

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, or signed in SMALL CAPITALS; selections, in *italics*.

COURAGE! SOLDIERS.

CHEER UP! ye soldiers of the cross,
The moment soon will come
When you shall lay your armor off,
And see your long-sought home.
The eternal gates will wide unfold,
Obedient to our King,
And entering hosts, with harps of gold,
Triumphantly shall sing.

CHO.—The war is o'er, the victory won,
We come to lay our armor down
At Jesus feet, and wear the crown,
Of glory evermore.

What though the warfare be severe,
And enemies be strong;
And painful watchings, dark and drear,
The tedious night prolong,
Our Captain has been here before,
He felt each cruel sting;
Courage! the strife will soon be o'er,
And then with joy we'll sing.

CHO.—The war is o'er, the victory won, &c.

Many a soldier in this strife,
Has freely bled and died;
Counting it joy to give his life
For him, the Crucified.
And when our Captain comes again,
Those from the dead he'll bring,
And they with us, and we with them,
Triumphantly will sing.

CHO.—The war is o'er, the victory won, &c.

Oh! 'twill be joy, but to behold
That glad immortal throng
Enter and walk the streets of gold,
And sing the victor's song!
To see that host, and hear that song,
Will be worth everything;
But those who will may join that throng,
With them you too may sing.

CHO.—The war is o'er, the victory won, &c.

R. F. C.

Is the Earth to be Destroyed, or Only Purified?

THAT there will be, sooner or later, a last great conflagration of this earth of ours, is a fact so plainly revealed in the Scriptures of truth, that none, I apprehend, who really believe their testimony, will be found disposed to question it. But while the fact itself is thus admitted, the time of its occurrence; whether pre or post-millennial; and the consequences of its occurrence; whether resulting in the final and utter destruction of this sin-smitten globe and its atmospheric heavens, or only in the purification of the one, and the reconstitution of the other, are questions in debate among the most pious and learned students of unfulfilled prophecy.

... The only question I design to consider is this: whether, by reason of the conflagration predicted by St. Peter, this earth on which we now live will be completely and forever destroyed, or only subjected

to such a process of purification and renovation, as shall fit it to be the abode of the redeemed to all eternity? Before we proceed, however, to the consideration of the question itself, it will be well if we try and dispose of two points connected with it, which have been the cause of much misunderstanding, and which might otherwise fatally embarrass our discussion.

1. In the first place, then, it is at once admitted that "a new EARTH"—a new materialism—is to succeed the final conflagration. This is quite clear, not only from St. Peter's own language, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13), but from Isaiah 65: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind" (verse 17); and also from the fulfillment of that promise as beheld by the seer of Patmos: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." (Rev. 21:1). As far as regards present inquiry, therefore, all proof that the new heavens and new earth are to be material, is quite beside the question. Dr. Chalmers, in his memorable and magnificent sermon on "The New Heavens and the New Earth," has said, "We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid, perhaps, than those we shall hereafter wear. ... There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; it is by the absence of sin, that the abodes of immortality will be characterized. There will be both heavens and earth, it would appear, at the next great administration—and with this speciality to mark it from the present one, that it will be a heaven and an earth 'wherein dwelleth righteousness.'" All this may be admitted, and yet the question, Will the earth be destroyed, or only purified? remains untouched. In fact, in the very same sermon, Dr. Chalmers has admitted, that "by convulsions of the last day it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces, and with a heat so fervent as to melt its most solid element, may be utterly dissolved." It will be well, therefore, that this distinction should be kept clearly before the mind of the reader. That there shall be new heavens and a new earth is one thing, and a certain thing; but that they shall be identically the same as the heavens and the earth which are now, is another, and, may I be permitted to add? an uncertain thing.

2. Again, the philosophical question of "annihilation," over which almost every writer on this question has somehow contrived to stumble, has really no connection with it. "The flood did not annihilate the earth," says Dean Alford, "but change it; and as the new earth was the consequence of the flood, so the final new heavens and earth shall be of fire. ... Of the idea that the earth is to be annihilated, there is no trace." ("New Testament for English Readers," Vol. II, part 2, p. 850.) "It is a fact well known to chemists and philosophers, that fire does not annihilate, but only

destroys or dissolves existing combinations of constituent or elementary parts," observes Mr. Ogilvy, "which may be recombined under new and different forms, and invested with different properties; and there is no statement in Scripture which would lead us to suppose that the 'fire which constitutes the agent employed in this Judgment shall differ in any manner from ordinary fire.'" ("The Day of the Lord," pp. 16, 17). It would be useless to multiply such quotations; we have been told *ad nauseum* that there is no such thing as annihilation. And yet a moment's consideration might teach us that in reference to this question, as to another that might be mentioned, the use of the term is a mere quibble. That there is no such thing as absolute annihilation I am quite willing to concede, for as far as our limited human experience goes, there is not; and hence, it is probable (but not certain) that absolute annihilation is opposed to the unchanging laws of the universe. At the same time, however, it is very certain that relative annihilation, by which is meant the destruction of the forms of matter as distinguished from its essence, is the universal law of nature. Is an animal annihilated when dissolution takes place? Absolutely, no; relatively, yes. As so many atoms of matter it is as completely destroyed as if every atom that composed it had ceased to have any existence. Will the earth be annihilated? Absolutely, no; relatively, it is submitted, yes. And practically the difference between "absolutely" and "relatively" is not of the least importance.

So much being premised, let us now turn to St. Peter's celebrated prophecy: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:10-13). On the evidence afforded by this passage, taken perhaps in connection with Revelation 21:1, the questions of a partial or universal conflagration, and purification or destruction of the earth must, I apprehend, be determined. If it can be demonstrated that the apostle's language can be fairly interpreted as teaching nothing more than a partial and superficial action of the destructive agencies then brought into play; then, I conceive it will be found impossible to establish a contrary hypothesis. But if, as I submit, the apostle's language, fairly and literally interpreted, is found to be altogether irreconcilable with such a theory, then it will follow that at least a relative annihilation does await this earth.

St. Peter's solemn prophecy, then, includes the three following particulars:

1. "The heavens, being on fire, shall be dissolved," and "pass away with a great noise."
2. "The elements shall melt with fervent heat." The emphatic statement is twice repeated.
3. "The earth and the works that are therein shall

be burned up." From Rev. 22:1, we may gather one further particular. In "the new earth," which is to succeed the final conflagration, there shall be "no more sea."

1. The first particular mentioned by St. Peter is, that "the heavens shall pass away with a great noise." And the question at once suggests itself, Of which heavens is the apostle here speaking? Does he refer to the sidereal heavens—the immensities of space studded with ten thousand systems of worlds, or merely to the aerial or atmospheric heavens which immediately surround this earth? That he speaks of the former—the sidereal—heavens, is, *prima facie*, in the last degree improbable. Of the ultimate destiny of the unnumbered globes that gem the firmament of God's power, Scripture tells us absolutely nothing; and that this vast, illimitable universe should be involved in a common destruction, that "the street lamps of the city of God" should be all at once extinguished, and the glory of Jehovah's power, wisdom, and goodness, suffer so dire an eclipse, is a supposition which reason instinctively rejects. "The wreck of nature," restricting the word "nature" to this planet, is a revealed truth, but "the crash of worlds" is only a poetical embellishment. No; if destruction awaits this earth, as assuredly it does, that destruction is to be traced only to the presence of sin. But that sin has traveled beyond the limits of this groaning and travailing creation; that it has invaded and defiled other mansions of the Father's house, is a proposition which, while there is nothing to establish, there is everything to render doubtful.

Moreover, apart from any such general considerations, we may find in the immediate context of the passage under consideration, what appears to be clear evidence that the apostle is here speaking of the aerial, and not of the sidereal heavens. In verse 5 of the chapter we read, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." Now the reference in this verse is not, as is sometimes supposed, to the deluge (the deluge is only mentioned in verse 6), but the original formation of this mundane economy, as it is recorded in Gen. 1. This is seen at once if we adopt Dean Alford's translation, which will, I apprehend, be accepted as more exact than that of the authorized version by all who have critically examined the passage,—"For this they willingly are ignorant of, that by the word of God the heavens were from of old, and the earth formed out of water and by means of water." ("New Testament for English Readers," *in loco*.) In Genesis we are told, "And God said, Let the expanse be in the midst of the waters, and let it be dividing between the waters unto the waters. And God appointed the expanse, and it divided between the waters which are above the expanse, and the waters which are beneath the expanse. And it was so. And the expanse God called heavens." (Gen. 1:6-8. *Faber's translation*.) Thus, then, the aerial heavens were constituted by the division of the waters into two parts: "the waters which are above the expanse," and "the waters which are beneath the expanse"; or, as St. Peter here expresses it, "the [atmospheric] heavens" as well as the "earth," were "formed out from the water, and by means of water." Plainly, therefore, "the heavens" mentioned in verse 5 are the aerial heavens, and no possible reason can be assigned for giving to the same word a different meaning in verse 10.

These heavens, then, as the apostle informs us, "shall pass away with a great noise;" or, as the word signifies, the rush as of a bird or an arrow. And perhaps if this had been the only phenomenon mentioned, we might fairly have interpreted it as expressing only a relative truth, that is to say, according to the usual practice of Scripture, a description of appearances as if they were realities. But this is by no means the extent of St. Peter's prophecy, for in verse 12 we are further told that "the heavens being on fire shall be dissolved." The heavens—the atmospheric heavens—are to be dissolved, or suffer dissolution of their component parts. Let us see what that implies. That the atmospheric air which surrounds this earth to the height of some forty-five or fifty miles,

is not an element, or uncompound substance, as the ancients considered it, is doubtless well known to every reader of these pages. Essentially it is composed of two simple elementary gases, nitrogen and oxygen, in the proportions of nearly four parts of the former to one of the latter. (Carbonic acid and watery vapor are also present in the air, but in very minute quantities, comparatively.) These gases are not, however, chemically combined in the air, as are the oxygen and hydrogen in water, but only mechanically mixed and uniformly diffused throughout the whole mass of the atmosphere, partly by the winds and aerial currents, but mainly through the operation of a beautiful and mysterious law of nature, known as the diffusion of gases. In consequence of this law, when two or more gases are brought into contact, however different may be their specific gravity, they do not remain distinct and unmixed, as two or more liquids would do, but gradually become interfused and incorporated with each other. It is on the constancy of this law that all animal and vegetable life depends. An atmosphere all nitrogen could not support life at all, for oxygen is essential to its existence; and, on the other hand, an atmosphere all oxygen would be so stimulating, that animals immersed in it would become intoxicated, and speedily perish. Besides, oxygen is the great supporter of combustion, in an atmosphere of pure nitrogen, therefore, nothing would burn; while in an atmosphere of oxygen, any body once set on fire would burn with such inextinguishable fury so as to be absolutely beyond control. Such, then, is the constitution of our atmospheric heavens, and such the nature of their constituent elements; and when it is said that these heavens shall be "dissolved," or disintegrated, the most simple and natural explanation that the language seems to admit of is, that the law of gaseous diffusion will be suspended, that the oxygen of the air, by reason of its greater specific gravity, will sink down to the earth, and then, oxygen being, as I have already said, the great supporter of combustion, we can easily understand that the first burning body brought into contact with it will set the world on fire. As another has said: "If the freeing of the elements—i. e., the separation of the oxygen, nitrogen, &c., which compose the atmosphere be universal, then the air is completely destroyed, it has passed away; its place is, to be sure, filled with flame or vapors, but this can no longer be called the air." The expression, "The heavens shall be dissolved," requires that the whole atmosphere shall be decomposed into its parts. Unless this be so, moreover, it cannot be included in "all these things shall be dissolved," which it manifestly is. The fact that the air is to be decomposed, and that one of its great constituents is oxygen, renders inevitable not only the total destruction of the atmosphere by fire, but the destruction by fire of the whole earth.

Thus, with literal exactness, "the heavens being on fire shall be dissolved, and pass away with a great noise." But this is only the first scene, as it were, in the awful catastrophe.—*Rainbow*.

(Concluded next week.)

God's Providence.

ANCIENT nations were superstitious. Modern nations are skeptical. The ancients believed that everything was ordered and overruled by the gods; wherefore they were diligent to seek counsel from their gods, and generally quite willing to make great sacrifices to secure their favor. But now there is a natural cause for everything, and God has nothing to do with it.

Yet we know that God is the first cause of everything that is good. And although man has rebelled against God, and yields obedience to the prince of darkness, yet "the Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." Ps. 103:19. Yea, even the great kings of earth have been made to acknowledge "that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." Dan. 5:21. And although God does not directly interpose in everything that comes to pass, yet he overrules all, and has a special care for his children, in whose behalf he often has

made, and does make, direct interposition. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." 1 Pet. 5:6, 7.

Why, then, does God suffer so many trials and fierce temptations to befall us? Why is the precious gold and silver thrown into the furnace and suffered to be melted? That the dross may be consumed. Character cannot be developed without being tested. Would we be loyal citizens in the kingdom of God? Then we must submit to the fiery ordeal. Our heart has so long been in sympathy with rebellion that it is almost incurable. Wherefore it takes many a bitter drink to bring about a healthy condition.

But when I am often overcome—when I fall, what shall I do? Come to your Saviour again. Do not stay away from God. Confess your sins before him, and strive the more earnestly to watch and pray. "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:14. Try, try again. You can but die if you try; but if you give up, you will surely die. It is a great work to subdue every evil trait of our character. It is not easily done in a day. If I can only do it in my lifetime, then I shall be eternally happy. Yet there is great need of working fast. Procrastination has ruined millions. I know not whether my race must close within a year, or a month, or a week. Let us then trust in God, yet tremble in view of the awful and eternal consequences which are depending on our present course of action. And remember that it is not a single deep impression, or single occasion of great solemnity, or some isolated great action or sacrifice, which fits us for the kingdom of Heaven; but it is "patient continuance in well-doing." Little acts of kindness, little words of love. In fact, it is to do our little duties every day faithfully, in the fear of God, with an eye single to his glory.

When we strive to do this, then God will have a special care for us. Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" Luke 12:24.

The special displeasure of God toward those who disregard his word and neglect his cause, is also often manifested in his providence, though but few observe it. "I have withholden the rain from you, . . . and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered; . . . yet have ye not returned unto me, saith the Lord." "I have smitten you with blasting and mildew; when your gardens and your vineyards . . . increased, the palmerworm devoured them; yet have ye not returned unto me, saith the Lord." Amos 4:7-9. God has not changed. He is the same yesterday, and to-day, and forever." Heb. 13:8. Let us then acknowledge his hand in all this, and return unto the Lord, and he will have mercy upon us; and to our God, for he will abundantly pardon. Isa. 55:7.

JOHN MATTESON.

"What Is Present Truth."

In the fourteenth chapter of Revelation, three distinct proclamations are brought to view which are to be given to the inhabitants of earth just prior to the coming of the Son of Man. Two of these are in the past, and have had their fulfillment, while the third and last message is now in full process of accomplishment, and culminates in the revelation of the Lord Jesus from Heaven in flaming fire, to take vengeance on his foes, and to reward his saints. Not only so, but we have come so near its accomplishment, that the very next link in the chain is this crowning and momentous work. It is this fact which gives to the third angel's message, now going forth, its unusual degree of solemnity and importance. Indeed, it is the most solemn announcement that can be found in the oracles of God. The message reads as follows:

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God,

which is poured out without mixture into the cup of his indignation." Rev. 14: 9, 10.

From the solemn declaration of the third angel, we see that it is of the utmost importance that we clearly understand what the beast is, and what is his mark, and what constitutes his worship, in order that we may avoid his worship and his mark, and thus escape drinking the wine of the wrath of God.

Would God put forth such a solemn declaration, attaching as a penalty the wine of his wrath without any mixture of mercy, to be inflicted on all who worship the "beast and his image," and then leave us to guess at what these things mean? Would not such a position charge God with folly, and the height of injustice? Would it not be more reasonable to conclude that the clear truth most certainly exists on this point, and that it is not only the privilege, but the duty, of all who profess to be God's children, to learn and obey it, and thus escape the storm of his indignant wrath, which is soon to burst with all the fury of a sin-avenging God upon the heads of all who have the mark of the beast, and that worship his image? Oh! may the Lord help us to understand this important and significant question, What is present truth?

As the two preceding messages met their fulfillment in a class of religious teachers, so also in like manner is the third now being fulfilled. It is true that a proclamation is now going forth to the inhabitants of earth, warning them against a sin which the people of God have not been exposed to in past ages; viz., beast worship, and the reception of his mark. It now becomes a matter of solemn moment to inquire what the mark of the beast is, against which there is uttered so terrific a warning. Upon the announcement of this subject, the objection may arise in the mind, that we cannot tell what the mark of the beast is; that there are various opinions respecting it, and that we cannot settle down with assurance and certainty upon anything in relation to it. In reply to this, it is sufficient to say that God does not punish the wicked without their knowing, or having full opportunity to know, for what cause the punishment is inflicted; and as he has given us in his word a most solemn warning against the reception of the mark of the beast, accompanied with the most awful threatening of his unmingled wrath against all who do not heed the warning, we inquire if it would not be unjust in God thus to threaten men, while it is impossible for them to ascertain the meaning of the terms of the warning. Most certainly it would. Now if it is the truth that the warning is for those to whom the message is given, and if we are not to be left in darkness in respect to what the "worship of the beast and the reception of his mark" represents, is it not logical to conclude, with the full assurance of the justice and reasonableness of all God's requirements and threatenings, that we can and do understand what the mark of the beast is?

The message containing this warning is the last to be given before the revelation of the Lord from Heaven; and as all Adventists agree that we have reached the last days, and the two preceding messages have been fulfilled in the past, and as facts compel us to admit that the third and last message is now being proclaimed, we are forced to the conclusion that the time has come when it is not only our privilege, but our duty, to understand what the mark of the beast is. No matter if your learned minister can give you no light on this subject. He may possibly be of that class of shepherds described by the prophet Isaiah: "Shepherds that cannot understand." Or, as Paul expresses it: "Ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3: 7. But the angel declared to Daniel concerning these last days, "The wise shall understand." Chap. 12: 10. "The time of the end" has arrived, and the warning voice of the third angel (Rev. 14: 9-12) is already being heard. Consequently the time has fully come for us to know what the mark of the beast is, that we may avoid it and escape the threatened wrath. And now, dear reader, if you have become interested in the question, "What is present truth," and desire to know what the mark of the beast is, for a full discussion of this subject, we would cite you to such works

as these; viz., "Mark of the Beast, and Seal of the Living God, The Three Angels' Messages, &c.," published at the REVIEW & HERALD Office, Battle Creek, Mich. It is evident that the proclamation of the message of the third angel is being attended with the special blessing of the Lord. This is no small evidence in favor of the correctness of our position; yet it would be extremely unsafe for us to settle down on this evidence alone, without being able to give from the Bible the reasons of our faith. Those that heed the warning which is now being given to the world against worshipping the beast and his image, and receiving his mark, will soon realize a mighty deliverance, be sheltered from the seven last plagues in which is filled up the wrath of God, and sing the song of Moses and the Lamb on Mount Zion.

In view of an eternal life of glory in the kingdom of God, saved from sin and all its consequences, we beseech you, dear fellow mortals, to heed the warning voice of the last message of mercy to poor fallen man. Despise not this warning. Its last notes will soon die away, and then will

"Stern justice lift the avenging sword
To slay the mockers of God's word."

Oh! then improve the present; for yet a little while, and the voice of sweet mercy will be heard no more. Fear not the reproach or revilings of men, but be willing to suffer persecution. Be wise, and sacrifice all for glory; and do it now. Let the signs of the times admonish you to make no delay. The days are evil; therefore, redeem the time.

CHARLES P. WHITFORD.

Berkshire Center, Vt.

The Law of Christ.

THERE are certain relations which exist between us and God. There are certain acts and duties which we owe to God, which we are under obligations to perform; those duties are specified in the following language: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27. We learn that we are to love God because he first loved us; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16. We cannot show our love to God, neither will he accept it, unless we do the very things which he requires.

The next question that suggests itself is, What is the love of God? or how can we make our love to God manifest? Let Paul testify: "By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God, that we keep his commandments." 1 John 5: 2, 3. We read also of a certain young man who came to the Saviour and said unto him, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19: 16, 17. Then Paul says we are to keep God's commandments; and still further the Saviour states that the commandments are the very conditions on which eternal life is suspended. Now the important question presents itself, What are the commandments of God? I answer, They are the ten words or ten moral precepts written by the finger of God on two tables of stone, and are found recorded in the 20th chapter of Exodus. But there is a class of people who tell us that those ten commandments (which are the embodiment of love) are now done away, and that we now must obey the law of Christ. The Bible does not anywhere teach that Christ was a law-maker, or that he ever framed a code of laws to govern the children of men. This was not his work. His work was to make reconciliation between God, the Law-maker and giver, and man who had broken his law. Christ was a law-giver in a certain sense, but never gave one of his own make, or that originated in himself. Christ says, "A new commandment I give unto you, That ye love one another." John 13: 34. This new commandment came from God the Father. He gave it to his Son Jesus Christ, and through him it has been transmitted to us.

But, says one, that makes eleven. We have it nowhere recorded in the Bible that God ever gave but ten moral precepts. Moses, in rehearsing the law to the people, says, "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5: 22. This settles the question. The ten moral precepts were a complete and perfect code. He did not add the eleventh.

The great work of the Son of God was to magnify the law of his Father and make it honorable. All the principles that Christ gave and taught us were love principles. Moses received the law from the hand of God, and administered it to the people of that dispensation. When Christ came, the administration changed. He receives the same law, and writes it in the minds of all those who love and obey him. Says Christ, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. Christ sustains relations to God, similar as the moon does to the sun. The natural sun is the great source and fountain of light. The moon has no light in itself; but the sun shines upon it, and the moon shines upon the earth; and thus we say the moon shines. God is the source of all happiness and love, and is the great fountain of light. Christ has no light in himself, but receives light from the Father, and sheds it upon the world. In this sense, he says, "I am the light of the world."

When people tell us that the commandments of God are done away, and that we must obey Christ's commandments, or that he has power to change the law of God, they are in darkness, because the doctrine has no foundation in truth. We often meet with this objection: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2. This declaration goes to show that it is a fulfillment of that portion of God's law which shows our duty, or our love one toward another, as found on the second table of stone.

Dear brethren and sisters, may we be found at last among those of whom it is said, "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. FRANCIS GOULD.

Stowe, Vt.

Slander.

"He that hideth hatred with lying lips, and he that uttereth slander, is a fool." Prov. 10: 18.

Who can tell the amount of injury done by the tongue of slander? Sometimes, in our courts, heavy damages are assessed against the slanderer; but oh! if we were all compelled to pay in dollars and cents the full amount of damage done by our unsanctified tongues, how many would be bankrupt, and how few would be clear of expense!

It is a serious, a solemn, thought, that this evil exists to so general an extent; that so many hearts harbor the seed of discord and bitterness.

How many of us are clear in this matter? Who can say, I am clear in this respect? Is this evil so great as to constitute a crime in the common statute, and can we regard it lightly in ourselves? God forbid.

Shall church discipline descend to the level of common slander by brethren's dwelling upon each other's failings, in the absence of the offender? Sometimes it may be necessary to speak out in this matter; but is it not too common to speak of and discuss the sins of those whom we meet, with complacency?

Is it not hypocrisy of the basest kind, is it not slanderous, to talk out boldly upon matters we are not fully informed about?

Would we all like to take oath before a jury, to the truth of all our assertions and statements made in confidence to each other, concerning those whom we profess to love and esteem?

A person lately called to witness before a jury in a case of slander, was surprised that, in the prospect of an oath, he had no evidence at all, where before his heart was full of arguments against the accused party. How many church trials would adjourn *sine die* if the witnesses were all sworn before testifying?

JOS. CLARKE.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 8, 1870.

URIAH SMITH, EDITOR.

PRESENT TRUTH, AND PRESENT CONFLICTS:

Or, the Duties and Dangers of Our Time.

NUMBER ONE.

BY ELD. JAMES WHITE.

THE present is a period of interest, especially to the close student of prophecy. History is being made rapidly. Those who attentively note the signs of the times, as manifested in the political world, and in the religious world, can hardly fail to see that we are hastening to the final consummation.

The great lines of prophecy of the book of Daniel, which so very distinctly represent the entire line of earthly governments, from the time of the prophet down to the destruction of all earthly powers, have been fulfilled, excepting the final stroke of their utter destruction.

The several chains of prophecy of the book of Revelation, relating to the fourth of the four great empires noticed in the book of Daniel, have also been fulfilled, link by link, excepting that portion which belongs to the period of the last message, relative to the "commandments of God and the faith of Jesus," and the action of the two-horned beast, of the thirteenth and fourteenth chapters of that book. The length of time necessary to fulfill these, we may not be able to determine. But no one can prove that the time will be long. We repeat: History is making rapidly. And while those who feel that they have a personal interest in these matters of vast importance, discard the theory of definite time, they must regard it the safer and the wiser course to view the accomplishment of these remaining unfulfilled specifications of prophecy as near at hand, rather than at a distance. While it may not be possible to show how soon the remaining specifications of prophecy will be fulfilled, no one can prove that their fulfillment may not be very soon.

The present is the waiting, watching time. The great prophetic times of Daniel and John have served their purpose in bringing us to this position at this time. All Scripture, given by inspiration of God, being profitable, the periods of Daniel and John have their place, and accomplish their work in God's great plan. But they have terminated. And we have been brought by them to the waiting time, which demands patience, attention, watchfulness and much prayer. This is clearly and briefly expressed in these words of our Lord: "Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33. The signs of the end, in the heavens above, and in the earth beneath, have appeared, and the prophetic descriptions of the last days are finding distinct fulfillments at the present time, in the political, scientific, and religious world.

And in accordance with God's dealing with men and nations in past ages, in ever warning them of coming judgments, before they were executed, he has sent forth the great three-fold warning relative to the last Judgment, prophetically described in the fourteenth chapter of the Revelation. The three parts of this last warning are each represented by an angel, flying in the midst of heaven, each delivering a solemn and earnest message to the inhabitants of this world. The first pertains not only to the last Judgment, but to the period of that Judgment. The second relates to the moral fall of the great city of confusion, the Babylon of all corrupted Christianity. And how natural and forcible the application. The third is a terrific warning, threatening the unmingled vengeance of Jehovah, upon all who accept a worship and a mark opposed to that of the living God. And not stopping here to explain what that worship and that mark may be, we are happy to learn that those who accept

the warning; and flee from the threatened wrath, find a refuge, safe and complete, in the commandments of God and the faith of Jesus Christ. And among the numerous signs of the times, showing the day of wrath nigh at hand, the present movement relative to the observance of the entire moral code, leading to the Sabbath reform, as existing with Seventh-day Adventists, is one of no small importance.

And what gives this subject point, and great force, is the fact that the very next event following this terrific warning, and this movement relative to the commandments of God, is the gathering of the final harvest, symbolized by the Son of Man, having exchanged his priestly robes and mitre for his kingly crown and royal robes, and having cast the golden censer into the earth, now holds the sharp sickle in his hand, ready to reap, and gather the clusters of the vine of the earth into the wine-press of the wrath of God. Thank God, the time has not yet come for that fearful petition, symbolized by the cry of the angel to Him that shall ere long be seated on the white cloud, "Thrust in thy sickle and reap; for the time has come for thee to reap; for the harvest of the earth is ripe." Thank God that it is not yet too late for wrongs to be made right. Jesus is still clad in priestly garments, and offers his blood for sinners in and out of the churches. And the sweet voice of mercy is heard in the last message. "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

But the present message of fearful warning is the last. This message ripens the harvest of the earth. It is, therefore, a testing message. This is also evident from the terrific language employed: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." And while this message contains a warning to flee the rival worship of Satan, it bears upon its very front the law of the great God. In it is the test for the people. And, certainly, if any revealed truth can constitute a test, or if anything can exist of the nature of a test, by which the destiny of man may be decided, it is the holy law of God.

This law in every respect is a proper test. It is brief and comprehensive. It contains all that is necessary as a moral code, and is not cumbered with a single word that can be dispensed with. It is elevated in style, and grand in thought, so as to commend itself to the greatest and the best minds. And, at the same time, it is so simple, plain, and explicit, as to be understood by all who will be held accountable at the bar of God. Who will be loyal and true to the God of Heaven? is the grand question for our time. And who will shake off the traditions of men, and refuse the rival mark and worship of the beast? is one that will agitate, and will shake the religious world, from center to circumference.

It never has been the Lord's plan to send literal angels from Heaven to preach to men. He never will warn the world by such agencies. He has chosen men to preach his gospel to their fellow-men. A vast work remains to be done, and the time is short for its accomplishment.

And who will be the honored instruments in the Lord's hand to do this work. Ministers who doubt, and who oppose, this work, will not engage in it. And men who have no love for this cause will not use their means to spread the light by means of the living preacher, and by our publications. This will be a work of sacrifice, on the part of men who preach the truth of God, and on the part of those who have means to sustain the work, from this time on to the close of the work. Those who profess the faith are the very men, and the very women, upon whom the responsibilities of this work rests. God demands our efforts, and our sacrifices. If we are willing, and faithful, and true, ours will be a great reward. But if we refuse to do the work Providence has appointed to us, we shall be removed from the work, and others will be raised up to do it faithfully and willingly,

and they will receive the reward we might have received, while we shall sustain an eternal loss.

Our greatest danger, whether we be ministers or people, is the benumbing influence of this world. The minister of God's truth, and of the people, of this time, should go forth in the dense moral darkness of our time, like a flaming fire, burning his way through, and shedding light all around him. In order for this, he must not entangle himself in the things of this life. The very hour he lets the love of money into his heart, and seeks to increase his property beyond a humble competency, that very hour he is a fallen man. One such minister, with his influence of traffic, of covetousness, of stinginess toward the poor, and of laying up treasures on the earth, will do more harm in this last work, which calls for sacrifices all along the way to its close, than two consecrated ministers can counteract. The true minister of the last message will hate covetousness, and will set an example of sacrifice. He will deal justly, love mercy, and walk humbly with his God. As he passes through the moral darkness of our time, it will not adhere to him like loam to a rusty plow. But if he be right with God, and the spirit and power of truth be with him, he will pass through the spirit of error like the polished steel plow through the soil of the Western prairies. If he be humble, and right with God, though he be a small man, God can make him large in him.

There are men among us, who entered the ministry with handsome properties; and there are others who have been the pets of our people, and have received from their hands donations, favors, and presents, until they are raised in property above a humble competency, who cannot be the honored instruments in the hands of God of much good, until they cherish a love to sacrifice in the Lord's cause, and set a proper example to our people. When calls are made for means to advance the cause, these should be the very first to respond. They should, in this respect, be examples to the flock. With such an example before them, our people generally, with hardly an exception, would come up to the work of responding liberally to any proper call for help.

But the covetousness, and love of this world, manifested by too many of our preachers, and the lack of interest on the part of some of them who have been raised above want, and especially by those who have, by the liberal donations of our people, been raised far above a humble competency, are having a tendency to wither the liberality of our people, and lead them to withhold their surplus means from the cause of God. This is a fearful evil which must be put away before God can bless the efforts of our people in every department of the work. Covetousness in a man who takes upon himself the fearful responsibilities of proclaiming the last message, is a sin of that magnitude which common sinners seldom commit. Covetousness in any man is a great sin. In a minister of Jesus, at any time, the sin becomes tenfold greater. But the increased sinfulness of covetousness in that minister who professes that the present is the period of the last message, and dares to proclaim it to the world, can hardly be expressed by multiplied numbers, or the strongest terms. He is not only selling his own soul for money, but is casting the strongest influence possible to destroy the spirit of sacrifice among our people.

God's cause calls for means. Many of our people have only an indistinct and faint idea of their duty. The world has a strong hold upon them. Satan joins his influence to keep them from using their surplus means to the glory of God. And then, as a most powerful influence to completely wither what may exist of the spirit of sacrifice among our people, come up facts, undeniable facts, relative to the covetousness of some of our ministers, and the selfishness and recklessness of some who have stood at the head of our institutions, in handling the means donated to those institutions, made sacred by being a free-will offering to the Lord.

He who steals his neighbor's purse is a sinner in the eyes of law, human and divine. But he who, while wearing the awfully sacred professional garment of giving to the world the last message, which is to seal the believing for an eternity of bliss, and

doom those who disbelieve to the vials of God's unmingled vengeance, dares to covetously take from God's treasury that which does not rightfully belong to him, in view of his labors in the cause of God, and consequent wants, commits a crime in the sight of Heaven as much higher than the man who steals his neighbor's purse, as the work of God in the salvation of man is higher and more sacred than the common interests of men. May God have mercy.

Hamilton, Mo., Nov. 1, 1870.

Western Tour.

KANSAS CAMP-MEETING.

We reached the Kansas camp-ground, fifth-day, Oct. 13, and were glad to meet Elds. Butler, of Iowa, Lawrence, of Michigan, and Blanchard, of Missouri, formerly of Illinois. The ground is good. The large Iowa tent is pitched, and well seated. A provision stand is well furnished, and several small tents are put up. The weather is fine, and our brethren are coming in.

Our journey has been a long and wearisome one, yet, with the blessing of God, we feel rested from public speaking, and refreshed to enter upon the labors of this meeting. And we enjoy a buoyancy of spirits, a strength of faith and hope, such as we have not enjoyed the present season. We have the greatest assurance that we have not been mistaken in relation to our impressions of duty to hold this meeting.

For several reasons, this meeting will not be very large. The time of the appointment was short, the brethren are much scattered, and some of them are reported sick; yet our services are interesting, and this meeting will result in much good.

Sixth-day, loads of brethren and sisters continue to come in. One load from Daviess Co., Mo., started first-day morning, and reached the camp-ground only in time to put up their tent before the Sabbath. These people prize the meeting, and the word spoken is doing them good.

The Sabbath has been a good day. We have enjoyed freedom in preaching the word, and the social meetings have been excellent. Near the close of the Sabbath we had a special meeting, and invited backsliders and sinners to come forward for prayers. A goodly number of young persons and children came forward. This was a season of much interest. The Sabbath closed with the entire congregation bowed before the Lord in prayer for the penitent ones who had come forward. Eld. Butler gave an interesting discourse in the evening.

First-day morning is rainy. We meet in the large tent to consider the subject of organizing a Missouri and Kansas Conference. After remarks from several, we have a unanimous vote to form such a Conference, and adjourn to 4 P. M. The prospect seems to brighten, and the brethren are much encouraged.

Mrs. W. is now addressing the congregation, while the rain is pouring from the clouds. God lives and reigns as much in the storm as in the sunshine. We feel his hallowed presence in no small measure upon this far-western camp-ground. Those who wish to see more clearly the location of our present sanctuary, will find it on the map, seventy-five miles south of Kansas City, near Fort Scott, Kan.

Here are ten family tents, several covered wagons in which families live, a provision stand and the Iowa large tent, of inestimable value to us during the heavy storm. A coal stove has been set up in the big tent, which has added much to our comfort during the storm. In fact, nearly all the tents are furnished with stoves. As far as we can learn, our people have been quite comfortable, even in the midst of the storm. All are cheerful, and enjoy the meeting very much.

Mrs. W. has spoken on the health question in a manner to give entire satisfaction. Her remarks were clear and forcible, yet prudent, so that she carried the feelings of the entire congregation with her. On this subject she always avoids extremes, and is careful to take only those positions where she is quite sure not to excite prejudices.

The people are easily excited and prejudiced upon the subject of health reform, if those who handle it

are unfortunate in the selection of the occasion, or in the style in which they present it, especially if they stand before the people in the light of extremists. Some delicate questions, such as "solitary vice," should seldom, if ever, be discussed only in suitable publications upon the subject. There is not one in ten of our preachers who are suitably informed, and properly guarded, to handle the health question in its several branches before the people. And the amount of harm done to the cause of present truth by the injudicious course of those who have introduced the subject of health reform at the wrong time and place, and in a wrong manner, can hardly be estimated.

"I have yet many things to say unto you," said Jesus, "but ye cannot bear them now." Jesus knew how to lead along the minds of his disciples. The Lord also knew how to introduce to his waiting people the great subject of health reform, step by step, as they could bear it, and make a good use of it, without souring the public mind. It was twenty-two years ago the present autumn, that our minds were called to the injurious effects of tobacco, tea, and coffee, through the testimony of Mrs. W. God has wonderfully blessed the effort to put these things away from us, so that we as a denomination can rejoice in victory, with very few exceptions, over these pernicious indulgences of appetite. The means that God has employed to introduce, and to carry forward, this reform among us, has been humble, and by some despised; and yet it is a doubt with us whether all American health reformers put together, beside our people, have brought about a greater, more growing, and permanent reform in reference to the use of tobacco, tea, and coffee, than that which exists among Seventh-day Adventists.

When we had gained a good victory over these things, and when the Lord saw that we were able to bear it, light was given relative to food and dress. And the cause of health reform among our people moved steadily forward, and great changes were made, especially in regard to the use of swine's flesh, up to a certain point, when, in consequence of our sickness, Mrs. W. ceased to speak and write upon the subject of health reform. From that point may be dated the commencement of our misfortunes and mistakes as a people relative to this subject.

And since we have become active again, Mrs. W. oftener feels called upon to speak upon the subject of health reform because of existing extremes of health reformers, than from any other reason. The fact that all, or nearly all, of the existing extremes upon health reform among our people are supposed to receive her unqualified sanction, is the reason why she feels called upon to speak her real sentiments. The people must, and will in due time, know her position upon this subject.

In reference to the use of tobacco, tea, coffee, flesh-meats, also of dress, there is a general agreement. But at present she is not prepared to take the extreme position relative to salt, sugar, and milk. If there were no other reasons for moving carefully in reference to these things of so common and abundant use, there is a sufficient one in the fact that the minds of many are not prepared, even to receive the facts relative to these things. The complete overthrow of individuals, and the almost destruction of some of our churches, can be clearly traced to some extreme positions upon diet, injudiciously given in the REVIEW some time since. The results have been bad. While some have rejected the subject of health reform, because badly handled, others, prompt and conscientious, have carried out the most extreme positions, greatly detrimental to their health, and, consequently, to the cause of health reform.

In this state of things, however discouraging, Mrs. W. feels called upon to resume her work in this field of labor, and in so doing, will let her views be fully understood. It may be well here to state, however, that while she does not regard milk, taken in large quantities, as customarily eaten with bread, the best article of food, her mind, as yet, has only been called to the importance of the best and most healthful condition of the cow possible, whose milk is used as an article of food. She cannot unite in circulating publications broadcast which take an extreme position on the

important question of milk, with her present light upon the subject. Such works may be well enough with well-informed health reformers, and may be a proper guide in the cooking department of our Health Institute at Battle Creek, after its tables shall be cleared of the habitual use of milk. And such works may have a greater influence among our people when our ministers, who are ardent health reformers, shall leave the free use of cows' milk.

Here is our weakness upon this subject. Our publications, which go out to the untaught and those very susceptible to prejudices, are in advance, upon some of these points, of the practices of those among us who represent the health reform. Mrs. W. pleads to have this matter so reversed that our publications shall speak out only those sentiments upon which those standing at the head of the reform are agreed, and then in a style not to prejudice, and put good men and good women beyond our influence. Let the united practices of health reformers take the advance, and then let our publications follow, and speak out well-matured sentiments as the untaught can bear them.

Mrs. W. thinks that a change from the simplest kinds of flesh-meats, to an abundant use of sugar, is going from "bad to worse." She would recommend a very sparing use of both sugar and salt. The appetite can, and should be, brought to a very moderate use of both. In the case of salt, food with so reduced an amount that it would taste insipid to the one accustomed to the use of much salt, after a few weeks of very temperate use, will be painfully salt to the taste.

While tobacco, tea and coffee, may be left at once, one at a time, however, by those who are so unfortunate as to be slaves to all, changes in diet should be made carefully, one at a time. And while she would say this to those who are in danger of making changes too rapidly, she would also say to the tardy, Be sure and not forget to change. The plainest facts possible demand a change from the common habits of life, but let them not be made so fast as to injure the health and constitution.

But we have almost forgotten our good Kansas camp-meeting. Relative to it we would say that the organization of the Missouri and Kansas Conference, and the putting of things in order so far as we could under the circumstances, passed off with perfect unity, and the meeting closed, all feeling more than satisfied. The brethren present gave a unanimous vote to hold their next camp-meeting and Conference the last week in May, 1871, the place to be determined hereafter, and the appointment and place to be given two months before the meeting.

As an illustration of the importance of seasonable appointments, we would state that one brother reached the ground at the very close of the meeting, who had come with his team two hundred and seventy miles. He did not get the notice in season. We spent only one evening with him, and gave him eight dollars' worth of publications, and bade him farewell in the early morning as we left for the cars.

JAMES WHITE.

Hamilton, Mo., October 24, 1870.

Report from the Bro. Bourdeau.

JUST as I commenced to write this report, on this 20th day of October, A. D. 1870, at 22 minutes past 11 A. M., my attention was suddenly arrested by a rumbling, subterranean sound, that I heard as coming from the distance, which, as it approached, increased more and more until the house shook quite hard; the stove, doors, and windows, around me, rattled exceedingly, and it seemed very much as though I was riding on the cars when the brakes are applied to stop them as the train is nearing the station. This was an earthquake. I think it lasted nearly two minutes. Are we not nearing the heavenly station? Oh! let us watch and be ready.

My brother and I have spent nearly five weeks in this place, during which time we have given twenty-six lectures, besides attending several meetings held by the Methodists and Baptists, and visiting faithfully those who became interested in the present truth in this village and vicinity. We were invited to come

here and hold meetings, by Bro. I. Roscoe, a carriage-maker in this village, who was led to embrace the Sabbath by reading our French tract on the Bible Sabbath, when he resided in Canada, about eight years ago.

By the permission of the trustees of the Methodist society, we lectured three weeks in the Methodist meeting-house, which stands on the opposite side of the road from the old brick meeting-house in which Bro. Wm. Miller gave a course of lectures during the '44 movement. We were not greatly encouraged when we learned that only one family in this place had embraced the Advent faith as the result of Bro. Miller's lectures. Yet we tried to labor in the name and strength of God, having to encounter strong and determined opposition on the part of the Methodist and Baptist clergy, and popular orthodoxy, who tried hard to hinder the people from attending our meetings. At the close of the third week we held a Sabbath meeting; and when it was known that six or seven families had pronounced themselves to be in favor of our views, and that some of the best members of the M. E. church, and some non-professors, were embracing the Sabbath, two of the trustees were prevailed upon to advise us not to continue our lectures any longer in their meeting-house. A vote had been passed a few years ago against having any religious meetings held in the school-house in this village; yet, contrary to our expectation, by permission of the prudential committee, we were enabled to commence holding meetings in the school-house on Friday evening, the 14th inst.

But since last Sunday, desperate efforts have been made by many, even by church members, to prevent us from holding meetings in this place, to oppress those that are keeping the Sabbath, and to discourage others from adopting our views. Some are called crazy, and others are turned off from working where they have had steady employment for years, because they keep the Sabbath; and they are threatened to be prosecuted if they are known to work on Sunday, &c.

Last Tuesday evening, just before our meeting commenced, we were notified that from twenty to forty were coming to mob us during the meeting. We arranged at once, by taking legal measures, to have help on the ground. While my brother was proceeding with his discourse, a large crowd entered the house very abruptly; one of their company broke in upon us with hard threats and denunciations because we were leading the people to keep the seventh-day Sabbath; we were compelled to dismiss the congregation, and to discontinue holding meetings in the school-house; but as we left the school-house, our friends surrounded us, and we went to our boarding place followed by the mocking crowd, who, as we firmly believe, were prevented from laying their hands upon us by the power of God, which was greatly manifested in our behalf that night. Nine are keeping the Sabbath, and others have said they would keep it. We know not how many will endure this pressure. We visit families and hold meetings in private houses.

A. C. BOURDEAU,
D. T. BOURDEAU.

Jericho Corners, Vt., Oct. 20, 1870.

Meetings in Vermont.

Since holding meetings in Charleston, I have spent two Sabbaths in Wolcott, one in Middlesex, one in Stowe, and one in Braintree. At Stowe, I also spoke on first-day evening in a school-house. Visited some. Found a few friendly to the truth. They desired more meetings. Have an appointment to preach there next Sabbath and first-day.

On the evening of the 13th inst., preached at the house of our friend W. Chipman, in Waitsfield, to a few candid and attentive hearers. We were much interested in our short visit with this kind family. Sr. C. has been keeping the Bible Sabbath about one year. I think her companion was strongly convicted at our camp-meeting that we have the truth, and was almost persuaded to go with us. We hope he may yet take up the cross, win the crown, and as parents and dear children, this entire family may enter into the joy of our Lord.

They manifest a strong desire to have a course of lectures given here. But I do not feel that I have health sufficient to engage in so important a work alone.

Last Sabbath, it was gratifying to meet with so many scattered ones from different towns, at the house of Bro. Cobb, in Braintree; and know that all felt encouraged and strengthened in the Lord. May we all be the better and live nearer to him for this privilege. Some of the brethren are soon to leave this part of the State. We hope the remaining ones will do their best to sustain meetings, and to keep up an interest. "Union is strength."

On first-day evening, I spoke in the meeting-house, to a very attentive audience. Two speakers had occupied the house through the day. I was informed that their efforts were to sustain the no-law theory. Bro. Evans had spoken the previous evening on the perpetuity of the law of God. At the close of my discourse on repentance and faith, I invited all the congregation to rise to their feet, who believe the commandments of God are not binding on Christians. Not one arose.

Who will arise in the morning of the resurrection to call men blessed for such preaching? If the tendency of advocating the no-law or no-Sabbath delusion is to either sanctify the preacher or lead to the conversion of his hearers, the fact has yet to come to light. "Oh? that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

A. S. HUTCHINS.

Williamstown, Oct. 27, 1870.

Report from Bro. Butler.

My last report closed with the tent meeting at Des Moines, with Bro. Canright. I went to Winterset, and remained over a week, laboring to bring the work there forward; but the weather was so bad that we could do but little more than visit; yet we saw no reason for discouragement, as the friends of the cause still seemed interested in the truth. Since I left, I have heard good news from there—that the work is still onward. I expect there will be a good church established there, who shall hold up the banner of present truth to the last generation of men. I left Bro. Canright to attend to the interests of the cause in that section of the field, while I go east and north through the State to visit the churches, and labor as the calls of duty seem to require. Our labor together the past season as a whole has been very pleasant and profitable, we trust, to the cause.

My first appointment was at Sandyville. Before the meeting, things looked quite discouraging. There had been heavy rains. Some were not present whom I had hoped much to see, and I judged the attendance would be small. The church as a whole were cold; but we looked to God for help, and moved on, and we received the signal blessing of Heaven. It was a meeting in which the power of God was specially manifested. There were some present for whom I had felt a great anxiety previously, and I had almost despaired of seeing them take the decided step. There were young men of strength and energy; and as I thought of them in the meeting, and felt something of the worth of their souls, and of eternal life, I could but weep aloud, and ask that God would give strength to move out and take their stand for the Lord. Several did, and I had the pleasure of baptizing four young men just in the strength of manhood. Oh! may they be an honor to his cause. Others were deeply affected, who, I trust, will pursue the same course. Some trials were also healed up; and a feeling of love and union seemed to prevail through the church, more than had been previously seen. I felt that I could go on with the strength and encouragement gained by this meeting, for quite a length of time.

I started immediately for my appointment near Osceola. Before reaching it, I received the news that I was expected to go to Kansas to prepare for the camp-meeting there. This made it necessary that I should throw up my appointment near Osceola. So I

had but one meeting there, Wednesday evening, and informed the friends of the change of arrangements. There was a full house, and many seemed disappointed. Some had come thirty miles to attend the meeting; but we did the best we could, and promised to return soon. I was much pleased to see the interest manifested to hear the truth spoken, and hope to see a good church organized here very soon.

I started the same night for Kansas, and did what I could to assist in preparing for the expected meeting. This meeting has been fully reported by others, so I will only say that it was good to be there. I was rejoiced to see Bro. and Sr. White enjoying such good health and courage. I was astonished, even, at finding them looking so well, knowing something of the care and labor that had been upon them during the entire camp-meeting season. I supposed they would be all worn out. Surely God has given especial strength to his servants. How plain, that when we walk in the light, and throw all our energies into the work, God can, and will, sustain us! The meeting was a most profitable one, and worth vastly more to the cause there than all the pecuniary cost. At the close of the meeting, I came home immediately; and was happy to find my family well, and to meet the friends here after an absence of several months. I have met with the church several times, and find some omens of good. There seems to be a better feeling prevailing than I have seen before. There was a good attendance to hear the preached word, and some religious interest. But in this, there is still great chance for improvement.

On Sunday, I attended meeting near Lowell, sixteen miles south-east from Mt. Pleasant, where some ten or more have embraced the Sabbath the past season. Bro. A. Steinbarger, formerly a Christian minister, became interested in the Sabbath question something like a year ago, by reading and talking with our brethren, and commenced keeping it. The others have come out since then. I propose to bestow some labor there soon. I was much pleased to see the interest manifested to hear the word spoken to them. I trust a small church may be organized here after a little labor is bestowed. Thus the truth is working in the community. Here and there, honest souls are coming out and taking their stand to keep God's commandments. May God speed on the work. I never felt a greater interest to give what little strength and ability I possess to God's cause than now. It never seemed more glorious than now. May God strengthen us all to do his whole will. GEO. I. BUTLER.

Mt. Pleasant, Iowa, Oct. 31, 1870.

Report from Bro. Lawrence.

I CLOSED my labors in Bates Co., Oct. 9th. I labored under great disadvantage on account of the house being occupied Sabbaths and first-days by the other denominations, so that I had the privilege of speaking in it only one Sabbath and first-day during my stay of six weeks. The truth met with much opposition. There are thirteen keeping the Sabbath, and several others interested. One of those keeping the Sabbath has been quite a successful minister of the Baptist church. He has been investigating for some time, and is now heartily in sympathy with the leading points of present truth.

Oct. 10th, I started for the Kansas camp-meeting, having received notice of it the day before, and arrived on the evening of the 11th. Assisted in clearing the ground, and seating the tent. Was glad to meet on the ground some whom I had seen before, and some whom I had not. There I met Bro. and Sr. White, and Bro. and Sr. Hamilton, of Michigan, from whom I learned that the Lord had wrought for one of my sons at the Michigan camp-meeting. I was glad to meet with Bro. Butler, of Iowa, and to hear the truth from him. Was also glad to see Brn. Blanchard and Wick of Missouri, and their families, Bro. Cook and others of Kansas, brethren from Civil Bend and Hamilton, and others from different parts of these States. One came after the meeting was out, a distance of 270 miles.

The preaching and testimonies, which we listened to at this meeting were good and applicable to the pres-

ent time. The friends enjoyed it much. Several started to serve the Lord. A Missouri and Kansas State Conference was organized, and an appointment given for another camp-meeting the last week in May next, by which the scattered friends were greatly encouraged. I assisted in taking down the tent and packing it. Thursday morning I parted with Bro. and Sr. White, and Bro. Butler, they going to their respective fields of labor, and I, to this place. I feel much strengthened and encouraged by this opportunity; and trust that there is a new impetus given to the cause of present truth in these States. Brethren, pray for the dear scattered friends and cause in the West.

Yours in the truth,
R. J. LAWRENCE.
Kingsville, Johnson Co., Mo., Oct. 27, 1870.

Report of the Organization of the Missouri and Kansas Conference of S. D. Adventists.

At the camp-meeting held at Pleasanton, Kansas, on Sunday, Oct. 16, 1870, many of the friends of the cause in Missouri and Kansas being present, Bro. White called them together to take into consideration the expediency of forming a Conference embracing the States above mentioned. Bro. White was chosen Chairman of the meeting, and Geo. I. Butler, Secretary. After remarks by Bro. White, Blanchard, Lawrence, Cook, and others, it was moved and seconded that such a Conference should be formed, and unanimously carried.

As the friends of the cause had come from their several churches without previous notification of the design of forming a Conference, and had therefore not elected delegates, it was moved and seconded that the Chairman select from the members present, delegates to act in the election of officers, and in the transaction of other business. Carried. Adjourned till 4 p. m.

Assembled again according to adjournment. Prayer by Eld. Butler. A selection of delegates to act in accordance with the resolution above mentioned was made.

After remarks by Bro. White, the Constitution recommended by the General Conference of S. D. Adventists was read by the Secretary, and unanimously adopted.

It was moved and seconded that this Conference be called the Missouri and Kansas Conference of S. D. Adventists. Carried.

Moved and seconded that the Chairman appoint a Committee of three on Nominations. Carried. The chair selected Geo. I. Butler, W. Evans and James Hackett, as this Committee. A Committee on Resolutions was also appointed, consisting of H. C. Blanchard, Geo. I. Butler and R. J. Lawrence. Adjourned to the call of the Chair.

Met at the call of the Chairman at 5½ a. m., Monday Oct. 17. Meeting opened by prayer by Bro. White. Report of Committee on Nominations called for. The Committee reported as follows: For President, R. J. Lawrence; Secretary, H. C. Blanchard; Treasurer, J. H. Rogers. Others members of Conference Committee, Eli Wick and J. H. Cook. The report was accepted, after which each one of these nominations was taken up separately and unanimously elected. The churches of Civil Bend, Hamilton and Avilla, in Missouri, and Mound City and Centerville in Kansas, were then separately voted into the Conference.

The Chairman then called up the subject of ministers' credentials, and made remarks upon the subject of the ministry. Bro. Blanchard, formerly of the Wisconsin and Illinois Conference, was then accepted as a minister of this Conference.

The subject of licenses was then brought before the Conference, and Bro. White made some excellent and pointed remarks upon the subject, and without further action the Conference adjourned to the call of the Chair.

Assembled again at 5½ p. m. Prayer by Bro. White. The subject of licenses being resumed, and appropriate remarks by different brethren having been made, T. E. Morey, J. H. Cook, and J. H. Rogers, received licenses to improve their gifts as the way may open in the providence of God.

The Committee on Resolutions was then called upon to report. They reported the following:

Resolved, That we consider it the duty of scattered Sabbath-keepers within the bounds of this Conference, who have a membership in other Conferences, to unite with churches in Kansas and Missouri as far as practicable, and to report to them quarterly.

Resolved, That we consider it the duty of all S. D. Adventists, scattered or otherwise, who live within the bounds of this Conference, in view of the wants of the cause here and the importance of collecting all our resources, to contribute of their means, and pay their s. n. into the treasury of this Conference.

Resolved, That we esteem it a pleasure to here express our gratitude to our brethren in other States who have contributed of their means to aid the cause here, and to defray a portion of the expenses of this camp-meeting.

Resolved, That we return our thanks to the Gen. Conf. Committee for their manifestation of interest in the cause in this far-distant field, and that from henceforth we will try to show a corresponding interest in its prosperity.

Resolved, That we express our warmest gratitude for the timely visit of Bro. and Sr. White.

Resolved, That we send a report of our proceedings to the Review for publication.

These resolutions were adopted as a whole unanimously. It was moved and seconded that the Executive Committee constitute the Camp-meeting Committee.

Adjourned, *sine die*.

JAMES WHITE, Chairman,
GEO. I. BUTLER, Secretary.

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. Waters.

BRO. SMITH: I have tried a number of times to get some of the ministers to come here and preach on present truth, but not having succeeded, I have concluded to devote all the time I can possibly spare, to lecturing my friends and neighbors on those great topics which, drawn from the Scriptures, constitute us such a "peculiar people" in these days of apostasy. I have succeeded beyond my expectations; and quite a number have commenced the observance of the Sabbath, and are walking in God's ways, who were a short time ago strangers to the commonwealth of Israel. Among the number is one Bro. Gowell, who, from being a profane, wicked lumberman, has turned to Christ, and is desirous of receiving further light upon our views, which are so plainly harmonized with Scripture in the Review and other of our publications. Your brother in Christ,

THADDEUS L. WATERS.

From Sr. Brooks.

BRO. SMITH: I sit down to write a few lines for our paper, hoping it may do some good. It is the first time I have attempted to write for the Review. I love to read the testimonies in the paper from time to time, they are so encouraging. It makes me feel as though I ought to say something for the Lord, to encourage others. I feel that it is a blessed privilege to speak for Christ. I feel thankful that he has opened my blinded eyes to read and understand his holy word, and to keep the Sabbath he has commanded us to keep. I feel sorry to see others break the Sabbath, while they call themselves Christians. It seems to be a matter of no importance to them. I feel that the time we have to stay here, is short. Let us be up and doing. Pray for me, that I may live at the foot of the cross; that I may be ready to meet Jesus when he comes. Yours in hope of the kingdom,

MARY M. BROOKS.

Pierce Co., Wisconsin.

SR. S. A. SNYDER writes from Jay Co., Pa.: My lot seems to be cast in a lonely part of the earth, so

far as present truth is concerned. I am a widow, and have none of like faith in whom to confide, and whose society I can enjoy. My trust is in Him who doeth all things well, and I hope ere long to share, with all the faithful, the glories of the eternal kingdom.

SR. CAROLINE HEMENWAY writes from Rutland Co., Vt.: Perhaps some of you would be glad to hear of my spiritual welfare. I can say that my faith was never stronger than at the present, in the soon coming of the Just One, and I trust that my anxiety is increasing, as I see the day approaching, for a preparation to meet him in peace.

I often fear, in my lonely condition of comparatively poor health, that I shall not enjoy many privileges with God's people upon the earth; but, by assisting grace, I am determined to put away every wrong, and strive to overcome my besetments, and be prepared for whatever the Lord has for me to do or suffer. Remember me at the throne of grace.

SISTER S. A. CARDELL writes from Washington Co., Vt.: I am trying to live out the truths of the word of God. Although I have afflictions and trials to pass through, I am not discouraged. I feel determined to press my way on toward the prize. Eternal life looks dear to me; it is worth striving for. The pleasures of this world are short, and soon pass away. I have no desire for them; but I have a great desire to have a part in the kingdom of God. I ask the prayers of God's dear people, that I may ever be faithful, and not bring any reproach upon the cause of truth.

SR. H. HOLFORD writes from Jackson Co., Mich.: Dear brethren and sisters, I want to say a few words, even praise to God, that I have ever heard the third angel's message. When the light first shone upon my pathway, I sang a new song, and I am singing it still. It has not grown old. And to-day I can say with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way." Ps. 119:103, 104. I am trying to overcome. Although I am one of the lonely ones, I feel that I must face the storm, it will not be long; I shall anchor by-and-by.

Obituary Notices.

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

DIED, in Princeville, Ill., Oct. 1, 1870, Bro. W. E. Bliss, aged 25 years, and 23 days. Bro Bliss was a sufferer from heart disease for a number of years. In June, 1869, he went with Bro. Blanchard to Missouri, thinking a change of climate would improve his health. He labored with Bro. Blanchard a few months, to build up the cause there; but his health failing, he returned in the fall of that year. He seemed to be sinking to the grave. Human aid seemed of no avail. He expressed a desire to live, only that he might do some good to perishing souls. He asked the prayers of the church in his behalf. A day of fasting was observed by the church, at the close of which a goodly number met at his father's house to pray for him. He grew better from that time, and often said that God had wrought a great work for him. He spent what time he well could from that time till this fall in studying and preaching. This fall, his health began to fail again. Two days before his death he suffered much, but seemed better the last day. His death was sudden and unexpected. About 10 o'clock at night he requested some little attention from his father, and said he would then have a good sleep. His father raised him up, when one shudder came over him, and he slept; for he was dead.

Bro. Ezra was always an earnest and cheerful Christian from the time he embraced the faith till his death. Knowing the nature of his disease, that he was liable at any moment to die, he daily and hourly sought to be ready to meet his God. His prayers and talk all showed that he felt that God was his friend. We have all reason to believe he sleeps in Jesus. We have lost a dear one from our church; but God knows best.

Bro. R. F. Andrews came and spoke words of comfort to us. We mourn not as those without hope. May God give us grace to prepare to meet him in Heaven.

B. F. MERRITT.

DIED, in Warren, Vermont, August 21st, 1870, of consumption, Rosannah Smally, aged 55 years, and 3 months. She gave good evidence that she rests in hope of a part in the first resurrection. She said a number of times that the grave looked like a sweet resting-place to her. She requested us all to meet her in the kingdom.

SARAH A. CARDELL.

DIED, at the residence of the writer, Marquette, Wis., Oct. 24, 1870, of consumption of the bowels, our brother in Christ, Alvin E. Cole, in the 20th year of his age.

SIMON PATTEN.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 8, 1870.

To Our Patrons.

We are sorry to state that on account of mistakes in the Office, not a few of the subscribers for the *Review*, *Instructor* and *Reformer*, are receiving two or more copies when they have ordered but one. These mistakes have occurred by the singular blunder of frequently sending an additional copy to a subscriber when he made a remittance for his paper. In every case when a new copy is not definitely ordered, the clerk should turn to the lists, and find the name of the subscriber. There is no apology for such blunders.

We now request that all persons who are receiving copies of our periodicals that they do not want, will immediately write to the Office. Important changes have taken place at the Office, and we had hoped that the time for all such needless blunders had passed.

Our patrons may be assured that we shall do all in our power to have all the business of the Office done correctly, and in a prompt, liberal style. Pay for no more papers than you want. If losses occur on account of mistakes at the Office, let them be the losses of the Association, not of subscribers. But this favor we earnestly urge of all who are receiving papers that they do not want, that they immediately write, clearly stating the facts in the case.

JAMES WHITE,
Pres. S. D. A. P. A.

Note.

We desire to express our gratitude to God for his goodness; and to our brethren and sisters, whose loving hearts have moved willing hands to minister to our wants in the dark hours of affliction.

Through our Father's goodness we have been sustained. The crisis is past, and returning strength inspires our hearts with gratitude and hope.

We still need and desire the prayers of the remnant.
N. & L. K. ORCUTT.
Bordoville, Vt., Oct. 28, 1870.

Notice.

We would say to our brethren and sisters, that we have changed our place of residence. We are now one and a half miles west of the village of Parma, Mich. We would be glad to see any of our brethren and sisters who can make it convenient to call on us.

A. L. BURWELL.

Parma, Mich.

Jottings.

RECENTLY a cheerful-looking book fell in my way, with the inviting and endearing title, "The Second Coming of Christ." Notwithstanding the source whence it emanated, in good faith I commenced reading, little dreaming that the effrontery I found was possible; the whole drift being to make that "coming" spiritual and figurative. Patiently, however, I continued to read; for nearly all the Scripture texts concerning that coming were cited, and I was nearly half through the book before I fully comprehended that such outright perversions were being candidly set forth; but was constantly expecting that by some master-stroke of irony the tables would be turned, and the whole be vindicated in its true light. But not so.

As a proof, illustration, or argument (I scarcely know which), of his position, the following was given, which induced the query in my mind, "Did the writer regard Christ's first coming figurative because of the long expectation on the part of those who were awaiting it?" I saw no reason why one coming might not as well be figurative on that ground as the other!! But to the quotation: "As the patriarchs and Jews of old, after the Messiah was promised, were constantly expecting his first coming—almost every generation—till he did appear; and many modes of pro-

phetic expression in Scripture which speak of things being to come, as if they were present, or just at hand, gave them some reason for this expectation. So the Christians of the first age did generally expect the second coming of Christ to Judgment, and to the resurrection of the dead, in the very age wherein he was foretold."

Now, granting all this, I fail to see wherein this expectation argues against the literalness of the coming in one case more than in the other. Certainly not in the latter. And neither the author, nor any one else, could for a moment so view it, save in a misguided zeal to establish the latter as figurative.

The well-known rule of interpretation was admitted, that "To prophetic language it belonged to set things far distant as if they were before the eyes, or near at hand—future events passing before prophetic vision, like a landscape. The order of the images being distinctly marked; but the times not designated. The proper order of the events be stated clearly, but the exact time God does not as yet intend to make known."

The book completed, I laid it aside with a decided feeling of relief that the self-imposed task was done; and fully conscious that its contents could only mislead, for nothing was definite from its standpoint. There was some good sense in it, however, if it had been differently applied. As an instance, the following paragraph on double sense: "There is no limit to the second sense of the Scripture. The man who adopts it, is cast at once upon a boundless ocean, without rudder or compass. He must be himself inspired, to know with any certainty whether his interpretations are correct. And as we have no such guaranty of inspiration, we must hold to the laws of language, as the indispensable means of investigating and determining the true sense."

I very much wished he had followed his own good rule; his book would then have been far more readable, and himself a wiser man from the writing of it, and the investigation of Scripture called forth.

M. W. HOWARD.

Malone, N. Y., Sept., 1870.

An Item of Experience.

WHILE reading to-day in *REVIEW*, No. 11, I saw a heading, "S. D. Adventists," and under it, a notice of the Oneida camp-meeting, taken from the *True Reformer*, published in Scott, N. Y., the place from which I emigrated thirty-five years ago. It was there that I first sought the Lord, two years before, at a Seventh-day Baptist annual Conference, at which time a protracted meeting was held, which resulted in a general revival of religion in that vicinity. I united myself with the first-day Baptists in the place, and soon became strongly prejudiced against the seventh-day Sabbath, by the frequent allusions to it as Jewish, and to those that keep it, as Jews, and also by the arguments held forth for the change of the Sabbath from the seventh to the first day of the week; so that I never gave the subject an investigation until fifteen years since, when my mind was forcibly impressed with that subject. While I was investigating the nature of man, I also examined the Sabbath question, and was enabled to see the truth on the subject; and, as Paul says, immediately I conferred not with flesh and blood, but was obedient to the heavenly vision. And I can say to-day, that I delight in the law of God after the inward man. "All thy commandments are righteousness," "and thy law is the truth."

The writer in the article above mentioned, after describing the camp-meeting and what he heard, further says, "We believe that this people are doing a great and good work as able defenders of God's broken law. We have never felt like opposing them, although we do not see with them in every point of doctrine, and now, more than ever before, we bid them God speed in their efforts to defend his truth."

When I read this, my very soul went up to God in earnest prayer that the only two classes of Christians that are advocating and defending the whole of God's law, might become united on all points, and stand to-

gether in the accomplishment of the great work that is before us. And I feel like saying to them, Dear brethren of the Seventh-day Baptists, Oh! make those points of doctrine on which we differ, subjects of earnest, prayerful study. Let us not differ, so long as the Bible does not teach two doctrines on the same subject. I suggest that the two denominations make their points of difference a subject of earnest prayer, that they may become reconciled.

Yours,
Prairie City, Mo.

R. J. LAWRENCE.

Notice.

OWING to the sickness of my wife, which has made it necessary for me to return home, my appointments in Ohio, at Bellmore and Mendon, as well as the one at Defiance which I have already taken up, will be postponed to some future time, of which due notice will be given in the *REVIEW*. I will try and fill my appointments at Rochester and Troy as given in the *REVIEW*.

Battle Creek, Mich., Nov. 5, 1870.

Appointments.

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

Providence permitting, I will meet with the brethren in Deerfield, Mecosta Co., Nov. 19. We hope to see a general gathering of the brethren.

S. H. KING.

THE next quarterly meeting of the Rockton, Ill., church, will commence Sabbath, Nov. 19. Brethren from other churches are invited to attend. Bro. Steward is expected.

G. M. BOWEN, Clerk.

PROVIDENCE permitting, I will meet with the churches as follows: St. Charles, Sabbath and first-day, Nov. 12, 13; Tittabawassee, 19, 20; Vassar, Tus. Co., 26, 27; Watrous-ville, Dec. 3, 4.

JOSEPH BATES.

PROVIDENCE permitting, I will hold meetings as follows: Hundred Mile Grove, Wis., Nov. 12 and 13, commencing at 10 o'clock Sabbath morning; Liberty Pole, Vernon Co., Wis., Wednesday evening, Nov. 16, and continue over Sabbath and first-day. Will some one meet me at Viroqua, the afternoon of the 15th; Marquette, the evenings of Nov. 23 and 24. Will some one from Marquette meet me at Cambury, on Tuesday, the 22d; Mackford, Green Lake Co., Wis., Nov. 23 and 27. Meetings here will commence Friday evening. Opportunity will be given at these meetings for baptism. Come prepared to take care of yourselves, well provided with Buffalo robes and bedding. Let all come prepared to work for the Lord.

I. SANBORN.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

SOME one from Arnoldsville, Mo., sends 66c for *Youth's Instructor* and Appeal to Youth. No name given.

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. Geo H Murphy 37-21, W W Hanscomb 37-21, M F Blake 37-20, Peter G Hobbs 38-20, T M Clarke 38-20, Julia Myers 37-17, Joshua Philbrick 37-18, Harriet White 38-20, E E White 37-20, J Chase 37-20, L A Wing 37-20, John Hansen 37-20, C B Moore 38-20, O A Hough 38-20, Mrs J L Wilson 38-20, Susie A Osgood 38-21, Sarah Hatch 38-20, Mrs H Rowley 38-20, Chas Pearson 38-21.

\$2.00 each. Mrs H Rackliffe 38-20, A J Marsh 38-1, O Mann 38-8, Chas Maine 38-20, Frederic Anderson 38-1, E S Faxon 38-1, Miles Pepper 38-6, L Taylor 38-12, Wm P Andrews 38-18, Sophia L Irish 38-10, A Miller 38-1, E Moore 38-20, Abner Bliss 38-15, Jabez Medley 38-10, M Adsit 38-1, Katie E Richardson 38-20, T P Finch 38-14, Eugene Waid 38-20.

Miscellaneous. J Rawson \$5.00 41-1, H B Stratton 3.00 39-21, Wealthy Vincent 37c 37-17, J E Ostrander 60c 37-20, M Hutchins 1.50 38-14, M E Williams 60c 37-14, John M Wince 1.10 39-20, J J Shepley 2.50 34-14, John A Stuart 1.50 38-20, Sarah Snyder 4.00 37-1, O Frizzle 5.00 40-28, J E Hool 4.00 39-23, J N Loughborough 8.00 37-1.

Books Sent by Mail.

H O First 38c, Aaron H Osborn 70c, John Mackey 17c, I Birnbaum 17c, J Medley \$1.00, D H Lamson 7.84, C R Spies 20c, O D Washburn 30c, L E Fuller 12c, Wm W Honeywell 48c, Willie Westervelt 3c, M L Newton 4.50, S P Pond 32c, Lucy Wilson 8c, E Mott 35c, P R Mills 25c, A Shumate 45c, John Walton 17c, N H King 32c, L Harris 17c, Jesse Morrison 20c, Thos Eaton 2.00, J S Barnard 3.00, J M Elliott 5.00, John Honeywell 17c, Prof Morgan 5c, Anna Hayler 4c, Bell Simonton 2.25, E Waid 20c, T P Finch 17c, E M Johnson 12c, Wm Brinkerhoff 2.42, H F Jenne 20c, C P McMillan 18c, M E Phillips 17c, E W Hutchins 15c, Abner Bliss 3.36, W M Perry 2.75, G S Honeywell 84c, Miss Rawson 8c, L W Mason 1.12, Wm L Jaycox 20c, M A Merrick 25c, J Fohrmann 2.42, I A Truex 19c, Mrs N Morrill 20c, O S Boggs 17c, Isaac N Pike 8c.

Book Fund.

Mary M Brooks \$1.00, Sarah J Font 5.40.

Michigan Conference Fund.

Church at Jackson \$12.50, Church at Allegan 42.16.

Cash Received on Account.

J B Benington 40c, D Newcomb 2.00.