

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*.

GO FORWARD.

Go forward! slacken not your pace;
Make haste to meet your coming Lord;
Assisted daily by his grace,
You soon will reap a rich reward.

Go forward! mind not toil nor pain,
Life's fevered dream will soon be o'er;
Thy bleeding feet, and weary frame,
Will find sweet rest on Canaan's shore.

Go forward! never mind the scorn,
The cruel taunt, the laughing jeer;
With courage brave the gathering storm,
The port of endless peace is near.

Go forward! thou art not alone,
Jesus himself will be thy guide;
Safely he will conduct thee home,
If thou'lt keep near his bleeding side.

Go forward! with brave heart and true,
Clad with the heavenly armor bright,
Be strong in faith, press thy way through,
Come off victorious in the fight.

Go forward! in the fear of God;
Let all thy deeds be wrought in love;
Cheerful obedience to his word
Secures through Christ sweet rest above.

MARY E. GUILFORD.

Castalia, Ohio.

Selfish Goodness.

Is this a contradiction of terms? At first it may so appear; but if we examine the matter, I think we shall find that there is that in this world which is properly described by these words.

1. Selfish goodness may be defined as that which claims to be good, and which very often *deceivingly* appears to be good; but, because of the union of that which under other circumstances would be good, with selfishness, is *decidedly evil*. In other words, if "selfish goodness" be personified, it may truthfully be termed hypocrisy.

2. This world is rife with acts that savor much of selfishness; and it is not unfrequent that these actions are made to appear as unselfish, by being garbed in a mantle of professedly good and benevolent motives.

Take, for example, that youth who has but just crossed the line of accountability: Why does he obey the command of his parents? You may be ready to answer, Because he loves to do as he is bidden. To be sure, he obeys the command to the letter; but see the frowns on his brow; behold those ugly contortions of countenance; what do they indicate? Ah! too true it is, selfishness lies at the foundation of all. Were it not for fear of the penalty, he would not obey the command of his parents in the least. His obedience to just requirements is right; but, when actions are performed in compliance with a given mandate, solely to avoid penalties, such obedience is not the fruit of the spirit of goodness, but wholly selfish.

Again, behold that young man seeking employment of a thorough-going, God-honoring husbandman. The farmer is wealthy; and his home is truly inviting. The laborer offers his services, and is hired one month on trial. How faithful! how kind and obliging he is! He puts forth his best endeavors to please his employer. At the close of the month, this seemingly good and unselfish young man is engaged to labor upon the farm of this kind, Christian gentleman for a term of months; and what is the result? Sad to behold, a change for the worse is manifest! He is no longer a faithful servant in the household, but is surly and slothful, and cares for no one but himself. His deportment is just the opposite of what it was before the last engagement. The cause of his kindness during the first month, was not that he cherished right principles because of their intrinsic value; but to gain the desired object, he put on an air of goodness. In the mean time, base hypocrisy was prime mover of all his acts.

Consider still another case: Bro. A. is a very wealthy man. The Lord has bestowed upon him his rich benefits in profusion. He attends church, and hears a discourse on 1 Tim. 6:17: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," which stirs many worldly, covetous members to action. An object of benevolence is brought before the congregation. Many come forward with their means to aid in the good work. Bro. A. knows he should take stock in so worthy an enterprise. "But, there's my new barn to complete; fences to repair; and next year I am to build me a new house which will cost no small sum. Under the circumstances I must be economical; so I guess I can't help this time. Still, if I do not, they'll regard me a stingy man, for they all think I've plenty of money; I must save my name. And forward he goes and offers his gift, to the admiration of the whole crowd.

Next day, at home, he is called upon by a destitute widow, who asks aid of him. But the same thoughts concerning future wants, which entered his mind at church, earnestly engage his attention for a few moments, and, as there is no crowd present to urge him on to deeds of charity, no opportunity to receive applause of men, he pleads poverty, and the poor woman is coldly turned off with an aching heart.

It is the will of God that we should distribute "to the necessity of saints;" and this Bro. A. did at church the day before, though it was done very grudgingly, merely to make an outward show, for his heart was not in it; but as he was not "rich in good works, ready to distribute, willing to communicate," he proved, at home, that his deportment at church was purely selfish.

Likewise, that man who is "slothful in business;" who idles away many hours and days, until they are even swelled to weeks and months; who does not provide for his own, but allows his family to suffer; who will, under these circumstances, give to the minister, or public man, the last cent in his possession, does not so because God requires it of him, but to be well thought of, to receive praise of men. Self is the chief personage in his mind, and selfishness the main-spring of his actions.

And that church member who is ever ready to attend large gatherings of the people of God; who, when in the presence of the Lord's tried servants, endeavors to fulfill every duty, but when at home, neglects to meet with his brethren to worship God, excusing himself with the plea that it is a long distance to church; that he is tired; that there will be only five or six present, at most; that he can spend the Sabbath to greater profit by staying at home, reading, &c., needs to be aroused, and told that he is seeking with far greater earnestness, to please man, the creature, than God, the Creator!

And thus it is. Almost daily do we behold poor mortals performing acts of obedience, benevolence, and goodness from false motives—either to shun punishments, or gain rewards; but not from pure love for right principles. Now, it being true that "motive constitutes crime," these hypocritical persons will find, unless they repent ere it is too late, that the great God has taken cognizance of all their thoughts, as well as their words and actions: that a fearful record has been kept, and that for all their ungodliness they must render a strict account.

3. Let us look at the teachings of God's word: Ex. 12:31-33. "And he (Pharaoh) called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people. For they said, We be all dead men." Here is an instance of obedience performed to avoid the threatened judgment. The Lord had said, "Let my people go," chap. 5:1; but Pharaoh would not till all the first-born of Egypt were slain. Then in consternation he tells Israel to be gone, not because he loved God, nor his people; but to obviate the infliction of future plagues.

In Num. 14:40, we have recorded the account of the free and earnest offer of murmuring, rebellious Israel to "go up unto the place which the Lord hath promised." They had heard the fearful statement: "Your carcasses they shall fall in the wilderness." They saw the lying spies die "by the plague before the Lord," and they "mourned greatly." Next morning, still remembering the oath of God, they came early to the top of the mountain, and said, "Lo we be here, and will go up unto the place which the Lord hath promised; for we have sinned."

Had they loved the Lord with all their heart, and faithfully kept his testimonies, he most certainly would have brought them into the earthly Canaan, and would have driven out the heathen before them. Ex. 3:8; 24:11. But they were guilty of the crimes of false-witness (compare Num. 13:32, with chap. 14:7), of heart murder (chap. 14:10, compared with 1 John 8:15), and rebellion (chap. 14:9, compared with Deut. 31:27). And yet they dared to go forth to battle; yea, to start toward the land of promise! But it was not acceptable to God. He regarded their going forth as transgression. See verse 41. They were selfish. It was not because they loved God, that they offered to go up; but to shun the infliction of the promised penalty!

John 6:26. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Was it wrong to seek Jesus? Certainly not. He had told the people to come unto him, Matt. 11:28, and he had rebuked his disciples for forbidding

the children to come. Mark 10: 13, 14. Then he did not forbid their seeking him, provided they came with the proper object in view, but he did condemn their selfishness, their coming to him merely to be fed.

It was a good act to seek Jesus, and to make an effort to hear those gracious words which fell from his divine lips. But our Lord, reading the hearts of those to whom he spake, knew them to be hypocritical, and accused them of selfishness.

Matt. 26: 49. "And forthwith he came to Jesus, and said, Hail, master, and kissed him." Greeting friends with a kiss of charity has been practiced from time immemorial. Gen. 32: 4; 45: 15. It is the salutation of brotherly love in the church of Christ. Rom. 16: 16. Was it wrong, then, for Judas to use this salutation? Yes, verily; for he used a sign of love to gain selfish ends, pretending to be a friend of Jesus, while in the very act of betraying his Lord! He bartered away his last hope of life in the world to come, for a paltry price in silver! Truly, "the love of money is the root of all evil." 1 Tim. 6: 10. See also the record of a similar greeting in Gen. 27: 6-29.

Matt. 23: 5-7. "But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." These are the words of God's Dear Son, spoken to the multitude concerning the Pharisees. And as he reads the selfish thoughts of these deceivers, his spirit is stirred within him. His testimony cuts closer and closer. Hear him: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." Although they were a class of religionists, and made a very high profession; though they made "broad their phylacteries," wearing certain words of the law for a token upon their hand, and for frontlets between their eyes; yet condemnation awaited them as their certain portion, unless they faithfully repented.

In connection with this, carefully read Matt. 6: 1-18. Let nothing be done through strife or vain-glory; for many shall say unto our Lord in the day of Judgment, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" only to receive the fearful answer, "I never knew you; depart from me, ye that work iniquity."

That we all may be saved from every form of the sin of hypocrisy; that we may be sincere in the sight of our God, and before each other, overcome all our wrong ways, and be saved at Jesus' coming, is my prayer.

G. W. COLCORD.

Northville, Ill.

Extracts from the Writings of the Learned.—No. 1.

[Bro. SMITH: I do not send the following extracts because I think they contain new light, but to meet the wants of those who, being partly convinced that the REVIEW is advocating truth, still hesitate to receive it as such, on the plea that, if it were truth, learned theologians of other denominations would have discovered and taught it. I trust they will see by this testimony from the learned A. Clarke that some have discovered light which they failed to walk in; that even Adam Clarke chose the farthing candle's feeble glimmer, while the noontide rays of the sun shone all around him. May the earnest seeker after truth do as he said, but not as he did. See Matt. 23: 8. We may safely follow the example of Him whose sayings and doings were in harmony with each other, and both in harmony with the will of God. See John 15: 10; Rev. 22: 14; Matt. 5: 19.]

M. M. Osgood.]

DR. ADAM CLARKE'S DEFINITION OF WILL-WORSHIP.

"Which things have indeed a show of wisdom in will-worship," &c. Col. 2: 23.

"What is here termed will-worship signifies simply a mode of worship which a man chooses for himself, independently of the revelation which God has given. God will be served in his own way: it is right that he should prescribe to man the truths which he is to believe, and the ordinances which he is to use. To refuse to receive his teaching in order to prefer our own fancies, is to light a farthing candle as a substitute for the noontide sun. From the beginning of the world, God has prescribed the worship which was best pleasing to himself, and never left a matter of such moment to man. The nations which have either not had a revelation or refused to receive that which God has given, show by their diversity of worship, superstition, absurdity, and, in many cases, cruelty, what the state of the whole world would have been had not God in his infinite mercy blessed it with a revelation of his will. God has given directions concerning his worship; and he has appointed the seventh day for the peculiar exercises of spiritual duties."

"Other times he has left to man's convenience; and they abuse the text who say that the appointment of particular times and places for religious service is will-worship. God prescribes the thing, and leaves it to man, except in the case of the Sabbath, to appoint the time and place; nor is it possible to be too frequent in God's worship no more than to be too fervent."

Note on Col. 2: 8: "'After the tradition of men'" — "Namely, what men, unauthorized by God, have taught as doctrines received from him. Our Lord frequently refers to, and condemns, these traditions."

Note on Col. 2: 16: "Let no man judge you in meat, or in drink," &c.

"The apostle speaks here in reference to some particulars of the handwriting of ordinances which had been taken away, viz., the distinction of meats and drinks, what was clean and what unclean according to the law. And the necessity of observing certain holidays or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity. All these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation that the Sabbath was done away, or that its moral use was superseded by the introduction of Christianity. I have shown elsewhere that 'Remember the Sabbath day to keep it holy' is a command of perpetual obligation, and can never be superseded but by the final termination of time. * * * Besides, it is not clear that the apostle refers at all to the Sabbath in this place, whether Jewish or Christian. * * * His ten Sabbath, of sabbaths or weeks, most probably refers to their feasts of weeks."

His notes on Rom. 3: 20, show that the moral law was right as first given, hence needed no alterations, its fourth precept not excepted: "On the score of obedience to this moral law, there shall no flesh, no human being, be justified; none can be accepted in the sight of God. And why? Because, by the law is the knowledge of sin. It is that which ascertains what sin is, shows how men have deviated from its righteous demands, and sentences them to death because they have broken it. Thus the law is properly considered as the rule of right; and unless God had given some such means of discovering what sin is, the darkened heart of man could never have formed an adequate conception of it."

"For as an acknowledged straight-edge is the only way in which the straightness or crookedness of a line can be determined. So the moral obliquity of human actions can only be determined by the law of God, that rule of right which proceeds from his own immaculate holiness."

On Rom. 3: 21, he says: "God's method of saving sinners by the gospel, is through his own mere mercy by Jesus Christ; without the law, i. e., without any right or claim which might result from obedience to the law," &c.

Note on Rom. 3: 31: "Do we make void the law?" &c. "2. We may understand the moral law, that which relates to the regulation of the manners or conduct of men. This law was established by the doctrine of salvation by faith—because this faith works by love—and love is the principle of obedience. Whoso-

ever receives salvation through faith in Christ, receives power to live in holy obedience to every moral precept.

"For such are God's workmanship, created anew in Christ Jesus unto good works, in which they find it their duty and interest incessantly to live. * * * We must beware of supposing because Christ has been obedient unto death, there is no necessity for our obedience to his righteous commandments. If this were so, the grace of Christ would tend to the destruction of the law, and not to its establishment. He only is saved from his sins who has the law of God written in his heart, and he alone has the law written in his heart who lives an innocent, holy, and useful life."

Notes on Abraham's faith, &c. James 2: 22. "Here is a proof that faith cannot exist without being active in works of righteousness. His faith in God would have been of no avail to him had it not been manifested by works. For, by works, by his obedience to the commands of God, his faith was made perfect. * * *

"Reader, thou professest to believe; show thy faith both to God and man by a life conformed to the royal law, which ever gives liberty, and confers dignity."

By the royal law is meant the ten commandments. Compare James 2: 8 with Matt. 22: 37.

The Dangers of Wealth.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 9.

It would seem, with this plain testimony before them, that the professed children of God would earnestly shun the path to wealth; that they would be eager to transfer the treasures God commits to their trust here, to the world to come. But how few we see, even of those who are looking for the speedy coming of Jesus, who are willing to give even a tithe of their possessions to the Lord. And if these persons do bestow any of the means lent of God, for the advancement of his cause, it is given reluctantly, and not as a grateful offering.

Do such realize the immense sacrifice made by Christ, that he might have power to rescue them from sin and death, and make them to be heirs of the world, and possessors of the eternal weight of glory? How high do they estimate the value of the immortal inheritance?

How far do they follow Christ in his life of self-denial? How much do they heed Paul's admonition, where he says to Timothy, "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The word of God contains full and ample instructions how we should use the means intrusted to our hands. It warns us of the deceitfulness of riches, and the certain destruction to which they will bring those who set their hearts upon obtaining them; and yet by far the greater number of those who profess to be the children of God, cling to their earthly possessions with a miser's grasp, and manifest greater interest to add thereto, than they do to secure eternal life. But sooner or later, they will realize with terrible bitterness of soul, that they are numbered with that class to whom the Lord will say, "But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1: 25, 26; 30: 31.

"Ye cannot serve God and mammon" is a plain declaration of the divine word; yet man will stretch forth one hand toward Heaven for the immortal inheritance, while with the other he will grasp firmly the perishable treasures of earth. Oh! "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Come, wealth-loving professor, tear off the mask of self-deception and look in upon your heart. Compare your life of selfishness, closeness, covetousness, and miserly hoarding of earth's treasures, with the spirit of generosity, devotedness, self-sacrificing, and disinterested benevolence, that the word of God teaches, and behold the contrast.

I speak not alone to those who have wealth; but to such as are eager to obtain it; and to those who are in moderate circumstances yet able to do much in the cause of God if they possessed the spirit of liberality and sacrifice, but whose souls are so narrowed down with selfishness that if they are required to give anything for the cause of God which calls for self-denial or sacrifice, a spirit of murmuring takes possession of the heart, and they manifest such unwillingness to give, and such close, covetous holding on the means God has so bountifully bestowed upon them, as to sadden the heart, and heartily disgust the liberal-souled Christian.

Oh! that such would view themselves in the light of God's word! That they would deal truly with their own souls! God will accept none but free-will offerings. He calls for a sacrifice; and a sacrifice does not increase, but consume. Oh! that all would heed our Saviour's injunctions: "Lay not up for yourselves treasures upon earth. . . . But lay up for yourselves treasures in Heaven. . . . For where your treasure is, there will your heart be also." Matt. 6: 19-21.

"Be not deceived, God is not mocked." Gal. 6: 7. He will not be trifled with. His purposes are founded in wisdom. His requirements are just. Man cannot thwart his purposes; neither commend himself to his favor, except in God's own appointed way. We must be weighed in the balances of the sanctuary, and if we would not be "found wanting," we must fill the measure of God. Then let us shun the fatal snare. Let us flee from the path of danger and certain destruction. Surrender all to God. Let us lay all upon the altar, and hold ourselves in constant readiness to work for the Lord, to hand out freely and cheerfully, not only our tithes and our offerings, but even the principal itself, if God should require it. Thus shall we have favor with God, and his blessings will constantly attend us. Thus, also, shall we manifest to the world the truth that is in our hearts, and wield a silent yet powerful influence over the hearts of the children of men. Light from the heavenly sanctuary will beam upon us, and emanate from us to those around us, and they be led to glorify our Father which is in Heaven.

May God help us to be earnest, consistent, self-sacrificing Christians, that when the command shall go forth, "Gather my saints together unto me; those that have made a covenant with me by sacrifice," Ps. 50: 5, we may be found among them, and be gathered unto the eternal rest.

MARY E. GUILFORD.

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Love for the Truth.

"I love thee, I love thee, and that thou dost know;
But how much I love thee my actions will show."

It seems to me to be utterly impossible for any one connected with any enterprise whatever, to long continue in love with it, without a spirit of sacrifice. When we cease to sacrifice, our love will cease in a corresponding degree. So that our liberality toward any object or enterprise, will be a safe rule by which to measure our love for it. In other words, our love for the cause of truth, with which we are connected, can be measured by our spirit of giving. And sacrifice means something more than simply giving when we can as well as not, giving of our plenty; it sometimes means to give even as the poor widow did, all, if need be, and trust in God to supply all our wants.

Do you try to excuse yourselves by saying that the ministers, more than any other class of men, need a large measure of this spirit? So sure as they have duties to perform, so sure they will have to give account; and just so sure your responsibilities are just as great in proportion to the position you occupy, as are theirs. Each stone in a building is called by the

master builder to fill its appropriate place; and if it fails, another will be supplied, and it will be cast away. So the great Master Builder has called them to stand as watchmen; and if they fail, their testimony will be cut off, and another called to their place. But, no less is it true that you also have a position to fill in this great building, and responsibilities laid upon you which you alone may discharge; and if you fail, your love for the truth will gradually wear away, and you will be deceived in yourself, lose your position, and another fill your place, who will fill it more worthily. "Give an account of thy stewardship," will soon be spoken by the Master; and it will not be left for you to say, "It applies to my neighbor;" but it will be spoken to you, Give account of thy, not another's, stewardship. And what will be your feelings if you have failed in your duties. "They that preach the gospel, must live of the gospel." "Give, and it shall be given." "They that give to the poor, lend unto the Lord." "Cast thy bread upon the waters." "So laboring, we ought to support the weak." "It is more blessed to give than to receive." "Give to him that asketh." "Bring ye all the tithes into the storehouse." "Yet ye have robbed me in tithes and offerings."

Do not these texts prove a duty? "The poor ye have always with you." Who needs to have it said, "Thou art the man?" Who will not plead guilty? Who can say, I have done what I could? Who will say, I have filled my vows, I have done my duty, my garments are clean? Do you say, I can? Look a moment at the various branches of this great work. Have you done all? Look at your own wardrobe, at your table, about yourselves on every hand, and see if there are no superfluities—many things simply for show or for taste? If there are, cut them off. But more particularly look to your vows and pledges. Have you paid all? Look to your Systematic Benevolence. Have you done your duty? Have you paid all? or are you one, two, or three years behind? If the latter, you have certainly robbed God. Then, I beseech you; come up and do your duty. Don't wait. It is not Systematic Compulsion, but Benevolence, a free-will offering. Remember that your love for God's cause is measured by the offering you make. Another will soon take your place; and sad indeed will it be, if you lose your crown. And this will certainly be the case, unless you reform. Then why delay? Unless you do your duty, blood will be found upon your garments. And oh! the anguish of your soul in that day, to see that you have not only lost yourself, but that others have stumbled over you into perdition, on account of your unfaithfulness. Can it be thus? Will it be thus? Now you can decide your own case. Then it will be too late. Your case will have been decided. Soon it must be decided, and that for eternity. How can you thus slumber on from year to year, while the destinies of eternity are before you? I beseech you to awake.

"Awake ye, awake, no time now for reposing."

May God help ministers and people, reader and writer, to awake now, lest we be awakened when it is too late.

HENRY F. PHELPS.

Pine Island, Minn.

The Great Truth.

[Bro. SMITH: I send the following extracts for the Review, hoping others may be as much benefited as I have been, by contemplating the central thought of these passages, viz., The coming of our Lord and Saviour Jesus Christ.

M. E. P.]

Death is not the point of appeal which the word of God presents; Everywhere it is the second coming of our Lord.

Are ministers exhorted to be faithful in their work? It is, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word," etc. 2 Tim. 4: 1. And what an appeal is that! I am to preach, and you to hear; as in view of the Judgment-seat of Christ.

Are careless souls to be aroused? "What is a man profited if he shall gain the whole world, and lose his

own soul; or, what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." Matt. 16: 26, 27.

"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9: 26.

"The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." 2 Pet. 3: 9, 10.

Are men commanded to repent? It is, "Because he hath appointed a day in which he will judge the world, in righteousness." Act 17: 31.

Are we cautioned how we build on the true foundation? It is, because "every man's work shall be made manifest; for the day shall declare it; because . . . the fire shall try every man's work of what sort it is." 1 Cor. 3: 13.

Are saints exhorted to holiness of life? It is, "That when he shall appear, we may have confidence and not be ashamed before him at his coming." 1 John 2: 28.

"When Christ, who is our life, shall appear, then shall ye, also, appear with him in glory. Mortify, therefore, your members" etc. Col. 3: 4, 5.

"And every man that hath this hope in him, purifieth himself," etc. 1 John 3: 3.

What hope? "We know that, when he shall appear, we shall be like him; for we shall see him as he is." Verse 2.

And what is the secret of a holy life? "That ye come behind, in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 7.

Were they to be comforted? "Be patient, stablish your hearts; for the coming of the Lord draweth nigh." Jas. 5: 8.

And so, brethren, I might multiply instances to almost any extent. Everywhere this is the point of appeal.

The position of this great truth is one of central and commanding importance. It stands forth in the word of God, unequaled in its power to arouse the careless, to comfort the mourner, to incite holiness of life, and to exalt the Saviour and his cross.

And can you substitute death for this glorious hope of the coming of our Lord? Never! Look at the vastness of the contrast between the two. Even to the believer death is a humiliation. Of every one who goes down to the grave, it is said: "It is sown in dishonor." But the coming of the Lord is a time of blessedness and glory.—WM. NEWTON, in *Lectures on the first two visions of the Book of Daniel*.

KEEPING NEAR THE GREAT CAPTAIN.—During the roar and tumult of a great battle in Northern Georgia, while rows of artillery were belching forth fire and death, and sky and land trembled to the tumult of the dreadful battle-shock, eye-witnesses say that little birds flew down from the tree tops and perched themselves, some upon the shoulders of the gunners, and others upon the wheels of the cannon. There they were safe. So on the rude and tremendous battle of life, we all need to be near the great Captain of Salvation; and while his lightnings flash and thunders roll, and arrowy tempests fall upon his foes, we, safe by his side, can even share in the rapture of the strife, and exult in the victories he gains. Our own strength is perfect weakness, but our perfect weakness is changed into the strength of Omnipotence itself when we walk with Jesus, and wear his armor, and fight with all prayer and supplication in the Spirit.

In ordinary books, errors may be erased in manuscript, or corrected in the proof-sheet. But life has no proof-sheet. "What is written is written." Pilate, in these words, wrote his own history and ours. A word spoken, or deed done, is beyond recall, like a letter, dropped in the mail and carried far beyond our reach. Hence forethought is necessary, so is fervent prayer for that divine help without which our record will be filled with errors and marked with blots.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 27, 1870.

URIAH SMITH, EDITOR.

The Camp-Meeting at Charlotte.

Our last report closed with the Sabbath. As we left the ground, the soul-stirring tones of the evening hymn of worship were rising on the quiet air. The singing of a sweet song of Zion, by a thousand voices, when heard at such a distance as to blend them all in purest harmony, is not surpassed by any other music known to earth. What a scene will that be when the new song shall be sung on Mount Zion, when the "voice of the harpers harping with their harps," shall be as the "voice of a great thunder," and as the "voice of many waters!" Who of us will participate in that?

On Sunday, extra trains were run on the Peninsular railroad from Lansing and Battle Creek, leaving each place 9 A. M., and returning at 5 P. M. Besides those who came in this way, hundreds of teams from all the country round, brought in the people. Most of the day, Sunday, the crowd probably numbered over four thousand. The good order and entire absence of rowdiness, were an agreeable surprise to many who had attended camp-meetings of other denominations, and were subjects of frequent remark. Sister White spoke in the forenoon, Bro. White in the afternoon, and Sister White again in the evening. The subjects were to a large extent practical, brought home to the heart as they know so well how to do. This made a good impression upon the people. Hundreds, who no doubt were braced with prejudice against many of our doctrinal views, were delighted to hear the great practical truths of Christianity set forth in so forcible a manner.

The meetings continued till Tuesday morning. Sunday afternoon and Monday forenoon sinners and backsliders again came forward for prayers to a greater number even than on the Sabbath, as already reported. On Monday thirty-one were baptized by Brn. Byington and Strong.

Taken as a whole, the meeting was a good one. No one, so far as we know, has any reason to be dissatisfied. Many enjoyed it exceedingly, pronouncing the time they spent on the camp-ground, the happiest of their lives. The servants of God were free and of good courage. And though a feeling of solemnity seemed to pervade all hearts, we felt that we could hope for greater blessings and brighter days.

It was not our privilege to be present the last two days of the meeting. We present the foregoing facts as we gathered them from those who continued on the ground. And we trust those whose privilege it was to personally enjoy the the closing scenes of this good meeting, will speak more fully concerning them.

The Office of Deacon.

This is a very important office, the nature and duties of which are not so well understood as they should be. Greenfield says of *diakoneo*, to minister, i. e. to be an attendant; to afford assistance, or give supplies of necessary things, to minister to another's necessities; relieve, assist, or supply with the necessities of life. &c. To fill the office of a deacon, perform the duties of that office. And *diakonia*, ministry, serving, service, waiting, &c. The word *minister* in the New Testament has generally the meaning of servant, or to servo. The application of this word to a preacher of the gospel is more modern, except where the idea of service or a servant is attached to the office.

It is well understood that the officers chosen in the early church, as recorded in Acts 6:1-6, were *deacons of the church*, though they are not given that title; but they were chosen to serve the church in secular matters in distinction from those who gave themselves to "the ministry of the word." And these two classes are evidently referred to in 1 Tim. 3:8-13 where Paul uses the word "deacon" as a title of office.

The importance of the office will best be learned by examining the scriptures which speak of their qualifications. These are the texts already referred to. In Acts 6:3 it was ordered that they should select for this office seven men,

1. "Of honest report." They who have to deal with other people's matters, and especially to disburse the means of others, will be closely watched by both the church and the world. If their lives are not above suspicion they cannot benefit, but will injure the cause of God.

2. "Full of the Holy Ghost." Not but what the Spirit of God should be found dwelling in every believer, but the deacons should be eminently men of God, spiritually minded, that they may be able to maintain an "honest report," and faithfully discharge their duties to the pleasure and glory of God.

3. "And wisdom." Not necessarily of the wisdom of this world. But "wisdom from above," a sanctified judgment, to manage their affairs with prudence and discretion. This will include a proper capacity to manage temporal matters. A careless, slack, or indolent person could never fill this office worthily.

1 Tim. 3:8-12, is still more full and explicit in pointing out the qualifications of deacons. It directs that they shall be,

1. "Grave." This is not opposed to Christian cheerfulness, but it is opposed to lightness and trifling. A trifling spirit would quickly destroy the influence and usefulness of a person on whom such responsibilities were laid.

2. "Not double tongued." This expression is somewhat singular. James speaks of the "double-minded," by which is evidently meant the unstable, vacillating; such as could not be depended upon. Greenfield defines the word (*dipsuchos*), inconstant, fickle. In like manner Paul uses the word *diologos*, double-tongued, for one whose speech is not reliable; who does not preserve consistency in conversation. But Greenfield gives a rendering in severe terms: "speaking one thing and meaning another, deceitful in words." To avoid this, plain words should be plainly spoken; such as convey unmistakably our meaning. To speak in terms which any one can understand, and afterward say, "You mistook me; I did not mean so," is only deception. If you did not mean so, you should not say so. Always let your words indicate what you mean. This must be the idea of the text.

3. "Not given to much wine." Temperate, or abstemious.

4. "Not greedy of filthy lucre." There are very strong reasons why this point should be urged as a qualification of a deacon. A greedy, worldly-minded, penurious man, cannot preserve an "honest report." Debased as is the world, it still despises such a spirit. But especially is this disposition to be avoided where one has to dispense charities. The case of Judas should be a warning. He thought of the poor, and could plead for them, but only as a pretext for getting money into his own hands. John 12:4-6. A deacon should be pre-eminently, a man who "deviseth liberal things." He should not wait till others devise and prompt him; but, like Job, be eyes to the blind, feet to the lame, a father to the poor, and search out the cause which he knows not. Job 29:15, 16. The poor, the widow and the orphan, are often God's representatives, to develop and test the liberality of the church.

5. "Holding the mystery of the faith in a pure conscience." He must not only be wise in understanding, but the truth must have its proper effect on his life. His conscience must be pure. "A good conscience" is both enlightened and sensitive, or tender. Light or knowledge without a tender conscience will puff up, and produce the Pharisee. A tender conscience not enlightened by truth may beget enthusiasm or fanaticism. Conscience, like a clock must be kept wound up and regulated.

6. "Be proved," A church which elects a deacon before his faithfulness is proved, before they are acquainted with his character and disposition, will be likely to elect trouble and sorrow to themselves. "Look ye out," said the apostle. Examine, select with care. Let no personal preference prompt you. Take God's

rule and measure by that alone. Serve not yourself, but God.

7. "Ruling their children and their own house well." This is very essential. A disorderly house, unruly children, will soon destroy a man's influence. Order is essential to the proper management of the affairs of the church. But if a man cannot maintain order in his own house and in his own matters, how shall he carry order in the matters of the church? It is impossible to act uniformly contrary to our habits. To properly estimate this quality in a deacon, we must consider that the poor often need advice; and quite often need help to get into a position where they may help themselves. A man without experience, without order and method in his own home matters; will not be able to discharge his duties, doing justice both to the church and to the poor.

As is required in Acts 6, they must be full of the Holy Ghost, all will admit that without these the qualifications as given in 1 Tim. 3 will never be reached.

And what a character is here given! How many deacons are there who realize the responsibilities of their office, and the exalted character that should be borne by those who fill it. Too few I fear.

It is adopted by us as a custom, in the absence of an elder to have the deacon take the charge of meetings, and exercise a general care for the church. The propriety of this is easily seen. It must devolve on some one, and if a deacon is near what he should be, he will, beyond all question, be well fitted for the place. Indeed there are few elders whose characters will stand the test of the above scriptures. Few even in the ministry who possess all the qualities there described. Quick perception is frequently accompanied with weak judgment. A man may be learned and fluent of speech, and be utterly wanting in power to rule well. "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." And may the Lord help them all.

J. H. WAGGONER.

Boston, Sept. 13.

Light Will Be Given.

We often meet with persons professing Christianity, and others who make no profession, who excuse themselves from obeying the truth by saying that they cannot tell what is right and what is wrong. They say that one preaches one thing, and another another thing. "Each one claims to be right," say they, "and proves his doctrine from the Bible. If we only knew which was right we would receive it; but we cannot tell and it is no use to try." Now I do not believe that this is correct reasoning. Says our Lord, "If any man will do his will, he shall know of the doctrine whether it be of God." John 7:17.

This was not an idle promise of our Saviour, but was made because it expressed the exact truth. It gives us the secret of this trouble which so many have. If any man will do God's will Christ says he shall know of the doctrine whether it be of God. The trouble is they are not doing God's will, neither do they wish to; but they are doing their own will and wish to continue in it. If they were holy men, who were walking with God, and earnestly seeking his will, carefully searching the Scriptures, and earnestly pleading with God, they would soon have light, they would not walk in darkness.

Says Christ, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Is this language true? Do we believe his words? Hungering and thirsting after righteousness signifies a most earnest and longing desire for it. Not a dead apathy and indifference, a willingness to be in the dark as soon as in the light. The Psalmist says, "Light is sown for the righteous." Ps. 97:11. Again he says, "Unto the upright there ariseth light in the darkness." Mark; it is to the upright man that light comes. He may be in the dark; but if he is an upright man, God will send him light, all the light he has for his people at that time. John says, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John 1:6. This is plain and to the point.

The man who walks with God has fellowship with him. He does not walk in darkness.

When we walk with God we must walk in the light. If one of God's children is in the dark, and earnestly crying for light, and asks God to give him light, the Lord is pledged to give it. Take a few examples to illustrate it: Acts 8: 26-40. The Ethiopian eunuch was returning from Jerusalem where he had been to worship. He was reading the Scriptures showing that he was a devout man; but he did not understand what he read. He desired light. What did the Lord do? Leave him to go on in darkness? He sent an angel and told Philip to go and join himself to the chariot. He did so and gave the eunuch that very light that he so much needed. The eunuch embraced it and became a Christian.

Acts 10: 1, 2: "There was a certain man in Caesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always." Here indeed was a holy man, a God-fearing man, a praying man, but he was a Gentile and had never heard the gospel. He knew nothing with regard to the great light which God had sent into the world. Now see how careful the Lord was to send him light. He sent an angel to Cornelius and told him to send to Joppa for Peter. At the same time he instructed Peter in a vision, to go to Cornelius. Thus the Lord gave Cornelius light.

This beautifully illustrates our text: "If any man do his will, he shall know of the doctrine." This is just as true to-day as then. If we walk humbly with God we shall always know his will.

D. M. CANRIGHT.

The Work of God for Our Time.

THE work of reform inaugurated in these last days, having as a basis, the "commandments of God and the faith of Jesus," which we term the third angel's message, is an immense work. It consists of nothing less than bringing up the theory and practice of those who will accept it to the apostolic standard in all its breadth, in all its holiness, in all its power. The very thought of such a reform, is startling, and yet I dare not allow my mind to contemplate being satisfied with anything less. I should consider it unsafe in myself, and criminal in regard to others, to set up a lower standard than this.

No! this work is not some notion, or fancy, some slight change in form or doctrine, to act as a present panacea, some hobby of a moment, but as a re-establishment of great principles, trampled upon for ages—principles worthy of a place in the immutable law of God, and in the gospel of his Son.

During the long night of moral darkness which reigned over the church for ages, Satan succeeded in removing, or obscuring, many of the blessed truths which God had revealed to man. The reformers were agents in his hands in bringing back a portion of them to their rightful position. And as a general rule, each of the denominations into which the Protestant world is divided, have some, one or more truths which are important. On these they battle and make converts, holding their errors in the background.

It is the province of the work of God in the last days, to group together all these truths, and with others undiscovered before, go forth to prepare a people for Christ's coming. It may seem vain and egotistic to claim this for ourselves. But the message plainly teaches us that just before the Saviour appears on the white cloud to reap the harvest of the earth, a people will be seen keeping the commandments of God and the faith of Jesus. These principles certainly comprehend all the celestial truths of the Bible, and all that I have claimed. The word of God has spoken that such a company do stand on the earth at such a time. This word can never fail. If we are not that people, if we do not perform that work, some others will do it. That power that would cause the stones to cry out, that a prophecy of his might prove true, is the same yesterday, to-day, and forever. Those words cannot fail. When we realize that Christ left at his departure from this world a church living up to these

principles, how reasonable to suppose he would find such an one on his return. The church to which he returns are to go at once to Heaven, to ever remain in his presence. They are to be translated in a moment from mortality to immortality. If there ever was a moment when holiness should be expected, it would be then. The example of those in the past who have been translated proves the same thing. The character possessed at that moment fixes the eternal destiny.

It is a great thing to realize the scope and elevation of the work here suggested. No doubt those who fall out by the way, will fall because they do not realize it. After ages of backsliding and religious apathy, the minds of the people have taken a low level. All the influences around us tend in the same direction. There is a progression in the professed church of God toward the world. the world is fast converting the church, instead of the church's converting the world. The practices of to-day among professed Christians would not have been tolerated forty years ago. Pride, fashion, love of pleasure, covetous practices, conformity to the world, a form of godliness without the power, point out with unmistakable certainty the direction in which modern religion is progressing.

Now there must be a progression in the other direction among God's people. Not only must we get back to the standard of forty years ago, but eighteen centuries ago. What a mighty work there is before us! The point we have gained thus far seems about this: The chain of theoretical truth seems most clear to those acquainted with it. It is not difficult to make men who will stop and reason at all, see it, and admit it. But it requires something more than a theory to stem the current of worldliness and sin in these last days. The power of God is what we must have. This will not come from a correct theory alone. It comes from holy living. It comes when we have a submissive heart. It comes when we have a true sense of the worth of God's blessing, and a true sense of our own unworthiness. It comes when we have right views and feelings in reference to the riches of this world, and the eternal riches. In short, it is obtained when the work of true conversion is carried so deep that pride, love of the world, lust, passion, and all this brood of monsters, are expelled from the heart, and truth is wrought in the inward parts, and holiness pervades the whole man. Then the spirit of the great God will reign triumphant, and his mighty power be manifested.

Here is a field then for us to occupy. When our very souls cry out for the living bread, and we long for his sweet blessing as our thirsty souls do for the cooling drink in the heated days of summer, we shall obtain it. God is waiting to be gracious. He is taking us through those trials which he designs shall teach us those lessons most useful to us, that there may be a company prepared through whom God shall wonderfully manifest his Spirit. Then there will be a power sufficient to break down stony hearts, and a mighty work be seen in the earth. How I long to see that day. How I desire to be one of that company who shall stand in the light of Heaven, and see of God's stately steppings. But first the lessons of humility and faithfulness must be learned. Then God will take care of the other. GEO. I. BUTLER.

Des Moines, Iowa, Sept. 12, 1870.

Chinese Records.

IN the REVIEW some two years since, Bro. Baker published some testimonies relative to the records of the Chinese, from *Shuckford*, as given in *Campbell's Debate with Owen*. These quotations are to the import that their earliest authentic records date with Fohi, corresponding to the time of Noah.

I have just completed the reading of a work of 400 pp., entitled "Life among the Chinese," by R. S. Maclay, who was resident missionary for several years in China, under the direction of the M. E. Church North. Elder Maclay gives the following important testimony on Chinese records:

"Are the ancient records of China authentic? This question has now been thoroughly investigated, and a unanimous verdict has been given by both Chinese and foreigners, by missionaries and diplomats. The substance of this verdict is that all the historic

records of China anterior to *Fuhhi* (*Fohi*) supposed to be B. C. 2852, are utterly fabulous; that from *Fuhhi* to the commencement of the *Chan* dynasty, about B. C. 1100, they are extremely vague and uncertain, and that it is not till you come to the times of the *Chan* dynasty, about B. C. 1100, that they become entirely reliable." p. 50.

Again he says: "Sir John Davis says, 'The period of authentic history may be considered as dating from the race of *Chan*, in whose times *Confucius* himself lived; for though it might be going too far to condemn all that preceded that period as absolutely fabulous, it is still so mixed up with fable, as hardly to deserve the name of history.' Says the late Rev. Dr. Medhurst: 'It has been generally supposed that the Chinese maintain an antiquity of myriads of years, and that their historical records, stretching far back into the vista of more than a thousand ages, are at such variance with the comparatively recent account of Moses, as to oblige us either to question the one, or the other. The fact is, however, that the Chinese, like most other heathen nations, have a mythological, as well as a chronological period; the one, considered by themselves as fabulous, and the other, as authentic; the one, connected with the history of their gods, and the other, with that of their men. In the former, they speak of their celestial emperor, who reigned forty-five thousand years; their terrestrial emperor, who reigned eighteen thousand years, followed by their human emperor, who reigned as long; without condescending to enlighten us as to the names, characters, events, or circumstances of these wonderful individuals, or their still more extraordinary reigns: nay without so much as telling us whether their dominions were established in Heaven, or on earth; or whether they referred exclusively to China, or included other nations. In short, the vague account they furnish us of these fancied emperors, shows that they were merely the figment of the imagination, introduced to supply a deficiency, and to amuse the credulous. Indeed, so little credit is attached to these fabulous periods by the Chinese themselves, that one of their most respectable historians, *Chu-Fu-Tse*, does not venture to allude to it, but passing by these extravagant assumptions, commences his relations at a much later period, when events and circumstances of a connected character stamped the record of the age with greater marks of credibility.' Another Chinese historian waxes indignant over these absurd claims to antiquity, and declares that they 'are contrary to all sense and reason.'" —*Maclay's Life among the Chinese*, pp. 50, 51.

Two or three other items of interest I observed in the book, upon other topics, which I will place in the REVIEW for the benefit of those who may wish them. In speaking of *Buddhism*, one of the three forms of religion in pagan China, Elder Maclay says: "There is a striking similarity between the ceremonies of *Buddhism* and those of the church of Rome. Among these points of resemblance we may notice the distinguishing dress of the priests, their tonsure, celibacy, professed poverty, and monastic manner of life; the use of the rosary, candles, incense, holy water, bells, images and relics, in their worship; their belief in purgatory, their pretended miracles, prayers in an unknown tongue, with their endless repetition, the similarity of their altar furniture, and the names of their intercessors, as 'Gods of mercy,' 'Queen of Heaven,' 'Holy Mother.'" —*Maclay*, p. 102.

Of the licentious character of the Chinese he says: "Licentiousness is another prominent trait in the character of the Chinese. Its corrupting and debasing influences pervade all classes of society. Forms of this vice, which in other lands skulk in dark places, or appear only in the midnight orgies of the bacchanalian revelers, in China blanch not at the light of the noon-day; are pictured in shop fronts and in other modes to the eyes of the thousands who throng the streets; or flaunting their gaudy blandishments, the living embodiments of their lust find ready access to the precincts of the family, the forum, and the temple. Sad-denying evidences of the almost universal prevalence of this vice, are every where apparent among the Chinese." —*Maclay*, pp. 136, 137.

In speaking of the ministrations of a native Chinese Methodist preacher, he says: "He denied the sentiment

which seems to be entertained, in theory at least, by not a few learned Chinese, that the soul perishes when the body dies."—*Macley*, p. 363. This latter quotation shows that not all the heathens believe in the immortality of the soul. J. N. LOUGHBOROUGH.

To the Brethren of the Illinois and Wisconsin Conferences.

DEAR BRETHREN: You are aware that we are now divided into two Conferences. The object of this division was, to advantage the cause, and better accommodate you.

Now if we all take hold of the work in earnest, our being divided may accomplish the object designed; but if we become careless and indifferent, our being divided will most assuredly weaken us. I earnestly hope that we may be kept from a spirit of strife and rivalry. The apostle says, "Let nothing be done through strife or vain glory." This will apply to our Conferences as well as to individuals.

I do not wish my brethren to think that I have seen anything like strife or selfishness on the part of my brethren of our sister Conference; for I have not. And for one I know that my interest in the prosperity of the cause in the Wisconsin Conference, is no less than when it was a part of our own Conference. I often think of my dear brethren and fellow-laborers in Wisconsin, and my earnest prayer ascends daily, for the blessing of God upon them and his cause; and I believe that our brethren in Wisconsin, have no other feelings than that of love toward us in Illinois.

Now what I desire is that these brotherly feelings may be strengthened; and in the language of the apostle, Phil. 1:9, and 1 Thess. 3:12, that our "love may increase, and abound toward each other more and more;" and that our interest in the prosperity of the "cause of truth" may also "increase and abound more and more."

But talk and good wishes are cheap things, and if we stop here, this cause that we so much love will certainly languish. My dear brethren, "let us not love" the cause of God in word, neither in tongue, but in deed and in truth."

At our last Conference, I was surprised to find some of our churches so far behind on their S. B. This is not as it should be: Solomon says, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

I think the Lord has the greatest claims upon us, and we ought to discharge the duties we owe to him and his cause, before we attend to our own personal concerns. In fact the true principle is, we should have no interest apart from his cause.

Now I think when brethren use their means to add to their farms and stock, and neglect to pay what they have secretly pledged to the cause of God, and then tell of their interest and anxiety about the cause, that they resemble very much the character spoken of by James, chapter 2:15, 16: "If a brother or sister be naked, or destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" In like manner if all we do for the cause of God is in "word and tongue," "what doth it profit?"

But you say you are in debt, and the Bible says "Owe no man anything." But you feel perfectly safe I suppose while you owe God. I would ask what right have we to run in debt to man, and then make that an excuse for not meeting cheerfully the claims that God's cause has upon us?

The Lord has never said that he releases us from honoring him "with our substance" till we complete paying for the farm that joins us; and when we reason ourselves into this belief, we are blinded by the devil.

No my brethren, God's cause comes first, the debt we owe to him is the most important; and when we neglect to faithfully meet it, and let it run for one, two, or three years, and are all this time laboring to add to our worldly interests, we demonstrate to a certainty that our treasures are here on the

earth; no matter if our profession is to the contrary: "Talk is cheap" and "actions speak louder than words."

But you ask, Whom do you mean? I answer, You; if you are the individual described in this article.

I tell you there is no consistency in urging the injunction of the apostle, "owe no man anything," while we owe God so much, and feel so perfectly at ease over it. The claims of God are paramount to all others. I would to God that we could feel over them as intensely as we would over a worldly debt, upon which the Sheriff was about to execute judgment; and there is no reason why we should not be even more anxious.

But you say, I am pleading for self, I answer No. And if you are acquainted with the action of our Conference toward its preachers, you know that I am not; but I have an increasing desire for the spiritual and financial well-being of our Conferences, and I know that as Conferences or as individuals we cannot prosper spiritually, while we ignore the claims of God's cause financially.

But there are special reasons why we should at the present time make an earnest effort to straiten up the past.

We have now commenced as separate Conferences. Now we do not want to have these old matters hanging over us, to weigh us down and discourage us. Besides there are some claims upon us that existed before we were separated, that have not yet been met, that we unitedly have an interest in seeing settled.

And last, though not least, the means is needed to use in the cause. I would, therefore, urge it upon you, my brethren, to attend to this business at once; and in order that it may have immediate attention, I would suggest that each church treasurer do his duty; and faithfully bring this matter before the brethren individually.

Do not let this appeal pass unheeded, time is short, and we have none to lose, and there never can be a more favorable time to commence the work than the present. The time is coming when the gold and silver will be cast into the streets, and the rust of them eat the flesh of the possessor "as it were fire." See Eze. 7:19, and Jas. 5:3. Do we believe this? If we do let us act accordingly.

I will close by asking you to turn and read Matt. 6:19-34, (notice particularly verses 19, 20, 21 and 33) and Luke 12:31-40. These are the words of Him of whom the Father said, "This is my beloved Son, hear him," and the "soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:23. The testimony of the apostle Paul is also right to the point: 1 Tim. 6:17-19. Now take up your Bible, and look at these instructions, and ask yourself candidly whether you are carrying them out or not.

May the Lord help us to present ourselves (with all that we have) "a living sacrifice" upon his altar; and may we heed the instruction of our blessed Saviour, and "make to" ourselves "friends" (out) "of the mammon of unrighteousness that when" we "fail they may receive us into everlasting habitations."

R. F. ANDREWS.

Northville, La Salle Co., Ill., Sept. 13, 1870.

Waiting for the Cars.

A SHORT time since I had occasion to take the cars at midnight at a small way-station. At bed time all retired to sleep, the lights were put out, except one left for my use, and I was left alone to watch away the weary hours. Being a small station the train would not stop unless a sign was made; hence it was very necessary for me to be ready when it came. Anxiously I paced the floor and watched the time, for I could not afford to be left. When the time had about come I took my stand on the platform and carefully watched for the first signs of the coming train. Soon I heard the noise of it coming, then I saw the light, and directly it was there, and I got aboard. Probably there was not another one around the place that heard or saw any signs of the coming train.

Why was this difference? Because they had no interest in its coming and were not watching for it.

I think this well illustrates the condition of the people of God, and of the world as to the signs of Christ's coming. The world knows not that Christ is coming, it sees no evidence, no signs, of it. Why not? Because there are no signs? No; but because they have no interest in it and are not watching the signs of his coming—they are asleep. But those who have a deep interest in it, whose all depends upon his coming, are awake and anxiously looking for the least and every sign of his appearing. They have carefully studied all that the Bible has said about that event and they know every sign that is to herald its coming. So when these signs occur they immediately recognize them and mark them. Others may see the same events and yet never recognize in them any signs of Christ's coming, because they are not enough interested in the event to learn what are the signs of its coming.

Signs are thickening all around us betokening the end, yet men are asking, "Where is the promise of his coming?" To which we say, "Can ye not discern the signs of the times?" If they could or would, they might be awakened to prepare for Christ's coming.

D. M. CANRIGHT.

Des Moines, Iowa.

Parity.

THIS is the passport to Heaven. "Blessed are the pure in heart; for they shall see God." Matt. 5:8.

The purifying process is in this life. In the grave "there is no work, nor device, nor knowledge, nor wisdom." Eccl. 9:10 "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22 "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

1 Pet. 2:11. The soul or life in Christ is at war with fleshly lusts. And when these are conquered, the soul is purified. We live a life of daily communion with Christ. A life of trust in him. All fleshly lusts are at war with this life. Either the lusts will flourish and kill the spiritual life, or else the spiritual life will conquer, and kill the lusts. Then spiritual enjoyments will be far sweeter to us than the former gratification of perverted lusts and appetites. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Chap. 6:14. "They that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Chap. 5:24, 25. "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live." Rom. 8:13.

How desirable is this life in the Spirit! How necessary to salvation! Yet how few attain to it. And many think they may be saved without it. What a fearful delusion. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. How important that we fully overcome "the lust of the flesh, and the lust of the eyes, and the pride of life" which is not of the Father, but of the world, and therefore must perish. And he that indulges the same must perish with it. "But he that doeth the will of God, abides forever." 1 John 2:16, 17.

JOHN MATTESON.

Report from Bro. D. T. Bourdeau.

SINCE the Vermont camp-meeting, I have spent two Sabbaths at Berkshire, and one at Richford, and have visited some with my brother in Montgomery. The first Sabbath I spent at Berkshire, I unexpectedly met with Bro. Ertzenberger, who spoke in the afternoon, and I in the forenoon. The Lord helped, and a good measure of his blessing was realized in the social meeting to encourage us in our efforts to draw nearer the Lord. We pleasantly, and we trust profitably, spent week ago last Sabbath and Sunday at Berkshire, with Brn. C. O., and D. T. Taylor. Bro. C. O. Taylor oc-

cupied most of the time on the Sabbath in dwelling on practical subjects. Our social meetings were good. Bro. D. T. Taylor's testimonies were appreciated. Eld. Hatch, the Congregationalist preacher from East Berkshire, was also present and took part in the social meeting in the afternoon. On Sunday, Eld. D. T. Taylor spoke in Eld. Hatch's chapel at East Berkshire on the designs of God, and on the signs of Christ's coming. The subjects were well treated, and listened to with interest.

We were called to East Richford last Sabbath by the death of Mr. Charles C. Dow, occasioned by a fall from the roof of a house on which he was working, this accident happening last Tuesday. He fell on his head, yet lived in a state of consciousness until last Friday morning, though his body and limbs were senseless, for he had no feeling below his neck. He was not a professor, and regretted that he had not served the Lord. He prayed the Lord to forgive him his sins, and asked the brethren to pray for him. His wife is a member of the Richford church, and is very feeble. May God comfort and sustain her and her two sons in their affliction. I preached the funeral sermon yesterday (Sunday) to a crowded house, about fifty standing without, for want of room in the house.

The camp-meeting and reports of it in English and French journals, written by my brother and others, have left a good impression in these parts of Vermont and in Canada. We mean to follow up the interest, and to extend the boundaries of the work.

Pray for us. D. T. BOURDEAU.
Bordoville, Vt., Sept. 12, 1870.

Report from California.

SINCE our last report we have been holding meetings most of the time in Petaluma with the tent. Our tent is now taken down, and we would report as the present result of our effort here that ten have taken their stand to keep all God's commandments. There was no public opposition that we heard of, but a secret influence, and an earnest effort on the part of the ministers to keep their members away.

Four were baptized last first-day morning.

At the quarterly meeting in Healdsburg the first Sabbath in this month three united with the church. One of them a sister from Anderson, fifty miles north, who, with her husband, embraced the truth by reading. This was their first opportunity of attending a Sabbath meeting. One sister from Bloomfield was baptized also.

In Bloomfield some others are deciding for the truth. The work moves on some; if slowly, we trust surely. We are in hopes that with those who have come out, there will be the greatest carefulness to ever be in earnest in the work of obeying the Lord. How important for the success of the cause in any place that it start right. Pray for us that we may move in the Lord's fear in all our efforts on this coast.

J. N. LOUGHBOROUGH.
Petaluma, Cal., Sept. 14, 1870.

Report from Iowa.

OUR meetings in Des Moines closed last Monday night and we have packed up our tent and laid it by for this year. Our meeting in Des Moines, so far as creating a great or general interest was concerned, was a failure. I confess myself disappointed in regard to the interest we should see manifested there to hear the truth. It is but justice to Bro. Canright for me to say that the entire responsibility of going there falls on me, as it was rather against his judgment that we went, though he was willing to make the trial. From certain reasons that presented themselves to my mind, I judged it best to go there, and I cheerfully bear all the responsibility in the premises. From the first, things seemed to work against our interest. The weather was very wet for the first two weeks; indeed, it rained nearly every day, so that it was damp and unpleasant in the tent. We did not give a full course of lectures, thinking the interest would not warrant it. Yet we trust some good was done. Seven, at least, commenced to keep the Sabbath. We sold thirty dollars' worth of books, and got about a dozen new subscribers for the REVIEW. There were a few scattered

Sabbath-keepers before in this community, hardly known to each other. These, with those who have recently commenced, will make a little company of a dozen or so, who can have Sabbath meetings, and thus form a nucleus around whom others can gather. We trust the seeds of truth scattered here may not be lost.

Eld. Shortridge, formerly acting with us, lives in this vicinity, and has preached on the Sabbath question, and some others, in the past, and a number have commenced keeping the Sabbath under his labors. He has of late adopted the age-to-come view, and the restoration and final salvation of all men, thus following in the steps of Elds. Brinkerhoof and Snook. It remains to be seen whether he will give up the Sabbath entirely, as they have done. Some of his former friends do not follow him, and of course will naturally be drawn toward us. Some of them, we think, will act with us henceforth. Our meetings only held a little over two weeks in this place.

Our tent meetings have thus closed for this season. I think we have great reason for encouragement, though we have not accomplished as much as we should have been glad to see; yet we have done something in every place we have been. We have seen between sixty and seventy commence keeping the Sabbath of the Lord. We have obtained nearly sixty new subscribers for the REVIEW, and sold upwards of one hundred and fifty dollars' worth of our books. For this degree of success, we thank the Lord, and feel like still trying to bring souls to the knowledge of the truth. Our labors this summer have been in new fields where the present truth has never been preached before, and our expenses have thus been quite high. Bro. Canright and I have come to this place to bring our labors here to a completion. We expect to hold meetings here a week or two.

We desire the prayers of God's people for our success in the work of the Lord. GEO. I. BUTLER.
Winterset, Iowa, Sept. 20, 1870.

Report of Meetings.

WE left home July 21, to commence meetings in North Prairie, Bureau Co., Ill. We continued meetings until Sept. 4, speaking in all, 39 times.

The interest was very good the first two weeks, while we held our meetings in the M. E. church. When we began to present the Sabbath question, the house was closed against us. We were then compelled to move the meetings one and one-half miles to a school-house; and haying coming on, the interest gradually decreased, until but few came to hear.

Some confess that we have the truth, but none as yet seem willing to obey. We have spoken in weakness, yet we trust some good will result from our labors. Our daily prayer is,

"Nearer my God to thee,
Nearer to thee,
E'en though it be a cross
That raiseth me."

C. H. AND W. E. BLISS.

An Appeal for the Indiana Camp-Meeting.

DEAR BRETHREN: After due prayer and meditation, it has been decided to hold a camp-meeting in your State, to commence Oct. 6, and continue five days. The worn condition of the servants of God who have been engaged in the camp-meeting enterprise this season, has made this meeting an uncertainty until the present time. This, with the late season of the year, is the cause of so short a notice. The Ohio camp-meeting is now past, and those who conducted it are willing, and have consented, to come among you and hold this meeting, and thence go on to Kansas, Providence permitting.

Now, brethren, I am aware that you are ardent and zealous for the prosperity of the cause in your State. This camp-meeting is an omen of good for the prosperity of the truth among you, and will test your interest for the cause.

Bro. and sister White, Bro. Littlejohn, and others, will be in attendance, this being their eleventh camp-meeting held in the different States this season. Sr.

White's long experience as a public speaker will add much to the interest of this meeting, and, in connecting with the excellent labors of others and the blessing of God, will afford a spiritual benefit too precious to be lost, and worth making a great effort to obtain.

This meeting will be held near Kokomo, a place accessible by railroad. You will find in the next REVIEW the definite place of this meeting; also we will mail you bills for that purpose. And now, brethren, will you make a rally that this camp-meeting may not be the last held among you? Though you have but a short notice, make up your minds to come on receipt of this, and then make your worldly business bend to it. By so doing, you will surely be on hand. Let nothing but sickness prevent. Be on the ground as early as Wednesday, the 5th, so as to be fully prepared to commence meetings on the 6th. Come, calculating to defray the expenses of this meeting as far as you can. May Indiana come nobly up to the work, with others.

There will be on the ground our large Michigan tent, also five smaller ones from Battle Creek to rent to those who cannot otherwise provide themselves. All who can provide themselves with tents should be sure to do so. If you know of tents that have been used at other camp-meetings that you can borrow or hire, bring them on. If there are any army tents you can get, procure them, they are excellent. If you are scattered and alone so you cannot procure a tent, bring a strip of heavy cotton factory cloth, twelve yards in length, which can be sewed together, and so provide yourselves with tents, and benefit each other. This cloth can be sewed together after you get on the ground, used for the meeting, and afterward used for clothing, as you may need. A little effort made in this direction will secure quite a good many tents and make all comfortable. Those who can, had better bring stoves. Provisions will be sold on the ground. Still all who can, had better bring them. Flesh food, poultry, &c., are not the most proper articles of diet to use on such an occasion.

Come one, come all. Bring your unconverted children. Induce your friends to come with you, the more the better. Make a mighty effort to sustain this meeting; and may the blessing of God reward you. Those wishing to learn the views we entertain, will have an excellent opportunity at this meeting. Try to induce them to come.

E. B. LANE.

Obituary Notices.

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

DIED, at Holmes Hole, Mass., Aug. 26, 1870, widow Sarah Dexter, aged 85 years, 7 months, and 13 days.

Sr. D. was interested in the advent cause in 1842. She embraced the Sabbath of the Lord, July, 1846, and has been devoted to the cause of present truth from that time to the present. She testified previous to her death, that her peace was made with God, and that she was going to sleep in Jesus. The community in which she lived has lost a friend and Christian counsellor. We miss her now, but hope to meet in the better land. J. H. LAMBERT.

DIED, in Portland, Me., July 31, 1870, of cholera morbus, Bradbury Ferguson, aged 68 years. J. B. GOODRICH.

DIED, in Dixon, Mo., Sept. 16, 1870, Mary, wife of William McCord, aged 22. Her sufferings, which at times were severe, were borne with patience. She fell asleep in the hope that she would be glorified at the coming of Jesus. May the Lord pour consolation into the heart of her bereaved companion, and enable him with us so to live that we may be caught up together with her to meet the Lord in the air, and rest an unbroken family in the haven of rest and peace. L. D. SANTEE.

DIED, in Stanton, Mich., Aug. 27, 1870, Bana Ette, infant daughter of Levi and Nella Edson.

As the parents mourn for their loved one, may they strive to live a life here which will enable them to live with her in that blest world where suffering and death never come. R. M. PHELPS.

DIED, in North Liberty, Ind., Sept. 3, 1870, seemingly more from old age than any apparent disease, Daniel Carpenter, aged 85 years. For over half a century Bro. Carpenter observed the Sabbath of the Lord, having received light on the subject from reading when about 28 years of age. He then united with the Seventh-day Baptists, with whom he continued his connection till some fifteen years since, when he embraced the views of prophecy taught by Seventh-day Adventists. His course was ever that of an upright, consistent Christian, and he came down to his grave well ripened for the heavenly garner. The funeral was held at the S. D. Adventist house of worship in North Liberty, Sept. 4. Remarks by the writer, from Rev. 14:13.

U. SMITH.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 27, 1870.

Western Camp-Meetings.

We had not fully given up holding a camp-meeting in the far West this fall, till we found at the close of the Charlotte, Mich., Camp-meeting that we were extremely worn, and felt the discouraging fact that our wealthy brethren in Michigan had lost the spirit of sacrifice, had lost that living interest in the cause they once felt, and had become close of their means. Our sacrifices of means and physical strength during the past season, had been great, and as no one responded to our expressions of interest for the cause in the wide western territory, embracing Kansas, we gave the matter up.

But on the Ohio camp-ground, the burden rolled upon us, and we have decided to hold camp-meetings in Indiana and Kansas in the month of October. See appointments.

We make the sacrifice in our much-worn condition to hold these meetings, for the good of perishing souls. Who wish to share with us? Such are invited to assist with their prayers and their means. Send your prayers up to God in faith. And you who are the Lord's stewards, please send your free-will offerings to me at Battle Creek. Should more be received than needed to meet the expenses, it will be applied to the General Conference fund. Here is a good chance for wealthy brethren to try themselves, and see how much they love the cause.

JAMES WHITE.

If any errors are detected in the business transacted on the camp-ground at Charlotte, let us be notified immediately.

"One who would like to know," inquires, "if Seventh-day Adventists consider it right to keep liquor on hand to treat their friends and neighbors with." He says he never supposed they did, and should not have asked the question had he not seen it done. It would seem that there must be some mistake in regard to the standing of the person who would do such a thing. S. D. Adventists, uttering so outspoken a protest against even tea and coffee, do not, for that very reason, think it necessary to say much in regard to the infinitely greater abomination of intoxicating liquors. And the person who would do as above asserted, we care not what his or her profession is, not a Seventh-day Adventist, and will not be acknowledged by any in good standing, as such.

Death of Brother Aldrich.

DIED, of typhoid fever, at his residence in Battle Creek, Mich., Sept. 17, 1870, Jotham M. Aldrich, in the 44th year of his age. Until a few days before his death the disease seemed to be under full control of the medical attendants, and he was apparently doing well. But with a sudden change of the weather, he began rapidly to sink, and so continued till life was extinct. The blow fell suddenly, and his family and friends feel deeply afflicted in their great loss.

Bro. Aldrich first heard the truth at the tent-meeting held in Somerset, N. Y., by Brn. Andrews and Cottrell, in 1860. He soon after embraced it, and from that time till his death was constant and unwavering in his love of it. No trials, nor adverse circumstances of any kind, were able to cause him for a moment to entertain a doubt respecting the great truths that pertain to this time. He was for four years connected with the Publishing Association.

From the first of his sickness he had an experience of a very encouraging character. A thorough work seemed to be going on in his own heart. The grace of Bible humility became especially valuable in his eyes. He felt like consecrating himself wholly to the Lord, and experienced his blessing and presence in his sickness. He expressed himself as perfectly resigned to the Lord's will, and regretted that he had not sooner learned to trust fully in him. He thus fell asleep in hope of a part in the first resurrection.

He was highly esteemed in the community, his

many social and genial qualities of heart, securing him numerous friends. A large concourse of people attended the funeral, on the 20th. Bro. White spoke words of comfort on the occasion, according to Paul's instruction in 1 Thess. 4: 18.

Rome Surrendered.

Rome has surrendered, and is now held by the Italian troops. The inhabitants received their deliveries from Papal tyranny with enthusiastic demonstrations of delight. The Pope, it is stated, ordered his troops not to resist. In that, for once he proved himself infallible, as resistance would have been both a folly and a crime—a folly because of its uselessness, and a crime because it would have sacrificed the lives of soldiers without hope of success.

Thus ends the temporal power of the Papacy. For, whatever bargain Italy may make with the Pope, there can be but one temporal sovereignty in Rome, after it becomes the capital of Italy, and that will be the civil government. Whatever else the Pope may save from the wreck, he cannot possibly retain the scepter of civil power. The tiara must take its place below the crown in authority, however much interest it may retain in matters spiritual. Really, Rome was surrendered at Sedan. The Pope was conquered by the Germans, along with NAPOLEON. It was France that has so long kept Italy out of Rome. When the sword of Protestant Prussia struck down the leading Roman Catholic Power of the world on the fatal field of Sedan, it also shivered the scepter of temporal sovereignty in the grasp of the Pope. And this, although the war between Germany and France is not in any manifest sense a religious war.

What will be done by Italy with her prize yet remains to be seen. Probably she will deal tenderly with the Pope, being herself a Catholic Power; but the time is forever past for the Church of Rome to exercise political sovereignty over nations, to hold a rule above the reach of civil law, or to claim kings, governments, and peoples, as its vassals.

"That spell upon the minds of men
Breaks, never to unite again."—*Detroit Post.*

Appointments.

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

Indiana Camp Meeting.

THERE will be a Seventh-day Adventist Camp-meeting near Kokomo, Howard Co., Ind., (the place to be definitely announced by posters, and also in next week's Review), to commence Oct. 6, and hold five days. Complete preparations should be made the 5th, ready to commence religious service the morning of the 6th.

Myself and wife, and Bro. Littlejohn, may be expected at this meeting.

JAMES WHITE.

Kansas Camp Meeting.

PROVIDENCE permitting, the Seventh-day Adventist of Kansas, Missouri, and Nebraska, will hold a Camp-meeting, (place to be given next week), commencing Oct. 14, to hold five days or more. All are requested to be on the ground with tents, and all other ample preparations the 13th, ready to commence religious services the morning of the 14th.

JAMES WHITE.

THE next monthly meeting of S. D. Adventist in Cattaraugus Co., N. Y., and vicinity, will be held at Cottage, the first Sabbath and first day in October.

Brn. Cottrell and Reynolds are invited, and all the friends, brethren and sisters of this vicinity. Inquire for B. B. Warren, West Dayton or David Newcomb, Perrysburg, two miles west of Perrysburg Station, on the N. Y., and E. R. R.

B. B. Warren.

THE next series of quarterly meetings in Minnesota, will be as follows:

Clarks Grove, Oct. 15, 16; Brush Creek, 22, 23; Tannassan, 29, 30; Blue Earth City, Nov. 5, 6; Deerfield, 12, 13; Pine Island, 19, 20; Maiden Rock, (Wis.) 26, 27; Greenwood Prairie, Dec. 3, 4; Pleasant Grove, 10, 11.

H. F. PHELPS, Sec'y.

PROVIDENCE permitting, I will meet with the friends of the cause in Bro. Neal's neighborhood, near Osceola, Iowa, Wednesday evening, Oct. 5. Meetings will continue over Sabbath and Sunday.

I desire that there may be a general attendance of all within a reasonable distance. I trust that Bro. Morrison will be with me. There will be opportunity for baptism. Let there be a general turnout.

GEO. I. BUTLER.

Business Department.

Not clothed in Business. Rom 12: 11.

RECEIPTS

For Review and Herald.

\$1.00 each. J M Baker 37-1, Henry J Scribner 38-13, J F Thompson 37-1, Geo Kingman 38-13, Peter I Elting 37-13, Leonard Wiswell 37-13, J B Crayne 38-13, P J Stiffler 38-13, J W Brackett 37-13, Aaron Lawson 38-13, William Carney 38-13, Dr James Edle 38-13, Esther Olson 37-13, M A Coons 38-14, L Houtriet 38-14, G R Mackintosh 38-14, Mrs E Sloenn 37-1, E A Gifford 38-14, Peter N Shumway 38-14, Wm Blanchard 38-14, Thos Hibben 38-14, Alfred Nottelingham 38-14, Thos Nottelingham 38-14, M Bench 38-14, Mrs M Beardsley 38-14, Hlland Stimpson 38-14, G Foreman 38-14, Charlotte Hobbs 38-14, W P Andrews 37-1, James Hendry 38-14, S D Barr 37-1, A C Kellogg 38-14, J Mesrolo 37-10, N Lawson 38-23, M B Cyphers 38-1, S A Street 38-1, Phoebe Vedder 37-1, E R Kelsey 38-23, S Howard Jr 38-14, G W States 38-1, C E Hosley 37-1, Sarah Jones 37-14, H D Cory 38-1, B Hallock 37-1, Lydia A Bary 38-14, C H Barrows 37-18, G W Strickland 38-21, H F Warren 38-14, Mrs M Tuttle 38-9, A K Crosby 38-8, Jane Locklin 38-1, N S Brigham 38-1, M J Reed 37-1, Mrs A G Gould 37-12, Eld C C Stillman 37-12, Matthew Stillman 37-12, L Townsend 38-14, O Lasson 37-14, R S Whitney 38-14, N Ward 37-2, Garvis Hougham 37-15, Isaac N Pike 37-1, Thirza M Foster 37-1, Martin Kittle 36-1, H S D Potter 37-14, A H Luther 38-14, B Barnes 38-14, J S Tucker 38-14, Wm Drennen 38-14, J W Nicholson 37-11, I Abrams 38-14.

\$2.00 each. J W Barker 37-1, E Pomeroy 37-1, Mrs S H Vedder 38-14, Mrs M Snook 38-10, Mrs H C Turner 38-10, John Frank 36-1, Anna M Paist 38-10, Jand M Elting 36-13, Eljah London 38-1, James London 38-1, V B Gaskill 38-17, Jane Clayton 38-5, J H Green 38-1, Albert D Rust 38-9, D Honeywell 38-1, J P Kanagy 36-13, L H Denamore 38-11, Geo Hendry 38-9, Alexander Carpenter 38-11, James Sawyer 38-1, W J Wilson 38-1, H G S Carns 37-13, L B Kneeland 38-1, Mary Robinson 38-10, Mrs E D Scott 38-1, J Leland 38-5, A E Hawkins 37-15, R Perkins 38-14, E D-ty 38-7, L Osborne 38-1, W W Lockwood 38-1, Austin Hamilton 38-1, L A George 37-1, W Gifford 37-1, C B Deyarmond 37-9, Hollis Clarke 34-1, D W Milk 38-1, J Edgar 37-1, Sarah S Campbell 38-14, J D Hough 36-1, James Pierce 37-21, Joel Gulick 38-1, R T Payne 38-1, Frances Nelson 38-9, Mrs G S Harpham 37-14, Thomas Lane 38-14, W B Castle 37-22, W D Landfair 38-1, L A Olmstead 40-1, Geo Benton 38-14, Martin Leach 38-1, Geo W Bartlett 38-12, Harry Allen 38-9, M D Birmingham 38-9, Leonard Darling 38-12, Solomon Edwards 38-14, J W Randolph 38-14, B B Warren 38-5, Ann Webster 37-9, L M Bartlett 38-13, R M Umbarhind 37-4, Betsy Bryant 38-13, P R Peterson 38-1, M M Castle 38-14, A L Burwell 38-1, H Crowell 38-1, Lewis Bean 42-1, Alfred King 37-1, W P Longmate 38-13.

Miscellaneous. John W Welton \$3.00 37-18, H Farnsworth 1.50 38-13, J S Wope 1.50 28-13, J Sprinklo 1.50 38-13, W S Nelson 3.00 37-20, Mrs Abigail Cochran 3.00 38-1, Isaac Andrus 1.50 38-1, Joseph Jellis 50c 37-13, Lucius Winston 3.00 38-14, J W Marsh 1.00 36-1, G S Honeywell 1.00 38-14, A M DeGraw 4.00 38-1, J L Howe 4.00 37-1, Mrs J Eckert 3.00 38-9, A White 6.00 38-10, T Wilson 3.00 36-20, E P Giles 3.00 37-14, A Crownheart 3.00 38-13, Wm S Nelson 3.00 38-20, A C Gilbert 1.50 38-10, Francis Austin 3.00 37-1, E Hurd 1.50 38-13, L Hackett 36c 35-10, W B Davis 1.50 35-13, J C Smith 50c 37-13, H A St John 3.00 37-14, H C Stone 3.50 38-16, Warren Sanborn 4.00 38-1, Almond Fairbank 4.00 38-5, Thos McKee 3.00 38-1.

Books Sent by Mail.

Alonso Amerman \$2.75, H Huntington 50c, J N Loughborough 3.50, Dr A W Mann 2.32, P O Rodman 10c, Daniel Dunn 15c, Samuel James 17c, James M Gallemeor 6.00, C A White 25c, Mary Harlow 17c, Lydia Y Heller 35c, A Paton 1.35, A Turvey 20c, C A Osgood 20c, E C Newman 17c, A L Williams 1.00, M A Clark 35c, M Smith 20c, H Armstrong 15c, J Egleston 20c, H Phillips 50c, F A Buzzoli 1.00, Edwin Kreamer 30c, J W Blake 35c, N J Bowers 35c, A T Oxley 25c, Addie Farrington 17c, Wm Weaver 35c, Jonnie Taber 17c, Chas W Smouse 50c, J B Ingalls 50c, E M Stanbach 12c, H F Phelps 15c, J W Raymond 25c, Alden Green 35c, D E White 30c, C S Ratliff 15c, Malda Sawyer 25c, John Mushet 4.00, W P Andrews 50c, Sanford Hastings 15c, E Delaney 50c, H Stone 2.25, W B Bliss 2.00, John Wilson 35c, Thomas Brown 50c, Mary Wick 5.85, Geo H Garvin 3.25, S N Haskell 25c, J S Nelson 25c, M Gotfredson 20c, Wm Covert 25c, L H Davis 17c, Matilda Wilson 25c, Sanford Ayers 2.35, A L Burroughs 2.25, C A Chapman 2.92, J F Franckfelder 35c, O Brinard 25c, John McDonald 10c, Chas Beardsley 4.25, C L Mays 50c, Martin Kittle 27c, P Gibbs 17c, B V Berry 40c, John Sachs 20c, C M Shephard 25c, E B Carpenter 13c, C Smith 25c, B L Whitney 15c, Jane Clayton 15c, Allen D Smith 17c, H T Hickok 20c, L Hunsweil 75c, N Ward 15c, David H Snow 2.00, P R Peterson 2.75, Nora M Gorton 2.50, Hannah Dudley 17c, Nicolas Neukron 17c, A C O'Rielly 35c, H Crowell 20c, W Sanborn 17c, Mary L Maxson 17c, S E Brown 17c, E Jacobs 20c, A B A Wood 20c, A C Bourdeau 6.21, J N Andrews 4.31, Maggie A Strond 2.25, Lewis Hackett 60c.

Books Sent by Express.

D M Canright Des Moines, Iowa, \$9.00.

Michigan Camp-Meeting Fund.

D R Palmer \$2.5, S A McPherson 35, M B Uyphurs 20, G Leighton & wife 10, Jas Sawyer 10, J Byington 10, M P Stiles 1, B G Warren 1, J M Brant 1, B Stiles 1, J E Titus 1, B Griggs 1, J A Griggs 1, Eta Walker 1, Emma Kellogg 1, B G Owen 1, J Bates 5, Wm Potter 5, I P Russell 5, A D Jones & wife 5, R G Lockwood 5, M Randall 5, J H Jaqueth 5, E P Giles 5, A Crownheart 5, A True 5, H S Gurney 5, S H King 5, J L Edgar & wife 5, H B Brackett 2, E B Glinz 2, W H Hafer 2, C Van Horn 2, E Stiles 2.05, F C Castle 2, P Strong 2, Wm Minnise 2, Eliza Trotter 2, D W Milk 2, W A Towle 2, A Hamilton 2, J Wisel 2, Geo Benton 2, C Herrick 2, A White 3, A Pennel 4, Aurora Lockwood 4, S T Pearson 1, B Stevenson 1, L W Winslow 1, W Jones 1, J L Howe 1, E T Payne 1, S Howard 1, J W Walton 1, S Campbell 1, Mary Brackett 1, P J Elting 1, S Sellers 1, E Salisbury 1, E We-d 1, C O'Neil 1, A J Emonds 1, Ann Pennell 1, C E Cole 1, J Ford 1, Giles Castle 1.50, W B Castle 1, Eljah Pond 1, Sarah Lane 2, Jane Crownheart 2, L Graves 2, A Hawkins 2, G K Weed 2, P Shadling 2, Leander Kellogg 2, T Kittle 2, E Hill 2, C O'Neil 2, H C Miller 2.60, L M Ogden 50c, — Brown & wife 3, B Hewitt 50c, J C Minnise 50c, Edgar Wolcott 2.50, E Doty 50c, C J Doty 50c, Eleanor Doty 50c, J Sisley 1.50, J Leland 50c.

Library Fund of the S. D. P. Association.

Jas White \$10, D R Palmer 10, J P Kellogg 10, Jas Sawyer 10, J P Carman 10, Geo Leighton & wife 10, J Bates 10.

Michigan Conference Fund.

Church at Jackson \$28, Chesaning 10, Colon 9, Vergennes 20, St Charles 15, Blenden 60, Ransom Center 50.25.

Foreign Missionary Fund.

A D Jones \$2, E Van Dousen 4, B Griggs 1, Sarah Glascock 6, C L Myers 2.

General Conference Missionary Fund.

Bunny Glascock \$6.

Cash Received on Account.

G W Davis for J H Waggoner 15c, P Strong 35c, Wm Carpenter 5, G I Buller 10, I Sanborn 1, R F Andrews 11, J N Loughborough 50, P C Rodman 6, J B Goodrich 4.52, C W Carr 1, I S Phippeny for J H Waggoner 96c.

Received on Shares in Publishing Association.

— Bailey \$10.

Book Fund.

Reuben Griggs \$15, Adaline Call 25c, Joel Gulick 5, L P Bailey 4, A C Gilbert 1, F Sindlinger 2, Charlie Emerson 1.20, E Van Dousen 7, G H Barrows 1, Alex Carpenter 5, D S Crandall 1.70, Mary E Rathbun 1.

For Review to the For.

Mrs A C-chran \$2.

Benevolent Fund.

Mrs A Cochran \$5.