

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*.

A GERMAN TRUST SONG.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray.
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands,
I would that he should all fulfill;
That I should do his gracious will
In living or in dying.

Just as God leads, I shall resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right,
Before he brought me to the light,
My all for him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briars seen;
God does not yet his guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, he leads me still.
—Lampertus, 1865.

Systematic Effort.

It must be apparent to any intelligent person, that a work so vast as that of carrying the third message to the world, can only be accomplished by a general circulation of books and tracts. This being the case, the important problem which presents itself for solution now is, How can this be brought about? At first glance, it is obvious that this can be solved only when we shall be able to meet the following conditions:

1. We must be furnished with a supply of books and tracts which set forth the various points of our faith in a manner well calculated to convince the judgment, and arouse the conscientiousness, of the people.

2. A system of colportage must be devised which shall enable us to give our publications a wide-spread circulation.

So far as the first of these prerequisites is concerned, we think that the good providence of God has furnished us with nearly everything which is necessary for the successful accomplishment of our work. It may well be questioned whether there can be found in history another denominational people who, when not a quarter of a century old, and not having reached

in numbers more than 15,000 persons, could present so fine an array of books and tracts containing clear and Scripture arguments in the defense of the varied points of their faith as can S. D. Adventists.

Nor is it simply true that the arguments upon which we rely for the maintenance of our position have been so far elaborated as to enable us to successfully challenge their refutation by the religious world. The same hand which has led out a people from the mazes and mysticisms of modern theology, knowing that their work must be very extended and very brief, has, in the art of printing, in its present perfection, furnished them with every facility necessary for the accomplishment of their task. Already with our steam power press we are able to produce nineteen, neatly executed, thirty-two page tracts, in each minute, at a cost of not over two dollars per hundred. With these advantages, which, by the multiplication of presses and an increase of laborers, can be extended sufficiently to meet any demand which an enlargement of the field can create, and with a book and tract fund which the liberality of our brethren will make equal to any emergency, all that now remains is that the second condition above mentioned should be answered, *i. e.*, that our works should be speedily and judiciously distributed wherever there can be found candid persons who are willing to read them. At present the supply is fully equal to, if not greater than, the demand, not because there are not tens of thousands who are famishing for the very bread these contain, but because they are ignorant of their existence, or because they have no means of obtaining them. How, then, we inquire again, can we be relieved from our embarrassment in this direction? Certain it is that we shall find no help in inaction. Were we to wait until a full corps of qualified colporteurs should present themselves for employment at the doors of our publishing house, we should wait in vain. It has been well said that "Man's extremity is God's opportunity." When we have exhausted every resource within our reach, then the Lord will make up any lack that may still exist. Until then, we cannot with propriety call upon him for help. Have we done this? If so, then let us cry mightily to God for the relief which the necessities of the cause demand, and which it will therefore be for his glory to afford. But if we are satisfied that we have not, then let us discover, if possible, wherein we have come short in the past, and enter upon the work of immediate reform.

It seems to us that a moment's reflection will convince any person that we have not only failed to come up to our privilege heretofore, but that we have not accomplished in this direction one-tenth part of what ought to have been realized. The failure has not arisen from a lack of anxiety on the part of our people to do good, but from a want of knowledge of the proper manner of setting themselves at work on one hand, and on the other, a fear of doing harm through indiscretion. In the different communities where our churches are located there has been no one to lead out in the matter, and it has therefore gone by default. As an illustration of this, I have but to cite our experience in this place. Previous to last June, but very little had been accomplished in the way of getting our views before the people through the circulation of our

publications. At that time we resolved upon consultation among ourselves, to determine by experiment whether this state of things could not be changed by the inauguration of organized effort. For this purpose we instituted a society adopting for its government the following constitution:

ART. I. Name: This society shall be called The Book and Tract Society of Seventh-Day Adventists in Allegan.

ART. II. Object: The object of this society shall be that of promoting the circulation of such publications as shall be best calculated to instruct the public respecting the various points of our faith.

ART. III. Officers: Its officers shall consist of a President, a Vice President, a Secretary, a Treasurer, and Executive Committee of three, of which the President shall be one; and they shall hold their respective offices for six months, or until their successors shall be duly elected, unless they remove from the place or cease to be members of the society.

ART. IV. Duties of Officers: The duties of the officers of this society shall be the same as those devolving upon persons occupying like positions in similar associations, unless they shall be otherwise limited or enlarged by the by-laws of this society.

ART. V. Elections: The regular elections of the officers of this society shall take place on the evenings of the first Monday in May and first Monday in November, unless by vote of the society some other time be designated. In case, however, of vacancy in any of the offices of the society, an election to fill the same may occur at any meeting of the society which the President, or, in his absence, the Vice President, may call.

ART. VI. Membership: Any person who is a member of the church of Seventh-day Adventists in the village of Allegan may become a member of this society by subscribing the constitution and by-laws thereof; and any person who is not a member of said church, desiring to unite with this society, may do so by a vote of all the members present at any meeting of the society, and by subscribing the constitution and by-laws as herein before provided.

ART. VII. Meetings: The regular meetings of this society shall occur at such times as the members thereof may designate in the by-laws, and special meetings may be called at any time by the President, or, in case of his absence or inability to act, by the Vice President or Secretary.

ART. VIII. Amendments: This constitution and the by-laws of this society may be amended, changed, added to, or repealed, at any meeting of the society, by a vote of a majority of those present, provided those present at such time shall represent one-third of all the members of the society.

ART. IX. Finances: The funds to be employed by this society shall be made up of such donations as may be offered by individuals from time to time, and by collections from the members thereof, either as quarterly dues, or by the levying of special taxes, such as shall be voted by a majority of the members present at any regular meeting.

ART. X. By-laws: By-laws for the government of this society, which shall not conflict with the provis-

ions of this constitution, may be passed by a majority of the members present at any meeting of the society.

The workings of this society have been very satisfactory. Instead of the almost absolute state of inactivity which has characterized the church heretofore, in the branch of service in question, we have put in circulation from five to eight hundred of our tracts and pamphlets. The effect of this has been as marked upon our brethren themselves as upon the community without. When they had found themselves actually engaged in useful employment which was contributing to the advancement of the interests of the cause, their gratitude has found expression not only in words, but their lives have also given evidence of its sincerity. Instead of becoming rusty upon points of doctrine, they found that in the distribution of tracts, questions would continually arise, respecting which it was necessary that they should post themselves.

Nor is this all. It has also been rendered apparent to them when engaging in this sacred work, that their personal character should be free from blemish, thus leading them to a more thorough self-examination.

In order to avoid indiscretion in the distribution of tracts, we have been in the habit of holding society meetings occasionally, at the call of the President, wherein each one has given a report of the number of tracts which he or she has distributed, relating at the same time something of a history of the manner of procedure on their part. In this way, those who have the management of the matter have been able occasionally to impart such advice and counsel as was necessary to keep all from an injudicious distribution of the tracts, while the meetings themselves have furnished an opportunity for each one to select from the general stock of publications kept by the society, such as they could use to the best advantage. And it has not unfrequently occurred that incidents and experiences have been related at such times which have been well calculated to deepen the interest of every member of the society in the work, and stimulate all to more earnest effort.

It has never been our policy to limit our labors to our own community. On the contrary, we have considered it advisable to send the tracts by mail, each individual paying his own postage, to all persons at a distance whom we think will be benefited thereby.

As a whole, we regard the thing as a complete success. We do not mean by this that no tracts have been thrown away, or that no indiscretions have been committed. On the contrary, we have no doubt that a portion of our labor has been lost. Nor do we ever expect to see a plan devised whereby it will be possible to engage in this work without the hazard of wasted means and time. This would be presuming upon penetration such as men in this state can never attain to. But we do believe that it has been vastly better both for the church and the cause that we should be employed in this manner than it would had we been altogether, as before, unoccupied. And now what we are anxious to see is, our brethren in other places, either by adopting the same system that we have, or by introducing a more perfect one, bringing all the resources of their respective churches into this most important labor of disseminating our pointed views with the greatest expedition, and in a manner the least liable to exception. When we shall witness this, and it shall be made manifest that we are doing all in our power for the accomplishment of our great mission as a people, we shall expect that the blessing of God will attend our labors, and that his unerring wisdom will lead us in devising all the ways and means which shall still be required in the further prosecution of our work.

W. H. LITTLEJOHN.

Allegan, Oct. 19, 1870.

SEED which is sown in toil, springs up and yields an abundant harvest; the righteous who labor in the night of trouble, receive as a reward great prosperity and joy.

In reading the Scriptures, we should not be satisfied unless we have a consciousness of reverence, a feeling of deep interest, and a desire for spiritual profit.

The Coming of Christ is Near.

"BEHOLD I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

Many years have passed away since our dear Saviour blessed the world with his divine presence, and caused "the true Light" to shine. "A little while" he abode with his own, instructed them in the heavenly truths, gave them power over all the devices and attacks of Satan, and strength to patiently endure the persecutions of a frowning world. And not only did he do this, but he promised them, before he returned to his Father, that he would come again and receive them unto himself, that they might dwell with him where he is. John 14: 2, 3. And this blessed promise he has not only given to the apostles, but also to all those who through their word should believe in him. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17: 22.

1. But it appears that there is now more strife and division on religious subjects than ever before. People care less to understand the true import of the sacred word. They do, indeed, say Lord, Lord! but are not careful to do the will of our Heavenly Father. They preach much concerning faith, but often use the same as a hypocritical cover for iniquity. The world, the world! has filled the heart. Ministers and people grasp after riches and honor, worldly enjoyments and comforts. And when the soon coming of Christ is urged upon them, then we hear, "My Lord delayeth his coming." Ridiculing and opposing those who wait for their Lord, they continue "to eat and drink with the drunken." But thus they themselves become a "sign of the times." For when this takes place, then "the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

The evidences that we are living in the last days, and that the second coming of Christ is near, are numerous, plain, and increase in number as the end draws nearer.

Are not wars, pestilences, and earthquakes, being multiplied? Matt. 24: 7. Have not many false prophets appeared and deceived many? Verse 11. Are they not now crying, "Peace and safety," more efficiently than ever? 1 Thess. 5: 3. Prophets, whose greatest skill and strength lie in crying, Heretic! when they neither will nor can prove their own mistaken theories from the word of God. Prophets, who are strong to speak evil of others in their absence, but who will not meet a man face to face. Who win the hearts of men with sweet words and a flattering tongue, but who neglect to declare that "the great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1: 14. Prophets, who can joke and jest while the wrath of God is about to be poured without mixture into the cup of his indignation, and thousands of poor deceived souls soon must weep and wail for pain and anguish of soul when the plagues fall upon their unsheltered heads. Blessed be God that some are waking up and preparing to meet the coming King. May many more be aroused before it is too late, "and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zech. 14: 12.

3. Has not the love of many waxed cold because iniquity is abounding? Matt. 24: 12. Read the news of the day. Here is a throng of records of iniquity which no man can number—records of fraud, theft, murder, fornication, and concupiscence. Surfeiting and drunkenness fill the land. The very atmosphere is poisoned with oaths and curses. And the churches; oh! what has become of the love of Christ in the churches? There many a minister is dearly paid to speak of love, while hearts are as cold as ice. How many love God more than the world, and seek to advantage their neighbor as well as themselves? Few, very few. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15. Yet these poor slaves of the world and of fashion are called *members of the body of Christ*! Oh, height of pretension! Well may Satan laugh, and angels weep.

4. Do not multitudes now exhibit a "form of godliness, but deny the power thereof"? 2 Tim. 3: 5. Many preachers have a whole week to prepare their Sunday sermon, and yet it is so dry that it can hardly stick together. But few, comparatively, attend the meetings, and of these some sleep, and most go away just as worldly-minded, proud, fretful, covetous, and unbelieving as they came in. Many who once tasted the love of Christ, and were moved by the Holy Spirit, have gone to sleep on the enchanted ground. "As it was in the days of Noe, so shall it be also in the days of the Son of Man." Luke 17: 26. People will eat and drink, sing and dance, until heaven bursts over their heads, and the earth opens beneath to swallow them up. Then shall they gnaw their tongues for pain, when the time for repentance is past. Rev. 16: 10, 11.

5. The "glorious appearing" of Jesus "is that blessed hope" which is set before us in God's word. Titus 2: 13. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. 2: 19. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

6. Dear reader, do you have fellowship with God? Do you live and walk in the light of his countenance? Do you watch and pray always? Do you diligently read the word of God? Do you seek first the kingdom of God and his righteousness? Or do the things of this world concern your heart the most? Does the love of money fill your soul; or has the love of Christ penetrated your inmost heart? Has not God given unto you life, and health, and food, and raiment? Is it then unreasonable that he commands you to love him again? Has he not given his only begotten Son to die for you? and will you return unto him ingratitude and disobedience? Will you follow the world and perish with it; or serve the Lord and wait for the glorious appearing of Christ? God calls you. Jesus calls: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. He points to the glorious crown of life. Will you turn away? Oh, come! Come to your Saviour. Repent of your sins, bend your knees in the name of Jesus. Confess your sins to your Saviour. Enter into thy closet, shut thy door, and "pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6. "Prepare to meet thy God." Look to the bleeding Lamb of God. His blood cleanses from all sin. Walk in his footsteps, whether your friends will go with you or no. Satan will lead you into the lake of fire. Sin will sink you into everlasting destruction. But Jesus will save you as a brand from the fire. Come, oh, come! Follow Christ. "Keep the commandments of God and the faith of Jesus." Rev. 14: 12. Soon Jesus will be revealed in the clouds of heaven, with his mighty angels, and will give you a mansion in the Father's house, an everlasting name that shall not be blotted out, a crown of glory that can never fade. Then the world must weep and wail, when the triumphant songs of victory, from the people of God, fill the new Jerusalem with rejoicing, and their glad hallelujahs roll through Heaven's bright dome like the voice of many waters and mighty thunders, mingled with the sweet music from the heavenly harpers. Dear reader, "Strive to enter in at the strait gate."

JOHN MATTESON.

The Chapel in the Heart.

In your retirement, make frequent colloquies; or short discourses with God and thy own soul. Every return of the heart in these intercourses is a going to him, an appearing in his presence, and in representing him present to thy spirit and to thy necessity. This was long since called, by a spiritual person, "a building to God a chapel in our heart." It reconciles Martha's employment with Mary's devotion, charity

and religion, the necessities of our calling and the employment of devotion; for thus, in the midst of the works of your trade, you may retire into your chapel—the heart—and converse with God by frequent addresses and returns.—*Jeremy Taylor.*

The Christian Warfare.

THE Christian life is one of warfare, of labor, and of toil. Life's duties and life's burdens, as they present themselves to us by the way, we are to discharge with fidelity and faithfulness; and we can have no honorable discharge until the battle is over and the victory won. When the Apostle Paul had closed up his warfare, won the victory, and laid off his armor, he says: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8. He was honorably discharged, he had fought life's battles well; and he reckoned that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8: 18. We, as followers of Christ and the apostles, should imitate his example.

The question often arises in my mind, How can we best engage in the great conflict of overcoming our sins, and have it prove a success; as it is a fact that many, very many who engage in the work, fall out by the wayside before reaching the point of certain victory. In searching the Scriptures I find that Paul throws light upon this point, and tells us the way, and the only efficient way, by which the warfare can be successfully accomplished. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2: 4. By this declaration, Paul wishes to illustrate the nature and character of the Christian warfare by those who take up carnal weapons here to fight in defense of their country.

When tidings of the battle of Lexington were brought to the ear of General Putnam, a man of revolutionary fame, he was a Connecticut farmer, and was ploughing in the field. He did not stop to unyoke his cattle; but leaving the plough in the unfinished furrow, gave some hasty directions respecting his affairs, mounted his horse at once, and, with a rapid pace, proceeded to the scene of action. He was a good soldier. He had such a love and devotion for his country's cause that he disengaged himself at once from the affairs of life, and went out a free man.

It should be so with us. When the Captain of our salvation calls, we should not stop to confer with flesh and blood, but throw our whole being and energies into the work. If the things of earth engross our attention, our influence will be crippled, and our efforts fail. The language of the Saviour is very explicit: "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." Luke 18: 29, 30.

Now is the time to engage with earnestness in the Christian warfare. Though we may think our fortifications strong, yet if the enemy should come and find us sleeping at our post, he will enter the fort and lead us captive at his will. We need not be at a loss to know where we are in the world's history. Paul says that "in the last days perilous times shall come." We are entering those perils. The catalogue of sins which Paul speaks of in 2 Tim. 3: 2-5, constitute some of these perils. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." These sins are strikingly developed at the present time, showing plainly that we are living in the time when the words just quoted apply.

Opening prophecy reveals the end of all things at hand. Important events are transpiring even in our own country, which should stir us to diligence and duty. The two-horned beast has arisen, and is to make an image to the first beast. The two lamb-like horns, which specify the mild principles of the government, which are the toleration of civil and religious liberty, and that man shall worship God according to the dictates of his own conscience,—these principles are fast waning away. He was to speak as a dragon. That dragon voice may now be heard speaking in low tones not far in the distance. The way is being opened to establish a national religion, in which all the religious societies will unite upon one common platform upon the principal features of their religious faith, which will be established by law, among the most prominent of which will be Sunday observance. The church, clothed with civil power, will constitute the image to the first beast. It will then make war with the saints. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Dear brethren and sisters, how many of us will be able to stand when the decree goes forth that no man shall buy or sell save he that has the mark of the beast; or when he shall cause that as many as will not worship the image of the beast shall be put to death. May the Lord help us through vigilance, patience, and Christian fortitude, to escape the things which are coming upon the earth, and to stand before the Son of Man.

Stowe, Vt.

FRANCIS GOULD.

The Fruit of the Holy Spirit.

THE most neglected patch of ground will produce a bountiful crop of weeds. They grow spontaneously. But wheat must be sown, and orchards must be planted. In like manner, sin is spontaneous in the carnal heart. This is the condition, this the curse, of native depravity. The "works of the flesh," i. e., the natural outworkings of every one's corrupt heart, are unholy, impure, selfish, and exceeding sinful. Paul calls the roll of this ugly brood of "works of the flesh," in the fifth chapter of his letter to the Galatians; it begins with "adultery," and ends with "drunkenness, and revelings," and such like.

But, in vivid contrast with these spontaneous products of the unconverted heart, he specifies the "fruits of the spirit." Graces, such as the Bible commends, are fruit. They are not the product of native depravity; they are the product of a supernatural influence on the human soul. Holy acts grow out of something; they need a root, and have a root that inspires their life. Let some of our popular pulpits preach Pelagianism, and ignore the supernatural in religion as much as they like, they find no warrant in the word of God. That word assures us that the root of all pure, holy thought and action is the Holy Spirit. That root is implanted by regeneration. Before the divine Spirit enters the heart, there is no root to yield a single Bible grace, or ripen into the smallest genuine fruit of holiness. Are you surprised, therefore, that, when men have tried to be Christians without Christ, and tried to reach a pure spiritual life without the aid of God's Spirit, they have lamentably failed? Just as soon might a farmer drive his harvest wagon out into a barren moor and expect to load it up with wheat-sheaves; just as soon might he arrange his fruit-barrels under a thicket of New Jersey pines, and expect to shake them full of golden pippins and ripe Spitzenbergs.

True religion is a growth, a development; but it requires a root. There can be but one such root. It is divine in its origin. The root of all true Christianity is a spiritual principle implanted by the Holy Ghost. This root is as invisible as that of an oak or an apple tree; but the tree is visible, with its beautiful efflorescence in the May, and its bountiful fruitage in October. The inward life of the apple tree overhangs the boughs with innumerable apples, which the October sun crimson with its warm blush, and then the "good tree" presents to its owner its "good

fruit" as its consummate season's work.

There is a precise analogy between the orchard and the true church—who are "the faithful in Christ Jesus." Christians are converted sinners. They have turned to God under the drawings of divine love. The Holy Spirit is the author of their regeneration. To take the supernatural out of our religion is like emptying the noonday of the sun. God's word is emphatic in teaching the divine origin of Christianity in every converted heart. The believer is "created anew in Christ Jesus." He is said to experience the workings of the "exceeding greatness of the power of God." Men sin, and bring forth the "works of the flesh," as naturally as they breathe; but the "fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."

What a glorious catalogue! What an inventory of the beautiful excellences of a true Christian character! What a proof of the need of God's Spirit in changing men radically, and in producing the only genuine graces that adorn humanity! What an argument for perpetual prayer for the presence of the Holy Spirit!

I would like to go over this tree of Christian character, and say a word about each one of these exquisite fruits of the Spirit. The first specified is *Love*. It well deserves the pre-eminence. The very essence of Bible religion is to "love the Lord our God with all the heart and soul, and to love our neighbor as ourself." Our religion ought to be saturated with love; it ought to breathe out in our every-day talk as freely as in our prayers; it ought to ennoble a Christian's business transactions; it ought to write his vote; it ought to own his purse, and be felt in the very grasp of his hand. He that loveth is born of God.

The next grace is *Joy*; and this is as different a thing from mere pleasure as the steady sunlight is from the brief lurid flash of the lightning. And I have never seen this grace gleam out more brightly than when carried at the prow through a midnight tempest of roaring adversities. A true child of God can "rejoice in tribulation;" can a worldling do that?

Peace is the third in the catalogue of the Spirit's fruits. This is the calm serenity of a pardoned soul that is at rest in God. I saw a beautiful emblem of spiritual peace lately in Lake George, as it lay in hushed repose, when not a ripple vexed its stillness, when the mountains held it in their arms, and the stars of heaven were reflected in its azure depths. Such is the peace of God that passeth understanding.

Long-suffering and Gentleness are mentioned as twin graces. The literal meaning of the first word is, the power of holding still for a long time under provocation. It is the rare and beautiful grace of forbearance. Christ Jesus was its loftiest embodiment when he breathed out that divinest prayer of magnanimity, "Father! forgive them; for they know not what they do!"

Goodness is philanthropy—the sincere love of man, whatever his caste, his color, or his condition. It is Christianity on foot, with a Bible in its pocket, and a loaf of bread in its open hand. It is not the religion that suns itself on the warm side of a fashionable church; but the practical Christ-likeness that seeks out the lost on the Sabbath, going down in the diving-bell of a mission-school, to bring up rare pearls for Christ's crown, out of the slimy depths of ignorance and sin.

But my sheet is too brief to enumerate the various fruits of the Holy Spirit in a Christian's life. There is *Faith*, vital and transforming; and there is *Meekness*, that loves a low seat before the cross of Jesus. Last, but by no means least, comes *Temperance*. This is a grace much discussed, but to little practiced. It means self-control for our own sake, and self-denial for the good of others. When our nation is cursed and humiliated with such spectacles of drunkenness in high places, is it not time for the church of Christ to dash down that wine that "is a mocker," and to exalt that temperance that is a fruit of the divine Spirit?—*Cuyler.*

God has ordained that the soul of man shall never be at rest out of Christ. He only is our rest and our peace.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 1, 1870.

URIAH SMITH, EDITOR.

Our Publications.

At the Kansas camp-meeting we were deeply impressed with the importance of making greater efforts to supply the people with our publications. The people are perishing for want of knowledge. Even many of our brethren in the West are almost destitute of our books. Some cannot purchase them for want of means, and those who have means to purchase a scanty supply, lend them till they are worn out, or send them to their friends, until some are completely destitute themselves.

We gave, at the Kansas camp-meeting, not less than two hundred dollars' worth of our publications, and we have left in Kansas as many more, to be distributed at their next camp-meeting, should they not be called for before that time.

Our preachers of the Missouri and Kansas Conference, will, at present, receive as many books free to give away as they purchase to sell. This will enable them to circulate gratuitously as many as they sell. Besides this, we design at all of our camp-meetings in such new fields, to give hundreds of dollars' worth of our publications to those of our friends who are not able to purchase them, to lend and to give to those around them who wish to read. What is true of Missouri and Kansas, is also true of all the West, and in a degree, more or less, of the entire wide field now opening before us as never before.

We have resolved to publish books, pamphlets, and tracts, on a scale very much larger than ever before. Ten months since, we published ten thousand copies of Bro. Littlejohn's tract on the "Seventh-Part-of-Time" theory of the Sabbath. When we left for Kansas we took all that were left, excepting two copies for the printers to set the type for another edition. We ordered fifteen thousand printed, but it should have been at least twenty thousand.

After we had circulated sixty thousand each of the two tracts entitled, *The Law and the Gospel*, and *God's Memorial*, we have revised and put the two into a thirty-two page tract, and have just printed twenty-five thousand copies.

But our pamphlets, as well as our tracts, must be printed in larger editions, and the people must have them. God would have us engage in this good work as we have not dreamed of.

Much more can be done in selling books than has been done. Our agents, whether they be ministers, or the rank and file of the Lord's vigilant army, should press the sale of our books, with the feeling that they are worthy of the close study of the most intelligent, and worthy of the reasonable prices asked for them.

But there are thousands of honest men and women who lack the ready means to purchase, or lack the present interest in present truth to purchase, who should receive them gratuitously. The time is hastening on when our people will fully arouse to the duty of calling the attention of relatives and friends to the present truth. They will do this by letter writing, by personal visits, and by sending to them, or personally putting our valuable publications into their hands.

We look forward with great pleasure to the time when Bro. Andrews' *History of the Sabbath* shall be revised and enlarged, and an edition of ten thousand copies shall be printed, for our people to put into the hands of candid men and women everywhere. There are hundreds of our people who date their conversion to the Sabbath from reading that able work. There are thousands more, just as honest as they were, who can be brought to the Sabbath by the same means. May God help Bro. Andrews in the preparation of this important work.

Our first work, when rested from the labors of the camp-meeting season, will be to complete a volume

of between four and five hundred pages, entitled, *Bible Adventism*. It is designed to contain, quite fully, the reasons of our faith and hope. The pamphlet, entitled, *Our Faith and Hope*, No. 1, embraces part; and another not yet printed, to be entitled, *Our Faith and Hope*, No. 2, will embrace still another part, of the large work. We print ten thousand five hundred copies of these two pamphlets, and six thousand copies of the volume. May God help in the completion of them.

And then we know of no means so efficient in the increase of faith in the perpetuity and the manifestation of the gift of prophecy among us, as the reading of Mrs. W.'s works. Her four volumes entitled, *Spiritual Gifts*, could no longer be furnished in full sets. Probably two hundred orders have been received, that could not be filled. And still she had subject matter which at one time she designed for volume five. But to reprint the four small volumes, and to add volume five the same size, would cost much more to furnish her writings in this form, than to put all in two large volumes of four or five hundred pages each, the size of the *History of the Sabbath*. One of these volumes, entitled, *The Spirit of Prophecy*, is printed and neatly bound. It contains new matter once designed for volume five of *Spiritual Gifts*, and a reprint of that portion of the Great Controversy between Christ and his angels, and Satan and his angels, found in *Spiritual Gifts*, volumes one, three, and four, reaching down to the first advent of Christ. The other volume will contain much new matter upon the life, the sufferings, and the death, of Christ, that portion of the Great Controversy which reaches on down through the Christian age, much practical instruction relative to the closing work of the third message, and then resume the chain, reaching down to the close of the great controversy, at the end of the one thousand years of the twentieth chapter of Revelation.

We have printed five thousand and two hundred copies of volume one, and hope to have the same of volume two completed before next new-year's. These volumes will be furnished at one dollar each, one-third discount, or \$1.34 for both when given, chargeable to the book fund. Then we have other works of different sizes that we determine to push through the press in large editions, as fast as possible.

And what we most want of that which can be furnished beneath the sun, is money to carry on the work. We need five thousand dollars to be invested in stock, before the first of January, 1871, and then we shall want five thousand dollars more within six months of that time, to pay for printing and binding.

"But the fearful and unbelieving" will start back, and feel stingy over this matter, while faith says the money *must* and *will* come. There are one hundred persons among us, who would find a blessing in giving each one hundred dollars to make up the sums named above. And there are several, who, if they pay their vows to God, made under most solemn circumstances, would find that here is a good opportunity to invest hundreds, if not thousands, which a bountiful Providence has given them. We have put one hundred dollars into the book fund, and with pleasure will be one of a hundred to raise ten thousand dollars. We now raise the inquiries—

1. Who will be one of one hundred to raise this sum, and each give \$100?
2. Who will be one of two hundred, and each give \$50?
3. Who will be one of four hundred, and each give \$25?
4. Who will be one of one thousand, and each give \$10?

And, lastly, who will be one of two thousand, to each give \$5?

Those not able to give five dollars each, had better save their smaller sums for other purposes, equally important.

Said Paul to Timothy, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves

a good foundation against the time to come, that they may lay hold on eternal life."

Mark this: Timothy was to charge them to be ready to distribute. Some say they are *willing*, but they are not ready. They have just purchased a piece of land, or built a house, and are in debt, or, at least, out of ready means. Well, they should be ready, and in order for this, they should get ready. They should keep ready, and not pay out all their ready means, and run in debt for real estate, for which they have no real need. God is in earnest with his people, and the safest course is to deal honestly with him, his cause, and our own souls.

JAMES WHITE.

Hamilton, Mo., Oct. 25, 1870.

Western Tour.

INCIDENTS BY THE WAY.

WE were not aware, at the time, of the deep impression our camp-meeting at Tipton, Ind., was making upon the people. Immediately after the meeting closed, we learned from various reliable sources, that the people were favorably and deeply impressed. We never had a better hearing than on first-day, and noticed that the people were very anxious to receive our small works, which we circulated gratuitously. But further than this, we could not form a decided opinion, till second-day, and third-day, when the frank, full, and uniform expressions of the people, of all denominations and classes, came in. There seemed to be but one voice among the people, and that was expressive of the greatest satisfaction.

At the railroad station, where we took the cars for Kansas, several gentlemen met us with great cordiality, and we were invited to return and speak to the people again.

Two ladies met Mrs. W. at the station, one of whom had been educated a Friend, the other an ardent Methodist. The sincerity of these good women could not be doubted. They stated to Mrs. W. that no religious influence had ever made so deep an impression on the people of Tipton, as the speaking upon the camp-ground on first-day. They also stated that there had been in that place decided opposition to public speaking by women. They both had advocated it, and felt, on first-day *r. m.*, while Mrs. W. was speaking, that much was at stake, and they prayed while she was speaking that the Lord would help her. These earnest, yet truly modest women, reported a great change in the public sentiment of that place, inasmuch, that if they had thought that their wishes would have been gratified, a united request would have come from all the denominations in the place, for Mrs. W. to speak in some one of their houses of worship one evening, at least.

We leave this people with feelings such as these only can understand whom God has called to proclaim salvation to sinners, in the name of Jesus. We leave them, hanging as it were upon our very souls, praying God to raise up men, qualify them, and put upon them the spirit of love of labor in the wide harvest. And while we are gratified and astonished at the open ear of the people everywhere to the reasons of our faith and hope, and to the earnest appeals in behalf of pure religion, we are distressed to know that so few have the armor on. God pity the people, and send them help.

As the train was hastening on to Indianapolis, we fell into conversation with a fine-appearing young gentleman in the seat before us. We conversed a moment upon the crops and the country, then more particularly upon raising of small fruits. Here he talked well, and showed *taste*, in a sense more elevated than mere appetite. He spoke of the moral influence of cultivating small fruits, besides that which is the legitimate result of this most healthful food. Where is the man, unless he is as void of culture and sense as a horse, but knows that the influence upon the mind, and even the morals, of cultivating and securing the precious fruits in all their deliciousness and harmlessness, as God in nature produces them, is almost infinitely above that of feeding and butchering the filthy, squealing swine.

And then we talked of the influence of these things upon the health and life. He was sound, or at least on the direct route to soundness of mind upon hygiene. We stated to this young man that we were no physicians, yet we have read some, thought more, and sometimes talked to the people relative to these things. "What," said he, "do you edit the health journal published at Battle Creek, Mich.?" No, sir, was our reply, but we are President of that Publishing Association which issues it. Said he, "My mother has been a reader of your health journal some time, and I am pleased with it. Will you donate a copy to the Franklin, Ind., College Reading Room?" Certainly sir, was the reply. Just here we heard the scream of the engine's whistle, the door of the coach flew open, and the brakeman cried out, INDIANAPOLIS! And now a hearty shake of the hand with this young man—did we say of "common sense"? No, sir, uncommon sense! The common—that which is most common—sense of the people in these parts, is that which seems to delight in swine, lager beer, and tobacco. Wonderful mixture! Terrible effluvia!

The good young man—God bless him—stated that he was a student of the Franklin, Ind., College, had never used whisky or tobacco, and was fast growing out of meat-eating to the pure vegetarian system. His teeth, his breath, his eye, and general complexion, and his clear intellect, were a fair index, to say the least, of a decent man.

We are pushing our way across the more southern part of Illinois. This is a great country, in some respects, to say the least. While we were taking our breakfast this morning on this train, in a very fine car, we began to taste tobacco smoke, and looking around, we saw two men smoking, one using a cigar, the other, an old pipe. After pleading with them awhile, they concluded to quit while we were eating. Again, after finishing our morning meal, we stepped into a store for water; this they refused, fearing it would injure the sale of their beer. But we wanted water, which was scarce, while beer was abundant.

OUR last was finished as the train on the Indianapolis and St. Louis road was in sight of St. Louis. This road took us through one vast ocean of ripe fields of corn. The general appearance of the country is fine. When we reached East St. Louis they jammed us into long, huge omnibusses, drawn by four mules, and drove us on to a large, coarse-looking steam ferry-boat. Side by side, were four omnibusses, and the balance of the room on the boat was immediately filled up with immense loads of coal, each drawn by three mules. There is a roughness about the style in which these drivers and teamsters do business that is decidedly disagreeable.

The train from St. Louis to Kansas City was a fine one, and at 4:40, P. M. of fourth-day we were in motion. Here we took the sleeping car, which gave us select companions. We soon fell into conversation with a Chicago infidel, who, though very much of a gentleman, was decided and bold in his infidelity. He enjoyed denouncing the orthodox hell; but when we set before him the Bible doctrine of the destruction of the wicked, instead of their suffering eternal life in hell fire, it took much of the wind out of his sail. Yet he was fluent, and even eloquent, in stating his perfect satisfaction of his unbelief. And nothing seemed to dampen his zeal until we gave him a brief view of the freedom, and exalted character and the duration, of the future life on the earth, when it shall be restored to its primeval glory, and the just, and the good, and the truly noble, of all ages, sharing in the resurrection of the Bible, shall receive it as their eternal inheritance, free from the many ills of this life. Here, sir, we appealed, is a terrible loss that the unbeliever cannot afford to sustain.

If the infidel can be reached at all, it will not be done by holding before him the God-dishonoring dogma of an eternally burning hell for the wicked; but by attracting his attention to the harmonious Bible view of the restitution, and the glories and endlessness of the life to come.

At 6 A. M., this (fifth-day) morning we reached Kansas City. The omnibus took us a mile to the Union

depot, where we were to take the train to Pleasanton, the place of meeting, seventy-five miles from Kansas City. Breakfast time was drawing on, and the frost of the morning could be seen everywhere. We entered the ladies' room, and found it almost crowded with women and children, emigrating to regions still further west, whose faces, hands, and clothing, to say least, could be improved by a faithful use of soap and water. The stench of the close, heated room was intolerable. And Mrs. W. and self took up our hand luggage, and walked twenty-five rods upon a level with the tops of the houses, where room was plenty, and the morning air delicious, and there, beneath a Missouri oak, we seated ourselves upon rocks from the height above, and enjoyed our morning meal of bread, cakes, apples, and grapes. God be thanked that there is a better way than to stuff one's self with chickens fried in swine's lard, greasy knickknacks generally, and hot coffee, and get the headache and the blues.

JAMES WHITE.

Pleasanton, Kan., Oct. 14, 1870.

"For our Learning." Rom. 15:4.

A RARE CASE OF FAITHFULNESS.

"I WILL pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Ps. 66:13, 14.

Few, very few, indeed, of the most devoted servants of God, fully act up to this resolution of King David. It is not so much that they are dishonest, nor even forgetful of the obligation; but it is difficult for any of us to realize our dependence on God in times of prosperity and ease, as we do in time of affliction. While with most, it is the old story of Pharaoh again—pennitent and prayerful in affliction, but proud and hard-hearted when the rod was removed. So it was with Israel: "When he slew them, then they sought him; and they returned and inquired early after God." Ps. 78:34.

Many times have I seen professed Christians act as the little girl said who related to her mother her going through the woods to her aunt Ann's. When she came to the edge of the woods, she said to the Lord, if he would take care of her, she would thank him. After passing safely through, she said, "Thank you, dear Lord, and now you need not mind me any more, for I am most to aunt Ann's." Do you smile, reader? Look at yourself. Have you not often looked to the Lord for protection when trouble was before you, and when you had "got through the woods," acted as if you were fully able to take care of yourself? Do you feel your dependence on God in everything, and at all times?

A certain minister related, with evident thankfulness, how the providence of God had saved his life in the case of an accident which occurred on his journey. "But I," said another, "have a more wonderful providence than that, to record; I came all the way on my journey without any accident!" Who notices such providences as that? What selfish, thoughtless, unthankful creatures we are.

I knew a mother who promised the Lord if he would raise her child from a severe, and to all appearance, fatal sickness, she would never again distrust his care, or doubt his truth. And her child was restored, in answer to prayer, in such a manner that it was a wonder to all. But soon came a cross which she had not sufficient self-denial or Christain principle to take up; then came distrust of God's care, and soon her mind was so darkened, or her heart hardened, or both, that she openly denied the hand of God in the restoration of her child! And yet I doubt if she has ever broken through her subsequent years of sorrows and trials, rebellions and denials of God's truth, and the reproach and shame that these have brought to her, back to the broken vows which her heart prompted, and her lips uttered, when she was in trouble. When promises are made in trouble, future crosses are rarely provided for. When these come, the promises are forgotten. But God never forgets. "He hath no pleasure in fools; pay that which thou hast vowed." Eccl. 5:4. Vows made in trouble, and forgotten when peace comes, indicate a selfish spirit,

intent on present gain, regardless of the honor and authority of God. Who has confessions to make hereon, or neglected vows to take up? J. H. W.

Going to the Father's House.

"ANOTHER one of our dear brethren has recently gone into one of the mansions in our Father's house."—*Watchman and Reflector*. Sept. 1870.

If this were so, it must have been a *special manifestation* of divine power. Was the brother alluded to more favored than the disciples? "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go ye cannot come, so now I say to you." John 13:33. Why so? Because they (according to the great plan) must wait for Christ to come for them. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. How many times does Scripture teach that Christ shall come to this earth previous to the descent of the New Jerusalem? "And unto them that look for him shall he appear the second time without sin unto salvation." Heb 9:28.

Has any one heard the great shout—the voice of the Archangel, or the sound from the trumpet of God? "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trumpet of God; and the dead [all or one?] in Christ shall rise first." Surely in such a day as ours, the electric wire which so quickly brings to us tidings of all kinds of events, would flash such an account from nation to nation, and the world would tremble. Ah! no; when that brother shall go to "one of those mansions," there will be an innumerable company to go with him—those beloved disciples will bear him company.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life," &c. John 5:28, 29. Yes, and "every eye shall see him." Rev. 1:7. It will not be a spiritual, mystical, coming; but as He was seen ascending, so shall he be seen descending. So says Scripture. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into heaven.'" Acts 1:10, 11. Did the angels tell the truth? I believe they did.

Here are but a few of the many passages that plainly speak of Christ's coming; and as he is the one that takes home the sleeping and living saints, I think that unless there was a *special manifestation* in the case mentioned, the brother must be sleeping, (1 Thess. 4:13-15,) and must necessarily wait to be taken to the "mansions" when Christ comes. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23. I find no scripture teaching that Christ comes from Heaven (where he is officiating as our high priest, Heb. 8:1, 2,) to earth, every time a saint dies, to carry his soul to mansions above. But I do find Scripture proof that when Christ's work is finished in the heavenly sanctuary, he will appear "in the clouds of heaven with power and great glory," and will then "send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31; Mark 13; Luke 21. Ah! this, then, is the time for the sleeping saints to be "gathered home," to go to "one of those mansions."

No, Christ has not come yet. One sign more to be fulfilled—then, soon shall he be seen "coming in the clouds." Then shall that brother, if he sleeps in Christ, be awakened out of his sleep; then shall he find a glorious home in one of those "bright mansions." Then will his glorious King, with all the holy throng of angels, and the redeemed with their Redeemer, with triumphant songs, enter the "beautiful city," the "mansions fair." F. A. BUZZELL.

Report of Meetings.

SOMETIMES I am asked why I do not report my meetings. This is a part of the work I never took much liking to, and in consequence of overworking, and too much writing, all the way from last fall to spring, the task of writing even a letter, has been burdensome for months past.

I left Battle Creek early in May. The second Sabbath in May, I attended the monthly meeting in Newton. First Sabbath and first-day in June, by request of Hillsdale church, I spent with them. This was a meeting of hard labor. The next Sabbath, I was requested by the committee to spend in Convis; but as a call had been made in the REVIEW, from Holly, I thought best to go there, as Convis could be supplied from Battle Creek. At Holly I had another season of hard labor. In the good providence of God, difficulties of long standing were, I trust, permanently adjusted. Bro. Carpenter, of Genoa, and Potter, of Lapeer, rendered efficient assistance by their counsel. I have found this a good course, to unite in counsel with lay brethren when such are present, and not bear alone the whole responsibility of settling difficulties.

The first Sabbath in July, I spent in South Genoa. Here I found the cause in a good state; five were baptized, and two requested prayers. At this time the weather changed suddenly cold with a heavy storm, and being already afflicted with rheumatism, a disease to which I have been much subject in my life, I became almost helpless. It was only with great pain that I could stand upon my feet, or get in and out of a wagon. The last Sabbath in July, I was in Newton. The other Sabbaths not here specified, were spent with the church in Burlington. These meetings, with writing weekly numbers of the review of Wellcome, were all the work I could possibly do in my feeble state, as my head has troubled me much for months because of writing too much.

Aug. 1, I started on my way to the East. This trip was undertaken by me in very feeble health. I had only time to call one day at the camp-ground in Oneida, N. Y., and hurried on to join Bro. Cornell in Richmond, Maine, where I arrived sixth-day, Aug. 5, at 3 P. M. Here I found the tent pleasantly pitched in the village, but I was pained to find the state of the cause so different from what I had left it. I regretted that the tent was pitched in Richmond before stumbling-blocks were removed, and weights taken off from the cause there. I am satisfied that the result of the tent meeting there would have been far more favorable, had not the believers stood in a discouraged condition, whereby their efforts and prayers were hindered. But good was accomplished; some were thoroughly converted to the faith. By the action of the Conference they felt relieved, and we are rejoiced to hear that they are again having good meetings in Richmond.

I spent several days in laying out and preparing the ground for the camp-meeting. I also attended the camp-meeting at South Lancaster, Mass., which has been reported fully. Though Bro. White had labored hard and incessantly, and Sr. White was much worn by her labors and the sickness of Willie, the Maine camp-meeting was a success. Twenty-one tents, beside the large tent, were on the ground, which was nearly twice as many as I expected. The interest was good. The testimonies of Sr. White were well received, and did much to relieve the cause from embarrassments. The brethren in Maine generally feel encouraged. At the close of the camp-meeting, Bro. Cornell and self returned to Richmond, procured a good hall, and advertised for Sr. White to speak there on Wednesday evening, Sept. 7. Our enemies had helped to raise the interest for this meeting. The hall was crowded. Sr. White was specially helped at that time; she delivered one of the most powerful, interesting, and instructive discourses I ever heard from her, which is saying much for it. The large number, who stood literally packed together, not able to get seats, kept perfect silence during the entire discourse. It left an excellent influence, and was of itself a sufficient exposure of those who have neither manliness nor Christianity enough to rise above the level of slander and abuse.

In company with Bro. and Sr. White, I went to Boston, Sept. 8; they pursuing their journey westward via South Lancaster, where they had left Willie, I remaining in Boston to fill their appointments which had been sent forward before, and to dedicate a hall for worship in South Boston. This change in the order of arrangements was a great disappointment to the friends in and around Boston, and to relieve their feelings as much as possible, I filled all of the appointments, thereby laboring beyond my strength. The cause seemed to be in very good condition there, all of good courage and taking hold with zeal. Bro. Stratton has nicely fitted up a small hall in South Boston, in a new block, which is a great help to the church and cause in that place.

The next Sabbath, with Bro. Cornell, I was in Hartland, Me. Bro. Goodrich was at home, preparing to enter the field of labor, and I think with renewed strength and confidence. Bro. G. is growing into the work, and is appreciated by his brethren.

Here I was obliged to rest for a short time, and so ended for the present my labor in Northern New England. My health has been, most of the time, better than when I left home, and I have had good freedom in speaking the word. I have much reason to give thanks to the Lord.

J. H. WAGGONER.

Kingston, R. I., Oct. 17.

Report from Bro. Matteson.

I REMAINED about two weeks with the Danish brethren in Montcalm. The neighbors manifested more interest to hear this time than they have before, yet none could be prevailed upon to take a stand for the truth at present. Still I believe that some will turn to the Lord if the brethren will continue to set a good example before them. The brethren and sisters are all firm, and deeply interested in the cause. Their present number is thirteen. Their s. n. pledges for the year, \$85.12. May the Lord reward them for their willingness to help the cause, and give strength to endure in all their trials, that we may rejoice together when the Lord shall appear.

Last Sabbath I was called to the funeral of our deceased sister Patten, near Olivet. She had lived for others, to bless and take care of them, until her own strength was gone. Her desire before death was to obtain rest. She was weary from the toils of life, and the Lord gave her rest. She rests in hope till the Life-giver shall appear.

Sister A. P. Van Horn is a daughter of the deceased, and was present, with Bro. Van Horn. Much grief was manifested in the bereaved family. But before I parted from them in the evening, faith and prayer prevailed, and all felt the sweet Spirit of God comforting each mourning heart. The blessed hope looked so good to us.

I am now at work in the Office, and shall remain here two or three weeks.

JOHN MATTESON.

Battle Creek, Oct. 28, 1870.

Report from Bro. St. John.

LEFT home Sept. 22, for the Ohio camp-meeting. I feel that I shared, with many others, the blessings of that meeting. With stronger confidence, and better courage to persevere, I left the camp-ground.

Tuesday, 27th, went to Bro. I. H. Moser's, near Yellow Springs, Clark Co., and commenced meetings in Allen Town, Thursday evening, and continued ten days, holding twelve meetings. Believers were strengthened. But little interest on the part of outsiders to hear. But few would come to meeting. Very much prejudice exists in this community against S. D. Adventists, which I could do but little to remove. We think that a humble, consistent walk, on the part of the few Sabbath-keepers there, will do more to recommend the truth than anything else at present. May they seek for a continual growth in grace and Bible knowledge.

Sunday, 9th, went to Bowersville; 10th, to Port William; 11th, Bro. Oxley and self visited Bro. Eli Glascock's folks, three miles south of Hillsboro, Highland Co. These lonely ones were rejoiced to see us. We trust our visit was a mutual benefit. The lonely ones will soon be gathered. How cheering the thought!

Thursday, 13th, returned to Port William. Spoke three times to the church in Bowersville, Sabbath evening, forenoon, and evening after Sabbath. Sunday forenoon heard Eld. Smith, Methodist, at Fawcett school-house, five miles from B., on Sabbath question. Reviewed him in afternoon. Monday night, the brethren and sisters came together at the residence of Bro. Haughey; the subject of health reform considered. Some good resolutions were made. May all faithfully adhere to them. We love this people. God is in the present truth, health reform and all. Brethren and sisters, would we go forward? then let us cherish and walk in the rays of light already given.

Tuesday, 18th, returned to Yellow Springs. Friday, 21st, came to Whartonsburg, Wyandot Co. Father Moser attended the camp-meeting, and came home a Sabbath-keeper. We are now at his house, and design to commence meetings at the Iman school-house this evening. Pray, brethren, that good may result.

H. A. ST. JOHN.

Whartonsburg, Wyandot Co., O., Oct. 22, 1870.

To the Young.

[By special request, we reprint the following, from the pen of one who now sleeps in Jesus. It breathes a fervent spirit of piety and true devotion, that the young will do well to cultivate.]

We are living "in a grand and awful time." Satan is working with mighty power, knowing that his time is short; and we who are young, are especially exposed to his fierce temptations. He will try in every possible manner to draw us away from God, to divert our minds from heavenly things, and fill them with earthly thoughts. And are we trying with all our powers to resist him? Oh, are we, in the strength of God, pressing forward? or are we gradually yielding to Satan, and being overcome by him? We firmly believe we have reached the time when the people of God are going to arise and clothe themselves with the beautiful garments of righteousness and salvation; and if we would be prepared to rise with them, we must strive earnestly to get our hearts right in the sight of God. We must put from us all pride, vanity, love of ease and worldly pleasures, and seek to be conformed wholly to the will of God. Now is the time to work. Do not let us fold our hands in idleness, and fondly dream that at some future time we will "make our peace, calling and election sure." Time is short. We have not one moment to spare. Already we can almost hear, in the distance, the rolling of the chariot which brings to earth our absent Lord; and occasionally we almost seem to catch a glimpse of the light and glory that encircle the heavenly cortege. And oh, let us, as in the presence of God, ask ourselves the solemn question, Shall I be prepared to meet with joy the coming King?

We know that none but the pure and holy, those who have humbly walked with God, will be accounted worthy to stand before the Son of Man when he shall appear. Shall we be found among that holy, happy band? Thank God, we may be. Mercy still lingers. Jesus invites us, and all Heaven says, Come. Oh, let us hasten to the fountain that is opened "for sin and uncleanness," and bathe there until every stain is washed from our sinful souls. Let us from this moment resolve that in the strength of God, we will overcome. We must be in earnest, determined and persevering, or Satan will overcome us. His efforts are unwearied and constant; and if we try to draw nearer to the Lord, and consecrate ourselves entirely to him, he will press his darkness around us to discourage us, and we shall be tempted to give up the struggle. But when these fierce storms of temptation arise, let us seek shelter in the bow of prayer. His fiery darts can never penetrate through that inclosure. There, at Jesus' feet, we shall be safe. He will surely listen to our earnest cries for help. If we seek him with all the heart, he will be found of us. He will not leave us to the buffetings of Satan, but will strengthen us to resist the powers of darkness, and to press on in the narrow way, until the last battle is fought, and a complete and final victory gained.

Dear young friends, you "who are at ease in Zion," will you not awake and give yourselves wholly to God? Will you not listen to the dear voice that pleads, "Awake, awake thou that sleepest; arise from the dead, and Christ shall give thee light"? Oh, heed that solemn admonition ere it be everlastingly too late. Oh, think of the joys of Heaven. Think of the rapture that will fill your soul, if at last you may be permitted to enter through the golden gates into the city of God, there to receive from the Saviour's own hand—that precious hand that was once nailed to the cross for you—a crown of bright glory, and to hear from his dear lips the sweet words, "Well done, good and faithful servant." Oh, is not Heaven worth striving for? Is it not worth giving up all for? And will you, through carelessness and indifference, fail of everlasting life? Oh, think of the dreadful anguish that will be yours if at last you have to exclaim, "The harvest is past, the summer is ended, and I am not saved." Eternal life was offered to me, but I would not make the necessary efforts to secure it. Heaven with all its blessedness might have been mine, but now it is too late, and I am lost. May this sad lamentation never be yours or mine.

In the strength of Israel's God, let us go forward. Be faithful in secret prayer. Have stated seasons for holding communion with God; and as you value eternal life, let nothing tempt you to neglect the solemn exercise. And as you try to draw near to God, believe that he draws near to you. And though at times the blessing may be withheld, and you can get no sensible answer to your prayers, yet wait at his footstool, cling to his promise; and when you most need it, showers of grace will descend upon your waiting soul, "like dew upon the mown grass."

Pray much. By prayer you will conquer. Meditate constantly upon the glories of Heaven, and the goodness of God. Often ask yourselves the question, Am I now pleasing God? and do I aim to please him in all that I do and say? Make religion your chief business, and it will be your delight. The blessing of the Lord will be with you, and you will know no greater joy than to please him. Be in earnest. Be faithful, patient, persevering; and

"Soon the joyful news will come,
Child, your Father calls, Come home."

M. F. MAXSON.

What Days Are the Last Days?

BOTH the Old and New Testament often speak of the last days as being times of great interest to the church.

Jacob says to his sons, Gather yourselves together, that I may tell you what shall befall you in the last days. Gen. 49:1. At that early date, Jacob understood what would constitute the last days; and that he did not then live in the last, is evident from his language; and that he expected his descendants to flourish in the last days, is also evident.

Paul, in his epistle to the Hebrews, speaks thus: "God . . . hath in these last days spoken unto us by his son." Heb. 1:2.

In these two quotations we have two important facts; one is, that in the days of Jacob, the last days had not commenced; and the second is, that in the days of Paul, the last days had commenced. With these facts as a basis, we will proceed.

Let us consider: When speaking of the week, we call the last three days, the last of the week; when speaking of the month, we speak of the last twelve or fifteen days of the month, as the last of the month; when speaking of the year, we call the last four or five months, the last of the year; so of the age of the world: it being now about six thousand years of age, the last two thousand years, being the last third of the whole age (six thousand years), then the last two thousand years are the last years, or "last days," prophetically speaking of the world's history.

Reader, look now at the above-mentioned quotations from the words of Jacob, and the words of Paul, both inspired men, and tell me, can you say that this conclusion is a false one?

Here is a long interval of time, from Jacob to Paul. One speaks of the last days as future, the other speaks

of them as present. It follows, of course, then, that the last days had commenced in the days of Paul, who wrote this epistle about sixty-four years this side the first advent, and that they had not commenced in the days of Jacob, sixteen hundred and eighty-nine years before the advent.

It is necessary to make this a point, and to make it a clear point; for such is the unwillingness of many to believe in the second advent, that arguments which would be perfectly satisfactory upon common themes, are not noticed upon this; therefore a short and clear statement is necessary.

From the above conclusions, as to the last days, no one can appeal; next it must be admitted that the last half, or last third, of the world's age, are the last days; if the last half, then the last days commenced about the time of Solomon; if the last third, then that the last days commenced at the advent of our Saviour. In either case, we are in the last days.

Now this article is not to locate any particular point for the second advent. In the works published at the Office, there is much light on this point; but it is astonishing, that any with the Bible open before them, can doubt that we are now living in the last days; and if in the last days, may we not know something quite definite on this matter? Shall Christians allow prejudice to shut their minds against the prophetic scriptures, which speak so often and so emphatically upon the events to take place in the last days?

JOS. CLARKE.

How His Sermons Grew.

A LAY brother made the following remark of his minister, whose pulpit talents were quite ordinary:

"Our pastor comes to the pulpit Sunday morning and preaches a little sermon; and in the afternoon he comes again and preaches another little sermon. In the evening he comes into the prayer-meeting full of love, and we all have a good time, praying, singing, and exhorting. Then on Monday, after spending the forenoon in his study, he goes out and sees a family of his congregation, and talks to them about Jesus; he does the same on Tuesday and each day of the week, and by Saturday night the little sermons on Sunday have grown into big ones."

One can easily conceive how a people would be satisfied with such preaching. Reverse the matter. If great sermons on the Sabbath become little ones during the week by manifest inconsistencies, would it not destroy all pulpit efficiency?—*Canadian Independent*.

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. Wild.

DEAR BRETHREN AND SISTERS: We are indeed in perilous times. It is discouraging to the lover of present truth, when he sees how little interest the great mass of professors have in it. Surely we have reached the antitypical days of Noah and Lot; but what shall we do, dear brethren? Shall we sit idly in the door of our tents, with our swords sheathed and our banners folded, because of the unbelief that surrounds us? Shall we lay off the armor and conclude that it is in vain to toil, and weep, and pray, for the salvation of souls? God forbid! Now and then we find a spot of good soil; but we know it not until the seed springs up and bears fruit. Remember that the sower cast his seed by the wayside, and among thorns, and upon the stony ground; yet he knew not but it was all good ground, therefore he sowed in hope. Let us be encouraged by this, and toil on with cheerfulness, while we have strength, remembering at all times that not the hearers of the law, but the doers of the law, are justified.

I know the third angel's message is unpopular, and few are willing to obey it. It strikes at the root of

selfishness and covetousness. How many there are who would love to go with us in this unpopular way, and keep God's holy Sabbath, were it not for the reproach they would meet with, and the self-denial they would have to practice. O my brethren, the great famine is coming; not for bread or water, but for hearing the word of God. Oh! shall it be that then we shall have it said to us, You warned me not of this? God forbid! Oh! then, let us do our duty faithfully, that the blood of those around us may not spot our garments. How many poor souls are lulled to sleep by the false shepherds who are crying, Peace, peace, tickling their ears with fables. Wake up, brother! Wake up, sister! it is time that your lamp should be trimmed, and burning brightly. "What I say unto you, I say unto all, Watch."

"Watch, for the time is short;
Watch while 'tis called to-day;
Watch, lest the world prevail;
Watch, Christian, watch and pray!
Watch, for the flesh is weak;
Watch, for the foe is strong;
Watch, lest the Bridegroom come;
Watch, though he tarry long!"

WM. H. WILD.

Pleasantville, N. Y.

From Sr. Osborne.

DEAR BRETHREN AND SISTERS: I have been reading Testimony No. 18, and find so much which applies to me, that I pause and ask, Have I ever done one good deed in my life? The answer comes, None; no, not one. "Nothing but leaves." Oh! how my spirit grieves over my wasted life. I know I must be perfect before I can see my blessed Saviour who has done so much for me. I want eternal life and a home with Jesus. Am I working for it? I can see nothing to recommend me to my Heavenly Father but the blood of Christ. *Blessed Jesus!* How he suffered for me. I will try harder than ever I have to overcome every sin, that I may see him when he comes, and be like him. Pray for me, that the Lord will help me to work out my salvation with fear and trembling. I love the third angel's message. Thank the Lord that he ever gave me a love for the truth.

Yours striving for a crown of immortality,

SUSIE A. OSBORNE.

Alaiedon, Mich.

From Bro. James.

DEAR BRETHREN AND SISTERS: I wish to speak in favor of Jesus, for what he has done for me. Precious Saviour! How loving he does appear to a poor sinner when he tries to draw near to him. I feel that I can never doubt that his love could be felt by the vilest sinner, if he would strive earnestly for it.

I hail the weekly rounds of the REVIEW, for our hearts are cheered by reading the testimonies of others, and hearing that there are a few who are striving to overcome, while so many on every side are traveling the downward road. It is my daily prayer to God to be a humble Christian. I want to be like my blessed Master. I want to partake of his sufferings, that I may also share his glory.

Pray for me, that I may have an entrance through the pearly gates, and have a home in the earth made new.

DAVID S. JAMES.

Indianola, Iowa.

Obituary Notices.

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

DIED, in Lexington, Ohio, Sept. 10, 1870, of hemorrhage of the lungs, Sr. Elizabeth Boules, aged 55 years. She united with the S. D. Adventists in Bellville, Ohio, in 1867. She leaves five orphan children to mourn her loss.

Also, in the same place, Sr. Ella Boules, Sept. 25, 1870, of consumption. She was baptized by Bro. Van Horn in 1867, and united with the church in Bellville. She has lived an exemplary Christian life, ever striving to do the will of the Lord.

MARY L. EDWARDS.

DIED, in St. Charles, of bloody dysentery, Rebecca J., daughter of Peter and Amanda Rusher, aged one year, three months, and sixteen days. We laid her in the silent grave, hoping to meet her in the morning of the first resurrection.

P. AND A. RUSHER.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 1, 1870.

Bro. Smith is recovering from his fever; but, according to the advice of his physicians, will not resume his editorial duties for some weeks. The readers will please bear with any defects in the paper consequent upon Bro. Smith's absence. Those who have presented questions for editorial consideration will understand why they have not been answered. Remember the paper and its editor in your prayers.

W. C. G.

Personal.

At the Kansas camp-meeting, we met Bro. G. S. West, of that State, and heard his complaints of bad treatment at the hands of some of our people in the state of Illinois, where he resided some ten or fifteen years since. From his statements, many of which were well sustained by certificates and letters in his possession, we came to the following conclusions:

1. That the unfavorable statement relative to Bro. West, given from Jo Daviess Co., Ill., which appeared in the *Review* some ten or twelve years since, should not have been published until he had had an impartial trial.

2. The principal witnesses against Bro. West were not reliable men. We now speak from personal acquaintance of them. Their testimony could not then be taken in any important case, especially where they were personally interested.

3. Bro. West should have a hearing before impartial judges in the case, at the time of our next General Conference. Let them, therefore, who have published Bro. West as a man unworthy of confidence, either prepare to sustain the charges at the time of General Conference, or frankly take back the charges as groundless, through the same medium that they employed in publishing him.

JAMES WHITE.

Hamilton, Mo., Oct. 24, 1870.

"The Seventh Part of Time."

THIS is one of our best tracts, because it fully meets the most common objection against the Sabbath of the Lord. Whatever else one holds of all the multitudinous, discordant and contradictory theories which errorists oppose against the truth—whether it is a first-day Sabbath, no Sabbath, or every-day Sabbath—the seventh part of time is about sure to have a place somewhere in their creed; hence this tract meets a general demand.

As Bro. Littlejohn has suggested, if the term, *seventh-day*—as used in the 16th of Exodus, the time in which no manna fell—means only a seventh part of the time, then the term, *sixth-day*—the time in which they gathered a double portion—means simply a sixth part of the time. Taking this thought, and going back to Gen. I, we find that, according to the theory in question, the fifth day means one-fifth part of the time, the fourth day, one-fourth of all, the third day, one-third, the second day, one-half, and the first day means simply *all the time*.

Of all the subtle sophistries by which Satan helps men to blind their own minds to the truth, nothing has been more successful than this seventh-part-of-time theory; but when it is thoroughly sifted, nothing is more transparent, nothing more ridiculously absurd. It will be found that when the Bible speaks of the first, second, third, fourth, fifth, sixth or seventh-day, it means a definite day of the week, as much as Sunday, Monday, &c., designate particular days. And all who will read the history of the contentions concerning the two rival days, during past centuries, will find that the Sabbath and the first day have ever been treated as two distinct days. And besides this, when our own free government shall be so perverted as to press Sunday-law upon the people, it will be found that one day in seven and no particular day will not meet the requirement. Why should men treat the law of the great Jehovah as they dare not treat the law of the State?

Brethren, let "The Seventh Part of Time" have a wide and judicious circulation. Bro. White informs us that our power press is capable of turning out this tract at the rate of nineteen to the minute. Let the press keep moving! And may God make it a blessing to thousands. And you, brethren and sisters, take a share in this blessed work. In due time you shall reap, if you faint not.

R. F. COTTRELL.

REST IN THE LORD.

God draws a cloud over each gleaming morn;
Would we ask why?
It is because all noblest things are born
In agony.

Only upon *some cross* of pain or woe
God's sun may lie:
Each soul, redeemed from self and sin, must know
It's Calvary.

Yet we must crave neither for joy or grief;
God chooses best;
He only knows our sick soul's fit relief,
And gives us rest.

More than our feeble hearts can ever pine
For holiness,
That Father, in his tenderness divine,
Yearneth to bless.

He never sends a joy not meant in love,
Still less a pain;
Our gratitude the sunlight falls to prove;
Our faith, the rain.

In his hands we are safe—we falter on
Through storm and mire;
Above, beside, around us, there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust;
God's arm shall lift us up to victory;
In him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall ever sever us that we should go
From this great love.

The Aged Serving God.

MAY the old servants of God be dismissed from waiting on him? No; their attendance is still required, and shall be still accepted; they shall not be cast off by their Master in time of old age. Therefore, let not them desert his service. When, through the infirmities of age, they can no longer be working servants in God's family, yet they may be waiting servants. Those that, like Barzillai, are unfit for the entertainments of the courts of earthly princes, may yet relish the pleasures of God's courts as much as ever.

The Levites, when they were past the age of fifty, and were discharged from the toilsome part of their ministrations, yet still must wait on God, must be quietly waiting to give honor to him, and to receive comfort from him. Those that have done the will of God, and their well-doing is at an end, have need of patience to enable them to wait till they inherit the promise; and the nearer the happiness is which they are waiting for, the dearer should the God be they are waiting on, and hope shortly to be with eternally.—*Matthew Henry*.

The Discipline of Sorrow.

If the block of marble that lies before the sculptor were capable of feeling, how it would deprecate and bemoan every stroke of the hammer, chipping off piece after piece of substance. It would deem its lot a pitiable one indeed. Yet that hammer and chisel are transforming the rough and shapeless stone into a form of life, grace and beauty fit to adorn the palace of a king.

So it is with us. Our characters are like unhewn blocks of marble, rude, misshapen, comparatively worthless. And God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy block of adversity and the rasping cares and petty annoyances of our daily life are but different parts of the same divine and loving process.

And shall we look simply at the hammer and chisel, and doubt the glorifying work for which God is using

them? Shall we think only of the chips which the blows of his presence strike from us, and overlook the immortal characters which the great Sculptor is seeking thus to perfect for his celestial temple?

PROMPTNESS IN DUTIES.—There is always a joy in duties performed, and promptness in the execution heightens that joy. To wait and look on a business we ought to do at once, enervates and disheartens; to arise and do it immediately, strengthens and enlarges the heart. Delay begets hesitancy and timidity; direct performance brings zeal and courage. They that wait upon the Lord renew their strength; but they that postpone till to-morrow, present duties, are weaker for them to-morrow than to-day. Promptness in duties, then, gives greater strength for new duties. Enduring hardness as a good soldier in one campaign, qualifies the Christian for more manly feats in the next. We grow on food and exercise morally the same as we do physically. Christian fortitude helps develop that noble, full stature of character and life which the gospel enjoins—gives grace to discipleship, and energy and efficiency to the churches.—*Morning Star*.

To Bro. McCoy, Iowa: The address omitted is Woodburn, Ill. J. H. W.

Appointments.

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

No PREVENTING providence, the churches and scattered brethren of Gratiot Co., will hold their next quarterly meeting at Alma, Sabbath and first-day, Nov. 5 and 6. Will Eld. Byington attend this meeting? T. Z. ANDREWS.

The Lord willing, I will meet with the friends at Rochester, Ohio, Nov. 24-27, and in Troy, Nov. 28 to Dec. 4, and longer if necessary. I. D. VAN HORN.

The next monthly meeting of the Seventh-day Adventists of Cattaraugus Co., N. Y., and vicinity, will be held with the brethren and sisters in Otto and Mansfield, the first Sabbath and first-day in November. All the friends are invited to attend. B. B. WARREN.

The next monthly meeting of the S. D. Adventists of Northern Maine, will be held with the church in Canaan, Sabbath and first-day, November 12 and 13, commencing Friday evening. Some of the ministering brethren are expected to attend. We want to see a general gathering at this meeting. Come, prepared to work for the Lord. GEO. W. BAKER.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$1.00 each. J Burdett 38-19, L Kellogg 37-1, M B Balls 36-14, J M Mills 37-10, N Hanson 37-17, S D Yaw 38-1, E Weed 37-1, J A Chase 38-19, Z Hemstreet 38-19, Mrs O Morris 38-19, G W Kellogg 35-13, Z Brooks 37-17, J M Chamberlain 38-19, E Griffith 37-1, Samuel Collett 37-19, J A Grainard 39-13, D Clark 38-19, M A Alger 38-19, I Elkhorn 38-19, L A Sprague 37-14, L M Alexander 38-1, G F Merriam 37-19.

\$2.00 each. J Denman 37-1, C M Tenny 38-17, A Persing 38-4, M E Ewers 37-17, J Gowell 38-19, M Jackson 38-19, J Cardell Jr 38-19, H H Trembley 37-1, A A Fairfield 38-1, T J Hilliard 37-1, H M Myers 37-8, H Darling 37-9, W Elwell 37-1, S Worden 39-1, T B Parker 37-1, B L Woodin 38-1.

Miscellaneous. L Langer \$3.75 38-19, S B Southwell 1.50 37-1, Geo Poulson 3.00 38-18, G W Brackett 3.00 38-20.

Books Sent by Mail.

Julia Burnham \$1.00, A T Ainshaw 2.00, A R White 3.45, S D Yaw 1.00, C H Tubbs 25c, S L Chamberlain 1.00, O A Roberts 3.80, G W Emerson 17c, J S Parmelee 15c, J N Schenck 31c, H Clough 17c, Bell Simonton 1.00, J Hathorn 25c, J M Jackson 20c, E Zytoske 2.75, Mrs J House 20c, D B Welch 17c, J Philbrick 17c, J Black 17c, J N Loughborough 4.35, Enos Row 25c, B London 44c, J Gowell 3.00, Mrs E Waterman 17c, Jas Hendry 1.00, M Barton 17c, Geo Marsh 5c, H Marsh 5c, N Hanson 20c, H Fairfield 17c, F T Wales 2.24, F J Holman 35c, B B Warren 17c, F Wheeler 40c, Geo H Roberts 25c, Aaron Persing 20c.

Foreign Missionary Fund.

E Lobdel \$5.00, Alfred King 5.00.

Cash Received on Account.

Wm Cottrell \$2.90, J N Loughborough \$110.00, R L Simpson, for Geo I Butler 34.65, A A Fairfield 50c, I Sanborn 51.50.

Michigan Conference Fund.

Church at Colon \$9.00, Church at Locke 6.25.