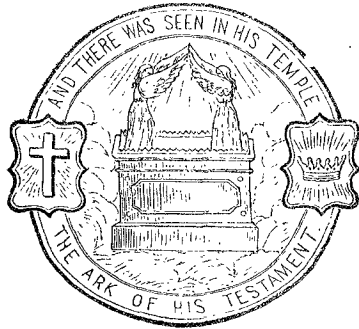


# ADVENT REVIEW



## 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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#### WHERE IS THY GOD?

"My tears have been my meat day and night, while they continually say unto me, Where is thy God?" Ps. 42:3.

Through day and night my tears have been my meat,  
Anguish and grief there find a blest retreat;  
The spirit crushed, the heart with anguish riven,  
Almost forgets there will be rest in Heaven.

Dear loved ones sleeping—sympathy, oh, where?  
Is there no one who will our sorrows share?  
The flowing streamlet, and the murmuring rill,  
In ocean find a kindred spirit still.

Do tears oft say, Oh! where is now thy God?  
Submit to this and every chastening rod.  
I'd calmly yield to every needed ill,  
And learn to bear God's visitation still.

Not unaccustomed to the galling yoke,  
Though oft uncalled for, I would bear each stroke;  
Though wet with tears my pillow oft may be,  
Still to the Lord for succor will I flee.

R. SMITH.

West Wilton, N. H.

#### Review of Wellcome and Goud.

BY ELD. J. H. WAGGONER.

*The Plan of Redemption by our Lord Jesus Christ; carefully examined and argued, by inquiring into God's revealed purpose in the creation of man, the Adamic law, the old and new covenants, atonement by the death and blood of Christ, universal resurrection of the dead, the Judgment the Israel of God, Millennium, etc., etc.* By I. C. Wellcome and Clarkson Goud.

THE above is the voluminous title of a book of 460 pages, published by the authors (Yarmouth and Topsham, Me.). It is divided into twenty-one chapters, the first nine of which treat of the creation, the fall, and the means of recovery; the last twelve, of the new birth, redemption of the earth, the Judgment, the kingdom of God, resurrection, millennium, &c. I make this division because this review will relate mostly to the subjects of the first nine chapters; the remaining chapters containing little that could be of special interest to the readers of the REVIEW, the subjects of the resurrection, kingdom, millennium, &c., having been so frequently written upon by others who occupy the same ground.

Before reading this book, I had seen such strong commendations of it in the *World's Crisis*, that I expected to find a work of more than ordinary research and clearness of design and execution. But I must confess to a disappointment in the reading. The most unqualified recommendations were kept standing from week to week in the *Crisis*; the most persistent efforts have been made to circulate it; and considering the self-contradictory positions of the book, and that some of its main points are directly opposite to what the *Crisis* has uniformly taught, I could but think the old

saying might be aptly corrected for that paper thus—"puffing goes by favor."

#### THE OBJECT OF THE WORK.

The object of the writers of this book, in its preparation, was two-fold: first, to oppose the teaching of the perpetuity of the law of God and the Sabbath; secondly, to oppose the doctrine of the non-resurrection of the wicked. For the doctrine of non-resurrection I have no sympathy; I am not a believer in it, having never seen any evidence at all conclusive to my mind of its correctness; and I believe it may be successfully met and refuted—but not by such means as are resorted to in this book. The word of inspiration says, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully," 2 Tim. 2:5; and it appears to me that Messrs. Wellcome and Goud might have profited by keeping this in view. Let the error be ever so great, or the truth ever so important, we are not permitted to oppose one, or advocate the other, except by lawful means. In this work the error of non-resurrectionism is opposed by making a distinction between redemption by the death of Christ, and by the blood of Christ; a distinction for which there is no warrant in the Scriptures. Not only so, but it strikes at the foundation of every principle the authors have advanced in regard to the nature of man, and the subject of life and death. The only reason why they did not strike a fatal blow at their own views on these subjects is found in the fact that they could not prove the existence of the distinction they claim.

#### OUR AGREEMENT WITH THE BOOK.

It is a pleasure to me to agree with others when it is possible to do so; I would that we could agree altogether; but my regard for the truth renders this impossible. In this case it is a pleasure to note the points wherein I agree with the book; points which are held to be material in the faith of Seventh-day Adventists. We are all happy to find these points so strongly endorsed in a work, the main object of which is to oppose our faith. And if it be found that the authors have failed to harmonize the other parts of their work with these admissions, it is a dilemma of their own choosing; we accept the admissions, so fatal to their theory, in good faith, and only regret that the authors and their endorsers, (the *Crisis* and its correspondents) will not receive the plain, inevitable conclusions drawn from premises which they have helped to establish. As before remarked, one prominent object of the book is to oppose the idea of the perpetuity of God's law of ten commandments. Now we have ever claimed that the argument for its perpetuity rests very much on the nature of the law as a perfect rule of right, and its sufficiency as a rule of justification; and as a means, also, had it not been transgressed. Especial attention is called to the words of the authors of the book on these points.

#### NATURE AND SUFFICIENCY OF THE LAW.

Their positions on these points are partly expressed by direct declarations, and partly by quotations from the Scriptures. After quoting largely from the first chapter to the Romans, they remark:

"This graphic description of man's moral condition, and the cause of it, should be well considered by us

all. It is a true account of the heart of *all the race* although these fruits are not developed in all to the same extent. *Some of our readers* may wish to be excepted from being identified in this class. Such should read, 'As it is written, There is none righteous, no, not one. . . . Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.' Rom. 3:10-19." Pages 30, 31.

That the law here referred to is that of the ten commandments is admitted, for the authors elsewhere quote from this connection and apply it to that law. Hence it is taught by them that *all the race are proved guilty by that law*. So we think and teach; but for so teaching we have been opposed by the *Crisis* and its correspondents, and by Messrs. Wellcome and Goud themselves, as errorists. What will they do about it hereafter? Now all know that guilt only results from transgression; and as all are guilty before that law, all have transgressed that law; and, of course, TO CONTINUE TO TRANSGRESS IT IS TO PERPETUATE OUR GUILT. And as Christ died "to put away sin," which is "transgression of the law," if we persist in transgressing the law we thereby refuse to have our sins put away, and his death avails nothing for us; sin remains with us, and "the wages of sin is death." I hope the authors will ponder well this page of their book, and consider the relation they, as sinners, sustain to these facts.

Again they say:

"In speaking of the fallen nature of man under the law, he [Paul] declares that the Jew is no better than the Gentile in the eyes of the law." Page 38.

And then again follows a quotation from Rom. 3. And so "the eyes of the law" are upon all, both Jews and Gentiles.

On page 54, they remark that "the law reveals man's fallen, sinful, lost condition." But this it could not do if we were not amenable to its requirements. Thus, living in the United States, we might violate every principle established by British law, and yet that law of England could never be brought to prove us guilty, because we are not under its jurisdiction. So of the law referred to above; if it reveals our sinful condition, (as the Scriptures prove, and Messrs. Wellcome and Goud also affirm) then it necessarily follows that we are under its jurisdiction. And for them to make the above statement, and again affirm, as they elsewhere do, that we are under its jurisdiction, is only to contradict themselves. And if they deny a contradiction in their two assertions, it will then devolve on them to show that we may be proved guilty by a law which has no jurisdiction over us. Will they attempt this? I should be pleased to see them do so. Man is a subject of judgment: "God shall bring every work into judgment;" and they who are in a "sinful, lost condition" now, must have that condition changed, and their lives be brought into harmony with the law, or it will rise up in the Judgment, and there reveal that same sinful condition. Here they may cloak their "unlawful deeds" under the profession of faith in Christ; but there they will realize the truth of that scripture which they here ignore, viz.: that which shows that faith does not make void the law, but establishes it.

On pages 54, 55 they quote Rom. 3: 20-23, to further show that "the law exposes our sinfulness by nature," and "affords no relief." &c. We readily admit that the law affords no relief to the sinner; and we claim that the gospel affords no relief to him who persists in sin. Jesus does not save *in sin*, but "from sin." He died "to put away sin;" not his own sin, for he had none. But he who continues in transgression does not have his sin "put away;" he retains it; and the law will expose his sinfulness in the Judgment, as it does here. If faith in Christ would save any one in transgression, Christ would be the "minister of sin," which he is not. Neither law nor gospel will afford relief to the willful, persistent transgressor of the law.

The law affords no relief to the sinner, its object being, first, to prevent sin; and secondly, to condemn sin where it is found. But if it condemns sin and proves the sinner guilty, then of course sin and the law are direct opposites—they can never harmonize. *Freedom from sin is harmony with the law.* But what, then, shall be thought of those who deny and disregard the claims of the law, and yet claim to be free from sin? We can do no better than to quote to them Rom. 8: 7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." From this it is very easy to see what position we shall occupy when the carnal mind is taken away. Then the enmity to God, and opposition to his law, ceases.

While it is acknowledged that the sinner is entirely dependent on the Lord Jesus-Christ for restoration to righteousness, attention is called to the words of Rom. 3: 21; and this was my main object in introducing the quotation from page 55. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The righteousness of God would have been manifested by the law had the law never been transgressed: as no remedy can be needed where no difficulty exists. Although the law will not confer righteousness on the transgressor, that coming to him only through Christ, the text says *this righteousness is witnessed by the law.* And the question arises, Is the witness competent? It must be. Then the righteousness which is conferred on the believer by Jesus Christ is witnessed by the law. But it would not be possible for any law to witness to principles not contained in that law; it cannot testify of matters foreign to itself. Therefore the law contains the very principles that the gospel enforces, and he who rejects the law of the Father virtually rejects also the gospel of the Son. This harmony is again directly affirmed by the apostle in Rom. 8: 1-4: he says "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the spirit," or, "in them which are in Christ Jesus." By sin, or transgression of the law, righteousness is lost; for sin is unrighteousness; 1 John 5: 17. Through Christ it is restored to us. And once more we ask, Can the righteousness of a law be fulfilled in any one who continues to transgress that law? Of course not; for transgression or sin is unrighteousness, and most certainly righteousness and unrighteousness cannot exist together. So, to have righteousness restored to us, we must be brought in harmony with the law. This is further shown in that the carnal mind is not subject to the law, because "the law is spiritual;" Rom. 7: 14; and they "who walk after the Spirit" are subject to, and in harmony with, the spiritual law of God. They who are not in harmony with the law which is spiritual, cannot themselves be spiritual, but are carnal.

"The law is not made for a righteous man, but for the lawless and disobedient." 1 Tim. 1: 9. On this text Dr. Clarke says:

"He does not say that the law was not made for a righteous man, but *ouk estra*, it does not lie against a righteous man; because he does not transgress it; but it lies against the wicked."

"The law doth not lie against a righteous man—doth not strike or condemn him." *Wesley's Notes.*

After enumerating many sins which the law is against, the apostle adds: "And if there is any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God."

Verses 10, 11. This shows, again, the most perfect harmony between the law and the gospel. On this harmony alone we find that the law witnesses to the righteousness conferred in the gospel; thus, the law having condemned the sinner, the gospel grants forgiveness and takes away the carnal mind or opposition to the law: and then the law witnesses to the work; that is, it approves the character so formed. Thus the gospel enables the believer so to walk that the righteousness of the law is fulfilled in him; and the law is against every thing that is contrary to the gospel. And finally, men shall be judged by the law according to the gospel. Rom. 2: 12, 16.

Let us turn again to the testimony of the book. On page 60, speaking of the law of ten commandments, they say:

"It was given to rescue God's name and his law from forgetfulness among the children of men." And, "In the eyes of this law all men are sinners, condemned to die."

And on pages 140, 141, speaking of the ten commandments, they say,

"It was the code which in its germ was given to Adam, and, in an elementary sense may be called the Adamic covenant for the government of the Adamic race while multiplying, replenishing, and subduing the earth. . . . Had the rules of this covenant been kept, no sin or death would have entered our world, and no other covenant would have been required. . . . The fathers of Israel being a representative people, this covenant is given to them for the benefit of the world, to give the knowledge of man's relations to God," &c.

This is very important testimony in regard to the law being given to Adam, and its being the original rule of moral obligation. Also, if it had been kept, no other covenant would have been required, as there would have been no sin nor death; of course the law was of that nature that it would have justified the obedient and insured their life—precisely what we now obtain in or by the gospel. And herein is again shown the complete harmony between the law and the gospel. Says Paul, "The law was ordained unto life." It was designed to restrain men from sin, and so insure life by preventing death. Say our authors, it was "given for the benefit of the world," and, "to give the knowledge of man's relations to God." Happy had it been for the world had these relations been honored and preserved by obedience to the law. But can it appear consistent to any that Jesus Christ, God's beloved Son, would abolish a law of such a nature? would destroy a rule given to define man's relations to God? would break down a code which reveals man's fallen, sinful, lost condition, and condemns iniquity? No. The Scriptures teach that he magnified the law and made it honorable; that he came to put away its transgression by the sacrifice of himself; that he leads the believer to fulfill the righteousness of the law; and that in the last day the secrets of men will be judged by it. Blessed is the man who follows the Saviour in his perfect obedience, and is brought through faith in Christ in harmony with this law, that he may be free from condemnation when brought into Judgment, for it remains a truth that "the wages of sin is death."

The testimony contained in the foregoing extracts is very important. No stronger endorsement of the law, or more explicit recognition of its claims, and of its completeness and universality, could we ask. We can only regret that the writers, who were led by the plain declarations of Scripture to make such important admission on this subject, have not preserved a consistency throughout their work by continuing to recognize the claims of the law. Their theories have evidently prevented them from appreciating the force of their own declarations.

(To be continued.)

"Be thou not envious against evil men, neither desire to be with them: for their heart studieth destruction, and their lips talk of mischief. Through wisdom is a house builded; and by understanding it is established." Prov. 24: 1-3.

### Beecher on Prayer Meetings.

You know that prayer meetings are proverbially dry and stiff. Men test their consciences by their faithfulness in attending prayer meetings, and take great credit to themselves when they can say, I go to the prayer meeting every week—as much as to say, a man can do any thing on principle. And I sometimes think it is correct. Men go to prayer meeting, often, in a room that is big enough to hold four times as many as come together, and each, one would suppose, suspecting others of some infectious disease, sits as far from them as he can; and they sing a hymn coldly; then they read a section of the Bible—if the word of God is the bread of life they take a very dry crust out of it—then they have a prayer, perfunctorily made; then there is another hymn; then there is another regulation prayer; and then the meeting is "thrown open."

For a while nobody speaks. Then somebody gets up and says the same thing he said two weeks ago—that they are all sinners, that they are all living below their light and privilege; and that they ought to feel roused up and quickened to a sense of their duty. He sits down and another man balances it on the other side. He is an elder, or a deacon, or some other regular speaker; and what he says is all good—they know it is, for they have heard it a thousand times. And when he sits down the hour has elapsed and everybody thanks God that it has. And the meeting is dismissed and they all go home. I really believe that the prayer meetings of churches are often the most waste periods of the whole week. And the most melancholy part of it is, that those men who are so unspeakably dry, have rich fountains of experience in them. They are really good men. The old elder who got up and repeated—for the five hundredth time perhaps—that ritualistic speech, or uttered that stereotyped prayer, is as sweet, and as gentle, and as simple as a child. He is a man of purity.

I have seen one of those stiff meetings seized by an old sailor that had dropped in, who did not know what was "proper," and who, when he had listened to those dry speeches till he could endure it no longer, got up and let himself out in true Methodist style. Tears ran down his cheeks, and his voice was lifted up and filled the whole room, and thrilled the hearts of all present. Although he used much bad grammar, there was a great deal of sense in what he said. And at such a time I have seen people cry, and little children wake up and look about and wonder what was happening. They had never heard of such a thing in a meeting before. And it was owing to nothing in the world but the fact that there was a man there with a fresh heart who was not ashamed to say just what he felt without thinking of grammar or propriety, or what special thing he should say, but relating his own experience and pouring out his little gospel in an earnest and simple manner. It was the best meeting the people had ever had, and they were delighted; and they got the man to come to the next meeting, and tried to get him to speak again as he did at the previous one; but they were disappointed. The moment you attempt to run two meetings in the same mould, the second will be a failure.

### "The Meek Shall Inherit the Earth."

WHY should it be thought a thing incredible, that a material earth should constitute the abode of the glorified Church? Is there aught essentially *sinful in materialism*? Has it not existed in the closest alliance, not only with spotless purity, but with Divinity itself? What is there essentially in materialism why it should not again be the home of the redeemed and the kingdom of the Redeemer? I cannot for a moment believe that the Paradise of the blessed will be a paradise of *state* rather than of *place*—an aerial paradise floating in ether, suspended upon nothing, from which all warm, sensible, tangible attendants which inspire with life and pencil with beautiful tints our present abode, will be utterly excluded. Exterpate *ungodliness* from our present world, annihilate its taint, hush its groans, dry its tears; let there be no more sin and sorrow, disease and death, and I ask, Who would not be willing to reign with Christ upon this globe forever? It is a

beautiful world! There are spots of grandeur—there are landscapes of beauty, upon which, as one gazes, one finds it hard to believe the blight of the curse, the breath of sin, hath touched and tainted them. I have stood and wept amidst the glory and magnificence of Alpine scenery. The spot which transfixed me for a while in mute amazement brought before my eyes a range of landscape in which every object of beauty and sublimity, moulded into every form and tint of color, seemed crowded in one vast glorious panorama. And as I gazed upon that overpowering scene—the deep, wide vale stretching at my feet—on my right and left, mountains swelling to the skies, clad with green, purple, and lilac—before me the monarch of mountains encircled by his army of snow-clad companions, reminding one of the four-and-twenty elders around the great white throne—I felt that in all that glorious, that magnificent, that tender, that sublime scenery, there was *one* object, and one only, upon which the blight and taint of sin had fallen, and from which I turned with tears and loathing—that object was *myself*. The *valley* seemed vocal with God's praise; the *glacier* bathed in the light of the setting sun, seemed a reflection of the divine purity; the *mountains*, clad with dazzling snow, appeared like Tabor when the glory of the transfiguration rested upon it; every object seemed to please, "and only man was vile." Let this earth of ours be purified as by fire, let its subterranean flames break forth and consume all that man has marred, and sin has tainted, and God has cursed; and then shall spring from its ashes, in more than phoenix-like splendor, a new material world with every form of material loveliness, bathed in every gleam of material splendor, redolent with holiness and vocal with song, and over and upon it Christ and his Church shall reign and abide for ever and ever!—*London Monthly Review*.

#### Living for Christ.

SOME who have indulged hope in Christ, are disposed to yield too much to the solicitations of former companions. Remember, the more you yield the more you may. If you yield once, you will be expected to yield again. You must learn to say, No; and the sooner the better. If sinners entice thee to neglect duty, to do anything wrong or doubtful, consent thou not. If you begin to consent, or hesitate and waver, you will be pursued with solicitations by the enemies of religion and of your souls, and your life will be unhappy, miserable, and wretched. A single neglect, a single yielding, may, by laying the foundation for future opposition and future solicitation, destroy your happiness for life, and your usefulness, too, unless you make up your mind firmly and decidedly that, for the future, let the opposition be what it may and from whence it may, or the solicitations be what they may and from whence they may, you will do your duty, and go on and do it; and that you will not conform to the world, and refrain in every instance from conforming to its vain, deceitful, and wicked customs, habits, fashions, and amusements. Remember these things forever. Some years ago, I read an anecdote, in substance as follows: A young woman of rich and fashionable parentage became a Christian. Her parents opposed her. They tried every way to divert her attention, but without success. She was firm, decided, and unyielding. At length they hit upon a scheme which they thought must be successful. She was an excellent singer. A party was invited to her father's house. It was proposed that the young ladies in turn should sing a piece for the amusement of the company. She made no objection. One and another sang. Her turn came. All eyes were directed toward her; all were anxious. This was the moment in which her parents and young companions hoped to triumph over her. Composed and calm she commenced,

"No room for sport, nor trifling here!"

and sang two or three stanzas. The company were overwhelmed. Before she closed, they were in tears. Many of them dated their first religious impressions from that time, became hopefully pious, and walked with her in the pleasant ways of piety. Her parents opposed her no more. Had she yielded and sung some trifling piece, the wicked would have triumphed. On

similar occasions she would have been expected to pursue a similar course, and to have gone farther and farther in levity and rudeness. Take a decided stand, and you will save yourself much opposition and many solicitations, and you may save the souls of those who now oppose you or strive to lead you astray. By yielding you cannot save them, by yielding you may ruin them and destroy forever your own peace and usefulness. Usefulness and duty go together. To be happy you must try to do good. Eastern shepherds have dogs trained to the business of watching and guarding sheep. Sometimes the sheep go astray, just as young Christians are prone to do. Then the shepherd puts a gag in the dog's mouth and sets him after the stray sheep. The dog pursues, and runs the sheep down, but cannot injure them; he can worry and tire, but cannot bite or destroy. So when you depart from God, when you neglect duty and thus forsake the fold of Christ and go astray, he may let the devil pursue you, and worry and distress you, till you return to your duty, as you will, by the grace of God, if a follower of Jesus Christ. The devil cannot destroy you, for Christ has said none can pluck his people out of his Father's hand. The devil is like the gagged dog. He cannot destroy you, but he can distress you, and he will. This is one reason why some Christians are unhappy. They have forsaken their Shepherd, and he permits the devil to distress them for the purpose of showing them their folly—bringing them back to duty. They who have neglected for a long time to unite with the church, know the truth of what I say; and you will find it true if you are unfaithful.

#### One Vast Grog Shop.

SENATOR WILSON declared in public that we have now five hundred thousand drunkards in the country; and Mr. Murry, with a terrible earnestness, declares: "Bear me witness if I exaggerate when I say that the country is rapidly becoming one *vast grog-shop*, to which half a million of its youth are introduced, and over whose threshold sixty thousand are annually carted to a drunkard's grave." With these facts before us, it is easy to see that a desperate and fearful struggle is at hand. Will the Christianity of this age, the moral conscience of the country, meet and defeat this tidal wave of hell? We shall see. Thus far, heedless of law, careless of death or the Judgment, bidding defiance to all restraint, and all appeal, crime drunkenness and murder stalk right on, bold and impudent, mocking all hope of reform or better days.

These are not the ages of darkness, nor are we writing of heathen lands, such as India, where Archdeacon Jeffries declares that "for every person truly converted to Christianity, the drinking practices of the English have made fully a thousand drunkards," but of countries whose united ministry would perhaps reach a hundred thousand, and where Bibles are as thick as the green leaves of summer. If these things be done in the green tree, what shall be done in the dry? Alas, man is proving himself, every day, incapable of governing the earth, and the great want of the times is "another king, one Jesus," to rule over the world in everlasting righteousness.

It is our solemn conviction that this Carnival of Crime, this Age of Murder, this sad era, when a country of nearly forty millions of free, enlightened people has become one *vast grog-shop*, this overflowing wickedness of the careless multitudes, is the predicted iniquity of the waning years of time that was to come to its full tide, not only as proceeding from the depravity of human nature, but also from the increased activity and the intense anger of Satan, who is the prince of this kingdom of darkness;—and that the Last Days, with all their foretold deluge of evil are upon the world, and that the coming of the Lord is near. And it is our deliberate opinion that the crimes of this last age are provoking the most terrific judgments on cities and countries, and that before long there will be such calamities and catastrophes in the earth as will cause the ears of men to tingle when they hear the tale. The Judge has said, "As it was in the days of Noah, so shall it be in the day when the Son of Man is revealed;" and in Noah's time, just anterior to the world's destruction, not only was man's heart given

to continual sin and evil, but this inward evil overflowed until "the whole earth was filled with violence."

And while there remains for the pure and good one blessed hope, namely, the coming of Jesus to the everlasting joy of all those who love his appearing, there waits for the impenitent, the prayerless, and the persistently wicked, the nearing Judgment throne, the solemn *Depart*, and the fiery lake. In view of these things we cry to the child of God, *Stand fast!* and in the ears of drunken, bloody men, proclaim God's law, "Thou shalt not kill;" "Woe unto him that putteth the bottle to his neighbor's lips and maketh him drunken;" "No drunkard shall inherit the kingdom of God;" "No murderer hath eternal life in him;" but "murderers shall have their part in the lake of fire, which is the second death."

Thus saith God: **REPENT!**

#### Show Me Christ.

A MAN blind from his birth, a man of much intellectual vigor, and with many engaging social qualities, found a woman who appreciated his worth, and was willing to cast in her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents. An eminent French surgeon, while in this country, called on them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly artificial; your eyes are naturally good; and could I have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain." "I can bear that," was the reply "so you but enable me to see." The surgeon operated upon him, and was gradually successful; first there were faint glimmerings of light, then more distinct vision.

The blind father was handed a rose; he had smelt one before, but had never seen one; then he looked upon the face of his wife, who had been so true and faithful to him; then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears, but whose beaming countenances he had never beheld. He then exclaimed, "Oh! why have I seen these things before inquiring for the man by whose skill I have been enabled to behold them? Show me the doctor!" and when he was pointed out to him, he embraced him with tears of gratitude and joy. So when we reach Heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No. We shall say, "Where is Christ?—he to whom I am indebted for what Heaven is; show me him, that with all my soul I may adore and praise him through endless ages."

#### The Cross of Christ.

THE cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship to carry me forward to my desired haven.

Those who by faith see the invisible God and the fair city, make no account of present losses and crosses.

Truly it is a glorious thing to follow the Lamb; it is the highway of glory; but when you see him in his own country at home, you will think you never saw him before.

More than CHRIST I can neither wish, nor pray, nor desire for you. I am sure that the saints are at best but strangers to the weight and worth of the incomparable excellence of CHRIST. We know not the half of what we love when we love him.

That CHRIST and the sinner should be one, and should share Heaven between them, is the wonder of salvation; what more could love do?

I find that when saints are under trials and well humbled, little sins raise great cries in the conscience; but in prosperity, conscience is a pope that gives dispensations and great latitude to our hearts. The cross, therefore, is as needful as the crown will be glorious. —*Rutherford's Letters*.

THE most important truth cannot be too early learned, nor the journey that leads heavenward too soon begun. The enemy lies awake while we slumber, and if we neglect to cultivate the good seed, his tares will cover all the surface.

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 21, 1879

URIAH SMITH, EDITOR.

## The New Volume.

We once more change the figures which mark the volume of the REVIEW. The number thirty-six remind us how long this paper has been in the field as the defender of the true Advent movement, the advocate of a harmonious explanation of the Bible, and a herald of the truth. With the exception of the *Advent Herald* of Boston, it is the oldest Advent periodical now issued. We here pause only to breathe the prayer that as the paper grows in years, it may also grow in power and usefulness.

The new volume is before us. It is like each new day or new year in every one's life. Its record is yet unmade. But the blank must be filled—filled with that which will tell either in the right direction or the wrong. Who will contribute by their pens and their prayers to make the record of the coming volume such as shall accomplish the greatest possible amount of good?

So our minds are called out to the future. "Forgetting those things which are behind," we reach "forth unto those things which are before." Through the blessing of God something has been accomplished in the past. Thankful for this, let us look and labor for greater things to come.

## Thoughts on the Book of Daniel.

(Continued from REVIEW Vol. xxiii, No. 25.)

### CHAPTER VIII.

VERSE 1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

One prominent characteristic of the sacred writings, and one which should forever shield them from the charge of being works of fiction, is the frankness and freedom with which the writers state all the circumstances connected with that which they record. This verse states the time when the vision recorded in this chapter was given to Daniel. The first year of Belshazzar is set down as B. C. 555. His third year, in which this vision was given, would consequently be 553. If Daniel, as is supposed, was about twenty years of age when he was carried to Babylon, in the first year of Nebuchadnezzar, B. C. 606, he was at this time about seventy-three years of age. The vision he speaks of as the one "which appeared unto him at the first," is doubtless the vision of the seventh chapter, which he had in the first year of Belshazzar.

Verse 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

As verse 1 states the time when, this verse gives the place where, the vision was given. Shushan, as we learn from Prideaux, was the metropolis of the province of Elam. This was then in the hands of the Babylonians, and there the king of Babylon had a royal palace. Daniel, as minister of State, and employed about the king's business, was accordingly in that place. About three years after this time, Abradates, viceroy or prince of Shushan, revolted to Cyrus, and the province was joined to the Medes and Persians; so that, according to the prophecy of Isaiah, 21: 2, Elam went up with the Medes to besiege Babylon. Under the Medes and Persians it regained its liberties which it had been deprived of by the Babylonians, according to the prophecy of Jeremiah 49: 39.

Verse 3. Then I lifted up my eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward; so that no beast might stand

before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

In verse 20, an interpretation of this symbol is given us in plain language: "The ram which thou sawest, having two horns, are the kings of Media and Persia." We have only therefore to consider how well the symbol answers to the power in question. The two horns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly powers could stand before them while they were marching up to the exalted position to which the providence of God had pointed them. And so successfully were their conquests prosecuted that in the days of Ahasuerus (Esth. 1: 1), the Medo-Persian kingdom extended from India to Ethiopia, the extremities of the then known world, over a hundred and twenty seven provinces. The prophecy almost seems to fall short of the facts as stated in history, when it simply says that this power did according to its will, and became great.

Verse 5. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

"As I was considering," says the prophet; and in this he sets an example for every lover of the truth, and all who have any regard for things higher than the objects of time and sense. When Moses saw the burning bush, he said, "I will now turn aside and see this great sight." But how few are willing at the present time to turn aside from their pursuits of business or pleasure, to consider those important themes to which both the mercy and the providence of God are striving to call their attention.

The symbol here introduced is also explained by the angel to Daniel. Verse 21: "And the rough goat is the king [or kingdom] of Grecia." Concerning the fitness of this symbol to the Grecian or Macedonian people, Bishop Newton observes that, "two hundred years before the time of Daniel, they were called *Ægeadae*, the goat's people; the origin of which name is said to be as follows: Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the goats for his guide; and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, and made the goats his ensigns or standards, and called the place *Æge* or *Ægea*, the goats' town, and the people *Ægeadae*, the goats' people; names which are derived from *αἴς*, *αἴνος*, a goat. The city of *Æge* or *Ægea*, was the usual burying-place of the Macedonian kings; and in reference to this origin, Alexander called his son by Roxana, *Alexander Ægeus*, Alexander the goat. All this shows the very great propriety of the symbol here used."

The goat came from the west. Grecia lay west of Persia.

"On the face of the whole earth." He covered all the ground as he passed; that is, he swept everything before him; he left nothing behind.

He "touched not the ground." Such was the speed and celerity of his movements that he did not seem to touch the ground, but to fly from point to point with the speed of the wind; the same feature is brought to view by the four wings of the leopard in the vision of chapter 7.

The notable horn between his eyes. This is explained in verse 21 to be the first king of the Macedonian empire. This king was Alexander the Great.

Verses 6 and 7 give a concise account of the overthrow of the Persian empire by Alexander. The con-

tests between the Greeks and Persians are said to have been exceedingly furious; and some of the scenes as recorded in history are vividly brought to mind by the words of the prophecy, a ram standing before the river and the goat running unto him in the fury of his power. Alexander first vanquished the generals of Darius at the river Granicus, in Phrygia; he next attacked and totally routed Darius, at the straits of Issus in Cilicia, and afterward at the plains of Arbela in Syria. This battle occurred B. C. 331, and marks the conclusion of the Persian empire; for by this event Alexander became complete master of the whole country. "One can hardly read these words," says Bp. Newton, "the ram which I had seen standing by the river," and of the goat that he "ran unto him in the fury of his power," without having the image of Darius' army standing and guarding the river *Granicus*, and of Alexander on the other side, with his forces plunging in, swimming across the stream and rushing on the enemy, with all the fire and fury that can be conceived."

The language of verse 7 sets forth the completeness of the subjection of Medo-Persia to Alexander. The two horns were broken, and the ram cast to the ground and stamped upon. Persia was subdued, the country ravaged, its armies cut to pieces and scattered, its cities plundered, and the royal city of Persepolis, the capital of the Persian empire, and even in its ruins one of the wonders of the world to the present day, was sacked and burnt. Thus the ram had no power to stand before the goat, and there was none that could deliver him out of his hand.

## Random Thoughts.

NOTHING VALUABLE IN HARVEST BUT FRUIT.

This is sought in harvest, and if there is nothing to be found, there is nothing to repay the labor of the husbandman. He has put forth his efforts for this, and it is this alone that is valuable to him. The fruit is gathered into the garner, and all else is cast away or set aside as simply useless or pernicious. What a solemn admonition to us. If we bear no fruit, or if we bear evil fruit, we shall find ourselves condemned in the Judgment. Yet it need not be thus with us. Not deeds that make a great display, but such as God shall see no self in, are those which he desires at our hands. Acts of patient submission, acts of self-denial, acts of secret good to others, no less than acts of active obedience to the public duties of life, God will accept of us. But if our lives have been spent in seeking only our own good, and we have done nothing for God, and for our fellow-men, we shall come to the harvest with nothing but leaves. What sort of an examination shall we sustain in the Judgment? Our lives even now declare the results. With many of us no fruit will appear in the Judgment, simply because we bear none now. Useless lives will end in final ruin. Let us consider our case as it really is, and act as those that must pass a strict account.

IMPROVEMENT OF TIME.

Life is at longest very short. We begin to die as soon as we begin to live. Only a limited existence is granted us, and it begins to expire as soon as it begins to be. It is like a machine wound up for action, which can run only till its runs down. The Scriptures admonish us in every way of its brevity and its speedy termination. And this grand lesson is urged upon our attention that we make the most of our time by wisely improving it. Of all the commodities granted by heaven, time is the most precious. It is given us in the smallest atoms, and each one is capable of being used to the honor of God, and for the well being of our fellow-men. Eternal things are suspended upon the swiftly fleeting moments. We have not one to waste. We are to be rewarded according to our works, and reckoned with according to our opportunities. Who of us is able to meet this strict account? Let us no longer suffer our time to waste, because we have it in atoms. Let every one be used in well doing.

SMALL THINGS.

Life is not made up of great deeds but small ones. It is folly to stand idle, waiting for some great deed to

do, when there are plenty of small things which we can do in the cause of God or for our fellow-men. It is the providence of God that assigns our work. We have only one simple rule to follow: "Whatsoever thy hand findeth to do, do it with thy might." Eccl 9: 10. Let God appoint our work, and assign our time, but let us work while the day lasts with untiring diligence.

## USEFUL LIVES.

We need not lead useless lives. Every one of us can do something for God. Our lives of activity or our examples of patient suffering, can all tell for Christ. "They also serve who only stand and wait."

## WHO APPOINTS OUR TOIL?

Could we bear in mind always that our toil is assigned us by our Lord, we should be more careful how we utter words of complaint at the burdens we bear. It is not for us to murmur, though our lot is hard and that of others light and pleasant. God says, "Do this for me and I will reward you at the resurrection of the just." If the work be very painful, he will not forget this when he bestows the reward. If others are excused from such burdens, they will not be rewarded with the blessing in reserve for us. He who appoints our toil will faithfully reward our patient labor. Do not murmur against him. It is his business to fix our labor and our reward. Let us be thankful that he has counted us worthy of a place in his great work.

J. N. ANDREWS.

## Western Tour.

SECOND day, May 30, we took the fast train at Battle Creek, for Chicago. Our company for the western camp-meetings numbered four: Mrs. W., myself, Sister Hall, and Willie. Bro. Gage, of the Review Office, accompanied us as far as Chicago, on business. The fast trains on the Michigan Central, at this season of the year, move at the rate of about thirty-five miles per hour. There is no better road than the Michigan Central. The rapid train moves so smoothly that one accustomed to riding on the cars seems to forget that the train moves at all. We left Battle Creek at 11 A. M., reached Chicago at 4 P. M., had six hours for business in the city, took a sleeping car at 10 P. M., for Rock Island, Ill., and reached Washington, Iowa, next morning at half-past ten. Soon we were at Bro. Wheeler's, where we spent six days very pleasantly. Mrs. W. had great freedom in writing for her second volume of *The Spirit of Prophecy*. She wrote more in this place of retirement in six days than in three weeks in the midst of cares and interruptions at Battle Creek.

By invitation we spoke on first-day and evening, June 5, in the house of worship of the people who call themselves the Church of God. The attendance was good, and we enjoyed freedom. Third-day we left Bro. Kilgore's, for the camp-meeting, in company with about thirty others, loaded, bag and baggage, on five teams. The weather was cool, roads good, and atmosphere fine. Freed from care, we enjoyed the journey exceedingly. Before night we joined others from other towns, making one train, long and interesting. There were thirteen teams in all. The number of persons, great and small, was not much less than one hundred. About 6 P. M., we halted for the night, and pitched three large family tents. A kind gentleman farmer gave us room, plenty of good straw, and, with his neighbors, came in to our evening meeting. We had a good, sweet little introductory to our camp-meeting. Our train committee called for a bill of the trouble we had made the generous farmer, and were told by him that he was more than paid already in what he had heard.

At half past four in the morning we were up, tents and baggage packed, and we were moving out in a line on our journey. The morning was chilly, and as the heavy teams moved slowly, most of the company chose to walk, for exercise, to keep warm. At 7 A. M., we halted by a stream, watered the teams, built fires with the dry bark along the stream, provided warm drink—not tea nor coffee—for the feeble ones and after looking to God in thanksgiving and petition for his blessings, took breakfast. We need not say that

we enjoyed the simple, healthful repast, of that occasion, after journeying more than two hours, in the clear, cool air of that good morning. About 1 P. M., we reached the camp ground, and found several tents already up, and others in process of erection. Dinner over, each tent company of our train commenced to erect their tents, and make ready for the night.

We were one day in advance of the time of the meeting, and were surprised to find that most all the tent companies in the State, instead of being one day behind, were one day in advance. Almost every hour since we arrived on fourth-day new companies have been arriving. And now at the time of this writing, fifth-day, 6 P. M., there are twenty-two large family tents up, and another company is now moving slowly in upon the ground.

The bell is ringing for early evening service. And although the time appointed for this camp-meeting has just arrived, we have already enjoyed three short, but interesting meetings at the stand. The large tent is filled with brethren and sisters, earnestly listening to Mrs. W., who is bearing a close and powerful testimony upon the corruptions of the natural heart, and the purity of the Christian life. The shades of evening are gathering around us, and the people in the vicinity are crowding into the large tent to hear.

The camp is on a sandy rise of ground. It is thinly clad with small trees, much like the western groves generally. The large tent is pitched in an open place in the center of the grove, and the smaller tents are pitched among the trees around it, with a becoming taste. The weather is fine, and there is every prospect of a good meeting, if the brethren consecrate themselves to God, and enter heartily into the work. Next week we hope to give the result of this camp-meeting, and the introduction of the next, in Illinois.

JAMES WHITE.

[Since the above was in type, we have received the following additional report from Bro. W.—Ed.]

## MARION CAMP-MEETING.

FIFTH-DAY evening the carriages that returned from the trains brought, with other passengers, our much-loved Bro. W. H. Littlejohn of Allegan, Mich. The news of his coming gave a spring of joy to all upon the ground who knew him. We were happy to make him a member of our tent family, which at present consists of six.

SIXTH-DAY, the weather is still fine. It is just cool enough for health, and for the better preservation of provisions. The brethren are still coming in from different parts of the State. All seem in good spirits. The provisions made for the meeting are ample. They have been made with a liberal hand.

This morning, Bro. Littlejohn gave a very instructive, practical, close discourse from 2 Cor. 13: 5. It was a sermon well adapted to the stage of the meeting. In the afternoon we spoke upon Col. 1: 9-14 with a good degree of freedom. The friends still come in, and the interest of the meeting is rising. All are now actively preparing for the rest of the holy Sabbath. The evening service commences with the Sabbath. There is a great anxiety in this community to hear Mrs. W. The people, who do not attend all the services, request that it shall be announced beforehand when she will speak, that they may know when to come and hear her. This is to be attributed mainly to the spirit of opposition on the part of a few here, who have done what they could to hold her up to the people in a false light. The people feel that they must hear for themselves. And thus they advertise for us, and call the people out to hear. When God is in the work, even its hithermost foes sometimes work for its advancement.

Mrs. W. has spoken this evening with solemnity and power to a large and very attentive audience. The greatest attention and respect was shown to the word spoken. And perfect order and candor was manifested both during the service, and after it closed. The evening is delightful. The heavens are clear, and the moon lights up the entire encampment.

Sabbath morning, the bell wakes us at half past four. All in our tent report rest, and a full amount of good sleep. After the weary toils of a long camp-

meeting day, it does seem to us that one sleeps faster and better in one of our good tents than anywhere else. The morning prayer-meeting at the stand has been a blessed one. Probably one hundred spoke in the hour. No time for long talks here, beginning with the fall of Adam, and winding up with the final judgment. All spoke right out to the point a few words of present experience. That was just what the occasion required.

Breakfast is over. Next comes social worship in the several tents. First they read a short portion of the word. And now they break out and sing. In each tent of the grand circle they have a tune of their own. And each enters so heartily into the spirit of singing that they do not hear the others. But imagine yourself standing in the center of a circle of twenty-five tents, and from each a perfect pour of sacred song ringing out upon the clear morning air, in the form of twenty-five different spiritual tunes. But all is harmony in each tent, while the outsider hears only a sort of sacred, sublime confusion.

The social meeting at half past nine was good. Two or three would rise at once, and then as soon as these would each say a few words, others would rise. At a quarter before eleven, Bro. Littlejohn took the stand and preached a powerful discourse from Rev. 14: 12. The brethren and sisters are settling into the work. The wavering are being confirmed, and the weak are becoming strong. There is a very general attendance from all parts of the State. At 2 P. M. Mrs. W. spoke with freedom to a large congregation. The work seemed deepening. By a rising vote hundreds covenanted to be more devoted to the service of God. Sinners were called forward. Twenty or thirty came forward. Mrs. W. exhorted the people with power. It was a deeply interesting season. There was liberty and power in praying for sinners.

At 6 P. M. especial social services were held in about one half of the tents. All gathered into them as far as room would permit. There were some of the most precious, melting seasons in many of the tents we ever witnessed. To change the scene, even in the midst of an interesting meeting, is a relief. The crowded tents were becoming oppressively warm, and after an hour of thrilling interest in many of the tents, we called the entire congregation to the large tent, and spoke to them relative to the interests of the cause, with great freedom. In the evening Bro. Canright spoke to a crowd of eager listeners.

JAMES WHITE.

Marion, Iowa, June 14, 1870.

## Items.

THAT religion which has for its base line of operation, the fear of man, is only an eye service at the best. The less you have of it the better. But in getting clear of it, do not I beg of you, run to the other extreme, and lay aside all regard for good men; for in doing this you will insult God.

Religion is well styled in the Bible a mystery; for while it is very simple and easy to him who possesses it, it is perfectly inexplicable to the wicked man. He smiles at its developments in his little child, and wonders how it became so wise. But he frowns angrily when its principles cross his track, little thinking it is one web of truth, purity, and love.

Never grudge what you have once pledged or given to the treasury of God's truth. Satan may tempt you hard here, if you are poor; but do not yield to him a moment, lest you lose not your treasure only but Heaven itself. This is an ugly trait, this ruing your covenant with God, and withdrawing the sacrifice. If you feel like doing this at all, it shows you are far from God, and have forgotten the sweetness of heavenly joys, and pardoning love. Haste back to the fold, and increase your offering. Bind yourself to Heaven by every means.

Give to God your best time, best strength, and your best treasure, and best service.

God's people should never let his cause go a begging. Any want of the cause should be supplied on the first call, and more too, so that it may be said, "It is enough."

JOS. CLARK.

## SHIPWRECKED.

Look where the ships go down;  
Some silently and slow,  
Upon the sea of life,  
Full freighted with their woe;  
Others, with tattered sail,  
From battling with rough wind,  
Sink down with mournful wail,  
Nor leave one trace behind.

Look where the ships go down,  
All round us on the way;  
Some strike on sudden rock,  
With warning clear as day;  
And some, with calmest tide,  
Whose course ere now was bright,  
Beneath the dark waves hide  
Their last uncertain light.

Look where the ships go down,  
The harbor full in view,  
With warnings on the rocks,  
To guide the traveler through.  
Look where the wrecks go down,  
Or wander tempest-tossed,  
With light and anchor gone;  
For ever, ever *lost!*

Oh, soul of mine, keep calm!  
Sail firmly on thy way,  
To meet the great "I Am!"  
At Heaven's all-crowning day;  
Thy fears will all be o'er,  
Thy anchor then at rest,  
And thou for evermore  
Safe havened with the blest!

## The Cause in Michigan.

THERE is much misapprehension abroad in regard to the cause in Michigan. Many suppose that because this State stands central in the work, and the Publishing Office is here, everything here is prosperous and flourishing, and all the wants of the cause are supplied. This is a great mistake. In many parts of Michigan the cause is languishing for want of help. We have a larger number of preachers than any other Conference, but our Conference is large, embracing Michigan and Indiana, and our preachers are generally sent away to supply calls in other fields. Two are on the General Conference Committee, and cannot be depended on for local labor; one has gone to Missouri; one is in New England; one is in Ohio; and thus our efficient force is exhausted, with little or no labor in the State. No better openings, nor more urgent calls, are found in any State than in this; but if they are supplied here, and others neglected, there are too often complaints raised, and so other fields are supplied, and this neglected. I do not say this should not be so, but it is well that the facts should be known.

As I stated last March, Tuscola County now presents an excellent field for labor, and the calls are urgent. Lapeer is crying for help. Oakland is in pressing need, if indeed it can be helped. Genoa, in Livingston Co., has long had promises of labor, and they now say they will pay the whole expenses of a tent meeting if requested—only send the tent and the preachers. And so I might continue to enumerate.

Now what shall be done? Cannot the Committee at their meeting soon to take place, review their forces, and arrange for more efficient labor in this State? Cannot the large number of credentials and licenses issued by this Conference command more, and more efficient, service than is now received? I think they should. Again I ask, What shall be done?

J. H. WAGGONER.

Holly, June 13, 1870.

## Report from Ohio.

I LEFT home on Thursday, May 19, to commence labor in the Ohio Conference. My first meeting was at Clyde, on Sabbath and first-day. At this meeting I gave three discourses, had one good social meeting, and one business meeting. We had freedom in declaring the truth, and the influence throughout the whole meeting was good. Under the zealous and judicious labors of Bro. Guilford, this church is making some advance in the cause of truth. May they go on unto perfection.

We appointed meeting for the following Sabbath at Fremont, as there were some who wished to be baptized. In the meantime I visited Norwalk to see about a place for pitching the tent. I also visited Townsend,

where I held meeting last winter, and found a few holding on to the truth. Enjoyed a good meeting with them.

We were all blessed and much encouraged by the good meeting we enjoyed at Fremont on Sabbath, May 28. Following the meeting we went to the river where five were buried with their Lord in baptism. We were glad to meet with Bro. Mears and Smith at this meeting. The next day we again visited Townsend and enjoyed a good meeting with them. While here we had evidence of the blessing of the Lord in counseling with the Conf. Committee relative to tent operations, the condition of the cause, and camp-meeting.

It was decided that I should visit Melmore, where we had the tent last season, before going out with the tent now. Accordingly I went there and spent nearly a week with them. I found most of the friends there holding firmly to the truth, but a few were some discouraged.

Our meeting served to arouse the desponding ones, and to give encouragement to all. On the Sabbath, June 4, we enjoyed a good meeting. Following it we went to the river, and seven put on the Lord Jesus Christ by being baptized. On Sunday morning the little company entered into a written agreement to sustain meetings among them, and to help each other on in the Christian life. Fifteen attached their names to this agreement, and there are a few more, who were not present, that will do so. I feel that my visit with them was timely, and that much good was done. May they now, by the help of the Lord, go forward till they reach Mount Zion.

Last Monday, the 6th, we started to find a location for our tent, and we now have it pitched in the little village of Rochester, Lorain Co., Ohio. This is on the Cleveland and Columbus R. R., about twenty miles S. E. of Norwalk. We have had three meetings, but the weather is very wet and cold so that but few come out. Though at our first meeting, about 150 were present. Pray for us. I. D. VAN HORN.

## Meeting at Lancaster, N. Y.

THE weather was rainy; and this probably prevented some, who would have attended the meeting. Still there were a goodly number present; especially there was a good representation from Elma, though some of them did not come until the second day of the meeting. Bro. Andrews was present, and, though worn and exhausted with labor, spoke the word with clearness and to edification and exhortation. Our social meetings were interesting, but would doubtless have been better, had all been present from the beginning. To obtain the full benefit of a meeting it is important that all should be present from the beginning. Some resolved to seek God at this meeting, and some who had strayed resolved to return. The Lord help them. And he will if they are steadfast in the fulfillment of their vows. A French sister, Parrot, who was converted to the truth in California and now lives in Buffalo, met with us, and we were cheered with her testimony, though she could not speak so well in our language. The time is not distant when the Israel of God will have a pure language. "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand." Isa. 33:19; Zeph. 2:9. We hope the meeting will result in some good. Our privileges and opportunities are being numbered off. Soon they will all be gone. If not improved, it will be to our infinite loss; but if properly improved, soon it will be said to us, Well done. Having shared in the sufferings and sorrow, enter into the joy; and having finished the work, enter into the rest; and having borne the cross in humility, receive the crown and be exalted to the throne. Who will be so unwise as not to make a strong and persevering effort to overcome? Who can afford to fail of securing eternal life, when it is placed within their reach?

R. F. COTTRILL.

THE Bible, so little in bulk, like the five barley loaves and two fishes, what thousands upon thousands in every age it has fed! And what multitudes it will feed in every land of Christendom, till the end of time!

## Meetings in Michigan.

OUR last report was relative to our series of meetings in Monterey, after which, May 22, we enjoyed an interesting meeting with the church in Allegan in celebrating the ordinances.

May 23, 24, in company with Bro. Herman Kenyon, visited and held three meetings with four families of Sabbath-keepers, in Hastings. Baptized five, and added them to their number. With Bro. John Francisco's team, Bro. Kenyon took me to Bowne, and returned to hold a series of meetings in Hastings. Found the brethren in Bowne in a state of trial, tending to disunion.

May 25 and 26, visited and held meetings with them, and left the united ones more decided to struggle and labor to promote union and Christian fellowship in their midst.

May 30 and 31, at Vergennes. Here the brethren are scattered in their farming districts, some eleven miles. They seemed glad, and so did we, to meet again on our annual visit, and be strengthened in the Lord. Since our last meetings with them they have been called to part with their much-loved Sr. C. Kenney, who, we trust, "died in the Lord. . . and rests from her labors."

One young married woman came five miles to hear. By investigating and hearing from her neighbors, her attention had been arrested, and she said she believed we were right.

June 1, Bro. S. Kanaday took us ten miles to Fair Plains. Here we found Bro. R. Sawyer laboring in Bro. White's vineyard, and among his fruit trees. With the blessing of the Lord's rain and sunshine, his grounds in a few weeks more will become most attractive; especially to lovers of good, choice, ripe fruit. We very much enjoyed our refreshment, and rest with Bro. and Sr. S.

In answer to prayer by the elders, our dear Sr. Maynard who has been afflicted with the dropsy for many months, was much blessed of the Lord, and hopes by his continued favor and blessing to be again at the head of her family.

Sabbath, June 4, brethren from Orlean, Stanton, and some from Bushnell, came to Fair Plains to monthly meeting. At the close of the day we had an interesting season in attending to the ordinances of the Lord's house. The Lord blessed and strengthened his people, thanks to his holy name.

Sunday, June 5, held two good meetings with the church and people in Orleans.

The Lord bless and save his people is our prayer.  
JOSEPH BATES.

Monterey, June 12, 1870.

## Report from California.

AT the time of my last report, April 13, I was at Petaluma, having just closed my labors with Bro. Bourdeau. Since that time, I have attended the Quarterly meetings at Petaluma, Green Valley, and Healdsburg, and in connection with Bro. Kellogg have labored with the tent one month in this place.

The Quarterly meetings were well attended, and interesting, and in each of the places of meeting three members were united to the church by profession of the truth. The most of those who have made a start in the work are holding on their way. There is such a contrast between the relaxed way of many California professors of religion, and true Bible Christianity, that an earnest effort must be made to hold up before the people, by precept and example, the true Christian life, which is far above the sensual, pleasure-seeking, formalist's course. May true zeal inspire us all to take Christ and his holy apostles as patterns. May we emulate their lives in devotion to God, and not be of those who have a form of godliness while they deny the power thereof. It is essential to the development of an earnest Christian that he be a *worker*. Self-examination and secret prayer must be daily carried out; then the family prayer; and these having been engaged in, give us an experience to tell, when we meet with God's people. Our hearts should ever have a sense of God's goodness, mercy, and love, to us. His praise should be continually in our hearts.

While thus performing our duties here, we shall be

preparing to participate in the everlasting song of "Worthy is the Lamb."

The tent meeting here has been well attended, and a good interest manifested by those who have heard. Ministers have worked in private to keep their members away. Some are already convinced of the truth, and we trust, with God's blessing, a small company, at least, will be raised up in Bloomfield. Pray for us that God may still guide, and keep us in this mission. If our labor is put forth in his name, relying on his strength, it must succeed. Otherwise all will be in vain.

J. N. LOUGHBOROUGH.

Bloomfield, Cal., June 6, 1870.

### Hearing the Law.

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28:9. In this scripture the importance of keeping God's commandments is clearly taught; and unless we will do them, our life, even if a life of prayer, is not acceptable to God, no matter how earnest we may be, nor how fervently we make our petitions. The Lord will not regard our prayer unless we will obey him. If I regard iniquity in my heart the Lord will not hear me. Ps. 68:18. We may hope our prayer is acceptable, as did the blind Pharisees, who, for the praise of men, and to gratify their covetousness, sought a public place to pray, and urge their traditions upon men. To obey these, they would break the commandment of God. But unless we will keep his commandments, the words of Jesus as really apply to us: Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men. Matt. 15:7-9.

Said Jesus, Blessed are the pure in heart. If there is opposition in our hearts to the perfect law of God we may be assured that all is not right, and we should seek earnestly the renewings of God's Spirit that we may be right, yielding, cheerful obedience to that law whose commandments are righteous altogether, standing fast forever and ever, and are done in truth and uprightness. Ps. 19:9; 111:8. Then our prayers for help will be acceptable to him who will give grace to help in time of need. Yes, if we ask we shall receive; for Jesus has said that if we believe we receive the things we ask for, we shall have them. How ready we are to help our children in the path of obedience to our counsel; and will not He who gave his Son to die for us, give the Holy Spirit to them that ask him, when they want it to enable them to love and delight to keep his holy Law? We believe he will; for no good thing will be withheld from them that walk uprightly. Then may our prayers ascend from loyal hearts that will keep the commandments, having more regard for God's law and his honor, than for all the traditions of men or approbation of friends. Our friends may be wrong; but God's law is the truth. Ps. 119:142. They may be in the dark, though they are talented and learned. Matt. 11:25, 26. May we be found among those who have ears to hear, receiving with meekness, and obeying with delight, God's perfect law. Then will our prayers be acceptable, and if we endure to the end, it will be said to us, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Matt. 25:34.

P. C. RODMAN.

New Ipswich, N. H.

How divinely full of glory and pleasure shall that hour be when all the millions of mankind who have been redeemed by the blood of the Lamb of God shall meet together and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day when all the saints shall join together in one common song of gratitude and love of everlasting thankfulness to their Redeemer! With what unknown and inexpressible satisfaction shall all who are saved from the ruins of sin and hell address the Lamb that was slain and rejoice in his presence!—*Dr. Watts.*

## Conference Department.

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

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

### From Bro. Cross.

Jesus says, "If the world hate you, ye know that it hated me before it hated you." "The servant is not greater than his Lord." From these words it is evident that those who truly follow him, and have no fellowship with the unfruitful works of darkness, need not think it strange, nor marvel, if the world should not speak well of them. If they were of the world, the world would love its own. If any are seeking after the honors, applause, and popularity, of the world, they must conform to its spirit, fashions, and usages. The world and Satan have no objections to a form of godliness, a mere outside show. Such is the most ready and easy way to perdition. Much of the preaching in these latter days consists in glittering generalities, cold, dry logic, or, more frequently, lack of all logic. There is neither point nor edge. No one is disturbed in his carnal security. But let one present the plain, unvarnished truth, his soul all imbued with the love of God and the spirit of his calling, let the thunders from Sinai sound louder and louder; and the light of divine truth begin to blaze before the guilty and awakened conscience; present the claims of God, the dignity and perpetuity of his law; and there is a commotion. Now Satan comes to the rescue. For those that turn the world upside down are come hither also.

To those of like precious faith, though few comparatively, scattered, and sometimes feeling lonely, I feel to say, Be of good cheer. There never was a time when I felt that I had greater cause for gratitude than now. How precious the truth now appears. I ask no higher position here on earth than to be of that number that shall be found keeping the commandments of God, and the faith of Jesus. The pathway grows brighter, and I feel an anxiety to be up and doing while the day lasts; for I see that the night is approaching when no man can work.

But to those that sleep in Jesus, there is a bright and glorious morning. For John heard a voice from Heaven, saying unto him, "Write, Blessed are the dead that die in the Lord." Says Jesus, I am the resurrection and the life." This dispels the darkness that gathers around the entrance to the tomb. How I long to see that day, "when the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads." May it be our happy portion at last, to find an abundant entrance into the everlasting kingdom.

THOS. J. CROSS.

Blue Earth Co., Minn.

### From Sister Elmer.

DEAR BROTHERS AND SISTERS: I think I realize, in some degree, that we are living in a very solemn time, just before great changes in this world's history; and my prayer is, that while changes are being wrought with the nations of earth, I may have a share in the renewing grace of God from day to day. I cannot believe that the Lord would have his people stand still and merely watch the moving of the signs of the times without their making any material advances. But I have learned that if I would be advancing, I must also be in almost continual warfare;

"And watch and pray  
And do as well as say."

But I feel that even in this, there is comfort and satisfaction (as we gain the victory, and even while engaged in battle, as it were, with strong crying and tears) beyond that which anything of a worldly nature can give.

I thank God to-day for the sweet peace I feel in my heart, and have often felt, more especially since the New England camp-meeting last fall; also for the confidence, or evidence, I have, as saith the poet, that "He leadeth me." As I call to mind my own unwor-

thiness and waywardness in the cause of my divine Lord and Master, tears fill my eyes, and gratitude my heart, that his Spirit still condescends to linger about me; that it has not been forever withdrawn. I am henceforth determined, by the grace of God, to deny myself and follow Christ, let the cross be ever so great. I am ashamed to speak of the cross of Christ as being hard to bear, and I praise his dear name to day that I can testify that it grows lighter as I bear it in my onward march. I would be glad to be remembered in your prayers, as I am one of the lone ones, that I may continue faithful to the end.

Yours, in hope of redemption soon.

D. C. ELMER.

BRO. J. F. KLOSTERMEYER, ordering the paper from Bates Co., Mo., writes: I have lately become convinced of the truth by consulting my Bible, and reading a number of your papers, now and then. I have read the History of the Sabbath, by Eld. J. N. Andrews, and Life Incidents, by Eld. J. White; and now I have started to keep all God's commandments. I find it inconvenient, as I heard a friend remark not long since, among Sunday keepers, as there are but two families here who keep the Sabbath, but I hope the Lord will give us grace sufficient to do his holy will.

If possible we wish a minister could come here this summer that is able to defend the truth. There is much prejudice existing here even against the Christian order to which I belong, and much more against Sabbath keepers; but I think there are some that would come to the truth if they could have it rightly explained to them.

BRO. MATTESON sends us the following extract from a letter from J. P. Christensen, of Montcalm Co., Mich.:

I weep for joy that I have been made a partaker in the blessed hope, through the proclamation of the last message. For this hope I want to live, and to be willing to die. I rejoice that love and unity prevails among us here; and that we, as a little church, have grown in grace. Some of our neighbors come to our meetings. They say that they hunger and thirst after righteousness. I pray that they may be filled.

I desire to have the mind that was in Christ, and that we all may be thus minded, willing to sacrifice all, even life, for the truth. This is the way apostles and martyrs went. I do not expect that we can be saved in any other way. My faith is increasing, and I feel strengthened to crucify the flesh, with the lusts and affections thereof. May we all grow in grace, and soon be gathered home to dwell with our blessed Saviour for ever.

## Obituary Notices.

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

DIED, in Wolcott, Vt., May 2, 1870, Julius C., eldest son of Bro. and Sr. S. L. Peck, aged 26 years. Some six years since, while in the U. S. service, Julius was wounded, and with others taken prisoner, where for six months he suffered abuse, hunger, and privation, which, with his wound, laid the foundation for his protracted sickness, sufferings, and death.

While a portion of his fellow-prisoners were brutally butchered in his presence, at the time of their capture, his life was spared, and at his earnest entreaties, he was permitted to keep his New Testament, though robbed of every thing else. This sacred volume was his companion within the gloomy walls of his confinement.

He endured his sufferings with patience and resignation, and fell asleep hoping for salvation. A companion and little daughter are left to mourn his early loss. Funeral services at the Congregationalist house in Wolcott Village, where a large and attentive audience listened to a sermon from Ps. 17:15.

A. S. HITCHINS.

DIED, in Alba, Pa., Sabbath, March 19th, 1870, of spasms of the arteries, Fred J., son of Jefferson and Esther Loughhead, aged 2 years, 9 months and 7 days. We feel our loss; but the blessed hope of the soon-coming Saviour is our comfort. The funeral was held at the Disciple meeting house, where Bro. John S. Baker addressed a large and attentive congregation.

J. LOUGHHEAD.

DIED, in Bennington, N. H., April 23th, 1870, Julitta L. Martin, our youngest child, aged 19 years and 23 days. She had the measles, which terminated in quick consumption. She bore her sickness, of seven weeks, with much patience, and gave some evidence that she loved the Lord. May this affliction serve to wean us more and more from the world.

LEWIS and BERTAY MARTIN.

## The Review and Herald.

Battle Creek, Mich., Third-day, June 21, 1870.

We are happy to learn that in the article entitled, "New York Ministers and Fast Horses," given in REVIEW, No. 24, last volume, the statement respecting Dr. Hall of the fifth avenue church, has been publicly corrected. It was not a D. D. in that instance, but an M. D., who was seen there. Dr. Hall is said to be a good man, who would not countenance such a course of life. We have not learned of anything to invalidate any other of the statements made in said article.

A friend who has recently become interested in our views, subscribing for the paper, says: "I belong to the New School Baptists, and my faith is strong in God. Your reasoning is good. I find much in which I can agree with you; and I see but little with which to disagree; although two months ago I had never heard of your faith as the S. D. Adventist church." May the Lord lead this brother into all truth, and speed the light to others who, like him, are willing to acknowledge it, when they see it.

### To Correspondents.

A. SMITH: We see no force in the criticism on the second commandment, as given in Tuberville's Abridgment of Christian doctrine. We do not see how it helps the Catholic church to say "graven thing," instead of "graven image," as in our version. The Hebrew word is *Pesel*, which is defined by Gesenius, "a carved image of an idol." But granting that it should be translated thing, instead of image, the words following, "or any likeness of anything," cuts off the formation of anything, whether by sculpture, painting, or any other means, which is designed as an object of worship. It certainly condemns their picture worship.

A. E. HEATON: For our views of the Two Witnesses, see Thoughts on the Revelation, chapter 11, verses 3 to 12.

### Camp-Meeting in the State of New York.

IN accordance with the notice already given in the REVIEW, the Camp-meeting for the State of New York will be held near the village of Oneida, about 27 miles east of Syracuse. Oneida is situated at the crossing of the N. Y. Central and Midland railroads, and is very convenient of access, as almost every train stops at this station, and as the camp ground is within a half mile of the depot of either road. Provisions of every kind can be obtained in the village of Oneida. Every tent's company should have an army tent, as such tents are capable of fully sheltering their inmates from the heavy showers which are liable to occur. These tents can be hired at the following rates: Those 24 ft. by 30, for \$15 00; 16 by 24, for \$8 00; 12 by 17, for \$5 00; 9 by 12, for \$2 50. Those wishing to procure tents should immediately address J. M. Lindsay, Olcott, Niagara Co., N. Y.

To secure the labors of Bro. and Sr. White, we fix the time for the commencement of this meeting for Thursday evening, Aug. 4. It will continue probably till Thursday morning of the following week. We earnestly request those who attend to come prepared to remain till the meeting closes, even should the interest demand its continuance over the second Sabbath and first-day.

Some of this committee would have preferred to fix the time two or three weeks later, on account of haying. But it is the unanimous decision that the meeting should be holden at such time as will enable us to have the assistance of Bro. and Sr. White. We do therefore believe that our friends will make an extra effort to overcome the disadvantages which may lie in the way of some of them, and that there will be a general attendance of all the churches in this Conference.

We extend a most earnest invitation to all our churches and scattered friends that they come up to the feast of tabernacles. Begin now to make preparations for the meeting, and remember that you need not only to arrange your business with reference to it,

but also to seek God with diligent, persevering effort. Let there be a general rally, and let us so seek God's help that it shall be a memorable meeting in our Christian experience. CAMP MEETING COMMITTEE.

THE most trustworthy accounts from Rome agree that the Pope and the majority of the Council pay no attention whatever to the very earnest protest of all the Catholic governments, and of a large minority of bishops, against the proposed doctrine of infallibility. It is expected that the new doctrine will be formally promulgated on the 29th of the present month. Both the attitude of the secular governments and that of the clerical opposers of the doctrine among the bishops and priests of the Church would seem to indicate that there will not be a general acquiescence in the decree of the Council. Four of the German bishops, including the two cardinal-archbishops of Vienna and Prague, have recently published pamphlets against the doctrine, all of which have been confiscated in Rome. In Munich, an association of prominent scholars has been formed for publishing a series of books and pamphlets against the "threatened corruption of the Church." It is thought that we are on the eve of stirring events.—*Methodist*.

### Rome.

THINGS are progressing slowly at Rome. There is now a prospect that the "Infallibility Dogma" will be proclaimed June 29th, and then the council propose to have a vacation till Oct. 15 h. It is said that "extensive preparations are being made to celebrate the occasion, and that the display of pomp and pageantry will surpass any demonstration of the kind ever witnessed in Europe."

After the Pope is declared infallible, we may expect to see a stir among the nations. Should they assent, and submit to the Pope's assumed infallibility, then, of course, nothing is final in state or church unless sanctioned by his authority. To this the nations will not submit without a terrible struggle. In describing the last part of the history of the "little horn," just before it was "given to the burning flame," Daniel says: "I beheld then because of the great words which the horn spake." Dan. 7: 11. This implies a proclamation containing "great words," that will go forth just before its overthrow. Let us watch.—*World's Crisis*.

## Appointments.

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

### Camp-Meeting Appointments.

General Camp-meetings of S. D. Adventists are to be held in the West as follows:—

Waseoia, Minn., June 23-28.  
Kilbourn City, Wisconsin, June 30, to July 5.  
These meetings are designed to be occasions of a general rally of the Sabbath-keepers in their respective States. See more particular notice in previous REVIEWS.

### Vermont Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting held on the farm of S. Libby,  $\frac{1}{2}$  mile east of Bordoville, Vt., between West Enosburgh and Bakersfield, commencing at such time in August as the General Conference Committee may appoint, and continuing five days. Bro. and Sr. White and other speaker will be present. We hope there will be a general attendance of the friends of the cause throughout the State and in Canada. A cordial invitation is also extended to those in other States who can attend. Those who will come by railroad to St. Albans, can come from there by stage,—one daily stage leaving at 9 A. M. for Enosburgh Falls, and another at 1 P. M. for Bakersfield. Brethren and sisters, bring with you all that you can of those interested in the present truth. Come prepared to take care of yourselves. There will be one large 60 feet tent on the ground. Feed and provisions can be obtained on the ground. We expect this will be the best meeting ever held in Vermont.

A. C. BOURDEAU,  
For Camp-Meeting Com.

### State Conference for N. Y. and Pa.

THE New York and Pennsylvania State Conference will hold its ninth annual meeting on the Camp-ground at Oneida, N. Y., Aug. 3 and 4. We hold the Conference in advance of the camp-meeting, which begins the evening of the fourth. Our object is to have the business of the Conference transacted before we enter upon the duties of the camp-meeting, that we may be wholly free to enter upon

the business of seeking God. All the preachers and delegates should reach the ground by the evening of the second, that we may begin our business meeting on the morning of the third.

The churches of this Conference, and those wishing to unite with it, are earnestly requested to represent themselves by delegates. In case any cannot do this, they must not fail to report by letter. Delegates will bring letters showing their appointment. Churches will send written reports of their standing, their additions and losses through the year, and the amount of their s. d. funds. Delegates will come prepared to settle up the pledges of their respective churches for the Conference year; and ministers will report as required by the Constitution.

We request every person who has quarterly reports to make to the Secretary of the Conference to have these all finished, and in his hands in due season. The address of the Secretary is, R. F. Cottrill, Ridgeway, Orleans Co., N. Y.

Let all concerned in its business be prompt in coming to the Conference in advance of the camp meeting, and let us be faithful in the sacred work committed to our trust.

J. N. ANDREWS, } Conference  
J. M. LINDSAY, } Committee.  
E. B. GASKILL.

### Basket Meeting.

THE churches of Orleans, Orange, Fair Plains, Bushnell, Matherton, Stanton and Vergennes, Mich., will have a day of recreation for old and young on the 4th of July, at Orleans; and they would cordially invite all the sister churches to meet with them in the celebration. Bro. Bell, or some other speaker, will be present to address them on the occasion. There will be a hygienic dinner provided by those who come to the gathering. Let us try to make it profitable to us all. Those coming on the cars will please notify us in season, so that we can meet them with teams at Ionia.

In behalf of the churches, S. H. KING.

PROVIDENCE permitting, I will meet with the brethren in the Cram district, in Roxbury, Vt., the second Sabbath in July. A. S. IVERHINS.

THE Allegan Co. Monthly Meeting of June 4, attended by Bro. Littlejohn, was a good gathering. The Lord comforted and encouraged his people.

The next Monthly Meeting will be in Allegan, July 2. The next Monthly Meeting following will be with the church in Leighton, Aug. 6. JOSEPH BATES.

PROVIDENCE permitting, I will meet with the following churches:

Memphis, June 21-26, Lapeer, June 28 to July 3. Holly, July 5-10. Owasso, July 11, 12. Locke, July 13-14. JOSEPH BATES.

PROVIDENCE permitting, I will attend the next Quarterly Meeting at Alameda, Sabbath and first-day, June 25 and 26. Will some one please meet me at Mason, at the 1 o'clock train on Friday. JOHN BYRONER.

By request of the church at Burlington, I will endeavor to visit their Sabbath School on Sabbath, June 25. G. H. BELL.

## 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. S W Willey 37-1, S Sprague 37-1, P Bacon 37-1, D S Murphy 36 7, R Goodspeed 37-1, S. S. J. Hancock 39-1, J G Wood 37-1, A Hopkin 37-1, C Sweet 37-1, D A Stackman 38-1, J Town 37-1, Mary E Sales 37-1, W R Green 32-18, Ruth Slyter 38-1, M J Chapman 37-1.

\$2.00 each. E Johnson 37-1, J Shively 37-15, Mary Frost 38-1, Abisha Tubbs 36-9, Geo Lowee 37-17, W H Thrill 38-1, A Chase 38-1, W McClenathan 37-1, E Calkins 38-1, J M Osborn 38-17, J L Locke 38-1, Mrs M Hale 39-1, M Hammons 39-1, O H Platt 38-13, Fannie Broad 34-4, S Kennedy 37-9, C L Minger 37-1, J C Sutton 38-1, G H Truesdale 38-1.

Miscellaneous. N Shively 50c 36-24, Miss L M Wilson 50c 36-24, H H Harrington 50c 35-25, J Blair 50c 38-1, Maj A B Burton 50c 37-1, D Fero 2.00 34-12, R Ladlee 3.00 38-1, M L Dean 1.56 37-5, L Filer 1.50 37-26, I E Klase 1.50, 35-13, M Harmon 2.50 38-11, E Bush 3.00 38 11, Wm M Ellis 3.00 31-1, C L Davis 1.60 35-17, R L Rhodes 5.00 37-1, D T Fero 2.50 34-12.

Cash Received on Account.

A H Clymer \$10.00, P C Rodman 5.00, Wm Ellis 5.00.

Books Sent by Mail.

J Shively \$1.10, Mrs G Osterhout 25c, R Ladlee 2.05, J Cordell 40c, J M Osborn 10c, L M Dean 44c, J W Elder 12c, S S Wylie 4.50, L S Wilber 2.50, G W Fra k 2 c, J H Dudge 1.67, Mrs M Hale 80c, J N Loughborough 7.16, Cynthia Smith 75c, Ann Rathbun 58c, J Riehl 25c, I H Moser 20c, Wm M Ellis 2.50, Wm Sroods 10c, O Burch 50c, A O Burrill 1.16, Z Brooks 1.12, Mrs C Wood 34c, Mrs M J Paul 27c, D A Robbins 31c, B P Stewart 15c, A E Reaton 1.12, H Hilliard 2.69, J Collingwood 50c.

Books Sent by Express.

C D Cook, East Saginaw, Mich., \$9.00.

General Conference Missionary Fund.

Mrs M Hale \$2.20.

Michigan Conference Fund.

Church at North Liberty, Ind., \$50.

Foreign Missionary Fund.

Jas Harvey 25.00.