The Advent Review & Sabbath Herald  
"Here in the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv. 12.

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**TO THE READER.—Original articles, written for this paper, are signed by Vocal Contributors; selections, in bold.**

**THOUGHTS OF OUR HOME.**

As here we journey on in gloom and sadness, toward the city of the Lord, it fills our unlying hearts with joy and gladness to think of Him whose face we are to see some day.

We read of parched lands turned to springs of waters, and the desert shall be glad; then will the saints awake to life and beauty, and the sons of God will chant a glad evangel, and the desert shall be glad.

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

**REFERENCES.**

In the month of May, 1870, Mr. Pope, of the Missouri Advent Herald, writes: "I have now to notice some things of quite a different character. It seems scarcely possible that our authors, after having shown, as they have shown, the unmerited pardon of God, are still able to maintain that God is just and holy, and that the law of God is opposed to sin.

"The law is not accountable for the transgression, but it is our only chance to maintain our position, or transgressors. Any one who has the least conception of the nature of law, knows that this is an absurdity. Properly, it should be said, that the law is holy, just, and good, the sinner cannot escape the penalty by any effort of his own. Pardon, free, unmerited, pardon, in his only hope. But let it be remembered that pardon is not license.

2. That the law is in the flesh: But the law is not in the flesh! Sin, or transgression of the law, is in the flesh. Do the law and its transgression dwell together? Can they harmonize? If so, why does the law condemn the transgressor, and demand his death? But Paul's modern authors make such an absurd statement? Paul says, "The law is holy, and the commandment holy, and just and good." Rom. 7: 12. And in the same chapter he says, "For I know that in me, (that is, in my flesh,) dwelleth no good thing." Verse 18. If no good thing dwells in the flesh, does the holy, just, and good law dwell there? Again, when the same apostle commemorates the works of the flesh, he mentions sedition, murder, strife, envy, etc., these are forbidden by the law: and they are opposed to the law. Therefore not the law, but opposition to the law, or transgression of the law, is in the flesh, Rom. 8: 7; for "the carnal mind," has the marginal reading, thus: "Or, the mind of the flesh." Clearly it is the law of God, and the flesh is the mind of sin. By the flesh I understand, and precisely as in the apostle, the carnal mind is not subject to the law, because "the law is spiritual." Rom. 7: 14. Messrs. Wellcome and Goud profess to have given this subject a thorough examination. Can it be possible that the above scripture truths have escaped their notice? These things are so plainly set forth by the apostle Paul, and are so reasonable and evident, that, if the statements of the foregoing quotations are made ignorantly, it seems quite unreasonable. I am willing to leave it with the candid reader. 4. The apostle does not call the law of God or ten commandments, "the law of sin and death." That law is opposed to sin—condemns it, as our authors have themselves confessed. Note what Paul says: "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death which is in my members, Romans 7: 22, 23. The law of sin is in the flesh; but it has already been shown that the law of God is not in the flesh. That is not a "law of sin," it is a law opposed to sin. The motions of sin, of opposition to the law, in his members—in his flesh—is that other law to which Paul referred, and the only one which he called the law of sin and death. The contrast is directly shown in verse 22, between "the law of God," and "the law of sin," and also in chapter 8: 1-4, wherein it is shown that they fulfill the righteousness of the law (of God—compare verse 7)," who made free from the law of sin and death. Sin is the transgression of the law of God; and to be made free from sin is to be brought into obedience to the law; for by obedience only is the righteousness of the law fulfilled.

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

**PROMISES OF THE NEW COVENANT.**

On this subject the authors say: "We will now read Ps. 37: 22. For such as be blessed of him shall inherit the earth; and they that are cursed of him shall be cut off. Christ also promised, 'Blessed is the man who is not offended by me.'" Page 57.

The two covenants of which I shall speak more particularly hereafter, have some things in common, and there are some things peculiar to each. The 'blessed promises' are not the promises of the Old, for that was promised to Israel when they came out of Egypt.

Paul speaking of the new covenant, specifies the better promises, to wit: writing the law in the heart, and forgiving sins. These two necessarily go together; one does not exist without the other. For, to forgive sin without putting the law in the heart, would leave the heart with a lawless and sinful disposition, so that the righteousness of the law could not be fulfilled by it. Or, to put the law in the heart without forgiving sins, would leave the person still under condemnation for the past. These blessings are peculiar to the new covenant, as the apostle argues; because the blood offered under this covenant—the blood of Christ—is the only blood that can purchase forgiveness.

With the exception of these, the promises of the old covenant are identical with those of the new. Not one blessing can be referred to as matter of promise in the new covenant that was not also promised in the old, except as above specified. Our authors have admitted that, if the law had been kept, no other covenant would have been required; obedience to the law would have secured the same blessings that are now conferred in the gospel. But if Aaron, with the blood which he offered, had been able to take away or blot out sin, man would by now have been restored to the same relation to the law which he would have sustained had he never transgressed it; of course the necessity of the gospel would have been avoided, all of God's purposes being accomplished in the law. But the question remains, whether the promises of the old covenant were fulfilled in the new. This must be admitted, for the promises of the new covenant are identical with those of the old.
to urge against the law as a present rule of moral obligation. Our authors say:

"The Scriptures speak of two covenants, and only two, as being made with Israel and Judah. The one of ten commandments given on Sinai, with its ordinances, and the other called the covenant of circumcision, made at Jericho. The Sinai code was the Lawgiver's covenant; and in bearing the characteristics of the old covenant, according to the declarations of Jeremiah and Paul. Their only proof on the subject is their own assertion."

But what relation do the ten commandments stand to this? This is called the "new covenant," says Greenfield, in his lexic. a covenant is "any disposition, arrangement, institution, or dispensation;" and also, "a testament, a body of law and precepts." Thus we see the word covenant is very comprehensive, and therefore difficult to confine to the dogma of the nature; and therefore we need to be more careful in making application of scriptures speaking on the subject. A "body of laws" is a covenant; hence, the ten commandments are properly called a covenant, and States that as has been proved, they are not the covenant or agreement made with the children of Israel, and which could remain only provided they fulfilled.

Another definition given by Greenfield is this: "Many things may be said of the covenants, with conditions annexed. The covenant of "mutual promises" is found in Ex. 10: the "covenants annexed" are the ten commandments. A covenant of agreement, therefore, may, therefore, be founded upon a covenant of law. That one covenant may be thus based upon another, is proved by 2 Kings 21:3. The book of the law was found in the house of the Lord, and when it was read the following occurred:

"And the king stood by a pillar, and made a covenant before the Lord, and said, If my people which are under heaven will keep his commandments, and his testimonies, and his statutes, with all their heart and with all their soul, to perform the words of this covenant which were written in this book."

"And thus in Ex. 19, a covenant (agreement) was entered into between the Lord and the Israelites, which was a covenant, by which everything was settled, which was the condition on which he was about to proclaim in their hearing. Which of these was the "old covenant," the "first covenant," made with Israel, and which was unfulfilled by the non-performance, all can judge.

God Is Faithful.

Many cases of striking interest reveal the truthfulness of God's working in mysterious ways to perform his promises. He is ever prepared to work mighty deliverance, and remove the greatest hindrances, to arrest the progress of the designs of his enemies. Though the instrumentalities seem feeble, they can bring large results; and consequences, such as those wrought through the faithful Jewish queen, can be given (the waiting people of God. And though we cannot discern or understand how this was accomplished, it can be accomplished from surrounding evil agencies, still remember that God is faithful in the performance of every promise.

Take the brief history of Samson for an example. Though he was only a man, yet, in his wild disposition and wayward career, his unconquerable and unruffled propensities, and the fear his nation had of him, were so strong that he must be protected by a kind of veil, which was at that time when anguish and woe beyond anything were the portion of Samson; for he was about to become a sacrifice for the sins of men, and all nature seemed to be wraped in gloom; when suddenly angels seemed gathering on every side around the feeble few who followed him, recognising the promises the Lord had made to his ancestors. And here, seeing over them with love and charity, he sought, as a sure defense in their time of sorrow and despondency, to direct their hearts in earnest prayer to his Father and their Father's Father, the source from which all his strength must come; and it was at this time he told them to watch and pray.

But the valley that hung over the future, they could not penetrate. They did not feel the importance of his birth. Had they had an idea of what they were, they had seen the sandal-beds marshaling theirlegions of darkness in mad rage and fury, they must have realized it was a time to watch. It was a time of approaching trial. Suddenly the dreadful curse of ages was rolled together in one vast mountain of crushing woe, and the Saviour was slowly hurling his head beneath it. Angels looked on with love and pity; but he alone can pass under the burden of that awful avalanche of woe, which could not be lifted. Truly Samson, none dare, follow. But coming to his disciples, he found them asleep. How could they sleep while, then, until the agony was the portion of him whom they persuaded there was none other way, but that he saw the distant world, in which he had soared in the heavens of holiness all the way down, "What could ye do not watch with me one hour?"

Watch and pray that ye enter not into temptation.

The future stood revealed before the Son of God, and he saw in them a few hours facing upon the mountains, sleep without a shepherd, beast by men and demons! All that was no time to sleep. The keenness of anguish which entered into the soul of the "only begotten of the Father," with our feeble intellects could not comprehend; but he saw the distant future, charged with its storms of darkness and blood, and saw that down through it all till the great white throne appeared, the course of his followers must lie, and that all the eyes of the Saviour were fixed on him, but that he alone can pass under the burden of that awful avalanche of woe, which could not be lifted.

And even in his agony, strong cries ascended up to God for them. Earth and hell were in array against the Master. Like as his trespasses and exploits were performed unaided, singly and alone, so were the sigil judgments in a world of darkness and disaster. From the slaying of the lion to the bowing beneath the hosts of Judah might have been unfavorable against their foes. Whether the depression caused by their servitude prevented their assisting this wonderful deliverer, or whether it was existing evils, we are left to conjecture. At any rate, something was said to us at this time to work deliverance, and it was not prepared, to pass under the burden of that awful avalanche of woe, which could not be lifted. Samson should only begin to deliver Israel. Like as his trespasses and exploits were performed unaided, singly and alone, so were the sigil judgments in a world of darkness and disaster. From the slaying of the lion to the bowing beneath the mighty grasp of the pillars when the Lord heard his humble cry, " O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, and let me this once strike Gideon, for I may be at once avenged of the Philistines for my two eyes," he stood a gigantic object, solitary and alone.

Helplessness, degradation, servitude and the deepest afflictions, brought him through the bitter valley of humiliation; and now the Lord could use him with his returned powers to accomplish his word; for Samson slew at his death more Philistines than they which he slew in his life; and Israel was soon delivered.

God is as faithful and his word as truthfult, but our faith in his promises is not without danger. He has given us instruments of good, while harrowing willful obstinacy, malice and revenge, pride and unbridled passions, than he could through those in former ages. If we are ever waiting that grace to be revealed in the last days, to those who sit in the temple of God, that we may be fitting ourselves for the Master's use. Or must we pass through the heated furnace, be bowed and broken to be saved, if saved at all? We each can come up to the great work there in us by cultivating Christian moral courage, and putting away these lusts which are warring against the soul.

Better that we accomplish what is to do, that God can show his faithfulness than we should delay to believe, that we groan weary in well doing, and either receive the severe chastening of the Lord, or find our position among those whom his wrath will be none less faithful.

E. Boom.
endure. It is true, they saw the angel, who, commission'd by the Father, came to impart the needed strength; but they witnessed not that glowing faith and animating prayer that pleased with God for that strength. How much might they have known of Jesus in those hours of anguish! What lessons of patience, meekness, faith, and resignation! Oh, the scene of Gethsemane! Great miracle of the universe! For see, these leaves with admiration, love, and wonder, in view of these events which life of a saint, must fill the soul that contemplates amidst the humiliation and agony of Jesus in solitary Gethsemane. That was no place for followers to sleep. It was a place to think, to labor and pray. But as Jesus looked down through coming ages, he saw another time more trying, more dangerous, opposing upon his church, and he saw that again their hearts would be sad and their eyelids heavy. Satan's hosts, moved by a mighty impulse, would work with great power, knowing that their time was short. It was truly "a time of peril to the little flock. Satan's selfish legislations would stand at every post ready to bind severely the poor souls they might find asleep. It was not for himself, and he wants us. This day you may redeem many souls. Dull and an hour of peril, the disciple could sleep; but for us to sleep now, is more perilous. For us to sleep, is death. G. M. O'Neal.

Walworth Co., Wis.

Silently and Submissively.

* * *

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

Oh! we need to learn the lesson of submission. We should bear our burdens silently and submissively. * * * Save your Saviour wisely chugging the rugged ascent to Calvary. Does he pace, and, turning to the gathered throng say, I am suffering thus for you, my enemies? Or as he falls beneath the heavy cross, does he say, This is not for myself? Oh, no! Silently and submissively, he bear it all. He makes no answer to the question, Does he suffer in vain? He says all in his silence. And shall not this silence teach us a lesson? I do not say that always we must keep pent up in our own hearts the burdens which seem too heavy for us, or we are fixed for his glorious kingdom; lessons which we could not otherwise learn. I mean that we are seeking the voices of others, if we are listening to hear some one say, How nobly he, or she, bears up under that burden, think you the designed lesson will be learned; we repeat in Heaven a reward for patience and submission. M. E. C.

Wine of Babylon. PERSECUTION.

Write the church in virtue of her belief in the Communion of Saints honors and venerates the spirits of those who reign with Christ in glory, and prays to them as a source of guidance and intercession, and asks that these blessings might be extended to the souls of the living. Hence the custom of gathering together in private, where the offerings are voluntary, where the acts of worship are voluntary, and the morsel is too exquisite to be lost. Here is the soul of a person, here is a person's hope for this world and the world to come, and you have it on your hands, and you have it on your hearts, and you are not even to be told to use it. You are to be a spectator. You are to be a judge. You are to be a servant. You are to be asetDescription.

"Upon this head the church teaches two things, which must be believed under pain of damnation: 1. That there is a resurrection. 2. That the souls therein contained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar."—Points of Controversy, p. 256, by Rev. C. F. Smans.

The manner of offering the above Sacrifice cannot be delineated here for want of space, suffice it to say that God is bought by virtue of this sacrifice (the mass) to give rest, and to preserve their souls. The probability that they were not true—From a Sermon by H. W. Beecher.

Signs.

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

Yet I mistake. In remarking upon the rain which was then falling, one said with all the credulity imaginable, "This is the rain from the reservoir and from the clouds, the evening previous, which was a 'sure sign' of rain. Yes, another said, and "the colts ran about the field, which was another." But the Lord thought it strange that the people of his time on earth could read the "signs of the weather," and not of "the times," I do not know what he would think to hear such obscure signs as these interpreted, yet (those making the interpretation remain in the greatest darkness as to the present "signs of the times."

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

S. H. Bonnymay.

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

Chapter VII. (Continued.)

Ver. 6. Therefore the he goat waxed very great; and after he had waxed great the land was broken, and for it came up four notable ones toward the four winds of heaven.

The power of the empire was greater than the conquered. The ram, Medo-Persia, became great; the goat, Greece, became very great. And when he was strong, the great horn was broken. Human forethought, and speculation would have said, the power might be broken by a war, racked by intestine commotions, or paralyzed by luxury, then the horn would be broken and the kingdom shattered. But Daniel saw it broken in the very prime of its strength, and the bight of its power, when every beholder would have exclaimed, Surely this is the eternal kingdom. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings which constituted the Syrian horn of the goat. He was for the time being a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. Who was Antiochus? From the time that Schenck made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, it was known over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings which constituted the Syrian horn of the goat. He was for the time being a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

2. If it were proper to apply the little horn to any one of those twenty-six Syrian kings, it should certainly be to Antiochus Epiphanes, because he actually possessed the kingdom, and for a space of fifteen years from Alexander's death, the number was reduced to-how many? Five? No. Not five, but four. For four notable horns were to come up toward the four winds of heaven, in place of his sanctuary was cast down. Antiochus Epiphanes, in the time of our Saviour, was known as a power, and for a period of fifteen years was the only horn in the goat of the empire. And to this point Daniel now returns, in order to show that Antiochus Epiphanes was a symbol of the Roman Empire, and to explain its connexion with the Great War.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, and to whom he paid enormous tribute, the Romans finally made this a province, and continued so for some centuries. The last, Rome conquered Syria, and made it a province.

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and continued in a position of as the "daily sacrifice is a supplied word) and the stars it cast to the ground, and stamped upon them. The dragon was there interpreted to Grecia, as an exceeding great power, is also Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia, as an exceeding great power, is also Rome. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It is therefore apparent that we may properly speak of it in prophecy, as coming forth from one of the horns of the goat.

5. It waxed great toward the south. Egypt was made a province of the Roman empire, and continued so for some centuries. Rome conquered Syria, and made it a province.

6. The host of heaven was given him against the daily sacrifice by reason of the enmity of the Romans, and to whom he paid enormous tribute, the Romans finally made this a province, and continued so for some centuries. The last, Rome conquered Syria, and made it a province.

7. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called a little horn symbolizes Rome in its entire history including the two phases of pagan and papal. These two phases are elsewhere spoken of as the "daily sacrifice is a supplied word) and the transgression of desolation; the daily desolation; the transgression of desolation, the papal. In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him," the papal form, the daily, the pagan form, was taken away. Pagus Rome and Papst Rome, gave to the beast, papal Rome, his seat, the city of Rome, and power and great authority, the whole influence of the empire.

8. A host was given him against the daily. The power of Rome was attacked. On account of the enmity of the Romans, and to whom he paid enormous tribute, the Romans finally made this a province, and continued so for some centuries. The last, Rome conquered Syria, and made it a province.

9. And it waxed great even to the host of heaven. The host of heaven was given him against the daily sacrifice by reason of the enmity of the Romans, and to whom he paid enormous tribute, the Romans finally made this a province, and continued so for some centuries. The last, Rome conquered Syria, and made it a province.

10. And it waxed great,- even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. The dragon was there interpreted to Grecia, as an exceeding great power, is also Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia, as an exceeding great power, is also Rome. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It is therefore apparent that we may properly speak of it in prophecy, as coming forth from one of the horns of the goat.

11. Yea he did according to his will, and stamped upon them, and the dragon was there interpreted to Grecia, as an exceeding great power, is also Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia, as an exceeding great power, is also Rome. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It is therefore apparent that we may properly speak of it in prophecy, as coming forth from one of the horns of the goat.

12. And a cloud went up to a his natural brother, Philip Arridmus, should be declared king. By him and Alexander's son, Alexander, the goat, Grecia, became great; but Antiochus Epiphanes did not by any means fulfill this character. Although he took the same Epiphanes, that is, "The Illustrations, he was illustrious only in name; for nothing, says Prideaux, on the authority of Cicero, and the Greek historian, Strabo, could be more alien to his true character. For on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrations, into Epiphanes, The Madman. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, and to whom he paid enormous tribute, the Romans finally made this a province, and continued so for some centuries. The last, Rome conquered Syria, and made it a province.

13. And it cast down the host was given him against the daily sacrifice by reason of the enmity of the Romans, and to whom he paid enormous tribute, the Romans finally made this a province, and continued so for some centuries. The last, Rome conquered Syria, and made it a province.

14. And by the dragon was there interpreted to Grecia, as an exceeding great power, is also Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia, as an exceeding great power, is also Rome. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It is therefore apparent that we may properly speak of it in prophecy, as coming forth from one of the horns of the goat.

15. And it cast down the truth to the ground, and stamped upon them. The dragon was there interpreted to Grecia, as an exceeding great power, is also Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia, as an exceeding great power, is also Rome. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It is therefore apparent that we may properly speak of it in prophecy, as coming forth from one of the horns of the goat.
barbarians that subdued the Roman empire, in the changes, attributions and transformations of those times, became conscious of the Holy faith, and the inci-
dent of the destruction of their former religion. From
being the conquerors of Rome, they became the per-
suaders of the same empire in another phase.
This was brought about by reason of transgres-
sion, by the working of the mystery of iniquity; it
is turned into munificence and superstition; it is
cast down and obscured. And this antecedent power has
prevailed—presupposing its deception upon the people
practiced its schemes of cunning to carry out its own
ends, and aggravate its own power. And it has prospered.
It has made war with the saints and prevailed against
them. It has run its allotted career, and now it is
about to be broken without hand, to be given to the
burning flame, and the people will learn the lessons of
our Lord's life and character. It cannot be overthrown
until the character and history of this monstrous
system, has been most strikingly and accurately ful-
filled.

Random Thoughts.

THE MORE EXCELLENT WAY.

This is the way of Christian holiness. It is liter-
ally a way, for it is to be traveled step by step. It
is not a place of standing still or settling down at our
ease. We must advance therein by constant and
steady progress. We are to learn new lessons re-
covering the nature of Christian experience, and
the excellence of our Lord's life and character. No
sooner are we to learn than we are to reduce them
practice. We can never cease in this work. It is our business every day to turn over a new leaf.
No matter how much of God's blessing we enjoyed yesterday.
We may to-day clearly see some blemishes in the world of his work, but we cannot be so
convinced that God is with us. And we may be certain that as we draw nearer and nearer to Christ we shall advance more rapidly in the knowledge of his infinite excel-
ce than it will be possible to advance in our initia-
tion of him. This is a steady, not a sudden, change by day by day more and more after righteousness.

MERCIFUL PROVIDENCES.

How numerous are these interpositions of Divine Providence by which we are saved from calamities,
disasters, and accidents. Surely, when these provid-
ces are made visible by our being brought to the
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tion of him. This is a steady, not a sudden, change by day by day more and more after righteousness.
Bro. Littlejohn, Mrs. W., myself, Willie, and sister Hall. At Nora station we found a carriage and a farm wagon waiting. There we loaded our baggage and left the railroad; then we took a large tent up, in which Elders F. E. Andrews and T. S. M. Seward had been sleeping; and there we were the only residents for some days. The heat was intense. The breezes that blow. To pitch a large tent in the edge of the wood, where no breeze can reach you, and where the sun can come down on the white canvas with scorching power, and heat the dead air as the people retire from the ground, the hot sun can come down on the white canvas with scorching power, and heat the dead air as the people retire from the ground. We found our brethren ready to be instructed, and in a few hours we had a beautiful grove well seated, a speaker's stand erected, a large family tent wheeled to sleep in. 

We found our brethren ready to be instructed, and in a few hours we had a beautiful grove well seated, a speaker's stand erected, a large family tent wheeled to sleep in. We found one large tent up, in which Elders R. F. Andrews and Bro. Gage should have got up a book booth, or something of the kind should be done. Our sisters should understand how to prepare the up of camp-meetings, where laboring people spend a week without physical labor, to cook plain simple food. If fried chicken, we have that such meetings are in an exceedingly doubtful article of food at any time, more especially so if the meat is not well cooked. In the evening, Mrs. W. spoke with great freedom. The business sessions of the day of Pentecost. Consequently, 1. God created Adam. He placed him on probation to sleep in. 2. God created Adam. He placed him on probation to sleep in. 3. God created Adam. He placed him on probation to sleep in. 4. God created Adam. He placed him on probation to sleep in. 5. God created Adam. He placed him on probation to sleep in. 6. God created Adam. He placed him on probation to sleep in. 7. God created Adam. He placed him on probation to sleep in. 8. God created Adam. He placed him on probation to sleep in. 9. God created Adam. He placed him on probation to sleep in. 10. God created Adam. He placed him on probation to sleep in. 11. God created Adam. He placed him on probation to sleep in. 12. God created Adam. He placed him on probation to sleep in. 13. God created Adam. He placed him on probation to sleep in. 14. God created Adam. He placed him on probation to sleep in.
But now we see not all things as they are done. 

1. That Jesus, the second Adam, was also made a little while inferior to the angels for the suffering of death, by which means he regained the kingdom and crown of glory and honor. Not for himself merely: for he was the great commander of the heavenly host before he was made flesh. 

2. “As a captian of the host of the Lord am I now come.” And Joshua worshipped before him. The host of the Lord are the angels. 

3. “And Jacob went up into the land of Canaan to see the vineyards which his father Isaac had possessed,” and to see the land of Promise. All the promises are contained in Christ. 

4. “But now, we are away from these, in this new country.” I found one of my nieces keeping with my brethren. I need the grace of God to help the Sabbath. 

5. “She had lived at our house some five years.” Kansas: We have always been favored with great, precious blessings. 

6. “Dear reader, will produce sweeter melody, and excel all the songs of earth and angels.” 

7. “Then he will present his happy, redeemed family in their mouth was found no guile.” It cheers me to read your testimonies from week to week; and I send cheer and strengthen some lone pilgrim on the way. 

8. “As we, like those who anciently fell through unbelief, and are now called to return unto him, and leave all our backslidings.” I am yet spared as a vessel of election to health. 

9. “When thou art come.” I feel that everlasting life and eternal happiness depend wholly upon our keeping God’s commandments, and the faith of Jesus. I feel resolved to strive on, hoping that I may overcome all my sins, and receive translation when Jesus comes. We are shut out of every salvation but that which God has prepared for us.

10. “Brother, if thou wilt receive my testimony, blessed art thou.” Pray for the persecuted few that are in Clarke Co., Ohio.

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

12. “Blessed are the dead which die in the Lord from henceforth.”

Conference Department.

Obituary Notices.

Bro. J. L. Adams writes from Washington Co., Kansas: We have always been favored with great religious privileges, having enjoyed all the meetings and Sabbath school privileges of the Pilgrim church, in Iowa. But now, we are away from these, in this new country. I found one of my nieces keeping the Sabbath. She had lived at our house some five years ago, then came to Kansas and commenced to keep the Sabbath. She had found happiness and comfort with her, and we could talk of the truth to each other. It was a feast indeed. We have kind friends all around; but I miss the society of my good brethren. I now see the importance of the Sabbath. It is the only unifying principle in our local meetings, and I believe the Sabbath guards us when we are exposed to temptations. I need the grace of God to help me, and my family, to so live that we may not displease the cause of God and bring truth into the world.
To Correspondents.

July 19, 1870.

Dear Sir:

We are requested by Mr. M. B. K. Wright to state to our readers that we have just printed for him a work entitled, "The Life and Moral Address of Confucius, the Chinese Philosopher." This book is an exposition of the moral doctrines taught by Confucius, and many proverbs as well as in the social relations, and governmental administration of the Mongolians. The first thirty-five pages are devoted to the story of the birth of Confucius, and the remaining twenty-nine to his moral precepts. Those who have a curiosity to learn something of a noted personage who lived 500 years before Christ, and to see what moral precepts are discoverable by that light of nature which taught him, will find this pamphlet a helpful one.

We shall have a copy of the work in our possession in a few days.

Yours sincerely,

J. N. Andrews.

Our Good Camp-Meeting.

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

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

Sabbath after the camp meeting I spent with the church at Marion and we had a precious season. The Lord’s free Spirit was with us. This little company has gone forth into the world, and we feel even more encouraged.

The Lord will give them the victory yet.

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

This week we pitch the case in Adams County, which seems to be a good opening. We hope to be remembered in the prayers of God’s people.

D. M. Carpenter.

Note from Bro. Matteson.

I never held meetings here during the last two months and the Lord has worked for us in much mercy.

The little church has been greatly revived, and fourteen have been added to their number.

John Matteson.

Mound City, Ill., June 15, 1870.

Notice.

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

A. W. Nortor.

Items.

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

We must not mistake the terror of slavish fear for conviction; it confounds our sense of mortification, with hallucination.

People who deceive others, have first deceived themselves.

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

A victory over sin must have its seat and effect in the affections, or be fought over again; otherwise it is not victory.

Exterior means are a help in the beginning of warfare; but it must be completed by an act of the free will, from choice.

J. S. Clarke.

Business Department.

RECEIPTS.

For Review and Herald.

Annexed to the seven Quarterly Meetings, at Battle Creek and Marion, and the ... volume. A paper is sent to five times acknowledged, immediate notice of the omission should be given.


Appointments.

The next Monthly Meeting for Western New York will be held at the Olcott church, the second Sabbath and first day in July, in this lady's residence.

The next Monthly Meeting of the churches of Saginaw County, Mich., will be at the home of J. H. and W. J. Jones, late Missionary.

The next Quarterly Meeting for the churches of Kansas, will be held at the home of Bro. D. M. Canright, Crete, on Tuesday and Wednesday, September 3 and 4, 1870.

J. A. Str. Jeus.

Received on Account.

Mrs. J. M. Swan $2.00, B. Butler 1.00, Mrs. H. H. Lewis 1.00, S. C. Adams 1.00, J. H. M. Smith 1.00, H. H. H. 1.00, J. H. Smith 1.00, J. H. B. 1.00, E. L. B. 1.00, Mrs. H. A. Brooks for Olds 0.25, O. W. Austin 40c, A. H. Clymer $8.38.

Received on Book and Tract Fund.

Mrs. 5. F. Smales 36-10, B. Butler 1.00, Mrs. J. M. Swan 2.00, B. Butler 1.00, Mrs. H. H. Lewis 1.00, S. C. Adams 1.00, J. H. M. Smith 1.00, H. H. H. 1.00, J. H. Smith 1.00, J. H. B. 1.00, E. L. B. 1.00, Mrs. H. A. Brooks for Olds 0.25, O. W. Austin 40c, A. H. Clymer $8.38.

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J. A. Str. Jeus.