Would not hell be in your way too? Would it not be "moved from beneath,"—a stormy sea of fire,—to "meet you at your coming?" You know it would. Why not go to Christ, then, for pardon? Would hell be in your way if you were a pardoned, instead of an impenitent, sinner? You know it would not. Why then delay? Why not flee to Jesus? Why not?

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 30, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER IX. CONTINUED.

VERSE 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Such are the first words the angels utter to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter 8. We have seen that Daniel at the close of that chapter says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been these portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view. 1. The Ram. 2. The He-goat. 3. The Little horn. 4. The period of the 2300 days. The symbols of the ram, he-goat, and little horn, were explained. Nothing, however, was said respecting the time. This must therefore have been the point which he did not understand. And as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted, namely, the time. And this we find to be true in fact. After citing Daniel's attention in the most direct and emphatic manner, back to the former vision, and assuring him that he had now come forth to give him understanding in the matter, he commences upon the very point there omitted, and says, "Seventy weeks are determined upon thy people and upon thy holy city."

But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer, The language cannot be intelligibly referred to any thing else; for determined signifies "cut off;" and there is no period from which the seventy weeks could be cut off, but the 2300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's directing him to the former vision; and he says, "Seventy weeks are cut off." Cut off from what? The 2300 days most assuredly.

Proof may be called for that the word determined signifies to cut off. An abundance can be given. The Hebrew word rendered, determined, is, *chathak*. This word Gesenius in his Hebrew Lexicon, defines as follows: "Properly, to cut off; tropically, to divide; and so to determine, to decree." In the Chaldeo-Rabbinic Dictionary of Stockius, the word *chathak* is thus defined: "Scidit, absceidit, consceidit, incidit, excidit—to cut, to cut away, to cut in pieces to cut or engrave, to cut off." Mercerus in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chathikah shelbasar*—"a piece of flesh," or "a cut of flesh." He translates the word, as it occurs in Dan. 9:24, by "præcisa est," was cut off. In the literal version of Arias Montanus, it is translated "decisa est,"—was cut off; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisæ sunt," were cut off. In the Latin version of Junius and Tremellius, *nechtak* [the passive of *chathak*] is rendered "decisæ sunt," were cut off. Again in Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered

by *συντεμνόμενα* [*suntmethesan*], "were cut off;" and in the Venetian copy by *τεμνόμενα* [*temmentai*]; "have been cut." The idea of cutting off, is pursued in the Vulgate, where the phrase is "abbreviatae sunt," have been shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off, to this verb."

Hengstenberg, who enters into a critical examination of the original text says: "But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue, that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration, and accurately limited." *Christology of the Old Testament*, Vol. II, p. 301. Washington, 1839.

Why then, it may be asked, did our translators render the word, determined, when it so obviously means, cut off? The answer is, They doubtless overlooked the connection between the 8th and 9th chapters, and considering it improper to render it cut off, when nothing was given from which the seventy weeks could be cut off, they gave the word its tropical instead of its literal meaning. But, as we have seen, both the construction and context require the literal meaning, and render any other inadmissible.

Seventy weeks, then, or 490 days of the 2300, were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished. That is, the Jewish people were to fill up the cup of their iniquity; which they did in the rejection and crucifixion of Christ. An end of sins, or of sin offerings was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in: the righteousness which our Lord manifested in his sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the most holy was to be anointed: the most holy of the heavenly sanctuary. In the examination of the sanctuary, on chapter 8:14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred to that. Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40:9, 10. The last event, therefore, of the seventy weeks, here brought to view is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus this first division of the 2300 days brings us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service in the second.

We now consider the argument conclusive that the 9th chapter of Daniel is connected with the 8th, and that the seventy weeks are a part of the 2300 days; and with a few extracts from the writings of others we will leave this point.

The *Advent Shield* in 1844 said:

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows it, called 'the vision.' It is found in the 24th verse: 'Seventy weeks are determined, or cut off, upon thy people . . . to seal up the vision.' &c. Now there are but two significations to the phrase 'seal up.' They are, first, 'to make secret,' and second 'to make sure.' We care not now in which of these significations the phrase is supposed to be

used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called 'the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy fourteen in the land, of ordinary capacity, who would not on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called the vision. What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the 8th chapter. Daniel tells us that Gabriel was commanded to make him understand that vision (8:16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this." *Signs of the Times*, 1848.

"The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is that the seventy weeks of Dan. 9:24, are the first 490 days of the 2300 of the eighth chapter." *Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand." *Harmony of the Prophetic Chronology*, p. 38.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."—*Chronol.*, Vol. ii, p. 517.

Unity, Harmony, Order.

How beautiful must be the heavenly host, with whom there is perfect unity of intention, harmony of utterance, and order of movement. Such the Lord would have his people on earth; "perfectly joined together in the same mind and in the same judgment," speaking "the same things," "being of one accord, of one mind." Such a church would present the aspect of a well disciplined army, whose appearance is uniform, and whose movements are so beautifully harmonious and orderly, as each individual acts his part in carrying out the commands of one controlling mind.

But instead of this, we see the professed church divided in sentiment, and broken up into factions, each following a different lead; and stragglers in abundance, each fighting upon his "own hook." And many there are that rejoice in this sort of freedom. They have concluded that divisions are for the best good of the church.

Out of this confusion, the Lord calls his people. And in calling them out of confusion, he calls them into unity. But many who profess to obey the call, to come out of Babylon, do not find themselves in unity at all, but get into confusion worse confounded.

But where am I running? I took up the pen, to remark how beautiful it would be, how much like Heaven, if all who profess faith in the gathering message—that of the third angel—lived up fully to all the light that has shone on us from Heaven.

What a power our little army would be in the world, presenting a solid, unbroken front. I would rejoice to see it. All coming up unitedly to every work of re-

form which the Lord has introduced among us. It would be a beautiful sight: "Fair as the moon, clear as the sun, and terrible as an army with banners."

The faithful ones will see it. In the company of the redeemed there will be no rash fanaticism nor dead formality; but, being one, they will be prepared to unite in the harmony of Heaven.

R. F. COTTRELL.

The Immortality of the Soul against Jesus Christ.

THE other evening, after we had lectured in the tent on the nature of man, a Methodist minister arose and took very strong exceptions to what had been said. Among other things, he said the immortality of the soul was his only hope. If we destroyed that, we destroyed his hope of eternal life. Now how different this man's hope from the hope of all the Bible writers.

No such language can be found in any of their writings; but the very opposite. They often speak of their hope, and tell what it is. It is the hope of the resurrection of the dead, and everlasting life through Jesus Christ, the Lifegiver. See Job. 19: 23-27; Ps. 17: 16; John 6: 39, 40; Rom. 8: 19-24; Heb. 11: 35; &c.

When God created man he gave him life, and gave him access to the tree of life, which would perpetuate his existence, as long as he could eat of it; but man sinned, and by so doing, forfeited the life, the existence, which God had given him. John 2: 16, 17; 3: 19-24. From that time till this, man has been a mortal creature, subject to death, perishing without any element in his nature which can possibly save him from it. He loves life, and wants to live forever; but immortality and everlasting life are beyond his reach, so far as he himself is concerned.

While in this condition, God sends his beloved Son, Jesus Christ, into the world to die, to open up a way whereby man could obtain the coveted boon of immortality and eternal life. Thus John says: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Here man is recognized as in a perishing condition. But he may have everlasting life, not through his immortal soul, but through Christ the Lifegiver.

Paul testifies likewise. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Rom. 6: 23. Here again man is represented as a poor, dying mortal. Christ then appears as his only hope of eternal life. So in 1 John 5: 11, 12. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." By this it will seen that if man ever has eternal life, he gets it only through Jesus Christ. This life, says John, is in his Son, not in man's nature. If man has an immortal, never-dying soul, which in its own nature must and will live eternally, then every man has eternal life in himself, and his life is not in the Son of God, neither could Christ give him eternal life, for he already has it.

If man has an immortal soul, then he will have eternal life just as well as the saint of God. Again John says: "Ye know that no murderer hath eternal life abiding in him." 1 John 3: 15.

To illustrate: Here is a murderer: he dies such. What will become of him according to the orthodox view? He will be cast into hell. How long will he stay there? Eternally. Will he be alive there? Yes; this is their theory. If this be true, then that murderer does have eternal life abiding in him. All the powers of hell can never extinguish it. To say that a man who lives eternally has not eternal life, is too palpable an absurdity to be answered. How, and when, are we to get everlasting life? Answer: Through Jesus Christ, at the resurrection, at the last day. Says Jesus, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth

on him, may have everlasting life; and I will raise him up at the last day." John 6: 39, 40. So again Paul says in 1 Cor. 15, that immortality should be given at the resurrection.

Here, then, we have the Christian's hope of everlasting life. It is not in his immortal soul, but in Jesus Christ. The doctrine of man's natural immortality, robs Christ of the glory of his mission, that of a Lifegiver.

Adel, Iowa.

D. M. CANRIGHT.

Follow Peace and Holiness.

It is generally understood that we must believe and be baptized, if we would obtain salvation. We must accept of the truth and start for the kingdom. But all that start will not get there. Without faith we cannot be saved. Neither is it possible to be saved without holiness. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. We are here to be fitted for the society of Jesus and holy angels. We are to be tested, whether we will put down every sin and evil imagination; whether we will entirely cease from rebellion and come into perfect submission to the will of God. No seed or remnant of rebellion can be permitted to enter the kingdom, for then we would have the old story of sin and death acted over again.

Now is the time to earnestly seek for heavenly love and peace. Peace with all men. Jesus never spake an unkind word. He enjoyed perfect peace. Now when we get vexed against our children, or companions, or neighbors, using unkind words and suffering harsh feelings to arise, such behaviour is very sinful. In such a state we are not fit to see the Lord.

"Oh, but you don't know how they provoke me! If I lived with different people, I would not feel so."

Neither would you now, if the evil feeling was not in you. Let us not excuse ourselves; for that is the way of fools, which go down to destruction. Rather, repent. With shame and deep humility confess before the Lord, and seek that love which endures all things.

Oh! for a frame of mind so heavenly and holy that it cannot be disturbed by the cares and perplexities of this world. Oh! for a faith that can rise above transitory things, and daily conquer, leaning upon the strong arm of Jesus. Oh! for daily nourishment from the living vine, that we may bear much fruit. Hereby is our Heavenly Father glorified. Are we weak? Let our tendrils be entwined about the lovely Saviour. He is strong and mighty to save to the uttermost all that come unto God through him. Thus, and thus only, can we obtain holiness, and at last be permitted to see the Lord.

JOHN MATTESON.

Report from the Wisconsin Tent.

We have now been here at Liberty Pole two weeks, and have preached twenty sermons. We have four sermons in the tent every first-day, three in English and one by Bro. Olson in Norwegian, to quite a number of attentive Norwegians, who are very intelligent, candid people.

The regular minister of the Methodist church told his people yesterday, at two o'clock, that he was acquainted with Adventism from the beginning, and he knew it all to be the work of the devil. It was all false from the beginning.

He had a Congregationalist minister with him to preach for him. They both boasted of their learning, forgetting, I suppose, that Paul had said that the wisdom of this world is foolishness with God. 1 Cor. 3: 19. As I was present and heard these brethren's remarks, I thought I would give them a chance to defend their faith and put down error, or what they called the work of the devil. So I offered them a chance to discuss the following propositions:

1. I affirm that the Bible teaches that the Seventh-day Sabbath was made at creation, and is, by virtue of the fourth commandment, binding on Jew and Gentile.

2. They affirm that the Bible teaches that Sunday is the Lord's day, and that the Lord's people should keep it holy.

3. They affirm also that the Bible teaches that man now has an immortal soul that shall never die.

They utterly refused to enter into a discussion of these propositions, admitting that I had offered everything that was fair and honorable; for when they refused to discuss, I offered them the privilege of preaching in the tent on alternate evenings till they could show the people the falsehoods they claimed we were teaching. This they also declined to do.

This has caused the public here to feel very doubtful in regard to the teachings that they had received from these men. Our congregations are steadily increasing, with a deepening interest. The greatest solemnity attends all our meetings. Last night while I spoke on the operation of the new-covenant work on the heart of God's people, I think I never before saw a congregation more deeply affected. At the close of the sermon, we gave all in the tent who were willing to let God write his law in their hearts and print it in their thoughts, and thereby they be enabled to keep his Sabbath, to rise up, when quite a number arose. Many more are deeply convicted, and will soon obey.

The tent company feel very much encouraged to labor on in humility, so that the Lord can work with us; for he says, Without me ye can do nothing.

Brethren and sisters, pray for us, that we may keep ourselves humble and in the love of God; studying to show ourselves workmen approved unto God, that need not be ashamed, rightly dividing the word, that many sinners may be converted, the cause of God advanced, and his name honored and glorified.

I SANBORN.

D. DOWNER.

Liberty Pole, Vernon Co., Wis., Aug. 22, 1870.

Report from Winterset, Iowa.

We have now been here five weeks. The first two weeks the weather was very fine. Since that time it has rained a great deal, and broken up our meetings several times. Sometimes it looked rather dark, but as soon as the weather cleared off, we found the interest as good as ever. The country people for miles around have been stirred. Teams are here most every night from eight and ten miles, and sometimes fifteen miles away. Some evenings we have had as many as forty-three teams hitched around our tent. The attendance, generally, has been very large, seldom less than three hundred, frequently five, and sometimes seven hundred. As usual, the churches and ministers do all they can against us; yet it seems only to stir up the people, and to convict them of the truth.

We have obtained a good list of subscribers for the REVIEW, and sold a good many books. Last Sabbath, though it rained, we had one hundred out, and a good meeting. Some brethren and sisters were here from Afton. There are upwards of forty now keeping the Sabbath, and we think we have good reason to hope for quite a number more. One encouraging feature is, that they seem to be good, substantial men and women—good material to work upon.

The Methodist minister has spoken against us twice. Last (Sunday) evening he spoke on the Sabbath. We reply to night. The interest seems about as good as ever. They are calling for labor in every direction, and there seem to be some promising fields opening here for fall and winter work. The Lord's hand has evidently been in the work, for which we feel very much encouraged. We shall try to have a watchcare over the cause in this place, and not suffer the interest to die. We very much need a meeting-house, and perhaps may have to build. We have thought of going to Des Moines, as we have three or four weeks of warm weather left yet.

We hope we shall have wisdom to move right. Pray for us.

D. M. CANRIGHT.

THERE is a time when thou mayest say nothing, and a time when thou mayest say something; but there never will be a time when thou shouldst say all things.

MANY persons have quickness to discover their faults, with not energy enough to eradicate them.

A Good Example.

THE cross always seems exceedingly unpleasant, and hence we are inclined, when it is presented to us, to hesitate, and reason about it, to delay taking it up as long we can. By so doing we always give the enemy a great advantage over us.

In reading the history of Abraham I notice how very differently he acted. After the birth of Isaac it became necessary for Abraham to send Ishmael and Hagar away from his house. Abraham loved Ishmael, and it pained him exceedingly to be compelled to do this; but in the night the Lord appeared unto Abraham, and told him to send away Ishmael. "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away." Gen. 21: 14.

This is a good example of obedience to God. "And Abraham rose up early in the morning," and did what the Lord commanded him. He did not wait a few days to consider the matter whether he had better obey or not, but he went right about it. On another occasion his prompt obedience shows it still more conspicuously. Again the Lord appeared to him in the night and required him to go and offer up his only son Isaac. A greater sacrifice, a more painful duty, could not have been required of Abraham. Here if ever we might expect him to delay and falter, at least to take time to thoroughly consider the matter. But no, the record says, "And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and went to the place of which God had told him." For this prompt obedience God greatly loved Abraham.

David also acted upon the same principle. Thus he said, "I made haste and delayed not to keep thy commandments." Ps. 119: 16. The apostle also acted upon the same noble principle of prompt obedience to God. When he was convicted of his duty, he said, "Immediately I conferred not with flesh and blood," Gal. 1: 16, but took up his cross promptly.

Prompt obedience is what the Lord greatly delights in. How often we see men and women, who are conscious of the claims of God's law, hesitating and waiting to take up the cross. By such a course they become as weak as water, and very generally never take it up at all. D. M. CANRIGHT.

Cure for Envy.

THIS terrible and malignant disease, though exceedingly dangerous, is not utterly incurable, if properly treated. But it will do no good to treat the symptoms, while the cause is undiscovered and unremoved. The cause must be removed, and the effect will cease.

What is the cause? What is the root, whence spring suspicion, evil surmising, jealousy, and envy? Selfishness and pride. Self-exaltation, pride, must be killed. Then evil surmisings and envy will wither and die. Humility and self-abasement must take the place of self-esteem and pride. When these are eradicated, the work is done, the patient will recover.

How can this be accomplished? In the first place, think how wicked and undeserving you are. Look at yourself. You may imagine that others are not what they should be; but if you will look at yourself, you may know that you are not. This suspicious disposition is evidence to others, and should be to you, that all is not right within. Deceptive persons are apt to distrust others. They think they are as bad, and perhaps worse, than themselves. The disposition to watch for others' faults, always suspecting evil intentions, is not free from evil itself. It sees faults in others where there are none, while it is blind to its own. It creates the aliment upon which it subsists. Thus it matures into jealousy and envy.

Think how good the Lord is to you. Think of the sufferings of Christ for you. Think of his forbearance in not cutting down a sinner so vile as you have been. Think how deserving of wrath, and undeserving of mercy, you are. Consider, too, that in reality your friends esteem you much more highly than you deserve. If they knew your sins as well as you do, they

would esteem you less than they do. Abase and humble self, and you begin to have less trouble on account of others.

This is the true remedy for pride and its fruits. If properly applied, I am satisfied it will work a cure. If you want testimonials, I can say that I have been trying it in my own case (though it is said that physicians seldom test their prescriptions upon themselves), and have found great relief, though I do not claim a positive and permanent cure. But I am satisfied that, perseveringly followed, the cure will be perfect.

It was pride, self-exaltation, and these hateful passions, that excluded Satan from Heaven. And surely these things can never be admitted there. The peace of the city of God will never be broken by them. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

"Those holy gates forever bar
Pollution, sin, and shame;
None shall obtain admittance there,
But followers of the Lamb."

It is a desirable thing to gain admittance to that place; but it could hardly be said to be desirable to have eternal life, where the carnal mind, with its base passions, exists. Let us then crucify sinful self, with its pride and envy, and get a preparation for the pure and exalted society of the world to come. I thank God that through Christ it may be done.

R. F. COTTRILL.

BE OF GOOD CHEER.

Oh! the hallowed cross I see;
And the man of Calvary,
He who died, to save from sin,
Freely now invites us in.

By his blood so freely shed,
Bringing life, as from the dead,
Let us seek his perfect love,
All his wondrous mercy prove.

Swiftly now time speedeth on,
Soon our work will all be done.
Gracious Master, grant that we
May be welcomed home by thee.

Keep us near thy bleeding side,
Thou, who once wast crucified;
Leave, oh! leave us not, we pray,
In this dark and evil day.

Oh! the glory of that day,
Beamed now upon our way;
And we taste of that sweet rest,
Christ prepares for all the blest.

O, ye weary saints of God,
Hasten on your heavenly road,
Lift your heads, be of good cheer,
For the kingdom draweth near.

L. E. MILLNE.

Council Bluffs.

Jottings.

To resist evil once, gives courage to resist the same again. So to yield once makes it easy to yield at the next occasion of temptation.

To feel that the realization of a truth or doctrine, in your own experience, has helped you on in your way to God, makes that truth a living reality. That truth or doctrine is to you brighter and more precious than the most fine gold, or the most precious of jewels. Without a living experience sacred truth is only a barren theory.

Some minds are changeable. One moment may suffice to change them from a state of self-complacency and pride, to one of despondency and gloom. This may be remedied by avoiding both extremes; by living near to God; by cultivating a habit of watchfulness and prayer, and evenness and steadiness of purpose; by temperance, purity, and health; by industry, regularity, and thrift.

"I will rebuke the devourer for your sakes," (see Mal. 3: 11) is a promise for the last days, to God's people. Farmers troubled with the Protean form which the devourer takes, the grasshopper, the weevil, the caterpillar, the potato-bug, the miller, the chintz-bug, the curculio, and a score of devourers, threatening almost every grain, and fruit, and vegetable, and even the mighty oaks of the forest,—we say that farmers, and all concerned in husbandry, should so

live that they may claim this promise for themselves. Verily the ravages of worms, bugs, and flies of every variety, ever heard of, and new developments yearly, remind one of the plagues of Egypt. Naturalists are puzzled to account for the number, and variety, and hatefulness, and destructiveness of the armies of devourers, which are annually developed.

To escape from temptation, is not yielding to it, and then obtaining pardon; nor is it running around it; but it is a victory, given in answer to prayer, in some unexpected way, bringing light and peace. See 1 Cor. 10: 13.

If your watch is out of order, you do not undertake its repair yourself, but place it in the hands of a skillful mechanic. Now if the heart is out of order, we should proceed on the same principle. Go to God to have it set right. Perhaps there is some radical defect; the mainspring may be out of order; you can keep your heart with all diligence, by the grace and help of God, but it must be set in order first, in good running order, and it must have a good regular motion. See John 3: 1-21.

The command to "keep the heart with all diligence," is given to Christians. The unregenerated heart cannot apply this command to itself. The unconverted man should apply to himself another class of texts, such as this: "Come unto me all ye that labor and are heavy laden, &c. Matt. 11: 28. "Ho, every one that thirsteth, &c." Isa. 55: 1. Also Isa. 1: 18: "Though your sins be red like crimson" &c. An unskillful application of scripture, is the great mistake of the present day. Souls are fatally misled, entrapped, bewildered, lost, by giving the wrong text, at the wrong time, in the wrong place. Who is sufficient for these things? Let us all pray for the eyesalve, or spiritual sight, by which we may discern how to apply scripture: not only the prophecies, but the vast variety of scripture relating to Christian experience, and that relating to sinners, in all states of mind; some to alarm, some to heal, some to comfort, some to humble, some to encourage; when, how, and where.

JOS. CLARKE.

The Atheist and the Flower.

WHEN Napoleon Bonaparte was Emperor of France, he put a man by the name of Charney into prison. He thought Charney was an enemy of his government, and for that reason deprived him of his liberty. Charney was a learned and profound man, and as he walked to and fro in the small yard into which his prison opened, he looked up to the heavens, the work of God's fingers, and to the moon and stars which he ordained, and exclaimed, "All things come by chance."

One day, while pacing his yard, he saw a tiny plant just breaking the ground near the wall. The sight of it caused a pleasant diversion of his thoughts. No other green thing was within his inclosure. He watched its growth every day. "How came it there?" was his natural inquiry. As it grew, other queries were suggested. "How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near another, nor too much on one side."

In his loneliness the plant became the prisoner's teacher, and his valued friend. When the flower began to unfold, he was filled with delight. It was white, purple, and rose-colored, with a fine, silvery fringe. Charney made a frame to support it, and did what his circumstances allowed to shelter it from pelting rains and violent winds.

"All things come by chance," had been written by him on the wall, just above where the flower grew. Its gentle reproof, as it whispered: "There is One who made me so wonderfully beautiful, and he it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

But God had a further blessing for the erring man through the humble flower. There was an Italian prisoner in the same yard whose little daughter was permitted to visit him. The girl was much pleased with Charney's love for his flower. She related what

she saw to the wife of the jailer. The story of the prisoner and his flower passed from one to another, until it reached the ears of the amiable Empress, Josephine. The Empress said: "The man who so devotedly loves and tends a flower, can not be a bad man." So she persuaded the Emperor to set him at liberty.

Charney carried his flower home, and carefully tended it in his own green-house. It had taught him to believe in a God, and had delivered him from prison.

Are Ministers Hirelings?

"ARE you the man we've hired to preach for us?"

"No, sir; I am not."

"I beg pardon; are you not the minister?"

"Yes, sir; I am pastor of the church here; but do you really think I have been hired to preach for you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the governor of this State enter upon his duties expecting to receive a salary; but would you say that he is hired to govern the State?"

"Not exactly."

"And the reason is exactly this: the governor is elected to fill a certain office; and when you speak of him, you think more of his office than you do of his salary. You do not hire him to do whatever you may wish to set him at; but you elect him to an office, fixed beforehand and expressly defined in the Constitution, and then you fix a salary that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained by Christ and defined in the constitution of the church, and then you affix a salary, that he may give himself wholly to the duties of his office."

"Your theory appears very well; but what practical difference does it make?"

"Just this: When you hire a man, you expect him to do as you say. When you elect a man to an office, you expect him to do what the Constitution says."

Talleyrand's Death-Bed.

FOR nearly half a century the veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister, or ambassador of the directory, the consulate, the empire, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an Emperor, and the Emperor an exile. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table on which he had written, by the light of the lamp, such lines as these:

"Behold, eighty-three years passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged" as he was about closing his earthly career: "I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

THOU HAST CONTENDED WITH SATAN.—Thou hast contended with Satan, and hast been successful. Thou hast fought with him, and he has fled from thee. But, oh! remember his artifices. Do not indulge the belief that his nature is changed. True, indeed, he is now very complacent, and is, perhaps, singing thee some syren song; but he was never more a devil than he is now. He now assaults thee by not assaulting thee; and he knows that he shall conquer, when THOU FALLEST ASLEEP.

Conference Department.

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

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

BRO. N. OSBORN writes from Mecosta Co., Mich.: When I look back over my past life I can plainly see that the Lord is "not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9. I have been trying to keep the commandments a little over a year, and "do works meet for repentance;" but how little I have done; how little I have advanced in the Christian course. I must arouse and put on the whole armor and march on—"on to victory" overcome the power of the enemy, and be able to enter that celestial city that contains those bright mansions, where I trust there is one for me if I remain faithful. Oh! then, can we not say with Peter, "Whereby are given unto us exceeding great and precious promises?" 2 Pet 1: 4. I mean to be more diligent, more watchful and prayerful, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2: 13.

SISTER R. ALDRICH writes from St. Joseph Co., Mich.: I am not at all discouraged in the good way; and as I read the cheering reports from our camp-meetings, it makes my heart glad. I believe that the time hastens when the loud cry of the third angel shall go forth, and that our dear Saviour will soon come. I realize that a great preparation is necessary; that without clean hands and a pure heart we cannot see him in peace. I often ask myself, Shall I be among that pure and holy company when our Lord shall come? With the help of my heavenly Father I can and must be there.

SISTER L. F. LOGIE writes from Grant Co., Wis.: I read the REVIEW with great interest, because it teaches the truths of the Bible so plainly. The tracts are also so delightful. The doctrine agrees exactly with the word of God. I am 68 years of age, was raised in Hampden Co., Mass., among the Presbyterians. I heard a great deal of erroneous doctrine preached, such as foreordination, election, infant reprobation, &c., yet I joined that church because there was no other. Soon after, my parents moved to Penn., on the Susquehanna River. In process of time the Methodists came there and preached. My husband embraced religion, we united with the church, and remained there till 1843, when two Adventist ministers came there and lectured on the prophecies. They met with great opposition and persecution, yet there were some who believed the truth, my husband and myself and family among the number. Some two years after, another came and preached. They soon had good revivals, established churches, and held camp-meetings. I saw elders Himes, Litch, Boyer, Gates, Farrer, Lanning, Butler, Chapman, Osler, and Stanton. I thank God that I ever heard an Adventist preach. I have always esteemed those preachers very highly for their works' sake.

From that place we moved west. I have not heard one preach for fourteen years, but have often prayed that I might live to hear some one preach the Advent doctrine again. Bless God for the hope that I shall. The first-day Adventists said nothing about the Sabbath; but I have read your papers and tracts, and I am perfectly satisfied you have the right Sabbath. There are seven of us here keeping the Sabbath. May God help us to hold fast to the truth. We are trying to keep the commandments of God and the faith of Jesus, though we meet with great opposition. Some of our friends have almost forsaken us, yet I feel to praise God in the midst of all trouble and trials; for I do know that these light afflictions will work out for me a far more exceeding and eternal weight of glory in the end. My husband died a firm believer in the Advent faith, having the full assurance of a glorious immortality at the resurrection of the just. It is more than twenty years since we became Adventists. I

have never been in the least sorry. I love the truth. My prospects grow brighter. I can see more true light in the Bible than I ever could before. I have read the REVIEW and tracts with much interest. I am led to cry out, Truly knowledge has increased. Our preachers have been trying to misrepresent Seventh-day Adventists, by telling falsehoods even in the pulpit. This is done on purpose to raise prejudice among the people. We received a letter from Elder Sanborn, stating that he would come here and preach, as soon as convenient. May God speed the time; for we are anxious to see him.

SISTER H. PHILLIPS writes from Clermont Co., Ohio: The Lord has been so good to me that I feel that I must tell every one of his goodness and love.

I have been trying to keep the Sabbath of the Lord for over two years, and for this have been persecuted and threatened by those who ought to love and protect me.

I have had but little light, yet feel thankful for what I have. I know that it is more than I deserve; for when God sent me the present glorious truth, through my dear brother, I only hated him, and said all I could against him. I was then a member of the M. E. church, but not a Christian. My name still remains on their book, but my heart is with God's people. I have not attended their meeting for over a year.

I find no food there since the scales fell from my eyes. I have never seen any of the Advent people except my brother. I wish that some messenger would come this way and hold meetings. I would like to have my neighbors hear the truth, even though I should not have the privilege of attending myself. I have never been buried with Christ in baptism, but desire to be, as soon as I have the privilege. I would like to have all who read this, pray for me.

A GARDEN is a beautiful book, written by the finger of God: every flower and every leaf is a letter. You have only to learn them, and join them, and then to go on reading and reading. And you will find yourself carried away from the earth by the beautiful story you are going through. You do not know what beautiful thoughts grow out of the ground, and seem to talk to a man. And then there are some flowers that seem to me like over-dutiful children: tend them but ever so little, and they come up and flourish, and show, as I may say, their bright and happy faces to you.—Douglas Jerrold.

Obituary Notices.

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

DIED, of consumption, at Caro, July 8, 1870, Serena A. eldest daughter of Bro. and Sr. Calvin and Mary A. Hartshorn, aged 15 years, 11 months, and 2 days. She was a constant sufferer for some weeks before she died; but she never once murmured nor complained.

I. C. T.

DIED, of dysentery, near Spencer, Owen Co., Ind., July 27, 1870, after a painful illness of 8 days, Josephine May, only child of Elbert B., and Ellen S., Lane, aged 2 years, 4 months, and 28 days. Funeral services were held in the Baptist church, and a very appropriate and comforting discourse given by Eld. Horn, Baptist minister, from Jer. 31: 15, 16.

While we have been called to the painful duty of consigning our precious babe to the cold, silent tomb, in a land of strangers, we resolve to patiently and cheerfully toil and labor on, till our work is faithfully done, that we may meet our "little one" clad in immortal beauty in the bright morning of the resurrection. E. B. & E. S. LANE.

DIED, in Genoa, Aug. 17, 1870, Clara E., only daughter of Luther and Mary F. Upson, aged 2 years, 7 months, and 15 days.

"So fades the lovely, blooming flower,
Frail smiling solace of an hour."

E. S. LANE.

DIED, in Roosevelt, Oswego Co., N. Y., May 21, 1870, after severe suffering from a complication of diseases for about 3 months, Bro. Elijah Davis, aged 69. Bro. Davis, during most of his life, was a believer in the doctrine of the final salvation of all men. But through the light of present truth, he was led to see that immortality is the gift of God, to be given only to those who seek for it by patient continuance in well doing; and for the last twelve years, he had been keeping the Sabbath of the Lord and striving to comply with all the requirements of the gospel. In his sickness he conversed often of the blessed hope, and of having a part in the first resurrection. F. WHEELER.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 30, 1870.

HAVE mercy on the printers! We enter a protest, long and loud, against the use of a sickly solution of dirty water for ink. We would also advise against the use of purple inks. Some of them will scarcely stay on the paper till they reach this Office. We have received manuscript in which the lines around the outer edges which had been more exposed to the light, were so faded as to be scarcely legible. To set copy written with invisible ink, is a trifle trying to the printers. There are very good grades of ink in the market. If one kind fails, try another, till you find something that is bright and durable. We use Arnold's Writing Fluid, which dries into a permanent jet black. This works well with a quill or gold pen, but not with a steel pen; which is the great objection to its common use. If you cannot readily procure a good article of black ink, take a small quantity of soft water, and put into it common bluing powder such as you will find in all the stores, as much as the water will hold in solution and still flow readily, and you have a good blue ink, without any trouble at all. This is next to the best black ink, and better than the majority of mixtures that go under that name.

To Correspondents.

I. OSENAUGH: Our Lord in Matt. 11:7-11, is setting forth the importance and dignity of the mission of John the Baptist. Among those born of women, there had not, up to that time, risen a greater than John the Baptist. In what respect greater? Many of the prophets doubtless possessed as noble powers, and led as blameless and holy lives; but they had not the privilege of preaching what he preached. It must be, therefore, that he was greater simply in reference to the truth committed to him. They could only prophecy of a Messiah to come. He could point to a Messiah then among men. But a time was coming when greater truth even than this could be preached to the people. When Christ should have completed his mission here upon earth, and the full light and glory of the gospel, which is sometimes called the kingdom, should be brought in, those who should have the privilege of preaching then, though they might be less than, as the original word signifies, or inferior to, John the Baptist, would, in this respect, be greater than he. He could point to a Messiah present, and performing his mission among men; but he did not see the conclusion of that work. But these could bear testimony to the triumphant conclusion of his mission, the successful accomplishment of his work. The humblest preacher of this gospel would, therefore, be greater than John the Baptist in the same sense in which John was greater than the prophets who had gone before him—For general information, we consider Clarke's commentary the best. We do not know whether you can obtain the New Testament alone, or not.

M. D. CLARK: The letter from Nebraska, was received, and the GEN. CONF. COMMITTEE have it in charge. If a camp-meeting is held in Kansas, they will probably visit your section.

I. SANBORN: We send the Greek Testament to your address, Kickapoo Center, Wis.

Note from Bro. Lawrence.

I ARRIVED at Lee Summit, Mo., June 23. The 26th I went to Lone Jack. Some of the people, judging from appearance, and the course taken by them, were sorry to see me; others were glad. The ministers, especially the Baptists, had quieted the convictions of the members of their churches, by the arguments against the Sabbath, based on the resurrection of Christ, his meetings on the first day of the week, &c., and it seemed impossible to arouse them again, as but few of them would attend meetings. I spent two weeks there. Two weeks ago to-day, Bro. Baily with

his team started with me for this place, where we arrived on Friday.

Discouragement sometimes comes over me on account of so little fruit resulting from my labor. Then I think of the Saviour, who could not do many mighty works in a certain place because of unbelief. I think that if there is nothing more done by the preaching of the truth, the people are being tested, and the seed of truth is being scattered, and it may germinate when the latter rain falls.

R. J. LAWRENCE.

Charlotte, Mo., Aug. 10, 1870.

MISSION ASPIRATION.

"Thy kingdom come."

KINGDOM of God! who would not be
In that grand principality
A subject, whose far shining days,
Exhaustless, lapse in songs of praise?
There love is law, and rules alone,
Eternal as a crystal throne,
Whose beams of clear, supernal light
With endless day shut out the night;
While joy pervades each tranquil breast,
Brief toil exchanged for endless rest;
Where peaceful banners float unfurled,
In memory of a conquered world.
Kingdom of God! who would not be
Crowned in that principality?

—B. F. DeCosta.

THE Pope, being abandoned by NAPOLEON, it seems has been applying to BISMARCK, NAPOLEON's great rival, for protection. This is an instance of shrewd looking after the main chance by the Papal authorities. It shows that, like other and wholly worldly diplomats, they make haste to pay their homage to the winning side. But thrift does not appear to follow fawning in this instance, as BISMARCK is reported to have declined to guarantee the inviolability of the Pontifical states. At the same time, the text of the Austrian Prime Minister's speech on the revocation of the Concordat is furnished. VON BEUST declared that it is impossible to maintain relations with a Power whose pretensions are suddenly found to be illimitable. This is a plain statement that Austria dissolves the Concordat because the Pope has proclaimed his infallibility. Thus abandoned by France, plainly informed that Austria will no longer hold any political relations with him at all, refused protection by Prussia, and so exposed defenseless to the designs of Italy, the poor old Pope and his advisers are certainly in a bad fix. If Italy is merciful, Prus may yet die peacefully in Rome, still in possession of his temporal powers; but a very threatening cloud certainly lowers over his old age.—*Detroit Post*.

The Image, Gen. 1: 26.

"AND God said, Let us make man in our image, after our likeness." In what does this image of God consist? It seems to me that a very short and conclusive answer is found in the next chapter, seventh verse.

In chapter 1: 26, God simply announces his design to make man in his image. What is to be made in the image of God? It is *man*. Very well; in the next chapter, we have this design carried out, and there we are told how man is made, and of what he is made. "And the Lord God formed (or made) man of the dust of the ground." Here we have the very thing made that God before mentioned, viz., man.

Of what was he made? Of the dust of the ground. He did not make a body and put man into it, but he made man of the dust of the ground. This we know was the physical man. Hence that which was made in the image of God, is the physical man.

D. M. CANRIGHT.

Quarterly Meeting in Kansas.

THE Quarterly Meeting of Mound City and Centerville churches was held according to appointment in REVIEW. The brethren from Mound City came ready and willing to work for the Lord. Bro Cook preached the word on Sabbath and first-day with freedom and solemnity to an interested congregation. Three moved forward in baptism, and all seemed to be encouraged to press on in the great work of overcoming and trying to prepare for the soon coming of the Lord.

J. H. MORRISON.

A new edition of "The Ministration of Angels, and the Origin, History and Destiny of Satan," by Bro. Canright, revised and improved, is now ready. The title of the book sufficiently shows what it is. It deals with questions of great importance and interest. 128 pp. Price 15 cts. postage 2 cts.

The P. O. address of Dr. H. S. Lay, is Allegan, Mich.

Regard for Sinners.

It is sometimes said of us that we are Pharasaical; that we think ourselves better than our neighbors; that we do not care for sinners, but, regarding ourselves the elect, have nothing to do for the unconverted.

Oh! brethren, let this not be verified in our lives. Let us prove by our daily walk and conversation, that we love our neighbors as ourselves; that we have charity for the erring. Let us remember that after all our professions, we may come short of eternal life. Let us strive earnestly to attain to that state in which we shall know our own characters, and let no opportunity for doing good, pass unimproved.

H. S. Z.

Appointments.

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

Camp-Meetings.

Michigan,	Sept. 15-20.
Ohio,	22-27.
Kansas, if possible,	Sept. 29 to Oct. 4.
	GEN. CONF. COM.

The first quarterly meeting of the church at Ulysses, Pa., will be held at the Raymond school-house, on West Creek, the third Sabbath and first-day (17 and 18) in Sept. The brethren from Allegan, Roulette, and Farmington, are invited to attend. We especially invite Bro. John Baker of Alba, N. Y., to come and help us on this occasion. According to action of Conference, all our members are requested to report as often as once in three months; if not, it is deemed good cause for labor. We hope to hear a personal report from all at this meeting.

By order of the church, WILLARD W. STEBBINS, Clerk.

THE next monthly meeting for Western New York, will be held with the church at Olcott, the second Sabbath and first-day in Sept., the 10th and 11th.

HARMON LINDSAY, Clerk.

THE next quarterly meeting at Princeville, Ill., will be held the 3d and 4th of Sept.

B. F. MERRITT.

Aug. 23.

THERE will be a monthly meeting of the S. D. A. churches of Allegan Co., Mich., in Douglass, on Sabbath and first-day, Sept. 8 and 9. We hope there will be a general attendance.

By order of the church, CHARLES JONES.

Business Department.

Not Slothful in Business. Rom. 12: 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Rachel Miller 37-23, Mrs A Cookins 38-10, D J Burroughs 38-1, A Zellers 38-1, R F Phippeny 37-7, H Shaffer 37-1, Laura M Davis 37-1, Geo Hart 38-10, Wm Sturman 38-10.

\$2.00 each. J Butolph 37-7, Sumner Gaily 38-10, J Taber 38-1, H C Ferguson 38-11, D Baker 38-1, Wm H Arnot 38-1, Charlotte Quebeck 38-11, S B McLaughlin 37-1, J E Churchill 37-2, E E Sanford 36-1.

Miscellaneous. Jane A Hoyt 50c 38-1, D S Plum \$1.50 38-9, A Jones 2.25 36-8, H H French 50c 37-11.

Books Sent by Mail.

N M Adams 15c, John Butolph 50c S W Hickok 16c, L H Huntington 80c, Rhoda Bacon \$3.50, E L Williams 1.00, E E Sanford 35c, Lucinda Johnson 25c, J N Loughborough 3.92, A D Jones 75c, I D Van Horn 3.24, Hannah Sawyer 20c, M D Park 50c, Joseph Flory 10c, G W Evans 20c, J B Benington 3.37, Wm H Wild 60c, H B Hayward 17c, Mrs R C Straw 25c, L A Bramhall 20c, J S Harris 25c, C H Bliss 60c, Richard Ashbury 64c, W E Sillman 30c.

Books Sent by Express.

Geo I Butler Des Moines, Iowa, \$73.83.

Michigan Conference Fund.

Church in North Liberty, Ind., \$50.00, Church in Wright 30.00.

Cash Received on Account.

I Sanborn \$1.46.

Michigan Tent and Owosso Camp-meeting Expenses, Lewis Renfield and wife \$10.00.