

ADVENT



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And Sabbath Herald.

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

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THOUGHTS BY A SICK-BED.

Sitting by the bed of sorrow,
Caring for the ones we love,
Long we for the coming morrow,
When the Saviour from above,
Comes to take away our sadness,
Comes to take away all pain,
Comes to bring us joy and gladness,
Comes upon the earth to reign.

Now we see with grief and anguish,
Loved ones lying prostrate here;
Care we for them while they languish,
Speak we to them words of cheer.
In our hearts how are we fearful?
In the scales our hopes are laid,
And we prayerful watch, and tearful,
Trusting in our heavenly aid.

Close, O Lord, these scenes of sorrow,
Unto earth return again;
Bring, O Lord, this longed-for morrow,
Take thy power on earth and reign.
Make the waiting ones immortal,
Take away our care and pain,
Banish grief and give us gladness,
Ever with us, Lord, remain.

Lord! thy waiting ones are crying,
Calling to thee night and day;
Dry our tears, and hush our sighing.
Take all pain and death away.
Come, Lord Jesus! hear them praying,
O, our Saviour, come again;
And our weeping hearts are saying,
Even so, come Lord. Amen.

L. BUSH.

Review of Wellcome and Goud.

BY ELD. J. H. WAGGONER.

(Continued.)

THE NEW COVENANT WAS MADE BY MOSES.

THE opposers of the law of God have uniformly denounced us as followers of Moses, and accused us of adhering to the covenant made by Moses, while they have professed to reject all that was taught by Moses, and to listen only to the teachings of Christ. But while we pay a just respect to Moses as a prophet most highly favored of God. (Num. 12: 6-8), and regard him, not as standing opposed to Christ, but by inspiration of God's Spirit testifying of Christ (Deut. 18: 15; John 5: 46, 47), we nevertheless regard him only "as a servant for a testimony of those things which were to be spoken after." Heb. 3: 5. But we consider it no discredit to our names as Christian worshippers of the Most High God, that we obey the words which he has spoken, and keep his commandments, which an inspired writer has said "is the love of God," (John 5: 3), regarding Jesus, his Son, as "the [only] mediator of the new covenant," (Heb. 12: 24), and the only means of being free from the carnal mind, and so being brought into subjection to the law of God (compare Rom. 8: 7 with 5: 1). Or, in other words, we do

not consider it inconsistent with our Christian profession to unite the keeping of the commandments of God with the faith of Jesus (Rev. 14: 12), and to do the will of the Father as well as to call Jesus, Lord. Matt. 7: 21. But Messrs. Wellcome and Goud have outstripped all parties who have ever written on the covenants, or on the mission of Moses, inasmuch as they have Moses make the new covenant with Israel as well as the old! It is hardly worth while to inquire whether those who recommend this book so highly noted this point, or if they noted it, whether they can indorse it; they indorse the conclusion aimed at in the book, to wit, that the Sabbath law is not binding. And years of observation have taught us that those who aim at that conclusion are not generally at all particular as to the means of reaching it.

The idea itself is not more singular and absurd than is their method of proving it. Thus they write:

"We have before remarked that there are but two covenants mentioned in the Scriptures as being made with the descendants of Abraham. The first was made with the FATHERS of *Israel and Judah* when the Lord took them by the hand to lead them out of the land of Egypt; and was made at Sinai (Horeb). Now, if we can find a covenant made with Israel and Judah, beside the one made with their fathers at Sinai, we shall have found the new covenant; especially if it bears the aforesaid marks of that covenant. We will turn our attention then to Deuteronomy (which name signifies *second law*); and we find Moses, forty years after the exode from Egypt, (during which they had wandered in the wilderness and received the first covenant from Sinai), lodging by the springs of Pisgah, over against Beth-peor, in Moab. Here he recapitulates to the people their history in the wilderness, and the giving of the first covenant at Horeb (Sinai), together with its statutes and judgments; the fathers to whom that covenant was made being all dead, except Caleb and Joshua, because of their breaking that covenant."

The first error in this quotation is that referring the term "fathers," in Deut. 1-5, &c., to those who came out of Egypt, as it refers to the patriarchal fathers in every instance of its use. As much depends on this fact, in order to a proper understanding of this point, I will copy the passages where it occurs:

"Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and their seed after them." Chap. 1: 8.

"Behold, the Lord thy God hath set the land before thee; go up and possess it as the Lord God of thy fathers hath said unto thee." Verse 21.

"Surely, there shall not one of these men of this evil generation see that good land which I sware to give unto your fathers, save Caleb the son of Jephunneh." Verses 35, 36.

"And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt." Chap. 4: 37.

The same expressions are found in chap. 6: 10, 23, and "thy fathers, Abraham, Isaac, and Jacob," are named in verse 10. But as they lay particular stress upon chap. 5: 1-3, I copy their quotation and comment as follows:

"The Lord our God made a covenant [the first one] with us in Horeb (Sinai). The Lord made not this covenant [this second one, which I speak in your ears this day] with our fathers [in the wilderness], but with us, even us, who are all of us here alive this day," Page 146.

A very little consideration, with a becoming freedom from prejudice, must have convinced them that their comment was a perversion of the text. Moses was therein speaking of but one covenant. The "fathers" referred not to those who came out of Egypt, but to Abraham, Isaac, and Jacob, as in the other passages quoted. All of the words of Moses concerning the making of a covenant refer to a single transaction in the past, and not as their comment would make it, to one covenant in the past and one then present. There is an ellipsis in verse 3, which when supplied, at once shows the fallacy of their comment. "The Lord made not this covenant with your fathers, but [the Lord made this covenant] with us, even us, who are all of us here alive this day." This properly places "this covenant" in the past, and he goes on to say in the next sentence, "The Lord talked with you face to face in the mount, out of the midst of the fire." That only one covenant is there referred to, is so plain that many words are not necessary to prove it.

Again, they err in referring the name Deuteronomy ["second law"] to the new or second covenant. Any one who reads this book of Deuteronomy will see that it is a rehearsal of law given in the past, and not the introduction of another law or system of laws. The name is not derived from the Hebrew, as is well known. Dr. Clark says:

"We have borrowed the name of this book, as in former cases from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek version of the Septuagint, *Deuteronomion*, which is a compound term literally signifying the *second law*, because it seems to contain a repetition of the preceding laws, from which circumstance it has been termed by the Rabbins, *mishneh ha-torah*, the iteration or doubling. It appears that both these names are borrowed from chap. 17: 18, where the king is commanded to write him a copy of this law. The original is *mishneh ha-torah*, a repetition or doubling of the law." He also says, "In Hebrew, like the preceding books, it takes its name from its commencement, *elleh ha-debareem*, these are the words."

No one would ever think of making such an application of this name as is made by Messrs. Wellcome and Goud, unless it were to make a plea for a cause which was hard pressed for argument to sustain it.

Another reason for saying that Moses made the new or gospel covenant with the Israelites, they draw from Deut. 4: 29-31: "The Lord thy God is a merciful God." On this they say:

"And though now scattered among the nations, as Moses said they should be, yet in this condition he presents to them the doctrine of mercy (Deut. 4: 29-31)—a doctrine unknown in the first covenant, as facts had shown." Page 145.

Had I first opened the book at this place, and read the foregoing, I should have been surprised at such a declaration; but a careful reading of the preceding pages had prepared me for any assertion the book might contain, however absurd it might be. Let the

reader bear in mind that by "first covenant" they mean the ten commandments; they then put Deut. 4 in contrast with the commandments, because Deut. 4 contains a recognition of the mercy of God, which the ten commandments do not! Whether they were so ignorant as to believe the statement they made, or whether they intended to presume on the ignorance of their readers I do not care to inquire. But I will quote from the ten commandments:

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

Here are introduced *justice* and *mercy*: justice against those who hate and disobey God, and mercy toward those who love him and keep his commandments (the ten commandments). And here I remark, though the idea has probably never suggested itself to Messrs. W. and G. that the ten commandments reveal the very elements presented in the gospel. We have found justice and mercy in the above quotation from the law. In Rom. 3:28-26, the gospel system is fully set forth; Christ a propitiation, that God might be just, and the justifier of the believer in Christ. Now inasmuch as the law is established and not made void through faith, verse 31, the two must harmonize, as has been before shown. The law offers mercy to the loving and obedient, and the gospel secures this mercy while it maintains the justice of the law. But a single reading of Deut. 4, to notice its connections, will show the fallacy of the position of our authors, without any argument.

In speaking of this new covenant they say:

"In Christ's sermon on the mount, recorded in Matt. chaps. 5, 6 and 7, we hear him contrasting his commandments of the new law with those of the old, and sums them up as follows: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7:12."

Here is an idea purely original with these authors: that "the law and the prophets" mean the gospel! Wonder if the same expression in Luke 16:16, 17, refers to the same thing?

Our opponents have so long and so often affirmed that Christ, in Matt. 5, contrasts his commandments with the commandments of the decalogue, that it would be pleasing, if for nothing but the sake of variety, if they would attempt to offer a little proof on the point. When Christ said he came not to destroy but to fulfill the law, he could not have meant the gospel. Matt. 5:17; and so in verses 18, 19, the law and commandments to be fulfilled, or done and taught, could not refer to the gospel, but to the law of his father. In verses 27-32 he comments on the law of marriage, showing the extent of the law, and the spirit of the institution. I heard Eld. Carr of Maine, who is proverbial for echoing the sentiments of Mr. Wellcome, say that the Saviour in Matt. 5:28 presented a contrast with the seventh commandment of the decalogue! The commandment says, "Thou shalt not commit adultery." A contrast with this would read, Thou shalt commit adultery. The Saviour quotes the commandment, but does he then say that it is abolished, that its force is weakened, or that he has a substitute. No; he first repeats the commandment, and then says it can be broken by the look of the eye and desire of the heart. This truly magnifies the law, and instead of making it void, shows its strictness and the extent of its obligation. He certainly does not intimate that the commandment may now be broken, but he does show the purity of its morality, in that it reaches to "thoughts and intents of the heart." And I would ask our authors and their associates in such teachings, If it be wrong—if it be adultery, to look upon a woman with lustful desires, by what is that wrong shown, or that action forbidden, if not by the commandment which says, Thou shalt not commit adultery? Where, then, is the contrast, of which you speak? And it will be noticed, that the Saviour does not directly say that it is wrong thus to look upon a woman, nor does he forbid it. But he does say that it is adultery, and thus rests it entirely upon the authority of the commandment which forbids adultery.

And so, as Paul says, instead of making void the law, he establishes it.

The Saviour did present a contrast between his teachings and the "sayings" of "them of old time," and even many of the forms of their ceremonial and civil law, because these were temporary, and to cease at his cross. But he never contrasted his teachings with the ten commandments, nor with any of them, nor with any principle directly growing out of them: but he invariably vindicated them, both in his life and teachings. And if the opposers of God's holy, just, and good law, still persist in recommending a contrast of the ten commandments I hope in charity that their lives may prove better than than their teachings.

(To be continued).

What Availeth Opposition?

MUCH every way, might be answered at first thought; and doubtless much is accomplished, both good and ill; for opposition is a counteracting force, however applied. Very much of injury is certainly done by mankind's opposition to the workings of God's divine Spirit. It is a co-operation with Satan, and hinders souls from accepting Christ as a Saviour. It also hinders the progress of enlightened truth, barring hearts, which otherwise might accept, against that which is distasteful to fallen human nature, but which is needful to salvation.

Yet as I read and ponder the teachings of many Scripture lessons, I am ready to say in the words of another, "When God is for us, who can be against us?" and reversely, "When God is against us, who can withstand his power?" Like Saul of Tarsus, one may be "breathing out threatenings and slaughter," but one manifestation of the Almighty can arrest and turn them. And some, even of the wicked, desire this. But this is not God's usual manner of working.

He would have all men repent, and come to a knowledge of himself. Yet none are compelled; if they choose to resist, resist they may, and "wonder and perish." In their resistance they may be only neglectful, or they may use weighty words, clamoring like the priests in the days of the prophet Amos, when the cry was raised, "The land is not able to bear all his words." Amos 7:10. Or, they may be more demonstrative in their opposition, like Jehoiakim king of Judah, when seated in his winter house, listening to the roll read by Jehudi. Jer. 36. Surrounded by his princes, in whose countenances he might read encouragement, he ventured upon the rash act. What did he gain? This knowledge, for one thing: that though he and all his courtiers might disbelieve, the "uttered thing of God, would be;" for the writing was replaced, and "there were added besides unto them, many like words."

In one respect, we must admit, Jehoiakim manifested more wisdom than many of our day. He did not act from hearsay, but sought out the matter himself. Jeremiah was already shut up in prison, for his bold speaking, and had forwarded his message through an amanuensis. Then, the written "roll was read in the Lord's house, in the ears of all the people" who were there to hear; but as it is often now, it was received second-hand by those whom it most concerned. But afterwards, at their own request, it was read in the ears of the princes, who reported it to the king.

Incredulous perhaps, or at least willing to leave margin for possible exaggeration, he controlled, or suspended his chagrin, sending for the roll, that it might be read in his own hearing. Notice his wrathful opposition. "When Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire." Jer. 36:23.

Behold the king, in undignified frenzy, snatching the roll from the hands of the man of God, cutting it in shreds with his penknife, and as if that were not sufficient destruction, casting the tatters into the fire! No doubt, the lookers on stood appalled, yet doubtless imagined that that was the end of that unwelcome "roll." So mankind in opposition may strike half-heartedly at doctrines they do not love, with as little avail as was cutting the roll, or burning it with fire. For a brief space they may prevail, or fancy they will

succeed, only in the end to perceive in the words of the poet,

"All-seeing, powerful God!
Who can with thee contend?
Or who that tries the unequal strife,
Shall prosper in the end?"

The God whose purpose they seek to prostrate still lives; and opposers of his will, like the unsubmissive king, find that they have accomplished what is, as "the adding besides, many like words," all their efforts proving but penknife weapons against the Most High.

They may, indeed, harass and perplex the children of God; but, often these harassments and perplexities are the very instrumentalities that stimulate to a grander faith, and a firmer grasp on God. Till in exaltation, even timid ones can exclaim, "The name of the Lord is a strong tower; the righteous runneth into it and is safe;" Prov. 18:10; or realize with Isaiah, "O Lord thou art my God, . . . a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25:1-4. Is there discomfiture here? No! The harassed, perplexed ones, may walk serenely, being "kept from the fear of evil, because their hearts are stayed on God," even when outward commotions are such, that those who have occasioned them are truly "as the troubled sea whose waters cast up mire and dirt."

M. W. HOWARD.

Malone, N. Y., June, 1870.

Future Punishment.

THE PLACE.

IN order to ascertain the truth concerning the nature of the final doom of the ungodly, it is a matter of importance to learn from the Scriptures concerning the place of future punishment. We are not left to conjecture in regard to the place where wicked men will receive the punishment due to their sins. Perhaps the reader is ready to say, We all know where they are to be punished; it is in hell. That answer is too indefinite, because the word hell in our English version of the Scriptures does not always mean the same thing. There are different terms in the original which are rendered hell in our Bibles. In those places where we have *sheol* in Hebrew, or *hades* in the Greek, it signifies the place or state of the dead, both good and bad, between death and the resurrection. It is not the place of future punishment; but it is a general name to comprehend the condition of all the dead, whether buried in graves, or in the ocean, or wherever they are. It is sometimes translated *grave*, but this term, though true as referring to those who are buried in graves, is not comprehensive enough to include all the dead. This is the hell from which our Saviour came forth, when he left the new sepulcher in which Joseph had laid him. The prophecy that his soul should not be left in hell, was fulfilled in his resurrection from the dead. Ps. 16:9, 10. Acts 2:25-31. All are to be brought from this hell—brought up from the dead—before the future punishment is inflicted.

The inquiry may now arise concerning the hell fire of which we read. That is not in the grave, nor in the "dark, unfathomed caves" of ocean. No, this is quite another thing. It is from another word, *Gehenna*, and is used to denote the place of future punishment. It refers to the valley of the son of Hinnom, south of Jerusalem, where the filth of the city was deposited and fires were kept to consume it; and hence it is taken as a type or emblem of the fire of that future day when the enemies of God shall be punished, and the refuse and filth of earth shall be consumed. But is not that fire doing its work at present? We think not. The Judgment is not yet past. Men are first judged, then punished. It is not till the Son of Man shall come in his glory, and shall sit upon the throne of his glory, that he says to the wicked "Depart ye cursed into everlasting fire." Matt. 25:31, 41.

Do the Scriptures testify to the place where the wicked will receive their punishment? They do clearly state it; and consequently we need not set our imagination to explore the interior of the earth, or to

visit distant planetary worlds, to find it. We come, then, to the testimony.

"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11: 31.

This text plainly states that both classes, righteous and wicked, shall be recompensed in the earth. But this is most especially and emphatically the case with the wicked: "*much more the wicked and the sinner.*" The saints have the promise of a "great reward in Heaven;" but the wicked have their portion entirely in the earth.

That is just what I believe, says a friend, I believe the sinner gets his punishment as he passes along through the world.

Stop a moment. The text does not say men are rewarded in this life. It speaks of a *future* recompense; but it is to be on the earth. It says they *shall* be recompensed in the earth, not *are* recompensed in this life. In this life the wicked often have their good things, and the righteous evil things? but the time of recompense is coming, and it will be upon the earth. How is this possible? What kind of recompense are they to have in the earth? The righteous are to have the earth for an everlasting inheritance. "Blessed are the meek," says our Saviour, "for they shall inherit the earth." Matt. 5: 5. The following will tell how both classes will be recompensed. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2: 21, 22. And when this is done, "The righteous shall never be removed; but the wicked shall not inhabit the earth." Chap. 10: 30. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37: 9-11. Thus while we are learning of the *place*, we are learning of the *nature*, of future punishment. "The righteous shall inherit the land, and dwell therein forever." But the time is coming when the wicked shall not be. To be, is to exist. They are recompensed in the earth, but they are cut off and their existence ceases—their place is not to be found.

The earth, says an apostle, is reserved unto fire against the day of Judgment and perdition of ungodly men. But although the earth and elements are to melt with fervent heat, yet the fact is plainly taught that a new or renewed earth will succeed it; and that in that new earth there will be no more curse. Then all the inhabitants of the earth will join in a universal song of praise. 2 Pet. 3: 7-13; Rev. 22: 1; 22: 3; 5: 13. Hence the time will come when the wicked will have been punished, and the place where they met their fate will resound with the songs of the righteous.

R. F. COTTRELL.

Items.

You will never conquer sin until you loathe it; and you will never loathe it until you see the beauty of purity and holiness in the character and word of God. This must be done by cultivating an acquaintance with God; and this can be done only by persistently striving, in a scriptural way, for continued nearness to him; therefore *recollect* do not turn things upside down by trying to be holy, so that he will receive you; but rather seek to him for help to sanctify you, that you *may be holy*; only strive daily for a close walk with God, which of itself will wean you from the world, the flesh and the devil.

Strangers and pilgrims here! Who is one? Where are they who are only strangers and pilgrims? "Let us invest," say the pilgrims, "in such estate as will be contiguous to our destined home." Pilgrims and strangers do not buy up village sites and sections of land on their journey; pilgrims and strangers do not buy up the inns they stop at, and the stores where they get their supplies; but buy what they want, rest occasionally, and press on.

One week before the flood, skepticism and immorality was at its height of daring. So now the unbelief

in the coming Advent increases as the time approaches, and never will be less until it is so near that remedy will be out of the question.

Error is like the clown, constantly changing his dress, and attitudes, and style of address. Truth needs no such shortlived advantages, nor does she seek them. Were the consequences of error harmless, truth would simply smile at error, as he continually hastes from one disguise to another.

The patient man does not say, "It is the last feather which breaks the camel's back;" that is one of the maxims of the wicked man. The language of the patient man is, "The Lord hath given, and the Lord hath taken away, and blessed be the name of Lord.

A rapid growth does not indicate longevity. The oak increases slowly, but it does not stand still. We may hope, if we are growing in grace; but if we are not making progress in holiness, we have no cause for hope.

There are no new truths, but there are new modes of expressing them. History is but a development of prophecy.

The Druids, in their day, were as popular as the Cardinals, of ours. Truth only is unchangeable.

Patience is necessary on many occasions. Never is more needed, than with children; a place where, I am sorry to say, it is least practiced.

The best and noblest trees are generally the longest in coming to maturity, so the strongest and best characters must have time in which to be developed.

When the soul is stirred by the Spirit of God, the treasures and honors of earth seem light and valueless, except as they are subservient to God and his cause.

Jealous, envious people are not always sensible that they are in very great danger of being of that class who fear not to speak evil of dignities.

As a sight of a poor-house incites to economy, so the fear of punishment (a healthy fear) stimulates to virtue.

Humility is unpleasant only to the proud; and pride is unpleasant only to the humble.

A proud man may hate pride, as the tiger sprang at his image in the mirror, not knowing it was himself. Purity of heart clears the intellect. Sensuality paralyzes the brain.

JOS. CLARKE.

Meat in Due Season.

Our meeting was not a camp-meeting, or tent meeting, only a quarterly meeting; but to us who love to be fed with meat in due season, it was truly a feast of fat things, a meeting we shall not soon forget. There are but a few of us in this place, and how we felt to rejoice to see them coming from the hills and valleys to meet with us, until the school-house was filled. In the usual hours of a day meeting, as some said, we heard as good as four sermons such as we sometimes hear. Bro. D. T. Bourdeau whom we esteem and love much for his works' sake, spoke to us of the commandments of God and faith of Jesus. Rev. 14: 12. Some who are keeping the Lord's Sabbath had never heard a discourse from this text. Their hearts were filled while he showed us that the commandments, or law, represented, or gave us a knowledge of, God's character; that his law could no sooner be destroyed than his character; that from the beginning, like God, they were perfect, holy, just, and good; and would remain the same throughout all eternity. He spoke of Adam and Eve the first transgressors; of Cain, the first murderer; of the destruction of nearly all of the inhabitants of the earth for their sins, the transgression of the law; of God's coming in a dream to Abimelech, king of Gerar, and warning him against transgressing his law; of Joseph, who had a knowledge of the character and commandments of the Most High, and knew how he must live to please God and prosper. Man has known from the beginning the exalted character of his Creator by his commandments.

He spoke of the faith of Jesus. Does our faith in Jesus destroy our exalted views of God's character, and of the perfectness of his law, and our obligation to obey it? Does it make us think less of the law to have faith in him who has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from

the law, till all be fulfilled?" We see from the words of Jesus that God would sooner destroy his works, than his word, or a jot or tittle of his law. But some say that Jesus fulfilled the law, and one of the commandments passed away; others, that Jesus fulfilled them, and that they all passed away or were destroyed; that he gave us the Father's law again, after changing one commandment for his own glory; establishing a memorial of his own, and leaving his Father without a memorial of his creative work. Did that beloved Son in whom the Father was well pleased, come to destroy that law by which poor, fallen man could only have a knowledge of the character of his Creator? that law which only can make known to the poor heathen idolaters of earth the true God, the Creator of the heavens and the earth? Did he come to destroy or remove the blessing from that which his Father had blest, to remove the sanctification from that which his Father had sanctified? Did he come to rob his Father of his memorial of creation? Did he come to rob man of his Creator's gift, the day God made for man? Was that his mission to earth? How he loves the works of his Father's hands! To him how exalted is his character! how sacred his laws! He came not to destroy, but to fulfill. He kept his Father's commands. He fulfilled all righteousness. In him was no sin. In his mouth was no guile. In his life was the law exalted and made honorable. He has commanded us to be perfect, even as our Father which is in Heaven is perfect.

How can we attain to this perfection? By having an understanding of his character. He has given us his law, easy to be understood by those who have the faith and testimony of Jesus, the keeping of which will give us a right to the tree of life, and an entrance through the gates into the city.

After Bro. B.'s sermon, time not being all taken up for the forenoon, Bro. A. C. Bourdeau, for whom we also feel much Christian regard and affection, he having for many years had great interest and care for the church in Vermont, helped us to understand more perfectly the fulfillment of prophecy as represented by the image, beasts, and angels on the chart. Surely we felt that the work of the enemy was almost done; and that the angel of mercy was crying with a loud voice, Get ready. He that tarries will not tarry long. Watch and pray. Be patient. Keep the commandments of God and the faith of Jesus.

In the afternoon Bro. A. Stone, whom we love as a Father, spoke to us. The Lord gave him freedom in speaking to us of the faithfulness of God in fulfilling his promises to his people: not one had failed, not one would ever fail. Praise God.

After his sermon, Bro. D. T. Bourdeau gave a stirring exhortation.

The Spirit of the Lord was with us. We felt that he was knocking at the door of the hearts of backsliders and unbelievers. At the close of the meeting we felt to rejoice as we saw that the brethren and sisters had been strengthened and encouraged, and backsliders made tender and awakened to a sense of their duty. The skeptic spoke of more confidence in God's word, and of more love and respect for God's servants. We felt that we had received meat in due season, for which we gave God glory.

But we are looking forward expecting a greater feast than this at the coming camp-meeting. May the Lord give his servants a double portion of his Spirit, that all may be filled. Some are going out of curiosity. May curiosity be turned to interest, and a desire to be fed with the bread of life. Some are going to learn. May light shine upon their pathway, and they be willing to walk in the straight and narrow way. "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing."

S. H.

Berkshire, Vt.

A good rule—to keep good company, and be one of the number.

Most of the shadows that cross our path in life are caused by our standing in our own light.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 26, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER VIII. (VERSE 14, CONTINUED.)

WHERE then shall we look for the sanctuary of the new covenant? Paul by the use of the word, *also*, in verse 1 of Hebrews 9, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter and find him summing up his foregoing arguments as follows: "Now of the things which we have spoken, this is the sum: We have such an High Priest who is set on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Can there be any doubt that we here have the sanctuary of the new covenant? There is here a plain allusion to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests preformed their ministry; this is the place where Christ, the high priest of the new covenant, preforms his ministry. That was on earth; this is in Heaven. That was very properly therefore called by Paul a worldly sanctuary; this is a heavenly.

This view is further sustained by the fact that the sanctuary built by Moses, was not an original structure, but was built after a pattern. The great original existed somewhere else; what Moses constructed was but a type or model. Listen to the directions the Lord gave him on this point: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. To the same end see Ex. 26:30; 27:8; Acts 7:44.

Now of what was the earthly sanctuary a type or figure? Answer. Of the sanctuary of the new covenant, the "true tabernacle which the Lord pitched and not man." The relation which the first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in his more perfect priesthood; their ministry was preformed unto the shadow and example of the ministry of our High Priest above; and the sanctuary, where they ministered, was a type or figure of the true sanctuary in Heaven where our Lord performs his ministry. All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter 8:4, 5: "For if he [Christ] were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." This testimony shows that the ministry of the earthly priests, was a shadow of Christ's priesthood; and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount, with the sanctuary or true tabernacle in Heaven, where our Lord ministers, mentioned three verses before. In chapter 9:8, 9, Paul further says: The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present." &c. While the first tabernacle stood, and the first covenant was in force, the ministration of the second tabernacle, and the work of the new covenant, was not of course carried forward. But when Christ came an high priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ,

raised to the throne of the majesty in the Heavens as a minister of the true sanctuary, entered by his own blood, says verse 12, "into the holy place [where also the Greek has the plural, the holy places] having obtained eternal redemption for us." Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 22, of the earthly tabernacle, with its apartments and instruments, as *patterns* of things in the Heavens; and in verse 23 he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, *figures* of the true.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in Heaven, he saw seven lamps of fire burning before the throne, Rev. 4:5; he saw an altar of incense, and a golden censer, chapter 8:3; he saw the ark of God's testament, chapter 11:19; and all this in connection with a temple in Heaven; chapter 11:19; 15:8. These objects every Bible reader must at once recognize as implements of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. As without the sanctuary, they had not existed, so wherever we find these, we may know that there is the sanctuary; and hence the fact that John saw these things in Heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

However reluctant a person may have been to acknowledge that there is a sanctuary in Heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a great pattern according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in Heaven which the Lord pitched and not man; and that of this heavenly sanctuary, the tabernacle erected with hands was a true figure or representation. And finally John, to corroborate the statement of Paul that this sanctuary is in Heaven, bears testimony, as of an eyewitness, that he beheld it there. What further testimony could be required? Nay, more, what further is conceivable?

So far as the question as to what constitutes the sanctuary, is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible—mark it all, dispute it who can,—consists, first, of the typical tabernacle established with the Hebrews at the exode from Egypt, which was the sanctuary of the first covenant; and, secondly, of the true tabernacle in Heaven of which the former was a type or figure, which is the sanctuary of the new covenant. These are inseparably connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably into the antitype.

We have said that Daniel would at once understand by the word sanctuary, the sanctuary of his people at Jerusalem; so would any one under that dispensation. But does the declaration of Daniel 8:14, have reference to that sanctuary? That depends upon the time to which it applies. Whatever declarations respecting the sanctuary apply under the old dispensation, they have respect to the sanctuary of that time; and whatever declarations apply in this dispensation, they have reference to the sanctuary of this dispensation. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made, is the sanctuary of this time. This is a point which can only be determined by a further argument on the 2300 days. What we have thus far said respecting the sanctuary has been only incidental to the main question in the prophecy. That question has respect to its cleansing. Unto 2300 days then shall the sanctuary be cleansed. But it was necessary first to determine what constituted the sanctuary before we could understandingly examine the question of its cleansing. For this we are now prepared.

To Correspondents.

E. L. WILLIAMS: We believe that the course for the sinner to take, is marked out in Acts 20:21: 1. Repentance toward God. 2. Faith in the Lord Jesus Christ. And following faith in Christ comes baptism for the remission of sins, as directed by Peter in Acts 2:38.

W. ROMINE: Who makes the statement that "the Huns and Heruli were broken and swallowed up in the great revolutions which brought up and established the ten horns before the ten were all adjusted?" According to Machiavel, Hales, and Lloyd, the last of the ten kingdoms was established in A. D. 483; and according to Gibbon it was not till ten years after this, namely in 493, that the first of the ten kingdoms, the Heruli were plucked up. The second, the Vandals, was overthrown in 534, and the third, the Ostrogoths, in 538; which placed the little horn in position to take the saints times and laws into his hands. We think the events have transpired exactly as they should, to establish the prophecy.

W. A. DAINS: On Isa. 65:25, "And dust shall be the serpent's meat," it is to be observed that the language undoubtedly refers to the new earth, and hence is proof that there will be beasts there. See also Isa. 11:4-9. Verse 8 speaks of the asp and the cockatrice, or adder, margin; which shows that this class of animals will also be there. The inference from Ps. 104:30, is that they will be there by a new creation. But they are rendered entirely harmless. The blood-thirsty and venomous nature will be entirely removed; for God says to the prophet, Isa. 11:8, that "they shall not hurt nor destroy in all my holy mountain." Now if the language, "Dust shall be the serpent's meat," means the same as the language of the curse addressed to the serpent in Gen. 3:14, "Dust shalt thou eat all the days of thy life," then there would seem to exist, as you suggest, the difficulty of having the curse perpetuated in the new earth. But do the two passages mean the same thing? We do not find, as a matter of fact, that the words of Genesis have been literally carried out, or in other words that any of the animals now known as serpents really eat dust. We must therefore take the language to denote the terrible humiliation and abasement that was to be visited upon the serpent for the part he had been made to act in the deception of our first parents; just as the expression is often used at the present time: "His enemies were made to bite the dust;" or as in Ps. 72:9: "His enemies shall lick the dust;" not that they were to bow down and literally take a mouthful of dirt, but only that they should be overthrown, and brought down to the ground. If this is so, we see that the language of Isa. 65:25, is altogether different in its nature. It is not a denunciation of judgment and humiliation to be visited upon any classes of animals, but only a plain and simple statement of what, in the eternal state, shall constitute the sustenance of certain classes. The same verse speaks of the lion's eating straw like the ox. Now the lion preys on other animals. Instead of this, in the future state, the lion will eat that which constitutes the food of the bullock. There will be no destruction of life. So with the serpent. Instead of living as it does now on quadrupeds, reptiles, insects, &c., it will make its food of dust. And this could be spoken without any reference to the figurative denunciation against the serpent in the garden of Eden. The language in both instances is indeed very similar; but we think the position must be taken that that of Genesis is not literal, while this of Isaiah most probably is; which constitutes the difference between the two declarations.

WM. CRUZAN: We do not think there is difference enough in political parties respecting the Sabbath question, to influence us to give preference to one over another. The democratic party may for a time, from motives of policy, favor the German views of the Sunday question. But whichever party is in power, its influence is ultimately to be brought to bear against those who keep the commandments of God.

E. PUTNAM: We understand that the righteous are concerned in the scene described in Rev. 20:12. This is evident from the mention of the book of life; but

that book is produced, if we view it aright, not for the purpose of ascertaining whether or not their names are there, but to show to the universal race of mankind that their names are there. We believe this is the only occasion on which a public use is made of the book of life. It is elsewhere several times mentioned, but only to speak of some whose names are there, or to state some purpose of God concerning those who are written therein. But here, when the whole human race is together for the first and last time, when the final separation is about to take place, as described in Matt. 25: 31-46, and the Lord shall say to those on his right hand, "Come, ye blessed of my Father, inherit the Kingdom prepared from the foundation of the world," then, so to speak, the roll of honor is publicly produced; and the wicked are caused to see who they are whose names are inscribed therein. With amazement they behold that they are the very ones whom they esteemed as the filth and offscouring of the earth, and that Heaven now puts superlative honor upon the ones whom they reviled, defamed, persecuted, and destroyed. And, seeing the justice of God, in destroying all who have not secured the record of their names in the Lamb's book of life, and seeing that their own names are not there, and beholding the infinite reward of the righteous, whose names are there, they "gnash with their teeth and melt away." Ps. 112: 10.

Practical Thoughts on Scripture Subjects.

OUR RECORD FOR THE JUDGMENT.

This is being made up day by day. How solemn is this thought. We are ourselves preparing the record out of which we shall be judged. We shall tremble when the books are opened. But why not act with fear and trembling now while the record is being made up. Now we have the decision in our own hands, but then it will have wholly passed out of our control. Then we shall have to abide the result of our own conduct. How ought we ever to tremble lest we sin against God! How ought we to review each day's proceedings to see if they be all right. How ought we to correct our conduct with the deepest solicitude and care, lest we go on with our sins uncorrected to the Judgment. We cannot be too careful to make our record clean for the day of God.

THE KNOWLEDGE OF CHRIST.

Surely this knowledge is of infinite value. Those who know Christ will be acknowledged by him at the great day. All other knowledge is comparatively of little account. To know him and the power of his resurrection and the fellowship of his sufferings, we may with Paul gladly suffer the loss of all things. And those to whom the Saviour shall say, I never knew you, will be likely to estimate the knowledge of Christ of some value, when also it will be too late for them to acquaint themselves with him. Now it is possible for us to acquaint ourselves with him and be at peace. Let us not lightly esteem this most precious knowledge.

GOD WILL HELP.

The first thing in seeking God is to abase ourselves. Then we must reach out after him from the depths of our humiliation. God will help us when we do truly feel our need of him. We must be emptied of self; thus we may be filled with God. J. N. A.

"Immortal Flesh."

OBJECTIONS have been raised against the hymn "Sweet hour of prayer," because of the words, "In my immortal flesh I'll rise;" because, say the objectors, "Flesh and blood cannot inherit the kingdom of God," and it is wrong, therefore, to apply the term "flesh" to man in his immortal state.

As has been before stated in the REVIEW, "flesh and blood" is a phrase expressive of a mortal state, but the word flesh, when used alone, does not indicate a mortal state, but is used in the Scriptures applying alike to mortal and immortal. An examination of a few texts will prove this.

In Eze. 10, in the description of the cherubim,

verse 12 says: "And their whole *body*," margin in Heb. "*flesh*." This ascribes flesh to the cherubim. This Hebrew word is the same that is translated flesh in such texts as Job 34: 15. "All flesh shall perish together." Ps. 16: 9. "My flesh also shall rest in hope." 38: 2 "There is no soundness in my flesh because of thine anger." And it is also used of beasts, as in Lev. 8: 31. "Boil the flesh at the door of the tabernacle of the congregation." These are but a few of the instances of its use.

That the same word applies to man in his immortal state may be learned from Job 19: 26. "And though after my skin worms destroy this body, yet in my flesh shall I see God." This refers to the resurrection, and of course to an immortal condition. Also from Isa. 66, where the new heavens and new earth are introduced, and then it is said, verse 13, "From one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

We know as little of the attributes of "flesh" as we do of the essential elements of "immortality." And we are always liable to err in our reasonings when we try to reason independent of the word of God concerning matters which are purely subjects of revelation.

J. H. WAGGONER.

Increase of Corruption and Crime.

AS A prominent sign of the last days, the word of God often speaks of the great prevalence and increase of wickedness. 2 Tim. 3; Matt. 24: 37; 2 Thess. 2: 7-10, &c. So prominent a feature of the times is this becoming, that many honest and thinking men are alarmed at it, and cry out, "What shall be done?" After stating the sad facts in the case, the *Cincinnati Times* exclaims:

"What can be done, we know not. We have for years exhorted to the same effect, but the response comes up, 'Who cares?'"

"Perhaps there is no other remedy than to let things rush on till they dissolve in their own corruption."

This is a sad end to hope for, but is what will certainly come. In the same strain *The Methodist* says:

"The truth is, we are alarmed for the country. All the great centers of public life seem to be not merely decaying, but rapidly rotting. We hear of extensive frauds in the Custom-House; of division of spoils on a mammoth scale in the New-York city government, shameless in the face of detection and exposure; of the outright buying up of legislatures by great corporations; of combinations in Wall street, by which a single immoral firm pockets all the gold in the market, and shakes the whole nation to its center; and of courts and judges that seem to hire themselves as attorneys, and some of whom are said to be kept by the great land pirates as a gentleman keeps his coachman, or even as a hunter keeps his dog. The picture is frightful, but seems to be true—at least, it is served up almost every day in the newspapers as matter of fact."

The Phrenological Journal takes up the alarm, and, in an article headed, "Our Government; Who have we for our Legislators?" tries to arouse its readers thus:

"It becomes honest men and patriots, men who love their country, to take a serious look at the present aspect of affairs. Prudent men are inquiring, 'What are we coming to? Who are making our laws? And who are perverting them? Are we as a nation, 'on the road to ruin?' or are we still rising? Is justice to reign in our courts? or are our jury trials a farce?"

"Of late, some very bad men have been elected to very responsible offices. We find notorious drunkards sitting in our courts as judges; notorious gamblers elected to our State legislatures, and even to our national Congress! Some of our State officers are thieves and robbers. Assassins go unwhipped of justice. Rowdies and vagabonds perpetrate crime with impunity, looking to corrupt or lenient judges and to political influence to screen them from punishment."

"If the evils pointed out be not stopped ere long, our great republic will break down and become worse

than a monarchy, or worse than semi-barbarous Mexico, or bull fighting Spain, or priest-ridden and poverty-stricken Italy and Ireland."

Here is a picture of our own boasted country as it is to-day. When men of the world become alarmed at its own corruption, is it not time for the church of Christ to awake and cry aloud? May the Lord come soon and save his people.

D. M. CANRIGHT.

Communication from Bro. Ertzenberger.

TO THE DEAR BRETHREN AND SISTERS ABROAD: As there are those among you who would like to hear and to know how your friend and Bro. Ertzenberger is getting along, I will try to answer through this good paper.

Since the camp-meetings of 1869 closed up I have spent nearly all the time at Battle Creek. I have been occupied with studying the English language and the present truth. Our dear Bro. G. H. Bell was my teacher of the English grammar, and I must say I had a good one. He was very anxious that I should learn as much as possible, but I have advanced very slowly. You know that the Germans are not as fast as the Americans. After remaining about seven weeks in his kind family, I was taken sick, and was obliged to go to the Health Institute. There I remained three weeks; and the Lord's blessing was with me.

Having recovered, I was again cordially invited to our beloved Bro. and Sr. White's, and I went; but my great privilege was darkened by suffering and trouble which commenced in my head. However I pursued my study again, but was obliged to stop very often. I felt bad. I often prayed, but it seemed as if the heavens were of brass. I found myself as the greatest sinner. My mind became clouded and my heart darkened. I felt troubled. Satan tried his mighty power to deceive me, and told me that there was no use and no help for me. But he is a liar, and I would not believe him. I knew the Saviour from my earlier life, and he was precious to my soul then; but at this time all seemed dark. I prayed and prayed, but found no relief until one evening while engaging in family prayers with my dear Bro. and Sr. White.

I felt better, but the struggle was not over. It was but a drop for a thirsty soul. I continued in prayer for help from on high until I felt better. Bro. and Sr. White and others also prayed for me. But this relief was but for a short season. I became sick again, and the sickness was worse than before with the exception that my mind was clearer.

The Health Institute again was the place for me to go. Calmly I gave myself up to the Lord, saying to him, "Here I am, sick and suffering, but in thine hands, take care of me." And he did. Was the first time as I was at the Health Institute a great blessing to me? The second was still more. The Lord greatly blessed me, physically and spiritually. The doctors treated me very kindly and carefully both times, and all were friendly. The Health Institute became a dear home to me, and I shall remember it, as well as the dear friends there who took so much care for me and manifested so much love and sympathy.

As I was restored, I again went to my home at Bro. White's, and could enjoy much better the great privilege of their good society. I felt much better than ever before, and had great reason to thank God. Oh! the heavens were not of brass, neither was it of no use nor too late to pray; no! no! But I had to go through affliction, and it was good. The Lord heard my feeble prayers, and, I firmly believe, those which were addressed to him in my behalf. He helped me greatly, he helped me, and shall I not be glad? Shall I not thank him? May the Lord also bless those who prayed for me.

Now I had to learn another lesson. As it was proposed to send me back to my native land, and to the dear brethren there about the first of June, I was greatly rejoiced. I longed to go there, thinking that my own climate would help me in my condition. But the time of returning had not come yet.

Our beloved Bro. W. suggested to me to stay longer in this country, to attend some of the camp-meetings

and to learn more. To stay longer was contrary to my expectations and longing desire. He spoke several times with me, but I answered very little. I felt greatly disappointed. But what is the best? What shall I do? What is the Lord's will? These were questions to me which I wanted to have answered.

Bro. W. brought the whole matter before the church at B. C., and the dear brethren there were requested to pray for me. I earnestly sought the Lord to show me my duty and to make clear my way. I yielded up to him every thing. As our dear Bro. W. the next Sabbath was asking me what I would do, I told him that I had no light yet, but that I was willing to follow as the Lord would lead me. The following week I received sufficient light as to know, that it was his will for me to stay longer. I asked him, if it was his will for me to stay longer, to give me much freedom and love to do it, but if it was his will for me to return, to lead my mind wholly to Switzerland. He answered my requests, and gave me such freedom and love to stay as I never had before. I could be no longer uncertain what to do, but determined to remain longer. I felt sorry for the friends in Switzerland who were expecting me. But I believe it will be for their good as well as for mine and that of the cause there. I wrote them and stated the case quite fully, and I hope they will be reconciled. I, for my own part, acknowledge the leading hand of God in this.

My mind soon was settled. As our dear Bro. and Sr. W. went to the West to attend the camp-meetings there, I came East to our beloved Bro. Andrews', at Rochester, N. Y., to study the truth more fully. I bade farewell to the dear brethren at Battle Creek with whom I had been about eight months. They had witnessed my suffering condition and felt deeply for me. They also showed me much love and sympathy during the whole time, and as I was visiting them for the last time the Lord greatly blessed me. I left them free and happy, and departed June 8. Several came to the depot to bid me good bye and God bless you. The train came and took me away, possibly to see the dear friends there no more on this earth. But I can say to them, I do not forget you; no, I love you and remember you in my feeble prayers. May the Lord greatly prosper and bless the dear brethren and sisters at B. C. Be of good courage and go forward. May he be your great reward for all you have done for me. And can I forget the Health Institute? No! it is very near to my heart.

I arrived safely at Rochester, and found at our dear Bro. Andrews' a hearty welcome and open door and hearts. I soon commenced study, and I must say, the Lord is helping and blessing me. My health is good still, and the truth becomes to me brighter and clearer. I feel more of the importance and of the magnitude of it. Oh, what a glorious truth! What a blessed work! I pray God to write his precious word in my heart and to convert my inmost soul. I pray him to prepare me for the great work which is before me, and for his soon coming.

I prize the truth. I love it. Blessed be God for this great privilege he granted me, to come to America, to study the present truth more perfectly. I knew some of it before I came; but now it seems to me as if I knew nothing. O Lord, open thou my eyes and fill my soul.

Brethren and sisters, it is good to trust in the Lord. It is good to follow his will. None shall regret it. I now can see that it was his will for me to stay, and I feel to thank him with all my heart. The Lord is good, and his mercy endureth forever. I had to suffer last winter. I now feel well, better than before. I had dark hours, but it has become light. I often prayed; the Lord answered in due time. Blessed be his holy name. Let us come boldly to him. Heb. 10: 22-27. The time is short. Probation soon will be closed. Let us awake. Let us make sure work. Let us be faithful. It is a blessed hope. It is a glorious reward for the overcomer.

I feel determined to pursue the good way. By the help of God I will continue. Salvation is worth everything. Soon the battle will be over. Jesus will come to take his ransomed home. May I be among them. May we all share in it. And when we shall meet no

more on this earth, when we shall shake hands no more, may we meet in that land where will be no more separation. I ask you, I beseech you, let us pray one for another. Let us be faithful unto the end.

Remember me, as well as the dear friends in Europe, in your prayers. They have to battle and to struggle, as I learned by letters a few weeks ago; but the Lord is sustaining them. They wrote to me good news, and they send you their heartfelt thanks for all you have done for me and for them. They send you their Christian love and best greetings. And I heartily unite with them. May the Lord be with you. May the Lord be with us all.

Yours in the blessed hope.

JAMES ERTZENBERGER.

Rochester, N. Y., Main Street 313, July, 1870.

Report from Iowa Tent.

WE have been holding meetings in this place (Adel) a little over two weeks, and will give the friends of the cause a brief account of the same.

This place is situated about twenty-five miles west of Des Moines, the State Capital, and is the county seat of Dallas county, and contains something like 1200 inhabitants. We came here at a venture, not knowing a single person living here, because we desired to strike out into new ground where there was less acquaintance with and prejudice concerning our doctrine, and because this appeared to be a pleasant, place and of about the right size and location. We set up our new tent in a very eligible place near the court house and commenced our work. We found, however, before we had been here long, that there were some unfavorable features to contend with.

This community contains a larger proportion of avowed infidels by far than any place I was ever in. Many have told us that over half the population were such. It is not that we fear to meet any arguments they might bring that we consider this an unfavorable feature, but because the spirit of skepticism has permeated the whole community to that extent that it is very difficult to affect minds enough to make them move out, an unwillingness to take the Bible for authority in any thing.

Well, we have worked away as well as we could. Our audiences have generally ranged from one to two hundred, and the attendance has been pretty regular. But at times things have seemed very discouraging, and we were almost upon the point of leaving the place. Then things would brighten a little.

But of late things have seemed more encouraging. Our audiences are rather on the increase, and so we shall stay longer. Yesterday was the first Sabbath meeting we have tried to hold. About twenty-five were present. We had quite a spiritual meeting, considering it was the first effort of the kind. Quite a number wept. Several spoke; and, as near as we can learn, some ten intend to keep the Sabbath. However, such things are very uncertain so early in a course of lectures as this.

We have given the subject of the Sabbath quite a thorough examination already, and take hold of the immortality question to-night. The people are very kind and have already furnished us with homes. We propose to stay till we see the path of duty clearly open to leave. We expect God's blessing on our efforts because we are trying to do our duty. Our courage to labor on in the cause is excellent. May God's will be done, and his cause be advanced. Brethren we wish to be remembered in your prayers.

GEO. I. BUTLER.

Adel, Iowa, July 10.

Meetings in Wisconsin.

My last report closed June 7, at Kilbourn City. June 8, I went to Mauston, and spent the day with Dr. Russell. Having previously seen his article in the *Hope of Israel*, I felt that I must go and invite him to forsake error, and come again under the influence of the third angel's message, which I did with pleasure. He pressed me to stay all night, and he would get out a notice for me to preach in the evening, which I did; and was surprised to find their commodious school-

house well filled with attentive hearers. I pray that the Lord may lead him, and many others in and about Mauston, to take a humble place in the work of the third message, which is the only truth that can prepare a people to stand in the day of the Lord.

The next day we went to Burns Valley, LaCrosse Co., and spent five days preaching and visiting the little company that was brought out there last winter. The most of them are faithful and growing in grace, but some have turned back to Egypt.

Here for the first time, we met Bro. Charles Smith, and his estimable wife, of Minnesota. Bro. Smith has formerly been a Seventh-day Baptist minister; but they have fallen in love with the third message. His wife attended the camp-meeting at Kilbourn City, and I trust went home to fall into the ranks with her husband, to keep the commandments of God and the faith of Jesus. May the Lord help her, is my prayer, and help Bro. Smith to be useful in building up the cause of God where he lives, and in other places.

June 13, I went to Victory, in Vernon Co., where I found some in fanaticism, for whom, I labored to save them from the power of the enemy. Had one good meeting there, and went the next day to the Nora camp-meeting. We are happy to say, that by letter we are informed that those in the wrong at Victory, are coming out right. May the Lord bless them, and bring them out clean and free from all such deceptions, is my prayer.

The camp-meeting at Nora was a good one; but might have been better, if all upon the ground that professed to love the truth had been willing to confess and put away their sins of hatred and envy and jealousy laid up in their hearts. We hope they will yet do so.

Arrived home the 22d, and remained home five days, preparing to leave for the summer.

Tuesday, 28, I started to the Wisconsin camp-meeting. On account of our camp-meeting committee's failing to be on the ground in time to help make the necessary preparations, we labored under some embarrassment. Nevertheless we had a good meeting, all things considered. But the same unsanctified influence that hindered the good work in the Nora camp-meeting, came into the Kilbourn camp-meeting from southern Wisconsin, and partly hindered, yea, almost stopped the work. May the Lord pity and have mercy on all who thus stand in the way of sinners.

Since the camp-meeting, we have pitched our tent in the midst of Kilbourn City, and have had two meetings. We have had over one hundred out to hear each evening, and good attention is given. Pray that the Lord may give power to the word. To our brethren in Vernon Co., I would say, Be patient, and I will visit you just as soon as the Lord may open the way.

We may not be able to visit Vernon Co. with the tent; but if not, we will visit you as soon after as possible. We pray that you may be faithful in the Lord till the end, then reap the reward; "For ye shall reap if ye faint not." May the Lord help you all is our prayer. Pray for us that we may have freedom in the word of the Lord, and that much good may be accomplished by the tent labor this summer.

I. SANBORN.

Kilbourn City, Wis., July 14, 1870.

To the S. B. Treasurers of Iowa.

I DESIRE to call attention to the following resolution passed by the Iowa State Conference of S. D. Adventists at its late meeting in Marion, as published in a late REVIEW.

"Whereas, Our State Conference Constitution makes it the duty of all S. B. Treasurers to report to the Conference Secretary once in three months; and,

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

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

It is important in all public enterprises that the finances be carefully attended to, and that the public officers connected with them be able to fully under-

stand their condition. This is the reason why the constitution requires this of the Treasurers. The object is important; the duty, an easy one. The report is to be made to the *Conference Secretary*, so that he can tell just how much money is paid to the ministers and to the Conference Treasurer, and thus be able to keep an account with the churches themselves. The Conference furnishes blanks to all the church Treasurers, and it would not probably require five minutes' time for any one of them to make their report. The first report will be required by the middle of September, and every three months thereafter. Let the Treasurer take his blank, fill in the name of the church, then the date. If he has sent any money to the State Treasurer during the three months just past, let him put down the amount opposite the words in the blank concerning it. If he has not sent any, let him simply draw a horizontal line opposite those words, for a report should be sent regularly, whether any money is paid or not during the preceding quarter. If he has paid any Conference money to any of our ministers during the preceding months, put in the amount; otherwise, draw the line as above, then sign his name as Treasurer of the church of which he is a member. Inclose it in an envelope, direct it to L. McCoy, Sigourney, Iowa, and the job is done.

Remember that the report goes to Bro. McCoy, the *Conference Secretary*, and not to Bro. Kilgore, the Treasurer. The money goes to the latter. This may take five minutes. It is very important for the interests of this Conference, that this be done. I have made the matter very plain, and yet I fear that some will not attend to it. If not, the Conference has made it the duty of the Secretary to make the delinquents known. Now lay this paper aside for future reference, if you should still be in doubt, so that you can understand just what to do, and be faithful in that which may seem to be small, but which is really very important.

I write this for the benefit of some who have had no experience in our system of doing business in the past, and for some who have been sadly delinquent.

GEO. I. BUTLER.

Report from Bro. Rodman.

* MAY 7 and 8, I attended general meeting at South Lancaster, Mass. It was a good meeting, the interest increasing from the commencement, so that in the afternoon and evening of the 8th, it was so manifest that the Lord was drawing near, that a general confession of his presence was made, and deep solemnity prevailed, nearly all expressing themselves determined to get nearer the Lord.

From Lancaster we went to Blakeville, N. H. I was with them two Sabbaths, trying to instruct and encourage them to press on and be of good cheer, and fully surrender themselves to God, giving up all for Christ, and not be ashamed of his word, but have their loins girt about with truth, and they themselves be like unto men who wait for their Lord. If they do this, and men oppose, God will bless, and he is more than all who can be against us.

May 28 and 29, I was in New Ipswich. All appear to be making some advancement, except one; and he expressed himself determined to start anew to obey the truth; but he will find it necessary to seek the Lord with all his heart, and give himself wholly to the good work, and so put himself in a place where the Lord can help him, or he will be led into sin, and bring reproach upon the truth and trouble upon himself. I hope this church will draw together in this heavenly enterprise for eternal life. If they do, and humbly seek the Lord, we think others in that vicinity will soon embrace the truth and go with them. I think meetings in Mason Village would be successful. It is a good place for tent-meeting.

June 4, I met the brethren in Peterboro' and vicinity. The meeting was good. All appeared to be encouraged. I hope they will heed the counsel of the True Witness, giving themselves wholly to the service of God; for he requires all the heart. In this some have failed in the past, and it is evident they have lost ground. Oh, that they may come up to the help of the Lord against the mighty, and have his approval

instead of his frown! Brethren, walk in the light, while ye have it. The Spirit of God is easily grieved. God is not mocked. Whatsoever a man sows that shall he reap. If we sow to the flesh, it is corruption; but if we sow to the Spirit, it is life everlasting.

There appears to be good interest to hear in Sharon. I think some lectures after haying would bring some into the truth.

June 11 and 12, I met with the brethren in Washington. There was a good company in to hear. I baptized three, and celebrated the ordinances. There was some interest among the young. I hope they will decide to serve the Lord, and seek eternal life.

P. C. RODMAN.

Amherst, N. H., June 17, 1870.

The Waiting Time.

IN all the holy life of our Lord, there is nothing more interesting or profitable for us to contemplate, than the sublime submission and patience with which he allowed thirty years of his short stay among men to pass away without commencing his ministry. Daily the woes and distresses of sin-stricken humanity, the manifold forms of disease and iniquity presented themselves before him in all their various repulsive and disgusting developments. Daily the devil-possessed shrieked their wild denunciations of God and man in his ear, and leprosy-devoured creatures, who bore in their own bodies the fearful curse of their own and their parent's sin, parade their horrible remnants of corruption before his pitying eyes. Daily did the lame and blind, and deaf and dumb, and halt, grope and silently beg in the streets his blessed feet frequented, lacerating with keenest anguish the tender, loving heart of the One who bore "our griefs and carried our sorrows." Yet behold him, who could with a look, aye, with the silent putting forth of his divine power, have driven back all these dreadful curses to their hiding places, never more to see the light, and turned all these wailings of human woe into the rejoicings of the blessed, behold him, O ye impatient spirits, as he dwells in the quiet of his humble home in Nazareth, biding his Father's time, submitting without a murmur to his Father's will, and consenting, because of that divine will to do so little while possessing the ability of doing so much. What a lesson is there for us to learn, and to profit by, in this silent waiting of Christ.—Selected for REVIEW.

HE who thinks better of his neighbors than they deserve, cannot be a bad man; for the standard by which his judgment is formed is the goodness of his own heart. It is the base only who believe all men base, or, in other words, like themselves. Few, however, are all evil. Even Nero did a good turn to somebody, for when Rome was rejoicing over his death, some loving hand covered his grave with flowers. Public men are seldom or never fairly judged, at least while living. However pure, they cannot escape calumny; however incorrect, they are sure to find eulogists. History may do them justice, but they rarely get it while alive, either from friend or foe.

SELDOM, if ever, in our history, has such a tide of immigration set toward our shores, as is shown by the records of the past six months. During the month of May between 50,000 and 60,000 Europeans landed at Castle Garden; and in the week ending June 10, 10,036 more arrived at this port. Our European exchanges also report an almost unprecedented number of departures for America. Great Britain continues thus far to send proportionately the greatest number, but Germany, Sweden, Norway, and other continental countries, which send us the most desirable class of immigrants are fully represented among the more recent arrivals.

A COMMOTION AMONG THE STARS:—Sir J. Herschel has called attention to a phenomenon which he says is unsurpassed in interest in astronomical changes. The whole nebula in Argo, a southern constellation, is undergoing the most astonishing changes. The whole of this magnificent nebula, the most splendid in the whole heavens, is drifting about like a cloud before a shifting wind.

Conference Department.

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

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

From Bro. Morton.

BRO. SMITH: It has been more than a year since I made the first step toward a preparation to meet the Lord when he appears to receive those who have overcome. I feel thankful to him for the little progress I have made in overcoming my sins.

I am living about sixty miles from the brethren of Santa Rosa, Cal., with whom I have enjoyed many seasons of worship. I hope the Lord will build up a church in this place. Brn. Loughborough and Kellogg are doing all they can; but the harvest is great and the laborers are few.

Here I am surrounded with all open acts of unrighteousness. I feel no inclination to turn away from seeking the Lord. I am not sorry I have enlisted in his army. I am not sorry I have seen now beauties in his word. I am not sorry I have begun to love his holy Sabbath. Oh, that many might believe on the name of the Lord, and do all his commandments! Oh, that love to do the Lord's will, and not ours, would increase in the hearts of all his people, enabling them to overcome all their sins, and be fit members for the glorious kingdom of our Lord and Saviour at his appearing. It is my desire to live more devoted, more humble, and become purer in heart.

"Blessed are the pure in heart for they shall see God." Matt. 5: 8. R. A. MORTON.

SR. E. M. LEWIS writes from St. Law Co., N. Y.: I would say to the lonely ones, the sick, and the disconsolate: Be of good cheer. "In the world," says Jesus, "ye shall have tribulation; but be of good cheer, I have overcome the world." Because he did, it is possible for us through Him who strengthens us. What a precious Saviour! Every day I see scripture fulfilled that proves to me without doubt that the end is near. I am trying to get that humility and simplicity, that Bro. Loughborough saw in his dream. How often I am refreshed with the words in the REVIEW. God bless all his dear servants.

Social Meeting.

SABBATH, June 18, 1870, will long be remembered by the commandment-keepers of Howard and Tipton counties, Ind. Our brethren and sisters of Big Wild Cat met with us of Little Wild Cat for the first time on that day, and held a social meeting. We felt that the Lord met with us. We all feel much encouraged to press on, in the way duty directs, realizing more than ever our dependence on God for help.

Bro. Seaward being with us, spoke twice to the edification and comfort of all. The meeting was a source of joy and profit; but especially did Bro. Seaward rejoice that he could now meet with so many brethren where he had so often met the enemies of God's law. Most of us have lately started for the kingdom of God. We begin to realize something of the straitness of the way, and feel that we need the prayers of all God's people that we may be faithful in confessing and forsaking our sins in order to be sheltered from the gathering storm.

WM. COVERT.

Tipton Co., Ind.

A Confession.

I DESIRE to say to the friends of present truth, that I sincerely regret my past course. I have broken God's law, been a stumbling-block in the way of others; a reproach, a blot, upon the cause of truth. I trust that my sorrow is of a godly sort. I ask the forgiveness of all whom I have wronged, and will make reparation if in my power. Had I heeded the testimonies God kindly sent me, I should not have fallen.

I am unworthy a name or place among you. I desire your prayers, that God will forgive and help me to forsake all my sins.

L. LATROP.

Waterloo, Iowa.

The Review and Herald.

Battle Creek, Mich., Third-day, July 26, 1870.

Can any of our readers furnish us with copies of the *Hope of Israel*, published in Maine, about 1845. The number we wish to obtain is that of Feb 28, 1845. If any one can forward that number to this office, it will be esteemed a great favor.

Efforts and Aims of Romanism.

THE little horn of Daniel's fourth beast had eyes like the eyes of a man, denoting the far-seeing wisdom of his policy, and the shrewdness and cunning of his plans. Next to the great enemy of all righteousness, we know of no power that labors with more patient persistence, reaching forward, planning, constantly striving, and ever holding itself to the one object of carrying its own purposes, than this power. The one aim of Romanists in this country is to secure political ascendancy. But a short time since a wide field was opened among the freedmen of the South. They foresaw that with the freedom of the ballot this class was to have a powerful influence in this nation. To secure many hundreds of thousands of votes from this class, was an opportunity not to be lost. They at once set themselves about it, quietly, but with immense energy and earnestness. And now we have the following startling announcement. The *American Missionary* says:

"From a letter written from Virginia we extract the following:

"See the energy of the Papists, how they compass sea and land to make one proselyte. Are they to monopolize all the earnestness? God forbid! A few days ago I saw a very startling account of what they are doing throughout the Southern States. There are no less than from 170,000 to 200,000 colored children receiving instruction in Roman Catholic schools. Now, instead of diminishing the missionaries and teachers, as the officers of the Association are afraid they shall be compelled to do through lack of funds, in the coming year, they ought to be doubled and trebled. May there be a consecrated host raised up, who shall bear aloft the blood-stained banner of the cross against the onward march of Popery, whose emissaries are straining every nerve to gain the control of America. But it must not be so, it shall not be so; if the friends of King Jesus will only prove faithful, the victory is certain."

Camp-Meetings.

Our camp-meetings should be held in the best, and most central localities, and no pains should be spared in making ample preparations, and in advertising. All preparations should be completed before the time for the meetings to commence.

A notice in full of each camp-meeting, definitely locating it, and giving all necessary particulars, should be sent to this Office eight weeks before the time of the meeting, that it may be given in season in the REVIEW, and that we may be able to furnish from this Office, at least two hundred large advertising posters for each meeting. Let every man who has anything to do with our camp-meetings be prompt, in season, and in earnest.

JAMES WHITE.

Camp-Meetings in Michigan.

We think there will be time for two camp-meetings in Michigan this year; and upon consultation, it is thought best (in view of the vote of each camp-meeting last year to hold another this year upon the same grounds) that there be two meetings at the same places they were held last year, namely, one at Owosso and the other at Ceresco. Committees were appointed at each meeting last year to attend to the meeting this year. Let those committees begin to make preparations accordingly. E. S. Griggs, of St. Charles, if we rightly remember, was chairman of the Owosso committee, and C. S. Glover of the Ceresco. The meetings will be held as follows:

Owosso, Sept. 15-20.
Ceresco, " 22-27.

GEN. CONF. COMMITTEE.

Maine Camp-Meeting.

STILL we plead for Maine. We think there should be a camp-meeting in that State the present season, as suggested by the General Conference Committee. This is, however, referred to the Conference Committee of that State, with the suggestion that Richmond is a good locality. We can, Providence permitting, be on the ground with our family tent, and another for the accommodation of personal friends. What is done about this meeting must be done quickly.

JAMES WHITE.

We design to have at all the Eastern camp-meetings a full supply of all our publications. We shall also have other valuable books, such as Bibles, Concordances, History of the Reformation, Old Red House, Story of a Pocket Bible, Young Men's Counsellor, Young Ladies' Counsellor, Prince of the House of David, The Revivalist, &c. Those who wish several books of this class, and can take them of us at the camp-meetings at publishers' prices, had better address us at Oneida, N. Y., so that we may order them in time.

JAMES WHITE.

New-England Conference.

A NEW ENGLAND Conference of Seventh-day Adventists will be organized at the South-Lancaster camp-meeting, Aug. 11-16. The Maine and Vermont Conferences, at their last sessions, both voted in favor of being merged into the New-England Conference when it should be instituted. There are no obstacles in the way, and the organization of a New-England Conference is certain.

We therefore request that every church in the New-England States, and also Canada East; and every organized congregation of believers, large or small, in the territory before mentioned, represent themselves at the camp-meeting at South Lancaster, Mass., Aug. 11-16, either by delegate or letter. The Vermont and Maine Conferences should be represented at that meeting by one or more of their Executive Committee.

We also request that scattered brethren and sisters in the aforesaid territory also represent themselves at this camp meeting either in person, or by letter. All reports of churches, and unorganized congregations, and from individuals, should definitely give numbers, condition, amount of systematic benevolence, &c. Let all be ready in time.

GEN. CONF. COM.

Prof. Bush on the Soul.

THIS learned man has written a work with the above title to prove that the soul is the real man, that the body will not be raised, but that the resurrection occurs at death—a theory well worthy of this age of Spiritualism. However, facts have compelled him to make some good admissions. Here is one:—

"The more subtle distinction, familiar in our philosophy, between substance strictly material and immaterial appears not to be expressly recognized in the sacred writings." p. 21.

Again he says:—"It is an important fact which is necessarily lost sight of by the mere English reader, that precisely the same language is employed in reference to the creation of man and beast. They were both made *psuchai zosai*, living souls." p. 28. Immortal-soulists will please notice this fact.

He further says that "the verbal distinction of *life* and *soul* so familiar to us is not known in the Hebrew." p. 108. That is, soul simply means life. He also confesses that the word soul is applied to dead bodies. pp. 62, 107. This seems to trouble him much, and he hardly knows how to dispose of it.

D. M. CANRIGHT.

"The Devil Saith Unto Him, It Is Written."

THE devil continues his ancient practice of quoting Scripture when he thinks he can turn it to good account for himself. Here is one of his latest attempts, through some of his subjects—an advertisement taken from the *Providence Journal*:

RAFFLE.

That splendid watch and chain, at the LAFAYETTE BILLIARD SALOON, to night, 13th June, at 8½ o'clock. "Let us not rend it, but cast lots for it, whose it shall be."—St. John 19: 24.

Comment is unnecessary.—A. P. in *Advent Herald*.

To Those Wanting Graham Flour.

THE readers of the REVIEW, who also read the *Reformer*, have seen in that paper the advertisement of Bro. J. B. Lamson offering for sale graham flour. Since his death, Sr. Lamson has renewed the notice. I think it duty to say that Sr. L. can furnish the best of graham flour, fresh from the mill, and at the lowest retail rates. I think no better graham can be found in the United States than can be obtained in this city. Those, therefore, wishing this flour, can obtain it of the best quality and at the lowest market price, by addressing Mrs. J. B. Lamson, Lake Avenue, Rochester, N. Y. The manufacturers allow Sr. L. a small commission for the sale of this flour, which makes it worth something to her to act as agent for them. I trust that she may receive orders from many places. The prices vary from time to time, but the flour will always be furnished at the lowest market price. The cash must accompany the orders.

J. N. ANDREWS.

Appointments.

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

Camp-Meetings.

We now design to hold Camp-meetings as follows:

Oneida, N. Y.,	August 4-9.
South Lancaster, Mass.,	" 11-16.
Bordoville, Vt.,	" 18-23.
Maine,	Aug. 31 to Sept. 5.
Ohio,	Sept. 8-13.
Michigan, north,	" 15-20.
Michigan, south,	" 22-27.
Kansas, if possible,	Sept. 29 to Oct. 4.
	GEN. CONF. COM.

The Vermont Camp-meeting

WILL be held, as by appointment in REVIEW of June 21 and July 12, commencing Aug. 18.

Teams will meet the stages running from St. Albans to Bakersfield and Enosburgh Falls, to convey friends to the camp-ground.

It is expected that several small tents will be procured for the accommodation of those who wish them.

VT. CAMP-MEETING COM.

THE next Quarterly Meeting of Johnstown, Little Prairie, and Oakland, Wis., will be held at Johnstown, Wis., Aug. 6 and 7, 1870.

A. B. WILLIAMS.

THE next Quarterly Meeting for the churches in Gratiot Co. will be held at Ithaca, Aug. 6 and 7, 1870. The scattered brethren are invited to attend. Come in the strength of the Lord.

F. SQUIRE, Church Clerk.

Business Department.

Not Shobul in Business Room 12:11.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted 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. H O McDermott 37-1, B S Lewis 38-1, I D Perry 37-1, Elijah Ooley 38-1, M P Moore 38-1, D C Neumeyer 38-1, Moses S Lock 37-13, A Hopkins 38-1, P Lightner 36-7, Harvey Lowell 37-13, L Herendeen 38-1, Amos Triplett 38-1, P Morrill 38-1, M T Olds 37-1, Perry Powell 37-1, L R Long 37-1, S E Edwards 37-1, A Christanson 36-12, S A Pierce 37-1, Ephraim Maxson 37-1.

\$2.00 each. Wm Gott 38-1, S Richer 38-7, G Thew 39-11, E L Williams 38-1, F D Christenson 37-22, A Avery 38-18, A Cole 38-1, John Wakeling 38-5, H M Kilgore 38-21, W J Haynes 37-14, J M Uitts 37-1, Reuben Keck 37-1, Eusebia Mott 38-1, H E Bebee 37-16, Carrie Dalby 37-1, Norman Ruble 38-1, Mollie Brosius 37-10, H Hilliard 37-1, P Scarborough 38-1, A McAllister 37-1, Garrett Gerould 38-1, L H Hunting 38-1, E D Carmichael 39-10, D R Leighton 38-1.

Miscellaneous. Eben Metcalf \$3.00, 37-19, Samuel Dana 4.00, 37-1, Hiram Clark 1.30, 37-18, Z Tyler 3.00, 39-1, M Dains 3.10, 36-6.

Books Sent by Mail.

S A H Lindsay 25c, I Sanborn \$2.10, O O Bridges 4.00, Hannah Clough 1.11, N S Brigham 40c, D M Canright 1.27, M Brister 60c, Frank Vail 2.25, Harry Jones 2.25, Jacob Kitch 25c, A Hopkins 15c, Wm Weaver 12c, James C Osborn 40c, P Strong 1.00, W C Wiggins 2.25, J M Uitts 1.12, Wm Ings 60c, H C Ornum 2.00, O H D P K man 2.50, H Hilliard 1.70, M G McMahon 35c, L H Hunting 20c, C W Thayer 2.38, C A Washburn 1.00, D McCallum 48c.

Books Sent by Express.

J M Remington, Bloomington, Van Buren Co, Mich., \$4.00, M E Steward, Rockton, Ill., 20.00.

Cash Received on Account.

J N Loughborough \$50.00, T M Steward 10.00, D McCallum 10.40.

Michigan Conference Fund.

Church in Orange \$18.00, Charlotte 40.00, Johnstown 1.00, Greenville 60.00, Orleans 20.17, Ransom Center 56.25, Locke 2.80.

General Conference Missionary Fund.

Church in Orleans, Mich., \$61.00.

Received on Book and Tract Fund.

Maria D Smith \$2.00, Addie F Cobb 30c, E M & E T Haskell 5.00.

Foreign Missionary Fund.

Geo W Sheldon \$5.00, M O Trembley 2.00.