

ADVENT



REVIEW

And Sabbath Herald.

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

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

BLESSINGS.

"A faithful man shall abound with blessings." Prov. 28:20.

WHAT if we hear the battle's crash,
Man with his fellows fighting,
Or see the cannon's dreadful flash
The lurid darkness lighting;
What if the tempest shades the sky,
The sun's glad light repressing,
Yet in God's own appointed way,
Shall come to us a blessing.

We sometimes seek the joys of earth,
And find them turned to sorrow;
The pleasures that to-day have birth,
Must perish with the morrow.
And oftentimes we are chastened sore,
Until we cease transgressing;
Then God his consolation pours,
And we receive a blessing.

But if we labor for the right,
Are gentle and forgiving,
Soon will the city come in sight,
Where none are sad and grieving;
Oh! let us then our lives amend,
Our weaknesses confessing,
And God in mercy then will send
Us every needed blessing.

L. D. SANTEE.

Dixon, Mo.

CHRISTIAN RECREATION.*

BY MRS. E. G. WHITE.

I HAVE been thinking what a contrast would be seen between the gathering that we are having here to-day, and such gatherings as they are generally conducted by unbelievers. Instead of prayer and the mentioning of Christ and religious things, we should have the silly laugh and the trifling conversation. Their idea would be to have a general high time. It would commence in folly and end in vanity. We want in these gatherings to have them so conducted, and to so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have been associated, or had an injurious influence over them.

Here is where very many fail. They do not consider that they are accountable for the influence they daily exert; that in all their associations in life, they must render an account to God for the impressions they make, and the influence they cast. If this influence is such as shall have a tendency to draw the mind away from God, and attract it into the channel of vanity and folly, and lead persons to seek for their own pleasure, in amusements and foolish indulgences, they must give an account for this. And if these persons are men and women of influence, if their position is such that their example will affect others, then

the greater sin will rest upon them for neglecting to regulate their conduct by the Bible standard.

The occasion we are enjoying to-day is just according to my ideas of recreation. I have tried to give my views upon this subject, but they are better illustrated than expressed. I was here on this ground about one year since, when there was a gathering similar to this. Nearly every thing passed off very pleasantly then, but still there were some things objectionable. There was considerable jesting and joking indulged in by some. All were not Sabbath-keepers, and there was an influence manifest that was not as pleasant as we could wish.

But I believe, that while we are seeking to refresh our spirits and invigorate our bodies we are required of God to use all our powers at all times to the best purpose. We may associate together as we are here to-day, and do all to the glory of God. We can and should conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence be more beneficial upon those with whom we associate, especially upon an occasion like this, which should be of good cheer to all of us. We can return to our homes improved in mind, and refreshed in body, and prepared to engage in the work anew with better hope and better courage.

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and be a blessing to society. And if we should let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will not fit us for the more faithful discharge of ordinary life duties.

We want to seek the elevated and lovely. We want to direct the mind away from those things that are superficial and of no importance, and that have no solidity. What we desire is, to be gathering new strength from all that we engage in, from all these gatherings for the purpose of recreation, from all these pleasant associations. We want to be gathering new strength to become better men and better women. We want from every source possible to gather new courage, new strength, new power, that we may elevate our lives to purity and holiness, and not come down upon the low level of this world. We hear many who profess the religion of Jesus Christ speak often like this: "We must all come down upon a level." There is no such thing as Christians' coming down upon a level. As we embrace the truth of God, and the religion of the Bible, this is not coming down, it is coming up upon a high and elevated level, a higher stand point where we may commune with God.

For this very reason Christ humiliated himself to humanity, and took upon himself our natures, that by his own humiliation, and suffering and sacrifice, he might become a stepping stone to fallen men, that they might climb up upon his merits, and through his excellence and virtue receive from God an acceptance of their efforts to keep his law. There is no such

thing here as coming down upon a level. It is the elevated and exalted platform of eternal truth that we are seeking to plant our feet upon. We are seeking to be more like the heavenly angels, more pure in heart, more sinless, more harmless and undefiled.

We are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of humiliation, and of the sacrifice they make because they adopt the truth of heavenly origin! Surely this is not accepted by the world, it is not received by the unbeliever. They may talk of those that have embraced the truth, and sought the Saviour, and represent them as leaving everything, and giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves this to be otherwise. You need not tell me that we have to give up our dearest treasures, and receive no equivalent. No, indeed! That God, that Creator, that planted the beautiful Eden for our first parents, and has planted for us the lovely trees and flowers, and everything that was beautiful and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. All he requires us to give up is that which would not be for our good and happiness to retain.

That God who has planted these noble trees and clothed them with the rich foliage, and given us the brilliant and beautiful shades of the flowers, and whose handy and lovely work we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste, and take no pleasure in these things. It is his design that we shall enjoy them. It is his design that we shall be happy in the charms of nature, which are of his own creating. It is right that we should choose such places as this grove for seasons of relaxation and recreation. But while we are here, it is not to devote our attention to ourselves merely, and fritter away precious time, and engage in amusements which will encourage a disrelish for sacred things. We have not come here to indulge in jesting and joking, in the senseless laugh and foolish talking. We here behold the beauties of nature. And what then? Fall down and worship them? No, indeed. But as you behold these works of nature's let your mind be carried up higher to nature's God; let it be elevated to the Creator of the universe, and then adore the Creator who has made all these beautiful things for your benefit, for your happiness.

Men and women will delight in lovely paintings; but where do the artists get their ideas of these things to put upon the canvas? From nature's beautiful scenery. Persons are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their life to this work obtain their designs? From nature, only from nature; and yet these individuals will devote the entire strength of their being, and will bestow all their affections upon their tastes in this direction. Yet art can never attain the perfection seen in nature. Many withdraw their minds from

*Spoken at a grove meeting at Gogusac Lake, near Battle Creek, Sunday, May 22. Reported for the REVIEW.

the beauties and glories of nature that our Creator has prepared for them to enjoy, and devote all the powers of their being to perfection of art; yet all these things are only imperfect copies from nature. The Maker of all these beautiful things is forgotten. I have seen many who would go into ecstasies over a picture of a sunset; but at the same time, they could have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints with which nature's Master and invisible Artist, with divine skill, has painted glorious scenes on shifting canvas, and carelessly turn from the heavenly-wrought picture to paintings of art, traced by imperfect fingers, and they will almost fall down and worship them. What is the reason of all this? It is because the enemy is almost constantly seeking to divert the mind from God. But when you present God, and the religion of Jesus Christ, will they receive them? No, indeed. They cannot accept of Christ. What! they make the sacrifice they would have to make to receive him? Not at all. But what is required? Simply their heart's holiest and best affections for him who left the glory of the Father and came down to die for a race of rebels. He left his riches, his majesty, and his high command, and took upon himself our nature, that he might make a way of escape—to do what? To humiliate you? To degrade you? No, indeed. To make a way of escape for you from hopeless misery, and to elevate you to his own right hand in his kingdom at last. For this, the great, the immense, sacrifice was made. And who can realize this great sacrifice? Who can appreciate it? None but those who understand the mystery of godliness, who have tasted of the powers of the world to come, who have drunk from the cup of salvation that has been presented to us. This cup of salvation the Lord offers us, while with his own lips he drained, in our stead, the bitter cup which our own sins had prepared, and which was apportioned us to drink. Yet we talk as though that Christ who has made such a sacrifice, and manifested such love for us, would deprive us of everything that is worth having!

But what good would he deprive us of? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please, and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not, that there are restrictions laid upon us in this respect. It will not add to our enjoyment to get angry, and cultivate a perverse temper. It is not for our happiness to follow the leadings of the natural heart. Will we be made better to indulge them? No. They will cast a shadow in our households, and will throw a pall over our happiness when indulged in. Giving way to your own natural appetites will only injure your constitution, and tear your system to pieces. Therefore God would have you restrict your appetite, have control over your passions, and hold in subjection the entire man. And he has promised to give you strength if you will engage in this work.

The sin of Adam and Eve caused a fearful separation between God and man. And here Christ steps in between fallen man and God, and says to man, You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; and through a mediator you can approach God. And here he stands to mediate for you. He is the great High Priest who is pleading in your behalf; and it is for you to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and if you sin your case is not hopeless. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

I thank God that we have a Saviour. And there is no other way whereby men and women can be exalted except through Jesus Christ. Then let no one think that it is a great humiliation on his part to accept of Jesus Christ; for when we take that step, we take the first step toward true exaltation; we take hold of the golden cord that links finite man with the infinite God, and elevates us that we may be fitted for the

society of pure and heavenly angels in the kingdom of glory.

Be not discouraged; be not faint-hearted. Although you may have temptations; although you may be beset by the wily foe; yet, if you have the fear of God before you, angels that excel in strength will be sent to your help, and you can be more than a match for the powers of darkness. Jesus lives. He has died to make a way of escape for the fallen race; and he lives to-day to make intercession for us, that we may be exalted to his own right hand. Have hope in God. The world is traveling the broad way; and as you travel in the narrow way, and have principalities and powers to contend with, and the opposition of foes to meet, remember that there is provision made for you. Help has been laid upon One that is mighty; and through him you can conquer.

Come out from among them and be separate, says God, and I will receive you, and ye shall be sons and daughters of the Lord Almighty. What a promise is this! It is a pledge to you that you shall become members of the royal family, heirs of the heavenly kingdom. If a person is honored by, or becomes connected with, any of the monarchs of earth, how it goes the rounds of the periodicals of the day, and excites the envy of those who do not think themselves so fortunate. But here is One who is king over all, the monarch of the universe, the originator of every good thing; and he says to us, I will make you my sons and daughters; I will unite you to myself; you shall become members of the royal family, and children of the heavenly King.

And then says Paul, "having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Why should we not do this, when we have such an inducement, the privilege of becoming children of the Most High God, the privilege of calling the God of Heaven our father? Is not that enough? And do you call this depriving you of everything that is worth having? Is this the giving up of everything that is worth possessing? Let me be united to God and his holy angels, for this is my highest ambition. You may have all the possessions of this world, but I must have Jesus; I must have a right to the immortal inheritance, the eternal substance. Let me enjoy the beauties of the kingdom of God. Let me delight in the paintings which his own fingers have colored. I may enjoy them. You may enjoy them. But we may not worship them. But through them we may be directed to Him and behold his glory who has made all these things for our enjoyment.

Again I would say, Be of good courage. Trust in the Lord. Do not let the enemy rob you of the promises. If you have separated yourselves from the world, God has said that he will be your father, and you shall be his sons and daughters. Is not that enough? What greater inducement could be presented before you? Is there any great object in being a butterfly, and having no substance nor aim in life? Oh! let me stand on the platform of eternal truth. Give me immortal worth. Let me grasp the golden chain that is let down from Heaven to earth, and let it draw me up to God and glory. This is my ambition. This is my aim. If others have no higher object than to dress up with bows and ribbons, and fantastic things here, if they can delight in outward display and satisfy their souls with it, let them enjoy it. But let me have the inward adorning. Let me be clothed with that meek and quiet spirit, which is in the sight of God of great price. And I recommend it to you, young ladies and young men, for it is more precious in his sight than the gold of Ophir. It is this which makes a man more precious than fine gold, even a man than the golden wedge of Ophir. Just so with you, my sisters, and you, young people; it will make you more precious in the sight of Heaven than fine gold, yea, than the golden wedge of Ophir. I recommend to you, Jesus my blessed Saviour. I adore him. I magnify him. Oh! that I had an immortal tongue that I could praise him as I desire; that I could stand before the assembled universe and speak in praise of his matchless charms. And while I adore and magnify him, I want you to magnify him with me.

Praise the Lord, even when you fall into darkness.

Praise him even in temptation. "Rejoice in the Lord always," says the apostle; "and again I say rejoice." Will that bring darkness and gloom into your families? No, indeed; it will bring a sunbeam. It will be the gathering of rays of eternal light from the throne of glory, and scattering them around you. Let me exhort you to engage in this work, scatter this light and life around you, not only in your own path, but in the paths of others with whom you associate. Let it be your object to make those around you better; to elevate them; to point them to Heaven and glory and lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, and the riches which are imperishable.

The Reformers' Opinion of the World's Conversion.

THE leading Reformers, as individuals, have left their most decided testimony against all such notions.

Luther says: "This is not true, and is really a trick of the devil, that people are led to believe that the whole world shall become Christian. It is the devil's doing, in order to darken sound doctrine, and to prevent it from being rightly understood. * * * Therefore, it is not to be admitted that the whole world, and all mankind, shall believe on Christ; for we must perpetually bear the sacred cross, that they are the majority who persecute the saints." (Walch's Luther, vol. 11, cols. 1082-83.)

A guest having suggested to him, that, if the world should last, there might yet be many improvements, Luther exclaimed: God forbid! it would be worse than all the past. There would arise many other sects, which are now hidden within the hearts of men. May the Lord come and cut all short, for *there is no hope of improvement!* Again, he says, "That the Papal Church should reform is an impossibility; neither will the Turks and Jews. * * * I see nothing else to be done but to say, Lord, thy kingdom come!" And again: "You will ere long see wickedness prevail to such an extent that life will become a heavy burden, and everywhere the cry will be raised, God, come with thy last judgments!" A millennium of blessedness on this side of the day of Judgment was heresy to him.

Melancthon's views were equally unmistakable. His own words are: "The true Church will always suffer persecution from the wicked to the end of time, and in the church itself the good and the evil will continue blended together." He believed and affirmed, with Luther, that the world was rapidly approximating the day of Judgment, so rapidly that the idea of a millennium first he could only regard as utterly heretical. The Mahometan empire and the Papacy he identified with antichrist, and claimed that they would stand till Christ himself should come.

Calvin calls Luke 18: 8 "a clear prediction of Christ; that from his ascension into Heaven until his return, men will everywhere remain in unbelief." On Matthew 24: 30, he says: "There is no reason why any person should expect the conversion of the world; for at length (when it will be too late, and will yield them no advantage) they shall look on him whom they have pierced." And on 1 Corinthians 15: 51, 1 Thessalonians 4: 15, 2 Thessalonians 2: 2, &c., he shows plainly how adverse was his understanding of the Scriptures to the notion under consideration.

Knox thus expresses himself in his treatise on Fastings: "What were this but to reform the face of the whole earth, which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things."—*Prophetic Times*.

Sermons Without Blade.

PASSING along the road the other day, we thought we had found a very beautiful knife. On picking it up, it was found to be only a handle without a blade. So do we hear very beautiful sermons—well written and well read—but they are without blade. They cut no cankers of sin, and carve out no models of piety. Sermons, like knives, to be valuable, must have blades.

The Michigan State Christian Convention on the Sabbath Question.

A CORRESPONDENT has sent us the full published proceedings of the State Christian Convention of Michigan; held last January. Its tone upon the Sabbath question can be seen from the following extracts:

Pros. Mahan said: The Sabbath was made not for Baptists or Presbyterians, but for man. It was the common property of all.

Mr. Fisk said: The persons who attacked the Christian Sabbath were nearly the same persons who favored the expulsion of the Bible from our schools. The Sabbath was necessary to the human family, both in a physical and moral sense. No nation had ever existed permanently which did not base its foundation on a religious idea. The cry for changing the Christian Sabbath into a holiday was put afloat by the foreign born population and those of foreign parentage. It was not raised by the native population. If this land was to be preserved we must preserve the Christian Sabbath. This country belonged to the Sabbath-loving class. It was founded by reverers of the Sabbath. It was our duty to go for the protection of the Sabbath by legal measures. If our Sabbath was destroyed as a sacred day, the speaker believed that the nation would be destroyed. He would rather the idea of a Christian Sabbath should be destroyed entirely, than it should cease to be a day of rest, rather than it should be changed into a holiday. Government had a right, it was its duty to throw its legal protection around the Christian Sabbath; for the morality of the nation was its life.

Rev. Mr. Williams, of Somerset, said the question was whether we should Americanize the foreigners who come to our shores, or whether they should foreignize us. It was a question whether we should be allowed to keep our Sabbath at all. The foreign idea of freedom was license, the American idea was freedom to do right. We must uphold the sacredness of the Sabbath. The kingdom of Heaven or the kingdom of hell must go down. Inseparably connected with the Sabbath question was the very existence of our country.

Rev. Mr. Bangs, of Ionia, was impressed with the idea that there was a God in this question. When the nation legally sanctioned an evil, God would punish us as a nation. Should we, as a nation, legalize the desecration of the Sabbath? This was the question; for the advocates of Sabbath license asked to be legally protected in their Sabbath breaking.

Mrs. Comstock opposed the practice of Sabbath visiting. If it was not right for men and horses to work on the Sabbath, it was wrong for women to be compelled to do the work incident to entertaining company. The lady thought the Jews would not respect the Sabbath unless compelled to do so by legal enactment.

Rev. Mr. Carman, Hudson, opposed Sabbath funerals as a desecration of the day.

Rev. Dr. McCarthy said the convention could not resolve the people into observing the Sabbath. About one eighth only of the people of Detroit attended any church. It was the duty of Christians to attend to the strict observance of the Sabbath in their own families.

Rev. Mr. Donnelly, of Port Sanilac, thought Christian example should be so set as to attract unbelievers to the observance of the Sabbath. 'So long as Christian people would make the Sabbath a day of labor, or pleasure seeking, and visiting, it was useless to agitate for the better observance of the Sabbath by others. If foreigners came to our shores they should be taught to observe our Sabbath.

Rules for Daily Living.

WHEN you arise in the morning, return thanks to the Giver of all good, for his protection over you during the past night. Ps. 5:3.

Do not commence the business of the day, without premeditation, and asking divine guidance. Ps. 143:8.

Form no plans, nor engage in any thing during the day, except in the performance of which you can have

a conscience void of offense toward God and man. Prov. 3:5, 6.

Do not get angry during the day, though you have severe trials; but should your anger perchance arise do not attempt to say or do any thing, until your passion has subsided. Eph. 4:26; James 1:19, 20.

Speak gently, and deal kindly, at all times. Micah 6:8.

Do not misuse, in any way, the things with which God has blessed you. 1 Cor. 7:31.

Accommodate others when ever you can although it cause you some trouble. Matt. 5:42.

Living the truth is better than talking it; therefore pray much, and say but little. Luke 21:36; Prov. 17:27.

If in your deal with your fellow-men, you cannot make the exact change, remember, that to give is better than to receive. Acts. 20:35.

If a man comes to your door hungry or destitute of clothing do not permit him to pass until you have supplied his wants. James. 2.

Let your words be few and well chosen. Prov. 10:19; Matt. 12:36.

Idle away no time. Prov. 6:6, 11.

Do not let little inconveniences prevent you from laboring. Prov. 20:4.

Be merciful to your dumb brutes, although they may provoke you. Prov. 12:10.

Strive not to perform some great thing, but discharge faithfully all your little duties. Luke 16:10.

When you sit down to the table, to partake of the bounties of Heaven, remember you are eating to live, not living to eat. Prov. 23:1.

If you know of any good deeds to be done, during the day, attend to it the first thing in the morning. Eccl. 11:6. C. H. BLISS.

Peoria Co., Ill.

Mothers, Speak Low.

I know some houses, well-built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life—an incurable disease. A friend has such a neighbor within hearing of her house, when doors and windows are opened, and even Poll Parrot caught the tune, and delights in screaming, until she has been sent into the country to improve her habits. Children catch cross tones far quicker than parrots, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are told, while in many a home where the low firm tone of the mother, or decided look of her steady eye is law, they never think of disobedience, either in or out of her presence. O, mother! it is worth a great deal to cultivate that "excellent thing in woman"—a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children, also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any, they make them ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, will they remember a harsh and angry tone. Which legacy will you leave to your children?

ALL must come to Christ first, and he will give the grace and power that they need; he will infuse the strength; he will correct the motives; he will purify the affections; he will put on the robe; he will work in them both to will and to do of his good pleasure.

Amount of Liquor Sold in the United States in 1869.

[THE statements in the following article from the Iowa State Register, April, 1870, are truly appalling. Let those who are dreaming of a temporal millenium at hand ponder them well. D. M. C.]

THE COST OF IT.

In an Eastern paper we find the following indictment against king alcohol. The counts in the charge, if true, are nothing short of terrible. The paper claims that the figures were taken from authentic and reliable reports for the year 1869, and recites them as follows:

\$1,291,865,000 were paid direct for liquors drank in the United States.

\$1,250,000,000 are to be added to this for loss of time and other expenses. This is estimated.

62,000,000 bushels of grain were used up to produce this liquor.

600, murders, and 400 suicides were directly caused by the use of it.

200,000 persons were sent to prisons directly through its agency.

200,000 more were sent to charitable institutions.

60,000 died drunkards, including 570 by delirium tremens and 350 by other forms of insanity brought on by rum, making at the same time 30,000 widows and 90,000 orphans.

The Armies of Europe.

[THE following figures show what the spirit of war is doing in Europe. It is a dark picture for those who soon expect the millennium and reign of the Prince of peace upon earth. It looks more like preparing for the battle of the day of God. D. M. CANRIGHT.]

According to the estimates of a French collector of statistics, the armies of Europe are composed of 2,557,528 soldiers in active service, and 671,393 drill reserves. They are distributed among the several nations as follows: North Germany, 421,528 active soldiers, 298,113 reserves 95,000 reserves of the second ban. Austria, 540,000 of whom 240,000 are Hungarians; she has no reserve. Russia, 800,000 drilled soldiers; no reserves. Italy, 396,000 active soldiers; 173,250 drilled reserves; France 400,000 effectives, 200,000 reserves; its projected army will consist of 400,000 effectives, 400,000 reserves, 400,000 militia, capable of garrison duty. In Prussia, the whole able-bodied population, in France, five-eighths of the same class have received military instruction. It is calculated that the highest number of able-bodied soldiers between twenty and forty which any State can yield is ten per cent, of its total census. The highest number ever yielded has been but five per cent, or but half the maximum.—Union Hand Book 1870.

Pretense.

DR. SCOTT, of New York, while preaching on the prophet Balaam, came to speak of earnestness, zeal and enthusiasm in the cause of God, and while referring to the objections to "excitement," which are often made, he said: "A man who, in the midst of his family receives a bill larger than he expected, may walk up and down the room and tear his hair, and rave in his excitement, and no one blames the extravagance of his conduct. Men in the stock market may be wild with excitement as the prices are going up and down, and they are making or losing money, and this be only reasonable diligence in the pursuit of business! But the moment a man wakes up to the necessity of seeking the kingdom of God, or the church begins to be in earnest about the salvation of souls perishing in sin at her gates, we are told that this is enthusiasm, fanaticism, madness! The fact is, brethren, we are dying of respectability! afraid to be in earnest in the great work of the soul's salvation, lest we be reproached for our zeal and earnestness, as if it were possible for us to be too much in earnest when the immortal interest of ourselves and our fellow-men are at stake! Our churches are dying of respectability. Oh! for the voice of one crying in the wilderness, to awake such people from their repose, and warn the careless multitudes from the wrath to come! O God, send help to the workers in this evil time."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 31, 1870.

URIAH SMITH, EDITOR.

A Good Day.

It matters not how the majority of the Sabbath-keepers in Battle Creek, found themselves on the shore of the beautiful lake about a mile and a half south of this city, on Sunday, May 22. Suffice it to say that they did find themselves there, at a seasonable hour in the forenoon, provided with two of our camp-meeting tents, as a safeguard against any sudden obliquity on the part of the weather, each family furnished with a basket of hygienic provisions for dinner, and all in a state of body and mind to appreciate, and enjoy a day of Christian recreation. The object of the occasion was to get good, not to lose it, to spend a day in such a manner as to enjoy respite from labor and still at its close to find ourselves, not destitute of the spirituality and clearness of conscience, which we had at its commencement, but refreshed in spirit, with a conscience void of offense toward God and man, and better prepared to engage with confidence in the work of the Lord; in other words to spend such an occasion as it should be spent, extracting the good, and coming out of it free from that barrenness of soul which always results from a season of nonsense and frivolity.

Viewed from this standpoint, and judged according to this standard, the occasion was one of encouraging success. There was a gratifying absence of fun and vanity, chaff and nonsense, so common with many, the young especially, at the present day.

All seemed more or less to realize that they had sober realities of life to deal with, and responsibilities of earnest Christian work to discharge; yet they did not act as though their "religion did not agree with them." It was a season of good cheer.

The forenoon was mostly taken up with remarks from different ones on the subject of health reform, relating experience and imparting instruction on that important subject. After a suitable intermission and a pleasant repast, meeting was again resumed, and the time filled up with songs of praise, prayer and exhortation on the great themes of Christian life.

We might dwell on many of the enjoyable features of the occasion; the lovely day, the pleasant grove, the enlivening scene, the cheerful associations. But with these the reader is not so much concerned. Those who enjoyed them will give them a prominent niche among their pleasant memories; while the reader will be thankful for some of the good things said on the occasion. We are therefore happy to present in another column the remarks of sister White, on Christian recreation, which will be as interesting and instructive to those who read them at their homes, as to us who heard them in the leafy grove.

The remarks of Bro. Ertzenberger added interest to the occasion, both forenoon and afternoon. Other testimonies were borne, when the time having come to conclude the exercises, we returned to our homes pleased and profited with the day's doings.

Safe at Home.

SUCH will be the case at last with the people of God. Their toils shall cease, and their journeyings end in their safe arrival in the kingdom of God. So when the men of this world shall reach the lake of fire, the men who have sought the next world shall safely stand within the city of God. Those who make this world their portion shall have it for their portion; and when it shall be devoured by fire they shall still have their part in it.

But those who make the next world their inheritance shall have it when it comes. And it will come at last. "And when the world's distress comes, then the church's rest comes." When the wicked reach their final retribution, the saints shall shine forth as the sun in the kingdom of their Father. And what inex-

pressible blessedness shall be the lot of those who thus overcome. Their wanderings shall then be past. Their sorrows are ended forever, and themselves safe in the house of their Father.

This blessedness shall soon be theirs. It hastes greatly. There is no reason to be faint hearted or dismayed. If the toil is painful the rest will be sweet. And every day shortens the intervening time. On all the wings of time it flies. Our time of rest is fixed, and it will come at last. Let us toil on. Our faith, and patience, and courage, must not fail. In due time we shall reap if we faint not. Our home is before us, and we shall certainly reach it at last, if we do only follow on to know the Lord. It is his prerogative to fix our time of rest. But it is ours to do our work well. The well done will come if we only do well. Then we shall cease our wanderings, and dwell forever at home. Till then, let us labor and not faint.

J. N. A.

The Inheritance.

THE inheritance is *incorruptible*, 1 Pet. 1:4. The crown of immortality decks the brow of happy saints in glory. The cold embrace of death shall chill the heart no more. The ghastly form no more shall meet the eye of the bereaved mother; nor cause the bitter tears of the orphan to flow; nor tear asunder the tender cords of friendship and love. Incorruptible inheritance! Glorious crown of life! Thy heavenly splendor charms my heart.

The inheritance is *undefiled*. Sin can never stain the heavenly garments. Troubled soul, there is peace! The world and the devil surround you with snares. Temptations cause a continual warfare. But in the kingdom of Heaven is peace eternal and undisturbed. There the Prince of peace will lead his people as a shepherd his flock, in the rich pastures, to the ever-flowing fountains.

The heavenly inheritance *can never fade*. Here winter comes, so long and cold. The green groves fade, and the beautiful flowers wither and die. All the beauty of earth passes away, like a fading garment. And the gloomy night of tribulation is near. The tribulation of the last days. A greater tribulation than this, earth has ever witnessed. Like a Siberian winter will it close the long year of corruption. The night cometh, but also the morning. The eternal morn is beyond the night. It brings the never-fading inheritance. The immortal flowers of Paradise can never fade. The rustling leaves no more portend the swift approach of winter.

O world! how deceitful thou art. Depart from my soul with thy perishing beauty. Draw near, dear Saviour, with the beautiful Paradise. Fill my heart with thy heavenly treasures. Keep me by the power of God through faith unto the glorious salvation that is ready to be revealed in the last time.

Rays of light from the world of glory! Celestial bliss beyond all comprehension! I go to dwell in the heavenly city; to walk with Jesus in the streets of gold; to see the beautiful mansions in my Father's house. Dear reader, will you go with us to Jesus? Will you go with us to the heavenly country, to the city of our God?

JOHN MATTESON.

The Close of Probation.

"THE harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander, from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

The human race are upon trial. The time given us, is a time of trial. We are probationers; or it may be said that we are now undergoing trial.

What makes this subject of more intense interest to

the race now than it was a thousand years ago, is, that the term of man's probation has nearly closed.

We are living in the time of the end, this side of the close of the 2300 days, the longest prophetic period given by Daniel. We live in the time spoken of in Daniel 12:9, "the time of the end." The angel of Rev. 10 has sworn that time should be no longer; and the church has experienced the disappointment alluded to in that chapter. We stand in a time of unspeakable interest. To say with the poet that it is "a grand and awful time," is using only such words as the occasion demands.

Zechariah, in the 9th chapter, 12th verse, styles the family of man, "prisoners of hope;" a term well chosen for us probationers held to trial.

As the trial proceeds to its close, the interest deepens, as eternal things and lasting consequences are at stake. Angels look on with the deepest solicitude. None are careless as to the result, but the prisoners themselves, who have fallen in love with their prison, who laugh at the clanking of their own chains, and fondly imagine their place of imprisonment a paradise, and their Judge to be like themselves.

God's law they despise, and insult the Lawgiver, by inserting a clause of their own. As if mere rebellion were insufficient, they thus add supreme contempt.

Prisoners of hope, probationers; yet who would suppose that men were prisoners, awaiting the decision of a court?

To those who wait anxiously for their Lord, this is a weighty matter. As they look forward to the final decision of the court of Heaven, they are moved to watchfulness and prayer. A spirit of grace and supplication is poured out upon them, and they cry out for a preparation of heart, for that dread day in which the hearts of all men will be made known.

At this moment, the trial is progressing. Our acts are all recorded, and all our words and motives. Nothing is hidden from our Judge. On the character of this record, our cases will be decided. Have we anything to plead? Can anything but the blood of Christ cleanse us from these stains? Can anything else save his intercession, serve to blot out the shameful record? Shall it not be our daily cry to him to plead for us? Is any sacrifice too great to make, that we may manifest our loyalty to his cause? Shall we shrink from his work, while we ask his intercession?

JOS. CLARKE.

New York Ministers and Fast Horses.

IS THE following a candid and truthful representation of the practices of New York ministers, or only a wicked burlesque by some unprincipled reprobate upon the clerical profession? If we were not living in days when ministers take their friends into liquor saloons and treat them to gin and milk, and when they openly advocate vengeance by personal and lawless acts of violence for private injuries, we should be inclined to the latter opinion. But as it is, we are prepared for anything, and see no improbability in what professes to be a plain, unexaggerated statement concerning the habits of some of the religious teachers of N. Y. city. A late New York paper says:

A New York correspondent, himself a minister, has been observing "life" from the piazza of Harry Bertholf, on the Harlem road, and thus relates what he saw: Gentlemen who do not care to ride fast, or do not care to be beaten, drive here with their wives and families, and from Harry's pleasant parlor look out upon the exciting scene. His piazzas and balconies are full of the most distinguished men in New York. Harry was for many years the crier of the courts. A partisan judge displaced him. He obtained this position, and is immensely popular, not only with the horsemen, but with judges, lawyers, and princely merchants. His bar room in the afternoon is packed. The horsemen drink principally hot lemonade. It is a curious place, for everybody is dissected who goes tramping by. "Hullo! that's a fine nervous team. Yes, that's Weston, of St. John's Chapel. He loves a good horse. I was out with him when he was chap-

lain of the Seventh Regiment." And Dootor Weston goes dashing by in his slouched hat and driving gloves, with a brother minister, an ultra high church man, by his side. "Don't you know who that is? That's Hall, of the Fifth Avenue church. Well, he can afford it. Six thousand in gold, house rent, perquisites thrown in." And Dootor Hall with a pair of spanking horses, a tall, large formed man, with a jockey cap on his head, and in a spider wagon, rolls out of sight toward Harlem river.

Twenty years ago a minister in New York could not have kept a span of fast horses and his pulpit besides. The world moves. There comes Corey with Mountain Maid and Kentucky Mare. He preaches in a little church on Murray Hill; but it is one of the most elegant chapels in New York. He is an eager driver and loves the road. "Vanderbilt will die soon from an affection of the heart." "Why so?" "Didn't you know he gave Corey the Mountain Maid? She is worth \$10,000." Behind is a gentleman in earnest conversation with Harry. "Something to drink?" "Yes, but the fact is, my minister is with me." "Well invite him to take something." "Bless me! I would n't do that for the world!" "Let me see him," Harry says. "Point him out to me. That's him with the cap on? Pshaw! I have seen him before." Harry goes up to the divine, and to the question, Will you join Mr. — in something to drink, the answer is, "Certainly I will," and the parties reach the bar, glasses jingle, and the pulpit and pew understand each other better. "It was a long time before I could get my minister to take a ride with me on the road," said a party on the left. "He consented one day, and I drove only a fair pace, to his great terror. Grasping the seat convulsively, he kept crying out, 'Don't! please don't! Do hold up! Don't drive so fast!' After the second round he sat up erect. On the third he intimated that a horse was gaining on me. Before the drive closed he became so excited that he shouted, 'Take care! He'll go by you.' And so the conversation continued till the teams were brought round, and the parties were on the road again.

Are the Roman Catholics United?

CATHOLICS are constantly pointing to the divisions and disputes among Protestants, and contrasting this with the unity and oneness which they assert everywhere exists among Catholics. But this is a false claim. Divisions, contentions, and fierce and heated disputes have always existed, and do now exist, among them. True, they all belong to one church and one communion; but this is about the extent of their unity.

The following facts I gather from Mosheim's Ecclesiastical History, vol. 3, pp. 106-108.

1. The Catholics are divided respecting the extent and magnitude of the power of a Roman pontiff. This point is now under fierce dispute.
2. They are divided respecting the extent and prerogatives of the church.
3. They are divided respecting the nature, operation, and necessity of divine grace.
4. They are divided respecting original sin, the natural power of man to obey the divine law.
5. They are divided respecting the nature of God's eternal decrees in regard to the salvation of men.
6. They are divided respecting many points of morality and rules of conduct.
7. They are divided respecting the administration of the sacraments.
8. They are divided respecting the right method of training Christians.

This list might be extended indefinitely if we were to notice as small points as often make disputes and divisions among Protestants; so that really the Catholics can claim no superiority in this respect.

D. M. CANRIGHT.

TRULY is life akin to grief—and how necessary is it to our nature! As the light consumes the inanimate substance it rests upon, so that it requires the night to restore what is lost during the day, thus does prosperity fatten upon what is best within us, only to be restored by the dark blessing of sorrow.

Camp-meeting in the State of New York.

A PORTION of the Camp-meeting Committee, viz., Brn. Lindsay, Abbey, Walsworth and Kinne, have just met for consultation relative to the place of the Camp-meeting in this State. After looking at the old ground near Kirkville, and also the ground used by the Methodists, near Manlius, the committee visited Oneida, and were so much impressed with the advantages of that place as to decide that our Camp-meeting this year shall be holden there.

Oneida is an important station on the N. Y. Central R. R., at which all trains, except one, regularly stop. It is also the point at which the Midland R. R. crosses the Central. The ground selected is within one half mile of the Central depot, and is still nearer to that of the Midland. All supplies can be obtained in Oneida.

The grove is small, but sufficient to fully shade the congregation. The circumstances seem to be very favorable, and the committee think this to be a providential opening for our meeting.

As to the time, it is hoped that it may be held as early as the middle or last of August. We wish to respect the convenience of our brethren in other States, and also to secure the labors of Bro. and Sr. White. We cannot, then, at this time, more definitely fix the date of the meeting.

Tents can be hired in Rochester at the following prices: Tents 24 ft. by 30, for \$15.00; 16 by 24, for \$8.00; 12 by 17 for \$5.00; 9 by 12 for \$2.50.

Those hiring tents will have to pay the freight to and from the place of meeting.

The churches in N. Y. and Pa. will please address J. M. Lindsay, Olcott, Niagara Co., N. Y., stating what sized tent they will have. This should be attended to immediately.

J. N. ANDREWS.

The Promised Life.

Is it literal, or figurative? Is eternal life continued conscious existence? or, are all sure of that, and hence the life promised is happiness in contradistinction from misery?

We quote one text: "He that loveth his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal." John 12: 25.

It is difficult to give the word life in this short passage a variety of significations. That which is hated, or lightly esteemed, in this world, is that which shall be enjoyed in the future world. Is it happiness? Are not Christians required to lay their literal lives upon the altar, and, if need be, literally sacrifice them, as the martyrs have done? And does not the text promise the same thing to them that they sacrificed in this world?

Life in a world that is free from sorrow and pain, embraces all the happiness that such a world affords. Hence, life is the best term to express the whole. But if all are sure of life, happiness and misery are terms preferable to life and death, to express the reward and punishment that await us in the world to come. Why were they not chosen by inspiration?

R. F. COTTRELL.

How are we Receiving it?

WE mean the testimony of the Lord. This is a question of importance for all to decide. There are two ways in which it can be received: in meekness which is the right way, and in pride and stubbornness of heart, which is the wrong way. Those who receive it in meekness will think on their ways, comparing them with the testimony given, and will turn their feet into the way of such testimony. Those who are proud and stubborn, will bow with the others in prayer, will ask God to show them his will, and give them light as to their duty, but all the while the spirit in the heart is to do their own ways; and if the Lord sees fit to speak to them, they are ready to rebel against his word and to say of God's humble servant, "The Lord hath not spoken by you. Thou speakest false'y."

We would call attention to the prophecy of Jeremiah, chapters 43 and 45. Here is a remarkable instance recorded, illustrative of the course and end of those

who do thus. We cannot make the case clearer by any comments, than it is made in the text. The points may be summed up in few words. The remnant that escaped being carried to Babylon got the idea into their mind that it would be a fine thing to put themselves under the protection of the king of Egypt. So under the leadership of Azariah, Johanan, and others, they wait on the prophet to make a pretense of learning his (God's) will. They say, verse 3, "That the Lord thy God may show us the way wherein we may walk, and the thing that we may do."

The sequel shows they had fully determined what they would do, and they sought the Lord not to learn what to do but to get his consent to what they were already decided upon. God told them to abide in the land and he would bless them; verse 7-12; but if they went to Egypt the sword, famine, and pestilence would be their portion. God knew the future of Egypt. He knew that it was to be the spoil, in a very short time, of the king of Babylon. He would have his people come under the dominion of Babylon in his own way, and so as to prove for their best good. But this was not the purpose of the people. They were going to Egypt any how. And they dissembled in their hearts when they came to Jeremiah. See verse 20. God gave them a plain testimony through Jeremiah. Did they heed it? Perhaps if God had thundered from heaven, or with his own mighty voice had spoken directly to them, they might have paid some little attention. But he spoke through a humble man; and would they believe a man, though Heaven-sent! They were too proud to humbly receive and obey his message.

But we read, "And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men [mark this, it is the proud men who talk thus; and we know their end, see Mal. 4: 1] saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there. But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon." Jer. 43: 1-3.

But I need not say more. They obeyed not, but went over to the king of Egypt, forcing Jeremiah to go with them. Their end is recorded. It will be profitable to all to read carefully the record in these chapters from the fortieth onward. But especially would we commend it to the careful attention of those who are of a proud heart, and who have been reproved by the Lord through his chosen instrument, and who feel in their hearts to say: "I do not believe it is God who says thus, but you speak the thoughts of your own mind." As my mind dwells upon it, I am exceedingly moved. Those words, "and all the proud men," make a strong impression upon my mind. I contrast the course of these men with that of humble king David, 2 Sam. 12: 13. 1 Chron. 20: 9-13, &c. Hear his reply; hear his experience. He does not say to the prophets, The Lord has not said it, but you have said it. He says "Thy testimonies also are my delight and my counsellors," "I have stuck [adhered closely, clung fast] unto thy testimonies: O Lord put me not to shame." Blessed are they that keep his testimonies, and that seek him with the whole heart. "Incline my heart unto thy testimonies." "I thought on my ways, and turned my feet unto thy testimonies." Ps. 119. Yes, David did this always when reproved. I think it the best way, Lord help me to think on my ways and turn my feet unto thy testimonies; and give me my portion not with all the proud men who choose to go into Egypt, but with the meek and humble ones who are to inherit the land.

H. C. MILLER.

Battle Creek, Mich.

No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks are the outward demonstration; patience and forbearance are the sentinels within.

THE HARDEST TIME OF ALL.

There are days of deepest sorrow
In the season of our life;
There are wild, despairing moments,
There are hours of mental strife.
There are hours of stony anguish,
When the tears refuse to fall:
But the waiting time my brothers,
Is the hardest time of all.

Youth and love are oft impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping,
Ere it learns what life can teach.
For, before the fruit be gathered,
We must see the blossoms fall;
And the waiting time my brothers,
Is the hardest time of all.

Loving once and loving ever,
It is sad to watch for years
For the light whose fitful shining
Makes a rainbow of our tears.
It is sad to count at morning
All the hours to evenfall;
Oh! the waiting time, my brothers,
Is the hardest time of all.

We can bear the heat of conflict,
Though the sudden crushing blow,
Beating back our gathered forces,
For a moment lay us low.
We may rise again beneath it,
None the weaker for our fall;
But the waiting time, my brothers,
Is the hardest time of all.

For it wears the eager spirit,
As the salt waves wear the stone,
And hopes gorgeous garb grows threadbare,
Till its brightest tints are gone.
Then amid youth's radiant tresses,
Silent snows begin to fall;
Oh! the waiting time my brothers,
Is the hardest time of all.

Yet at last we learn the lesson,
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest:
For, perchance a day is coming,
For the changes of our fate,
When our hearts will thank Him meekly
That he taught us how to wait.

Our Heavenly Home.

In my Father's house are many mansions. I go to prepare a place for you. What pen can portray the joys of our heavenly home? How transporting the thought that we are nearing that blessed home of perfect rest. The long, dark night of sorrow is almost over. The morning soon will dawn. That blessed day when Christ, our adorable Redeemer, will come to take his weary children home to those bright mansions, in our Father's house, is at hand.

When by faith we survey the beautiful city, how our hearts swell with rapture at the thought that we are almost there. As we near the golden city, its heavenly breezes refresh our weary souls, and we drink of the waters of life now freely flowing.

How sweet the thought that there our joys are everlasting. Forever with the Lord! Crowns of unfading glory shall be ours, and we shall be kings and priests unto God. Delightful employment! Our songs of redeeming grace and Jesus' dying love will never end.

As we obtain a glimpse of those glorious mansions, how this poor world recedes from our sight. How vain each earthly treasure. All, all, are passing away. But we have a house not made with hands, eternal in the Heavens. Then let us look up; for our redemption draweth nigh. The gates of the celestial city will soon be opened for the righteous nation who have kept the truth to enter in.

"Where beauty smiles eternally,
And pleasure never dies."

L. E. MILNE.

Council Bluffs, Iowa.

"Be Shod with a Preparation of the Gospel." Eph. 6:15.

How few of those who profess to receive the Bible as the "rule of faith and practice," do really equip themselves with what the apostle calls, "The whole armor of God." In nothing perhaps is this deficiency more apparent, than the one under consideration, and its kindred admonition "Take the sword of the Spirit, which is the word of God." Verse 17. If the word of God does furnish something to meet all the various

phases of human life, as well as doctrines and innovation, how wise to fix the conviction in every mind, that this gospel armor is to be firmly secured to our persons each part in its appropriate place.

But such a preparation may not be obtained by that indolent reception of knowledge, transmitted from one to another, so prevalent at this day; but by putting forth that mental effort which is needful, whenever we would grasp an important idea and make it fully our own. The word preparation implies, that we should have performed a previous work, that we may be forestalled for a coming onset, just as the word provide, in the injunction, "Provide things honest in the sight of all men," implies a fore casting, or looking forward to see the bearing of our doings, "that our good be not evil spoken of" M. W. HOWARD.

Sabbath Observance.

THERE are but few commands of divine origin and authority so little understood, and so lightly esteemed, as that which enjoins the universal obligation to "remember the Sabbath-day to keep it holy." The Sabbath, by many, is looked upon as a Jewish institution, and therefore having no claims on men now. Nothing could be more false. The Sabbath never was a Jewish institution, except incidentally. It was ordained when man was made; because, as the Saviour declared, it "was made for man." It existed before the Jews; but when the law of special dispensation was given to them, as a special people, then the Sabbath law was repeated as one of the ten commands. But it was before all races, and all systems, and will remain to the end of time a human necessity, and one of the wisest and most merciful of the Creator's appointments.

While man's physical needs and necessities demand one day of rest in seven, yet the religious claims and benefits of the Sabbath deserve a higher regard than any of a merely temporal character. The best spiritual welfare of man, as well as the best interests of society, are intimately connected with a due appreciation and proper observance of the Sabbath. In every heart, in the sanctuary of every home, on all the customs of society, on business and pleasure, in high places and low, should be written, as of divine authority and for human good, to be revered, loved and obeyed, "Remember the Sabbath-day to keep it holy."

CHARLES P. WHITFORD.

"Distinction in Heaven."

It was said of John the Baptist, "Of them that are born of women there hath not risen a greater than John, notwithstanding he that is least in the kingdom of Heaven is greater than he." Matt. 11:11. The word least in this verse should be rendered "lesser;" and it refers to the Lord who was six months younger than John whose fame also at that time was greater than that of Jesus. It was said also to confirm the faith of the disciples in him as the Messiah. The figure of speech called *deiktikos*, or pointing to oneself, was very common in those days. It is quite a different word from least in Matt. 5:19: Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. The word translated least in Matt. 11:11, is translated *less* in Mark 4:31, where there is no article, and least in Matt. 13:32, where there is the article. The Greek Concordance gives only those three places where that word is used. In Matt. 13:32, it would have been better translated lesser, for it is improbable that the mustard seed was the least known seed in the East. It was considered comparatively, and not superlatively, in the Hellenic or Greek-Testament dialect, whatever may have been its use in other Greek dialects. The enemies of the Sabbath have plenty to say about salvation by free grace, but never any thing about being counted worthy to stand before the Son of Man. When the mother of Zebedee's children invoked Christ for her sons, Christ did not deny there were distinctions in Heaven, but that to sit on his right hand and on his left would be given to those for whom it was prepared.

INER LAMB.

Vineland, N. J.

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. Decker.

DEAR BRETHREN AND SISTERS: In view of my past course in connection with the present truth, I esteem it a privilege to say a few words to you at this time. As many of you are aware that I have once given up the truth, I wish to name some of the causes by way of confession, and as a warning to others.

I first neglected secret prayer. This soon caused me to begin to lose my interest in the truth. And very soon I acquired a taste for light and fictitious reading. Then a spirit of fault finding came in, which tended still further to destroy my spirituality. Still I had a high regard for the truth and for those who presented it. It seemed too sacred for me to have any connection with.

I finally began to look with favor upon secret societies, and to cherish a desire to join them. I accordingly joined the Free Masons and Odd Fellows. I now publicly renounce all such connections, considering them snares of the devil. During this time I tried to give up the truth; but a conviction I could not shake off still held me. I then began to look around for an easier way, and to find a people who lived according to a lower standard. I found the first-day Adventists to be a people of this kind, and so tried to persuade myself that walking according to their standard would be sufficient.

When I gave up the Sabbath I had suffered my judgment to become so perverted as to consider that I had reasons for it; yet I never could feel entirely satisfied. I felt, as expressed in the message, that they have no rest day nor night who worship the beast and his image.

Like all those who are upon the enemy's ground and subject to his temptations, I conceived a prejudice against Bro. and Sr. White. I spoke against the visions; but on grounds which were never really satisfactory to myself. I could never wholly disbelieve them. All that I have ever said against Bro. and Sr. W., I deeply regret and wish to take back. I consider that I have had no occasion for saying what I have. I am perfectly satisfied in regard to the Testimonies of Sr. White, that they are from the Lord.

And now in regard to all others, as far as I have injured individuals and have used my influence against them, I will as soon as possible, and as far as possible, make everything straight with them.

To those who were here from the West, at our late Conference, especially the ministers, I would say that I misrepresented matters in regard to the course of the church in Monroe touching my case, being willing to let it appear that they were responsible for my not being in fellowship with them, to shield myself from blame. To do this I kept back the fact that I was willing to have my name dropped, and had even requested them to drop it.

With sincere regret for my past wrong in giving up, and the evils that naturally followed, and asking forgiveness of my brethren and the Lord, I have taken a firmer stand than ever on the truth. I have made a complete surrender, and feel more freedom and strength than ever before. I feel entirely satisfied and clear on every point of the truth; and I ask an interest in the prayers of the church that I may be able to maintain the stand I have taken.

H. W. DECKER.

Battle Creek, Mich.

SR. H. CRANDALL writes from Washington Co., Ohio: If some one would come here and preach the truth of God, it would cheer our hearts and I think do good. We are trying to keep the Sabbath, and not only that, but all the commandments of God. I want to live right and do those things that please God. I feel lonely here. No one seems to see and feel as I do, in this place, about the coming of the Saviour. Sometimes I long to behold him coming.

From Bro. Baker.

DEAR BRETHREN AND SISTERS: As I read through the REVIEW what the Lord is doing for his people in leading them on in the strait and narrow way that leads to life, and how others are embracing the present truth by perusal of those silent messengers, the tracts, it makes my heart rejoice, and I feel to thank God that he ever opened my eyes to the truth. Oh, how strait the way to life! I want to be an overcomer. I see that I have a great work to do to be prepared for the soon coming of our blessed Saviour to gather his saints home. I believe we are near the end; that our trials, if we are faithful, will soon be over. Hold on a little longer brethren and the great Deliverer will come; for he has promised in his word to come again; and our Saviour says, Heaven and earth shall pass away but my word shall not pass away. We see the signs fast fulfilling. My eye has just caught sight of an article in the Jasper Bulletin which I will copy that you may see what feeling prevails in this section. It is as follows:

"As a warning for the benefit of certain persons who are in the habit of disturbing the quiet of our little city on the Sabbath day we quote below the law:

"Be it enacted by the general Assembly of the State of Iowa that if any person be found on the first day of the week, commonly called Sabbath, engaging in any riot, fighting, or offering to fight, or hunting, shooting, carrying fire arms, fishing, horse racing, dancing, or in any way or manner disturbing any worshiping assembly, or private family, or buying or in selling property of any kind, or in labor, he is subject to a fine and imprisonment."

There are only two families of Sabbath-keepers here. Could not some messenger come this way. May the Lord speed the time when the great salvation shall be wrought.

Yours in hope of the kingdom. P. W. BAKER.

NOTE. We do not know that the above was inserted in the Bulletin in reference to Sabbath-keepers. But we would here take occasion to say that we think Sabbath-keepers should be particularly careful not to do anything which could be construed into disturbance by their Sunday-keeping neighbors. Nothing is lost in respecting the feelings and opinions of those around us, so far as we can do so without compromising the truth or our profession of it. Of course, if an unfriendly feeling exists in the community, it will be almost impossible to avoid the charge of willfully disturbing and annoying them. But if a person is conscious of perfect innocence in this respect, and then takes the accusations patiently, this, according to Peter, will be "acceptable with God."—Ed.

From Sr. Archer.

DEAR BRETHREN AND SISTERS: Although a stranger to most of you, I trust that I am not a stranger to our blessed Saviour, but rejoice to-day that for the last few years it has been my privilege to form an acquaintance with the sinner's Friend; and oh, what a friend! Who would exchange him for a thousand worlds like this!

"As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed."

I once enjoyed the pleasures of earth; but this world has lost all charms for me. And why should we who have identified ourselves with the poor despised company who keep the commandments of God and the faith of Jesus, and who are confidently expecting that our Saviour is so soon to come, still cling to the things of earth, or think it hard that we must give up the customs of the world, and thus be a peculiar people, holy and acceptable unto the Lord? For one, I can truly say that I am willing to give all for Christ, and that is nothing in comparison with what he has given for me.

I praise him especially for the health reform. Instead of a cross, it is a pleasure, to take that course which is conducive to health. And what an aid in gaining the victory over selfishness and impatience! I fully believe that to be accepted of God we must

deny self and be willing to be saved in his appointed way. But how many are letting self stand in the way. How much this has been the case with me! To all such let me say, Make the sacrifice, deny self; and the rich blessing of God will amply repay for all denial. Better the approving smile of God than all this world can give. How inexpressibly sweet to feel from day to day our acceptance with him. As the way grows narrow my determination increases to walk in it. My faith and hope grow stronger, and I know that my Father's promise is sure. In our own strength we can do nothing, but in the strength of Israel's God I believe we can go up and possess the goodly land.

My humble prayer shall be that none who now love the truth may give it up and return to the world, but that God may add to our numbers such as shall be saved.

MRS. I. H. ARCHER.

Addison Co., Vt.

From Sister Hight.

DEAR BRETHREN AND SISTERS: Six years ago this spring, we heard the third angel's message from Bro. Cornell. Since that time, I have been trying to keep all the commandments, without ever having one doubt but that this is the way; and I can say to-day, "Oh! how love I Thy law!" As I have been trying to follow the light which has been increasing, and to keep pace with the people of God, I find it requires decision, self-denial, and bearing the cross. I feel thankful that it is my privilege to bear reproach and to suffer for the truth's sake, and with what ardor and zeal should we, who have come into the truth at this late hour, labor, lest we have not time to get ready for the Judgment. While those who lead in this work, toil and suffer, why should we complain of the hardness of the way? Such, probably, will never go through. With such the Lord is not well pleased. Where is the enduring hardness like a good soldier? What are the fruits? What is the example? Oh! brethren and sisters of Maine, we need to come up to the help of the Lord, lest he get weary of us and forsake us. Let us arouse. Let us labor to enter into the rest that remains. Shall the love of the world, the cares of life, and the deceitfulness of riches, kill out all the words of life in the heart and so we lose the eternal inheritance?

While I've been writing I could say, Bless the Lord, O my soul, for all his goodness to me. I have been sick, but the Lord has raised me up; and while one said the other day I should die an infidel, because of my believing such "strange things," I expect instead to live till the Lord comes. But whether I live or die, I hope I may be the Lord's; and while I think I stand, I would take heed, lest I fall.

R. C. HIGHT.

Somerset Co., Me.

SR. L. J. GERDY writes from Kent Co., Mich.: I feel thankful for the light of present truth. It is my desire to live up to what I profess to believe. I thank God for the privileges I enjoyed the past week, in listening to the burning truths as preached by the servants of the Lord at the dedication of the new S. D. A. house of worship in Wright.

I have resolved to profit by what I there heard, to exemplify the religion of Jesus Christ, in my daily walk and conversation. I mean to double my diligence, and be more watchful and prayerful; and to perfect holiness in the fear of the Lord. It is my desire to let my light so shine that others by seeing my good works, may glorify my Father which is in Heaven. I feel a stronger determination to get the truth more firmly fixed in my heart, that every act and thought may be pure in the sight of my Redeemer. I feel that it is high time to wake out of sleep, and gird on the whole armor of God. I most sincerely believe that we are living in the very close of time, and I do most earnestly pray that we as a people may not be deceived. Let us take heed to our ways, that we sin not with our lips. Oh! let us not neglect the assembling of ourselves together as the manner of some is, but let us be often found at the house of God, exhorting one another, and so much the more as we see the day approaching. I feel in earnest in this work of preparation. To meet

my dear Saviour in peace is my greatest desire. I want to ever feel the sanctifying influence of the truth as advocated by the Seventh-day Adventists. We have the truth, and it is that that will condemn us or justify us in the last great day. Finally, dear brethren and sisters, let us take courage in this good and glorious work. Let our every-day lives preach to the world, that we believe that Jesus is soon coming, and that we are preparing for the great event. Oh! that I with you, may be of that unspeakably happy company, who shall find a secure hiding place, in the pavilion of the Lord, in the day of his fierce anger.

Bro. J. A. Munger writes from Saginaw Co., Mich. I feel that it is of the utmost importance that we be in earnest in the service of our Lord and Master; that we make a wise improvement of the time that God in his mercy has given us to prepare for eternal life. May the Lord forbid that any of us should so lose sight of our eternal interests as to be found like the five foolish virgins with our lamps gone out. I feel for one that I cannot afford to lose eternal life.

SR. L. E. SUTLIFF writes from LaCrosse Co., Wis.: Though few in numbers yet we feel encouraged to try to keep the whole law of God, and the faith of Jesus, hoping to be heirs of the kingdom of our Lord and Saviour Jesus Christ, when he shall appear to gather those who are found faithful.

Many feel anxious for Bro. Sanborn to return to this people, that the good begun work may spread much farther and many more be brought into the fold of Christ, while probation still lingers.

I believe Bro. Sanborn has many friends here, notwithstanding some have attempted to destroy the little good that has resulted from his labors among the people. The Lord never forgets his cause. And he will have a people on the earth when he comes.

Obituary Notices.

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

Our dear mother, died in the Lord, in Rouses Point, N. Y., at the residence of Bro. D. T. Taylor, May 10, 1870, aged 86 years, 3 months, and 2 days. Though a great sufferer for months, during the last of her sickness, she murmured not nor complained. The truth, the blessed hope, sustained her till the last. In death she looked calm and peaceful as one sleeping sweetly after the day of toil had ended.
C. O. TAYLOR.

FELL asleep in Jesus, in Rocky Brook, R. I., May 1, 1870, Bro. Abraham Jonson aged 55 years. He embraced the truth last winter, after hearing Bro. S. N. Haskell give a few lectures, and commenced to keep the Sabbath, his interest and love for the truth increasing until his death.
Discourse by the writer, from Rev. 14: 13.
P. C. RODMAN.

DIED, in West Monroe, Oswego Co., N. Y., March 6, 1870, of consumption, Sister Mary Carpenter in the 77th year of her age. Sister C. engaged in the service of her Saviour in early life, and was for many years a member of the F. W. Baptist church. She, with her companion (who has since died), embraced the present truth about two years since. She was a consistent Christian, beloved and respected by all who enjoyed her acquaintance. Her funeral was held in the Presbyterian meeting house. Discourse by the writer from Rev. 14: 13, to a large gathering of sympathizing friends.
F. WHEELER.

DIED, Friday, April 22, 1870, Charlie E. Moulton, son of Olive S. Knights, aged 18 years, 7 months, and 27 days. He lost his life by being caught on the feed lever in a saw-mill. His hurt was internal. He lived about nineteen hours. When cold and lifeless he was taken home three miles to his mother whom he had left the morning before in good health and cheerful spirits, little thinking that death was so nigh. Sixteen years and a half ago Wm. H. Moulton, the father of this boy, was brought home a corpse from Troy, N. Y., where he was killed almost instantly by an accident at the building of the Troy depot. The first intimation that the wife had of the accident was the reception of the corpse at her home, then in Stratton, Vt. Thus has my daughter been deprived of a husband and son in a sudden and unexpected manner by accidents while away from home. The funeral of the young man was well attended at the S. D. Adventist chapel, near Pike Falls, on the Sunday following his death.
Sermon by Rev. C. P. Frenger from Eccl. 9: 12.
I. N. PIKE.

DIED in Jay, Maine, April 1, 1870, of typhoid fever, Mary Alice, only daughter of Daniel and Mary Jane Briggs, aged about eight years.
She was a dear child and we miss her much, but we feel that she rests safely in Jesus. She rests by the side of her dear mother of whom she was bereft nearly five years ago, and for whom she mourned as one of riper years.
DANIEL BRIGGS.

DIED in McKean Co., Pa. January 8, 1870, of quick consumption, my dear sister Zilpha S. Robinson in her 22d year, after an illness of three months. She embraced the truth of the third angel's message in 1866, and lived a consistent Christian to the close of her life.
She died in the bright hope of a part in the first resurrection. Sermon from Job 19: 25-27, by her request.
ELIZA LOOP.

The Review and Herald.

Battle Creek, Mich., Third-day, May 31, 1870.

HAVE we reached the time of which Isaiah speaks when "judgment is turned away backward, and justice standeth afar off," when "truth is fallen in the street, and equity cannot enter." McFarland, who openly, publicly, and deliberately, so far as a man whose soul was wrapt in flames of murderous and hellish hate, could be deliberate, shot down Mr. Richardson, has been acquitted by a New York jury, as "not guilty." On what ground? That, probably, which was advocated by his counsel, Mr. Graham, who argued that at the moment of the act, when he was laboring under uncontrollable jealousy and anger, "the Deity stepped in and wiped out his mind." That is, under the connivance of God and the devil, a terrible and dastardly murder is committed, and nobody is responsible. The devil instigates the brutal deed, and just then the Deity steps in and wipes out the man's mind to render him irresponsible, and he satiates his revenge in the highest crime known to the law, and is "not guilty!" Could there be a more pitiable, Heaven-defying palliation of crime than this?

A prevalent feeling of lawlessness comes to light in the disposition that is manifested to quite an extent, by public men as well as private, in the McFarland murder case. Many are disposed to justify him, on the ground that a man has a right to take summary vengeance, regardless of law, on a person who steps between him and his wife. Even some of the clergy openly advocate this doctrine. "The Rev. Mr. Hepworth," Unitarian, of New York, says that instead of the patriotic motto, "The man that tares down the American flag, shoot him on the spot," the American people will henceforth adopt this: "The man, whoever he is, or whatever his motive, who dares to step between man and wife, let him die the death." And this he pronounces "a right-royal verdict." Upon this, the Detroit Post administers to Mr. Hepworth a severe rebuke for his pulpitering in favor of violence and anarchy. Who will define the moral status of the clergy, or point out the relation which they and the world sustain to each other, when a secular paper finds it necessary to rebuke a professed minister of the gospel for the low standard of his morality?

We shall take with us to the camp-meetings the entire lists of subscribers for the REVIEW, Reformer, and Instructor, and shall give every subscriber on the grounds a good chance to pay up, and as far in advance as they choose.

JAMES WHITE.

Camp-meetings.

HAD we known that we were to have warm and pleasant weather so early, bringing us beautiful spring so soon, we should have commenced camp-meetings as early as the 19th of May. But not being able to know this, and fearing that the season would be as late as last year, we have evidently lost three weeks of camp-meeting season. And this is not all. The meetings already appointed for Minnesota and Wisconsin we fear will come this year in the early part of baying.

We would say to our people in Wisconsin, that if July 20-25 would suit them better, we will, Providence permitting, meet with them then. But if in their judgment it would be better to let the appointment remain, it will suit our convenience quite as well.

We would also suggest, that the New York camp-meeting be held the first of August, to be immediately followed by camp-meetings in Massachusetts and Vermont, so as to close up meetings for the season in Ohio and Michigan in the month of September. We hope to hear from camp-meeting committees in season to arrange time of meetings.

Bro. Ertzenberger will probably be under the instruction of Bro. Andrews at Rochester while we are in the West. He will attend the eastern camp-meetings with us, and immediately return to Europe.

JAMES WHITE.

Mrs. White has completed her first volume of the Spirit of Prophecy. It will be for sale at present only at the camp-meetings.

JAMES WHITE.

Note of Explanation.

APPARENTLY, we have been neglectful of many things, but we have not been able to do all that seemed very necessary for us to do. We have attended to those things which seemed to us most necessary to be done, and the rest we have had to leave undone. We often find important letters, which have been in our possession a long time, hardly read. The simple reason for this is, a want of time to give all such matters proper attention. We are doing all we can—more than we should.

We are always glad to hear from our friends by letter; but suggest that it is best to write to the point, as briefly as consistent. And we think we never had more interest in the Health Institute than at the present time. We bear no responsibilities in that direction, simply for want of time. None need to address us on matters pertaining to that institution.

JAMES WHITE.

Will one of our brethren in Chicago please send me his address. Address me at Hamilton, Mo., care of W. W. Jilz.

JOHN MATTESON.

Note from Bro. Bates.

FROM the 4th to the 18th, the church in Monterey held a series of meetings, confessing faults one to another and laboring for Christian fellowship and united effort to overcome the wicked one, that God for Jesus' sake will restore unto us the joys of his salvation, and uphold us by his free Spirit, that we may fully and faithfully repent, confess, and forsake all our sins, and be ready for the day of God that hasteth greatly.

By invitation Bro. W. H. Littlejohn was with us. We feel deeply indebted to him for his faithful, impartial, and judicious management of the cases of every member as their names were called from the church record. It was manifest that the Lord blessed and strengthened him for this work.

We are glad to speak thus favorably of our condition, and hope the living members will now go forward unitedly in the strength of the Lord.

JOSEPH BATES.

Monterey, Mich., May 22, 1870.

Note from Bro. Whitney.

THE cause is doing well here. Considerable opposition is being raised, but it only makes the believers stronger. The meeting-house and school house have both been closed against us, but the Sabbath meetings, held in a private house, are seasons of deep interest. Backsliders are returning to their Father's house, and sinners are expressing their desires with tearful eyes.

Five copies of the REVIEW, and three each of the Reformer and Instructor, are taken here and at Keene Flats together.

S. B. WHITNEY.

Keene, N. Y.

From the Church in St. Charles.

WHEREAS, There are members of the S. D. A. church at St. Charles, Mich., who do not report themselves orally or by letter to the church, according to our regulations; and as we believe that church discipline is just and requisite, therefore.

Resolved, That members of said church be hereby requested to report themselves orally or by letter once in three months to the church, and delinquent members are solicited to report themselves immediately.

By order of the church,

D. A. WETMORE, Clerk.

Appointments.

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

Camp-Meeting Appointments.

General Camp-meetings of S. D. Adventists are to be held in the West as follows:—

Marion, Iowa, June 9-14.
Nora, Ill., " 16-21.
Wassioja, Minn., " 23-28.
Kilbourn City, Wisconsin, June 30, to July 5.

These meetings are designed to be occasions of a general rally of the Sabbath-keepers in their respective States. See more particular notice in previous Reviews.

Our Monthly Meeting, on the second Sabbath and first-day in June, will be held with the church at Lancaster, Erie Co., N. Y.

R. F. CORTRELL.

The next Monthly Meeting in Northern Maine will be held with the church at Athens, Sabbath and first-day, June 11 and 12, commencing Sabbath evening at 7 o'clock.

GEO. H. BARKER.

The next Quarterly Meeting for Southern New Hampshire and Massachusetts will be held in Amherst, N. H., June 25 and 26. Those who go over the Amherst railroad, will find accommodations at Amherst station on arrival of the train at 2½ P. M. It is expected that Eld. P. C. Rodman will be present.

S. N. HASKELL.

The next Quarterly Meeting for the church at Princeville, Ill., will be held the first Sabbath and first-day in June. We wish, at this meeting, to re-arrange our Systematic Benevolence; and other matters of importance are to be attended to. We therefore request the attendance of every member. Eld. Slown is requested to meet with us.

B. F. MERRITT.

The next Quarterly Meeting of the church in Hillsdale will be held at their house of worship, the first Sabbath and Sunday in June. We shall expect a report from all absent members, in compliance with the regulation that such members shall report once in three months; and unless they do thus comply, they will be held to censure; and if they shall still neglect to comply with the requirements of the church, they may expect to be dropped from further fellowship of the church.

We would cordially invite the brethren and sisters of the church at Ransom to meet with us, and also would very much desire to have some minister, or one of the Conference Committee, to be with us at this meeting.

By order of the church, WARREN COON, Elder.

Bro. Waggoner will attend.—CONF. COM.

The next Quarterly Meeting for the church of Avon, Wis., will be held June 11 and 12, 1870. We would be glad to have brethren and sisters from other churches meet with us. Cannot some preacher meet with us?

E. O. NELSON.

PROVIDENCE permitting, I will meet with the church in Vergennes May 31 and June 1, and Fair Plains, Sabbath and first-day June 4 and 5.

JOSEPH BATES.

Business Department.

Not Slothful 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 pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. L S Wilber 37-15, John Elsing 37-24, Chas Beach 36-10, W W Beach 37-24, J Lamont 37-11, Iner Lamb 34-14, M B Miller 36-24, Leonard Robbins 37-10, Thomas Ordors 37-24, A J Wilts 35-21, Thomas Bandy 36-24, G B Clemons 36-24, C C Whitman 36-15, Ella M Stone 37-24, Kate Wilson 37-8, Electa Clark 36-1, Seth Cushing 34-9, H Wines 37-22, Saml Neff 37-22, J H Dunlap 37-22, J A Talley 37-22, R P Cypert 37-22, J Morrow 37-22, Horace Gardner 37-22, Harriet M Smith 36-1, Sarah Jones 36-14, Amanda Burden 36-2, F Prester 36-15, J Vaner 37-22, T Epley 37-22, Evaline Harner 36-1, Daniel Strout 36-1, R G Lockwood 36-21, S Nichols 36-22.

\$2.00 each. Edwin Keamer 36-1, A Becker 37-24, Pliny Potter 37-3, John McGregor 38-1, M E Crumb 36-1, F C Ross 38-1, Volney Staley 37-24, Robert Mori 37-20, J B Brown 37-20, Mrs L Skinner 37-20, P Tucker 37-20, John Adams 37-20, J B Reid 37-20, C Range 37-24, H T Hewitt 37-18, Wm Harrison 37-24, Wm Prathers 38-1, Rebecca Tarwater 38-1, R Stubbfield 38-1, L Dyser 36-10, Betsey Hall 37-13, N Hubbard 37-1, L D Smith 38-1, Niels Hanson 36-17, Amelia Ryman 37-1, John Stroup 38-14, G H Talley 37-21, Mrs A Miller 37-17, J A Garret 37-18, M nos Miller 39-2, Benni Auten 37-1, Wm H-ag 37-1, J O Jones 38-1, F Greenman 37-1.

Miscellaneous. A D Tracy \$5.00 38-1, Ira L Fulton 1.50 36-12, D A Sumner 5.00 37-18, H H Page 3.00 38-14, Miss L Reynolds 1.50 36-12, A F W Whitman 5.00 36-27, Eld E P Chase 6.52 38-7, J Atkinson 1.15 35-16, G W Ball 2.50 36-23, John Webber 8.50 37-7, Mrs Geo Webber 5.00 36-24, G Smith 1.85 36-22, Wm L Tripp 2.50 36-11, Lovina Reed 2.50 36-11, L A Lord 2.50 36-11, G B Underhill 3.00 37-16, N Auten 3.00 38-1, F Lamond 1.26 36-18, Margaret Heslet 1.50 37-22, S B Southwell 1.50 35-13, Erastus Elmer 1.50 36-13.

Books Sent by Mail.

Minnie Gotfredson \$2.50, Wm F Crous 70c, H Hilliard 50c, Alfred Schroter 1.50, S M Baker 35c, R M Warren 12c, Pliny Potter 50c, Franklin Squire 25c, A Amburn 25c, T Barter 1.10, M M Goodell 2.75, Jacob Kiehl 30c, J W Tucker 10c, Mrs Ira T Day 10c, E J Connet 1.25, J M Ferguson 2.45, Mary Ann Coe 25c, M A Eaton 1.40, Perry Wallace 35c, Wm Penniman 25c, J Weaver 25c, M C Hornaday 25c, J C Smith 85c, H F Smith 52c, Thomas Smith 68c, G W Newman 17c, H P Burdick 30c, Charles Stratton 50c, E B Stevens 50c, M E Crumb 1.80, Rev Mr Webber 25c, Mary Hutchesson 1.55, Maria West 15c, G G Briggs 12c, O F Guilford 1.00, H W Lawrence 17c, E H Whitney 2.18, Kate Wilson 2c, J A Woodman 15, Leander Kellogg 2.25.

General Conference Missionary Fund.

J McGregor \$4.00, A J Richmond and wife 6.00, Church in Verona, N. Y., 10.00.

Michigan Conference Fund.

Church in Ithaca \$43.50, John McGregor 3.50, Church at Williams-town 16.00, Church at Orleans 8.00, Church at Orange 20.00.

Received on Book and Tract Fund.

Sarah Glascock \$10.00, Thomas Smith 7.80, Sr Greenman 5.00.

Cash Received on Account.

B P Chase \$18.88, Niels Hanson 75c, H F Phelps 3.50, A C Hudson 5.00.

Shares in Publishing Association.

Egbert Loughborough \$10.00.

Books Sent by Express.

L McCoy, Sigourney, Keokuk Co., Iowa, \$15.15.