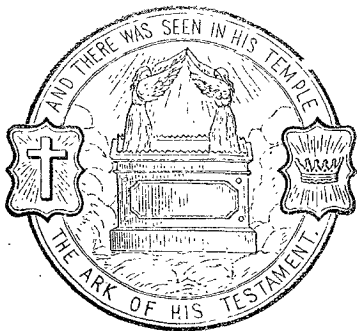


ADVENT



REVIEW

And Sabbath Herald.

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

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

WHAT THINK YE OF CHRIST?

WHAT think ye of Christ? is the test,
To try both your state and your scheme,
You cannot be right in the rest,
Unless you think rightly of him.
As Jesus appears in your view,
As he is beloved or not,
So God is disposed to you,
And mercy or wrath is your lot.

Some take him a creature to be,
A man or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.
So guilty and helpless am I,
I could not confide in his word,
Nor on his protection rely,
Unless I could call him my Lord.

Some call him a Saviour in word,
But mix their own work with the plan,
And he his help will afford,
When they have done all that they can.
If doings prove rather too light,
(A little they own they may fail),
They purpose to make the full weight
By casting his name in the scale.

Some style him the pearl of great price,
And say he's the fountain of joys,
Yet feed upon folly and vice,
And cleave to the world and its toys.
Like Judas the Saviour they kiss,
And while they salute him, betray.
Ah! what will professions like this,
Avail in that terrible day?

If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say he's my meet and my drink,
My life my strength and my store,
My shepherd, my husband, my friend,
My Saviour from sin and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all.
Copied for the REVIEW by O. DAMON.

Review of Wellcome and Goud.

(Continued.)

GOSPEL IN THE HEARTS OF THE GENTILES.

ROM. 2, they quote and comment as follows:

"When the Gentiles which have not the law [written] do by [studying the righteousness of God] nature the things contained in the [written] law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Rom. 2:15, 16. That this law is embodied in the new covenant, the law of faith, is evident from its being written in the heart, and therefore by the Spirit, and not the old covenant or letter on stones." Page 129.

It is not possible, I think, for any one with an unprejudiced mind to read Paul's argument in Rom. 2

and onward, and apply what he says about "the law" to the new covenant or the gospel. There are many reasons against such an application, a few of which I will notice.

1. The statement of verses 12, 16, dropping the parenthetical remark about the Gentiles, is this: As many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to the gospel. The resurrection of Christ is purely a gospel fact. But in Acts 17:31 the Judgment is made to depend on that fact; it is our strong "assurance" of a future Judgment. Hence, Paul could say with all propriety that it was "according to my gospel" that there shall be a Judgment, but all men will then be "judged by the law." The law and the gospel are as distinct and different in Rom. 2, as are the law and the faith of Christ in chap. 3.

2. In verse 17 Paul appeals to those who were called Jews, who rested in the law. But they who were called Jews never rested in the gospel. Therefore Paul did not mean gospel when he said law in Rom. 2.

3. He proceeds to quote from or refer to the law in which the Jews rested, and speaks of the commandments against stealing, adultery, and idolatry. By these, the law is easily identified. The commandments "Thou shalt not steal," "Thou shalt not commit adultery," belong to a system which condemns sin, but will never justify the sinner. Messrs. Wellcome and Goud, on page 56, refer to this law as "constantly condemning and killing, but never justifying and giving life." Yet on page 129 they confound it with the gospel! What a gospel they must preach! Further proof might be given on this point from chaps. 2 and 3, but it seems unnecessary, especially as the next point noticed stands closely related to this.

THE GOSPEL IN THE VOLUME OF NATURE.

Referring to the same scripture, Rom. 2, they remark:

"The careful reader of the scripture above quoted, with its context, will not fail to see that the law which Paul alludes to as the rule for those who sin in the law, and the law which he says is written in their hearts who have it not otherwise, and who work good, is the same which he declares in chap. 1:16, to be 'the gospel of Christ,' and in chap. 2:16, 'my gospel.' The same law is alluded to by the psalmist when he says, 'The law of the Lord is perfect, converting the soul.' Ps. 19:1-7. Please read all the Psalm." Page 233.

And again, in immediate connection with the comment on Rom. 2, referred to before, they say:

"To this also agrees the testimony of the psalmist: 'The heavens declare the glory of God, and the firmament showeth his handiwork: day unto day uttereth speech, and night unto night showeth knowledge.' 'There is no speech nor language where their voice is not heard.' And in view of this the prophet exclaims, 'The law of the Lord [thus written in the volume of nature] is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' Ps. 19:1-7. Please read the whole Psalm. Paul refers to it thus: 'But I say, Have they not all heard? Yes, verily their sound went into all the earth, and their

words unto the end of the world.' Rom. 10:18. From these scriptures it is shown that the working of this 'royal law' of faith is not confined to those who have the written word, but is preached by the works of nature, by the Spirit, and finds disciples in heathen lands, in whose hearts it is written by the Spirit." Pages 129, 130.

The errors contained in these extracts are very serious; they contradict the plainest teachings of the Scriptures concerning the faith of the gospel, and are calculated to subvert every principle held sacred by believers of the Bible.

1. Psalm 19:7, and onward, does not refer to the instructions of "the volume of nature," but to the teachings of God's word, which are contrasted with the teachings of nature. The law, testimony, statutes, commandments, or judgments of God, (Ps. 19:7, 8, 9), are not taught by nature, as they are revealed in his word. "Moreover by them is thy servant warned; and in keeping of them there is great reward;" verse 11. To which, dear reader, does this refer; to the instruction received from the sun, moon, and stars? or to that received from the word of God? The most intolerant revilers of the gospel—the most persistent advocates of "natural religion," could ask for no more than Messrs. Wellcome and Goud have granted them in these extracts copied from their book.

It was Dr. Young who wrote—

"An undevout astronomer is mad."

I fully believe all that is written in Ps. 19:1-6, and concede all that is expressed by Dr. Young on that subject. The heavens do indeed declare the glory of God, and the firmament shows his handiwork, even as a watch or a building gives evidence of a designer and mechanic. But as a watch or house gives no evidence as to the moral character of the maker or builder, so the heavens or firmament give us no instruction in regard to the principles or precepts of God's moral government. The feelings of the mere enthusiast, the infidel, or even the reviler of Christ, may be raised to a frame of devotion by viewing and studying the wonders of God's creation, but these feelings are no evidence that he who indulges them is an accepted worshiper of God. Jesus says that they who worship the Father must worship him *in Spirit and in truth*, John 4:23. And again, he said to the Father, *Thy word is truth*. Chap. 17:17. The wonders of creation may beget devotional feelings; but the word and Spirit of God must guide our devotions to make them acceptable to him.

2. To refer what Paul says in Rom. 10:18, to the evidence of nature is a perversion, yes, a plain contradiction of the apostle's words. In quoting this text they refer the pronoun "their" to the heavens, the firmament, spoken of in Ps. 19:1-6. But the context utterly forbids such an application. Commencing with verse 14 we read: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." These, and not the works of nature, are the subjects of Paul's remarks. And the verse next pre-

ceding that quoted by them reads, "So then faith cometh by hearing, and hearing by the word of God." Quite different from faith's being revealed in "the volume of nature!" Such recklessness in quoting and commenting on the Scriptures is seldom seen as is shown by Messrs. Wellcome and Goud in this book. Were it not that verse 17 states explicitly how faith does come, their perversion of verse 18 would appear less glaring; but as it is, it seems entirely without excuse.

3. Ps. 19: 1-6, and Rom. 2: 13-15, do not refer to the same thing, as they teach. It is a truth that the work of the law is written in the heart of those who are ignorant of God's written revelation. But it is not true that it is written there by the study of astronomy, and it is not true that the law so written is the gospel. Go into whatsoever land you will, and you will find more or less a recognition of right and wrong. You will find that such sins as theft, murder, &c., are acknowledged to be wrong, and the secrecy in which they are committed shows that the consciousness of wrong accompanies the commission. How they obtain this knowledge of right and wrong, we cannot tell. Whether God has ordered that it should be transmitted by tradition, or that it is what is termed intuition, is difficult to determine. The fact we know as stated by Paul, and missionaries who have visited heathen lands all attest it. That it is not obtained by any recognition of the power of the Creator is evident; for they have lost all ideas of the Creator, and worship the works of their own hands. But this intuitive knowledge—this recognition of right and wrong—is confined to the elements of morality; to the works of the law; to the plainest and simplest principles of government. But this intuitive knowledge never extends to the facts of the gospel. The law of God is purely moral—it is elementary. But the remedy for sin must necessarily be positive. The performance of one moral duty can never make amends nor prove our penitence for the neglect or violation of another moral duty. The terms or conditions of pardon rest entirely on the will of the governor, and therefore cannot be known intuitively, but are subjects of direct revelation. And we may take those who understand the rules of morality, yes, who are convicted of sin, and yet if they are left to their moral sense, or to their intuitions, they will never learn that Christ died for sin, or that repentance, faith, and baptism, are elements of the plan of redemption. What I state is so evident to all that it needs no argument to prove it. And all this goes to show that Messrs. Wellcome and Goud have shown themselves to be both careless readers of the Bible and superficial reasoners concerning its truths.

Closely related to this is another error which they have advanced. It is concerning

THE GOSPEL AS THE RULE OF JUDGMENT.

On this subject, they write as follows. And this quotation is the paragraph following that last quoted, showing that it is related to the errors just noticed, being a part of their comment on Rom. 2:

"That all men have personally sinned against the law of Moses—the old covenant—and for that will be brought before the judgment seat of Christ, no well-informed person will pretend to claim. But that all persons of sufficient mind to be accountable to law, have sinned against law, is proved clearly enough by the scriptures above quoted, to satisfy all who are properly called Bible believers." Page 233.

To fully perceive the contradiction in which they have involved themselves in this statement, we must bear in mind that they constantly affirm that the old covenant—which they here say all men have not sinned against—is the ten commandments; and that they also say on this same page, 233, as before quoted, that the law which all men have transgressed, and by which all will be judged, as in Rom. 2, is the gospel or law of faith. With these, we will compare some other statements of the book.

On page 272 they say:

"A code of law, therefore, embracing rules and regulations of life, addressed to the living man Adam, the unit of the race, when he knew no death because

he knew no sin, may properly be called a book of life, as it contained the rules of life for a living race, who must have been all included in this code of law, as all were alive in Adam."

Again on pages 30, 31, in describing the sinful condition of the race, they say:

"Some of our readers may wish to be excepted from being identified in this class. Such should read."

Here they quote Rom. 3: 10-19, closing with the following: "Now we know that what things soever the law saith it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God."

This must be identical with the code given to Adam for the race; and so they plainly declare, as we shall see in another place. In the last above quotation and comment, they strongly affirm that all the world, Jews and Gentiles, have sinned against, and are subject to, the judgment of the law spoken of in Rom. 3; and deny to "some of their readers" the privilege of being excepted. I think the Judgment day will awaken them to the fact that they are not excepted themselves.

On pages 54, 55, under the head of "the old covenant," by which they mean the ten commandments, they say:

"Thus the law reveals man's fallen, sinful, lost condition, and in its ordinances, as a schoolmaster, points us to Christ. To the above sentiments agree the declarations of Paul, 'Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now [since the faith has come] the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness which is by faith of Jesus Christ, unto all and upon all them that believe, for there is no difference [under the law]; for all have sinned and come short of the glory of God.' Rom. 3: 20, 23. Thus, while the law exposes our sinfulness by nature, it affords no relief," &c.

And on page 60, referring to the ten commandments, they say:

"In the eyes of this law, all men are sinners, condemned to die, and no life or justification is to be obtained from it."

And yet again, on page 140, speaking directly of the ten commandments, they say:

"This covenant was the code which in its germ was given to Adam, and, in an elementary sense, may be called the Adamic covenant, for the government of the Adamic race, while multiplying, replenishing, and subduing the earth."

Now if the fact, that all men are sinners against the ten commandments, that all the race, without any exception, are guilty before God because of their transgression of the ten commandments, can be more clearly affirmed than they have affirmed it in the foregoing quotations, I do not know what language should be used. Where I chosen to defend the ten commandments as a rule of obligation for all the race, as the code against which all have sinned and which proves all men sinners, as the law by which all are proved guilty in the sight of God, I would be willing to adopt the words of Messrs. Wellcome and Goud on this point. True, they say that "no well-informed person will pretend to claim" such a thing; but I do not think their self-condemnation amounts to much, while they have sustained the claim by such strong and direct Scripture evidences. I only regret that they have not shown themselves as "well-informed" on other points as on this.

Certain it is that the law by which is the knowledge of sin, is the law by which men will be judged. Our authors have quoted Rom. 3: 19 to prove that all men are guilty in the sight of God; and they have directly affirmed that all men are sinners in the eyes of that law. Of course men will be judged by the law which proves them sinners, and Paul says that law will not justify the sinner by which is the knowledge of sin. So far all is straight and clear, and our authors stand in harmony with the word. But again, they affirm that all men are not sinners in the eyes of that law but in the eyes of the gospel! that the gospel is the rule by which all will be judged. Then when Paul says, "By the law is the knowledge of sin," he must

mean the gospel, according to their statement; all the world becomes guilty before God by the gospel, not the law. If it means so let us read it so. Now we know that what things soever the gospel saith, it saith to them who are under the gospel; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the gospel there shall no flesh be justified in his sight; for by the gospel is the knowledge of sin. But now the righteousness of God without the gospel is manifested, &c.

It does not read well. It does not mean the gospel; for it is not the gospel that proves men sinners. It is not the gospel by which men will be judged. That Messrs. Wellcome and Goud have contradicted themselves as well as the apostle, is plain to see. And there is no way for them to extricate themselves but by acknowledging the truth, that the law is the rule of life—the rule of Judgment; that it convicts of sin, and condemns the sinner; that the gospel is the means of justification; and in that day when men "shall be judged by the law," when "every work" is brought into Judgment, it will be seen whether the gospel has been so embraced and obeyed that the "body of sin" has been thereby destroyed, and the life, and character brought into conformity to the law of God which is not made void by faith, but established by it.

(To be continued.)

Church and State.

CONSIDERABLE has been said of late in the REVIEW concerning the present movement in this nation to obtain a religious amendment to the constitution. I have read these statements with carefulness, and am watching with interest, as must be the case with every student of prophecy, the strides that are being made in this direction. That this movement will result, when it obtains its object, in a union of Church and State, is apparent to a class of persons who never looked at the subject in the light of prophecy.

In the *Weekly Alta Californian*, of San Francisco, March 12, 1870, I read from the editor's pen: "The parties who have been recently holding a convention for the somewhat novel purpose of procuring an amendment to the constitution of the United States, recognizing the Deity, do not fairly state the case when they assert that it is the right of a Christian people to govern themselves in a Christian manner. If we are not governing ourselves in a Christian manner, how shall the doings of our government be designated? The fact is that the movement is one to bring about in this country that union of Church and State, which all other civilized nations are now trying to dissolve."

In the dominions of the papacy, it is apparent to all that the favorite theory is that Church and State should be united. If "words are the signs of ideas," and I suppose they are, when Papists and Protestants express their ideas on these matters in about the same words, a careful reader would naturally think they were aiming at about the same object. To show how they do talk, I wish to place in comparison with each other, three canons of the Ecumenical Council now sitting at Rome, and three resolutions of the Pittsburgh Convention, that were passed in its sitting last March:

ROME.

"CANON XVIII. Whosoever says that the power necessary for the government of a civil State does not emanate from God, or that one is not bound by Divine law to submit himself to such power, is repugnant to the natural liberty of men—let him be anathema."

PITTSBURGH.

"Resolved, That civil government is grounded, like the family, in the principles of the nature of man as a social creature; and that it has its powers and functions thus determined by the Creator, and is, therefore, like the family, an ordinance of God."

ROME.

"CANON X. Whosoever says that the Church is not a perfect institution, but merely a corporation, or that it is of such a nature, with regard to civil society or the State, as to be subject to temporal power, let him be anathema."

PITTSBURGH.

"Resolved, That nations, as sovereignties, wielding moral as well as physical power, and having moral as well as material effects, are morally accountable to God."

ROME.

"CANON XII. Whosoever says that Christ, our Saviour and Sovereign, has conferred upon the Church the power to direct only by advice and persuasion those who turn aside, not to compel them by orders, by coercion, by external verdicts and statutory punishments, let him be anathema."

PITTSBURGH.

"Resolved, That the proposed religious amendment to our national constitution, so far from infringing any individual's rights of conscience, or tending, in the least degree, to a union of Church and State, will afford the fullest security against a corrupt and corrupting church establishment, and form the strongest safeguard of both the civil and religious liberties of all citizens."

A friend on hearing this last resolution read, suggests that "the liberty of conscience guaranteed by it, is such as that of a man would be, who was tied hand and foot, and then told that he was at liberty."

What kind of a spirit of liberty animates those carrying on this movement is apparent from the manner Mr. Cowen was treated in the Pittsburgh Convention, as reported in Review No. 16, Vol. 85.

At a Ministerial Association of the M. E. church, held in Healdsburg, Cal., from April 26 to 28, 1870, Mr. Bryant, of Calistoga, read an essay on the Sabbath question. This question was introduced because of the stir in this county on the Bible Sabbath.

After he had read his essay, Prof. Turner, of Petaluma, said: "I am not positive, but feel quite certain that I could prove from the New Testament that Christ changed the Sabbath from the seventh to the first day of the week." Speaking of Advent ministers he said: "It is strange that a few insignificant men should go about the country thinking to change the Sabbath to the seventh day of the week." "In so doing they remove the great bulwark of American civilization." Rev. Mr. Trefren, of Napa, in speaking of Seventh-day Advent ministers, said: "As well might a few ants undertake to capture a great city, as for these few, miserable, ignorant fellows to change the Sabbath from the first to the seventh day of the week. I predict for them a short race. What we want is law in this matter." Then he said, referring to the present movement for a law,— "And we will have it too; and when we get the power in our hands we will show these men what their end will be."

Our Saviour said of trees, "By their fruits ye shall know them." It is true also that we may judge of the kind of fruit to look for when we have decided what the tree is. If the saying be true that "Words are leaves, but deeds are fruit," it is certain that the leaves already appearing on this "national"-religion tree, indicate a fruit similar to that borne by the papal tree in its palmiest days.

My dear brethren the times in which we are living demand activity. "Our foes are awake." Shall we slumber while they are forming fetters with which to retard the work? But even this work is in our hands a help to show the fulfillment of the prophetic word as to what is coming.

The time was when we could present but few facts to show the formation of an image to the papacy in this government, but we relied on the sure word of prophecy that such a state of things would come. Now the facts pointing that way accumulate at a rapid rate. Men of the world are awaking to these things, and plainly see union of Church and State in this matter. May God help us all to be active, to do what we can to get the word of God on these matters—truth for this time—before them. May God stir us all up to activity. Too much of my time has run to waste. I want to redeem the past by living nearer to God, and in his strength doing all I can to push on the truth. May our watchword be, *Work! Work!! WORK!!!*

"Work while the day is shining,
There's resting by-and-by."

J. N. LOUGHBOROUGH.

Walking with God.

It is said of Enoch, that he walked with God. David says, Blessed is the man who walketh not in the council of the ungodly.

The word walk as here used, signifies course of life. It is thus used often in Scripture; as in Luke 1, 6: walking in all the commandments and ordinances of the Lord, &c.

To walk thus, is the privilege of all who will, or who choose to do so. Few do this. It is attempted by many; but the way is so narrow, that many turn back, or aside, at different points; some almost at the gates of Heaven.

Those succeed best whose Christian career is commenced by repentance and humility of heart. A mistake here is often fatal; for few will submit to the mortification of beginning anew their journey.

A sense of sin and its odiousness in the sight of God, must always precede true repentance. The existence of this carnal principle in the heart, is humbling to the Christian. It is his burden until he drops it at the cross.

It is the design of his life to walk with God, to be led in the narrow way by the Spirit of God. He does not allow himself to be influenced by surrounding circumstances; and this constitutes the great difference between him and the worldling, who drifts with the age in which he lives.

"Who will show me the way to wealth or honor, to ease or fame?" is the cry of the worldling. "O Father, let thy light fill my soul!" is the prayer of the saint.

These two opposite principles lead in opposite directions, and to different results. A man who earnestly follows out the latter course, reasons honestly and conscientiously; speaks and acts from the same principle.

In a world like ours, where evil exists everywhere, and in the most complicated forms, the Christian is under the necessity of preparing himself for his journey in the most thorough manner. He will not yield up his principles though he may his fortune or his life. It is his business to serve his Master. He knows no other sovereign.

The trials he is obliged to meet are peculiar to the life he leads. He is a part of the human race, with like passions with others. He is obliged daily to come in contact with the unhallowed influence of those who act upon principles directly opposed to those he has espoused. Of course, he is daily in contact with the subjects of Satan; and the remains of his own carnal nature being in many instances yet in greater or less activity within, he is in a constant warfare; not with carnal weapons, but spiritual.

To enumerate all the trials of the Christian, would be impossible and unnecessary; for he esteems them light. These are God's monitors, and answer important purposes.

The great object of the Christian, is to honor God by walking in his ways. To do this, he must free himself from the evil influences around him. He must have within, a constantly burning flame of love to God, which is manifested by a spirit of watchfulness and prayer; rooted and grounded in love. He daily feasts upon the love and favor of God.

While thus in favor with God, the flattery or the slander of his enemies falls harmless at his feet. He hears the echo of Satan's artillery; and though it is annoying to him, yet he soon forgets the impression made by the enemy and his allies, in his zeal to press on to new victories.

One victory over himself, one passion subdued, gives him greater joy, than the possession of millions of this world's treasures: to be calm and composed in the battle with Satan's host, to have within the assurance that his Master approves his course, is to him a constant fountain of joy. JOS. CLARKE.

Experience and observation, study and meditation, watchfulness and prayer, with a press of work, are the best exercises for those who would overcome in the strife with evil.

"Beware ye of Covetousness."

THESE were the words uttered by our Saviour as a particular warning to those living in the last days.

Never, perhaps, were there in the history of the world, greater inducements to gain wealth than at the present time. Never did the spirit of overreaching prevail more than now.

It requires effort to live out the commandment, "Thou shalt not covet," and breast the current that is carrying down the multitude to perdition. God would save his people. He has ever been trying to do this.

Man's mind is perverted. Passion rules. All his higher powers worship at its shrine. Reason is exercised in forming plans to secure means to gratify selfish ends.

If aught is given, it is too often done for applause, or to help the giver to advance his own interest. Such have their reward. Matt. 6: 1-3.

By the light given in God's word, we learn how to avoid covetousness—of the honor of men as well as of unjust gain. The naturally covetous can learn duty therefrom, and save being wrecked on these rocks which are many in the sea of life. Giving, was in the old dispensation, God's chief plan to keep his people from selfishness. His cause was first to be considered by them. Sacrifices and offerings were made by all, none were excused. If too poor, the more fortunate were to see that they had the required offering to present. The poor who would ever be with them, were cared for. Lev. 19: 9, 10; Deut. 24: 19.

In various ways were this people called upon to give a portion of what God had given them; and he had promised the storehouse should never fail, as long they obeyed him. Lev. 26: 3-5.

All along, the church has been called upon to sacrifice.

The cause of God, near and dear to all his children, has ever needed their support. We should not be surprised if we are called upon in these last days to give. Give to his cause. Give to the needy. Give, that our hearts may ever respond to the call of suffering humanity. Give, that we may be provided with "bags that wax not old, a treasure in the Heavens that faileth not." Give, that we may feel while our earthly stores are diminishing that the words, "fear not little flock, it is your Father's good pleasure to give you the kingdom," are ours.

Give, that when the golden city opens to our view, we may feel the words of a dying saint, "What I have used, I have had; what I have given, I have got; what I have kept, I have lost." Give, because it is duty, a privilege, and that it is more blessed to give than to receive; and also that it may save us from that snare of the devil—covetousness.

C. GREEN.

Battle Creek.

Submission.

Let us seek for a spirit of submission that views God in all the trials of life; that sees his merciful hand meting out our portion as seems wise to him and for our best good.

Without such a spirit of submission to his will, the graces of his Spirit cannot flourish in our hearts and bear fruit in our lives, but we shall be as a desert unfruitful, as a withered branch cut off from the living vine.

This life is as a rough sea, and we make it more rough by murmuring and repining o'er the ills we must meet on its troubled waters. On the other hand, many a rough pathway is made smooth and pleasant with contentment, with submission to whatever our merciful heavenly Father permits to befall us on our pilgrimage through this world of sin and sorrow. Let us ever believe that God is the disposer of all hearts and that he controls all events, small as well as great. Not a sparrow falls to the ground but he noticeth it. He careth for us, even us.

How precious is such a faith. With this faith our minds can continually dwell upon the goodness and mercy of God throughout our lives, and we can live and serve him with a willing and perfect heart.

Battle Creek.

F. M. BRAGG.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 12, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER VIII. (VERSES 13, 14, CONTINUED.)

RESPECTING the 2300 days, introduced for the first time in verse 14, there are no data in this chapter from which we can determine their commencement and close, or tell what portion of the world's history they cover. We are obliged, therefore, for the present, to pass them by. Let the reader be assured, however, that they are not left in this indefinite condition. The declaration respecting them is a part of a revelation which is given for the instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand; and which instruction we may be certain that the angel at some time carried out, and hence that somewhere the necessary information is given respecting this important period. We shall look for something further on this point in subsequent portions of the prophecy of Daniel; and we shall find that the mystery which hangs over these days in this chapter, is dispelled in the next.

The Sanctuary. Connected with the 2300 days is another object of equal importance, which may at this point be legitimately made a subject of inquiry; namely, the sanctuary and its cleansing. As we examine this subject we shall see the importance of having an understanding of the commencement and termination of the 2300 days, that we may know when the important event called the cleansing of the sanctuary is to transpire; for all the inhabitants of earth, as will in due time appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones as the sanctuary here mentioned: 1. The earth. 2. The land of Canaan. 3. The church. 4. The sanctuary, the "true tabernacle, which the Lord pitched and not man," which is "in the Heavens," and of which the Jewish tabernacle was a type, pattern, or figure. Heb. 8:1, 2; 9:23, 24. These conflicting claims must be decided by what the Scriptures say on the subject; and fortunately its testimony is neither meager nor ambiguous.

1. The word *sanctuary* occurs in the Old and New Testaments one hundred and forty-six times; and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling-place for the Most High. If, now, the earth is the sanctuary, it will answer to the definition, and the Bible will somewhere speak of it as such. But we do not find a single characteristic pertaining to this earth which will satisfy the definition. It is neither a holy nor a sacred place, nor is it a dwelling-place for the Most High. It has no mark of distinction except as being a revolted planet, marred by sin, and scarred and withered by the curse. Moreover it is nowhere in all the Scriptures called the sanctuary. Only one text can be produced in favor of this view, and that only by a false application. Isa. 60:13, says: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the place of the sanctuary, just as it is called the place of the Lord's feet; an expression which probably denotes the continual presence of God with his people, as it was revealed to John when it was said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3. All that can be said of the earth, therefore, is, that when renewed it will be the place where the sanctuary of God will be located. It can present not a

shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

2. Is the land of Canaan the sanctuary? So far as we may be governed by the definition of the word, it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which seem to be supposed by some to furnish the requisite testimony. The first of these is Ex. 15:17. Moses in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." A writer who urges this text, says, "I ask the reader to pause, and examine and settle the question most distinctly, before he goes further—What is the sanctuary here spoken of?" We think it would be safer for the reader not to attempt to settle the question definitely from this one isolated text, before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for his people. Let us see how it was accomplished. If we find, in the fulfillment, that the land in which they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Ex. 15:17, must be interpreted accordingly. We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. Ps. 78:53, 54. The subject of the psalmist here, is the deliverance of Israel from Egyptian servitude, and their establishment in the promised land; and he says: "And he [God] led them on safely so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." The "mountain" here mentioned by David, is the same as the "mountain of thine inheritance" spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the *border* of the sanctuary. What then was the sanctuary? Verse 69 of the same psalm informs us: "And he built his sanctuary like high palaces, like the earth which he hath established forever." The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat. 2 Chron. 20:7, 8: "Art not thou our God who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, forever? And they dwelt therein, and have built thee a sanctuary therein for thy name." Taken alone, the inference might be drawn from Ex. 15:17, that the mountain was the sanctuary; but when we take in connection with it the language of David; which is a record of the fulfillment of Moses' prediction, and an inspired commentary upon his language, such an idea cannot be entertained; for David plainly says that the mountain was simply the border of the sanctuary; and that in that border or land, the sanctuary was built like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their worship. In view of this testimony, we must attribute the peculiar phraseology of Ex. 15:17 to the supposition either that in the first flush of his great triumph, or the freedom of poetic license, Moses applies the word *sanctuary* to the mountain where it was to be located, just as the tribe of Judah is called Mount Zion, because Mount Zion was the all-important place in that tribe, Ps. 76:68; or he uses the word *sanctuary* in an indefinite sense, to denote simply a consecrated place, or a hallowed spot, which is one of the definitions of the word *ἁγίασμα* which the Septuagint here use.

The three texts, Ex. 15:17; Ps. 78:54, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singularly enough, the two latter in plain language clear away the ambiguity of the first, and utterly disprove the claim that it is based thereon.

Having disposed of the main proof on this point, it would hardly seem worth while to spend time with

those texts from which only inferences can be drawn. As there is, however, only one even of this class, we will refer to it, that no point may be left unnoticed. Isa. 63:18: "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." This language is as applicable to the temple as to the land; for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." The text therefore proves nothing.

Respecting the earth, or the land of Canaan, as the sanctuary, we offer one thought more. If they constitute the sanctuary, they should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth, or of Palestine, should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

3. Is the church the sanctuary? The evident mistrust with which this idea is suggested is a virtual surrender of the argument, before it is presented. One solitary text is adduced in its support: Ps. 114:1, 2: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion." Should we take this text in its most literal sense, what would it prove respecting the sanctuary? It would prove that the sanctuary was confined to one of the twelve tribes; and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity when we remember that God chose Jerusalem, which was in Judah, as the place of his sanctuary. "But chose," says David, "the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever." This clearly shows the connection which existed between Judah, and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that tribe, his sanctuary should be located. But even if it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan. 8:13, 14; for the church is there spoken of as another object: "To give both the sanctuary and the host to be trodden under foot." That by the term *host*, the church is here meant, none will dispute; the sanctuary is therefore another and a different object.

Practical Thoughts on Scripture Subjects.

REDEEMING THE PAST.

WHEN we fail at important points in our experience, if God does not give us up to ruin, he opens the way for us to have a new trial in the matter. Our first trial was designed to enable us to overcome some evil thing, or to discover and supply some serious lack in our Christian character. When we allow Satan to defeat us in these critical moments, we make it a matter of necessity that the trial be in some form repeated. And certainly this consideration ought to prompt us to make most earnest efforts not to fail in the next trial. God is infinitely merciful, yet he cannot be trifled with. He gives opportunity to redeem the past, but he requires us to improve it. If we trifle this away, we shall find that the long-suffering of God does not last forever. If we have made serious failures in the past, what can we do to redeem these errors? This should be our never-ceasing inquiry. The days of our probation are soon to end. What use have we made of the space already granted to us? If the past has been wasted, shall we thus treat the little time yet remain-

ing to us? If God still calls after us, shall we not be in haste to act in seeking his face?

OUR RECORD.

Our work must be done faithfully. Soon we shall be called to our account; we must meet it just as it is recorded. The record will be according to the facts. We cannot be too careful to have our conduct such as will bear the inspection of the day of God. May the God of Heaven help us to make clean work for the Judgment.

THE DECEPTION OF THE DEVIL.

We cannot stand against the power of the devil only in the strength of God. There is no safety for us except to stand with the armor of God girded upon us. Satan will otherwise deceive us with his wiles. We shall mistake the right path and take the wrong. We shall be led into evil even when we think that we are doing right. We shall put darkness for light, and light for darkness. We shall fail to see the proper work to do, and shall do that which we ought not to engage in. We can never sufficiently realize the power of our great foe. We must stand wholly in the strength of God. It is in vain that we go forth to the work unless we have the complete protection of Almighty power.

DISTRESS OF SOUL.

God gives us deep distress that we may be led to see our wrongs and repent. We are made to feel anguish of spirit, that we may realize our sinfulness in the sight of God. Pain is inflicted as a means of arousing us from carnal security. Thank God for anguish of spirit. Now let us act with deep humiliation in making genuine repentance of our sins. We may be sure that God sends our distress in mercy.

J. N. ANDREWS.

Western Tour.

THE WISCONSIN CAMP-MEETING.

THIRD-DAY morning, June 28, we packed up, and left the Minnesota camp-ground, rode six miles to Kasson, where we took the cars at 12:30 for Winona. The boat for La Crosse was waiting for us. The day was terribly hot, and we were weary; but we whipped up flagging energies, and, as the boat reached the railroad depot, hastened to the cars. The train was standing near the river, and the high bluffs cut off the breeze on the prairie beyond. The terribly-heated air was still. The cars were crowded, and had been full for half an hour, so that the air in them was not only literally hot, but extremely impure and oppressive. This was beyond anything we had ever experienced. We were in so exhausted a condition that we could not long breathe inside of the car. We therefore supported Mrs. W. for about one-fourth of an hour upon the platform of the car. A gentleman stood near me, supporting his daughter, while the sweat was literally running down his face. The heat was wonderful. This suffering gentleman remarked, as he saw us nearly dissolving with the heat, that should we be compelled to stand there much longer, there would be but little left of either of us. But the train moved off, and gradually the state of the air improved.

At 12, midnight, we reached Kilbourn City, and found a few hours' rest at a hotel. The reader can here get some idea of the fatigues of our work. We rose at 4 A. M., on the Minnesota camp-ground, attended a meeting of an hour, spent two hours at the book stand, crowding business to the utmost, packed up, took the carriage at 11 A. M., rode six miles to the cars, sixty-five by railroad, forty by steamboat, ninety again by cars, got to rest at one o'clock at night. And this was on the hottest day of the season, after laboring to the very extent of strength on the Minnesota camp-ground for nearly one week.

Fourth-day morning, a brother took our trunks and hand-baggage, and our tent's company, up to the Wisconsin camp-ground with his farm wagon. This ground is on one of the highest points of land near the Wisconsin river. The situation is rather fine. The only real failure of its being one of the best places for a camp-meeting is, that the trees on this sandy height are feeble, scrubby, and too much scattered to form a complete shade. The sixty-foot tent is pitched where

there is some shade, and close to it is the best shade of this eminence, which is also seated, and has a good stand. A few brethren are coming in, and several tents are pitched.

Fifth-day, it is terribly hot, and preparations necessarily move off slowly. The better way is to have a competent man come on the ground one week, at least, in advance, hire help, if need be, and make full preparations before the day of meeting arrives. Then let the brethren at the camp-meeting pay the expense. This would be very much better than to have the interests of the meeting injured by preparations after the time of meeting has arrived. In consequence of making preparations to-day, services have been very short.

Again, we suggest that the Camp-meeting committee furnish everything that should be sold on the ground, at the usual rates, and let the profits pay much of the expenses of the meeting. At the Minnesota Camp-meeting there were two stands doing a large business, at a good profit, yet the Camp-meeting was not in the least benefited. When our people spend time, and toil, and money, to make preparations for the crowd, why not have the benefits of furnishing them with everything that should be sold upon the ground at all? Those things which our people cannot in conscience sell, should not be sold on, or near, the ground, by others.

Sixth-day morning, the air is cool. It is even chilly. There has been quite a fall of rain during the night, which has relieved us of the terrible heat. The change has been sudden, and very great. Yesterday we were suffering from heat while thinly clad; this morning we are trembling with cold with an overcoat on. During the night the railroad trains brought many brethren, which have increased our camp about one-third. We spoke to the people at half-past eight; and after a short intermission, Bro. Littlejohn spoke an hour. At two this afternoon, Mrs. W. spoke to the tent full of interested listeners. We hope for a good meeting.

There are ten family tents upon the ground, some of them very large, besides the large tent, under which many sleep. A large tent had on its front, at an early date of this meeting, the name of the church represented by it, in large letters neatly formed of oak leaves,—“Fish Lake.” Neither city nor country ever afforded a painted or printed sign more truly beautiful. The same artist sisters have given our tent the name, “Battle Creek.” We hope that the cause in Battle Creek will ever stand so high that this name may be our choice, at home or abroad. Our neighbors are following the example, and already at our right, three tents have the same beautiful signs, “Dell Prairie,” “Marquette,” and “Mackford.” In the evening we spoke to a tent full of eager listeners.

Sabbath morning, it is comfortably cool. The early morning meeting was good. At half past eight we are again assembled in the large tent for public social service. Many good testimonies are given. Several are up at the same time. After enjoying an hour in an interesting social meeting, we called backsliders and sinners forward for prayers. Many came forward. We spoke in the forenoon, to a good congregation, upon the three messages. Mrs. W. spoke in the afternoon, after which we again called on those who wished to seek the Lord to come forward. There is evidently a lack of power with the church. Sinners are convinced, but not much moved. There have been, in the Wisconsin and Illinois Conference, elements of weakness for a long time. May God in his providence remove them. And may he bless this people with a consecrated, self-sacrificing, united ministry. Bro. Sanborn has labored under great discouragements; but as he has gone out into new fields, God has blessed his labors, and thus he has been kept comparatively free from the discouraging influence of others. Bro. R. F. Andrews is an efficient laborer when free from the binding influence of others. May God bless him with sanctified independence to move forward in His name and strength.

But to return to the camp-meeting. At the right time, Bro. Sanborn exhorted sinners with power, and many came forward. But what was most needed was

a spirit of devotion on the part of the brethren and sisters. How difficult to bring sinners and backsliders to Christ over the heads of a powerless church!

But here are many good souls sighing and struggling for freedom; and others are more to be pitied than censured, on account of bad example set them by those who profess to be leaders of the people. It is no time, however, to withhold the truth relative to those who stand in the way of the work of God. These have had sufficient warning; and unless they will reform, they must be exposed. The cause must be relieved from embarrassments. May God help. The Sabbath-afternoon meeting held several hours. Many spoke. There was evidently great advancement. The erring felt their errors, and confessed. In the evening Bro. Littlejohn spoke with freedom.

First-day, the social seasons were interesting, and the public services at the stand were good. We spoke in the morning, Mrs. W. in the afternoon, and Bro. Littlejohn in the evening. The congregations were not large, but were very attentive. Probably not more than fifteen hundred were on the ground at any one service. This is attributable in part to a want of advertising. The brethren even neglected to obtain the large posters usually used at all our camp-meetings. Where our brethren find best localities, make seasonable and ample preparations, and then do all they can to call the crowd, there it is our duty to labor. Such places of labor we shall seek; for it is our duty to labor where we can do the most good.

Second-day, our meetings were of still deeper interest. Seven were baptized. Several who were partially convicted that we are correct on the fundamental principles of the present truth, at this meeting took their stand. Here was also a French sister, by the name of Capman, now living at Fond du Lac, Wis., who was baptized seven years since in Vermont by Bro. Bourdeau. She had two sons with her, very interesting lads, who were her interpreters. This woman has an opposing husband, and yet has observed the Sabbath, and has led her children also in its observance. She has stood alone these long years, without the assistance of our publications. Noble woman! At this meeting one of her gentlemanly boys was baptized. She asked us to sell her a French and English Bible. We have found, and sent her, a New Testament in both languages, and shall send her the Bible as soon as we can obtain one. Her sons seemed delighted with several publications we gave them, and expressed much gratitude.

Such cases seem to us nothing less than miracles of the power of God. Who can believe that simply the influence of Eld. Bourdeau's preaching upon the mind of this poor woman, has sustained her in her position, and led her to bring up her children in the fear of God, in the observance of all his commandments, for these seven long years? There can hardly be found a person so credulous as to attribute the course of this woman simply to the influence of man. The evidence to our mind, in such cases, is overwhelming that God sustains and leads them, and that they are miracles of the power of God. The Lord wants to do great things for his people. Oh! that all would consecrate themselves to him, and his work, that he might work mightily through them.

It is a pleasure to express our gratitude to those brethren and sisters who gave us many kind attentions upon the Kilbourn Camp-ground, in the line of fruit, and many other things which we needed. And to none are we more indebted than to sister Lynnell, of Kilbourn, and the very attentive friends of the Dell Prairie tent. May the Lord reward them.

Third-day morning we had an early parting meeting, took down our tents, packed up, and were at the depot at 10 A. M., waiting for the cars to take us to Chicago. We stopped for the night at the Massasoit House. Willie saw Bro. Littlejohn safely on the train of the Michigan Southern road for Allegan at 7 A. M., and we took the fast train at 11:30, and reached Battle Creek at 4:24 P. M. Thank God for his sustaining grace during this tour in the West of five weeks. Thank his name for his work which we have witnessed. We never returned from a tour so well satisfied with,

and feeling such a degree of gratitude for, what we have seen, felt, and heard, of the glorious work of God. Thank God that we are still able to do something in his precious cause.

Sixth-day, July 8, we pitched our tent on the north side of Goguae Lake, about two miles south of Battle Creek, where we are now writing. We have enjoyed a good night's rest in this beautiful location. Sabbath, the 9th, we drove to our place of worship in the city, and Mrs. W. spoke to the people in the forenoon. We design to enjoy a blessed lonesome in this retired place for a few weeks, write and rest, till time to leave for the Eastern camp-meetings. Our tent's company here will consist of four, wife, sister Hall, Willie, and the writer. May the blessing of the Lord abide with us, and may the Spirit of God help us in our writings.

JAMES WHITE.

Goguae Lake, Battle Creek, July 10, 1870.

Report from Bro. Cornell.

THE New England tent was pitched, June 9, 1870, near the corner of 4th and I streets, South Boston; and twenty-four lectures have been given. In the beginning, it seemed as if the powers of darkness were combined against us. About two hundred Catholic youth and children gathered around and in the tent, and greatly annoyed us. But the police gaining confidence in us, came out in force, and the rabble seeing that the authorities were going to back us up, scattered.

One young man whose profligate ways had already cost his father several hundred dollars this year, was arrested for disturbing us and taken away to the station. The next day he was fined \$25 and costs. His father thought it best to let him go to jail, and see if he would learn better.

The great hail, rain, and wind storm, the 20th inst., broke down the tent and damaged it considerably. This broke off the interest, but still we have a good hearing. And the policemen say we have as good order as can be maintained in any of the churches.

Books are taken freely, and some have decided to keep the Sabbath.

A sea captain heard one lecture, and we conversed with him the whole half day. He admitted the truth. His vessel being ready to sail, he could not remain to hear more, but subscribed for the REVIEW, took books, and said he should do his best to make this port in time to attend the camp-meeting. Men with intelligent heads and honest, humble hearts, are the ones to be benefited by an acquaintance with this people and truth.

We thank the Lord for the many encouraging tokens we have, and pray that many more souls may be gathered to the fold of Christ by the power of the truth.

M. E. CORNELL.

Boston, June 29, 1870.

P. S. Weekly meetings are being held in Boston, in the interest of the coming Evangelical Council, and large sums of money are being raised for the furtherance of their plans. "Saying to them that dwell on the earth," &c. Now is the time to decide under which banner we shall rally. If God be for us, he is more than all who can be against us. Amen.

M. E. C.

Basket Meeting at Orleans.

FRIDAY, July 1, I started from Battle Creek, via Peninsular Railway, to attend the monthly meeting at Orleans on the Sabbath, and the basket meeting the Monday following, July 4. At Lansing, the trains of the Peninsular Road make close connection with those of the Ionia and Lansing Railroad, a new and pleasant route, now open as far north as Ionia, and being rapidly extended to Greenville. In connection with the Peninsular, this route very materially shortens the time and reduces the expense between Battle Creek and the northern part of the State. Insead of a tedious journey by way of Jackson and Owosso, as formerly, we now reach Ionia in a few hours, through as pleasant a section of country as any in Michigan.

I spoke twice on the Sabbath at Orleans, the after-

noon being mainly occupied with the subject of Sabbath Schools. First-day afternoon addressed the Greenville church on the same subject, and assisted in the organization of their school. While here I highly enjoyed a visit at the hospitable home of Bro. White, which has sheltered so many wayworn pilgrims, Bro. Sawyer at present officiating as "mine host."

The meeting on the fourth was well attended, and a quiet, orderly, and very pleasant occasion was enjoyed by all. As Bro. Bell was expected to be present, the brethren had made up their minds to hear on the subject of Sabbath Schools. Accordingly, the afternoon was devoted to this subject, and the requisites, the labors, and the necessary cost, of a successful school, were quite fully canvassed. Considerable interest was awakened, and the meeting voted to hold a Sabbath-School Convention, as soon as the circumstances will permit, and cordially invited Bro. Bell to attend. A request was also made that all the churches and scattered brethren within twenty or thirty miles of Orleans, take part in the Convention. We hope a successful and enthusiastic meeting may be the result.

WM. C. GAGE.

Battle Creek, Mich.

The Cause in Indiana.

OUR last report was from New London, Howard Co. Since then, we have labored at Russiaville, Sugar Grove, and at Moore's Creek, in the southern part of the State. Some twenty have embraced the truth at these different places. From Moore's Creek we attended the Conference. Since then we have been laboring at Spencer with the Michigan tent. Spencer is situated in the southern part of the State, is the county seat of Owen Co., and contains about fifteen hundred inhabitants. The interest in this place was good until interrupted by cold and rainy nights; but it afterward revived, and was quite good till the close of the meetings. We remained there nearly five weeks. A few have embraced the truth, as the result of our labors under the blessing of God, and to him be all the praise. Others are still investigating by reading our books. We disposed of over forty dollars worth of books and tracts, and obtained quite a number of subscribers for the REVIEW and *Instructor*.

We removed from Spencer to another village by the name of Patricksburg, where we now are. We have had but a few meetings here. It is harvest time, yet the tent is well filled at each meeting, and a great interest seems to be manifested.

While at Spencer, the county paper, of its own free will, gave us a very favorable notice, which helped us much. Since then calls have come from all quarters to come and pitch the tent in their respective places, mostly from villages. It has been remarked that the county was never aroused over any religious subject as over this doctrine.

We are now carrying on two courses of lectures; one here with the tent, the other nine miles from this place at Pottersville, in a school house. The interest at P. is also good, the house being incapable of holding the people at the evening meetings, and on Sundays hardly holding the female portion of the congregation; so of necessity they are turned into grove meetings.

We hope much good may be the result of all this, to the glory of God. We ask the prayers of the brethren scattered abroad, that the cause may prosper here in this part of the great harvest-field.

Yours striving to do the will of God.

E. B. AND S. H. LANE.

Patricksburg, Owen Co., Ind., July 1, 1870.

Report from California.

At the time of my last report our meeting here had been in progress about four weeks, with good interest. Then it was suddenly broken off by the small-pox breaking out in the place. There have been about 28 cases of small-pox and varioloid. Six persons have died. Three died before it was known what the disease was. A large number of the inhabitants had also been exposed.

We took down our tent. Bro. Kellogg went to caring for the sick. I visited what I could those interested who had not been exposed. Some have commenced to keep the Sabbath. We have commenced our meetings again with a few interested hearers. The mass however are in fear still, and do not venture out.

A hall was freely offered in which to complete our meetings, and we hope the labor will not be in vain in the Lord. Pray for us.

J. N. LOUGHBOROUGH.

Bloomfield, Cal., June 28, 1870.

The Cause of Present Truth.

It has been the good pleasure of the Lord in every age of the world, to employ human agency to carry forward his work on earth. This will continue to be so till the plan of salvation has done its work and all the people of God are saved. The plan of salvation is a great and noble work. It is the noblest work that man can engage in on earth. All the work of the Lord is important, but there is no part of it more so than that which pertains to the close of probation.

The third angel's message, the last of the three harvest messages, is now going forth. There is a large field open for labor. There is room for all to work; and let us work with all our power, interest and zeal.

The demands of the cause for a new building to carry on the publishing department has been set before us by Bro. White. This is a work that is much needed. I feel like doing all I can to help it forward, not only by my influence but by my means. It is the Lord's work, and may it prosper, and all of us have a part in it.

I. D. VAN HORN.

Cattaraugus Co., N. Y.

THERE are a few firm friends of the cause in this county. I have spent two Sabbaths here, one at Cottage, and one at Randolph. A good interest was manifest at each, some from each place being in attendance at both meetings. They are thus getting acquainted with each other. They have made arrangements to meet together in monthly meetings, beginning the first Sabbath in September. As they intend to go to our camp-meeting, they defer the first monthly meeting till the month following. We meet with the friends in Leon next Sabbath and first-day, where a few have embraced the Sabbath from reading publications furnished them by our friends here.

R. F. COTTRELL.

Cottage, N. Y., June 28, 1870.

Report of the Illinois and Wisconsin State Conference.

THE seventh annual session of this Conference was held near Nora, Ill., June 17-20, 1870, in connection with the Illinois Camp-meeting, as appointed in REVIEW.

Conference convened in the Illinois tent, June 17, at 8 o'clock A. M. Bro. C. W. Olds in the chair. Prayer by Eld. T. M. Steward. Present, Elds. R. F. Andrews, I. Sanborn, and T. M. Steward, of this Conference. Credentials of delegates were called for, presented, and examined. A delegation of twenty-five, representing fifteen churches, came forward. One church was represented by letter; and eight were not represented.

Voted, That Bro. White, Littlejohn, and Lawrence, from Mich., and all the brethren present, in good standing with their respective churches, be invited to participate with us in the discussion of business.

Minutes of last session called for and read.

Remarks were made by several members of the Conference—including Bro. White—on the subject of division of Conference.

Adjourned to call of the Chair.

Conference called at 4½ P. M. Prayer by Bro. I. Sanborn.

Voted, That the following brethren act in connection with the Executive Committee, as an Auditing Committee to settle with the ministers; viz., P. S. Thurston, O. H. Pratt, and C. H. Bliss.

Voted, That the Chair appoint a committee of three on Resolutions. Appointed Brn. I. Sanborn, T. M. Steward, and P. S. Thurston.

The subject of division of Conference was again introduced and discussed with interest for some time; but was satisfactorily disposed of, by

Voting, That this Conference be divided into two Conferences, one to be called the "Wisconsin Conference," and the other the "Illinois Conference." This resolution to take effect when this Conference adjourns *sine die*.

Voted, That the Chair appoint a committee of five on Organization; whereupon the following brethren were appointed: J. White, and W. H. Littlejohn, of Mich., M. J. Bartholf, and E. M. Crandall of Wis., and I. Colcord, of Ill.

Adjourned to call of the Chair.

Conference called June 19, at 8½ A. M. Prayer by Bro. Littlejohn.

Committee on Organization reported as follows:

Your Committee beg leave to report that, in their opinion, this Conference, composed of delegates from Illinois and Wisconsin, should elect two sets of officers; one for Illinois, and one for Wisconsin; that delegates from Wisconsin do not dictate to Illinois who shall be their officers; and that delegates from Illinois do not dictate to Wisconsin who shall be their officers. This done, when this body adjourns *sine die*, there will be two complete bodies.

Voted, That Brn. I. Sanborn, N. M. Jordan, and P. S. Thurston, for Wisconsin, and R. F. Andrews, I. Colcord, and W. E. Bliss, for Illinois, aided by Brn. White and Littlejohn, from Mich., act as Nominating Committee to nominate officers for the Wisconsin and Illinois Conferences, for the ensuing year.

Adjourned to the call of the Chair.

Conference called 3½ P. M. Prayer by Bro. White.

Report of the Nominating Committee called for, read, and accepted. Vote resulted in the election of nominees, as follows

WISCONSIN CONFERENCE.

President, I. Sanborn, Johnstown Center, Rock Co., Wisconsin.

Secretary, N. M. Jordan, Lodi, Columbia Co., Wisconsin.

Treasurer, Alexander Patten, Lodi, Columbia Co., Wisconsin.

Executive Committee, I. Sanborn, Johnstown Center, Wis., C. W. Olds, Little Prairie, Walworth Co., Wis., and M. J. Bartholf, Whitewater, Walworth Co., Wis.

ILLINOIS CONFERENCE.

President, R. F. Andrews, New Genesee, Whiteside Co., Illinois.

Secretary, G. W. Colcord, Coleta, Whiteside Co., Illinois.

Treasurer, I. Colcord, Coleta, Whiteside Co., Illinois.

Executive Committee, R. F. Andrews, New Genesee, Ill., J. H. Bennett, Belvidere, Boone Co., Ill., and Seth Newton, Freeport, Stephenson Co. Ill.

Treasurer's report called for, read, and accepted.

Church reports showed a membership of 690, fellowshipped in twenty-five churches, to date, June 19, 1870. Whole amount of s. b., \$3,418.99.

Report of Auditing Committee accepted.

Adjourned to call of the President.

Conference called second-day P. M., June 20, at 2 o'clock. Prayer by Bro. R. F. Andrews.

Voted, To renew the credentials of the following brethren: I. Sanborn, R. F. Andrews, T. M. Steward, H. C. Blanchard, and John Matteson.

Voted, To renew the licenses of the following brethren: B. F. Merritt, W. E. Bliss, C. H. Bliss, E. M. Crandall, O. A. Oleson, H. G. Buxton, and G. W. Colcord.

Voted, That the following brethren be licensed to improve their gift in publicly presenting the views of Seventh-day Adventists: C. W. Olds, and David Downer.

Voted, That P. S. Thurston, and O. H. Pratt, be added to the Wisconsin Conf. Executive Committee, for a Wisconsin Camp-meeting Committee.

Voted, That the Executive Committee of the Illinois Conference be authorized to select two brethren to act with them as a Camp-meeting Committee for Illinois.

Committee on Resolutions reported the following, which were unanimously adopted:

Resolved, That we appropriate the whole of our s. b. for a Conference fund.

Resolved, That we donate to the General Conference all monies and dues belonging to this Conference, after paying present indebtedness; reserving one hundred dollars for each State to assist in defraying tent expenses this season.

Resolved, That we enter more heartily into the work of the third angel's message in all its branches: especially the missionary work, and the circulation of our publications.

Resolved, That, in our opinion, our Camp-meetings should be held in the month of June.

Resolved, That we here express our thanks to the General Conference for the timely aid rendered by the labors of Bro. and Sr. White, and Bro. W. H. Littlejohn.

Resolved, That we hereby express our gratitude to God for the gift of prophecy, which he has placed in the church as a means of correcting faults and evils in our midst, and of calling our attention more perfectly to the true character of the work of preparation for the Judgment.

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

Adjourned *sine die*.

R. F. ANDREWS,
President Ill. Conf.

G. W. COLCORD,
Secretary Ill. Conf.

ISAAC SANBORN,
President Wis. Conf.

N. M. JORDAN,
Secretary Wis. Conf.

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 Sister Worden.

DEAR BRETHREN AND SISTERS: Under the plea of inability to instruct or edify, I have suffered my pen to lie idle for months, and years; but being aroused by Bro. Smith's remarks in the REVIEW, I resolved to try to add my mite to the Conference Department, if nothing more.

Nearly eight years have passed since I was led to embrace present truth. In reviewing those eight years, I find the record incomplete. It is not as I could desire to see it. I have not improved upon the talent lent me, as my Lord demands. I have been sadly deficient in the great work of preparation in which we all have an interest. All have something to do. I realize I must make a great effort to retrieve the past. "For the night is far spent, the day is at hand," and I would be found with a "pure heart and clean hands" doing the work the Lord has assigned me. The language of my heart to day is with the psalmist, when he said, "My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God."

The tracts that have been circulated, have tended to arouse the clergy, and there seems to be a spirit of investigation in the people more than ever before.

Oh! that the Lord may give us grace to live out the truth in such a manner, that others may be brought under the protection of the truth, which is to be a shield and buckler.

R. A. WORDEN.

St. Clair Co., Mich.

From Bro. Maxson.

DEAR REVIEW: For the first time I drop a few lines to you for encouragement to any that may chance to read. I am now in my fifty-fourth year. Was raised a Seventh-day Baptist, and never heard a Seventh-day Adventist preach in my life. But about a year ago, the ADVENT REVIEW found its way to my far off-home through the agency of my daughter, then living in California; and since that time I have been attentively reading the doctrines advocated by the same, with books treating upon different points of doctrine, as set

forth by that people, and find them all supported by the pure teaching of the word of God. I use no wine, no tobacco, no meat; but in every way I am trying to be prepared for the coming of Christ. And I feel to say, Come Lord Jesus, come quickly. With the help of God in meekness we intend to fight the battle of the Lord valiantly, come off victorious, and receive a reward that is laid up for all the faithful. J. F. Wood and wife, S. S. Coston and wife, Sr. Morehouse, myself and wife, are all there are here of like precious faith. Bro. Wood delivered a course of lectures last winter.

The Sabbath question has been somewhat agitated; and whilst we are branded as Spiritualists, Infidels, &c., the heaven is at work, and a number are thoroughly convinced of the present truth. What we now lack is a preacher that can set home these truths in a convincing manner, and bring out the honest ones from the great city of confusion. One man says he will give fifty dollars, and I will give one hundred dollars. There are others that will give something toward getting a preacher; and we will pray God in his own good time to send us a minister with a pure heart and clean hands. May the Lord help in this direction.

S. MAXSON.

Walla Walla Co., W. T.

SR. M. BRADFORD writes from Blakeville, N. H.: We, as a little church here, are trying to keep the commandments of God and to help each other on in the way. In so doing we are helped altogether. Through the labors of Brn. Rodman and Haskell, with the blessing of God, a few have commenced to keep the Lord's Sabbath. We number at the present time, thirteen. As we embrace the truth of God, and grow in grace, and in the knowledge of it, we are coming up upon higher and more elevated ground, where I believe we may commune with God and his holy angels. We want our feet to stand on the platform of eternal truth. I want to be more pure in heart, more harmless and undefiled. This is the position I am earnestly seeking for. I cannot rest until I obtain what my soul so much desires, the love and grace of God, that will make us wise unto salvation, and enable us to endure unto the end.

SISTER S. A. J. HONSTAIN writes from Grant Co., Wis.: It is now fourteen years since we came to this country, and we have not heard an Adventist preacher since we came here. I and my husband, and father and mother, and two sisters, and four brothers and their wives, all believed in the soon coming of Christ. My father died in the firm belief of soon rising again in the first resurrection. An old friend who came to our house on a visit and to transact some business, told me he had joined the Seventh-day Adventist church; and we had quite a talk. I told him to send me some of your papers and I would read them, though I did not believe in keeping Saturday. But I was not prejudiced; so I have read, and am satisfied you have the right day. My husband and mother and two brothers and my oldest daughter, all believe the seventh day to be the Bible Sabbath. The others we hope soon will join us in it.

Obituary Notices.

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

DIED, in the township of West Union, Minn., June 12, 1870, Mary Alice, youngest daughter of H. F. and C. M. Lashier, aged 3 months and 16 days.

"When the morn of glory breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom."

H. F. LASHIER.

DIED, in South Kingston, R. I., May 28, 1870. Sr. Lucy A., wife of Bro. Noah Holloway, aged 72 years.

Bro. and Sr. H. embraced the present truth by reading the REVIEW, which was sent to them by some unknown person many years ago. She was ever prompt in walking in every advance step of truth as it shone on her pathway. Her sufferings were great in consequence of a cancer, but she maintained Christian patience and meekness to the last. We sorrow, but not without hope. Discourse from John 14: 3.

S. N. HASKELL.

The Review and Herald.

Battle Creek, Mich., Third-day, July 12, 1870.

The New Building.

In our article relative to a new Office building, referred to by several brethren, we did not design to call out means at present. Several, however, have responded with their money. Our object was to call the attention of our people to the subject, and obtain an expression from many. The responses have been prompt and hearty. Some of them have been given in the REVIEW.

Bro. M. E. Cornell writes that we may depend upon \$2500 from the new friends in the vicinity of Boston. And here we wish to state that there can be no failure in point of means. Our people are ready to do anything that duty seems to demand. The only question to be settled is, whether the state of things in the Office, and in the church at Battle Creek, justify immediate action, so as to complete the building before cold weather. We have serious doubts. Great improvements have been made during the past year in things in general in Battle Creek, and in the Office in particular. But much remains to be done. Whether the present congregation, as a whole, will ever come out of the state of spiritual lethargy into which they had fallen, to enjoy freedom, remains doubtful. It is our opinion that those who have acted so unworthy a part in managing the general interests of the cause, and those who persistently sympathized with them when the errors of their course became apparent, have disqualified themselves to fill the responsible positions which the members of that church should, and must, fill, in whose midst our institutions are planted.

Many have moved to Battle Creek who have no duty here. The General Conference Committee are fully decided to do all in their power to induce those persons to move to other places, who cannot work to advantage in Battle Creek, and to induce worthy persons to move to Battle Creek, who are suitable persons to keep this fort, and to hold up the hands of the servants of God. The most we shall do at present will be to call for pledges for means to commence building next spring, if decided so to do at the next annual meeting of the S. D. A. Publishing Association.

JAMES WHITE.

The Illinois Tent.

We are now at this place with our tent. We came here directly from our Camp-meeting at Nora. The Lord, by his providence, directed us to this place; yet we do not see any very flattering prospect, unless it is that Satan is at work to shut up the minds of the people, and raise a prejudice to keep them from hearing.

Our congregations have been small, and the clergy of the place do not deign to even come and see our tent. Yet we trust in God, who made heaven and earth, and shall try to live near him, and do our duty, leaving the result with him. If any of our scattered brethren in Illinois know of any good openings for tent-meetings, will they please write us immediately at Earlville, LaSalle Co., Ill., so we can decide where to go when we leave here.

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

Earlville, Ill., July 7, 1870.

State Conference for Vermont.

It is expected that during the camp-meeting which will be held in South Lancaster this season, a New England Conference will be formed; in which case the Vermont State Conference will merge into that Conference, in harmony with a resolution which was adopted at our annual State Conference of Oct. 8, 1869. But in case a New England Conference should not be organized then, the next annual session of the Vermont State Conference will be held at the time of the Vermont camp-meeting, to be held in accordance with the notice already given in the REVIEW, at Bordoville, Vt., as the Vermont Conference Committee may appoint during said camp-meeting. Now in order that every-

thing be in readiness in either case, it is earnestly requested that all the reports necessary, from churches, relative to their standing, their additions, and losses through the year, and the amount of their s. b. funds; from ministers as required by the Constitution, and from any person who has quarterly reports to make to the Secretary of the Conference, be made and sent to the Vt. Conf. Secretary immediately. The address of the Secretary is, N. Orcutt, Bordoville, Franklin Co., Vt. The churches should appoint their delegates, and furnish them with letters showing their appointment.

A. C. BOURDEAU, } Conference
L. BRAN, } Committee.
N. ORCUTT, }

European Mission.

We have sent \$2000 to the brethren in Switzerland, to be used in the spread of the present truth in Europe. Bro. James Ertzenberger, who has now spent one year in America, will return to Switzerland in the fall, to labor as Providence may open his way. He will translate many of our works into the German and French languages. The \$2000 already sent, and more that may be raised, will be expended in printing our works in Europe, under the supervision of the General Conference Committee of America.

Below we give the names of the donors, and the amounts donated, excepting the smaller sums which have been received in the REVIEW under the head of Foreign Missions. If mistakes have been made, we shall be glad to correct them.

The amount received is \$1938.00. The amount still due us to make \$2000, which we have advanced, is \$62.00. Those who wish to add to their donations, and those who have not donated for this object, are now invited to take part in this good work.

JAMES WHITE.

J. P. Kellogg & wife,	\$100.00
Ira Abbey & wife,	100.00
H. W. Kellogg & wife,	100.00
James White & wife,	100.00
E. H. Root & wife,	100.00
D. R. Palmer & wife,	100.00
C. S. Griggs & wife,	100.00
Hiram Hunter,	100.00
W. H. Littlejohn,	100.00
V. B. Gaskill & wife,	50.00
Samuel I. Abbey,	50.00
J. N. Andrews,	50.00
S. W. Rhodes & wife,	50.00
Harmon Lindsay & wife,	50.00
C. W. Lindsay & wife,	50.00
H. Hilliard & wife,	50.00
Francis Gould,	50.00
Hiram Bingham,	50.00
James Harvey,	25.00
R. & J. Hart,	25.00
A good brother,	25.00
D. T. Bourdeau,	25.00
Geo. Lowree,	25.00
M. E. Cornell,	25.00
Edson Dow,	25.00
Hans Rasmussen,	25.00
C. D. Rasmussen,	25.00
R. J. Lawrence,	25.00
M. J. Cornell,	25.00
L. W. Carr,	25.00
Newell Grant,	75.00
J. S. Olive & wife,	60.00
A friend,	38.00
Hannah Sawyer,	30.00
A. W. Maynard,	30.00
J. I. Marrass,	20.00
S. N. Walsworth & wife,	20.00
Cyrus Colby,	15.00

Enlargement of the Office Building of the Publishing Association.

THE call from Bro. White for the enlargement of the Office building is what might have been expected, as the precious cause of God advances. If the demand for printed publications required the continual use of two power presses day and night in closing the midnight cry of 1844, how much greater the demand in closing up the last message of mercy, when the whole earth will be lighted up with its glory.

The call meets my hearty approbation. I am satisfied that additional room is needed, from the way I saw the rooms crowded during our last Conference. We do not lack strength as a people to raise the necessary means, neither should we lack confidence in giving freely of our substance to forward such an important work. For one I want to share in the enterprise.

JOSEPH BATES.

Holly, Mich., July 7, 1870.

Appointments.

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

Eastern Camp-Meetings.

WE now design to hold camp-meetings in the several States of New York, Massachusetts, Vermont, Maine, Michigan, and Ohio. There will be time for two or three more. We can this week give only the time and place of the following. More particulars will be given next week: Oneida, N. Y., Aug. 5-9; South Lancaster, Mass., 11-16; Bordoville, Vt., 18-23; Maine, 25-30. GEN. CONF. COM.

PROVIDENCE permitting, I will meet with the church in Orange, Sabbath and first-day, July 16 and 17. Will Bro. Howe meet me at Muir Station, July 15, at about 3:30 P. M.?
JOSEPH BATES.

THE next series of Quarterly Meetings for Minnesota will be as follows: Clark's Grove, July 16, 17; Brush Creek, 23, 24; Tanhassen, 30, 31; Blue Earth City, Aug. 6, 7; Deerfield, 13, 14; Pine Island, 20, 21; Maiden Rock, Wis., 27, 28; Greenwood Prairie, Sept. 3, 4; Pleasant Grove, 10, 11.
H. F. PHELPS, Sec'y.

THE next Quarterly Meeting of the church of Monroe, Wis., will be held July 16 and 17, 1870. We hope every member belonging to this church will be represented either in person or by letter. Brethren from Albany, Avon, and McConnell's Grove, are invited to attend this meeting. Cannot one of our messengers meet with us at this meeting?
O. H. PRATT.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

MRS. N. DENNISON: We have the hymn you speak of, in Camp-Meeting Melodies.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. S H Howes 37-1, L Hall 36-1, A B Castle 37-2 Frederick Hall 37-1, W S Foote 37-1, L C Wordell 37-1, Calvin Green 37-1, J S McLoud 37-1, Hannah Sargent 37-1, Eliza A Sisson 36-6, Stephen Harding 36-13, Willis R Chase 37-1, J R Whipple 37-1, Catharine Tosh 37-13, O Chandler 36-1, H Patch 36-1, J Bailey 37-1, H C Metcalf 38-1, T Alverson 36-18, Mrs A O Barstow 37-13, Mrs S A Bates 37-13, Mrs J Potter 37-13, R H Pinkham 37-13, John Graham 37-13, J W Glynn 37-13, H Wentworth 37-13, B W Appleton 37-13, A McKenzie 37-13, H C Whitney 37-1, B Church 36-1, A G Hart 36-3, Margaret Campbell 34-20, Lewis Hackett 36-1, P Peterson 37-1, M A Dickens 37-1, Nathan N Anway 37-14, M J Clark 36-1, Ransom Woodin 36-1, G W Amidon 37-1, Lewis S Moses 38-1, Elias Sanford 37-1, Mary J Rees 36-1, D Howard 37-24, Caleb P Preston 38-1, Elizabeth Ashley 38-1, A K Harding 38-1, Mrs A O Babcock 37-1, P S Thurston 37-1, Mrs M E Houghton 38-1, Mrs W W Chase 36-1, H S Zoller 36-1, Mrs L Austin 37-20, Hiram L Hull 32-1.

\$2.00 each. C P Faulkner 38-1, Robert Sawyer 38-6, A Hurlburt 38-1, Elijah Kiune 38-1, P E Rutter 34-1, N W Emory 36-1, Lewis Bean 38-1, J L Lewis 37-1, H C Loomis 37-19, O Bates 37-1, W Farnsworth 37-1, W H Colcord 36-20, R R Eastman 39-11, F D Graves 38-1, J S Rogers 37-22, H Fellows 37-1, J C Tucker 38-1, J M Porter 38-22, Wm Fenner 37-14, B C Chandler 37-14, D Nash 36-10, O Davis 38-1, L W Jones 37-20, Mrs Geo Osterhout 38-18, M Wood 38-1, Sarah McFerren 37-1, J Phillips 38-18, H M Bailey 37-1, C Fleming 38-1, Walter Ernst 37-1, Hannah Rogers 38-1, John Hansen 38-1, J W Ellis 37-26, Mrs M Small 38-1, L P Merickle 38-1, H Grant 39-1, A H Vankirk 37-4, A Horr 38-10, M B Bronson 37-2, W I Gibson 37-6, F J Cresce 38-18, A B Warren 36-1, G W Chamberlain 37-1, Mrs M Slayton 38-1, S Woodworth 37-16, Lucinda Locke 37-1, David Atkins 36-13, B Chute 37-1, E W Coy 38-1, E A Mantor 38-1, Howard Preston 38-1, S W Hickcock 37-10, D Robins 37-4, P Martin 37-4, L Smith 38-1, E R Tillotson 38-12, G K Patterson 38-1, A Olson 38-1, Mrs M Thompson 38-9, C Wright 38-9, G W Sheldon 38-1, B P Bradbury 38-1, C S Linnell 38-3, J O'Neil 37-1, Jane Shafer 38-1, D P Bisbee 36-14, A Hoenes 37-21, M M Nelson 39-1, H Hunter 39-1, T Bickle 39-1, A M Holcomb 38-16.

Miscellaneous. J T June \$1.50 34-17, Jas C Sholley 32c 36-17, R F Barton 50c 36-5, Emma Dunn 1.54 37-15, J Marvin 1.50 36-13, E H Part 25c 36-17, R L Ainsworth 50c 36-9, N H Ordway 1.50 37-2, Geo M Dimmick 3.00 38-1, C S Rowley 4.00 38-1, B Chaffee 3.00 38-1, Mrs B Slator 50c 38-1, Peter Erb 4.00 38-1, Eli Stone 4.00 37-1, L II Ellis 1.75 37-1, M Redford 3.00 37-14, E Odell 3.00 38-1, Mary A Sharr 3.00 37-1, Mrs W S Green 1.30 37-10, Mrs S Scaplen 1.30 37-10, E O Hickock 50c 36-28, R W Jordan 50c 38-13, Peter Valentino 50c 38-13, A Frisk 50c 37-1, E Parks 4.00 37-1, A Thomas 4.00 37-1, J E Farrar 3.00 37-1, E Hallock 3.00 38-7, Short Glascock 5.00 38-1, J T Collicott 50c 36-1.

Books Sent by Mail.

J V Himes \$1.24, Jerome Fargo 60c, E Zytoskey 1.12, J W Elder 2.75, A Hoenes 1.85, J N Loughborough 6.35, A D Eshelman 2.92, Mrs J D H Camp 27c, G W Davis 12c, Jacob Keihl 25c, Geo McDowell 2.75, A A Benson 2.92, Jonas Hunter 12c, A S Hutchins 50c, P R Mills 60c, E O Hammond 29c, L W Carr 5.10, Daniel Cah 25c, W G Barbee 25c, Stephen Woodworth 10c, H P Phelps 82.

Received on Book and Tract Fund.

M B Cyphers \$2.05, A B Williams 5.00, J Ioffer 2.00, W P Andrews 3.00, H Huntington 3.50, P Martin 1.00, Geo W Dimmick 5.00, J H Warren 2.50, C Kelsey 3.50, H Grant 3.00, J B Edwards 1.00, F W Morse 1.00, Calvin Fleming 2.00, E Sanford 5.00, S Preston 2.00, A Friend 2.00, D Andre 20.00, C J Pearce 1.00, Geo Walling 1.00, A Sister 10.00, A good brother 25.00, B N Berry 10.00, M J Bartholf 2.00, T Loomis 10.00, I Colcord 8.00, L Lathrop 50.00, J H Morrison 20.00, W Sutcliff 8.20, R C Straw 8.00, B Herr 1.00, Sand Prairie Church 8.50, Jos Wilkins 5.00, Thomas Bickle 1.00.

Cash Received on Account.

J M Ferguson \$2.46, Church at State Center, Iowa, 8.00, Henry Nicola 18.00, Benn Auten 14.10, Geo I Butler 40.00.

Shares in the Publishing Association.

Jacob Shively \$10.00, Susan Shively 5.00.

Books Sent by Express.

R L Simpson, Decatur, Burt Co., Nowaska, via Onawa, Monona Co., Iowa, \$81.60, J H Morrison, Ft. Madison, Lee Co., Iowa, 4.50 Sarah Beach, Charlot, Mich., 7.58.