

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*.

WITH YOU ALWAYS.

"Lo, I am with you always, even unto the end."—*Bible*.

Who speaks such words of kindly cheer?
Who says, Lo, I am ever near?
I watch above, around thy bed,
In sickness, soothe thy aching head,
In sorrow thou may'st lean on me,
I will thy friend and surety be?

Though in the valley's silent shade
Thy tangled path awhile is laid,
Or through the billows wild and deep,
Or up the mountain's rugged steep,
Yet I'll be near thee day by day,
My arms shall hold thee all the way.

And can it be, poor mortal, I,
Have such a Friend forever nigh?
Lord, I confess, faint-hearted, weak,
I thought some other good to seek.
Forgive distrust. Henceforth I'll be
Content with such a Friend as thee.

M. E. PIER.

A Growth in Grace.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18. The idea of a *growth* is a suggestive one; and it is brought to view in many scriptures.

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:15. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:2. Says another, in whom we have great confidence, "Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace." Testimony No. 8, p. 47.

The idea suggested is one consistent with reason, and in fact, taught by all nature. Why should it not hold good in spiritual things? In the vegetable and animal kingdoms, we see a germ, a beginning, a growth, and maturity; so in the spiritual. The apostle Peter, in one of the texts quoted, speaks of a certain class as *babes*, who need milk for their growth. The idea of babes implies a birth. I am one of those who fully believe that Christian conversion is referred to in Scripture as a birth. The life of holiness is spoken of as a *new life*. The carnal nature as the "old man." The time comes when the old man dies, and of course the new life must have a commencement. That commencement is as properly called a birth, as the commencement of the old life was. Not only this, but the very agencies employed in bringing this spiritual life into being, are brought to view in the Scriptures. Now the knowledge and experience gained by this new life, thus ushered into existence, is the growth referred to. And this growth is just as necessary to a well developed life of Christian usefulness, as in the animal or vegetable kingdom. Of what earthly con-

sequence would a child of a year old, who should never grow any more, be to the world? It must necessarily remain a burden to others, and of benefit to none. What benefit would the sprout from the acorn be, that should never reach a height greater than a foot from the surface? It might be of a nature to make the toughest of timber, if grown; but it would all be lost, if it remained such a dwarf. So of the Christian life. It must go on and gain an experience, and have that true, genuine knowledge which will fit it to act a part in life, to benefit others, and be an honor to the cause of God, illustrating the great principles of holiness.

Some feel to doubt their Christian experience unless it be characterized by something very striking or exciting. Certainly a deep sense of sin, and of its awful burden of guilt pressing us under its load, is a sign of the work of the Spirit upon the heart, in its office as a reprover. And a realizing sense of God's pardoning love is ever to be remembered as a blessed spot in our experience, and an evidence of a genuine work of grace; and yet so far as a Christian life is concerned, there can be no better evidence of its genuineness than a continual growth onward and upward, overcoming those passions and appetites inherent in the flesh, through God's favor breaking down the proud heart, and having blessed humility take its place, becoming meek and gentle in disposition, crushing out covetousness and selfishness, filling its place with benevolence and love; and, in short, becoming more and more like the blessed Saviour. A growth in these directions, I repeat, is to my mind the very best evidence of a Christian character, such as God owns.

When we can look back over our lives and see a progress in the direction indicated, it is good cause of encouragement; and yet that progress may be too slow to bring about the desired result in time. That result is indicated in the words of Paul: "Without holiness no man shall see the Lord." That result must be brought about, or we never can share in the rest prepared for God's people. We have every reason to hasten this growth, as eternal consequences are pending. Steadiness in growth is encouraging. That is the rule in nature. We don't see trees taking a sudden leap for a day or two, then remaining where they were, or growing smaller; neither animals; a steady growth, even if slow, I have thought sometimes, was most to be relied upon. In nature, those things that shoot up with such remarkable rapidity, do not furnish the best permanent results. The basswood, cottonwood, or willow, are not the most desirable in the long run. They answer a purpose, but that purpose is not the most important. So of some Christian experiences: they seem to flame up with great brilliancy, but are not lasting. They go up like a rocket, but alas! they come down like a stick. No; the steady growth of the oak is far preferable. It starts from a small beginning, and makes but little pretension. If trampled upon, it resists decay, and continues to spread out its branches, and rear its head; and in presence of the fierce blast, it bends, but rarely breaks. The more resistance it encounters, the more the storm breaks upon it, the deeper it sends its roots—the firmer it stands; till finally it spreads out its broad arms, affording grateful shade to the flocks and herds, and protection from the storm, till even the fearful tornado can scarce injure it. Here is permanency. Here is

usefulness. Such a growth as this, if not so brilliant, gives far better promise of final usefulness and success. Let us therefore grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Geo. I. BUTLER.

Des Moines, Iowa, Sept. 12, 1870.

The Burial of Jesus.

JESUS was dead. With blood-matted hair and marble features, drooping eye-lids and bowed head, with deathly pallor and pierced hands and feet, with anguished countenance and gaping side, the Son of God hung upon the cross. That dreadful cry, "My God! my God! why hast thou forsaken me?" had thrilled with strange emotion all who heard it. There seemed to be in it the wail of ages of sin and woe, the gathered agonies of a thousand lost souls. But all was now over; the struggle, the anguish, the quenchless thirst, the fevered frame, the wailing prayer, and the last sob and sigh.

The evening shades were coming on, and an unearthly stillness hung over Calvary. Never before had such strange scenes been witnessed in Jerusalem. Accoursed of God and man, forsaken by every friend until he stood alone, the King of glory had patiently submitted to the cruel and disgraceful death. And though quivering with pain, and faint with the loss of blood, the hand of human love was not suffered to relieve him; no kind voice cheered him to his awful death; the pitying angels could not rescue the spotless Prince. High on the cross he hung, bleeding and white, God's dying Lamb, the King of kings, grand in his martyrdom, sublime even in the grasp of the tyrant death:—a dead monarch on a throne of torture. Oh! marvel of the ages! Is this feeble form the Christ who shall have all power in heaven and earth? Is this pale hand the one that shall control the universe? Is this dead victim, the mighty One whom death and hell cannot bind? Are these lusterless eyes the orbs that shall become like flames of fire? Are these bloodless lips that uttered the faint cry, "I thirst," the lips of Him who shall one day descend from heaven with a shout, with the chief angel, and with the trump of God? Even so: Amen.

But will the holy Lamb remain till morning upon the tree, the sport of the winds and the prey of the night-bird? Nay, verily. A holy task is now to be performed. Oh! rich, rare privilege! Two men with their attendants approach Calvary. They bring an order from the governor, and demand of those on guard the body of the Nazarene.

Standing beside the cross, they look up at the dead Master through their tears. Weep, oh, men of Jerusalem; he died for you. Begin the sacred task. "Send back our dead tenderly," said a governor, calling for dead soldiers who had fallen far from home. If deeds of love toward those who die for their country, seem holy, what shall we say when men come to bury Him who died for the world? Chosen to high honor are ye, oh! servants of God. What were the countless riches of the one, or the mastership held in Israel by the other, compared to this never-to-be-forgotten act of love; the sad, sweet privilege of burying God's dearly beloved Son! When our beloved

die, we, with inexpressible tenderness, prepare them for burial, and lay them away beneath the sod. This was God's dear Son who was dead; his only begotten. Who shall take him down from the cross tenderly? How unfasten the cruel nails? How disentangle the crown of thorns?

Oh! that we had been there on that eventful night to share the task with solemn care. No ambition so holy, no other work so coveted as this. Carefully, now. Draw the iron from those mangled hands and feet. The royal head hangs drooping; hold it up with gentle hands, let it rest on thy shoulder, Joseph. Far richer is this privilege than to count over all thy silver and gold. Tenderly, O men, for never did human arms bear such a precious burden. Those eyes have looked love, and flashed unearthly brightness, but they are rayless now. Those hands have ever been stretched out to guide, and heal, and bless, and save; but they are wan, and white, and powerless, now. Take them into thine own, O Nicodemus, and wonder and adore. He is still thy Lord. They give back now no clasp, but one day he will place upon thy head, and on the brow of thy selected companion a crown that fadeth not away. He who remembers and loves the dead King in the season of his shame and dishonor, shall by that King be remembered when he comes again in his glory. Softly, now. Bathe with water and bloody forehead, and comb out the matted locks. Press your lips to the cold, white brow, for a greater sinner once dared to kiss his worn feet. Now fold the still hands over the quiet breast; wrap the loved form in the snow white linen; hide the pallid face under the napkin and the shroud. It is well; now bear him away. The gate of hades is open: lower the holy sleeper into the tomb: take the last look. Death is lord now, but Almighty Love folds the dead Lamb asleep on the bosom of the Infinite. Well done, ye servants of Jesus! now the task is over; turn homeward with measured steps. Do angels light your way? Did these two men dream of Eden on that night?

Now the King lies in state; let the cherubim visit and look upon him. Sleep on blessed Master, till the summons of the mighty God shall break thy slumber, and thou hear it said, "Ascend the skies, and sit upon my throne!" In the day when thou returnest to earth again, O Christ, thou wilt remember those who performed for thee the last funeral rites; and who wrapping thy dead form with spices in the winding-sheet, laid thee tenderly, and perchance with sobs and sighing, in the tomb. What a meeting, when the once dead Jesus and those who handled his body, and with awe and reverence clasped God's dead Lamb in their arms in the memorable descent from the cross, stand at last on the mount, face to face! And what a change from that awful night at Calvary to the high noon of immortality and the bliss of the age of ages.

It may not be ours to shelter Jesus under our roof as did Lazarus, to sit at his feet as did Mary, to lean upon his breast as did John, to feel the clasp of his rescuing hand as did Peter, to walk by his side and hear him converse, as did the disciples bound for Emmaus, to anoint his body for the burial as did the woman who loved so much, or to take him down from the cross, and tenderly lay him in the grave, as did Joseph and Nicodemus; but Jesus still lives, and we can all do something for him. We may not bury the dead Christ, but we can live for the living Christ. We can believe in him, serve him, love him, adore him. We can please him, honor him, do his will, obey his precepts, receive his great salvation, and magnify his truth. We can associate with his people, labor in his cause, help to save the souls for whom he died, and spread the glad tidings of his reign. We can clothe the naked, feed the hungry, visit the sick and the imprisoned, shelter the distressed, compassionate the deaf, the lame, the maimed, and the blind, give to the poor, and bless a perishing world.

And lest we suppose that in doing all these good deeds to suffering humanity we miss our mark, and have no return for love lavished and labor spent, our blessed Lord has plainly told us that whatever we do to the least of these humble followers, whom he is

graciously pleased to style his "brethren," we do it unto him.

We then who sometimes wish that we had been near to anoint the Saviour for his burial, or take him down from the cross, can do these kind deeds to the Lord when we comfort, care for, and bless his people, or when we bury his poor friends. The head and body are one in all interests; so is Christ and the church. Doing for them we do for him. Let us then do all things for his people as "unto the Lord," whether it is to the little ones under his training, the aged servants of Jesus under our charge, or the church of the Beloved in all the earth. And the King who notes and records each and every act of love toward himself or his own, and who will alike remember the dying thief, and the rich and honored men who found him a grave when others denied him decent burial; this King, who is soon to come, will remember us when we appear in his kingdom and glory.

Reader, have you done all you can for Jesus? Think of it.—*The Christian*.

The Lord's Poor.

A SHORT article on "The Lord's Poor," in a recent number of the REVIEW, has led one of our readers to send in the following beautiful selection for publication.

There is a beautiful painting of a consoling Christ. Gathered about a figure whose whole attitude and expression indicate divine compassionateness, is a group of afflicted persons.

A mother with bowed and aged form, is weeping over the pallid, upturned face of a dead son. A cured lame man, in the first excitement of his new found strength, is seen leaping and shouting. A woman, pale and emaciated by disease, with lips pressed closely to the hem of his mantle, is lifting her trusting eyes to the Consoler's face. A father, grasping tightly a ferocious and demoniacal boy is pressing through the crowd to gain the gracious Healer's ear. Fair motherly forms, clusters of timid, sweet-faced children, and scores of tottering, wretched, pain-worn, and care-stamped creatures, over whose countenances joy and health is breaking, as the sunshine sometimes flushes the dark and rugged face of storm-clouds, are all eagerly waiting to receive the blessings which are falling from the uplifted hands of the consoling Christ.

But there is one gift which fails to be represented. No earthly possessions, or human honors are being conferred upon that company. The humble bearing and the mean array of the Consoler speak too plainly of his inability to bestow worldly treasures. He stands there to heal the sick, to raise the dead, to comfort the distressed, to bless the little ones, to loose the prisoner from the demon's grasp, and free the sinner from his bands of sin,—but his only answer to the ambitious supplicant who seeks pre-eminence for her children, is the reproving word, "Ye shall drink of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give, but for whom is it prepared of my Father." Matt. 20: 23.

It is worthy of note, that the only two occasions on which our Lord refused to grant the blessings which fallen humanity besought at his hand, were when ambition and avarice presented their pleas. At all other times his benevolent heart responded to the needs of the hungry, the griefs of the distressed, the yearnings of the weary, and the weaknesses of the tender.

From those days when the consoling Christ walked the earth forgiving sin and dispensing comfort, until the present hour, the followers of Jesus have ever been more familiar with poverty, than they have with wealth. And the brightest examples of patient, trusting humanity, have always been found in lowly dwellings, amidst poverty and obscurity. Of that great company of worthy ones "who, through faith, subdued kingdoms, wrought righteousness, and obtained promises," it is written, "They wandered about in sheepskins, and goatskins, being destitute."

Yet this suffering of poverty in the Christian has

always had a peculiar dignity and luster. It has been the privilege of their calling, and the foundation for their rejoicing.

"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Nor have they been called to bear the sorrows of such an inheritance alone. They but follow Him who was cradled by poverty, nurtured by toil, and buried by charity. "How can she feel for me, when she has never been through what I have?" said a poor woman of a rich one. But of Christ we can say, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be made rich." We best love those who understand our needs; so Jesus stooped down to our condition, and took our poverty that he might shew there was sympathy in Heaven, and might bridge over the distance between our wretchedness and the Father's wealth.

Courage, then, ye children of want! While the Bible abounds in promises for the poor, it contains only threats and cautions for the rich. Yours is the poverty which maketh many rich. "Do not be surprised, brother," said a wealthy lady to a fashionable young man who found a humble clad woman in his elegant parlour; "This is a king's daughter, but she has not on her fine clothes."

Soon the days of suffering will be over. God will not "forget the congregation of his poor forever." They shall yet be satisfied with the fatness of his house. Foot-sore and weary, with sad hearts and toil-worn faces, in soiled and mean apparel, beneath burning suns or chilling frosts, we now travel the rounds of urgent duty or of needful labor, while the rich, full of leisure, in their gay equipages and costly raiment, with their bright faces and careless hearts, in scorn, pass us by. But a time of dreadful change approaches; and I shed more tears for them than for myself as I think of it. You who have followed the Lamb in his lowly ways, esteeming his reproach greater riches than the world's treasures, shall then "hunger no more, neither thirst any more, neither shall the sun light on you, nor any heat." But the day which brings refreshment and plenty to you, shall bring wretchedness and desolation to those "who have been rich and lived in wantonness on the earth." Blessed poor! happy sharers in Christ's humiliation! forget your woes, and your wants, and with some of your Lord's yearning for the lost, pity and pray for the rich.—*E. A. A.*

Temperance and the Church.

REV. T. L. CUYLER writes as follows to the *Christian at Work*. His words are worthy of thoughtful consideration:

There is really one ugly fact which we as Christians must not ignore—either in our conventions or in our churches—and this ugly fact is, that tipping is increasing frightfully in the community, and that drunkenness is making inroads into our congregations, is blackening some names on our church rolls. I do not believe there is a church of any considerable size in our country which does not contain some members who are to-day endangering themselves by tampering with strong drink. "If some of our members do not stop drinking we shall have to discipline them," said the deacon of a prominent church to me lately. The deepest anxiety I feel for several members of my own large flock, is that they may fall under the dominion of that ensnaring cup "which is a mocker," and which upsets a Christian's brain just as soon as any other man's. Some are endangering themselves by using ale or wine every day as a medicine. Others are tempted to take it in the chop-houses and the restaurants. "Nearly every gentleman around me calls for liquor with his dinner," was the testimony of one of my church officers to me last week.

And so the drinking usages and the curse of drunkenness are eating their way into social parties, into our congregations, and too often into the ranks of the communicants at the Lord's table. I could give facts that would astound those who never look "under the

crust," and see what the devil is about, with his "sapping and mining" apparatus. Our Christian conventions ought to ventilate this important question with thoroughness, and yet with prayerful tenderness and wisdom. It is not a pleasant topic to handle, but it must be handled. Some of the time spent in talking about the sweetness of "Christian union" had better be given to a discussion of that bitterness of death which wine and whisky are causing in every social circle. This whole work of saving men and women from drunkenness belongs to the followers of Christ. They have no more business to leave it to outside organizations, to "orders" and lodges, and other benevolent societies, than they have to leave the care of all God's poor to police officers or keepers of almshouses.

Every Christian church ought to have a temperance wheel in its machinery as much as a Sunday-school wheel. Every minister ought to preach and to practice abstinence from the social glass. If alcoholic drinks poison the body and endanger the soul, then the physical and spiritual effects of strong drink ought to be carefully explained from the pulpit. Teachers ought to do this, too in the Sunday-school. The temperance pledge might be wisely used in every class where the children are old enough to understand its force and binding consequences. I have always thanked God that I signed a total abstinence pledge in childhood. It kept me from tampering with the "hot toddy" in college, and from "taking just a little" when I went to a wedding or a dinner party. —*Sabbath Recorder*.

True Prosperity.

Nothing will ruin a man more easily than prosperity. In adversity the soul draws near to God; but in prosperity the Lord is easily forgotten. When Jacob was an exile from his father's house, a lonely stranger in the wilderness, with a stone for his pillow, then he drew near to God, and he was truly prospered; for he obtained an experience that fitted him for the kingdom of God.

Do you say he was prospered when he obtained sheep, and cattle, and property? So he was. But that all belongs to the meat that perishes. That was not the true riches, hence not true prosperity. That did not make him more acceptable with God. Is it not true prosperity to be made rich toward God? That night when Jacob wrestled with the angel, I think he was wonderfully prospered; for God became his portion, he obtained the blessing of Heaven, and became the father of the faithful.

The man who fully departs from every evil way, who obeys the law of God and delights therein, has this remarkable promise: "Whatsoever he doeth shall prosper." Ps. 1. Such a man will not do anything but that which is pleasing to the Lord. But it is not so easy to become such an one. We have been so depraved, so corrupted, it takes many bitter cups to heal us. Shall we not drink them, and be thankful for them? The position of a preacher is one of the most difficult in this message. Many such have been prospered in the past with seemingly great success. They have become corrupt and turned again like the sow that was washed to her wallowing in the mire, despising the holy commandment once delivered unto them. They are hastening down to destruction. I greatly fear and tremble. The road is very narrow. On the right and left I see the path is full of snares. I shrink from the terrible responsibility laid upon a teacher. But if there is no other way of duty, I pray give me no more prosperity than is good for me. Give me true prosperity. Simplicity, humility, heavenly love, humble zeal. Let me labor in a humble sphere, and be happy to do little things for the Master day by day. Let me be poor and despised with God's people, a vessel prepared for glory. This is true prosperity.

JOHN MATTESON.

EVERY hour comes to us charged with duty, and the moment it is passed it is registered for or against us in the final account which all must give of their actions.

"MY TIMES ARE IN THY HAND."

PSALM 31:15.

FATHER, I know that all my life
Is portioned out for me.
And the changes that will surely come,
I do not fear to see;
But I ask thee for a present mind
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have a restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.

So I ask thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at thy side,
Content to fill a little space,
If thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to thee—
And careful—less to serve thee much
Than to please thee perfectly.

There are briars besetting every path,
Which call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee,
Is happy anywhere.

In a service which thy love appoints,
There are no bonds for me;
For my secret heart is taught "the truth"
That makes thy children "free";
And a life of self-renouncing love,
Is a life of liberty!

—Selected for Review.

The World Converting the Church.

We clip the following from the *Boston Journal* of March 4th.

"The Young Men's Christian Association of Meriden, Conn., purposes to erect a new building this spring. In addition to two stores, the building will contain a bowling-alley, coffee and refreshment-room, library, conversation and amusement-room, and gymnasium. There will also be a hall arranged for private theatricals, etc. The estimated cost of the structure is \$20,000, and it is thought that the rents and revenues of the establishment will nearly pay for it in ten years."

The Young Men's Christian Associations have doubtless accomplished much good, but if the above is indicative of the course to be generally pursued by them (which we hope it is not), then we predict their efficient labor for the advancement of the cause of Christ to be near an end. "Private theatricals" will be found but a stepping-stone to the public theatre, and though members in some respects may have "a form of godliness," it will be manifest that they are "lovers of pleasure more than lovers of God."

The festivals of various names connected of late years with churches of different denominations are working to the same end. Who can draw the line between the church and the world on such occasions? No thorough, enlightened Christian can be satisfied that festivals are Christ-like in which "grab-bags," "guess-cakes," "post-offices," and similar means are resorted to for the purpose of raising money for church-building, etc. Only imagine such a festival held in the apostolic age: Paul, for example, putting his hand into a bag and pulling out a rag-baby amid a roar of laughter; Peter paying out a few cents (for he would not be likely to have much silver and gold unless he got it by miracle, as he did the money to pay his tax) for a piece of cake—hoping to be lucky enough to find a ring in it: "the beloved disciple" charged an exorbitant price for a letter in the church post-office—

which he pays rather than to appear mean by refusing to do it; or a large number of the primitive disciples appealing to the flesh by announcing a turkey-supper, or an oyster-supper at a hotel, for the purpose of getting money out of the men of the world, and having a good time themselves! All these things have been done in our day. What has changed, Christianity or its professors? Is the church converting the world to Christ, or the world converting the church to the devil?

"Abstain from all appearance of evil." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." —*Advent Herald*.

Our Influence.

MANY seem to forget the fact that the church is composed of individual members, but view it as a body over which themselves have no manner of influence, and sit as critics, and judges, upon the fault of others, forgetting that themselves are as intimately connected with, and exert as great an influence over, the church, as do the various members of the human body over that body.

There is no such thing as hiding our influence. Whether we will, or not, the church is affected by it. Although sins be committed in secret, and in the eyes of man we be faultless, known unto the Lord are all our ways, and our thoughts are not hid from his gaze. A church may, until it exert itself to get rid of the evil, be rendered almost powerless to accomplish any considerable good, by the secret unholy life of one of its members. Although the children of Israel were doubtless ignorant of the fact that a trespass had been committed in their midst, they were smitten before their enemies for Achan's sake; and, until the guilty one was brought to punishment, the heart of the people was as water, and they could not stand before their enemies. The trespass of Achan cost the entire defeat of the Hebrew army, and the lives of thirty-six men, besides that of all his own family. The punishment was severe, but it shows us that we may not with impunity sin against God; and that we may exert a great influence for evil over the church and our fellow-men, though our trespass may be hidden from the eyes of all but God and angels.

It would be infinitely better for those who persist in leading unholy lives, to withdraw from their connection with the church, that it may go free, and accomplish its destined work, than to remain unconverted within its connection, and at last suffer for their own transgressions and the ruin they have brought upon the cause.

Although a point may be reached in the downward career at which repentance is unavailing and from which return is impossible, yet, no ordinary backslider should entertain the discouraging thought that such is his case, but should immediately return to the Lord in the way he has appointed, with fasting and weeping and rending of the heart, and not the garment; for such have the assurance of acceptance and pardon.

ADOLPHUS SMITH.

What God Does is Best.

A RABBI reached a city late in the evening; the gates were shut, and he must sleep outside in the open air. What God does is the best for me said the Rabbi, and laid himself down to rest.

In the night a storm arose which extinguished the light of his lantern, and a lion came and devoured the ass on which he rode. Still the Rabbi said, what God does is best for me.

At daylight he found that a band of robbers had plundered the city in the night and murdered the inhabitants. Said I not continued the Rabbi, what God does is best for me?

We sometimes learn in the morning why God put us to inconvenience the night before—*The Talmud*.

THE cure of an evil tongue must be in the heart. The weights and wheels are there, and the clock strikes according to their motion.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 4, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER IX. (VERSES 25-27 CONCLUDED.)

THE momentous declaration made by the angel to Daniel, "Unto two thousand three hundred days, then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the time, we have found not only that this subject can be easily understood; but lo! the event is now almost accomplished. And here we pause to reflect a moment or two upon the solemn position into which we are brought.

We have seen that the sanctuary of this dispensation is the tabernacle of God in Heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God, and his Son Jesus Christ, the "counsel of peace" prevails in the work of salvation for perishing men. We have seen that the cleansing of the sanctuary consists of the removing the sins from the same, and is the closing act of the ministration performed therein; that the work of salvation now centers in the heavenly sanctuary; and when this sanctuary is cleansed, the work is done, and the plan is finished! Then the great scheme devised at the fall for the salvation of as many of the lost race as would avail themselves of its provisions, and carried forward for 6000 years, is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple of Heaven, saying, It is done. And what then? All the righteous are safe for everlasting life; all the wicked are doomed to everlasting death. No case can be changed, no destiny averted, beyond that point.

And we have seen (and this is what brings the solemnities of the Judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. For twenty-six years the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living changed, at the coming of the Lord, and who, of both dead and living, shall be left to have their part in the fearful scenes of the second death; and all can see that such a decision as this must be rendered before the Lord appears. Every man's case is to be determined by the deeds done in the body, and each one is to be rewarded according to his works. In the books of remembrance kept by the heavenly scribes above, every man's deeds will be found recorded; in the closing sanctuary work, these records are examined, and decision rendered in accordance therewith. It would be most natural to suppose that the work would commence with the first members of the human race; that their cases would be first examined, and decision rendered, and so on with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation, the generation of the living, with whose cases the work would close. How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, we do not know. As above remarked, for twenty-six years this work has already been going forward. The light of the types, and the very nature of the case, forbid that it should be of long continuance. John, in his sublime views of heavenly scenes, saw millions of attendants and assistants, engaged with our Lord in his priestly work. Rev. 5. And so the ministration goes forward. It ceases not, it delays not; and it must soon be forever finished.

And here we stand; the last, the greatest, and the most solemn crisis in the history of our race immediately impending; the great plan of salvation about finished; the last precious years of probation almost ended; the Lord about to come to save those who are ready and waiting, and to cut asunder the careless and unbelieving; and the world—alas! what shall we say of them!—deceived with error, crazed with cares and business, delirious with pleasure, and paralyzed with vice. They have not a moment to spare in listening to solemn truth, nor a thought to bestow upon their eternal interests. Let the people of God, with eternity right in view, be careful to escape the corruption that is in the world through lust, and prepare to pass the searching test, when their cases shall come up for examination in the great tribunal above.

To the careful attention of every student of prophecy, we commend the subject of the sanctuary. In it is seen the ark of God's testament, containing his holy law, and suggesting a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel. Rev. 11: 15, 19. The work performed therein is the foundation of the third message of Rev. 14, the last message of mercy to a perishing world. This subject explains the great disappointment of 1844, by showing that we mistook the event to occur at the end of the days. It renders harmonious and clear, past prophetic fulfillments, which are otherwise involved in impenetrable obscurity. It gives a definite idea of the position and work of our great High Priest, and brings out the plan of salvation in its distinctive and beautiful features. It reins us up, as no other subject does, to the realities of the Judgment, and shows the preparation we need to be able to stand in the coming day. It shows us that we are in the waiting time, and puts us upon our watch; for we know not how soon the work will be finished, and our Lord appear. Watch, lest coming suddenly, he find you sleeping.

New Time—1875.

THE *World's Crisis* has come out for a new time, or, what is the same thing, a new point for the termination of the 2300 days. That is, a correspondent contributes what he considers "the unanswerable argument" to show that they terminate in 1875, to which the Editor appends his emphatic—"We endorse the foregoing."

The writer admits in the commencement of his argument that the 9th of Daniel is an explanation of the 8th; and this one truth which he so marvelously acknowledges, is utterly fatal to every subsequent application which he endeavors to make. The seventy weeks are the first 490 years of the 2300; and the events given to transpire during this shorter period are such as would determine the accuracy of the prophecy, and make the application sure. So far we have a common basis for further arguments. Let us try the positions of the *Crisis*, by the tests which the prophet furnishes.

1. This writer dates the seventy weeks from "God's remarkable interference for the protection of the Jewish nation," in the time of queen Esther. The prophecy says they were to date "from the going forth of the commandment to restore and build Jerusalem." Quite a difference, on the start, between the inspired and uninspired. The decree of Ahasuerus to the Jews, giving them liberty to defend themselves against their enemies, was not in any sense a commandment to restore and build Jerusalem. It cannot by any possibility be tortured into any such signification. And so far as meeting the prophecy is concerned, this writer might just as well have taken the decree in behalf of Daniel after his deliverance from the lion's den, as the point from which to date the seventy weeks, as the one he has taken. One is just as much a commandment to restore and build Jerusalem, as the other.

2. But granting that that is the event from which to reckon, when did it occur? Our writer says in A. D. 426. On what authority? He gives none. The chronology of our common version gives 509 B. C. as

the date; Prideaux 452; Dr. Hales 450. And we find no authority for the date given in the *Crisis*, except Thurman, whose endorsement is sufficient evidence that it is wrong.

3. But granting that 426 B. C. is the right date, how will it meet the other conditions of the prophecy? Seven weeks, or 49 years were to reach to the completion of the building of Jerusalem. Dated from 426 they end B. C. 377. Was there anything there to mark their termination? Nothing; for, according to Prideaux the building and restoration of Jerusalem was completed thirty-one years before, in B. C. 408, just forty-nine years after the decree to Ezra B. C. 457. Again, sixty-nine weeks, or 483 years were to extend to Messiah the prince. Commencing B. C. 426, they terminate in A. D. 58. The expression "to Messiah the prince," must refer either to the birth or to the commencement of the public ministry of our Lord. But no one places the public ministry of our Lord so late as A. D. 58. Much less can his birth be placed there, which took place thirty years before he entered upon his public labors. Here, as in the preceding instance, the application is out of joint with the fulfillment thirty-one years, and no attempt is made to harmonize the matter.

But further, in the midst of the week, the last, or seventieth week, he, the Messiah, was to be cut off, and cause the sacrifice and oblation to cease. How did Christ cause the Jewish sacrifices and oblations to cease? There can be but one answer to this question. It was by offering himself as the great antitype of all these offerings. Suppose a Jew at the present day should solicit a Christian to engage with him in the offering of sacrifices. The Christian would say, No; those sacrifices have come to an end. How so? says the Jew. Why, replies the Christian, Christ, the great antitype of all these sacrifices, has been offered. This would be the reason invariably assigned for saying that those Jewish sacrifices had ceased. No one would plead, as a reason why the Jewish service is not now in force, that it was made to cease by the Romans, at the destruction of Jerusalem in A. D. 70. When, then, was it made to cease? At the time, of course, when Christ was offered, at the crucifixion. Now as the theory under notice ends the sixty-nine weeks in A. D. 58, the midst or middle, of the following week, where the crucifixion took place, would be the spring of 62. Does any writer place the crucifixion there? Not one. The more credible authorities place it thirty-one years before, in A. D. 31.

And finally, this writer says that the 490 years "reach to the time when God should withdraw his protection from the Jewish nation, and leave them to be devoured by their enemies;" which event he places in A. D. 65, although Jerusalem was not destroyed till A. D. 70. Here is a slight discrepancy of five years; unimportant perhaps in a theory where there are so many of greater magnitude; but one nevertheless which we should wait to see explained, before we endorsed the theory in question.

But we submit that the nature of the event is entirely mistaken by our author. The question of the special protection of the Jewish people is not the one which is before the mind of the prophet at all. He does not say that the seventy weeks were to date from a special manifestation of God's protection of the Jewish people and extend to the withdrawal of that protection. Nothing of the kind. But seventy weeks were cut off upon the Jews, or allotted to them as the time during which they were to be considered the especial people of God. The question then is simply this: When did the Jews cease to be the people of God? Did the destruction of Jerusalem mark any change in their relation to God? Not a particle. Were they the people of God up to that time? No one will claim it. The new covenant promised in Jeremiah was made with them. Paul says it was first spoken, or confirmed unto them by the Lord, and afterward by them who heard him. The middle wall of partition which made them a distinct people was broken down by our Lord, and when they formally rejected the gospel by their persecution of the disciples, the apostles turned to the Gentiles. Have they been the people of God, and objects of his special

protection since that? It is foolish to make such a claim. But this all took place many years before Jerusalem was destroyed.

In view of all this, whoever can read the following paragraph without a smile is entitled to the credit of perfect self-possession. We quote from the article:

"Other events as given by the angel, were to occur prior to the end of the seventy weeks, some of which were connected with time, as the birth and cutting off of Messiah, both of which met an exact fulfillment; also to 'make reconciliation for sin, and to bring in everlasting righteousness, and to anoint the Most Holy,' etc.; and all seems harmonious and simple, and easily understood, without any mixing up and confusion of dates and events; and I most fully believe that we now have, what we once thought we had, 'the unanswerable argument.'"

It is sad to see such strong faith expressed in the reality of that which it would seem that any one in the least instructed on prophetic subjects, must see to be a mere *ignis fatuus*. For our part, we confess, that in the view under notice, we can see neither the harmony nor the simplicity, nor the ease with which it can be understood, nor the absence of mixing up, nor the freedom from confusion of dates and events, in reference to which the writer speaks so confidently. On the other hand, he could not, apparently, have succeeded better, if he had undertaken to present an array of dates which would not harmonize with the prophecy in one single particular, and connect them with events which do not agree either with scripture declarations, or historic records. We are satisfied that the acceptance of such a view is an act of despair. No one will receive it, who has a better; and he who has has not, is entitled to the commiseration of all those who prize harmony, or have respect for truth.

"Give and It Shall Be Given."

THE enterprise of a camp-meeting in Kansas is one that calls for sacrifice. Nothing but a deep sense of duty in the case could induce us to peril health and life to hold a camp-meeting in Kansas, at this late season of the year, after holding eleven the present season under circumstances which have greatly exhausted our strength. At the close of the Michigan camp-meeting, we gave up the meeting in Kansas, agreeably to our statement in REVIEW for Sept. 20, 1870. We were then much worn, and very hoarse. And what added to our discouragements, was the apparent, to say the least, indifference, on the part of wealthy brethren to the wants of the cause, and the general stupor of those whose worldly wealth and consequent cares had benumbed them.

Such an enterprise would cost much, and we could hardly expect the scattered friends in Kansas, Missouri, and Nebraska, to meet the entire expenses. The General Conference was in debt, and we did not feel willing to add to that debt by such a journey. And our people in Michigan came up to their annual camp-meeting empty handed, or if they did not, they failed to open their hands wide on that occasion. With these discouragements upon us, we gave up the Kansas Camp-meeting for the present season.

But on the Ohio Camp-ground, the burden of the western meetings rolled upon us, and we there talked out our feelings upon the subject, and stated our discouragements. The brethren present pledged their prayers, and their means to help. And although their number was not more than one-sixth the Michigan Camp-meeting, they pledged nearly \$300, and paid about \$150 on the ground. We then decided to hold the meetings in Indiana and Kansas, and also to appeal to all the friends of the cause to help with their prayers and their means. There are, however, wealthy brethren in Indiana who will esteem it a pleasure to meet the expenses of the meeting in that State, and also to assist in the work still further west.

The journey to and from Kansas will be an expensive one. Express charges on books and tents will be large. And we wish to scatter, in the West, our publications free to those who are not able to pay for them. We shall go forward in this enterprise, and manage it judiciously, yet upon a large scale, in full faith that the friends of the cause everywhere will

come liberally up to the help of the Lord with their means.

There are many among us abundantly able, and who would please God in so doing, to put from \$100 to \$1000 each into the treasury at once, to be appropriated to the different branches of the cause. And there is a larger class who can spare \$5 to \$100 and never feel it, only in the way of enjoying the satisfaction of doing right. We appeal to all, to come up to the help of the Lord, to the help of the Lord against the mighty, with their means. The field of usefulness is opening before us everywhere, and it is time to be awake to the wants of the cause. What more may be received than shall be necessary to meet the expenses of the Kansas Camp-meeting will be appropriated to pay the debts of General Conference. And then what shall remain will be applied to the book and tract fund. This whole matter will be laid before the General Conference, at its next annual session, for inspection; therefore none need fear that their money will not be properly appropriated.

We will furnish blank subscription papers to churches, which we request shall be circulated for subscriptions, to be paid at once as far as possible, and forwarded to this Office. Scattered brethren, who do not need them, can send their donations without delay. All receipts will be acknowledged in REVIEW.

JAMES WHITE.

Eastern Tour.

WE have reached home after an absence of eight weeks, during which time we have attended six camp-meetings. We much regret that want of time prevented us from giving weekly reports. The meetings on our eastern tour have been as interesting and profitable as any we ever attended, and would have been reported if we had had time. Our labors have been too great for us; and we decide that we should not hold more than two camp-meetings a month, especially if we are to commence in May and continue into October. Others have reported some of the eastern camp-meetings, and as most of them are now so far in the past, we will detain the reader with only a brief reference to them.

NEW YORK.

The brethren made very liberal preparations for the camp-meeting in the State of New York. All was done with a liberal hand; and yet the many large tents were occupied to the full extent. There was great freedom enjoyed in preaching the word, and the people listened with marked attention. Backsliders and common sinners moved forward to seek the Lord, and we trust much good was done. The most discouraging feature in the cause is the inefficiency of most of our ministers in the State of New York. This is not for want of mind and means to improve and grow into strong men, so much as a lack of devotion and energy to throw themselves into the work. We hope for better things for time to come.

We have only two general branches of work for our ministers: first, to go out and convert men to the truth; and, second, to labor for the churches where they most need help; visit the scattered ones, and keep up our system of benevolence with the churches and all the scattered ones. But it is a fact that some of our preachers are accomplishing next to nothing in either of these branches. And we ask, Why should our conferences support such ministers? We propose that in future our auditing committees in the several conferences make close examinations into what ministers really accomplish, as well as to the time they are occupied.

MASSACHUSETTS.

Having appointed two other camp-meetings in New England, one in Vermont, and one in Maine, whereas there was only one last year, we expected but a small meeting in Mass. this season. But we were disappointed to find it larger than last year. Our friends from Boston and other parts turned out nobly, and the meeting possessed more real interest than last year. The meeting enjoyed the labors of Brn. Andrews, Waggoner, Littlejohn, White, and sister White and others. Here the New England Conference was organized,

embracing, Mass., N. H., Conn., and R. I., which will be self-sustaining.

At this meeting our Willie was taken sick of a fever from over-labor and exposure, and ran quite low; but has recovered from the fever, and is slowly gaining his strength. This was a very severe case, which added to our care and toil. But God heard our prayers and delivered us. Let his name be praised.

VERMONT.

Here, too we looked for a small meeting, of no very great importance, and consented to have Brn. Andrews and Littlejohn leave us to go to Oneida N. Y., and Bro. Waggoner to Maine. But judge of our happy surprise to find this one of our most important meetings, and very respectable in numbers. Labor, watching with our sick boy, and tedious traveling, had much exhausted us by the time we reached the camp ground in Bordoville, Vt. But the work of that meeting was before us, and we nerved ourselves for it. And God helped us. There was an ear to hear the word. Our people had come from Canada East, and from all parts of Vermont. And they had brought many of their relatives and friends with them to hear the reasons of our faith and hope. God gave us the word for the people.

Here we met old friends, and enjoyed happy interviews not soon to be forgotten. What is most needed in Vermont and Canada East is labor that shall build up the churches, and gather in souls. That Conference is able to support its ministers who labor to bring in souls, or to build up the churches, and keep up their system of benevolence. Those who cannot do either of these branches of labor are no longer needed by the Conference. But little can be done for the French mission in Canada at present. When things in the Vermont Conference are put in good working order, that Conference will be able to sustain one or more of its French ministers on a French mission in Canada. Until our people bring their tithes and offerings unto the Lord more liberally, nothing can be expected from our missionary treasury in the future to sustain a mission among the French in Canada.

There are wealthy farmers in Canada East and in Vermont who should see to this matter, instead of dividing their large possessions among their children, to load them down with care, and with the responsibilities of making a right use of this property, which they alone can properly bear. But let our ministers wake up to the importance of the work, and let them, under the directing hand of God, put forth efforts, judiciously, which are proportionate to the importance of our time, and they will see our people ready to sustain them in all such efforts. What we need most of all, is a devoted, efficient ministry. Then our people will be encouraged, and the cause will be built up, and will prosper everywhere.

MAINE.

When we reached the ground in Skowhegan, Me., we were much pleased with the situation, and happily surprised to see the ample preparations made. There were seats sufficient for 4000 people, around which were pitched twenty-four tents. There was a general turnout of the scattered brethren in Maine, and on the seventh day there were more than 1000 persons on the ground. On first-day there were not far from 3000 present, who gave the best attention to the word spoken. The meeting in Maine was a success, notwithstanding the discouraging influence of some on the ground who should help and not hinder. But the cause in Maine is outgrowing these things, and all are cheered with the hope of better days.

JAMES WHITE.

Works in Other Languages.

THE General Conference Committee, who are also the Publishing Association's Committee on Publications the present year, decide to prepare works, as soon as possible, in English suited to the wants of men of other tongues; to be translated into the German, the French, the Danish, &c. And when they have done what they can to secure a good translation, they design to print largely, to be held, and sold, or given, just as our works in English are held, sold, or

given. It is their object to sell, at reasonable rates, all the books, of whatever language, they possibly can. Then they will make provisions to give where, and only where, they should be given.

Bro. Matteson was too fast in his statement in the REVIEW that the Danish tracts were free to all. He should have waited for those whose duty it was to state the case properly. Our Danish people are more liberal than our American people, and if any have special claims on this Office for tracts to circulate gratuitously, it is our Danish brethren. The Committee would say to them that they have found it best to sell our publications where they could, and to give them cheerfully where they could not sell them. And they recommend the same course to them. They want the truth spread abroad, and will print largely. And they will respect the judgment of such Danish and Norwegian brethren as Matteson Hansen, and Olson, very highly, as to the circulation of works among their people. They will also respect very highly the opinions of Brn. Ertzenberger, the Bourdeaux, and our German and French brethren generally as to the circulation of works in these languages, while at the same time they must be allowed to have the general oversight of the whole affair. Otherwise their office is null and void.

However, if brethren obtain translations, and publish at their own expense, the committee, while they do not by any means recommend such a course, will not interfere, unless they should see the cause of truth being injured. But all publications issued by the S. D. A. P. Association must be regarded as under the supervision of the

COMMITTEE.

Report from Ohio.

On Sunday evening Sept. 4, we closed our tent meetings in Troy. The next day we took down the tent and shipped it to Clyde to be in readiness for the camp-meeting. Our congregations were large and attentive to the last. The Methodist ministers labored to keep their members away, and they spoke against us with some severity; but it was more to their own injury than to ours. There was some talk on their part of a discussion, but they did not venture.

Our stay in Troy was a few days over six weeks. Many became convinced of the truths of the third angel's message, but only a few, twelve I think, have resolved to live it out. Some do not keep the Sabbath because of their friends, and others are bound up with the world and its interests.

I remained in Troy a week after the tent was down, visiting from house to house, and held two meetings. On last Sabbath, the 10th, we held meeting in the town hall. The trustees of the town gave us the privilege of using it, and they have our thanks. About fifty were out to our meeting. The friends of the cause will continue to hold meeting every Sabbath.

Last Sunday I held two meeting in Rochester. The interest to hear is still good. Oh! that all who were convicted of their duty would move out and keep the commandments of God and the faith of Jesus. Then would they have joy in their hearts, and hope of everlasting life.

I. D. VANHORN.

Norwalk, Ohio, Sept. 15, 1870.

Items.

PRIDE never appears so despicable, as when shown by those in high station.

He who has gotten above reproof, has really got below the reach of help.

Work is not weakening, but is the means of increasing strength.

The exercise of the mental powers, in a business capacity, strengthens the mind for higher duties.

He who is right, and knows he is right, will be most fearful of doing wrong.

Humility is a grace, admired by all, but possessed by few.

The conclusions of the mind, when the body is weak, or diseased, or very much fatigued, are not so correct as when the physical powers are vigorous and strong.

If you would have a healthy brain, have a healthy stomach.

He who is of a hasty temper, is also of a hasty judgment.

Discipline of mind, is a means of gaining clearness and strength of mind.

Selfishness blinds the mind, and contracts its best powers.

Benevolence, in its true sense, enlarges the mind, and extends its vision.

He who considers himself only as a servant of God, can keep in his true position: it is when men consider themselves as lords of God's heritage, that they come fully upon Satan's ground.

All moral truth is intended to improve the character of men: it is by applying the proper portions to ourselves that we perfect the character.

JOS. CLARKE.

LASTING HAPPINESS.

Oh! where is lasting happiness?

In vain we seek it here,

Where bitter groans and helpless shrieks

Fall painful on the ear.

'Tis not where strife and anarchy

In sad confusion reign,

Where the poor, stricken captive moans,

Bound by a tyrant's chain.

'Tis here the murderer marks his prey,

Here, aims the deadly blow;

Here helpless, homeless ones are left

With hearts o'erwhelmed with woe.

Oh! where is lasting happiness?

Long have I wandered round,

And chased each flying phantom here;

Oh! where can it be found?

Cease, cease each worldly, vain pursuit;

Below it is not found,

Where cares and disappointed hopes

On every side abound.

'Tis where the gates of glittering pearl

And golden turrets shine,

Where noble brows once furrowed here,

With fadeless wreaths are twined.

'Tis where the tree of life doth bloom,

And crystal waters rise;

Where fadeless flowers the vales adorn

In fields of paradise.

SUSAN ELMER.

Ashfield, Mass.

Zeal.

"Be zealous, therefore, and repent. Rev. 3: 19.

That is, be full of "ardor, warmth, earnestness, enthusiasm," be fervent, hearty, strenuous.

There is a class of people, calling themselves conservative, who will call your enthusiasm fanaticism; but this need not move you. The zealous Christian, if consistent and wise, will be free from fanaticism. But beware of the influence of those who hold back in every reform, and every advance move of God's people. Beware of the influence of cold, formal brethren, who hang like icebergs upon the cause of truth.

Lukewarm brethren are your most dangerous associates; and you meet them at every turn. You will find them conservative. They do not see the reason for such plain talk, and such close discipline. They will deem you radical, or perhaps fanatical.

Often we see men of the world so eager for wealth or fame, that the day is too short for them; and they turn night into day, that they may attain to wealth or honor. These men never feel their weariness, so intent are they. They labor on, and on, until age brings them low; and how often they succeed. They complain not of weariness or pain; in fact, they hardly realize that they are failing, until nature gives way beneath the heavy pressure. Yet no one calls them fanatical; all think the object so noble, that the life-risk is well and safely made.

On the other hand, when men enter upon the work of God, how they complain. Oh! the hardships, the aches, the pains, the trials, the conflicts, the terrible conflicts; the self-denials. Dreadful times, indeed, some people have in becoming Christians.

I would never have become a Christian if these persons had been the only example I had seen of its power. No, I have seen those who saw so much of the bright side of religion that they never thought the trials worthy of mention. So I became a Christian too.

JOS. CLARKE.

Conference Department.

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

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

From Bro. and Sr. Sachs.

DEAR BROTHERN AND SISTERS: For the first time we avail ourselves of the privilege of speaking to the scattered ones of God's children, through the columns of this excellent paper. The Lord has been exceedingly good unto us, and we desire to render unto him honor due. We often feel that it would be a great pleasure to us to be permitted to meet with many of our friends of like precious faith, and especially with those we left one year ago. May the Lord give us all strength to overcome the enemy and our own passions, that we may have an abundant entrance into the heavenly city.

We feel that this is no time to be sleeping if we would win a crown at the end of the race. Let us all be zealous and repent. Let us seek the Lord while he may be found. The salvation of some friend, brother or sister, may depend on our walk. Oh! may it be said of us, "They have done what they could," and have freed their souls from the blood of all men.

The Lord help his people, is the prayer of your brother and sister, seeking a preparation to meet Jesus with joy.

JOHN AND SARAH SACHS.

Pulaski Co., Mo.

From Bro. and Sr. Wilmot.

DEAR BROTHERN AND SISTERS: We feel much encouraged and strengthened in our hope as we read in the paper of God's goodness in leading so many to embrace the truth. Then again we feel to mourn over the condition of our friends and neighbors when they seem to be so obstinate about receiving the truth. Our prayer is that God may put it into the hearts of some of his living ministers to come this way, that we may be instructed more fully in this so-called new way. But we will try to be thankful and content, and try to do what good we can with the means we have to do with.

We ask the prayers of those who are striving for immortality.

JESSE AND ELIZABETH WILMOT.

Carroll Co., Mo.

From Sr. McCord.

DEAR BROTHERN AND SISTERS: I still feel a desire to express my interest in the cause of truth. We are still striving to keep in the paths of truth, and to teach our children to walk therein. Though for two years we have struggled on alone amid severe opposition, yet I now gratefully acknowledge the mercy of God, who has sustained us in all our trials; and certainly, thus far, we have found his promises true, that he would not forsake those that trust in him. We have recently had cause to feel encouraged that some will soon come out openly and keep the commandments of the Lord. They have been investigating the Scriptures with the aid of the tracts lent them by us, and now express a determination to face the opposition of those surrounding them. Their anxiety is now joined to ours, that a messenger of the truth may come here and establish a church among the valleys, that shall be a home for the weary pilgrim who desires to walk in the truth. If it is not impossible, my prayer is that an efficient preacher may be sent here soon; one who will be competent to sustain the truth through the bitterest opposition. We are often met with the mocking question, If these things are of such imperative importance, why are no preachers sent to preach them to us?

I feel to rejoice at the success of the California mission, and I believe there are some honest and candid ones here that would not turn a deaf ear to the truth, if properly presented to them. Fresh arrivals, by way of railroad and steamer, are constantly pouring

into this State from the East, all affirming their satisfaction with the soil and climate. We should be glad to welcome any Sabbath-keepers who may think proper to select this portion of the valley as their home. The work has begun here. May it go forward until many who are resting in ignorant security are aroused to a sense of their dangerous position. Through grace and mercy from the Saviour, I hope to be able to stand with those I love on Mount Zion. I want to overcome every evil, and humbly fulfill every duty, that when Jesus shall appear, I may be ready to appear with him in glory.

OLIVE E. McCORD.

Clackamas Co., Oregon.

BRO. W. S. ERNEST writes from Branch Co., Mich.: How good it is to have the means of communicating our thoughts to one another, as we are so situated that we do not see many of like faith. How often in my lonely hours in meditating on our situation, so scattered that it is rarely possible even to see one of like faith, how often, I say, a heartfelt prayer is lifted to God to hasten the work of the third angel and prepare his people for the closing events of time, for the coming of Jesus, and for the reunion on the other shore. Oh! that blest meeting when all the faithful of all ages shall meet to part no more; meet where there will be no more pain, no more sick beds, no more cold forms to be laid in the dark grave, no more of earth's sorrows; "for the former things are passed away." May we all have some humble place in his kingdom, and our joys will be complete.

But when I look within my heart what do I find? I find that this world has come in more than I ever thought it would. The enemy has sown tares. This is his work to divert our attention from the things of the world to come, and get us entangled, fastened, glued to this vain and wicked world; for by so doing he knows full well he can ruin us eternally. Dear brethren and sisters pray for me that my faith fail not. And you who have the society of brethren of like faith, and church influences, think of those who are deprived of these blessings, and bear them to a throne of grace. And you who have never written for others' encouragement, neglect it no longer, but now and then drop a line for the Review. Perchance it may be the means of saving some poor soul that has almost given up in despair. It may quicken some one to a higher life of holiness in the Lord. I speak from experience when I say that loneliness and the cares of this world often drive us far from God; but then some good brother or sister is prompted by the Spirit of God to write a line for the Review, not thinking perhaps, that any need such words of encouragement; but it finds its way to the heart of some brother or sister who has almost given up in despair, and they take new courage and press on to the kingdom. This has been the case with me. God bless the cause everywhere, and save us in his kingdom.

BRO. G. O. STATES writes from Lapeer, Mich.: I am trying to live out the principles of truth as laid down in God's word, and to get ready for the soon coming of our Saviour. I believe that Jesus is soon coming. How important that we are prepared. Soon Jesus will leave his mediatorial position, and then our cases will be forever decided. How important that we be found ready and waiting.

We will then feel that it was not a vain thing to serve God. Now is the preparation time. Soon the seven last plagues will be poured out. Soon it will be said, He that is holy, let him be holy still. Many of us have long been looking for the coming of our Saviour. Can we not wait a little longer? If we are only faithful, a few short years at most and we shall be permitted to see him as he is. Blessed thought! I want to be faithful, and meet all the redeemed on Mount Zion, where parting will never come. I want to be among the number that John saw arrayed in white robes, and have it said of us, These are they which came out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. There is enough in God's word to encourage us. It is

said that we are to come up through great tribulation.

We have had many trials and discouragements here in Lapeer; but a few are holding on to the truth. I feel to ask an interest in the prayers of God's people, that I may be among the number who will look up when the Saviour comes, and say, Lo, this is our God; we have waited for him, and he will save us.

SISTER M. MARTIN writes from Blakeville, N. H. DEAR BRETHREN AND SISTERS: Our good camp-meeting has come and gone, and what has it done for us who attended it? Never before did self appear so miserable. If I could tell you so that you could see as I saw, you would with me think it one of the greatest miracles that Jesus could wash my sins away and bring me into his kingdom. But oh! I must be there! Imagination has often pictured the beauties and glories of the world to come; but when I see where I am, and what I have to do before I have a right there, how narrow the chances look. But the Lord is ready to help in the work of preparation. The process is very painful to the carnal heart. Oh! how much our rough natures have to be hewed and polished before we are fit for the Master's use.

I have felt this and thought God was at work helping me. All along the way, in everything that has occurred so different from what I wished, and in every thwarted plan I can recognize God's hand, and feel to thank him every time, knowing he permitted it for my good, not because he loved to inflict pain. If we reach the better land we are to be like Jesus; for we shall see him as he is. He was "made perfect through suffering;" and shall we shrink from the same ordeal? "It is enough for the servant that he be as his Master." He suffered for our sins and did not murmur. We suffer for our own transgressions, and shall we complain?

We are told to have our treasure laid up in Heaven; but how few would do this, did they not learn by bitter experience the transitory nature of earthly treasures. If our wishes had all been gratified, and all our plans perfected, we should never come in meek submission to bow at "the low footstool of the Crucified." So God allows events to transpire, a train of circumstances to occur, to bring us where he can teach us the needed lessons, and when we are sufficiently subdued, fully realizing the source of true happiness, making a proper use of the blessings already bestowed, if he sees it will not ruin us, it may be there will come such a blessing,—when and what we never dreamed of perhaps, but so rich and full "that our lips shall only tremble with the thanks they cannot speak."

I would not mark out the way I am to go, nor designate the blessings I am to receive, or the trials and afflictions I am to be spared. The will of the Lord, not mine, be done. If I can only gain the kingdom, it is enough.

MARY MARTIN.

Blakeville, N. H.

BRO. B. G. WILLIAMS writes from Ind.: Since last winter we have been deeply interested in the doctrine you advocate, more particularly the Sabbath. Since Bro. Lane preached at Pottersville, last summer, we have been trying, in our weak manner, to keep the Sabbath, being fully convinced that the seventh day is the true Sabbath. My father, mother, sister, myself and wife, are the only ones in this neighborhood that keep the Sabbath, and we feel very lonely. Could not some of you come out here this fall or winter and preach for us awhile? We would support a minister as long as he would stay.

SISTER N. GIBBS writes from Massachusetts: I had the privilege of attending the South Lancaster Camp-meeting, for which I praise God. To me it was a good meeting. It was a feast of fat things, wines on the lees, well refined. I was strengthened and encouraged to go on my way. My faith was increased. Praise God for that meeting. I have a great work to do in order to stand when the Lord appeareth. I want to come up with God's people without spot or wrinkle or any such thing. It is a great thing to be dead to the world, and to self, and to sin; to be willing to be killed all the day long, to be counted as sheep for the

slaughter, but we can do all things, Christ strengthening us; for all things are possible to him that believeth. I desire more fully to realize that we are in the investigative Judgment; that thousands of thousands of heavenly assistants are attending our great High Priest in his ministry, and soon it will be finished, and the decree go forth, He that is holy, and he that is filthy, let him so remain. What manner of persons ought we to be! How careful ought we to live. I must watch and pray, lest coming suddenly the Lord should find me sleeping. Soon Jesus will come. Truly, this is my song. It

"Cheers the heart when joys depart,
And foes are pressing strong."

Oh! that I might be kept through faith by the mighty power of God till Jesus comes.

SISTER J. E. SIMONDS writes from Union Co., Iowa: Some three weeks since, I returned home from Winterset, where for the first time in my life I heard an Adventist minister preach. It was a feast of fat things to my happy soul. I never realized before what responsibility rests upon our ministers, but I pray that the Lord will uphold them with his almighty arm; for it is a great work to preach the last warning to fallen men. I feel a great interest in the cause of truth, and also a responsibility on myself as one that is trying to keep the commandments of God. Although I cannot preach, nevertheless I can exert an influence around me for the truth, and try to show by my daily walk and conversation that I esteem it a privilege to do something for my Redeemer and his cause. Although unworthy, I feel that I should not hide my talent in a napkin because I may not have the ability of some of my brethren and sisters around me.

I have reason to thank God that he has inclined my heart to embrace the third angel's message. I expect many temptations and trials, but the Lord is our strength, the God of Jacob our refuge. Heaven will be the more sweet to us when we have done toiling here below. May the Lord give us grace to stand firm unto the end, that we may at last enter in through the gates into the golden city.

SR. H. C. WILKINSON writes from Middlesex Co., Mass.: I do feel to praise God for what I have enjoyed to-day. I have been anxious for a number of years to have my companion join me in keeping the Sabbath. He has now commenced its observance, and ever since the Lancaster camp-meeting, joins with us in family worship. Have I not great reason to call upon my soul and all that is within me to bless and praise God for his goodness to me?

Obituary Notices.

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

DIED, in the city of Beaver Dam, Wis., Sept. 17, 1870, after a very distressing illness of two weeks, of bilious fever and a complication of other diseases, our beloved sister, Louisa M. Gates, in the 48th year of her age. Her devotion to the cause of truth is well known, and we believe that her preparation for death was timely and thorough. She retained the use of her reason until death had nearly finished its work, and her last anxiety seemed to be for the spiritual welfare of her husband. She bore her suffering with much fortitude and resignation to her Heavenly Father's will, and was even anxious to sleep in the grave beside her little daughter. In conversing on the subject, she many times repeated the words, "Sweet sleep."

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

C. M. SHEPARD.

DIED, Sept. 9, 1870, in Walnut, Jeff Co., Iowa, of typhoid fever, Carrie M., daughter of Daniel and Louisa Barrichloa, aged 11 years, 11 months, and 28 days.

After a five weeks' illness, we laid our much-loved Carrie away to await the resurrection, when, we hope, if faithful, to meet the little one on the immortal shores of eternal deliverance.

She was a lovely child, always having a pleasant smile and kind word for everybody. She bade fair for long life, and to be a great help to her mother whose health is quite poor, and who perhaps feels her loss more deeply than any one else. Bro. and Sr. Barrichloa have the prayers of a band of sympathizing brethren and sisters in Brighton. May the Lord comfort and sustain them in their affliction, and help them to cast all their cares on Him who careth for them.

M. E. SWISHER.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 4, 1870.

Indiana Camp-Meeting.

SPECIAL NOTICE.

SEPT. 30, we received the following telegram from Bro. Lane:

"Our Camp-meeting will be held at Tipton, Tipton Co., Ind., on the Peru and Indianapolis railroad."

Kansas Camp-meeting.

WHEN we consented in Ohio to go to Kansas; it was with the express understanding that Bro. Matteson was to remain in Battle Creek. It was necessary that we should consult with him on our return to B. C. But when we returned, he had left. And although Bro. Gage went to Alameda to see him before we returned, he did not return to meet us here, to give us much needed information as to the situation of things in the West. What we most needed to know was *what*, and *how many*, tents were wanted at that meeting. What is the condition of the old tent used by Brn. Matteson and Lawrence? We concluded not very good. We regret to be left in the dark upon so important matters. But there is no time to be lost. We had not time to call Bro. M. to Battle Creek, or to go where he is. So we decided to take two small tents to Kansas, and have written to Eld. Geo. I. Butler, Winterset, Iowa, to be at Pleasanton, Kansas, in good season with the large Iowa tent, and if necessary, to use the express, and we would meet all expenses.

JAMES WHITE.

Library.

Two weeks since, we referred to the importance of a good library for the benefit of those who write and speak upon the prophecies and the Sabbath, and called for two hundred men, each to donate ten dollars. A goodly number have pledged, and \$130 have been paid. We can furnish pledge papers, on one side of which pledges can be made for the library, and on the other side for the Kansas camp-meeting, &c., &c. We request that these papers be circulated, and that they be returned as soon as possible to this office, paid as far as possible.

JAMES WHITE.

European Mission.

The following sums make up the \$2000 advanced to help the cause in Europe.

A Sister,.....	50.00
F. T. Wales,.....	5.00
M. Gould,.....	5.00
Linda Whitford,.....	2.00

JAMES WHITE.

History of The Sabbath.

FOR two years the edition of this very important work at the Office, has been exhausted. We hope Bro. Andrews will prepare the second edition as soon as possible. He can have all the help and means he needs to accomplish the work on application to this Office.

JAMES WHITE.

To Correspondents.

A. H. PERVORSE: There seems to be good evidence that the resurrection of Christ took place on the first day of the week. Respecting the day of the crucifixion, there is more ground for difference of opinion, and we consider it less essential what view is entertained upon that point.

O. E. McCORD: We think 1 Cor. 14: 34, 35, was designed to correct some local irregularity in the Corinthian church. See article on this subject in REVIEW, Vol. 18, No. 4.

W. S. ERNST: The price of "How to Treat the Sick without Medicine," is \$2.25 by mail.

The First-day Sabbath.

TO THE EDITOR OF THE ADVENT REVIEW AND SABBATH HERALD: Sir—In your issue of the 23d of August last, there appeared an article by Elder Preble, stating that there was no Scripture proof that the first day of the week should be kept as the Sabbath day. Your correspondent would beg space to submit the following quotations from the Holy Scriptures, which would seem to prove to the contrary. You will please examine the following: Lev. 23: 11, 15, 21; Matt. 28: 7, 9, 16, 17; Luke 24: 1, 6, 13, 33, 34, 35, 36; John 20: 19, 26; Acts 20: 7; 1 Cor. 16: 1, 2; Col. 2: 16, 17; Mark 2: 27, 28; Rev. 1: 10. Please give it a place in your paper and oblige

WILLIAM MCCLATCHY.

REPLY.—Elihu on the Sabbath, for sale at this Office. Price 2 cts. Seven Reasons for Sunday-Keeping Examined, 2 cts. Who changed the Sabbath? 2 cts. An Appeal to the Baptists from the Seventh-day Baptists, 5 cts. Vindication of the True Sabbath, 10 cts. Review of Gilfillan, 10 cts. The Truth Found, 10 cts. The Seventh part of Time, 10 cts. Discussion on the Sabbath Question, Grant and Cornell, 20 cts. Sermons on the Sabbath and Law, 30 cts.

Says a writer in a leading first-day Adventist paper, "God has given to us the last message of mercy to the world." Does the writer believe this? and does he claim to be carrying out such a mission? If so, we inquire, What is the last message that is to be given, in probation, to a perishing world? It is brought to view in Rev. 14: 9-12. There can be no mistake about this; for the very next event is the appearing of the Son of Man upon the great white cloud. And the message that last precedes this event is what is there brought to view as the third angel's message, the burden of which is a warning against the worship of the beast and his image, and against the reception of his mark; in contrast with which is presented the commandments of God, and the faith of Jesus. But does the writer herein referred to, make this the burden of his preaching? Is it his work to warn men against the worship and the mark of the beast? Is he endeavoring to sustain a reform upon the commandments of God? No; but rather he racks his brain to see what opprobrious epithets he can invent, and what severe denunciations he can bestow upon those who are, or at least claim to be, doing this very work. Yet we, in his vocabulary, are fools, and fanatics, and he, occupying only a negative position on the great themes of the message, or, at least, treating them with silence, is the one who is giving the message. So oblivious to the most glaring inconsistencies do those minds become which are led by the spirit of error.

Sabbath-keepers living in Carpenterville, Putnam Co., Ind., on the line of the Louisville, New Albany and Crawfordsville R. R., would be pleased to have any of like faith call on them, who may be passing through the place.

Note from Brn. Rodman and Haskell.

We have been here two weeks to-day. Have given eighteen lectures. The attendance is not large, but we think the most are candid listeners. We hope for good. Pray for us that the Lord may bless our labors

P. C. RODMAN.

S. N. HASKELL.

Westerly, R. I. Sept. 13, 1870.

Appointments.

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

Camp-Meetings.

Tipton, Tipton Co., Ind., Oct. 6-11; Pleasanton, Kansas, 13-19.

JAMES WHITE.

PROVIDENCE not preventing, I will attend meetings in the following places: Miller District, Oswego Co., N. Y., Oct. 22, 23; Happy Valley, Oct. 29, 30. The ordinance of baptism will be attended, if called for during these meetings. Brethren from other churches will meet with us, prepared to labor.

C. O. TAYLOR.

PROVIDENCE permitting we will hold meetings as follows: Farmington, Oct. 15; Beecher's Island, Oct. 16, Catlin, Oct. 22, 23.

JOHN LINDSEY,
S. A. H. LINDSEY.

THE next monthly meeting of the churches of Western New York, will, Providence permitting, be held at the village of East Alma, Erie Co., on Sabbath and first-day, Oct. 9 and 10. Take the Washington and Buffalo R. R. from Buffalo to Jamison Roads station. Teams will be in readiness to convey to the village. It will be a two-days' meeting. The lonely ones are especially invited. "Let us consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

There is a very earnest desire that Bro. Andrews will attend.

CHAS. B. REYNOLDS.

PROVIDENCE favoring, there will be a monthly meeting at Monroe, Iowa, Oct. 23-30. We design this for a large and general meeting of all the friends in this vicinity. We expect them to attend from Knoxville, Sandyville, State Center, Des Moines, and scattered ones from other places. Ample provisions will be made for teams and for all who may come.

Meetings will be held in Anderson's hall, beginning Friday evening. Come brethren and sisters, and let us seek God for his blessing.

D. M. CANNIGHT.

Business Department.

Not Slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

\$1.00 each. E. L. Bascom 35-1, M. B. Cyphers 39-1, Timothy Murck 37-16, Wm Souppinger 37-16, Charles Higgins 37-14, L. H. Rogers 38-16, Jane Moore 38-16, Henry Beardsley 38-16, Jacob Plank 38-16, Sedwick Hupp 38-16, G. W. Varney 38-16, C. Rowell 37-1, J. A. Dickey 38-20, M. Arnold 37-15, M. J. Clark 36-15, T. T. Day 37-1, A. Holbrook 37-15, S. McVetta 36-1, M. Jones 38-15, Chas. Gardner 37-15, S. W. Pack 37-1, W. I. Tiltonson 38-15, P. LeHuquet 38-15, F. Cooley 38-15, Jas. Grey 38-15, G. W. Griffiths 38-15, M. A. Ayhart 37-15.

\$2.00 each. A. R. Merriman 37-20, Lucius Gould 39-1, J. F. Balenger 38-1, Sarah Ingham 37-20, I. M. Reynolds 38-16, Thomas Paton 38-1, Hiram Hestand 36-15, C. C. Ghering 41-13, W. W. Stebbins 38-1, Alfred Hobbs 38-16, Eli Wick 38-1, Mrs. C. H. Morrill 37-1, C. W. dman 38-20, Carlton Spear 38-16, S. G. Davis 37-14, Geo. Cobb 38-9, W. Putnam 38-1, Wm. Morton 38-6, Mary Chase 37-15, S. Simons 38-1, Geo. Bissell 38-12, M. Bounds 37-1, M. Borden 39-1, J. Clarke 38-1, I. H. Moser 39-1, P. F. Percot 38-1, I. Edgerton 38-1, D. N. Fay 38-1, M. E. Smith 38-1, B. Wright 38-16, J. B. Mock 37-21, Mary Hooton 38-13, W. Arthur 36-14, F. Gr-entman 39-1, J. M. Sealey 38-1, R. Humphries 37-1, L. Huber 37-7, J. Ralston 38-1, L. J. Baker 38-1, J. B. Stacy 39-1, Wm. Herald 40-1, H. G. Overnure 34-1, Thomas Burgess 38-15, T. R. Horner 34-21, John Young 38-10, Mrs. O. Galloway 38-15, S. A. Dana 34-11, M. W. Kerns 39-15.

Miscellaneous. E. B. Saunders \$4.00 37-14, Margaret Trumbo 23c 37-4, Margaret Wick 4.00 37-1, J. R. Deering 2 8c 38-4, W. Avery 3.00 39-1, G. W. Edwards 5.00, 37-1, N. H. Ordway 1.50 38-15, W. T. Hutchinson 3.00 38-1, W. Bowen 1.50 38-14, R. C. Hodges 3.00 38-22, R. Culby 5.50 37-1, S. Steele 1.30 38-7, F. A. Ryan 3.00 36-9, D. Moser 1.50 38-15.

Books Sent by Mail.

Belle Simonton 50c, A. A. Chandler 50c, P. Clarke 17c, Miss Emma Sanborn 17c, Russell Hart 35c, W. M. Perry 17c, G. M. Colburn 15c, H. M. Erway 50c, J. Young 10.00, Christen Jensen 25c, W. R. wland 15c, J. R. Shuff 1c, M. C. Hodges 70c, S. Shoemaker 17c, R. F. Cottrell 50c, S. N. Wright 35c, R. O. Dannon 31c, R. Loveland 20c, John Fisher 18c, D. Porter 18c, Mrs. E. Simons 3.25, J. Wilmet 50c, Mrs. Geo. Smith 15c, S. A. Myers 15c, G. N. Williams 17c, B. G. Allen 2.00, J. E. B. Morrison 17c, Priscilla Markille 50c, I. Sanborn 95c, S. W. Pack 50c, Eben Hawkins 275, J. R. Carr 1.50, R. F. Andrews 50c, Dr. A. W. Mann 70c, J. Watson 25c, J. W. Elder 15c, Emma T. Haskell 18c, H. W. Schaeffer 20c, A. P. Lyon 2.15, Eli Wick 30c, Benj. Bowman 15c, Mrs. E. Goodwin 35c, H. Hillard 1.00, H. S. Lay 17c, Geo. Bissell 27c, John Ballenger 20c, Eliza Percot 3.30, Wm. Daniels 2.92, David Downer 5.56, J. N. Loughborough 68.98, Mrs. O. A. Roberts 2.25, S. S. Rhodes 2.75, Jas. Hackett 35c.

Books Sent by Express.

R. F. Andrews, Sonomanak, De Kalb Co., Ill., \$15.57.

Cash Received on Account.

R. F. Andrews \$2.75, A. B. Atwood 14.56.

Michigan Conference Fund.

Church at Onida \$5.00, Bushnell 21.38.

Book Fund.

S. Sophia Post \$5.00, A friend 2.75, E. J. A. Vosburg 50c, L. D. Smith 2.00, F. Merriam 1.00, Eli Osborne 5.00, C. W. and L. D. Comings 100.00, Geo. E. Fisher 20.00, Eugene Kellogg 20.00, Cyrus Smith 10.00, J. and S. A. H. Lindsey 10.00, H. Crosby 10.00, S. Whitney 10.00, Sr. Tarbell 10.00, Mrs. B. Osgood 5.00, B. M. and F. P. Osgood 5.00, M. C. Andrews 5.00, M. H. Lane 5.00, Maria West 5.00, M. Beecher 4.00, J. B. Beach 5.00, E. Buckland 5.00, H. W. and S. R. Barrows 5.00, I. C. Choate 5.00, A. M. Johnson 5.00, Eli Haskell 5.00, L. H. and M. L. Priest 5.00, R. J. Laferty 4.00, Mary King 5.00, B. B. Francis 5.00, I. Edgerton 5.00, Wm. Chinnock 2.80, W. E. Stillman 1.00, John Hurd 3.00, C. M. Currey 1.00.

Foreign Missionary Fund.

A. A. Herrick \$10.00, Harriet Everts, Sr. Johnson, M. Gould, F. T. Wales, U. Mott, A. W. Smith, L. H. and M. L. Priest, M. O. Mace, H. Everts, H. Bingham, C. R. Austin, Linda Whitford, A. Bradford, D. A. Robinson, E. Temple, M. E. Barnes, S. W. Randall, A. sister, M. A. Gould, each \$5.00, L. J. Hall, Z. Tyler, M. Olmstead, B. R. Austin, J. E. Hool, Sr. Clark, F. E. Cushman, H. H. Page, H. W. Barrows, Mrs. W. Daniels, A. W. Gould, J. T. Ashley, I. Wales, Lucy Smith, A. S. & A. D. Hutchins, Mrs. A. C. Bourdeau, each \$1.00, H. N. Austin, C. W. Comings, W. J. Cross, A. Slater, each \$2.00, C. A. Herrick 40c, M. J. Curry, H. Hazelton, each 25c, B. Wilcox \$1.50, S. Harriman, Sr. Stone, each 50c, Sr. Cross, \$3.00, D. Wilcox \$2.00.

General Conference Missionary Fund.

Vermont Conference \$50.00, Maine 50.00, Ohio 200.00, Iowa 300.00, Wis. & Ill. 200.00, Minnesota 100.00, G. W. Mitchell 5.00.

Received on Shares in Publishing Association.

J. Marcus \$100.00, Lovina Harriman 10.00.

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

Samuel Abbey, Eugene Kellogg, D. Andro, E. Glascock, Geo. Smith I. D. Van Horn, A. W. Maynard & wife, R. Sawyer, each \$10.00.

Michigan Camp-Meeting Fund.

B. P. Dawson \$5.00, J. R. Brown 1.00.