

ADVENT



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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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THE NEW JERUSALEM.

BATHED in unfulfilling sunlight,
Itself a sunborn gem,
Fair gleams the glorious city,
The New Jerusalem!
City fairest,
Splendor rarest,
Let me gaze on thee!

Calm in her queenly glory,
She sits all joy and light,
Pure in her bridal beauty,
Her raiment festal white!
Home of gladness,
Free from sadness,
Let me dwell in thee!

Shading her golden pavement,
The tree of life is seen,
Its fruit-rich branches waving,
Celestial evergreen,
Tree of wonder,
Let me under
Thee forever rest!

Fresh from the throne of Godhead,
Bright in its crystal gleam,
Bursts out the living fountain,
Swells on the living stream.
Blessed river,
Let me ever
Feast my eyes on thee!

Stream of true life and gladness,
Spring of all health and peace;
No harps by thee hang silent,
Nor happy voices cease.
Tranquil river,
Let me ever
Sit and sing by thee!

River of God, I greet thee,
Not now afar, but near;
My soul to thy still waters
Hastes in its thirstings here.
Holy river,
Let me ever
Drink of only thee.

Review of Wellcome and Goud.

BY ELD. J. H. WAGGONER.

(Continued.)

THOUGH there are many covenants of agreement or promise noticed in the Scriptures, we find only one "covenant commanded," and this even "to a thousand generations." 1 Chron. 16: 15. This period is surely not expired. And that this commanded covenant is the ten commandments, is proved by the fact that it was "confirmed to Jacob for a law, and to Israel for an everlasting covenant." Verse 17.

I do not see how it is possible for any one to read the book of Messrs. Wellcome and Goud without observing their contradiction, not only of the Scriptures, but of themselves, on the subject of the covenants, and I am forced to believe that many have recommended their book, not because they can recon-

cile its statements, nor because they can indorse all its assertions, but because they are anxious to have the conclusions at which it aims, sustained.

COVENANT OF PRIESTHOOD.

On this subject they say:

"But the above-named class of objectors claim that because the law of the Aaronic priesthood was given at Sinai, therefore it is the first covenant, and of which Paul treats in Heb. 8: 6, 8. We deny that any covenant was made with the Aaronic priesthood at Sinai. The above claim proceeds upon the principle that because a covenant is a law, therefore all laws are covenants. . . . In support of the above singular claim, a text is often quoted from Num. 25: 12, 13." Page 44.

And again on the same subject.

"Here we will digress from our point for a time, to meet an objection often raised against this position by the class of teachers above referred to: viz., that there were two covenants made on Mount Sinai; one of ten commandments, and another concerning the Levitical priesthood; that they are entirely separate; and that while the latter is disannulled, the former is yet in full force on believers. The strenuous efforts of seventh-day teachers to make this statement appear true have so confused the minds of many honest persons that they fail to see, or, if they see, do not appreciate, the true relation of the priesthood to the covenant. The above claim, if admitted, would prove fatal both to the law and priesthood, and to the hope of the people, so far as they (the people) are concerned. But Paul, in his epistle to the Hebrews and Galatians, places this subject in such a light that those teachers are fully aware that if the aforesaid idea fails, their seventh-day theory falls to the ground. Hence they claim that the covenant of ten commandments says nothing about priesthood, ordinances, or sacrifices." Page 46.

There are some very singular statements in the above quotations, and when I read these pages I could but think they contained evidence of great blindness or great deception on the part of the writers.

1. They deny "that because a covenant is a law therefore all laws are covenants." All laws are, indeed, covenants, but all covenants are not laws. A covenant may be a promise, merely, as that to Noah. But Greenfield says a covenant is "a body of laws or precepts;" though this is not its first or ordinary meaning. The assumption put forth in this book is the reverse of the truth, or the true distinction is inverted, and their conclusions are erroneous.

2. We do not, as a "class of objectors," hold that "the covenant of the priesthood" was the first covenant; nor is Num. 25: 12, 13 often quoted by us to sustain such a claim. This assertion of Messrs. Wellcome and Goud is without foundation. In a tract on "The Two Laws and Two Covenants," by Moses Hull, this text is quoted and referred to in such a manner as to give the reader to understand that he held such a view; but beside this I know of no author among Seventh-day Adventists who ever put forth such a claim. On the contrary, I always objected to that, as well as to other positions taken by Mr. Hull, and I know of others among us who likewise objected to the same, in whose judgment I have more confi-

dence than I have in my own. And my objections were frankly stated to Mr. Hull at the time his tract was published. If any have been so easily misled as to follow him in that position, it is a matter of regret. That its publication by any one gives our opponents an opportunity to make capital against us, must be admitted. But that we as a "class" ever placed any reliance on that position, is not true. They who are acquainted with our writings, know that I speak correctly on this subject.

3. It is not true that we as a people attach any importance to that idea, or that we "are fully aware" or believe, that if that position fails our theory falls to the ground. If they understand our "theory" as they pretend, they will know that "that position" has no particular relation to it.

4. I cannot imagine why it is that to admit that claim "would prove fatal both to the law and the priesthood, and to the hope of the people, so far as they (the people) are concerned." If the first covenant was the "covenant of the priesthood," it would still be true that that covenant could pass away without abolishing the law. And the assertion that it would "prove fatal to the hope of the people, so far as they (the people) are concerned," seems to prove conclusively that Messrs. Wellcome and Goud wanted to say something on the subject without having any clear idea of what it should be!

5. We still affirm that the "ten commandments say nothing about priesthood, ordinances, or sacrifices." And we have the Scriptures to sustain us in the affirmation. In Ex. 19: 5, the condition of obeying the voice of God has undoubted reference to obeying that which God spake with his voice, viz.: the ten commandments. See Deut. 4: 12, 13. Also in Jer. 11: 1-4, the Lord refers to the words of the covenant which he commanded to their fathers, saying, "Obey my voice, and do them;" that is, the words which his voice proclaimed, and in Jer. 7: 22, he says: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice." Therefore obeying God's voice, or doing what God's voice uttered—the ten commandments—was not necessarily connected with the system of offerings or sacrifices. And our authors themselves have acknowledged the same thing, by saying if that law had not been broken, there would have been no sin; and if no sin, of course, no priesthood nor sacrifices. The transgression of that law created the necessity for sacrifices, therefore that law must have existed before the sacrifices. And if it once existed without that system of sacrifices, why might it not again? They have offered no reason why it might not. But if they still wish to contest the point, we invite them to settle it by pointing to the place in the ten commandments where they do speak of priesthood or sacrifices.

PENALTY OF THE GOSPEL.

On this they remark:

"An agreement or covenant was made between the Father and Son from the foundation of the world, that Christ should come in the flesh (see 2 John 7), fulfill the law (Matt. 5: 18), suffer, the just for the unjust (1 Pet. 3: 18), and thereby redeem Adam, and

in him, the race from death, and the earth from the curse, and place him on a second probation under a law (of faith in Christ), (Gal. 3:13; 1 Cor. 9:21), which when broken could only give life on repentance toward God and faith toward our Lord Jesus Christ, and whose penalty is the second death. Rev. 21:8." Page 106.

Messrs. Wellcome and Goud have a most singular system of theology, if crude ideas thrown together without form or connection can be called a system.

1. What can be the difference between "faith in Christ," and "the law of faith in Christ?" Just what distinction the authors design to make is more than I can imagine. The law of faith, when broken, can only give life through faith! Lucid, is it not?

2. The opposers of the law of God have never failed to revile it, because it cursed the transgressor; for which we honor it, because it shows that the law is opposed to wrong. But on their own ground, what must they think of the gospel! The law, they say, inflicted only temporal death, while the penalty of the gospel is eternal death. Well, the law would not curse the obedient; will the gospel save the disobedient? There is room for some thought here on the part of the opposers of the law.

3. We have never learned from the Scriptures that sin is the transgression of the gospel! An inspired writer in the New Testament says "sin is the transgression of the law;" another says, "by the law is the knowledge of sin." These two texts contain the same idea and express the same fact; and that "the law" therein refers to the ten commandments, and not to the gospel, is proved in that it is a law which will not justify, but only condemns; and our authors have so applied it in another place, by referring Paul's expressions in Rom. 3 to the ten commandments. And again they said the same thing when they referred to that law and said, The law gives the knowledge of man's sinful, lost condition, and all the race are proved sinners by it. Why not be consistent with the Scriptures, and even with their own previous declaration? Because, as has been said, error cannot follow a straight line. Why not recognize the evident relation between the law and the gospel? the one condemning sin, the other saving from sin by taking away the carnal mind, and bringing back the rebel to subjection to the law. The gospel does not contain the penalty of death; it is *good news*; it will avert the penalty of the law if we faithfully embrace it. But if we reject the gospel (or pardon), the law is allowed to take its course and to enforce its penalty; for "the wages of sin is death," and "sin is the transgression of the law." They who are yet transgressing, if they do not wish to receive the wages, had better cease from the service, and repent toward God by ceasing to transgress his law, and have faith toward the Lord Jesus Christ for the remission of past transgression.

OFFERINGS AND THE SANCTUARY.

On the relation of type and antitype they make the following remarks:

"To this view all the law types of the atonement agree: the body—the flesh—serves as food for the physical system, or to burn upon the altar; it was never carried into the holy of holies; they pointed only to the resurrection of the physical body, the resuscitation of the race, and the lost inheritance. But not so with the blood, as we shall show in its proper place." Page 113.

And again they say:

"In all the above passages of Scripture, the Saviour is presented in his official character as high priest, in Heaven itself (the antitype of the holiest of all on earth), officiating with his own blood; for it is said, 'If he were on earth he should not be a priest;' and here we repeat that priests never carried the body of the victim sacrificed into the holy of holies; it was left in the outer court to be used as food, or burned on the altar, while the blood was offered by the high priest in the holiest of all, to obtain forgiveness. Page 136.

The assertion that the bodies, or flesh, of the offerings, were not carried into the holy of holies, or most holy place, is true, and would not require a notice were it not that the inference is designed to be con-

veyed that they were taken into the holy. But what is true of the most holy is also true of the holy in this respect. The body or flesh was never taken into the sanctuary at all, neither into the holy or most holy; while the blood was sprinkled in both, with this difference, that into the most holy it was only taken on the tenth day of the seventh month—the day of atonement. I notice this because an effort is made by that "class of teachers" to distinguish between "the sanctuary," and the "holy of holies." But they admit that the blood was taken by the high priest into the most holy place for sin; and Paul says in Heb. 13:11, that the "blood is brought into the sanctuary by the high priest for sin." Where, then, do they obtain the distinction between the sanctuary and the most holy place?

Again, they assert that "Heaven itself" is the antitype of the "holiest of all" on earth. By this they would be understood that the antitype of the sanctuary, or holy, is not in Heaven. Notice a few facts on this subject:

1. As above shown, the blood was taken into the sanctuary, both into the holy and most holy; but the bodies were taken into neither.

2. Paul says our high priest, Jesus, is a minister of the sanctuary in Heaven, of which that made by Moses was a pattern. Heb. 9:23. The earthly sanctuary, and not the most holy place alone, was a shadow or example of the heavenly. Heb. 8:1-5.

3. Paul says the HOLY PLACES made with hands are the figures of the true where Christ is gone. This is clear and positive proof that both the holy and the most holy places are figures of the true sanctuary where Christ is gone. Heb. 9:23, 24.

4. The book of Revelation contains statements concerning the position of our high priest in Heaven, which confirm our view. When John was caught up in the Spirit into Heaven, there to receive a view or vision of the opening of the seals and sounding of the trumpets, he described the throne of God and its surroundings, saying, There were seven lamps of fire burning before it. In the pattern or figure of this, the seven lamps of fire (improperly translated candlesticks), were in the holy—not in the most holy. And in the holy, before the door, on the south side of which were set the lamp-stands, the Lord promised to meet the priests of Israel and his glory should be there manifested. See Ex. 29:42, 43. But when the trumpets were all sounded, and under the seventh, John saw the temple of God opened in Heaven where was the ark of his testament. Rev. 11:14-19. This was the most holy place, and only opened on the day of atonement.

5. Though much stress is laid by our opponents on Paul's words in Heb. 6:19, 20, we find this in perfect harmony with the view we here advocate. This text says that Jesus has entered "within the vail." On this they assert that the vail divided between the holy and the most holy, and that therefore Jesus entered the most holy, when he ascended to Heaven, and not, as we teach, under the sounding of the seventh trumpet. Their conclusion would be just were there *but one vail*. But Paul says, Heb. 9:3. "And after THE SECOND VAIL the tabernacle which is called the holiest of all." Now there cannot be a *second* without a *first*; and there cannot be a first and second unless there are *two*. So their conclusion is groundless, and must so appear unless they can prove that Paul refers to "the second vail" in Heb. 6:19, which they cannot.

Repentance.

"REPENT, and be baptized." How can a sinner repent, become a member of the household of the new covenant, and be a proper candidate for baptism?

"This is the covenant that I will make with the house of Israel after those days; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. . . . For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8.

The first step is to acknowledge the authority of the

law of God; for "sin is the transgression of the law;" and "by the law is the knowledge of sin." Rom. 3:20. And this is the law that says, "Thou shalt not covet." Rom. 7:7. Now if the ten commandments are not the law whereby the world was convinced of sin A. D. 60, Rom. 3:19, 20, please tell us, what definite law was then existing and binding by which "all the world became guilty before God." And if the ten commandments were not the law of which the Saviour spoke at the beginning of his ministry, and from which not one jot or one tittle should pass till heaven and earth pass, and till all the prophecies be fulfilled, tell us what law is it? It is a law that existed before Christ came, and one which will exist as long as earth and heaven exist, and one which is binding on the whole world. Is it the law of sacrifices? No one thinks so. Is it the political law of the Jews? Certainly not. It is *the law* that says, "Thou shalt not covet."

Some say the penalty has passed away; therefore, the law can no longer be in force. Wonderful argument from a Bible reader. Is not *death* still the wages of sin? Is there a plainer doctrine in all the Bible than that God will inflict death upon all the transgressors of his law? How can men with the Bible in hand, believing that the day of retribution is nigh, shut their eyes against the solemn fact, that God will soon inflict the penalty of death, or "everlasting destruction from the presence of the Lord," upon every transgressor of his holy law, who has not repented of his sins?

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. . . . More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb." Ps. 19. When you love the commandments of God more than fine gold, and it is sweeter to your soul to regulate your life by them, than honey and the honeycomb, then may you know that you are a disciple of Jesus.

If you truly acknowledge that you have violated the holy and righteous law of God, and sinned against your merciful and kind Creator, then you can commence to sorrow to repentance. Godly sorrow is not repentance. Yet it is necessary to repentance. And there is no true repentance without godly sorrow. "For godly sorrow *worketh* repentance to salvation not to be repented of." 2 Cor. 7:10. Such sorrow and repentance lead you to the Saviour.

Our sorrow cannot blot out, or pay for, our past sins. Yet this sorrow has great promises; for it is a beginning to awaken out of sinful slumber, and leads us to see our lost and wretched condition. It is a precious eyesalve, whereby we begin to understand that we are "wretched, and miserable, and poor, and blind, and naked?" Rev. 3. Luther said, He that never doubted, never believed. He that has not seen himself as a poor lost sinner, cannot have saving faith.

But whither shall we flee, when the law threatens, conscience condemns, and sins rise like mountains over our heads?

"Blessed are they that mourn; for they shall be comforted. 'The Son of man is come to seek and to save that which was lost.'" Luke 19:10. The law can wound, and kill. Jesus can heal, and give new life. He will receive every soul who humbly and earnestly seeks him. "Him that cometh to me, I will in no wise cast out." John 6:37. The dear Saviour is still as kind and merciful as he was in the days of his flesh. He will not send you away empty. He hears every prayer, ever so simple, that comes from a true heart. His requirements are not unreasonable. Only yield to his will in all things; let Jesus work upon you by his truth and Holy Spirit; trust in his blood; follow his counsels; then he pardons all your sins.

Are you willing that God may write his law in your heart? Are you willing to conform to his teachings, and obey his commandments? Are you willing to trust in the Saviour who died for sinners? Then, says the Lord, "I will be merciful to their unright-

eousness, and their sins . . . will I remember no more."

Blessed voice! Will God remember my sins no more? and that because Jesus shed his blood, suffered and died in bitter agony? Wonderful, infinite love!

Here I see a deep pit at the foot of the cross. My heavy burden sinks into the pit. I see my Saviour's open side. Wretched and unworthy, sinful and polluted, I am washed clean in the fountain of salvation. Bitter tears roll down my cheeks. I am most unworthy; but through tears I see my Saviour smile. He bids me come unto him. Then love is kindled in my soul. My friend is mine, and I am his. He takes me to his bosom in the arms of mercy. I have a foretaste of the blessed inheritance. Praise the Lord! Bless his holy name! Sing praises, ye angels in Heaven, and rejoice; for a poor sinner "was lost, and is found."

JOHN MATTESON.

Bible Religion.

RELIGION is a system of faith and worship. Every system of religion which has not for its basis the fundamental principles of God's righteous government, is not a Bible religion; it is not a pure religion; in it there is no salvation. The apostle James gives a true definition of Bible religion: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. This text embodies all the pure, noble, and elevating principles which constitute a perfect Christian, and embraces the two great arms of the law, namely, "love to God, and love to man." When these principles are brought to bear upon the mind as they should, they penetrate every avenue of the soul, elevate the mind, sanctify the affections, control the will, subdue the carnal mind, and bring its possessor into a sweet union with God and Heaven. They act upon the hearts and consciences of men. First, get the heart right, and whatsoever proceeds therefrom will be right. Cleanse the fountain and the streams that flow out from it will be clean also. Girdle the trunk of a tree, and the leaves will soon fall off, and the tree die. Throw around the mind of man the broad girdle of truth, and he will die to sin, and his life will be hid with Christ in God; and in every department of life in which he is called to act, that light which constitutes the light of the world, will shine out to all around, so that he will become a living epistle, known and read of all men.

The Bible Christian will exhibit his religion in the family circle, in the field, in the shop, by the wayside, or in a more public manner. The blessed principles of the gospel become so interwoven into his very being that he becomes a new creature. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. 5:17. A tree is known by its fruit. We are to abide in Christ. "Every branch that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." John 15:2. Again, verses 8, 10: "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

In enumerating the Christian graces, Peter says, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "For if ye do these things ye shall never fall." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

FRANCIS GOULD.

Stowe, Vt.

TRUE faith makes the sinner humble, active, and self-denying; false faith leaves men proud, indolent, and selfish.

I Die Daily.

THESE words are used by Paul as evidence of the sincerity of his faith in the doctrine of the resurrection of the dead. The peril which he braved of being liable any day to be put to death for his faith, standing "in jeopardy every hour," was evidence to all that he earnestly believed the doctrines he taught. A principle animated him that would lead him to lay aside ease and self-serving, and life itself, if need be, that he might obey and teach the unpopular truths of the gospel. He speaks of his true condition as "persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:9-11.

What words are these! the life of Jesus to be made manifest in us. This indeed, is true Christianity, and nothing short of it is Christianity. To be a Christian is to be like Christ. Peter, who once was left to deny his Lord, when soundly converted drank deeply into this same self-denying, sacrificing spirit of the Master; "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. 2:19-21.

The work presented in the above scriptures is not congenial to the unregenerate heart of the pleasure-seeker. The times in which we live are described by Paul, as times when men should be "lovers of pleasures more than lovers of God," yet "having a form of godliness." In view of these things our Saviour has told us: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."

Although, as yet, we are not required, as were the apostles, to daily jeopardize our natural lives, yet we have a work to accomplish which requires of us a spirit of sacrifice and self-denial which would lead us, if occasion demanded, to lay down our lives in the Master's cause. It is one thing to sing:

"Must I be carried to the skies,
On flowery beds of ease,
Whilst others fought to win the prize
And sailed through bloody seas?"

But it is quite another thing to have our hearts imbued with the true spirit of suffering that animates the song.

A writer, in speaking of pleasure-loving professors of this time, says: "Christians are called upon to suffer with Christ, but they shrink from even reproach." What an effort is made to ease conscience by blunting the edge of those scriptures that tell us to be "separate from the world;" to not be "conformed to this world;" to "come out" and be "separate;" to not put on "gold" or "costly array." When a contrast is made of this time of formality and selfishness, with times even thirty and forty years back, when it was expected that Christianity would entirely renovate a man's heart and mind, and thus effect a change in his dress, actions, and entire character, we are told that "the church has outgrown some of its foggy ideas of propriety held by such men as Wesley." Oh! that the spirit of humility, simplicity, and sacrifice, that animated those reformers, might penetrate the hearts of those who now name the name of Christ.

The writer of this article, not long since, after a season of meditation and prayer to God for true humility and simplicity, and a preparation to act a part in the short and solemn work before us, retired to rest, and dreamed that there was but little time in which to get ready, and warn our fellow-men to get ready for what is coming. I had in my dream a great anxiety to know what was most essential in this time to make progress in the work. A young man came to me and offered to show me. He pointed me to a large-faced clock. It lacked twenty-five minutes of twelve by the clock. I said, We are well along in the *eleventh hour*. While

looking at the clock I discovered across the face from left to right, in square-faced gold letters, the word "humility." A halo of light seemed to beam from it. The young man bade me look more closely. I did so, and discovered immediately back of the word humility, another set of letters inclined to the left at an angle of about 60°, in gold, polished more highly even than the others, the word "simplicity." The light from the word simplicity shone through the word humility. Quite a company were present, all actively employed, all imbued with the spirit that seemed to come to them from a sight of those words, all realizing that they had but little time to work, all imbued with love, all cheerful and happy. I caught the spirit of the scene. I felt that I wanted everybody happy. Oh! I never seemed so small in my own eyes as in that dream, and yet every time I looked at the letters, a sense of their force would animate me more and more. Oh! I thought, this is the joy of Heaven; each trying in *simplicity* and *humility* to do all he can to make others happy. I awoke, but the facts of the dream I still call vividly to mind, believing that with *me*, and all, *humility* and *simplicity*, with firm reliance upon God, in this eleventh hour, will accomplish the work.

But I have digressed from the thoughts of my mind in the beginning of this article, "*I die daily*." To daily be in a position, as was Paul, where even

"The loss of all things we could bear,
And glory in our gain,"

must be preceded by an internal struggle,—*death*, a cleaving of the affections from earth, an entire resignation to the will of God in all things, a greater desire to have God's will accomplished than our own will. A casting aside of sensual gratification, worldly pleasure and associations, that we may in our lives advance the cause of the Master. This death is the effectual eradication of sin from our members, as in the case of Paul in Romans 7, "*Sin* revived, and I died." "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:9, 23, 24. He more fully elucidates the matter by saying, "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:5, 6. The struggle is between self-gratification in various forms, and such a yielding of ourselves to God, as shall cause us to put away from us everything that would grieve the Spirit of God from us, or hinder its effectual working in our mind. As *death* literally is "a total and permanent cessation of all the vital functions," so this death is a struggle in ourselves by God's grace to cause a permanent cessation of the vital functions of "sin in our members." The daily effort of these passions to rise, to get advantage of us, gives us a constant battle to keep the "body under." It is a daily warfare. "*I die daily*." It is true in this matter that "eternal vigilance is the price of safety." Self must be subdued, and God alone reign in us. When we get where we complacently sit down, thinking the work is done, we are deceived.

"Thy arduous task will not be done
Till thou obtain the crown."

The thoughts, the words, the affections, and all our works, must be wrought in God. As Paul expresses it, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. See also Rom. 6:10; 2 Cor. 4:10; 6:9; Gal. 5:24; 6:14; 2 Pet. 2:20; 1 Cor. 9:27; Rom. 12:1. May the Lord help us each in the work of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5.

My desire is to persevere in this battle, and so effectually keep in the channel of humility and simplicity, that I may "*die daily*" to all else.

J. N. LOUGHBOROUGH.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 5, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER VIII. (CONTINUED.)

VERSE 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The Time. These two verses close the vision proper of chapter 8; and they introduce the one remaining point which of all others would naturally be of the most absorbing interest to the prophet, and to all the church; namely, the time the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and of blasphemy against High Heaven? Daniel, if time had been given, might perhaps have asked this question himself; but Heaven is ever ready to anticipate our wants, and sometimes to answer, even before we ask. Hence two celestial beings appear upon the scene, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand. Daniel heard one saint speaking. What this saint spoke at this time we are not informed; but there must have been something either in the matter or the manner of this speaking, which made a deep impression upon the mind of Daniel, inasmuch as he uses it in the very next sentence as a designating title, calling the angel "that certain saint which spake." He may have spoken something of the same nature as that which the seven thunders of the Apocalypse uttered, Rev. 10: 3, and which, when John was about to write, he was restrained, for some good reason, from so doing. But another saint asked this one that spake an important question: How long the vision? and both the question and the answer are placed upon record; which is *prima facie* evidence that this is a matter which it was designed that the church should understand. And this view is further confirmed by the fact that the angel did not ask this question for his own information, inasmuch as the answer was addressed to Daniel, as the one whom it chiefly concerned, and for whose information it was given. "And he said unto me," said Daniel, recording the answer to the angel's question "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The Daily Sacrifice. We have proof in verse 13 that sacrifice is the wrong word to be supplied in connection with the word daily. If the daily sacrifice of the Jewish service is here meant, or in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily, and transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

The word here rendered, daily, occurs in the Old Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered continual, and continually. The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice. It is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But we think they took an erroneous view, and that the sacrifices of the Jews are not referred to at all. We therefore suggest, as

being more in accordance with both the construction and the context, that the word daily refers to a desolating power, like the transgression of desolation with which it is connected. Then we have the daily, or continual, desolation, and the transgression of desolation; the daily or continual desolation, signifying paganism, and the transgression of desolation, the papacy.

From a religious point of view, the world has presented only these two phases. Hence although three earthly governments are introduced in the prophecy, as oppressors of the church, they are here ranged under two heads: the daily, and the transgression of desolation. Medo-Persia was pagan; Grecia was Pagan; Rome in its first phase was pagan; these all composed the daily; then comes the papal form, which was to be the leading persecuting power to the end of time, a marvel of satanic craft and cunning, an incarnation of fiendish bloodthirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, How long, O Lord, how long? And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the veil of futurity, showing them the consecutive events of the world's history, till all these persecuting powers should meet an utter and everlasting destruction, and giving them glimpses beyond, of the unfading glories of their eternal inheritance.

The Lord's eye is upon his people. The furnace will be heated no hotter than necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word tribulation is from tribulum, a thrashing sledge. Blow after blow must be laid upon us, till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat shall be lost. Says the Lord to his people, Ye are the light of the world, the salt of the earth. In his eyes there is nothing else of consequence or importance on the earth. Hence the peculiar question here asked, How long the vision respecting the daily and transgression of desolation, concerning what? The glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire? No; but concerning the sanctuary and the host, the people and worship of the Most High. How long shall they be trodden under foot? Here is where all Heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will be lifted, and a people will be brought out of the furnace prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter—what a privilege! Reader, are you one of the number?

The Way of Truth.

TRUTH encounters no greater obstacle than the disposition which exists in men to come to a complete halt after taking a few advance steps, and, conceiving that they have all the truth, refuse to go beyond the instructions of their teachers, or the instruments of their reformation. Some, all along, have seen the evil and the danger, and earnestly exhorted their brethren to guard against it. Truth is progressive, and no bounds must be set in the way of its onward development. To place bounds and set stakes, is the same as it would be for a traveler to throw up a barricade directly across his path, to prevent further progress toward the place to which he was journeying.

A worthy example in this respect is found in John Robinson, pastor of the congregation of pilgrims in Leyden, Holland, in 1620. In his farewell discourse to them, as some of their number were about to depart to establish themselves in the wilds of America, he uttered the noble sentiments which we present below. Well would it have been for the descendants of the pilgrim fathers, if they had followed his wise counsel. Then they would not have been found to-day so far

back on the track of truth, and so stagnant in spiritual things.

An account of the farewell meeting is given in Martyn's History of the Great Reformation, vol. v., pp. 69-73, from which we make the following extract:

"Robinson gave the departing members of his exiled flock 'a farewell, breathing a freedom of opinion and an independence of authority, such as then was hardly known in the world;' and this he intermixed with practical directions for the future guidance of the pilgrim voyagers. He chose that beautiful text in Ezra, 'And there, at the river by Ahava, I proclaimed a fast, that we might humble ourselves before God, and seek of him a right way for us, and for our children, and for all our substance.'

"Unhappily 'but a brief outline of that remarkable sermon has been preserved. We would gladly give whole shoals of printed discourses in exchange for that one homily. While, however, the larger part is lost in the long silence of the past, the fragments of this great man's farewell utterances are gathered up and preserved among our richest relics.'

"Never was there a more affecting occasion. A Christian congregation, welded together alike by a common faith and a common misfortune, was about to be rent asunder. Some of their number thrice exiled, were soon to essay the settlement of an unknown and legendary wilderness. These dear wanderers they might never see again with their mortal eyes; and even should they meet them once more on the shores of time, years must intervene before the greeting. Strange thoughts and anxious, chased each other across the troubled mirror of each countenance. All eyes were dim with tears; all hands were clasped; the pastor's heart was full. Amidst the painful silence, broken by a frequent sob, the low, sweet voice of Robinson was heard quivering upon the sympathetic air:

"Brethren, we are now ere long to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God, and his blessed angels, to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of his, be as ready to receive it, as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of his holy word. Miserably do I bewail the state and condition of the reformed churches, who are come to a period in religion, and will go no farther than the instruments of their reformation.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from his written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."

In giving us a delineation of the character of this eminently pious and good man, Stoughton says: "He was no friend of stagnant Christianity, but in all his voyaging after truth he clung to his Bible anchorage. Inside of that, he saw ample room for the completest development. 'The Bible, not the fathers, formed his text book; he discerned there the depths of truth and glory, into which he was persuaded that thoughtful minds might plunge farther and farther, as time rolled on. The Bible was to him like the universe, a system unchangeable in its great facts and fundamental principles, but ever opening wider and wider upon devout and studious intellects. He knew there would be no change in God's word, no addition to, or subtraction from, its contents; but he looked for beautiful and improving changes in men's views—for broader, clearer, and grander conceptions of God's truth.'

We who live down in these closing days of the gospel age, amid the blazing light that now shines from the word of God, can appreciate this man's position,

and see the force and beauty of his conceptions of truth, when more than two hundred years ago, he exclaimed, "I am very confident the Lord hath more truth and light yet to break forth out of his holy word;" and when he said that it was not possible that they could come at once from such thick antichristian darkness to full perfection of knowledge, and when he told them to compare everything closely with the Bible and take that alone as authority. Let us rejoice that a few have been found willing to take their stand upon such sound principles, so that the light has not been hidden in obscurity, but the truth has ever found a path and a people among mankind. And let us hold ourselves in this position, ready for more light whenever and in whatever way it may please God to bring it out, ready to receive truth not into the intellect merely, but into the good soil of prepared and disciplined hearts, where it may speedily bring forth a hundredfold.

Western Tour.

TRIP UP THE MISSISSIPPI.

FOURTH-DAY, June 24, we left the good pilgrim's tavern, at the home of Bro. and Sr. Higley, at 4 A. M., and hastened to Nora station, where we took the train at 4:40. The extreme drouth fills the cars with black, prairie dust, which is very disagreeable. But we were soon at Dunleith, where, about 9 A. M., we took the steamer Minnesota for Winona. Washed and brushed we entered upon our voyage up the Mississippi. The boat is a good one, and all connected with her seem attentive and kind. The clerk readily gave half-fare tickets to all preachers who give evidence that they are such. Our Michigan passes were sufficient proof that we were men worthy of their usual deductions. Mrs. W. found a special friend in the worthy stewardess.

The number of passengers was some less than a hundred. Most of them appear intelligent. A young man called me Eld. White, and says he heard us at Johnstown, Wis., in the fall of 1868. Some are on their way to Minnesota for their health. Several times we have been drawn out upon the subject of health, which calls the crowd, and leads to very interesting conversations. Here is an intelligent gentleman from Ohio, a nervous dyspeptic, who eats fashionably, drinks tea and coffee, and uses tobacco. His wife is a fine looking, and fine appearing lady, and seems very anxious about her husband. These are among our most earnest listeners. The day is very hot; Mrs. W. is writing. Poor woman! This almost eternal writing for this one and that, when she should rest, and enjoy the beautiful scenery, and the pleasant society, seems too bad, but God blesses and sustains, and we must be reconciled.

We have, in our upward trip, met many, and very large, rafts of lumber drifting down the river. On them are erected board shanties in which the men cook and sleep. We observed, as we passed a large raft, in which there were probably forty men, one man swimming toward the steamer, while others were swinging their hats, and crying, Papers! These were immediately thrown overboard, and gathered up by the swimmer and taken to the raft. In a few moments these could be dried, ready to be read.

This gave Willie a new idea. He immediately went to my traveling bag for present-truth books and cord, and to the fireman for stone coal. Between two pamphlets he would tie a piece of coal, and as we passed within throwing distance, we would land the books quite on to the rafts. They were eagerly seized by the sturdy lumbermen. God bless the truth thus distributed.

As the sun sank behind the bluffs on the Iowa side, the air grew cooler, and the evening was delightful. Our company was seated together in front of the clerk's office, on the bow of the boat, when we struck up that good tune and hymn "Resting By and By." This we did for our own diversion and devotion, not expecting to attract attention. But as soon as we had finished two verses, and paused, hands were clapped, and feet were tapped, all around us, and as we looked around, our fellow-passengers were all gathered for-

ward, standing just over our shoulders, calling out "Give us some more!" "Try that again!" We made an apology for disturbing them with our poor singing. We stated that we made no pretensions to good singing, and at present were hoarse from frequent speaking at camp-meetings the past week. But as they continued to call for more, we gave them two verses of the "Celestial Army," and begged to be excused. Passengers on these boats, after viewing the scenery, and chatting, finally desire changes. Some become hungry for intellectual food. The feeble gentleman from Ohio, at this point, said to us, "It is rumored about this boat, Mr. White, that your wife is a public speaker, and every passenger will unite in a request for her to speak in the ladies' cabin, if she will consent." After a moment's consultation as to the propriety of the thing, and the right subject, we returned an affirmative answer. Soon the seats were arranged, a short prayer offered, and Mrs. W. seized upon the great idea that God—his wisdom, love, and even his love of the beautiful—could be seen through the beauties of nature. The subject was made more interesting by reference to the grand and beautiful scenery of the day's trip up the old Mississippi. A more attentive audience we never saw. Nine in the evening came, and a dozen black-faced fellows were standing ready to prepare extra beds in the very room we were using as a chapel, so we closed, and sought rest for the night. Sweet rest, even upon a steamer, to those who are weary and worn of labor, is precious.

But we are towing a heavy barge alongside, and the captain thinks we shall be so retarded by it as not to connect with the train at Winona at 11:30 A. M. This will oblige us to stay in Winona nearly twenty-four hours, and reach the camp-ground in Waseja too late on sixth-day to get all ready for the Sabbath. But just now Willie sees the steamer Keokuk, as we draw near La Crosse, waiting for passengers to make her quick trip to meet the cars. In a few moments she must leave. And now we see the captain, and get him to promise to wait till we pick up, change five trunks, and hand baggage enough for ten passengers. To do this all must be carried across barges and boats quite a distance. Willie leads Bro. Littlejohn, and we take charge of the rest. Soon we find ourselves on the Keokuk, bag and baggage, and away steams the boat up the river.

The boat connects, and we are safely on the train, and comfortably situated. This is a fine train of new cars, manufactured at Worcester, Mass. We shall probably reach the camp this afternoon (fifth-day) in season to make preparations, and put up for the night at the Cotton Hotel.

MINNESOTA CAMP-MEETING.

FIFTH-DAY, June 22, we reached the Minnesota Camp-ground in season to pitch our tent, and make preparations for the night. Active and willing brethren assisted, and we were liberally furnished with everything to make us comfortable. The turn out is very large for Minnesota. There are nineteen family tents upon the ground, besides the large tent, the boarding tent, and eight or ten covered wagons in which many lodge. We were pained to learn that our much-esteemed Bro. S. Pierce was not expected to be at this meeting on account of sickness. May God bless him in his afflictions at home, and, if it be his will, raise him to health, to be a blessing to the cause in this State.

The first evening we spoke to a good congregation in the large tent. We took the position that the growing, spreading interest in the cause of present truth is a miracle of God's power. That we are so pleasantly and happily situated on this ground, with sufficient interest in the cause to bring this body from different parts of the State, is a wonderful miracle. It is because God is in the work that his people hold on their way, and grow stronger and stronger.

It is admitted that men of learning and energy may build up a religious interest, provided the sentiments held do not require sacrifice of time, means, and the natural desires of the mind and heart. But let even learned and energetic men take their position on unpopular Bible truth; let them undertake to build up a

religious interest which is full of sacrifices and crosses; let them take hold of the work in their strength, without God to help them, however learned and energetic they may be, they will make an utter failure.

The positions of Seventh-day Adventists are unpopular. The world is against us. Popular professors generally are ready to take a decided stand against us. The powers of darkness are ready to make war upon us. We have no ambition to rank among great men. We regard ourselves as small men, engaged, however, in a great work. And the only reason to be assigned why the cause of truth in our hands progresses, is because God's hand is in it. We therefore conclude that we should have implicit confidence in God and in the message for this time; and should, with courage, press forward in the work to which God has called us.

Sixth-day, Bro. Littlejohn spoke in the morning, Mrs. W. in the afternoon, and we in the evening upon the subject of the kingdom. The social meetings of this day were very interesting. The brethren are settling into the work, and there is a good prospect of a glorious meeting. We find ourselves in the midst of an intelligent, energetic, and enterprising people. They bear much of the New-England stamp in these respects.

Sabbath morning. The weather is fine. The gathering of brethren is large. The morning meeting is deeply interesting. Confessions are being made. A shouting, exalted, self-righteous spirit in a few has been checked in a manner to have a good influence on the cause, and our social meetings are characterized with the sweet spirit of humility and love. The general prayer and conference meeting at 8 A. M., showed that the good work was still deepening in the hearts of the Lord's people.

Sabbath forenoon, Bro. Littlejohn spoke upon the subject of the Judgment. This was an appropriate subject at this stage of the meeting. The speaker was listened to with great interest. At half past one, we spoke to a large congregation for thirty minutes. Our Seventh-day Baptist brethren came quite a distance to meet with us; also many of the citizens of this locality were out to hear. Mrs. W. followed at two, and spoke with great freedom, clearly setting forth the Christian life. This effort told upon the congregation, which was not less than three or four hundred. We called on all who loved the Lord to unite in a covenant to serve him better, and love him more fully. Probably not less than two hundred arose. The scene was solemn and touching. Then we called upon backsliders and sinners who were ready to give themselves up to the Lord, and desired the prayers of his people, to arise. Many rose up. The front seats were vacated, and not far from one hundred came forward. This movement was marked with deep feeling. Earnest appeals were made by several, and the entire crowd was moved mightily. The work was general, and the surrender to the Lord seemed almost complete.

The afternoon meeting continued nearly five hours, with a short intermission, during which time, probably, not far from two hundred persons took part. Among them was Dr. Lee and his wife. Dr. Lee is an educated Swede. His testimony and that of his wife were to the point. We never witnessed greater advancement on the Sabbath at any meeting than at this. The several services of this day were so deeply interesting that they held, in all, not less than ten hours.

First-day morning, our social meetings were usually interesting. It was very evident that the work was deepening. At half past ten, Bro. Littlejohn spoke to a large audience. He was clear, forcible, and free; and the attention of the congregation, with hardly an exception, was decidedly candid and good. At the close, we circulated all we had of Bro. L.'s printed sermon on the Sabbath, and did not more than half answer the urgent demands. As we handed out the last one of the two hundred we had on hand, there were twenty hands reaching for it.

In the afternoon we spoke thirty minutes upon several points connected with the Sabbath question, to a large and very attentive congregation. We were followed by Mrs. W., who held the crowd with increas-

ing interest for about forty minutes. At the close of this service, we circulated several hundred copies of Mrs. W.'s tract entitled, *The Sufferings of Christ*. Again we were pained, not being able to supply the eager crowd. Bro. Ingraham spoke with freedom in the evening on the subject of conversion.

Second-day morning meeting was full of interest. At an early hour we were assembled at the stand for general social worship. Again the call was made to backsliders and sinners to come forward. The front seats were soon filled. The brethren and sisters went to their children and friends who had not moved forward, and generally succeeded in inducing them to come forward. The interest of the meeting was at a high pitch. We bowed in prayer. God heard the prayers of his servants. We arose, and while singing, several brethren and sisters came forward, leading their friends with whom they had been pleading with many tears. Dr. Lee and wife spoke in a very touching manner. The Spirit of God came down upon us in a wonderful manner. And yet sinners and backsliders pressed forward. The congregation was large. Our Seventh-day Baptist brethren took a deep interest in our meeting. Many of them were present.

Baptism being called for, those wishing the ordinance were requested to rise up. A number arose. In the afternoon the congregation was assembled to examine candidates for baptism. About twenty-five were received, among whom were Bro. and Sr. Lee. The crowd at the water was very large and attentive. Twenty-seven were baptized by Bro. Ingraham, among them a feeble young man from the poorhouse, who had to be carried to the water's edge on his couch, and then taken into the water upon a sheet by Bro. Ingraham, assisted by another. The scene was impressive. Here our minds were carried back to the days of Christ when the sick were brought to him.

In the evening the blessing of the Lord still rested upon us. Our union with the brethren in Minnesota became very strong. There is an efficiency and activity with this people which we do not always find in other localities. Their Conference sessions were spirited, and marked with union. There was a general promptness in paying for our periodicals. Many paid liberally in advance for the *Review*, *Reformer*, and *Instructor*. In consequence of the scarcity of money but few books were purchased. This we made up in gifts from the book fund, in full faith that our faithful brethren in Minnesota will make it up to the book fund when money shall be more plenty with them.

Our Danish brethren in Minnesota were out to Camp-meeting. They are among the most faithful friends of the cause. They anxiously inquire for Bro. Matteson. They think he would do more good among the Danish people. There is also an urgent call for his labors among numerous Danes in Black Hawk Co., Iowa. There is a very general feeling that Bro. M. has mistaken his field of labor. Under the instructions of the General Conference Committee, we think Bro. M. should labor for his people. He should translate many of our smaller works into the Danish language, that the Publishing Association may print large editions for general circulation among those in our country who read that language. And then, in our opinion, he should labor under the instruction of the General Conference Committee, much of his time, in connection with such Danish works as he shall prepare for that people. While we admire the enterprising, liberal, spirit of the Danes in instituting a *Danish Tract Fund*, we regret that our American brethren did not take this matter in hand, and act a liberal part in it. In fact, the General Conference should, and will, take Bro. Matteson, and the cause among the Danes, right up in its arms, and direct and nourish both him and it. We are much disappointed in not seeing Bro. M. at some, at least, of our Western Camp-meetings.

The business sessions of the Minnesota Annual Conference were harmonious, and the brethren are of good courage. The expenses of the Conference are liberally met, and the brethren donate \$100 to the General Conference.

Minnesota is a promising field of labor. Bro. Ingraham goes out with the tent alone unless some one can be found to go with him. We suggest that a Min-

nesota summer and fall might improve the health of Bro. Cornell or Waggoner. May God raise up faithful and able laborers in this great western field.

We were happily disappointed at the camp-meeting in Minnesota last fall, and have since thought of the brethren in that State with pleasure. But our joyful disappointment to see so many brethren from different parts of the State at the late camp-meeting, and in witnessing so much of the work of God among them, can hardly be expressed on paper. We feel the strongest union with this people, and shall do what we can to help them in their efforts to build up the cause in that new State.

JAMES WHITE.

Kilbourn City Camp-ground, Wis., July 1, 1870.

Iowa State Conference.

THE eighth annual Conference of the Seventh-day Adventists of Iowa, was held near Marion, Linn Co., Iowa, in connection with the camp-meeting, June 9-14, 1870. Conference convened June 10, at 9 o'clock A. M. Eld. Geo. I. Butler, of Mt. Pleasant, in the chair. Prayer by Eld. W. H. Littlejohn, of Michigan. On motion, L. McCoy, of Sigourney, Iowa, was chosen Secretary *pro tem*.

On examination of credentials of delegates, the following-named churches were found to be represented: Knoxville, Laporte City, Waukon, Sigourney, Iowa City, Mt. Pleasant, Lisbon, State Centre, Washington, Marion, Talleyrand, West Union, Pilot Grove, Anamosa and Sandyville. By application, the church at Richland was admitted, with Bro. John Stroup as delegate. Also church at Monroe, with Eld. D. M. Canright as delegate.

On motion, Elds. James White and W. H. Littlejohn, of Michigan, together with brethren present from different churches, were invited to take part in the deliberations of the Conference. The minutes of the last meeting were read and approved.

On motion, the following-named brethren were appointed an auditing committee: Ben Auten, D. Smouse, Sidney Hart, D. Andre, Thos. Hare, and F. H. Chapman.

Voted, That the following brethren act as nominating committee: James White, W. V. Field, and L. McCoy.

Voted, That the following brethren be committee on resolutions: Elds. W. H. Littlejohn, James White, and D. M. Canright.

Adjourned to call of Chair.

Conference called, June 13, at 8 o'clock A. M. Prayer by Eld. D. M. Canright. Minutes of last meeting read. The committee on nominations reported the names of the following brethren as officers for the ensuing year: Eld. Geo. I. Butler, President; L. McCoy, Secretary; R. M. Kilgore, Treasurer; H. Nicola, and J. F. Mitchell, Executive Committee.

The discussion of the question of distribution of labor was participated in by many. No definite action was taken.

Voted, That the following brethren act as Camp-meeting committee: J. F. Mitchell, Ben Auten, F. H. Chapman, L. McCoy, H. Nicola, S. M. Holly, and D. Andre.

The question of the location of the next Camp-meeting was here discussed, and many liberal propositions were made for the same. No action.

Adjourned to call of Chair.

Conference called, June 14, at 8 o'clock A. M. Prayer by Eld. Littlejohn.

Voted, That the credentials of Geo. I. Butler and D. M. Canright be renewed.

Voted, That a renewal of License be granted to J. H. Morrison, A. L. Carl, C. A. Washburn, and R. H. Johnson, to improve their talents by publicly preaching the word of truth.

The Treasurer made the following report:

S. B. FUND.

Cash on hand Oct. 10, 1869,	\$1034.49
Rec'd. since last report,	1380.65
	\$2415.14
Cash paid out since last report,	\$1763.53
" on hand to balance,	651.61
	\$2415.14

CAMP-MEETING FUND.

Cash on hand, Oct. 10, 1869,	\$ 79.05
Rec'd. since last report,	562.05
	\$641.10

Cash paid out since last report,	\$406.00
" on hand to balance,	235.10
	\$641.10

R. M. KILGORE, Treasurer.

June 1, 1870.

Partial reports from churches show a membership of over 400, and s. b. of over \$2500, with a considerable amount yet due. The financial condition of the various funds is good.

Voted, That \$100 of the s. b. fund be allowed the church at West Union, to aid in building their meeting-house.

Voted, That \$300 of the s. b. fund be appropriated to General Conference fund.

The Committee on Resolutions presented the following report:

Whereas, Our State Conference Constitution makes it the duty of all s. b. treasurers to report to the Conference Secretary once in three months; and

Whereas, There has been a neglect of this duty on the part of some, therefore

Resolved, That this Conference make it the duty of its Secretary to publish through the *Review* within four weeks after the time when these reports are due, the names of all delinquent churches. And,

Whereas, The duty of exercising a watchcare over its members is obligatory upon every church, and as this cannot be done in the case of absent members unless they frequently report themselves, therefore

Resolved, That this Conference considers it the duty of all the absent members of our churches to report themselves to their respective churches as often as once in three months. And furthermore, that we consider the persistent neglect of this duty a sufficient ground for church labor; and we hereby advise our churches to judiciously carry this resolution into effect.

Resolved, That we hereby express our thanks to Bro. and sister White, and Bro. Littlejohn, for their faithful labors with us during this camp-meeting, and we cordially invite them to attend our next.

Resolved, That the minutes of this Conference be published in the *Review*.

GEO. I. BUTLER, Pres.

LYCURGUS MCCOY, Sec'y.

Report from Bro. Matteson.

I LABORED seven weeks in Farlinville, Kan. Had a good hearing and much opposition. Twenty expressed themselves to be fully convinced of the truth, but no one has moved out, as yet, to obey. I have never labored in any place more faithfully than here, and have been much reduced in health and strength. It is truly discouraging to see no more fruit at present; yet I am willing to leave all with the Lord, and hope to see fruits in the future.

From there I went to Centerville. Labored with them one week. Here are twelve Sabbath-keepers. Eight of them took the covenant. One was baptized. Bro. J. Brown was ordained an elder, and Bro. F. Morrison elected clerk and treasurer. We organized s. b. \$52.00 were pledged to the Conference for the coming year. This church took the name of the S. D. A. Church of Centerville, Kan. Finished meetings here on Sunday. Commenced next day a series of meetings with the brethren south of Mound City. Continued a week and a half, and then had one day's rest. Here I was obliged to hold meetings in the day time, my strength failing. This proved much more beneficial to the brethren also. The Lord blessed us in these meetings beyond our highest expectations. Every meeting some advancement was made. The brethren were punctual in attending. All made an effort to move. Old difficulties were overcome, sins confessed, jealousy and envy removed, and union restored. Earnest prayers went up to Heaven, tears flowed freely. Love from God commenced to come in. Backsliders were restored, and sinners converted. Sixteen were added to the church. Their present number is twenty-three. Fourteen were baptized. All seem to give good evidence of having their hearts in the work.

Bro. J. H. Cook was ordained an elder of this church, which is known by the name of the First S. D. Adventist Church of Mound City, Kan. Bro. Amos Van Syoc is clerk and treasurer; s. b. was organized, to the amount of \$201.76 per year.

Next we held a three-days' Grove-meeting at Farlinville. This was right in the midst of wheat har-

rest, and was consequently much less attended than it would have been at some other season. But this was the only time I had left. There were thirty Sabbath-keepers on the ground, and about 200 people in all attended on Sunday. Our meeting here were very searching and solemn, and we felt refreshed in the Lord. Our parting meeting was one of much weeping, and I left the dear brethren of Kansas, feeling that they have a large place in my affections, and that I never shall forget them.

Monday evening I arrived at this place after an absence of eight months and two weeks. To-day (Tuesday) we are busy pitching the old tent again, and I expect to begin a series of meetings to-night. I do not see how my strength can hold out to supply all the labor that is called for here; but I believe the Lord will either give me sufficient strength, or else send some one to help me, or else let me die at my post. I am well contented with my lot, and thankful to the Lord for a work to do, though it be very small. "Bless the Lord, O my soul, and all that is within me bless his holy name."

The brethren in Kansas would like very much to have a general Camp-meeting about the middle of September, after the Michigan Camp-meeting. If Bro. and Sr. White intend to go to California, this would be very little out of their way. Pleasanton, on the Mo., Ft. Scott and Gulf R. R., would be a convenient and central place for all the brethren of South and North Missouri and Kansas to convene together. The brethren of Kansas will make necessary preparations if the Gen. Conf. Com. will consider this matter and supply ministerial labor, and if the brethren in Missouri favor the plan.

JOHN MATTESON.

Hamilton, Mo., June 21, 1870.

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 Sr. Austin.

BRO. SMITH: I have asked while looking over the pages of the REVIEW, and seeing so many selections, and so few names in the Conference Department, Why is it so? Are there not enough who have a real love for this cause, and in whose hearts this truth lives and burns, to furnish at least half a dozen testimonies weekly, that shall cheer the hearts of all who read, and especially those who cannot hear in any other way from those of like "precious faith"?

Those who can get together and speak words of encouragement, know how sweet and strengthening it is to be cheered along over the roughness of the way, by words of hope, and songs of praise, from fellow pilgrims who are toiling to reach the same blest home with themselves; and as they recount blessings enjoyed, victories gained, and help received from our "Bountiful Father," who watches with a loving eye, every effort of his striving children to live so that they can honor his glorious name, it inspires them with new courage to press on in the narrow way that leads to life, although it may separate them from earthly friends, and loved ones almost as dear as life itself.

And next to hearing others is reading from their pens; and are there not many silent pens which might and should be used to speak such words of cheer as should cause bright hope to spring up in the heart of some lone pilgrim, or call a song of praise from some saddened soul, which the angels would hear, and the echo be returned laden with bright rays of glory, to light up the darkness, and disperse the gloom that Satan labors so hard to envelop us in as we near the golden city of our God.

Have we not reached a point in this message where we need on the whole gospel armor, and such a consecration to God as shall enable us to say, "I live, yet not I, but Christ liveth in me"?

When we attain this position in our Christian experience, where Christ truly lives in us, there will be

seen by angels and men earnest, faithful, laborers in the vineyard of the Lord; and this message will rise, and the last note of warning for a drowsy church and an ungodly world, will then be heard with a loud voice, and the latter rain will strengthen the tempted and tried children of God, and prepare them to stand amid the awful scenes of earth's closing history.

I thank God for the light that shines on our pathway, for the evidences of the soon coming of the glorious Lifegiver, for the precious promises made to those that seek the Lord with their whole hearts, and the spirit of love for perishing souls, that goes with the third angel's message. It was this spirit that prompted our dear Redeemer to leave all the glory of his heavenly home, and walk this vale of tears in sorrow and agony, to bring us to his Father's house on high. And shall we go contentedly along alone, satisfied if only ourselves are saved? If ever we plant our glad feet on the sea of glass, shall we not want to see near us a little company, or at least one, whom we have loved here, that has been assisted to reach the place where the victor's song shall be sung, by our helping hand, reached out for them through the power of that life which Christ lives in us?

I believe with all my heart that soon, soon, we shall be there if faithful to the end; and what we do for ourselves or others must be done quickly. May God arouse his people to more earnestness, and strengthen the lonely ones to trust in him, and labor on, remembering that those that sow in tears, shall come with rejoicing, bringing their sheaves with them.

Yours, hoping soon to meet and have a name and place with all the good and pure of earth,

C. R. AUSTIN.

Berkshire, Vt.

BRO. D. MOORE writes from Polk Co., Iowa: I want to return my sincere thanks to the friends who have sent the REVIEW to a poor sinner like me. It is the best preacher I ever had. I intend to pay for it after harvest. I thank God, through our great High Priest, that he has brought me into the light of the gospel. I am trying to serve him with my whole house. The Lord being my helper I will never receive the mark of the beast.

SR. E. H. LITTLE writes from Polk Co., Iowa: I rejoice that for the last few months it has been my experience to form an acquaintance with the sinner's Friend. Oh, what a friend! We heard the present truth while in Monroe, Jasper Co., last winter. We are the only Sabbath keepers in this place at present; but we hope through the blessing of God there will soon be more. Through the tracts there is quite an interest prevailing here at present, and a desire to hear the present truth preached. We think there could be great good done here, if some preacher could come here.

SR. A. M. TREADWELL writes from Douglas Co., Kan.: I am very thankful that I ever heard the truths of the third angel's message, and had a heart willing to receive the light that shone around it. It has been almost six years since I commenced keeping the Sabbath of the fourth commandment; and looking back over those six short years, I see many crooked paths that I have made, and I pray God, for Christ's sake, to forgive me of my sins. I will try to walk better the remaining few years we have to stay here. I have not the privilege that many have. We live far from any Sabbath keepers; but I thank the Lord for the REVIEW that makes its weekly visits to our lonely home. It cheers my heart, and helps me to praise the Lord for his goodness and mercies to me. I believe the Lord has precious souls here. We have been here but a short time, and the true Sabbath is quite a novelty to some. I lend the REVIEW to those that seem anxious or willing to read. One family reads them weekly, and I hope soon to see more interested. I further hope some one or more of the ministers will call at this place and preach. I believe it would be a good place for a tent meeting.

I will give all the aid that is in my power to take care of those that feel burdened to come this way.

I would say to those that are separated from God's people, Take courage! Jesus will soon come to gather his faithful children home.

So let us run that we may gain the prize at the end of the race, and be counted worthy to receive the crown of everlasting life at his appearing

SR. J. E. SPENCER writes from Tuscola Co., Mich.: By the grace of God I mean to see how it looks in the kingdom of God. I take great pleasure in reading the letters of the brethren and sisters. I often ask myself, Am I rooted and grounded in the truth? Have I on the whole armor? Am I prepared for the day of the Lord? The Lord help us to make every preparation, and wait the directions of the Captain of the Lord's hosts, without distrust or murmuring.

BRO. AND SR. J. AND E. WILMOT write from Carrol Co., Mo.: Neither of us ever heard an Advent sermon, but have become convinced of the truth of the doctrine by reading. We have reason to thank the Lord for putting it into the heart of a sister to send your valuable paper to us, which, through the blessing of God, has been the means of leading us to embrace the present truth, or seeing the truth as it is. But we are despised, neglected, persecuted. We care not for this. If we can have the smile of Heaven, and do our Master's will, it is sufficient for us. May the grace of God be as our day is, so that when our Lord appears, we may be prepared to meet him.

BRO. C. D. COOK writes from Kansas: When I think of the time in which we are living, and what manner of persons we ought to be in all holy conversation and godliness, it causes me to fear and tremble, lest I shall at last be weighed in the balances and found wanting. Let us bear in mind that God cannot look upon sin with the least degree of allowance, and then make an extra effort to keep ourselves unspotted from the world. So that when the Lord, who is our life, shall appear, we may appear with him in glory. Let us bear in mind that we are under the sound of the last message of mercy, and that the next event is to be the Son of Man upon the white cloud, and if one unpardoned sin is then found against us, it will forever shut us out of the kingdom. Oh, awful thought! to be banished from the presence of God and the holy angels forever. Let us remember that each of us has an individual work to do. Our brethren, our sisters, our friends, cannot save us; but we can save ourselves by living out the truths of God's word. And then, others seeing our good works may be led to glorify our Father which is in Heaven. While reading the question which W. Randall asked Bro. Andrews concerning the testimonies, it caused my heart to ache, and I could not refrain from tears, as I saw the gifts that God has placed in the church to point out the sins of poor erring selfish mortals whom God designs to save, if possible, so lightly esteemed and spoken against by one professing to be trying to live out the truths of God's holy word. I feel as though I would like to take Bro. R. by the hand and say, My dear brother, be careful lest you mislead and misguide precious ones, and cause them to be shut out of the kingdom. May the Lord help us to dig deep, and lay our foundation upon the rock Christ Jesus.

Obituary Notices.

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

DIED, in Otisville, Genesee Co., Mich., May 1, 1870, of congestive chills, sister Matilda Johnson, aged 65 years.

Sister Johnson embraced the truths of the third angel's message when the tent was in Vassar, in 1865, and connected herself with the Vassar church soon after its organization.

She loved the truth more than her tea and tobacco which she had used for many years, but was opposed by those who should have been her best friends. But now her afflictions are ended and she sleeps, leaving the witness with us that she will have part in the first resurrection.

Remarks on the funeral occasion by Eld. Comstock, Baptist, from Rev. 14: 13. E. G. DOW.

The Review and Herald.

Battle Creek, Mich., Third-day, July 5, 1870.

J. WILMOT: We do not see how it could be right for a Seventh-day Adventist, to receive baptism from one not agreeing with him in sentiment, or one who, however unconsciously, was habitually violating the law of God. The scattered ones must try to arrange to attend some of our general meetings the nearest to them, to receive the ordinance. We have no History of the Sabbath, from any first-day writer. But all the copious extracts, in Bro. Andrews' History, with the exception of two authors, are from those who did not believe in the observance of the seventh day. Hence the testimony given in that work, was not written in the interest of the Sabbath. It should therefore be satisfactory even to the most biased mind.

Enlargement of the Review Office.

I AM glad to hear the call for more room. It speaks of progress in the work. I hail it as an omen of good—of advancement in the work, its speedy termination, and the near approach of the time of resting. From what I saw when at the General Conference in March last, I am satisfied that additional room is needed. The presses must be kept at work, and room is wanted for labor in some departments of the work, and for storing in order the finished work.

When our Office was being built, some thought it a denial of our faith in the nearness of the advent. A good brother of some wealth presented me with this objection. I told him in reply that I saw it in a light exactly to the contrary. We believed that there was a great work to be done, and we had but little time in which to do it; therefore we wanted all the facilities of a good Office under our own control, and power presses to prosecute the work with speed. He must have got his mind on the *rest* and forgotten the *work*—forgotten that thousands were to be enlightened and saved by our efforts in a short period of time—forgotten that

"This life to toil is given,
And he improves it best,
Who seeks by patient labor,
To enter into rest."

It will not harm our people, but do them good, to engage in this work. Some know nothing, or next to nothing, of sacrificing in the cause of God. It will be a privilege to show our love for the cause of God, and our interest in the salvation of men, by using our means, which otherwise must soon perish unprofitably, to spread the truth—the saving truth of the last message. It is an opportunity to exemplify our faith in the closing work of probation, prove our confidence in God, and send on our treasures before us to a place of safe deposit, thus saving them from the final conflagration. For one I want stock in the enterprise.

R. F. COTTRELL.

Shall we have more Room at the Office.

Bro. White's recent article entitled, "The Seventh-Day Adventist Publishing Association," in which he suggests the propriety of raising means for the erection of another building of the size of the one already in use, meets my hearty approval, as it must also meet that of all those who are interested in the prosperity of the cause of the last message of mercy.

The encouraging thought that the cause demands that there be such an addition to the building now in use in connection with the publishing interests, is sufficient to stimulate us to a hearty indorsement of Bro. White's proposal, both by word and deed. For the greater the agencies used in the work of spreading the truth, the sooner may we expect to see it accomplished, and to see the coming of the Just One. May we all hail this encouraging feature with joy and gratitude, and act accordingly, showing our appreciation of the truth, fervent love for God and man, and that we do really believe the Lord is near, and should improve our present opportunity of sacrificing for the truth and laying up treasures in Heaven.

The great good that has already been accomplished with our publications is sufficient to show the necessity of not neglecting this important branch of the work. The errors of the past should only stimulate us to earnest efforts to redeem the past and push forward the work.

When a man commences on a new farm, he builds according to his strength and the present demands in the case; but when his strength and income increases, he may be called upon to enlarge his buildings, or to pull down the old ones and build larger ones. And no one would think his course to be inconsistent. Now this is what is proposed to be done in spiritual things, with the exception however, that we do not have to tear down our old buildings. They hold good and will still be used. Only we want more room. Shall we have it? God speed on the work.

D. T. BOURDEAU.

New York Camp-Meeting.

BRO. F. WHEELER wishes us to say to those who design attending the N. Y. camp-meeting, that arrangements have been made with the N. Y. Central, and Midland rail-roads, so that those coming over said roads will be provided with return passes, free, provided the number amounts to fifty or more.

New England Camp-Meeting.

Those coming to the New England camp-meeting, which is to be held at South Lancaster, Mass., will please call for camp-meeting tickets over the following rail-roads, as arrangements have been made for reduction of fare:

Boston & Fitchburg, Mason & Groton Junction, Providence & Worcester, Cheshire, Worcester & Nashua, Norwich & Worcester, and the Agricultural road. Also reduction of fare can be had over the Boston & Maine road.

Ample wholesome provisions can be had for man and beast on or near the ground. Straw can also be had on the ground for beds.

It is very desirable that those coming with tents should be there in season that everything may be in readiness at the commencement of the meeting. The meeting will be held on the same ground that it was last year. The time for the above meeting is subject to the appointment of the Gen. Conf. Com.

Tents can be hired at reasonable rates of James Martin & Son, No. 114 Commercial Street, Boston, Mass. He also makes tents to order, varying in price from \$22. and upwards.

In behalf of Camp-meeting Committee,

S. N. HASKELL.

Iowa Camp-Meeting.

Our annual gathering has passed away. I feel that I must say a word in regard to it, and but a word, as others have given the particulars. It was a season to be remembered with pleasure. It was no doubt the largest gathering of our people ever seen in the State. There were at least three times as many present Sunday, who were not Sabbath-keepers, as we have ever seen at any previous gathering in the State.

We were so glad to see the servants of the Lord with us in such good courage. How could we but partake of the same spirit? There seemed to be a spirit of cheerfulness, of union, and love, prevailing which made it truly good to be there.

Our people came to bear burdens, to pay up their pledges promptly, so that the Conference was relieved from all embarrassment, and all parts of the work thus left on a good financial basis.

But best of all *God's blessing* was present. His Holy Spirit affected hearts. Souls were converted. Twenty-eight willing souls went forward in the ordinance of baptism. Many said they never saw a more pleasant one.

Truly the Lord is good. Our hearts are encouraged to still labor on in the cause of our God. The most unpleasant feature was the parting scene, and the thought that it will be a year before we can have another such meeting. May God help us to so live that we may be present at the great gathering where there will be no parting.

GEO. I. BUTLER.

CORRECTION. In Bro. Waggoner's review of *Welcome*, page 1, of *REVIEW*, 3d column, 17th line from bottom, the sentence "that we are under its jurisdiction," should read, "that we are *not* under its jurisdiction."

SPOTS ON THE SUN.—The solar spots are still attracting much observation, and are pronounced to be of extraordinary size, such as have not been seen for many years. That their presence is a signal for great magnetic disturbances around our planet cannot be doubted, and great interest is excited to determine what may be the nature of the phenomena themselves, and what their relation to our terrestrial economies. The spots may be seen by a powerful spyglass, only the eye-piece must be guarded by colored glass, which can easily be adjusted.

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

Appointments.

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

The next Monthly Meeting for southern Maine will be held with the church at Brunswick, at the village, July 9, and 10, commencing at 9 o'clock, Sabbath morning. For the church, L. L. HOWARD.

The next Monthly Meeting of S. D. Adventists in northern Maine, will be at Norridgewock, Sabbath and first-day, July 16 and 17, commencing Friday at 7½ p. m. Eld. J. B. Goodrich is expected to attend. GEO. W. BARKER.

The Quarterly Meeting for the Mound City and Centerville churches, will be held at Centerville, Linn Co., Kan., the first Sabbath and Sunday in August. Scattered brethren are invited to attend. Come, praying the Lord to meet with us. Meeting to commence Sabbath evening. FRANK H. MORRISON.

PROVIDENCE permitting, the next Quarterly Meeting of the church of Bowersville, Ohio, will be held July 30 and 31, 1870. A general invitation is extended to all. Come, friends, and receive a refreshing from the Lord. We especially hope that all the scattered brethren will attend or report by letter, as this quarter ends the Conference year. The brethren will please come prepared to pay all arrearages, and re-arrange s. b. J. Q. A. HAUGHEY, Clerk.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

SOME one writing from Haverhill, Ohio, sends \$1.00 on the *REVIEW*. Who is it? No name given. We have received \$2.00 from Haverhill, Mass., but no directions in regard to appropriating the money.

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. Hiram H. Hill 38-1, "N S Brigham 37-1, N C Newcomb 38-1, Bartlet Hardy 38-1, B Williams 38-1, P R Allen 37-1, R H Holladay 37-1, Eld J W Barr 38-1, Miss J Sherrer 37-1, A Hoff 37-1, Wm F Noyes 38-1, R H Norton 38-1, Marion Covert 38-16, Mrs N J Blowers 37-1, Mrs Abby A Leach 37-13, Mrs I H Archer 37-1, E B Carpenter 35-1, Mrs Lydia Spencer 37-13, Asa Barrows 37-13, John Lisk 37-13, Mrs H C Wilkinson 38-1, E Brackett 37-1, A Zellers 37-1, C Stoddard 37-13.

\$2.00 each. P C Truman 38-1, Hannah Way 38-12, M D Mathews 37-22, S Maxson 37-18, D A Smith 38-4, Matilda S Gillett 37-20, A Brewster 38-1, E R Whitcomb 38-1, T Lindsay 37-14, S Rider 38-1. **Miscellaneous.** John Barry \$1.50 34-17, A W Shepard 3.34 38-19, G G Wheeler 3.50 38-17, M B McReynolds 2.25 36-7, T Armistage 4.00 37-1, J H Haggie 3.00 37-14.

Books Sent by Mail.

Wm A Van Voorhis \$2.00, A W Shepard 1.66, Mrs Betsey Landon 2.25, M E Newcomb 25c, John D Hughes 18c, Adaline Bell 4c, A Zeller 18c, Robert Hill 2.50, Edwin F Ward 30c. C G Daniels 2.75, C Briggs 25c, M F Dibble 50c, P R Mills 2.27, Mary Dunn 96c, James M Oborn 1.38, J N Loughborough 19.12, Chris Roth 25c, I Sanborn 3.60, Matilda S Gillett 1.45, S J Hersum 3.50, A W Smith 3.16, Jas C Sheley 68c.

Received on Book and Tract Fund.

A W Smith \$2.00, Mrs Ellen West 4.50, Hannah C Loomis 1.00.

Foreign Missionary Fund.

A W Smith \$1.84.

Cash Received on Account.

R F Andrews \$50.00.

Books Sent by Express.

Eld James White \$6.82, H A St John, Defiance, Ohio, 8.63.