

ADVENT



REVIEW

And Sabbath Herald.

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

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NO TEARS IN HEAVEN.

AND God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away. Rev. 21:4.

No tears in Heaven, no mourner's cry,
The weeping ones will hush each sigh,
All moistened cheeks will then be dry,
God wipes the tears from every eye,
In Heaven.

No death in Heaven, no sin nor pain,
No yawning grave, no burial train,
No cruel war, no loved ones slain,
For life and peace will ever reign,
In Heaven.

There's rest in Heaven; saints, dry your tears,
Lift up your heads, calm all your fears;
For when the Son of God appears,
You'll reign with him a thousand years,
In Heaven.

There's joy in Heaven; a blood washed throng,
Strike golden harps to a new song,
And angels will the strain prolong,
And music sweet will flow along,
In Heaven.

SARAH F. SHARP.

Sandusky Co., Ohio.

Review of Wellcome and Goud.

BY ELD. J. H. WAGGONER.

(Continued.)

"MOSES' NEW COVENANT."

A FEW more remarks on the objects and differences of the covenants made by Moses, as presented by the book, may not be out of place. Thus they write:

"Once more from Moses' new covenant. 'Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord thy God giveth thee forever.' Deut. 4:40." Page 155.

The obligation and promise of this text they present in contrast with the obligation and promises revealed in the ten commandments. But no such contrast nor difference exists.

1. The context forbids it. In all this chapter Moses was rehearsing things in their past experience, especially in connection with the giving of the law on Sinai. In verse 36 he said, "Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou hearest his words out of the midst of the fire." He then exhorted them to obey God's commandments, as quoted, and immediately proceeded to point out the cities of refuge on the east side of Jordan. And the proclamation of God's mercy, verse 31, as before referred to by them to prove that the new covenant is the subject of this chap-

ter, is in the midst of a warning against the violation of the second commandment; and the same offer of mercy is given in that second commandment.

2. The promise of the text, Deut. 4:40, is the very same that is contained in the fifth commandment. "That thy days may be long upon the land which the Lord thy God giveth thee."

3. The objects which they assign to the commandments of the new covenant which they say was made by Moses, are precisely those which the Scriptures ascribe to the commandments which God spake to Israel. Thus they write:

"The commandments of this [new] covenant, are for our life and good. Some of these are: 'Hear O Israel. The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' Deut. 6:45. 'Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord.' Lev. 19:18." Page 152.

1. That the new covenant is for our life and good, is true; but that is no evidence that Deut. 6 refers to the new covenant. For in this respect there is no difference between the law and the gospel. Paul says the law was ordained unto life. Rom. 7:10; and Messrs. W. and G. have affirmed that this refers to the ten commandments. And so Moses said unto the people:

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore chose life, that both thou and thy seed may live." Deut. 30:15-19.

That this refers to the commandments given at Sinai, cannot be disputed. The blessing of "life and good" was offered to the people who were soon to pass "over Jordan to go to possess" the land; and the commandments for "life and good" were evidently the condition of the covenant made with that people. And again, Moses speaks in the very chapter referred to by them, Deut. 6, in a manner that cannot be mistaken, pointing out the law given to that people who came out of Egypt.

Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land, which the Lord sware unto thy fathers. To cast out all thine enemies from before thee, as the Lord hath spoken. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bond-

men in Egypt: and the Lord brought us out of Egypt with a mighty hand: and the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. Deut. 6:17-25.

This law was for "life and good," because it was "righteousness" to obey it; and this agrees with Paul, who says "the law is spiritual." Rom. 7:14. Had they fulfilled the righteousness of that law, it would have been well with them: God would have loved and blessed them. And Jesus came as the mediator of the new covenant, not to make void, but to establish, the law. Rom. 8:31, and to take away the carnal mind which is not subject to the law, and to thus enable his followers to fulfill the righteousness of the law. Rom. 8:4-7.

2. They declare that Deuteronomy refers to another law than that given at Sinai, because the matter of the book was spoken nearly forty years after the law was given at Sinai; and then they quote Lev. 19 as a part of that new law, given forty years after, though Lev. 19, was spoken less than one year after they left Egypt, and before they left Sinai! If such a method of proof is accepted, anything may be proved.

Evidence against their assumption may be found on every page of Deuteronomy. In all the passages to which they refer, Moses was assuring them that great benefit would be the result of their keeping God's commandments; and to affirm that these refer to the new covenant, because a blessing would attend obedience, is to assume that this were not the case in regard to God's law. But this is contrary to the whole tenor of the Scriptures; contrary to the express declaration of Jehovah, as stated in the covenant made with Israel. Ex. 19:5-8. On this point the proof is inexhaustible; I only add one testimony from Messrs. Wellcome and Goud. They say:

"If Adam had obeyed the law of God, which he might, and ought to have done, no death would have entered, nor curse blighted, the fair creation of God, which he had pronounced 'very good.' Then we, his posterity, in pursuance of that law, would have gained the promised dominion."

Here is justification, life, and salvation, by the law, as plainly and positively as we have ever stated it. And so we find, that when they refer to the plain, undeniable facts of the sacred record, they take common ground with us; but when they try to evolve their theory, then they deny the facts and contradict all they have before said. Then we find ourselves in conflict with them.

But they may say they do not teach justification by the law now; they only say that man would have been justified by the law if he had never transgressed it. Well, that is exactly our position; we have never taken any other. And that is all we ask to vindicate all that we teach in regard to the law as a rule of moral obligation, containing in itself the principles of justi-

fication and salvation. To carry out these sacred principles, and to save man from further transgression, and free him from the condemnation and death which he had brought upon himself by transgressing the law of God, the Son of God came into the world. His object was, according to one of his inspired followers, "to put away sin." Not his own, for he had none; he never transgressed the law of his Father. But no one's sin is "put away" who continues to sin, or transgresses the law. This places before us the true object of the gospel, of which Messrs. Wellcome and Goud have no more than a faint glimpse in their book.

On the subject of the covenants I find the following strange application of Scripture. Referring to Paul's letter to the Galatians, they say:

"Again he says, 'For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate [Sarah] hath many more children than she [Hagar] which hath an husband,' [Abram]; for Hagar had become Abram's wife. Gen. 16: 3." Page 35.

Their application would be correct if it were a fact that Sarah ceased to be a wife when Abram took Hagar; but such was not the case. Sarah had a husband as well as Hagar. See Gen. 17: 15. "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." Sarah was the real wife, instead of Hagar, and Abraham was her husband, instead of Hagar's. And Paul, after using these persons as an allegory, to represent the two covenants, with their corresponding Jerusalems, applies the words of Isaiah to the two Jerusalems; but he does not apply the prophecy to Sarah and Hagar, for it will not apply to them. "Jerusalem which now is," had been owned and blessed of God; her children were called his children. There is a time, according to the New Testament, when the New Jerusalem is to be taken as "the bride, the Lamb's wife." Rev. 21: 9, 10; Matt. 25: 1-3. But before the marriage the Lamb is gathering out from the nations children to present to the New Jerusalem when they are called to the "marriage supper." Compare Rev. 19: 9; Luke 12: 35-37. In this sense believers in Christ are the children of the New Jerusalem. Thus, and thus only, can we make an application of the words of Isaiah.

But who are the children of the free woman? They who are themselves free; for the free woman could not have bond children, more than the bond woman could have free children. But what is the freedom of the gospel? They teach that it is freedom to transgress the law. I think it is freedom from sin. See Rom. 6: 6, 7. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." The bondage, they say, is obligation to keep God's commandments; I think it is a state of sin, which is transgression of the law. On page 358 they say that Paul calls it "a law of bondage;" but Paul never says any such thing; it is "false witness" against the inspired writer. Paul said it would justify man if he had kept it, and Messrs. Wellcome and Goud have said the same thing. Paul said it was spiritual, and was ordained to life, and the carnal mind is not subject to it. Does this sound like calling it "a law of bondage?" Why do they not quote the text where he says so? It does not exist.

But Paul does speak in Gal. 4 of bondage, verse 9. What does he mean? Let us see. 1. When they were in bondage they knew not God. Verse 8. Did they keep his law? 2. They "did service unto them which by nature are no gods." Did they therefore keep the commandments of the true God? 3. They observed "times." This, according to Deut. 18: 9-12, and other texts, was a heathen custom, "an abomination to the Lord." Does this indicate their obedience to the law of God, which is holy, just, and good? of which he told his people if they kept it they would be a "holy nation?" Ex. 19: 5, 6. 4. When released from bondage, they were redeemed from the curse of the law." Gal. 3: 13. If they had kept the law they would never have been under its curse; and if the law were abolished they would not be redeemed from the curse of the law, for no such thing would then exist from which

to redeem them. And 5. They had to be redeemed from the curse of the law that the blessing of Abraham might come on them, (Gentiles). This shows that transgression of the law, which alone brings the curse, shuts us out from the blessing of Abraham. Does this indicate that it is a law of bondage? does it not rather show that bondage is by sin or transgression? They are the seed of the bond woman who persist in transgression, who chose to remain under its condemnation, rather than to have the carnal mind removed by Jesus Christ in order that the righteousness of the law may be fulfilled in them. Rom. 7 and 8. It is humiliating to see professed teachers of the gospel of Christ who draw their conclusions with no more discrimination than the ox draws his load. It is heart-sickening to see multitudes hang upon their words as if they were the words of life, notwithstanding they destroy the force of God's law which is holy, just, and good, and spiritual, by which every work will be judged. They put evil for good, and darkness for light, teaching that obedience to God's commandments is bondage, and transgression of law, which is sin, is the only way of gospel liberty! May God save the people from such an awful delusion, and deliver them from the hands of blind leaders.

(To be continued.)

Suffering.

"Come, and let us return unto the Lord; for he hath torn, and he will heal us. He hath smitten, and he will bind us up." Hos. 6: 1. Afflictions have the effect of drawing us nearer to God, or of exciting in us a spirit of perverseness and rebellion. When pain, sorrow, or temptation, comes, the unarmed soul with its carnal mind is overborne, vanquished, and east down into deeper wretchedness, instead of rising triumphantly through them to new heights of love and purity. When the sinner having no arm to lean upon but the arm of flesh, is cruelly torn by the keen darts of sorrow, until every nerve is quivering with anguish, and he walks with uncertain steps, groping blindly, where, oh! where, shall he turn for comfort? Should he walk abroad in the hope that nature would pour consolation into his troubled breast, he sees, alas! that the curse is devouring the earth. All nature, both animate and inanimate, is groaning for redemption, being burdened with sin until hills and valleys are worn and disfigured with the trail of the serpent. The destroying elements are at work, and he turns his sad eyes away, realizing that the fashion of this world passeth away. That the material universe is subject to change and decay, and that nature is even now in the sere and yellow leaf. Should he turn to his fellow-man, he finds that suffering is the common lot of all. A smiling outside may hide a sad and weary heart, even as the graceful ivy hides the crumbling column; and he sees the aptness of the psalmist's words, "He [man] cometh as a flower and is cut down. He fleeth as a shadow and continueth not." When darkness shadows his life, when the yawning tomb is burying from his sight the beloved, when hope is well nigh gone, and he longs to sink down into nothingness, and be numbered with the things that were, then comes the language of our text, like an angel of mercy to lift the despairing one into life and light: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Oh! bitter, desperate, despairing heart! come to Him who alone is able to calm thy troubled beating. Come to the crucified One, and let his blood wash from thee the stains of sin. Let Him who has suffered for thee, guide thy tempest-tossed soul out of the turbid waters of strife, and into the haven of rest and peace.

The language of our text is addressed to those who have strayed far from the Lord, and who are afflicted by him in order to cause them to return. He takes away their supports, that he may save them as they are sinking. In mercy his hand is stretched to hide the false beacon, that their eyes may be attracted by the true. When a man is called to endure affliction, and is sanctified thereby, he becomes a disciple of suffering, the only teacher that can develop faith, and bring out men's deeper and better nature. We do not mean merely a breath of vexation, such as moves the

spirit, as a puff of wind that ruffles the wave, but real suffering that melts the heart, and consumes the alloy by its fiery breath. No one has suffered enough until he is patient in suffering. "Made perfect through suffering," are the wonderful words we read concerning the Captain of our salvation; and we must walk in his steps. If we have tribulation until the dross is consumed, and we come forth sanctified, purified, and chastened, then is the will of God in us accomplished. Says the psalmist, "A broken and a contrite heart, O God, thou wilt not despise." When we can look up and say, Not my will, O God, but thine, be done; then is the Spirit of Christ transfused into us, and in his word we may find consolation for which we search in vain through all nature. "Now no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12: 11. Sorrow is a gardener that causeth flowers to spring in waste places. If we are sanctified by the afflictions that fall to our lot, when we have suffered until the dross is consumed and we reflect the image of the Refiner, then he who spoke peace to the troubled waters will dispel the clouds whose dark shadows have hung over us, and we shall find in the infinite love of God a balm for our sorrows. Then it will be our desire that God may be all in all. The language of our hearts will be,

"Let me dwell with the King in his beauty,
And I ask, oh! I ask for no more."

L. D. SANTEE.

Prof. Stowe on the Decalogue.

PROF. C. E. STOWE, D. D., is writing a series of articles in *The Christian Union*, on the "Revision of the English Bible." In his number 2, published in the *Union* of June 25, 1870, we find the following on the Decalogue:

Our translators have sometimes erred by not giving a literal translation of the Hebrew in cases where a literal rendering would be much more striking and emphatic than the rendering which they have adopted. For example, in respect to the Decalogue, they often write the *Ten Commandments* where it is in Hebrew, *THE TEN WORDS*. Both phrases occur in the Hebrew, and it would have been much better in both cases to adhere to the literal rendering. This is not trifling, for Moses asserts that *THE TEN WORDS* differ from all the rest of the Pentateuch, because they were written directly by the *finger of God*, and not by Moses as God's amanuensis, which was the case with the other portions of the Pentateuch. Let the reader carefully compare the following texts: Ex. 17: 14, 24; 12: 31; 18: 32; 15: 16; 24: 28; Deut. 4: 13; 5: 22; 10: 1-5; 9: 10, 11. Ex. 20: 1-20.

In these passages it is explicitly asserted that the Decalogue, *The Ten Commandments*, as we generally term it, but *THE TEN WORDS*, as is generally in the Hebrew, differ from all the rest of the Mosaic Law, in that they were spoken with an audible voice, amid thunderings and lightnings and the sound of trumpets, in the hearing of all the people, by God himself, which was not the case in regard to any other portion of the law; that they were engraven by God himself on the two tables of stone, and not by Moses as his amanuensis, as all other portions of the law were.

Thus *THE TEN WORDS* stand out by themselves, distinct from all the other words of the law; and the fact is very carefully noted in the original record; but the impression of it is very much weakened to the English reader by the failure of our translators to give a literal rendering. Deut. 10: 4, literally translated, reads thus: "He wrote on the tables according to the first writing *THE TEN WORDS*, which the Lord spake unto you in the mount out of the midst of the fire." Compare Ex. 31: 18: "Two tables of testimony, tables of stone, written with the finger of God;" and Ex. 17: 14, "The Lord said to Moses, Write this for a memorial in a book." Moses was himself to write the Pentateuch at the dictation of God, but not *THE TEN WORDS*. They were written directly by God himself, without the intervention of an amanuensis, and they were so written twice over, and that is the only por-

tion of the Bible that ever was so written. The mysterious writing in Dan. 5:25, was, all admit, by the intervention of an angel. THE TEN WORDS are all in their own nature of perpetual obligation; they do not belong exclusively to the Mosaic code, and an English translation, literally exact, would have done much to prevent the mistake made by so many in regard to the perpetual obligation of the Sabbath, which, as to its essence, was established at the creation, and will continue till the end of time.

Report of Labor.

APRIL 30 and 31, I spent with the church at East Richford. In company with Bro. Albert Stone, the next Sabbath, met with them again. At the close of the afternoon service, baptized seven, three of whom united with the church at Richford, three with the church at Enosburg. One was rebaptized. The church at Richford have reason to be encouraged, to strive harder for the divine approbation and favor.

May 18, left home on a tour to southern Vermont. Sabbath, May 21, met with the scattered remnant in Addison Co., at the house of Bro. A. Prescott, in Bristol. Enjoyed freedom in preaching the word. Here I met for the first time Bro. S. D. Yaw, from Chittenden, Vt., who embraced the truth at Addison, under the labors of Bro. Cornell, about one year since. Was rejoiced to find him established in the truth, and to learn that his companion was with him, striving to keep all the commandments.

May 22, in company with Bro. Yaw, and Bro. C. P. Whitford, drove twelve miles to Addison, and at the earnest solicitation of the Advent brethren there, spoke to them upon the pending controversy which God has with the nations.

Sabbath and first-day, 28 and 29, met with the brethren and sisters from adjoining towns, and several members of the Advent church in Addison, at their house of worship, and spoke to them twice on the Sabbath, and once on first-day. The scattered ones in Addison Co. seemed to be encouraged, and arranged to sustain meetings twice each month. This is a step in the right direction. May they be blessed in their efforts to draw near to God, and the heaven of truth work until spirit, soul, and body are sanctified.

I formed the acquaintance of a young man in New Haven, (Bro. R. F. Barton,) who has been keeping the Sabbath about a year, and is in harmony with the body upon all points of present truth. He has never heard a discourse from any of our people, or met before a preacher of our faith. What an incentive to faithful, persistent effort in scattering our publications.

Sabbath and first-day, June 4 and 5, spoke twice each day to the friends at Jamaica. June 10, went to Boston, where I spent two weeks. I trust and believe I shall be benefited by the privilege of listening to the lectures under the tent at South Boston. June 18, had the privilege of speaking to the brethren and sisters assembled for their Sabbath meeting at Sr. Temple's, 41 Shawmut Avenue, Boston.

On my return to Vermont, I stopped one day with Bro. Joel Crandall, of Athol, Mass. Enjoyed a very pleasant, and I trust a profitable, interview with him and his companion. Bro. and Sr. C., though isolated, and without the privilege of associating with those of like faith, are strong in the truth. May the Lord bless and keep them, and open the way before this dear brother to labor more efficiently and publicly in the cause.

On my return, spent two Sabbaths with the church at Jamaica. Preached eight times, and enjoyed some good seasons with them at their homes. This dear people, if they keep very near the Lord, have reason to expect better days. They have a neat, convenient house of worship, which they expect will be dedicated within a few weeks; and with the blessing of the Lord, their influence for good upon those around may be felt, and their hearts encouraged by seeing added to their numbers such as shall be saved. May the enemy be thwarted in his plans to distract and overthrow.

July 5, enjoyed an excellent meeting with the few

in Andover, at the house of Bro. R. M. Pierce. I had liberty in speaking the word, and was blessed in hearing testimonies from those present.

Sabbath, July 9, spoke twice to the few at Bristol, at the dwelling of Bro. Prescott. Was cheered by the testimony of one who, reined up to a choice between obedience to God and the loss of eternal life, chose the good part, bore her first public testimony, and nobly took her stand with those who keep the commandments of God, and have the faith of Jesus.

First-day afternoon, preached to an attentive audience at a school-house near Bro. Prescott's.

Sabbath, July 16, preached to the church here. After an absence of eight weeks from home, find my companion enjoying usual health. Grateful for the watchcare of my heavenly Father, and for countless blessings bestowed. I hope after a few days' rest, to engage anew in the work of the Lord with more earnestness, more fitness for the sacred calling, and more success attending the effort put forth.

"Tis sweet to work for Jesus—
There's resting by-and-by."

N. ORCUTT.

Bordoville, Vt., July, 1870.

The Cause in California.

THE cause of present truth seems to be moving on in this State. A meeting of the different churches was held at Bloomfield, Sabbath, July 8. We had a good meeting. The sweet Spirit of the Lord was there.

An excellent discourse was given by Bro. Loughborough, from 1 Peter 4:5, 7, 17. After the close of the sermon nearly all the brethren and sisters took part in a short social meeting. It was a sweet meeting. Praise the Lord.

Three in that place expressed their determination to live nearer the Lord. Others are deeply affected. The labor in that place is not in vain. The fruits, I believe, will be fully realized in the world to come. The third angel's message is gaining ground. We hope the few that have taken their stand will be true to the Lord till he comes. Oh, precious hope, soon to live with Jesus forever!

The cause in Petaluma is on the increase. The brethren in that place seem to be in the work. The work in Healdsburg is also prosperous. The most of the brethren in that place pull well together. When all are willing to do their part, the burdens are light. The Lord wants such men and women in his cause. Let us love one another. Love worketh no ill to his neighbor. Rom. 13:10. But perhaps says one, I am so weak I do not think I can do much. Well, perhaps you cannot. Do what you know to be your duty. If you would move out, and do duty, as it presents itself, you would soon become an efficient worker for Christ. Some have such an exalted opinion of self as to overlook small things. They look for some grand display, and overlook their duties even in their families.

Well, says one, if I could preach like such a one, it would be all right. But if you *can't* preach you can pay your Systematic Benevolence; just the very duty, perhaps, the Lord wants you to perform; and if you are faithful, as you advance the way will be open for you. The Lord knoweth them that are his.

Another may say, I cannot talk like Bro. or Sr. so and so, or I would take part in the meeting. Perhaps you neglected retiring to your closet to ask the Lord to give you strength to bear your part in the performance of duty; or to bear your testimony in the great congregation in humility.

You ask such an one about his business in this life, and he will not leave a stone unturned, except something that is necessary for his interest to keep secret, and he can tell just where that interest is every time. Let us seek the Lord more earnestly. Time is short. Let us make clean work for the Judgment.

"Be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12:2. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet.

1:13. Let us be strong in the Lord. Jesus is soon coming to gather his faithful ones home.

The company at Green Valley is still doing duty. Bro. Miner, who has been kind to the cause, opened his house for meeting purposes. We hope the Lord will assist him in procuring a comfortable home for his dear family. Bro. Kellogg was called away to visit his family, and was not present at our good meeting. We trust the Lord will grant him a speedy return to the work.

The work in Santa Rosa is laboring under some disadvantages. Our meeting-house is not completed, but it is the intention of the brethren, if the Lord will, to complete the house this fall. Besides, we have strong prejudice to work against, but thank God for victory so far. Satan has tried hard to confuse the minds of some, but it is to be hoped that they will recover in time. Who will suffer Satan to throw them from the track and cheat them out of eternal life? "But he that shall endure unto the end, the same shall be saved." Matt. 24:13. "These things," says Christ, "I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but he of good cheer; I have overcome the world." John 16:33.

We feel to express our grateful thanks to those kind friends who have the burden of the work in the Eastern States. My heart was cheered in reading Bro. White's reports. May the Lord bless his faithful servants. We are thankful for the good Testimonies. Praise the Lord for the light of present truth. We hope that in the Lord's own good time we shall meet with those tried friends of the cause we esteem so highly. Dear brethren and sisters, let us be in earnest in the work.

J. FERGUSON.

Sonoma Co., Cal.

Jottings.

CAN a farmer leave his fields and run a steamboat? Can a collier teach school? Can a novice command an army? Can a clown become a general? Can an idiot build a railroad? Can ignorance instruct? Can dumbness teach elocution? Can deafness criticize music? Can death resurrect? Can darkness produce light? If so, then can an unconverted, proud, self-complacent minister point souls to the Lamb of God, to him that taketh away the sins of the world.

Churches cannot boast; for if their ministers are in a low state of spirituality, or have none at all, it is but an index of their own want of life. See Hosea 4:9.

Ps. 140:11: "Let not an evil speaker be established," &c. Oh! the evils of evil speaking! What a vagabond is an evil speaker! See that woman that has been deserted by husband and sons! Only her terrible tongue has done all this! Her family, vagabonds in the earth! When prosperity smiled for long years and years, she grumbled and talked, and slandered and talked beyond endurance. It grew upon her. Now who wants her about them? No one accuses her of other faults. This alone has ruined a family. Friend, be you old or young, rich or poor, take care of your tongue. Check that censure, that whisper. Let your neighbors' affairs alone. Think of something else. Read the Bible; history, in fact, keep your active mind busy. There is a world of useful knowledge before you; useful books upon every useful subject. Do not, I beg of you, waste the time by studying your neighbor's character, but build up a character yourself, within yourself.

JOS. CLARKE.

THE long-pending troubles between the Sultan and his Viceroy in Egypt are to end, it seems, in war. Russia has interfered, but not as a peacemaker, and, assured of the Czar's powerful aid, the Khedive prepares for war. It is well known that he has drawn much of his armament from this country, has shipped sixty thousand Remington rifles, and has more under contract, and has enlisted numbers of American soldiers as officers of his battalions. Such a struggle is likely to lead to other European complications of more serious nature, and this speck of war may possibly become, in brief time, a cloud obscuring no small part of Europe.—*N. Y. Tribune.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 2, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER VIII. (VERSE 14, CONTINUED.)

HAVING now learned what constitutes the sanctuary the question of its cleansing and how it is accomplished, is soon decided. It has been noticed that what ever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any such work as pertaining to this earth, the land of Canaan, or the church; which is good evidence that neither of these object constitutes the sanctuary; there is such a service connected with the object which we have shown to be the sanctuary, and which, in reference to both the earthly building, and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in Heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is with Paul who positively affirms this fact. But before he decides against the apostle, we ask the objector to examine carefully in reference to the nature of this cleansing, as he is here undoubtedly laboring under an entire misapprehension. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary: "And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." In the light of foregoing arguments, this may be paraphrased thus: It was therefore necessary that the tabernacle, as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in Heaven, should be purified, or cleansed, with the blood of calves and goats; but the heavenly things themselves, the true tabernacle which the Lord pitched and not man, must be cleansed with better sacrifices than calves and goats, even with the blood of Christ.

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in Heaven; for that is not the kind of cleansing of which he speaks. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no remission. Remission, then, that is, the putting away of sin, is the work to be done. The cleansing, therefore, is a spiritual cleansing, a cleansing from sin. But how came these sins attached to the sanctuary, either the earthly or the heavenly? This can easily be ascertained from the ministration connected with the type, to which we now turn.

The closing chapters of Exodus give an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration, which was there to be performed. All that it is to our purpose to notice here, was one particular branch of the service, which was performed as follows: The person who had committed sin, brought his victim to the door of the tabernacle. Upon the head of this victim, for a moment in solemn silence, he placed his hand. By this expressive act, he signified that he had sinned and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been his emo-

tions?) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood; Lev. 17: 11, 14; hence, without the shedding of blood there is no remission; with the shedding of blood remission is possible; for the law demanded life, and its demand is satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest and sprinkled before the veil in the sanctuary.

The sin of the individual was thus transferred from himself to the sanctuary. Victim after victim was offered by the people; day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But was this the final disposition of these sins? It was not. This accumulation of guilt was removed by a special service which was called the cleansing of the sanctuary. This service in the type occupied one day in the year; and the tenth day of the seventh month on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work, and afflicted their souls, the priest brought two goats and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, this being the only day on which he was permitted to enter into that apartment, and sprinkled upon the mercy-seat. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and thus putting them upon his head, was to send him away by the hand of a fit man into a land not inhabited, a land of separation or forgetfulness; the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and the sanctuary and its sacred vessels. Lev. 16: 30, 33. By this process sin was removed, but only in figure; for all that work was typical.

The reader to whom these views are new, will be ready here to inquire, perhaps with some astonishment, what this strange work could possibly be designed to typify; what there is in this dispensation, which it was designed to prefigure. We answer, A work in the ministration of Christ, as Paul clearly teaches. After stating in Hebrews 8, that Christ is the minister of the true tabernacle, the sanctuary in Heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle; Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly, and our Lord officiates in both, or the service of the priests on earth was not a correct shadow of his work. But Paul directly states that he ministers in both apartments; for he says that he has entered into the holy place (Greek, plural, holy places) by his own blood. Heb. 9: 12. There is, therefore, a work performed by Christ in his ministry in the heavenly temple, corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or most holy place, was a special work, to close the yearly round of service, and cleanse the sanctuary. Therefore Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the cleansing of that sanctuary.

As through the sacrifices of the former dispensation, the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered; so, ever since Christ ascended to be our intercessor in the presence of his Father, the sins of all those who legitimately seek pardon through him, are transferred, in fact, to the heavenly sanctuary

where he ministers. Whether Christ ministers for us in the heavenly holy places with his own blood literally or only by virtue of its merits, we need not stop to inquire. Suffice it to say, that his blood has been shed, and through that blood we have remission of sins in fact which was obtained only in figure through the blood of calves and goats. But those sacrifices had real virtue in this respect: they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of Christ, with those who come to him by faith in this dispensation.

This continual transfer of sins to the heavenly sanctuary, and if they are not thus transferred, will any one in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf;—this continual transfer, we say, of sins to the heavenly sanctuary makes its cleansing necessary on the same ground that a like work was required in the earthly.

An important distinction between the two ministrations must here be noticed: In the earthly tabernacle a complete round of service was accomplished every year. For three hundred and sixty-four days the ministration went forward in the first apartment. One day's work in the most holy, completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement completed the year's work. And so on year by year. This continual repetition of the work was necessary on account of the short lives of mortal priests. But no such necessity exists in the case of our divine Lord, who ever liveth to make intercession for us. See Heb. 7: 23-25. Hence the work of the heavenly sanctuary, instead of being a yearly work, is but once completed. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward, and completed once for all.

One year's round of service, in the earthly sanctuary, represented the entire work of the sanctuary above. In the type the cleansing of the sanctuary was the brief and closing work of the year's service. In the antitype the cleansing of the sanctuary must be the closing work of Christ our great high priest, in the tabernacle on high. In the type, to cleanse the sanctuary the high priest entered into the most holy place to minister in the presence of God before the ark of his testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner enters into the most holy place to make a final end of his intercessory work in behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject, without doing despite to the holy word of God.

Reader, do you see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centers there; and that when the work is done, probation is ended and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work by which the great scheme is forever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world, that salvation's last hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work: "Unto two thousand three hundred days, then shall the sanctuary be cleansed."

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter nonsense, if we understand him as saying that at the end of 2300 days, over six years, even if we take them literally, an event should take place, which was to occur regularly every year. It is the heavenly sanctuary in which the decision of all cases is to be rendered. The progress of the work there, is what especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interests, with what earnestness and anxiety would they give them their most careful and prayerful study.

To Correspondents.

F. H. MORRISON: We think 1 Cor. 11: 5, 6, has reference to the customs of society at the time the language was written. With the Greeks and Romans in those days it was usual for all women of modest deportment and virtuous characters, to wear a veil. Only those of an opposite character appeared without them. Hence a woman so appearing, dishonored her head, or husband, verse 3. By the law of Moses, a woman suspected of adultery was deprived of her veil. Num. 5: 18. And if a woman refused to wear a veil, let her say Paul, be shorn (of her hair); this being, at that time, a punishment for adultery. If the woman would persist in presenting an immodest appearance, let her wear the badge of infamy by being shaven.

"SUBSCRIBER" from Boston, Mass., asks: "When we meet together for worship away from home on the Sabbath, is it right to buy food, having neglected to bring it from home?" We are inclined to answer this question according to a very usual Yankee method, by asking another: Why should the bringing of all necessary food from home be neglected? We think a person should not fail to make provision for all circumstances, so far as they can be foreseen. But if he finds himself unexpectedly without food, and it is not thought advisable to fast, and provision can be procured in no other way, it then becomes a matter of necessity or of mercy to purchase. But if the condition supposed has resulted from carelessness or inexcusable neglect, we should say, let a repetition of it be rendered very improbable by the person's maintaining a rigid fast.

INQUIRER, West Union, Iowa: We think that there can be but little doubt that "who" in Rom. 5: 14, refers to Adam. The construction seems to demand this. Adam is the one of whom Paul is specially speaking, and is the leading subject in the verse. It is most natural, therefore, that the relative, who, should refer back to him as its antecedent. Verses 13-17 inclusive are parenthetical. By reading verse 18 in connection with verse 12, leaving out the parenthesis, it will be seen that Paul's subject is Adam and Christ, and the contrast between their works. By Adam came death; by Christ comes life. And the expression in verse 14 that death reigned from Adam to Moses even over them who had not sinned after the similitude of Adam's transgression, seems to be designed to show that we suffer death not for our own transgressions, but in consequence of Adam's sin. So by the obedience of Christ, and his intervention in behalf of the race, we are to be released from this death, even although we have not been obedient after the similitude of Christ's righteousness. That which comes upon us unconditionally, as a consequence of Adam's transgression, is removed unconditionally by Christ. Had Adam never sinned, and had the race continued in uprightness the allotted period of their probation, he would have stood forth at last as the father and head of a righteous people, they having derived their life through him. But Adam having lost this privilege through sin, Christ now comes in to save as many as will avail themselves of his proffered aid. Thus Christ takes the place of Adam in reference to the saved, being their Redeemer, and they deriving their life through him. In this respect he occupies the same position that Adam would have occupied but for sin; hence Adam is taken as a type, figure, or representation, of Christ, who is plainly called by Paul, the second Adam. 1 Cor. 15: 45-49.

Sunday Laws.

BRO. SMITH: Seventh-day Adventists hold that there will be a law passed prohibiting any one from working on Sunday, and inflicting a penalty for not observing it. That being so, how do you account for the fact that there is a more liberal feeling in regard to the observance of Sunday now than formerly? Men who formerly regarded Sunday as a sacred day, now take the ground that all days are alike. In the city of Boston the feeling in regard to Sunday has so changed that they are about ready to open the public library on Sunday. Is there to be a change in the

minds of the people in regard to the observance of Sunday? If so, how is it to be brought about?

Ought there to be a law passed against the violation of the Sabbath?

Ought there to be a law passed against the violation of any of the moral precepts? These questions are asked us, and we would like the opinion of others.

D. W. LEIGHTON.

REPLY. Human enactments can properly have reference to the protection of life and property, and all the rights and privileges of individuals as members of society. We do not think they can legitimately go beyond this. In regard to the Sunday law, opposition to it is necessary, in order to bring out the sentiment in its favor. There would be no more agitation upon this subject to-day than there was twenty years ago, did it not appear that the very existence of the institution was menaced in certain directions. It is these very things, such as the move to open the public library in Boston, the opening of the theater in California, the agitation of the street railway question in Cincinnati, Baltimore, and other cities, that is going to rouse the friends of Sunday to protect it by stringent laws. And while some may be growing more liberal, many others are growing more stringent. Not a few who a short time since did not believe in any Sunday restriction, now clamor loudly for a Sunday law. The churches can carry the measure, whenever they move unitedly in the matter.

Camp-Meetings.

THE last evening we enjoyed upon the Nora campground, the Lord blessed me with unusual freedom in speaking to the people, of the necessity of having Jesus in their company as they returned to their homes. I spoke of the importance of coming to such meetings with a mind to work for their own salvation, and that of others. They should have the object before them of earnestly seeking for a deeper work of grace, and a more thorough knowledge of the truth, that they may "be ready always, to give an answer to every man that asketh, a reason of the hope that is in them, with meekness and fear," "having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." "A good man out of the good treasure of his heart bringeth forth that which is good. And an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh."

There can be no influence so detrimental to a camp-meeting, or any gathering for religious worship, as much visiting and careless conversation. Frequently men and women assemble in companies, and engage in conversation upon common subjects, which do not relate to the meeting. Some have brought their farms with them, and others their houses, laying their plans for building. Some are dissecting the characters of others, and have no time or disposition to search their own hearts, to discover the defects in their own characters, that they may correct their wrongs, and perfect holiness in the fear of God. If all who profess to be followers of Christ would improve the time out of meeting in conversing upon the truth, and dwelling upon the Christian's hope, and in searching their own hearts, and in earnest prayer before God, pleading for his blessing, there would be a much greater work accomplished than we have yet seen. Unbelievers, who falsely accuse those who believe the truth, would be convinced, because "of their good conversation in Christ." The words and actions are the fruit which we bear; "Wherefore by their fruits ye shall know them."

God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, free-will offerings, and thank-offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice—the man-servant and maid-servant, the stranger, the fa-

therless and widow—that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied, according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love for their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed. Besides these special religious feast-days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands.

God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings God has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions, and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God, even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of God's requirements.

Men, with their thousands, remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left, yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part.

Many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life.

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will

do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a life-time. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world.

These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful and obedient trust in God is what he requires.

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a free-will offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." ELLEN G. WHITE.

Practical Thoughts on Scripture Subjects.

THE FINAL SEPARATION.

We have to experience much pain in this life in parting with our dearest friends, yet duty plainly demands the sacrifice, and we must cheerfully make it for Christ's sake. But all these seasons of separation are of no account when we consider the events before us. We separate now, hoping to meet again in this life; or if not in this life, then in the kingdom of God. But when the final decision of the Judgment is rendered, then there will be a separation so terrible that no words can express it: some to everlasting life, and some to the pains of the second death. Parents and children and friends must separate to meet no more. How will it be with us in that day?

CONFESSION OF SINS.

We must confess our sins. Our own good demands this. The honor of God and the interests of his cause do also demand it. But when we confess our sins we must not mix with it the justification of ourselves. Nor should we be so general and indefinite that there shall be no humiliation on our part. We must make clean work of putting away our sins. If we confess our sins he is faithful and just to forgive us. We must never be satisfied till the Spirit of God witnesses with our spirits. It is better to humble ourselves with genuine repentance than to go on unhumiliated to the Judgment. There every knee will bow, but it will be too late. Let us attend to this work while it will be possible for us to put away our sins.

TOBACCO.

Those who use this pernicious weed can desist if they have the heart to do it. Yet many persons are so wedded to this filthy idol that they will not put forth the requisite effort. They seek excuses of every kind, and perhaps resort to concealment as though, if they could hide from men the use of this abomination, they had nothing to fear from God. But their excuses are all of them founded in a lack of disposition to put away the sin. They lack the heart to make the great sacrifice, as they reckon it, of parting with this filthy and poisonous weed. They love its intoxicating power,

and must have it. And so many of them, not able to satisfy their own consciences with their excuses, and therefore sensible that they cannot thus satisfy others, try to practice this sin, and yet keep it secret from the people of God. But this is an impossibility. This sin cannot be hid. Such is its offensive character that it will betray the transgressor. It is a sin that will find its authors out. Surely it is bad enough to be guilty of its use without being made a hypocrite in the effort to conceal the sin. The love of tobacco is stronger with many than the love of cleanliness, of purity, and of truth. This grim idol has to be worshipped at the sacrifice of these excellent and noble qualities. It is not different in principle from the worship of old Moloch which men honored with the sacrifice of their dearest objects of love. Such strange infatuation shows how direct is the connection of this evil habit with the power of the devil to lead men to ruin. If men desire eternal life, they must put away this evil thing. J. N. A.

To the Absent Members of our Churches in Iowa.

THE following resolution was unanimously passed at our recent State Conference near Marion, to which I desire to call the *especial attention* of all the class in this State, to whom reference is made:

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

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

This matter of absent membership in our churches is becoming an embarrassing one. In some of them quite a large percentage of the entire membership do not meet with the church at all, or very rarely, not living within convenient distance. Many of them do not report themselves at all, and in some cases churches have known nothing of some of their absent members for years. The thing is getting to be a nuisance, and something must be done. In many instances our absent members have been *requested* to report; but that seems not to have the desired effect. So this resolution was passed by our State Conference. It means business. And we here inquire, Of what use is a membership in a church to the one possessing it who never has interest enough in its prosperity to report his condition, his feelings, his desires, &c? What good does the church do him? I have always supposed one benefit of church fellowship to consist in association. To communicate with, and exhort each other, to counsel with, and share each other's joys and sorrows, and in this and other ways aid each other in the Christian race. All these particulars require that there should be communication between the church and its absent members. And of what benefit to the church are members who never report themselves, and of whose life the church knows nothing? They are rather a source of weakness; and it is a fact that some of our churches are exceedingly burdened in this way, and their usefulness endangered. Our churches *ought to be* efficient, full of life and interest for every member. In order that this result may be reached, the members *must have an interest in the church*. If there is an interest it will most likely be manifested. The Conference has expressed itself upon this point, and made the duty of all absent members plain. We expect then that all who have any real interest in their several churches, will promptly report themselves as often as once in three months. Let your reports come in, directed to the elder or leader of your church, informing your brethren and sisters of your feelings, hopes, and spiritual condition generally. And of course all who really desire to help in the cause of the Lord will see that their *s. b.* is also sent in just as promptly as though they lived in the vicinity of the church. This resolution embraces all members who are absent from their churches *whether they have taken a letter or not*. Some get the idea because

they have a letter from the church, they have no longer a connection with it. This is a mistake. All the letter is for is to let those with whom you may come in contact know you are a person worthy of their confidence, and that there is nothing standing against you in the church of which you are a member. Our General Conference has expressed itself on this point, that a person retains his original membership until he joins another church. So this resolution means those who have letters, or those who have none.

As I said, the resolution means business. Now I don't mean this as a threat, but the idea is this: The thing has gone so far, that for the sake of the cause in some of our churches, *something must be done*. We hope our brethren and sisters will act cordially and willingly, and do what their own judgment must tell them is reasonable, and not constrain the churches to take other measures.

I would say further to those who may see this article, who know themselves to be members of the Mt. Pleasant church (of which I am a member) it especially means you. That church is worse off in this respect than most others. There are members of it whose post office address is not known to us; and we hope they will at once act upon these suggestions. Something must be done and that ere long. Let us all be prompt in doing our whole duty, and thus not stand in the way of the cause and work of God.

GEO. I. BUTLER.

Adel, Iowa, July 11, 1870.

The Minnesota Tent.

It may be a few words from us will not be out of place. Thinking it was best to follow up the interest that had arisen during the camp-meeting in Waseja, July 7, the tent was pitched in this place. The congregations have been good from the first. There seemed to be an ear to hear, and interest has rather been on the increase. Some of the ministers have regularly attended, while others have shown opposition of the most effectual kind—keeping away, and working secretly to keep the people over whom they could have any influence, away from the meetings. May the Lord have mercy on all such.

A minister from Mantorville was sent for, to preach an opposition sermon on the Sabbath. No particularly new argument was brought forward. In fact, he admitted that all was binding up to the crucifixion.

His admissions and arguments were so much in our favor that the people complained that instead of proving Sunday, he proved the seventh-day Sabbath. Some were convinced by his own discourse that we had the truth. He admitted that the New Testament said nothing for the change of the Sabbath. But as God taught us, both by positive command and by circumstance, the disciples having met so many times on the first day, and Christ meeting with them, proved that the Sunday was the Sabbath. He said the Sabbath was made for all time, and that the law of the Sabbath was made for the whole human family. He said that unless men kept the Sabbath they would go to hell; that a man who broke the Sabbath by fishing or hunting, was just as bad as if he murdered. He also stated that there was physical impossibilities in the way of keeping the Sabbath, on a definite day. So he would send us to hell if we did not keep what we could not keep. He said a seventh part of time was all that was required (of course provided always that seventh part of time came on Sunday). He spoke of traveling east or west 180 degrees, and gaining or losing one-fourth of a day. Should he travel 180 degrees by steam, he would gain or lose one whole day.

He said that people who ignored the writings of the Fathers were either bigots or fools, or both; so that Martin Luther, Wesley, and Adam Clarke, would certainly come in for a share, for they looked with suspicion upon the writings of the Fathers, and went to God's word to see what they were required to believe. But the speaker very highly appreciated the writings of the Fathers. He then quoted from Leo. He did not, however, tell the people he was a pope of Rome. He called to the stand St. Constantine, reading his edict in favor of Sunday, in 321 A. D., which was shown by Bro. Ingraham to have been given while he was a hea-

then emperor, two years before he was converted. Not much saint about that. He also referred to Watson, Smith, Leander, and Moshlem, writers of a recent date, and Watson acknowledging no Bible testimony for Sunday in the very quotation he read.

This discourse was reviewed the following evening by Bro. Ingraham, in the tent, before a good congregation of intelligent and thoughtful men and women. Last evening he finished the review, and also brought out some arguments in favor of the Sabbath and its perpetuity. When a vote of the congregation was taken for all who believe that the Bible taught the observance of the Sunday, to rise to their feet, not one in the tent rose. Then a vote was called for all who believed the Bible taught the observance of the seventh day, whether they intended to keep it or not, to rise, when upwards of 80 rose. May God help them to obey.

Night before last we were visited by a wind storm, which, in spite of our efforts to take down the tent, took it down for us, breaking stakes, ropes, &c., besides otherwise injuring it. But willing and busy hands readily took hold, and by night all was ready again for operation, we understand the damage through the country was considerable. At Owatonna, west of here, it unroofed and capsized buildings.

Brethren, pray for the success of the truth in Minnesota, that, despite of the opposition of the devil, it may bear off the victory. H. F. PHELPS.

Our Best Monthly Meeting.

Our monthly meeting in this place, the appointment for which was given in the Review, for Sabbath and first-day, July 9 and 10, is in the past. On Sabbath, the 9th, at 9 A. M., we met for social meeting. Quite a delegation met with us from Falmouth, and a few from Richmond. After singing, we had a season of prayer, and as the brethren and sisters poured out their requests to the Lord for a special blessing to rest upon the meeting, a deep, holy solemnity seemed to fill every soul, and we felt the love of God welling up in our hearts, as the heavenly and benign influence of his Spirit hovered around us. We felt that our divine Master was in the midst of us, according to his promise.

After the season of prayer, came the heart-cheering testimonies. We had a most blessed time, a heavenly sitting together in Christ Jesus; and we could say, Oh, how sweet is the communion of saints!

After the social meeting, Bro. Prescott, of N. Berwick, gave us a very interesting discourse. At the close, several bore testimony to the truths they had heard. Thus closed the morning session.

In the afternoon, Bro. Howard gave us a good discourse, from the text found in Rev. 12:17. "And the dragon was wroth with the woman," &c., setting forth what the dragon, the woman, and the beast, &c., were symbols of.

First-day morning, we met again, and as the meeting advanced, a deep feeling pervaded every mind; and as some spoke of their enjoyment since they had received the light of the third angel's message, tears began to flow, while the melting power of the Spirit rested upon our hearts. We felt that we all belonged to the same family, and were bound for the same kingdom. We received new strength, and fresh courage to press forward against every obstacle, and strive to enter in at the strait gate, and possess the kingdom.

After the close of the social meeting, Bro. Howard gave us a very instructive discourse on the law, showing the distinction between the moral law, and the law of sin and death, between that law which is put in our minds, and written in our hearts, and that law which the apostle said was in his members, warring against the law of his mind. In the afternoon, he gave us an appropriate discourse on the signs of the times. In the evening, Bro. Prescott gave us another discourse from words found in Zeph. 2:1-3. "Gather yourselves together, yea, gather together, O nation not desired," &c.

Thus closed up the best monthly meeting that I ever attended. WM. GATCHELL.

Cumberland Co., Maine.

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. Macombs.

DEAR BRETHREN AND SISTERS: I feel like adding my testimony with you and telling of the goodness of God. For a long time I have felt it my duty to confess my sins and be washed in the blood of Christ; but temptations, trials, and besetments, have been, as I thought, too strong; but by praying for mercy I have found a dear Saviour more precious to me than anything this world affords.

I feel to thank God for his great goodness in sparing my unprofitable life until I found peace and salvation through Christ. I feel that I must put my whole heart to this great work; for we have but little time to get ready for the coming of the Son of Man on the white cloud.

Shall we all be ready? My prayer is daily that we may all be prepared to meet him with joy and not with grief. Dear young friends, you who may glance over this testimony, pause and think, What shall I do to be saved? Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Let us get ready for the glorious rest, and receive the crown laid up for all those that love his appearing.

Suffolk Co., Mass.

J. L. MACOMBS.

From Bro. St. John.

I LEFT home for Ohio, Wednesday, June 22. Had meeting on the Sabbath following at the residence of Bro. C. G. Daniels, in Paulding County. There are nine souls here that are keeping the Sabbath of the Lord, and trying to walk in the light of "present truth." Two have recently started in this good way. Our meeting was of deep interest. They all felt the need of encouragement and help. While we sought the blessing of God, it came. With tears we all felt to renew our covenant with God. May this little band become a bright and shining light. They much desire a course of lectures, but the present season of the year is unfavorable.

Sunday, June 26, spoke to an attentive audience in the Lynn school-house, three miles from Ayersville. It gave me pleasure to talk the truth to old friends and acquaintances, with whom I have spent many of my youthful days.

Tuesday, June 28, visited Bro. Geo. W. Edwards, Ridgeland, Henry County. Spoke to the people in his neighborhood, Wednesday evening. Upon a few hours' notice the school-house was well filled with attentive listeners. The Lord gave liberty in pointing out some of the "signs of the times," and the way of escape from the impending wrath of God. Some expressed a desire for more meetings.

Returned to Bro. Daniels, July 1. Interesting prayer and social meeting Sabbath forenoon. Attended F. W. Baptist monthly meeting, commencing Sabbath afternoon, and continuing over first-day. Two meetings on Sunday in a beautiful grove, three miles from Ayersville. Eld. John Gillespie in charge. By the request, and through the kindness and Christian courtesy of this man, we occupied the desk both in forenoon and afternoon. Subject, The Sabbath. Eld. Day, F. W. Baptist, took some exceptions, and announced to speak two weeks from that time upon the same subject. Eld. Gillespie exhorted the people with earnestness to "Search the scriptures," like the noble Bereans, and "see if these things were so;" and if so, to heed them, and walk in obedience thereto. Also, with many other words of like import. We feel to appreciate the noble and generous conduct of this Christian minister. May he never dare to trifle with the immutable truths of God's word. May God grant that he may clearly see the light of "present truth," and take a decided stand with the remnant upon the

firm platform of the commandments of God and the faith of Jesus.

Monday, July 4, returned to Bro. G. W. Edwards, and commenced meetings in Bishop's school-house, Wednesday night, and continued four evenings. Audience, order, and attention, good. Meeting on Sabbath at Bro. G. W. Edwards. Load came from Napoleon. Had a deeply interesting and affecting season. Backsliders returned. A spirit of confession and humiliation came in. How good the Lord is to bear with us in our lukewarmness so long! I trust the solemn and tearful vows made at this meeting will long be remembered. Organized a Bible-class of eleven members. Others, we think, will join their number soon. May they so live that they may gather with Christ. May God bless Bro. Edwards, their leader, and make him a real support to the cause where he lives.

I feel, at times, that "tis sweet to work for Jesus." I want more humility and consecration. I want to be earnest, persevering, and devoted. I want to show myself a workman, approved of God. I want a humble place with the remnant, both now, and forever. Pray for me. H. A. ST. JOHN.

Defiance, Defiance Co., Ohio.

SR. E. D. CARMICHAEL writes from Henry Co., Iowa: We have much to encourage us to press on the narrow way. The many promises in God's holy word for those who keep his commandments, should be enough to cause us to hope; and the evidences that we have that God is in this work, is enough to make us lift up our heads and rejoice, knowing that our redemption draweth near.

We, of Iowa, have been made to rejoice to see and feel the blessing of God that was manifest in our good camp-meeting. It was truly cheering to see people lay aside prejudice enough to come out to hear for themselves. Many have been constrained to confess that this work is of God. To see the cheerful spirit of old friends in this cause who have stemmed the tide of opposition so long, was cheering to those who are younger in the work. Courage in the Lord. The Lord is on our side, and we will not fear what man can do unto us.

SR. V. CLARK writes from Ing. Co., Mich.: I feel glad to hear of such an interest in camp-meeting, also to read letters from dear brethren and sisters abroad. I am still determined to be found among the remnant who will enjoy the blessings of the earth made new.

We feel very thankful for what my husband learned, in his short stay at the Health Institute. We mean to profit by it.

Obituary Notices.

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

DIED, in Lapeer, Mich., July 17, 1870, infant daughter of Wm. and Eliza Potter, aged four days. Appropriate remarks were made by Eld. A. D. Mackie, from Jer. 31:16-17.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour,
So soon our transient comforts fly,
And pleasure only blooms to die."

WM. POTTER.

FELL asleep in Jesus, June 18, 1870, at Verona, Oneida Co., N. Y., of disease of the kidneys, Nelson H. Satterlee, aged 68 years and 11 months.

Our brother was an observer of the Sabbath from childhood, and for many years a member of the Seventh-day Baptist church. For the past twenty years, he has been deeply interested in the doctrine of the near advent of the Saviour.

He was stricken down after an illness of about one month, during which he was a great sufferer. He was conscious until the last, and when he could not speak, he whispered "the blessed hope." He leaves a wife and twelve children, and a large circle of friends and relatives to mourn his loss. But they do not sorrow as those who have no hope. J. N. ANDREWS.

DIED, in Farmington, Tioga Co., Pa., April 20, 1870, Annie M., daughter of George W. and Hattie B. Rice, aged one month and twenty-three days.

Also at the same place, May 28, 1870, George W., eldest son of Oren P. and Sarah N. Rice, aged 26 years and 24 days.

Also in West Union, Steuben Co., N. Y., June 18, 1870, sister Sally Ball Hopkins, in the 78th year of her age. This dear sister, with her companion who fell asleep in Jesus not quite one year since, embraced the third angel's message under the labors of Brn. Andrews and Edson in June, 1851. Hers was the life of a faithful, consistent Christian. The soon coming of the Lord was her consolation during her long and painful sickness; and her death was peaceful and happy. S. A. H. LINDSAY.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 2, 1870.

A CORRESPONDENT of the *N. Y. Tribune* reports Albert Barnes as saying: "It is a great thing to live in this world, where so much is to be accomplished, where all is growing better all the time, and where there is a steady advancement all the time toward all that is good."

To fully appreciate these statements about the world's growing better, and steadily advancing toward all that is good, the reader must be told of a resident in the interior of Florida, fifty miles from any other settlement, who had not seen a white man since 1858, nor read a newspaper, who did not know that there had been any war in this country, nor that slavery had been abolished, and who lately brought out a negro boy to the nearest town, to be sold. In what Florida has Mr. Barnes been living that he should fall so far behind the times?

We are happy to learn from Bro. Strong that the Sabbath School in Tittabawassee is improving, and the church going free.

F. M. P.: We do not consider Sabbath evening a proper time to devote to the acquirement of a knowledge of music.

D. CALL: Those who are evidently not at heart in sympathy with the work and spirit of the third message, will sooner or later, take such a course as to give good ground for withdrawal of fellowship, or will separate themselves from the body.

Testimony to the Church, No. 19, is now ready. It contains a lengthy address to ministers, read at our last General Conference, a valuable article upon air and exercise, an earnest appeal relative to convocations, and several epistles.

Price of the pamphlet, 15 cents, postage, 2 cents. We will furnish it at the camp-meetings.

JAMES WHITE.

CORRECTION. In the REVIEW for July 19, page 37, 1st col., it is said, "Shem the son of Noah, who had witnessed the flood, lived fifty years after the building of Sodom." It should be, "fifty years after the burning of Sodom."

J. N. A.

Notice.

The committee for the Camp-meeting at Ceresco, Mich., namely, Brn. J. F. Byington, Thos. Lane, J. G. Whipple, M. J. Cornell, Daniel Carpenter, R. Godsmark, H. J. Rich and Jas. Stiles, are requested to meet at Ceresco, on Tuesday, Aug. 30, at one P. M.

C. S. GLOVER, Chairman.

The Quarterly Meeting appointed for Newton in the early part of September, coming so near the time of the camp-meeting, will be omitted.

C. S. GLOVER.

Camp-Meeting Tents.

To the churches that wish to get good cheap tents, I would say, I can get 10 oz. duck army tents at Bay City, and will send for your consideration two sizes with their prices.

12x17, 3 feet wall, 8 feet center pole,	\$37.00
" " " 9 " " "	41.70
" 4 " " 10 " " "	45.70
16x24, " " " 10 " " "	69.40
" " " 11 " " "	73.45
" 4 " " 12 " " "	77.45

And I would say to those who wish tents, that I have ordered two, and by ordering more can get them at a reduction of five cents per yard on each tent ordered, making them come still cheaper. Thus a tent measuring one hundred yards, and costing forty-five dollars, I can get for forty. All that wish for tents, will do well to apply immediately, to give time to get them up as they do not keep tents ready made.

If a different size is wanted, it can be had at the same rate. If any wish me to order tents for them, and will send the money or draft, I will give them the benefit of the reduced price, and ship them where they may direct.

My address will be Duplain, Clinton Co., Mich.

PHILIP STRONG.

From the Iowa Tent.

THE tent was in Adel four weeks. We found this an exceedingly dull place. We had a good hearing for that place; but yet not much real interest. The last Sunday we were there, P. T. Russel, Disciple, came and preached two discourses against us. We reviewed both. He immediately left without deigning to come near us.

We sold about \$25 worth of books, obtained several subscribers for the REVIEW, and fifteen embraced the truth. I remained a week after the tent left. Had a good prayer-meeting; also a good meeting on the Sabbath. Sunday morning, Bro. Tawney brought us 21 miles south to Wintersit, where Brn. Butler and Kilgore had pitched the tent. It is the county seat, and contains about 2000 inhabitants. It seems to be a live place. Bro. Butler has gotten up a lively interest, his congregation rising from 200 to 400. Sunday evening there were 500 out. Books go off well. So far we feel much encouraged. Pray for us.

D. M. CANRIGHT.

Camp-Meeting Duties.

I HOPE our people in Rhode Island, Connecticut, Massachusetts, and New Hampshire, will take the following steps with reference to the coming camp-meeting in South Lancaster, Mass.

1. Draw nigh to God by confessing and forsaking all sin, searching closely, and shunning even the appearance of evil.

2. Pray earnestly that the blessing of God rest largely on all, his servants have a double portion of his Spirit to lead them in speaking his word faithfully; that the hearing ear and the understanding heart be given to those that may be there to hear; that in the midst of the years the Lord may revive his work among us; that, while we have merited wrath, he will remember us in mercy; that his name may be honored by the meeting, in the largest possible amount of good being done.

Let none stay away that ought to be there, but come to the feast. The Lord waits to be gracious to his people. Shall we not believe, obey, and have salvation through our Lord Jesus Christ?

P. C. RODMAN.

Notice.

Those wishing to hire tents for the N. E. Camp-meeting will please address me immediately. By so doing a percentage can be saved.

Wall tents vary in size from 9½x9½ to 14x14. Price per week from \$4 to \$8. Bell tents from 8 to 12 ft. from \$2 to \$5.

S. N. HASKELL.

South Lancaster, Mass., July 15, 1870.

From the Churches of Hamilton and Civil Bend, Mo.

THE two following resolutions were unanimously passed by the above churches at our last quarterly meeting:

Resolved, That we are deeply interested in having a camp-meeting in Kansas, and will do all in our power to sustain it, and we do hereby extend an earnest invitation to Bro. and Sr. White to hold a two-day's meeting in Davies Co., Mo., on their way to the camp-meeting in Kansas.

Resolved, That we hereby express our gratitude to the General Conference for the help we have obtained by the labors of Brn. Lawrence and Matteson.

By order of the church.

T. RAMSEY, Clerk.

Civil Bend, Mo., July 24, 1870.

Appointments.

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

Camp-Meetings.

South Lancaster, Mass.,	August 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 first quarterly meeting of the S. D. A. church of Avilla, Jasper Co., Mo., will be in our new meeting-house in Avilla, on the third Sabbath and first day of Aug., 1870. Services to commence at 9 A. M.

We expect to reply to Eld. Wells, of the M. E. church, and Williams, of the Baptist church in their discourses preached against the seventh-day Sabbath. A general invitation is extended to all the friends in south-west Missouri, and south-east Kansas.

Avilla is situated in the north-east part of Jasper Co., ten miles east of Carthage. Provisions will be made for all who come from a distance.

H. C. BLANCHARD.

PROVIDENCE permitting, I will meet with the church in Salem Center, Ind., Sabbath and first-day, Aug. 6 and 7; South Bend, Aug. 8; North Liberty, as Bro. J. Harvey shall arrange, with respect also to his accompanying me to meet with some of the brethren further south.

JOSEPH BATES.

Camp-Meeting in Ohio.

THE Ohio Camp-meeting will be held in Clyde, Sandusky Co., Ohio, commencing Sept. 8, and closing Sept. 13, 1870. Bro. and Sr. White and other preachers are expected to be present.

It is very desirable that there be a full attendance of the churches in Ohio; and we extend a cordial invitation to all who can consistently attend, to avail themselves of the privileges of this meeting. Brethren, let us make early and thorough preparation, and leaving our temporal cares behind, come, praying God to meet with us at this meeting.

THE OHIO CONFERENCE

Is expected to meet at this camp-meeting; and all the churches in this Conference are earnestly requested to send delegates, duly provided with credentials and reports, as our business session should be brief.

O. MEARS, } Committee
O. S. GUILFORD, } of the
Geo. SMITH, } Ohio Conf.

PROVIDENCE permitting, there will be a meeting of the church of the Seventh-day Adventists, of North Liberty, Ind., held at that place, Aug. 13 and 14, 1870. All belonging to the church are requested to attend, or report by letter.

In behalf of the church, WILLIAM R. CARPENTER.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

P R MILLS: The books were sent.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. J D Dayton 37-1, Z Brooks 36-17, T L Waters 36-18, A V Parkhurst 37-1, John Bean 38-1, Frank Kaufmann 38-1, Wm H White 38-1, Orris Kars 36-1, H G Buck 37-1, Wm Call 36-19, Wm Strong 37-13, E H Calkins 38-7, F O Castle 37-9, J W Raymond 36-20, E W Decamp 38-1, J B Joy 38-1, S P Loomis 38-1, S J Smith 38-1, Laura J Payne 38-1, J F Irwin 38-1, S T Witham 38-1, H Tawney 38-1, J C North 38-1, Mrs Amy Clough 38-1, George Berry 38-1, G B Moore 38-1.

\$2.00 each. F Squire 37-18, H Howe 37-22, Mary E Stockwell 37-1, Mrs B Hale 38-14, H K Pike 38-1, Wm White 37-13, J Judson 38-1, L E Millne 37-1, L H Hunting 38-13, M S Meriam 38-1, J L Rumney 37-19, Benj Joslin 36-1, C A Washburn 38-1, C Copeland 39-1, Z Nicola 39-9, H H Butler 37-8, R Reed 39-21, D R Palmer 37-1, J W Learned 38-1, J H Morrison 37-19, J G Satterlee 38-1, E Stone 38-2, B M Stage 38-1.

Miscellaneous. Caroline Colson \$7.00 38-1, J P Hall 140 38-13, Joseph Brown 5.00 37-9, Olive Brooks 3.00 39-1, E H Kynett 2.30 38-10, Abraham Bourn 1.50 36-1, A L Hussey 1.08, 37-4, Lucy H Winslow 2.25 37-15, J M Bennington 1.20 37-11, D Gorton 1.50 37-1, S H King 76c 37-20.

Books Sent by Mail.

H C Whitney \$4.50, S E Hall 10c, W H Kynett 70c, A L Hussey 1.12, A Weeks 4.50, E H Teft 25c, C Winters 75c, B Spooner 1.25, S H King 1.24, L Johnson 25c, J S McCord 2.25, D S Crandall 50c, A P Frank 1.2c, J Hufstater 15c, S Countryman 15c, J Black 25c, J N Loughborough 1.64, J M Remington 4.80, J C Browne 50c, A H Clymer 1.00, P R Mills 25c, D Huston 35c, A C Hudson 75c, J D Hughes 34c, B Williams 25c, A J Carter 2.25, A Burwell 15c, A Dudley 16c, C Mason 16c, W E Crous 1.12, J Fishell jr 2.75, M G Kellogg 4.50, N V Hull 1.84, S M Chapin 2.75, T V Nichols 20c, N S Brigham 17c, P L Cornell 3.00, U Affalter 1.15, Mrs S A Green 35c, Mrs G Multer 1.32, O Larkin 16c, Mrs W Hammond 12c.

Cash Received on Account.

P O Rodman \$5.00, G I Butler 25.00, A S Gillett 5.00, S A Beach 10.00, J H Morrison 3.00, J Matteson 47.79.

Michigan Conference Fund.

Church at Newton \$5.00, Convis 20.00, Jackson, by D R Palmer 72.00, Vergennes 20.00.

Received on Book and Tract Fund.

E H Teft \$4.00, B M Hibbard 2.00, E Loddell 10.00, Mrs B Hale 50c, A lonely traveler 2.00.

Received on Shares in Publishing Association.
J Lovell \$10.00.