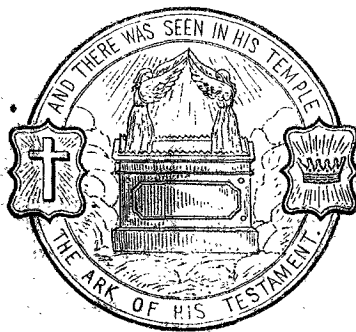


ADVENT



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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TRUSTING IN THE LORD.

WEARY, and worn with toil and care,
With aching heart, and anguished brow,
In humble faith and earnest prayer,
Lord, helpless at thy feet I bow.

Lonely and sad, I come to thee,
To tell the trials of the day;
I know thou'lt not despise my plea,
Nor empty turn my soul away.

Beset with cares on every side,
My heart grows faint, and doubts perplex,
While pains invade, and woes betide,
And fear and sin my soul doth vex.

I would not ask some easier way,
Nor one less fraught with anxious care;
But grace to help me day by day,
With cheerfulness my lot to bear.

I would not shrink from duty's task,
Nor wish the burden to be light;
'Tis heavenly wisdom that I ask,
To guide me in the path of right.

Help me each doubt and fear remove;
Cleanse me from sin and make me whole;
Assurance give of thy dear love,
So precious to the weary soul.

With patience, Lord, I'll run the race,
Until I win the victor's prize;
Till grief and pain to joy give place,
Within the realms of Paradise.

MARY E. GUILFORD.

Castalia, Ohio.

Eld. Preble on the Sabbath.

[Bro. SMITH: Last winter there was published in the REVIEW what was then called the first article on the Sabbath from T. M. Preble, in 1845. Looking at that I observe in the prefatory remarks the following statement: "We copy as we have it in a small 12-page tract, giving title-page, preface, &c." And in the preface Eld. P. says: "The substance of the following pages was first published in the *Hope of Israel*, Feb. 28, 1845."

Thus it appears that the original article of Eld. Preble on the Sabbath was not published in the REVIEW. That article most of us have never seen, and I would be much pleased to see it in the REVIEW. Can you favor us, Bro. Editor, with the article?

J. H. WAGGONER.

We have procured the paper referred to above, and give the article below.—ED.]

For the *Hope of Israel*.

THE SABBATH.

DEAR BRO. PEARSON: Wishing for truth on all subjects connected with Christ's coming, I would present a few thoughts on the Sabbath; not for controversy,

but for the consideration of the true "Israel" who are looking for the "promise."

The remarks of Bro. Miller, in his "Lecture on the great Sabbath," I like very well, because I believe they are true. In speaking of the Sabbath he says, "Its being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone, to be a sign forever, and a perpetual covenant, proves, in my opinion, beyond the shadow of a doubt, that it is as binding upon the Christian church, as upon the Jewish, and in the same manner, and for the same reason." "Life and views," p. 157. Again he says, p. 160, in speaking of the Sabbath as a sign, "It is a sign because God has given it to us expressly for that purpose." See our text: "To be a sign between me and them," i. e., between God and the children of Israel. Now another question will evidently arise: Who are the children of Israel? I answer, while the first covenant was standing they were the children of Jacob, descendants of the twelve tribes; but that covenant they broke. See Lev. 26: 2, 15; also Dent. 31: 10-16. This covenant was broken as Moses had foretold. Then Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts. These now are the true Israel; for the changing of the subjects never did, nor ever can, change the moral law of God. Therefore Paul argues the circumcision of the heart, and says that "they are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called; i. e., they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Now if the children of God are the true Israel, and if the Sabbath was given as a sign forever, and a perpetual covenant, I ask, how can it be abolished while there is one Israelite remaining to claim the promise? You have evidently noticed, that all the difficulties on the Sabbath question among Christians have arisen from the foolish, Judaizing notion, that Israel means only the literal Jew. But when we understand Israel to mean the people of God, the difficulties, every man must acknowledge, all vanish at once. I say, and I believe I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles, and testimony, have been handed down to us. See Paul's clear reasoning in Romans second, third and fourth chapters, on this point. Then, says the objector, we are under the same obligation to keep the sabbaths of weeks, months, and years, as the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day or Sabbath of rest, was made: "Therefore there remaineth a keeping of Sabbath to the people of God." Only one kind of Sabbath was given to Adam, and one only remains for us. See Hosea 2: 11: "I will cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and her solemn feasts." All the Jewish sabbaths did cease, when Christ nailed them to his cross. Col. 2: 14-17: "Blotting out the handwriting of or-

dinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath-days; which are a shadow of things to come; but the body is of Christ." These were properly called Jewish sabbaths. Hosea says 'her sabbaths.' But the Sabbath of which we are speaking God calls 'my Sabbath.' There is a clear distinction between the creation Sabbath and the ceremonial.* The one is perpetual; the others were merely shadows of good to come, and are limited in Christ. The Sabbath which remains is to be kept on the first day of every week, as a perpetual sign, that when Christ shall have finished the work of redemption, we shall enter into that rest which remains for the people of God, which will be an eternal rest."

The sentiments expressed in the above extract, I believe to be true, except the closing part where it is said, "The Sabbath which remains is to be kept on the first day of every week, as a perpetual sign," &c. Now, I ask, how can this be? If we keep the first day as 'a sign,' I do not see how we can have our thousand years' rest in the new earth, till the eighth thousand years, as the first day would be the eighth, reckoning in successive order from creation. But we all, as Advent believers, have, and do still, expect, our rest in the seventh thousand years. Therefore I think we should keep the 'seventh day' as 'a sign,' according to the commandment. I know the reasons which are given in favor of keeping the first day, and they once satisfied me, but fail to do it now, after a thorough examination of the subject. It is said that the resurrection of Christ,—and his often meeting his disciples on the first day of the week—together with the practice of the apostles, are sufficient reason for observing the first day of the week. In regard to the resurrection of Christ being on the first day of the week, I will not deny, though some may think it needs proof. Respecting Christ often meeting with his disciples on the first day, I think we have no positive proof that he ever met with them on this day but once when they were assembled for worship, and this we find in John 20: 19. In Matt. all that is said about it is, "Behold he goeth before you into Galilee; there shall ye see him," &c. Matt. 28: 7. Mark says, "He appeared unto two of them as they went into the country, and afterward unto the eleven as they sat at meat," &c. Mark. 16: 12-14. Luke expresses it about the same as Mark. Luke 24: 13-15, 30, 33, 36. John appears to be a little more definite, and says, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst," &c. John 20: 19. In the 26th verse he says, "And after eight days," &c. Not the eighth day after, as it ought to be, had Christ met with them the next first-day. In the 21 chapter, 1-3 verses, we find that he met them again at the sea of Tiberias where the disciples were trying to catch fish. We see therefore that Christ appeared to his disciples while they were

*I hope all will notice the distinction Bro. M. makes between the Jewish Sabbath, and God's Sabbath; it is evidently true.

going 'into the country'—'as they sat at meat'—and when they were 'fishing,' but only once when they were assembled for worship, unless their sitting at meat or together—as the margin reads, be considered a meeting of worship.

In relation to the practice of the apostles, there is but one meeting of the disciples on the first day of the week, mentioned in the New Testament, and that is in Acts 20:7, but there are many meetings recorded which they held on the Sabbath.

1 Cor. 16:2, is considered proof respecting the first day, but when examined, I think it proves the contrary. It says, "Upon the first day* of the week, let every one of you lay by him in store as God hath prospered him," &c. The expression, "lay by him in store," I think plainly implies that they were at home, rather than at meeting. Rev. 1:10, is the only other place that can be construed to favor the first day. John says, "I was in the Spirit on the Lord's day." Who knows whether he meant the first or the seventh day? I think the latter, because it is called 'the Sabbath of the Lord thy God,' but the first is nowhere called so. In regard to the Sabbath, Christ says, "The Son of Man is Lord also of the Sabbath." Not a Sabbath, but *the* Sabbath. He says: "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27, 28. He does not say the Sabbath was made for the Jews, and a Sabbath for the Gentiles, but "*the* Sabbath was made for man." All mankind. Some may think that our first day is, in reality, the seventh; but this is settled when we examine Matt. 28:1; Luke 28:56; and 24:1, where a plain distinction is made between the two days.

Matthew says: "In the end of the Sabbath, as it began to dawn toward the first day of the week," &c. Luke says, "And rested the Sabbath-day according to the commandment. Now upon the first day of the week very early in the morning," &c. After having examined the ancient custom in relation to the first day, we will now see what it was in regard to the seventh or Sabbath. The first passage I will notice, is the one first quoted in Luke 28:56. "And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Mark this: "And rested the Sabbath day, according to the commandment." Acts 13:42, says: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 44. "And the next Sabbath-day came almost the whole city together to hear the word of God." Acts 16:13. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made." Chap. 17:2. "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." This says, "As his manner was." Chap. 18:4: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." This is "*every* Sabbath." Verse 11: "And he continued there a year and six months." Now if it was Paul's manner to reason in the synagogue every Sabbath, he must have, in this place, observed *seventy-eight* Sabbaths.

It is evident that Christ had his eye on the observance of the Sabbath, as late certainly as A. D. 70, when Jerusalem was destroyed, when he said: "Pray that your flight be not in the winter, neither on the Sabbath-day." Matt. 24:20. But if this tribulation spoken of had reference to the 'Papal persecution,' as many believe, then they were directed to the observance of *the Sabbath*, to a much later period.

A word now in relation to the history. As far as I have been able to examine, during the last six months, since I became convicted on this point, I find the following to be true: The disciples evidently kept the first day of the week as a festival, in commemoration of the resurrection of Christ, but never as *the* Sabbath. A controversy, however, commenced toward the close of the first century to see whether both days should be kept, or only one; and if one should be given up, which one, the first day or the seventh. This controversy increased century after century, till A. D. 603,

when Pope Gregory passed a law abolishing the *seventh-day Sabbath*, and establishing the first day. "The Parliament of England met on Sundays until the time of Richard II." "The first law of England made for keeping Sunday, was in the time of Edward VI., about 1470." Thus we see Dan. 7:25 fulfilled, the 'little horn' changing 'times and laws.' Therefore, it appears to me that all who keep the first day for '*the Sabbath*,' are Pope's Sunday-keepers!! and God's SABBATH-BREAKERS!!!

Truth is what I am after, and if I had but one day on this earth to spend, I would give up error for truth, as soon as I could see it. May the Lord give us wisdom, and help us to keep all 'his commandments that we may have right to the tree of life.' Rev. 22:14. Yours, daily looking, and patiently waiting 'for that blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ.'

T. M. PREBLE.

East Weare, N. H., Feb. 13, 1845.

Brutal Outrage on a Wesleyan Minister.

THAT the reader may better understand the facts, I will give a brief history of events which immediately preceded the cruel brutalities described below.

The Rev. D. P. Rathbun was invited to lecture on Masonry while spending a few days in Sullivan County, Pennsylvania. After consenting to do so, he was met by a man claiming to be a freemason, and proved himself by Masonic signs, &c.

Soon he entered into earnest conversation respecting the promised lecture, holding up the fraternity, by saying, "No such brotherly love exists in any church on earth." He also asked brother Rathbun "from whence he came," and what was his nearest railroad station. He told him Canisteo, on the York and Erie railroad. Then the Mason asked him if there were any Masons at that place. He replied, "There is a lodge there." The Mason then said to brother Rathbun, "I do not think you understand Masonry, or you would not oppose it." Brother Rathbun stepped up to him and whispered in his ear, which made him very much excited, and, with an oath, he told him to keep his head shut.

The above conversation occurred Tuesday, June 7th. The evening of the next day brother Rathbun lectured in that place. After the lecture, this Mason began to talk roughly and loudly; so much so that an officer told him to keep still, or he would arrest him. Brother Rathbun spoke kindly to him in Masonic language, saying, "We met yesterday on the level, let us now part on the square." The reply was, "No, not by a d—d sight."

On Friday, brother Rathbun returned to Buena Vista. In a very few days word came from Canisteo to him, charging him with having lectured against Masonry, while in Pennsylvania. In a morning or two after receiving this word, he found a paper stuck up in his barn, with a coffin and a pair of scales drawn on it. Thursday evening, June 16th, he attended a prayer-meeting at the Church in Buena Vista. After meeting, he and others remained at the church to practice singing. While there, at about eleven o'clock, he thought he heard his horse kicking in the barn. He ran without a light to see to his horse; entered the barn and found the horse all right.

But here opens a scene of a different character. Just as he stepped out of the door, he was caught by the collar, and at the same time struck in the face by a ruffian with such violence as would have knocked him down had he not been held up by the grip; then he was so badly choked as to be rendered unconscious, until they had dragged or carried him about forty rods. On becoming conscious, he found himself surrounded by a mob of six or eight persons. They then took a rail, put him on it, and it upon their shoulders, with one holding to each limb; and in this way they jammed and jerked him. Then changing the programme, they took him from the rail and dragged him through a mud-hole, feet first, upon his back; then turned him on his face and drew him through the mud again. They then placed him upon the rail again, carried him still farther; all told, probably sixty rods. Again they threw him off, and one man taking him by each limb, they jammed him, head foremost

into a mud-hole, where the water was four or inches deep over the mud, violently forcing his head and face under the mud until he became strangled; choked; after which they took him out.

On recovering enough to speak, he asked the what he had done to merit such treatment; whereupon, cursing him, they said, "Kill him! kill him and caught him and tore his vest, shirt, and pants nearly off from him in front. Then they threw him the mud again on his face; and two of them jumped upon him and stamped him down into the mud; one his head and shoulders, and the other on his hips, till life seemed almost extinct; then drawing him said to him: "This is not meeting on the level; parting on the square;" and added that they would give him just thirty days to leave the vicinity, or they would cut his d—d throat—swearing most bitterly they would do it.

They then placed him on the rail again, turned about, and after proceeding some thirty rods, dropped their load and ran off suddenly. Brother Rathbun thinks they heard his wife calling for him.

If possible, the most fiendish and villainous of whole treatment was a free use of the spirits of pentience upon his lacerated flesh torn by the rail, particulars of which modesty forbids me to narrate. Suffice it to say, that the whole transaction was such a character as well might cause shame to the habitants of the northernmost regions. But it is my business to characterize this barbarous treatment of a faithful Christian minister, and a free American citizen, but to chronicle the facts. And in this connection I would add, that I have submitted the above statement to brother Rathbun, and he says it is a fair representation.

It is not for me to say this was a Masonic mob. This an intelligent public will judge in the light of facts. These facts are substantially the following: Sullivan County, Pennsylvania, brother Rathbun had an appointment to lecture on Masonry—the event before the lecture, he informed a Mason what was his nearest railroad station, and that there was a Mason lodge there—this Mason attended the lecture, became angry and talked and behaved in an unbecoming manner—at this state of affairs brother Rathbun, in Masonic language, said, "As we met on the level, let us part on the square"—in a few days after, it is known at his nearest station in Steuben County, New York, that had lectured against Masonry in Sullivan County, Pennsylvania—a paper is stuck up in his barn having on drawn, a coffin and a pair of balances; the balance being a Masonic emblem which may be seen with square and compass, in the encircled red on the face of United States bills of all denominations; as if Masonic emblems had any business on United States currency—in the dead of night he is savagely assaulted and disgracefully abused, and ordered from the country on peril of having his throat cut, by men who assigned no reason for such conduct, but quote the very Masonic language respecting meeting "on the level" and parting "on the square," he had addressed to the infuriated Mason in Sullivan County, Pennsylvania, but nine days before; and to my certain knowledge, excepting the Masons and their sympathizers, brother Rathbun is respected and beloved by the community in which he lives.

These are the facts. The case is a clear one. An intelligent public will have no trouble in determining who were the agents in this worse than brutal outrage perpetrated upon the person of a zealous and devoted man of God, who is giving his entire life in labor for the highest good of his fellow-men. We do not live in Central Africa, nor in New Zealand, nor in the wilds of Arabia, nor even among the murderous Kikux of the South. We know full well what all right minded persons must think of any institution in our midst, whether secret or open, which will in anywise allow itself to be responsible for such cruelty and outlawry upon unoffending citizens. No institution can quicker seal its doom than to even tolerate such conduct, on the part of any of its members. But I add no more.

Brother Rathbun will not leave; neither is he the least intimidated by what he has suffered, nor yet by what has been threatened. He is in the hands of his

*Let all notice that whenever the phrase, 'first day of the week' occurs in the New Testament, the word *day* is in *italic*, showing that it is not in the original, but supplied by the Translators.

God. And he knows in whom he believes. Let all who read this pray that he may be kept from murderous hands; and let us stand with him and by him in the cause of Christ, for which he suffers.—*J. L. Bush, in Am. Wesleyan, July, 1870.*

David and Shimei.

An objection is raised against David in the case of Shimei also, by those enemies of the Lord whom David gave "occasion to blaspheme," in his falling into adultery. It is said that David professed to pardon Shimei; and yet he did not; for he told Solomon to slay him.

Let us look at the facts. In the very time that Shimei was cursing, it was in the power of David to destroy him; but there was still in him that tender regard for the family even, of the "Lord's anointed," that he had for Saul when he spared him, even when it was in the power of his hand to slay him.

"And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David; and all the people, and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial; the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son; and, behold, thou art taken in thy mischief, because thou art a bloody man. Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjaminite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust."

When David returned, Shimei came out to meet him, professing great humility. Again he is in the hand of David; but instead of slaying him he takes him as a true penitent and swears not to kill him.

"And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry-boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him." 2 Sam. 19: 16-23.

Now we read what David said to Solomon concerning Shimei, which, compared with what Solomon himself finally said to him when he slew him, shows that the wicked course of Shimei was still apparent, although he had humbly confessed to David.

"And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his head bring thou down to the grave with blood." 1 Kings 2: 8, 9.

But now let us read the account of the course pursued with Shimei, after David has put his life in Solomon's hands.

"And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish, son of Maachah, king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath. And Shimei arose and saddled his ass, and went to Gath, to Achish, to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good? Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head: and king Solomon shall be blessed, and the throne of David shall be established before the Lord forever. So the king commanded Benaiah the son of Jehoiada; which went out and fell upon him, that he died. And the kingdom was established in the hand of Solomon." 1 Kings 2: 36-46.

In the above we behold not only the magnanimous course of Solomon with Shimei, but we see the wickedness of Shimei's heart, in that for so slight a matter he violated his most solemn oath.

Solomon's course with Shimei virtually placed his life in his own hands, and put a test upon him to see if he had at least regard enough for right to respect his own oath. Who of those who rail against David would have dealt as mildly with such a foe? Who?

J. N. LOUGHBOROUGH.

Charming, more Charming, most Charming.

This earth contains many a charm, although it has lost its Eden glory. And if most of the people were good, the earth would be a more desirable place to dwell in.

1. The many wonderful discoveries of this age charm the minds of millions, and lend enchantment to the world. The adversary also does all in his power to make worldly interests and enterprises more interesting, and consequently the world itself *charming*.

But there is a *far greater* and truer enjoyment, even in this world, when we find peace in God, are contented and happy in him, and are enjoying sweet communion with Jesus from day to day, live in the blessed hope and anticipation of joys eternal.

Yet the *most glorious* of all, the consummation of that hope, still remains, when faith shall be turned into sight, prayer into praise, and hope into glad fruition. When God will remove all sin, and sorrow, and death; neither shall there be any more pain. How sweet these last words, "Neither shall there be any more pain." Let them ring continually in our ears. God will make all things new. And his tabernacle shall be with men; and he will be their God, and they shall be his people; and God himself shall dwell among them.

2. There are charms in friendship. This is right, for it is God's own order.

Love and friendship bind hearts together in those more endearing relations of husband and wife, parents and children. And when they have endured trials together, and been purified together by heavenly truth, such relationship becomes indeed *more charming*.

But what is all this compared to a Saviour's matchless love and beauty. He indeed is *most charming*. In Christ shine forth so many heavenly virtues, such loveliness of character, such beauty and grace, that the more I become acquainted with Jesus, the more I can love him. The more I consider his life, his sufferings and death, his wonderful work of intercession, staying the judgments of God, and causing sweet mercy to linger, opening up an exhaustless fountain of love and compassion to all who will come unto him, the more he becomes to me the chief among ten thousand, and altogether lovely. Blessed prospect! In the glorious kingdom these perfections will appear to the happy saints with thousandfold power and beauty, causing their hearts to swell with joy unspeakable and full of glory.

3. There is a *charm* in looking forward through the distance of time to the fulfillment of duty and accomplishment of certain great achievements. Yet very often this is nothing but the enchantment of the enemy who would draw away our minds from present duty, and bring us shame and disappointment in the future when our plans fail.

There is *far more* true enjoyment and moral excellence in fulfilling present duty day by day, and accomplishing what good we can now, in the humble sphere that may open up to us daily.

And thus we will be prepared for that perfect and heavenly state, where our happy employment will every day be most glorious and exalted.

May God enable us to distinguish between false and true charms, and to fix our eyes and heart steadfastly upon that *most charming* crown of eternal excellency and glory.

J. MATTHESON.

Short Catechism.

"For Moses, of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15: 21.

1. Can this text have any relation to the question of the change of the Sabbath from the seventh to the first-day?

Perhaps so; it mentions the Sabbath-day, and what was done on it.

2. When is it held that the change of the day was made?

It is claimed that Saturday ceased to be God's Sabbath, and Sunday was instituted in its place, at the resurrection of Christ.

3. How long after the resurrection was this language used by James?

According to the common chronology, about 19 years.

4. When were the writings of Moses read in the synagogues?

James says, "Every Sabbath-day."

5. But was not Saturday the day on which they were read?

Undoubtedly.

6. Then was Saturday the Sabbath of that time?

So it would seem.

7. Was Moses read in the synagogues on the Sunday?

No one claims it.

8. But if Sunday was a Sabbath, they must have been read on that day?

Yes; for they were read *every* Sabbath-day.


9. What conclusions, then, would you draw from the facts of the text?

That Saturday was a Sabbath 19 years after the resurrection; and that Sunday was not then a Sabbath.

10. But if that was so then, when was the change made?

I do not know. Not certainly at the resurrection.

L. H. HUNTING.

 Fear God and honor your profession.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 23, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER IX. (CONTINUED.)

Verse 20. And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; 21; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The man Gabriel, appearing again as he had before, in the form of a man, whom Daniel had seen in the vision at the beginning, touched him. A very important question is here to be determined. It is to be decided whether the vision of chapter 8 has ever been explained, and can ever be understood. The question is, To what vision does Daniel refer by the expression, "the vision at the beginning." It will be conceded by all that it is a vision of which we have some previous mention, and that in that vision we shall find some mention of Gabriel. We must go back beyond this ninth chapter; for all that we have in this chapter previous to this appearance of Gabriel is simply a record of Daniel's prayer. Looking back then through previous chapters we find mention of only three visions given to Daniel. 1. The interpretation of the dream of Nebuchadnezzar was given in a night vision. Chap. 2:19. But there is no record of any angelic agency in the matter. 2. The vision of chap. 7. This was explained to Daniel by "one of them that stood by," probably an angel; but we have no information as to what one; nor is there anything in that vision which needed further explanation. 3. The vision of chapter 8. Here we find some particulars which show this to be the vision referred to: 1. Gabriel is brought to view for the first and only previous time in the book. 2. He was commanded to make Daniel understand the vision. 3. Daniel at the conclusion says he did not understand it; showing that Gabriel, at the conclusion of that chapter, had not fulfilled his mission. 4. There is no place in all the Bible where this instruction is carried out, if it be not in chapter 9. If, therefore, the vision of chapter 8, is not the one referred to, we have no record that Gabriel ever complied with the instructions given him, or that that vision has ever been explained. 5. The instruction which the angel now gives to Daniel, as we shall see from the following verses, does exactly complete what was lacking in chapter 8. These considerations prove beyond a doubt the connection between Daniel 8 and 9; and this conclusion will be still further strengthened, when we come to look at the angel's instructions.

Verse 22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee: for thou art greatly beloved; therefore understand the matter, and consider the vision.

The manner in which Gabriel introduces himself on this occasion, shows that he has come to complete some unfulfilled mission. It can be nothing less than to carry out the instruction to make this man "understand the vision," as recorded in chapter 8. I am now come forth to give thee skill and understanding. As the charge still rested upon him to make Daniel understand; and as he explained to Daniel in chapter 8, all that he could then bear, and yet he did not understand, he now comes to resume his work and complete his mission. As soon as Daniel commenced his fervent supplication, the commandment came forth; that is, Gabriel received instruction to visit Daniel and impart to him the requisite information. From the time it takes to read Daniel's prayer down to the point at

which Gabriel made his appearance upon the scene, the reader can judge of the speed with which this messenger was dispatched from the court of Heaven to this servant of God. No wonder Daniel says that he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning. Eze. 1:14. "Understand the matter," he says to him. What matter? That, evidently, which he did not before understand, as stated in the last verse of chapter 8. "Consider the vision." What vision? Not the interpretation of Nebuchadnezzar's image, nor the vision of chapter 7; for there was no difficulty with either of these; but the vision of chapter 8, in reference to which his mind was filled with doubt and astonishment. "I am come to show thee," also said the angel. Show thee in reference to what? Certainly in reference to something, wherein he was entertaining wrong ideas, and something, at the same time, pertaining to his prayer; as it was this which had called forth Gabriel on his mission at this time. But Daniel had no difficulty in understanding what the angel told him about the ram, he-goat, and little horn, the kingdoms of Medo-Persia, Greece and Rome. Nor was he mistaken in regard to the ending of the seventy years' captivity. But the burden of his petition was respecting the repairing the desolations of the sanctuary, which lay in ruins; and he had undoubtedly drawn the conclusion that when the end of the seventy years' captivity came, the time would come for the fulfillment of what the angel had said respecting the cleansing of the sanctuary at the end of the end of the 2300 days. Now he must be set right. And this explains why at this particular time instruction should be sent him after a delay of fifteen years. Now the seventy years' captivity were drawing to their close, and Daniel was applying the instruction he had before received from the angel, to a wrong issue. He was falling into a misunderstanding, and was acting upon it; hence he must not be suffered longer to remain ignorant of the true import of the former vision. "I am come to show thee," "understand the matter," "consider the vision." Such were the words used by the very person Daniel had seen in the former vision, and to whom he had heard the command given, "Make this man to understand the vision," and who he knew had never carried out that instruction. But now he appears and says, "I am now come forth to give thee skill and understanding." How could Daniel's mind be more emphatically carried back to the vision of chapter 8, and the connection between that visit of the angel and this, be more distinctly shown, than by such words from such a person? The considerations already presented are sufficient to conclusively show the connection between Dan. 8 and 9; but this will still further appear, in subsequent verses.

One expression seems worthy of notice before we leave verse 23. It is the declaration of the angel to Daniel, "For thou art greatly beloved." The angel brought this declaration direct from the courts of Heaven. It expressed the state of feeling that existed in regard to Daniel, there. Think of celestial beings, the highest in the universe, the Father, the Son, the holy angels, having such regard and esteem for a mortal man here upon earth, as to authorize an angel to bear the message to him that he was greatly beloved! This is one of the highest pinnacles of glory to which mortals can attain. Abraham reached another when it could be said of him that he was the "friend of God." Enoch another when it could be said of him that he walked with God. Can we arrive at any such attainments? God is no respecter of person; but he is a respecter of character. If in virtue and godliness we could equal these eminent men, we could move the divine love to equal depths. We too, could be greatly beloved, could be friends of God, and could walk with him. And we must be in our generation what they were in theirs. There is a figure used in reference to the last church which denotes the closest union with God. "If any man hear my voice and open the door I will come in to him and will sup with him and he with me." Rev. 3:20. To sup with the Lord denotes an intimacy equal to being greatly beloved by him, walking with him, or being his friend. How desirable a position! Alas for the evils of our nature

which cut us off from this communion! Oh! for grace to overcome these, that we may enjoy this spiritual union here, and finally bask in the glories of his presence at the marriage supper of the Lamb.

To Correspondents.

J. M. GALLEMORE: We understand Paul to be speaking in 1 Cor. 7:29-31 in reference to special duty in view of the shortness of time, not against the possession of any of the things he there names. That is, so far as regards our duty in view of the nearness of the end, a man should be as though he had neither wife nor possessions; nor cause of weeping nor cause of rejoicing. In other words, he should let none of these things stand in the way of his doing his duty. In the parable of the supper recorded in Luke 14:15 and onward, we read of the excuses that were made by those who were bidden to the supper. One had bought a piece of ground, and another five yoke of oxen, and therefore wished to be excused; and another had married a wife, and therefore could not come. They all let these things prevent their receiving the Heaven-sent message. This they should not have done. The first should have received and heeded the invitation just as readily as though he never had owned a foot of land, and the second, as though he had never seen an ox, and the third, as though he had not married a wife. And this we understand to be the import of Paul's exhortation in the passage under notice. We are not to cease to do with the things of the world; for he speaks in verse 31 of using the world. But we must not abuse it; that is, put it to a wrong use, and let it get in the way of our progress to the kingdom.

As regards conversion, most persons are able to state the exact time when, after powerful conviction of sin, they first felt the assurance of pardoning love, and acceptance with God. Others are not so, whose experience is probably no less genuine, and their conversion no less thorough.

Respecting politics there may be some local issues where a person can work effectually with the ballot against evil, as for instance intemperance, or some form of official corruption. But with politics, as a whole, we think the less Adventists have to do, the better.

P. W. BAKER: We do not understand that there is any prohibition in the Scriptures of the judicial oath, lawfully administered. We are forbidden to swear falsely, as in Ex. 20:16; Lev. 6:3; 19:12, &c. We are forbidden to bind ourselves by an oath to the performance of anything, as in Matt. 5:33-36; Jas. 5:12; for we have no control over our own life, or the events of time. We are forbidden to use the name of God irreverently, as in Ex. 20:7. But our Lord answered the high priest under oath, Matt. 26:63, 64; and Paul frequently called God to witness to the truthfulness of his assertions; which is all that is done in a judicial oath. Rom. 9:1; 1:9; 2 Cor. 1:23; 11:31; Gal. 1:20; Phil. 1:8; 1 Tim. 2:7, &c.

S. HASKELL: We cannot tell the price of the book you name.

C. L. PALMER: Thank you for calling our attention to the expression in answer to M. S. Merriam, under the heading, To Correspondents, in Review No. 8. We designed to say, instead of "certain proportion of the crops," "certain portion of the crops," without regard to the whole amount the farm might produce.

J. N. LOUGHBOROUGH: We have not the Hebrew letters to illustrate Dr. Clarke's criticism on the jot and tittle of Matt. 5:18; and as much of its force depends on the presentation of the characters, perhaps it would be best to defer it, until such time as it shall be thought best to obtain them.

Rejoice in God. Dry up those tears. Cast away that downcast look. Child of the dust, you are an heir of glory. There is a crown all burnished for you; there is a white robe prepared for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of kings forever. But while you wait on earth, be witnesses for God; attest the glory of your Master; rise in the greatness of his strength; bind sin captive to your chariot-wheels; go onward in your heavenly career.

Practical Thoughts on Scripture Subjects.

LIVING AT THE HALVES.

This is an expression used to designate that state of backsliding which characterizes most professors of religion. How many who acknowledge this state of partial devotedness to God, and equal or greater devotion to the world, still suppose that if they can have sufficient time they will reach Heaven at last. But this is a very serious mistake. This doing a little and then undoing it immediately, is a fatal mistake. Unless we retain what we have gained and steadily add to it, we shall surely never gain the kingdom of God. We must serve God with our whole hearts, or he will never accept us. If we do not live wholly for God, we shall come short of Heaven.

OUR SINS MUST BE PUT AWAY.

Sin is that alone which will ruin us. It is wickedness in God's sight. It is the violation of his law. It is wholly evil and wrong. But while God abhors sin, he has shown the most tender pity for sinners. He has opened the most precious door of hope to them. He has offered to forgive them and to cleanse them from all unrighteousness. But he has required godly sorrow, humble confession, and hearty reparation of wrongs wherever reparation is possible. Men must repent with genuine repentance. They can do it by the grace of God so effectually that their whole conduct shall be changed. If we do this, he will save us. If we do not thus put away our sins, we shall be cast with them into the lake of fire.

THE SOCIETY OF EVIL DOERS.

How sad would be our condition if our lives were to be spent wholly in the society of the ungodly and profane. Our ears must ever hear words of iniquity. Our minds must ever be in contact with darkness and vileness. Our hearts ever pained with selfishness, pride, envy, and malice. Thank God for a purer atmosphere. The communion of saints is possible even on earth. And the time shall come when they alone shall live, and all other characters be brought to the silence of death. How great the importance of our forming characters of virtue. Thus only may we have immortality.

THE HELP OF GOD.

There is never an hour of distress, confusion, and perplexity, and trouble, in which God cannot help us. It is our privilege to ask the help of God, and to really receive that help. Never despair because of helplessness when God is of such infinite strength. Do not forget God. Do not suppose that the burden is to be borne in our own strength. It is ours to labor, and God's to furnish the strength. Surely with such a mighty arm to lean upon, we can enter upon the great work with the utmost confidence and courage. God will help us. Let us act as though we believed it to be the fact.

HE COMMITTED HIS CAUSE TO HIM THAT JUDGED RIGHTEOUSLY.

Thus did our Lord when he was falsely accused and unjustly condemned. Thus would it be wise for us to do whenever we are censured wrongfully. We need not be so anxious to justify ourselves. There is One that sees all, and that judges of everything without mistake. Let us be only anxious to find every wrong and confess it, and then we may leave every unjust accusation to him.

J. N. A.

Error Contradictory.

We have had an excellent illustration of this fact in Adel. As we brought out the evidences in favor of the seventh day, and exposed the Sunday argument, four different ministers came forward, each with his theory to support this darling institution.

The first was a Disciple minister. He said that there was no Sabbath day now, no holy time whatever under the gospel; that he did not regard Sunday any more sacred than any other day. In support of which he appealed to Romans 14: 5, 6.

The next that came forward was the Methodist minister. He said that the law was not abolished, that the seventh day was binding, only it was no def-

inite day, only one seventh part of time, let that come where it might. He would as soon keep one day as another, provided that the people did; but he must have a Sabbath-day every week.

The third man that came forward was another, Disciple minister, preaching in the same church as his brother. He claimed that the law was all abolished, and that the seventh-day Sabbath ended at the crucifixion, but that another series of Sabbaths began on the day of Christ's resurrection, and that now the first day of the week is by Divine authority the Christian Sabbath; in proof of which he appealed to the Greek of Matt. 28: 1. Thus they as brethren in the ministry, squarely contradicted each other.

The fourth, presenting his claim, was a Presbyterian minister. He claimed that the law was as binding now as ever, that the Sabbath was not abolished, but simply changed at the resurrection, from the seventh to the first day of the week, and that the first day of the week, and no other, is now the Sabbath enjoined in the fourth commandment.

Thus we have these four teachers of Adel, all agreeing in opposing the seventh-day Sabbath, and keeping the first day; but the arguments of each one by which they do this naturally contradict and tear down those of the other. On the other hand, all those who keep the Lord's Sabbath are perfectly united and harmonious in their arguments respecting it. This alone is a good indication where the truth lies. Truth is always harmonious, but error always contradictory.

D. M. CANRIGHT.

Adel, Iowa.

The Camp-Meeting at Oneida, N. Y.

This meeting convened according to appointment, Thursday, Aug. 4. For the transaction of the business of the State Conference, the delegates of the several churches, and a portion of the brethren from different parts of the State assembled the previous day, and spent that day and a portion of the first day of the Camp-meeting in Conference business. And toward the close of the camp-meeting, there were several sessions of the Conference, to conclude its business. The remainder of the time was wholly given to the proper services of the camp-meeting.

The grove selected for our camp-meeting was only large enough to seat the congregation, and so nearly all the tents were pitched in the adjoining open field, in the form of a large open square which surrounded the grove on three sides. There were nearly thirty tents, besides the sixty-foot tent, which was seated for use in case of rain. There was a good attendance of our people, considering the fact that they are so widely scattered over the State.

Our hearts were made glad at the commencement of the meeting by the arrival of Bro. and Sr. White, and Bro. Littlejohn, who came to labor with us. We were also glad to see Bro. Waggoner, who was on his way to labor in Maine. Early in the meeting, we had the privilege of welcoming several of our Seventh-day Baptist brethren and sisters, who continued in attendance through the most of the meeting. We were happy to form an acquaintance with Eld. Rogers, of Leonardsville, and Eld. Backus, of Scott, and Bro. Spaulding, of Leonardsville. We hope to renew this acquaintance in time to come.

The first discourse was preached by Bro. White, on the glorious advent of the Saviour. It was a cheering discourse. Sr. White followed, in words of powerful exhortation. In the evening, Bro. Littlejohn preached a very searching discourse on, "Blessed are the pure in heart."

Aug. 5. After the usual social meetings, Bro. White preached on, "Are there few that be saved?" He called attention to the various devices of Satan by which very many will be involved in ruin. In the afternoon, Sr. White spoke in a forcible and searching manner on the work of Christian experience. In the evening, the writer spoke on, "If thou wilt enter into life, keep the commandments."

The meetings on Sabbath, Aug. 6, were excellent. In the forenoon, Bro. Littlejohn spoke with great freedom and clearness on the order of events in the Judgment, from Eccl. 12: 14. He showed that the Ancient

of Days must sit in Judgment before the Son of God descends to execute the judgment in making his saints immortal. He called attention to the great words of the little horn, spoken at the very time that the Judgment of the Father is in session, and showed that these words have their striking fulfillment in the action of the present Romish council, in clothing the Pope with the attributes of Deity. In the afternoon, Sr. White spoke on the days of Noah, and showed that there is a most wonderful similarity between those days and the ones in which we live. After this discourse, many came forward for prayers.

At 5 p. m., Bro. Ertzenberger gave an interesting recital of his own experience, and that of the brethren in Switzerland. In the evening, the writer spoke on the subject of the Sabbath, from Ex. 20: 8-11.

Sunday, Aug. 7, a large congregation was in attendance. Bro. Littlejohn spoke with great clearness on the seventh-part-of-time theory. Those who heard him handle this wide-spread heresy, could but exclaim, "How forcible are right words!" In the afternoon, Bro. White presented a general outline of the reasons of our faith and hope. He was listened to with good attention by the large congregation present, as he set forth the unpopular doctrines which we cherish as the truth of God. * In the evening, the writer showed that as the universe was once clean with no stain of sin upon it, and as sin owed its origin to Satan, so the time will come when God will have a clean universe again, and when sin and sinners shall have been consumed in the devouring fire, and only holy beings left alive, and then God shall be all and in all.

Monday, Aug. 8, was devoted mainly to the cases of those who had started to seek God. In the forenoon, the subject of baptism was presented by Bro. White. In the afternoon, after further remarks from him upon the same subject, some twenty-five persons were examined, and accepted as candidates for baptism. After some delay occasioned by a failure to look out beforehand a proper place for the administration of the ordinance, quite a number repaired to the water to witness the ceremony. In the meantime, a most extraordinary tempest arose. The rain fell in torrents, and the wind blew a fearful gale. Those at the water found shelter in a barn near by. And after the fierce gale and heavy rain, a good season was enjoyed at the water in burying some twenty-four persons in the watery grave.

But those who remained upon the ground, did not escape the terrific storm. Five or six of the tents were blown down, and the gale drove the heavy rain into and under many of the tents, and the ground was greatly flooded with water in many places. The pole of the large tent was broken. But no one was injured, and though great kindness was shown us by the people of Oneida in inviting many to their houses, yet the most were able to remain upon the ground for the night with some degree of comfort. The next day was spent in profitable services designed to close up our meeting. In the evening, Bro. Littlejohn preached on our position and work, to the edification of many. On Wednesday, Aug. 10, we separated with many feelings of regret that our meeting must close.

One evil which cursed our meeting, was the act of a considerable number in leaving before its close. We hope never to see this again. Come to the meeting, brethren, prepared to stay, or come not at all.

We received great kindness from the people of Oneida, and as many desired to hear further, it was decided to pitch the tent in that place, Aug. 19, for a course of lectures. God grant great success to his word! We have been greatly indebted at this meeting to Bro. White for his excellent instruction in our business meetings. On the whole, we have had a very profitable meeting. God help us to hold fast the good received.

J. N. ANDREWS.

South Lancaster, Mass., Camp-ground, Aug. 20, 1870.

MEN'S lives should be like the day, more beautiful in the evening; or, like the summer aglow with promise; and like the autumn, rich with the golden sheaves, where the good works and deeds have ripened on the field.

Ninth Annual Report of the N. Y. and Pa. Conference.

This Conference convened according to appointment at Oneida, N. Y., Aug. 3, 1870. The meeting was called to order by the chairman, J. N. Andrews, and opened with prayer. It was found that twenty-three churches were represented by twenty-eight delegates. Brn. White, Waggoner, Littlejohn, Ertzeberger, Lambert, Bows, and all brethren in good standing in the several churches, were invited to take part in the deliberations. A partially organized church at Parish, Oswego Co., was received by vote, and Bro. C. O. Taylor accepted as its delegate. Reports from the churches and ministers were handed in.

At the second session a report of the standing of the churches was read. By vote the chairman was directed to appoint the several committees. The following were appointed: Auditing Committee, Henry Hilliard, Isa. Abbey, Deloss Green, J. M. Lindsay, P. Z. Kinne, and S. B. Craig. On Resolutions, R. F. Cottrell, and W. H. Littlejohn. On Nominations, J. M. Lindsay, I. Abbey, and H. Hilliard.

Brief verbal reports from ministers and licentiates called for, and responded to by Brn. Whitney, Taylor, Reynolds, Wheeler, Cottrell, Andrews and Sr. Lindsay. A communication from Bro. E. B. Saunders was also read.

This was followed by interesting remarks from Brn. Waggoner and Lambert, on the subject of labor and sacrifice in the cause.

At the third session the Committee on Nominations recommended the re-election of the officers of the past year throughout, and, on motion, they were declared elected by one vote.

The minutes of the last yearly meeting were then read by the Secretary, and the Treasurer reported his receipts and disbursements.

By the action of the Conference the credentials of C. O. Taylor, S. B. Whitney, J. N. Andrews, and R. F. Cottrell, were renewed; and credentials given to Hiram Edson and Frederick Wheeler.

The subject of licenses was then taken up, and pointed and appropriate remarks were made by Brn. Waggoner and White. The Conference here adjourned to the call of the chair.

At the fourth session the committee on resolutions reported. The following resolutions were adopted during the sessions of the Conference:

1. That we recommend to those churches wishing for receipts from the Conference Treasurer for moneys remitted to him, to enclose, with their remittance, a written receipt in a stamped envelop to the s. b. treasurer, for him to sign and return.

2. That members living at too great a distance from the church to which they belong, to attend the regular meetings of the church, shall be required to report, in person or by letter, as often as once in every three months; and that a continued neglect on their part to do this, should be regarded as furnishing good ground of labor in their case.

3. That we express our gratitude for the presence and labors, at this Conference and camp-meeting, of Bro. and Sr. White and others acting under the direction of the General Conference Committee, and that we strive so to improve this privilege as to receive the full benefit which God designs we should.

4. That we renew our expression of confidence in the gift of prophecy as manifested among us as a people, and that experience has shown that permanent prosperity, for the church and for individuals, can only be had in heeding its instructions.

5. That the proposition to erect an additional building for the Office of Publication is, in our view, justified by the demands of the cause, and that it receives our hearty approval.

6. That we tender our thanks to the officers of the N. Y. and Oswego Midland, and of the Rome, Watertown and Ogdensburg railroads, for their liberality in allowing persons coming to this camp-meeting and State Conference to pass over their respective roads at half-fare rates.

A camp-meeting committee for the ensuing year was chosen, consisting of J. M. Lindsay, I. Abbey,

H. Hilliard, S. Walsworth, P. Z. Kinne, J. Parmelee, and Buell Whitney.

The report of the Auditing Committee was received and approved by vote. It was also voted,

1. That ninety per cent of the s. b. fund of the several churches be paid to the Conference.

2. That the church at Catlin be permitted to retain their entire fund for the coming year to aid them in building a meeting-house, provided they build.

3. That the Executive Committee be paid their traveling expenses, and for their time spent in visiting churches.

The subject of licenses being resumed, it was voted that the license of Bro. C. B. Reynolds be renewed. It was then voted that the remaining cases be left with the Executive Committee.

Votes of thanks were passed, to the Camp-meeting Committee, to the gentleman on whose grounds we were encamped, and to the authorities of Oneida, for their care to see that we were not disturbed during our meeting, and to the citizens of the place for their courtesy and kind offices to us. For they freely invited us to their houses on the occurrence of a terrible tempest which seemed somewhat calamitous.

Voted, That \$700.00 of the surplus funds of this Conference be loaned to the S. D. A. Publishing Association without interest.

Voted, That the doings of this session of Conference be published in the ADVENT REVIEW. Adjourned.

J. N. ANDREWS, President.

R. F. COTTRELL, Sec'y.

Organization of the New-England Conference.

PURSUANT to the call by the Gen. Conf. Committee in the REVIEW, a meeting to organize a New-England Conference, was held under a large tent on the campground near South Lancaster, Mass., Sunday, Aug. 14, at 6 o'clock, A. M. Bro. J. H. Waggoner called the meeting to order, and stated the object of the meeting. After prayer, Bro. Waggoner was appointed Chairman of the meeting, and A. C. Bourdeau, Secretary. The Maine State Conference was represented by G. W. Barker, as a delegate, and the Vermont State Conference by A. C. Bourdeau and Lewis Bean, according to resolutions passed at their respective annual sessions of October, 1869. Sixteen brethren present of the other States in New England were appointed as delegates, representing fourteen churches, eleven of which were also represented by letters.

Voted, That all the brethren present in good standing be invited to take part in the deliberations of this meeting.

On motion of Bro. White, it was voted that a committee of three be appointed to arrange business for the sessions of this meeting; whereupon Brn. Andrews, White, and Waggoner, were chosen as said committee. Adjourned to the call of the Chair.

SECOND SESSION.—At 8 o'clock, A. M., the meeting was called in session by the Chair. Prayer by Bro. J. N. Andrews.

On motion, the form of Constitution for State Conferences recommended by the General Conference held at Battle Creek, Mich., May, 1863, was read, after which it was unanimously adopted.

Moved, that this Conference be known by the name of the New-England Conference of Seventh-day Adventists.

On motion, the Chair was empowered to appoint a committee of three on nominations. Brn. P. C. Rodman, L. W. Hastings, and J. N. Andrews, were thereupon nominated as said committee.

Moved, By Bro. White, that the chair be authorized to appoint a committee of three on resolutions; whereupon Brn. S. N. Haskell, J. N. Andrews, and A. C. Bourdeau, were appointed as said committee.

The Committee on Nominations presented their report, showing the following results: President, S. N. Haskell; Secretary, W. H. Ball; Treasurer, C. K. Farnsworth; Executive Committee, S. N. Haskell, H. B. Stratton, and A. W. Smith. By vote this nomination was ratified.

Here appropriate remarks were made by Bro. White on the duty of ministers, and on the importance of their being faithful and earnest in their labors, that

the brethren may be encouraged, and that the plan of Systematic Benevolence may prove a success.

Brn. L. W. Hastings, C. K. Farnsworth, J. B. Withereil, C. Sweet, S. T. Belden, and E. Harris, were then appointed as an Auditing Committee.

Adjourned to the call of the Chair.

THIRD SESSION.—Met at 4 P. M. Prayer by Bro. D. T. Bourdeau. On motion, it was voted that all the funds received on s. b. by the churches in this Conference be appropriated to the New-England Conference.

The subject of having the Main and Vermont Conferences merge into this Conference was considered, and close and interesting remarks were made by Brn. White and Andrews, on the condition of the cause in Maine, the faithful labors that have been bestowed in that State, etc.; and it was decided that the Main Conference retain its present organization.

Adjourned to the call of the Chair.

FOURTH SESSION.—The Conference convened on Monday, at 2 P. M. Singing, and prayer by S. N. Haskell. The Committee on Resolutions reported, and the following were unanimously adopted:

Resolved, That we acknowledge our great responsibility to God for the light which he has given us concerning his law, his Sabbath, and the speedy advent of his Son in the clouds of heaven, and that we pledge ourselves to earnest efforts to bring these great truths to the knowledge of our fellow men.

Resolved, That as the prophetic word has connected the commandments of God with the spirit of prophecy in the final work of God's people, so has his providence connected this inestimable gift with the commandments of God in the present work of the third angel's message.

Resolved, That we express our thanks to Bro. and Sr. White for their faithful admonitions, instructions, and reproofs, addressed to us during this meeting, and that we request them still to labor thus faithfully with us.

Resolved, That we learn with pleasure that the extension of the Publishing Association demands the erection of another building like that already in use by us, and that we pledge ourselves to do our part in furnishing the necessary means.

Resolved, That we invite the earnest co-operation, not only of all our churches, but also of all our scattered brethren within the limits of this Conference, in the great work of advancing the truth of the third angel's message.

On motion, it was voted that the following resolutions be adopted by this Conference:

Resolved, That a second section be added to Art. I of the Constitution of the New-England Conference, as follows:

Sec. 2. When Sabbath-keepers in any place have enrolled their names under the church covenant of S. D. Adventists, appointed a leader, and organized Systematic Benevolence, they shall be entitled to delegates to the sessions of the New-England Conference to the same extent as though fully organized.

Resolved, That the following words be added to Sec. 2 of Art. II of the Constitution: And it shall further be the duty of the Secretary to furnish the delegates to the General Conference, statistics specifying the number of ministers and licentiates belonging to the Conference, the number of churches and membership, the total amount of s. b. fund, &c.

Resolved, That Art. VI of the Constitution be changed so as to read, "each day's occupation" instead of "their labors each week."

Resolved, That a third section be added to Art. VII of the constitution, as follows: This Conference may, at its discretion, invite all persons present who are members of churches in good standing, to take part in the discussions of business; but not to participate in voting.

The matter of having the Vermont Conference merge into the New-England Conference was considered in the sessions of this meeting, and it was finally decided that the State Conference of Vermont retain its present organization.

Moved by Bro. White, that credentials be granted to Elders S. N. Haskell, and P. C. Rodman. Carried.

An examination of the standing of the Conference shows the following results: 2 ministers; 1 licentiate; 14 churches, comprising 282 members. The amount of s. b. pledges for the year, \$2052.80.

Adjourned sine die. J. H. WAGGONER, Chairman.

A. C. BOURDEAU, Secretary.

REAL Christians are the resemblances of Christ, and if we love the original, we must also love the copy.

The Poor of God's People.

"THE Lord hath founded Zion, and the poor of his people shall trust in it." Isa. 14:32.

As I came to this passage in my reading, lately, I felt peculiarly impressed as I noted the persons there especially designated. The poor of his people are to trust in Mount Zion.

Is it true that God's peculiar treasure shall be generally those who are poor in this world's goods, and will he bestow upon them especial favors? Or do the many promises to the poor and needy apply more particularly to the poor in spirit, the meek, the lowly in heart, the needy ones who cry earnestly to God for help?

Whether this is one or the other, we know at least that our Lord did seek out the poor and the outcast, and from the humblest walks in life, called those who were to be his disciples.

After reflecting as above, I began turning the leaves of my Bible, to search out the passages of special promises to the poor. I will give a few references which may be a pleasure and a source of comfort to those who will stop to search them out.

Oh! how full of encouragement are these gems of holy writ. "Precious also are thy thoughts toward me, O God."

Dear reader, you who are poor in this world's goods, let us seek to be rich in faith, heirs of the promise, the eternal inheritance that awaits the faithful. The following are some of the texts for your encouragement:

Ps. 9:18; 10:14; 12:5; 34:10; 35:10; 37:14; 16; 102:17; 132:15; Prov. 16:8; 17:1; Ps. 138:6; 140:12; 146:9.

M. E. P.

Burlington, Mich.

Hints about Writing.

Become full of your subjects, and then write. Let the cup overflow without tilting.

Condense, correct, strengthen, and, if necessary, rewrite the entire article.

Never write for a newspaper merely for your own improvement. As well might one fire a Derringer at his neighbor's head in order to improve his marksmanship. One reads a schoolboy's composition to see whether it is worthy of being read. We read newspapers with the idea that some one has read them before us, and pronounced them worthy of general perusal.

See that no manuscript is sent to the press until carefully revised—all the words carefully spelled, all proper names written plainly, all sentences made clear and grammatical, all personalities cast out, and all low, clownish, common-place phrases heavily erased.

Never get a bad spirit into your articles. If a man can think twice before speaking once, he can think a dozen times before committing his thoughts to paper. No weak, foolish things should ever flow from the point of one's pen.

Do not think that every pin you see in another's article is intended for you. It may have been stuck there to hold truth to truth, and not to make your own chair uneasy, nor to drain your inkhorn into a rejoinder.

Study brevity, and find if possible the shortest road to what you want to say. It makes the head dizzy to whirl round in a circuit of sentences instead of being led straightforward to the point.

If now and then your articles are rejected or necessarily omitted, do not cease to pray for the editor. Never cast the gun away that snaps at the game. Pick the flint, and try it again.

Never complain at editorial corrections. If by mistake the sense of the article has been changed, that may be pointed out. Every business has its laws, its usages, its necessities.

No man ever writes for a paper, whether as editor or correspondent, but who may find it well to inquire of himself: What will be gained if this article is printed, and what will be lost should it never appear in type?—*Gospel Herald*.

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. McMillan.

DEAR BRETHREN AND SISTERS: I do not write thinking to edify any one, but lest some with whom I have taken sweet counsel in the past, should judge from my silence that I had fallen out by the way, I would say that as time passes, I prize the present truth with its present tests more than ever. As I see love dying out in those around me, for everything but for self, I am admonished that I must be "peculiar" in this respect, and not follow the multitude. Although I know that I have not done "all I could," that I have not improved every opportunity of doing good; yet I am still looking to Jesus for forgiveness for my past shortcomings, and am striving by his grace not to repeat them. Owing to the money pressure for the past year, I have not been able to meet all my liabilities as promptly as I wished; but I believe that the Lord is a lenient creditor, and does not require payment where there is nothing with which to pay. But that he is also just, and when he sends us the means, he requires us to acknowledge the Giver. Praise his name. The signs are brightening in this direction.

We are surrounded by idolaters. Professors and non-professors are alike. The world with its vanities is the only god they worship. There is neither time nor room for any other. I am looking forward by faith for ministerial help the coming winter from some source. I want to clear my skirts from the blood of souls. For many miles to the east of us is a dense population of Danes, Swedes, and Norwegians, who are perishing for the want of the bread of life, and knowledge of the truth; but I cannot make myself intelligible except to a very few. Who will send me publications in this language to distribute among them, to prepare the way for labor? God's "vineyard" is large, and is much grown over with weeds. Every one should "labor" to pull at least a weed. There is resting by and by." JOHN McMILLAN.
St. Croix Co., Wis.

From Bro. St. John.

My last report closed with the Sabbath meeting at Bro. G. W. Edwards', July 9. I spoke in the evening in Bishop school-house, on reasons for Sunday-keeping. The Lord gave freedom, and the truth seems to be taking effect upon the hearts of some. Another man's appointments prevented our having meetings in the daytime on Sunday. Sunday night the house was full, and attention good. I left an appointment for Thursday evening, and the next day (Monday) came to Bro. Daniels'. Remained three days, holding meeting each evening. Thursday, the 14th, returned to Bro. Edwards'. Meeting that evening and evening following. These were solemn meetings. We felt as never before the importance of this time. When dismissed, the people seemed loth to leave the place.

The next day, Sabbath, according to previous arrangement, the scattered Sabbath-keepers of Napoleon, Paulding, and Ridgeland, came together in Bro. Edwards' barn, at 11 A. M., for prayer and social meeting. About twenty Sabbath-keepers, and a few others, were present. The Lord blessed, and some were helped in this meeting. Bro. S. E. Edwards, of Napoleon, who had wandered from the fold, like the poor prodigal, arose to return to his Father's house. May he not cease the struggle till he is free in God and his truth. May the professed Sabbath-keepers in this part of the State arouse from their lukewarmness, and come up to the help of the Lord. If they will do this, something may be done for their friends and neighbors. Let them get fully out of the way, and into the work, and then they may expect to see the work of God revived among them.

We are thankful to God for the omens of good we

have already seen. His people are putting on new strength, and a reviving has commenced. May the work go forward.

Prayer-meeting at the close of the Sabbath, July 16, followed by our closing meeting in Bishop school-house. This was an excellent meeting. Quite a number acknowledged the truth as far as they have heard. We expect a few will obey. We hope to be able to hold more meetings with them at some future time.

Sunday, 17, went about sixteen miles to the grove mentioned in a former report, three miles from Ayersville. Quite a large audience assembled at 11 A. M. to hear Eld. Day on the Sabbath question, but were much disappointed, as he did not come. Illness was the reason assigned for his non-appearance. Eld. J. Gillespie gave a short discourse, and we followed with remarks. In the afternoon the people came together again, and we addressed them for about eighty minutes on the millennium.

After a tedious journey, we reached Mendon, Mercer Co., Ohio, July 22, and commenced meetings in Gross school-house Sunday afternoon. We trust that the Lord has directed. We ask an interest in the prayers of God's people, that we may accomplish some little good in the name of Jesus.

H. A. ST. JOHN.

Mendon, Mercer Co., Ohio.

From Bro. Wood.

DEAR REVIEW: Though we are separated from the body of the church, and have to pass our Sabbaths as best we can, deprived of all church privileges, and surrounded by the busy world, who seem to be striving to see how much they can do on this day, yet we feel deeply interested in the cause, and are rejoiced to know the work is going forward. We read of your excellent camp-meetings and other gatherings with much pleasure, and wish that we could take a part. Yet we still think it is best to hold on and work, and pray, for the truth to be sent into this region. There are many souls here, some of whom we think are honest and will accept the truth. The country is large, and becoming thickly settled. We have a fine, healthy climate, pure water, and beautiful scenery. The professed church is, however, spiritually and practically dead. It has really no power. Four denominations have meeting houses, and a fifth, the Campbellites, who are becoming pretty strong, are about putting up another.

Now have we an Advent minister somewhere who would like to make this his field of labor? If we have, he would be warmly greeted by a small number here, who are trying to stand amid all the opposition of these times, in the keeping of the commands of God and faith of Jesus. We will pay the expenses of any such an one who will volunteer to come here. We are anxious to see this work move on even in this country, which is all our excuse for troubling you at this time. Pray for us lonely ones, brethren, and send us help as soon as possible.

Yours in hope of eternal life,

J. F. WOOD.

Walla Walla Co., W. T.

BRO. M. S. MERRIAM writes from Mass.: It is over two years since I and my family commenced keeping the Lord's holy Sabbath, and trying to walk in all the commandments of God, and the faith of Jesus.

I feel to rejoice that the Lord is soon coming for his waiting people. I want to be ready, that when he shall appear, I may appear with him in glory.

E. ROUSSEAU writes from Douglas Co., Kansas: We are glad to hear through the Review that Kansas is not forsaken, but that there will be a camp-meeting in this State if possible. The people here want a meeting. When our neighbors heard this news, they wanted to know where this meeting would be held, as they want to go to it. There will be a good turn out.

SISTER M. J. KAY writes from Champaign Co., Ill.: I love to think of the coming of our Lord and Saviour; and I want to be ready to meet him in peace. I am trying to keep the commandments of God and faith of Jesus. I want to meet all the followers of Jesus in that better land. I am one of the lonely ones. I know of none of like precious faith in this place, and the people here know nothing about the Sabbath as yet; I trust they will ere long.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 23, 1870.

THE serious reverses of the French in the war with Prussia, are causing the infallible pope to act very much as Belshazzar did when he saw the handwriting on the wall. France finds it necessary to withdraw the French troops from Rome for home defense. These troops are all that has kept the pope in his position for years; and their withdrawal is the signal for the rallying of the patriotic Italians for the resistance of his usurpations. They are now hovering on the borders of his dominion to seize upon his temporal possessions, as soon as French bayonets shall have left that vicinity. The pope beseeches the empress of the French for at least one ship for his defense; and there is serious talk of his being obliged to leave Rome immediately for other quarters.

JUST at this time, when the pope by the promulgation of the dogma of infallibility is asserting in the face and eyes of the common sense of the nineteenth century his claim, in the broadest sense, to rule the consciences of men, and control the governments of earth, these governments are taking occasion to remind him that they yet have some rights which he is bound to respect. The Hungarian government has given notice that those bishops who voted against the dogma, shall not be deprived of any of their rights or privileges. And the response which Austria makes to the definition of the infallibility scheme, is the abolition of the famous concordat which granted such powers to the Roman clergy. This step, the *Melthuset* asserts, cannot fail to lead to a separation of church and state in that kingdom.

THE Evangelical Alliance, or, in other words, the Protestant Ecumenical Council, which was to have assembled in New York in September, has been postponed on account of the European war, the delegates from Europe not being able, under the present circumstances, to attend. To several of these it has been assigned to speak in reference to the projected Sunday law.

WE have received an urgent call for labor from Edgefield, Davidson Co., Tenn. There are four persons there who are Seventh-day Adventists in faith and sympathy, who wish to be baptized and unite with some church. They do not wish their letter published, but the response they want is, in their own words, "a good Seventh-day Adventist preacher." They think good could be done in that section. They cannot meet the expense of all coming North to attend a S. D. A. meeting; but they will support a preacher while there. Who can respond?

Books.

H. G. Buxton, and others: The price of Dobney, on Future Punishment, is 91c. post paid. D'Anbigne's History of the Reformation (by express) \$4.00. Mosheim's Church History can be had for \$4.00. Rollin's Ancient History \$5.50.

DEAR BROTHERS AND SISTERS: As I shall leave this country very soon, I would say, Do not write to me again to any place in this country, but direct your letters which will be welcomed at all times, to Switzerland, as follows: James Ertzenberger, Tramelan, Jura Canton, Switzerland. Closed mail, via England. JAMES ERTZENBERGER.

Preparation for the Judgment.

Our probation is soon to close. The cases of all living upon the earth are soon to be decided. We are warned of the fact. The tribunal is in session, and we know not how soon our cases may be called. Yet how slow to realize it. How little stirred by such solemn and awful truths.

Observe the dying Christian who is sensible that his probation is about to terminate. How carefully he

reviews his life. How anxious to confess every fault—to put away every sin—and to know his acceptance with God. How earnest to warn the living to seek Christ, to give their hearts to God, to give up the world, and to live in preparation for the world to come.

But how is it with us who know from prophecy fulfilled, and from the signs of the times, that the great decisive day is right upon us? Are we acting in accordance with this faith? Are we laboring like those who know they have much to do, and but little time in which to do it? Are we striving to save others, as it were pulling them out of the fire?

The great lines of prophecy of the four great kingdoms of the earth have been fulfilled. Signs in the sun, moon, and stars, have appeared. Light upon the prophetic periods of the Scriptures has been demonstrated; and the proclamation has been made, "The hour of his judgment is come." And since these things have been done, according to the predictions of the word of God, the anger of the nations, and the holding of the winds for the sealing of the servants have been manifested, the sealing message, bearing the commandments of God and the faith of Jesus, has gone forth, the powerful workings of Satan through Spiritualism, so abundantly predicted in the Bible, has been sweeping over the world, the demand for the image of the beast by the union of church and state, in our own beloved country, and the enforcement of the Pape-papal institution of Sunday-keeping to the subversion of the law of the Most High, is organizing its host for immediate and decided action, and last of all, the consuming Papacy, as if in a death-struggle, is speaking those great words of blasphemy, on account of which the beast is to be slain, and his body given to the devouring flame. The Pope in his dotage, his power dwindled to next to nothing, is declared infallible, and all is fulfilled of him except his destruction.

And are we living and acting as though we believed that all these signs predicted in the sure word, would pass by and the end not come? If we believe, where is our corresponding action? O, let us be wise. Let us act upon our faith. Let us be in earnest to save souls from ruin. Let us prepare for the Judgment which is right before us. Let us cherish the spirit of Him who gave himself for us, who sacrificed all on our account. Let us improve the little time remaining, in striving, in a self-denying, self-sacrificing manner, to save souls for whom Christ died. May God arouse us, and help us to work, ere the time for working shall be past. Oh God! give me a part in thy work.

R. F. COTTRELL.

Notice to the Churches of the Wisconsin Conference.

THE P. O. address of our Secretary, N. M. Jordon is Lodi Columbia Co., Wis. That of our Treasurer, Alexander Patten is also Lodi, Columbia Co., Wis. Money can be sent to him in P. O. orders, or in Drafts on Chicago. Please make your quarterly reports to N. M. Jordon. I. SANBORN.

Report from Wisconsin Tent.

WE have now given thirteen discourses on the promises and mortality of man with a steadily increasing interest. Yesterday the Methodist preacher preached a sermon against us on the immortality question, which we reviewed last evening in the tent with much freedom.

The Elder was present to hear it. I invited him to preach on the subject again, if he was not satisfied; but he said before he left, that he should drop it and say no more about it. The public seem much pleased with the truth thus far. Everything now looks promising for a good work.

Pray for us.

I. SANBORN.

D. W. DOWNER.

Note from Illinois Tent.

WE have held thirteen meetings in the tent since we came to Northville. We had about 200 hearers the first evening. We have now about 350. A great many are young people. Last Sunday in the forenoon

and evening we had 600 hearers. The people are evidently becoming interested. Books are going off quite lively.

This has the name of being a very hard place, yet the people treat us with civility and respect. We are trying to humble ourselves, and draw near to God, that we may have grace to do his work effectually.

We ask an interest in the prayers of all that love the prosperity of this cause.

T. M. STEWARD,

R. F. ANDREWS.

Northville, LaSalle Co., Ill., Aug. 17, 1870.

Appointments.

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

Monthly Meeting in Cattaraugus Co., N. Y.

OUR next monthly meeting is to be the first Sabbath and first-day in September, with the friends in East Otto and Mansfield, at the school-house near Bro. Chancy Crumb's. Inquire for C. Crumb, East Otto and Bro. Bartlett, near Mansfield Corners, if you are not acquainted. Come friends, and sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

Let us ask ourselves whether we are going to be among those of whom Malachi speaks, that feared the Lord and spake often one to another. They shall be mine saith the Lord of hosts in that day when I make up my jewels. Come to the feast. Come with the love of the Lord in your hearts, and you will receive a blessing. Cannot Bro. Cottrell or Reynolds meet with us?

By order of the church,

B. B. WARREN.

Cottage, Cattaraugus Co., N. Y.

PROVIDENCE permitting, I will meet with the church at Ransom Center, at their next quarterly meeting, Sept. 3 and 4, 1870. JOHN BRIDGON.

THE next monthly meeting for the churches of Oswego Co., N. Y., will be held at Smith's Mills, the second Sabbath in September. A general attendance of the churches is desired.

In behalf of the brethren,

F. WHEELER.

THE next quarterly meeting for the churches at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, Sept. 3 and 4. Bro. Matteson is expected to be present. We hope for the Lord's blessing at this meeting. Come, brethren and sisters, in the name of the Lord.

A. OLSON, Elder.

THE next monthly meeting of the Jackson church will be held at Parma, on the first Sabbath of September. It is requested that every member report either in person or by letter, as there will be some arrangements to be made in relation to the camp-meeting.

E. P. GILES.

Business Department.

Not Shown in Business, Rom. 12: 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Lizzie Case 37-10, Wells C Nelson 38-10, Mrs P Bartlett 38-10, Calvin Weed 37-1, D Kellogg 38-1, Henry Barr 37-10, B F Ford 37-10, C S Hart 37-10, L M Santee 38-1, A H Erskine 38-10, Gabriel Lloyd 38-10, Silas Harrison 38-10, Noah Caffeyhoff 38-10, L C Shedd 37-10, John Carter 37-1.

\$2.00 each. Frank Eaton 38-1, Josephine Mott 38-1, Russel Peters 38-1, M J Kay 38-1, C E Cole 38-1, J F Foxall 38-3, Sophia S Post 37-24, J House 38-1, John O Revell 37-1.

Miscellaneous. E B Town 50c 38-20, Peter Jentoft 50c 37-10, Sigvard Sorenson 50c 37-10, Peter Henriksen 50c 37-10, R R Coggeshall 40c 38-1.

Books Sent by Mail.

N J Bowers 12c, S Vincent 35c, Pliny Potter 19c, P Strong \$1.00, T P Finch 60c, J H Rogers 34c, E Hawley 27c, Luther H Robinson 17c, H G Buxton 1.95, O H Pratt 35c, R T Payne 17c, Aaron Alrich 25c, John Hopkinson 25c, Melvin Parshall 25c, Mrs Jesse Healy 25c, A Amburn 35c, J M Gallemore 1.00, A S Sallman 17c, I Sanborn 59c, I D Van Horn 4.00, N M Jordan 1.30, E Ertzenberger 3.40, H Hayes 27c, Mrs N Tompkins 35c, Mrs Lizzie Sayr 35c, E H Roster 27c, W F Andrews 2.50, M J Eastman 44c, Callaway Elder 1.00, G B Ingersoll 3.60, Geo Brooks 35c, Mrs S Johnstone 75c, J O Revell 25c.

Books Sent by Express.

O F Guilford, Castalia, Ohio, \$3.00, W O Dungan, Alledo, Ill. \$7.00.

Foreign Missionary Fund.

B E Worster \$1.00, S J Hill 1.00, A Gibbs 1.00.

Michigan Conference Fund.

Church in Alaledon \$13.00, Church in Holley \$10.00, Church in Oakland 19.40, Church in Orleans 49.75.

Book Fund.

A D Love \$10.00.

General Conference Missionary Fund.

R Alrich \$2.00.

Cash Received on Account.

J N Loughborough \$50.00, Wm E Graham for P Strong \$2.25.