

ADVENT REVIEW



And Sabbath Herald.

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

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

SOW THE SEED.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126:6.

He that goeth forth in spring-time,
Sowing oft in tears and pain,
Shall, when comes the harvest gleaming,
Gather in the golden grain.

And, though long the seed lie hidden,—
Useless seems this weary toil,
Faint not, for the root is striking
Deeper in a fruitful soil.

Sow the seed, then, morn and even,
Nor at noon thy hand withhold;
God will give the promised increase,
Thou shalt gain a hundredfold.

'Tis like bread upon the waters,
By the hand of mercy cast;
When its mission all is ended,
Found and gathered in at last.

Souls for whom the Saviour suffered,
Wander now the downward way;
From the "everlasting burnings"
Shall we pluck them while we may?

Courage, then, O toiling Christian!
Raise the gospel standard high;
Rest not till the evening cometh,
Till the darkness draweth nigh.

When at length the reaper angel
To life's harvest-field shall come,
Thou mayst then, with glad rejoicings,
Bind thy sheaves and bring them home.

Is the Earth to be Destroyed, or only Purified?

(Concluded.)

2. In the second place, we are told by the apostle, that "the elements shall melt with fervent heat." This emphatic statement is twice repeated, and on our interpretation of it will depend the complexion of our whole exegesis of the prophecy. Of what "elements" are we to understand St. Peter as speaking? Some of the older commentators, such as Bede, supposed the word to signify the four ancient elements—fire, air, earth and water; but to this interpretation there is this fatal objection—that while, according to the prophecy, the elements are to be dissolved or melted by the agency of fire, fire is itself one of these elements, and it is quite clear, that fire cannot dissolve or consume itself. Another interpretation (that of several of the Fathers), is proposed by Bengel, and provisionally accepted by Dean Alford, namely: that by the elements we are to understand the heavenly bodies—the sun, moon, and stars; but I have already shown that the apostle is here speaking of the aerial, and not of the sidereal heavens, consequently this interpretation is quite inadmissible. I am disposed to

identify "the elements" mentioned, therefore, as those simple, primary substances, some sixty-two or sixty-three in number, with which chemical science has made us acquainted, and which are termed "elements" because they cannot, by any known means, be resolved into any more simple substances. Most of these are solids, such as iron, sulphur, silicon, &c.; but some of them, gaseous, such as oxygen, hydrogen, and nitrogen. By the "melting," or rather "disintegration" (as the word should be rendered in the 10th verse), of these elements, I understand simply their separation from each other, the laws of chemical attraction and gaseous diffusion being suspended. Of the latter, I have noticed the most important example in the separation of the nitrogen and oxygen of the atmosphere; of the former, an example hardly less important will be found in the separation of the oxygen and hydrogen which compose the water of the ocean; the consequence of which latter separation will be not only to afford a further supply of oxygen for the support of the great mundane conflagration (every 9 lbs. of pure water contains 8 lbs. of oxygen, and 1 lb. of hydrogen, not simply mixed together like the oxygen and nitrogen of the air, but *chemically combined*), but to bring about, as a natural result, the remarkable physical fact mentioned in Rev. 21:1, that in the new earth there is to be "no more sea"; thus establishing a very beautiful and remarkable instance of undesigned scientific harmony between two passages of Scripture. Were we to suppose, as some writers have done, (Mr. Lister, for instance: "Physico-Prophetical Essays," pp. 204-207) that in consequence of the vast amount of igneous action implied by "the elements' melting with fervent heat," and "the earth, with the works that are therein, being burned up," the waters of the ocean will be simply evaporated; then it is clear that as soon as that heat is diminished or withdrawn, they would be again precipitated on the earth, and the sea again be formed. But if we admit the supposition that the chemical attraction of the two gases is destroyed, and the gases themselves set at liberty, we see at once that the inspired prediction is literally accomplished, and that "the sea exists no longer."

Another interesting example of the extreme accuracy of the apostle's language may here be mentioned. I have already noted the fact that the expression, "the elements shall melt with fervent heat," is twice repeated by the apostle; once in the 10th verse, and again in the 12th. There is, however, in this repetition, a variation in one word which is highly significant. In the 10th verse, the literal translation of the phrase is, "the elements shall be dissolved or loosened with fervent heat;" but in the 12th verse, "the elements shall melt with fervent heat." Now let it be observed that in the former passage, "the elements" are mentioned in connection with the heavens, and before the earth is spoken of ("This clause, on account of the *not*, followed presently by *also* when we come to speak of the earth, necessarily belongs to the heavens."—Alford); the reference, therefore, is *there* specially, though not exclusively, to the elements of the atmospheric heavens; which, as we have seen, are of a gaseous nature, and consequently cannot be "melted," but only disintegrated or separated from each other; but in the latter passage, "the elements" men-

tioned are specially the elements of the solid earth (for unless it is included in them, the earth is not mentioned at all in the 12th verse), most of which are not only solid but incombustible, and consequently can only be "melted" by the most intense heat. The significance of the word here employed, though that significance is only fully brought out when the word is contrasted with that used in the 10th verse, is noticed by Mr. Lister. "And here," he observes, "it may be well to notice the term which the apostle employs when he announces the effects which shall be produced by the final conflagration foretold by him. 'The elements,' he says 'shall melt,' not *flame*, 'with fervent heat.'" This, as suggested to me by a philosophic friend, is calculated to remind us that the materials of the earth's surface are, for the most part, the *result* of fire, and, therefore, not inflammable. But they are all fusible, and are all pervaded by latent heat, just as much as those which are also inflammable." ("Physico-Prophetical Essays," pp. 430, 431.) But doubtless it will be objected that this cannot be the meaning of the apostle, inasmuch as the chemical elements of which I have been speaking were undiscovered and unknown when he wrote, and that therefore we must understand "the elements" he speaks of in a more general sense, as the component parts or substances of the physical world. This objection, however, entirely overlooks that marvellous adaptation of Scripture language which is so remarkably exhibited in regard to scientific truth. On this point the following remarks of Prof. Mansel are important: "One of the most remarkable features in the language of Scripture," he observes, "is its power of adaptation, if we may so call it, which enables it in many instances to serve a twofold purpose in relation to those to whom it was first given, and to those who were to come after them. * * It is, perhaps, not altogether fanciful, if we seem to discern some traces of an analogy in this respect between the method of Scripture in dealing with those religious truths which it is directly designed to teach, and its method in relation to those natural truths which do not lie within its direct province, but which, nevertheless, incidentally and indirectly, it has, at times, occasion to take notice of."

It may be that the language of Scripture, in relation to the phenomena of nature, is cast for the most part in a mold adapted to the knowledge and intelligence of the age in which it was written, and naturally so, as having an immediate significance in relation to that age; it may be that that language, interpreted by that knowledge alone, and without the aid of the light cast upon it by subsequent discoveries, would not of itself suggest the existence of another possible application beyond: it may be that the sacred writers themselves, in making use of language intelligible in their own day, were not distinctly conscious of any other import: it may be that their own positive knowledge in this respect was not greater than that of others of their age and nation; still, when all this is admitted, there yet remain two remarkable facts to be taken into consideration—first, the fact of an expansiveness in the text of Scripture, whereby it is enabled in natural things to adapt itself to new discoveries; * * * and, secondly, the fact that there are parts of the language of the Scripture, which, when interpreted only by contemporary knowledge, seem dark and unintelligible, or

even altogether erroneous, but which acquire meaning and consistency, and even scientific accuracy, when viewed by the light of a later advancement of knowledge." ("Oxford Lenten Sermons," 1863; Sermon ii.) A remarkable exemplification of the truth of these remarks may, I think, be found in the passage under consideration. Doubtless, to the Apostle Peter, at the time he wrote, "the elements" signified merely the matter or substances which composed the heavens and the earth, apart from scientific analysis. But who shall assert that the Omniscient Spirit by whose inspiration he speaks, intended no further or more exact meaning to be attached to the words by us, in this nineteenth century? Why does the apostle mention "the elements" at all? Why does he twice repeat the words with the remarkable variation of one word? How comes it to pass that so beautiful a harmony is thus established with Revelation 21:1? except it be for the purpose not only of teaching us how utter and complete will be the destruction of "the heavens and the earth that are now," but also of indicating to us the means by which that destruction shall be accomplished. The lesson taught to us is the same taught to those for whom the words were originally written; but it is taught to us more emphatically in the light of clearer knowledge.

8. Lastly, the apostle closes his description of this great catastrophe by informing us that "the earth and the works that are therein shall be burned up." The Greek word translated "earth" in this verse is *ga*, which always signifies the earth *substantially*. When occurring alone, and especially when distinguished from some other part of the terraqueous globe, as the "dry land" from the "seas" (Gen. 1: 10, *Sept.*), it most frequently denotes the crust of the earth, the *ground or land*, or even some special portion of the earth's surface, as the land of Palestine. But when distinguished from "the heavens," as in this passage, it always in the New Testament signifies *the terraqueous globe as a whole*, in which sense we must therefore understand it.

As regards the expression, "the works that are therein," it may, so far as the words themselves are concerned, mean either the works of men, as buildings and the like, or the works of the Creator, or both of these combined; "the works of nature and art," as Bengel paraphrases; but in accordance with the preceding interpretation we are compelled to give it the latter wider meaning. Not only shall "the cloud-capt towers, the gorgeous palaces, the solemn temples," be swept away, but the great physical features of the world itself shall crumble down and disappear. The lofty mountains shall be brought low, and "the everlasting hills" melt; no longer shall "sivran Blanco" be "earth's rosy star," or Ararat lift its inaccessible peak to heaven. Tabor and Hermon, Sinai and Zion, Olivet and Calvary, all shall sink into one fiery grave; and the wreck of this once fair earth drift through the shuddering heavens, a mere mass of incandescent elements, surrounded by an atmosphere of flame.

Nor, if the testimony of science is to be received, will this tremendous catastrophe be one unexampled in the history of the universe. Not to mention one or two instances noticed by the older astronomers, it is only as it were yesterday that the telescope revealed to us the awful spectacle of a world, or system of worlds, on fire. In the catalogue of stars compiled by the celebrated astronomer, M. Argelander, he inserted one of the ninth magnitude, situated in the constellation of the Corona Borealis, to which he attached the number 2765, little thinking of the wonderful change that would one day be observed in it; for so small was the apparent size of the star, that it could only be seen by means of telescopes of considerable power.

In the month of May, 1866, however, this tiny orb was observed to blaze forth with the splendor of a star of the second magnitude, and so brilliant had it become that it could be seen with the naked eye, a conspicuous object in the spangled heavens. Such an extraordinary occurrence of course soon attracted the attention of astronomers, numerous powerful telescopes were directed to it, the rays of light emitted

by the mysterious body were analyzed by the marvelous process termed the spectrum analysis, and, wonderful to relate, it was discovered that the increased brilliancy was due to the presence of hydrogen gas in vast quantities, and in a high state of combustion; a nebulous mist was also seen to surround it, and might be caused by vapor driven off by heat. Here, then, we have an instance of a star, probably a sun like our own, actually on fire, involving doubtless its attendant planets in the conflagration; for the orbit of the remotest would be but a point as seen from our world, and would assuredly be within the influence of the heat and vapor generated by such a vast incandescent body. And is it not probable, nay, more than probable, that we ourselves shall one day present a similar spectacle to other worlds? For "the day of the Lord will come as a thief in the night, in the which," to repeat once more the apostle's words, "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."

Nor was the lesson thus written on the skies exclusively one of terror and warning, but also of consolation and hope. For, as the apostle adds to his vivid description of the catastrophe to overtake our earth, the gracious assurance, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," so, in the instance before us, was this Corona seen rapidly returning to its ninth and normal magnitude, perhaps reorganized and purified after its baptism of fire. So, at all events, shall it be in the case of this our earth. *Out of its disintegrated and molten elements shall Divine power, wisdom, and goodness, build up a new economy of far-surpassing beauty, splendor, and incorruptibility; in which, moreover, as its crowning glory, there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have passed away, and He that sitteth on the throne shall have said, Behold, I make all things new.—Rainbow.*

A Lesson from Mr. Judson.

WHILE reading the life of Adoniram Judson, the celebrated Baptist missionary to Burmah, lately, I was instructed and reproved by the course pursued by this eminent man of God. There are many things in his life that are worthy of imitation.

At about the age of twenty-four years, Mr. Judson consecrated himself to the service of missionary labor, with his devoted companion, under the auspices of the Congregationalists, taking passage to the East Indies. Missionary labor was then in its infancy. There were few friends to encourage them to thus venture their lives, and their all. They went from pure motives, to bring the light of the gospel to heathen minds sunk in degradation and depravity, with no prospect of wealth, ease, or honor, before them; but rather, want, insult and persecution. Thus taking their lives in their hands, they voluntarily sailed away to distant lands, with no understanding of the language of the people they were to labor for, to be welcomed by no loving hearts upon their arrival, to be furnished with no pleasant home and society; but to be met with suspicion, indifference, and months of prison life.

As I said, Mr. Judson went out under the auspices of the Congregationalists. On his voyage, while investigating the subject of baptism, he became satisfied that immersion was the only true mode of administering that ordinance. Here was a trying position for him. As he was being sent out and supported by sprinklers, and had no connection or acquaintance with the Baptists, and then the American Baptists had no provision for missionary laborers, it seemed like destroying the last hope of support to dissolve his connection with the society that sent him out. But, trusting in God, Judson nobly stood the test, and thus left himself in a far-distant heathen land with little hope of support, to do the work to which he had devoted himself for the sake of being true to his convictions.

The first step was to learn the Burman language.

This was far more difficult than learning any of the European languages, as they are somewhat related to ours in origin. His teacher knew nothing of English. The teacher would point to different objects, and pronounce their names in Burman. Mr. Judson would pronounce after him. In this way he slowly learned the vocabulary. The characters used in writing, the form of the words, the mode of expression, everything, was different from our language. Instead of clear characters on paper, with their proper division into sentences by pauses, points, and capitals, he had obscure scratches on dried palm leaves strung together and called a book; written without pauses in one continuous line, seeming to the eye but one long word, with no dictionary or interpreter to explain a single word. It was four years from the time that Judson left America before he had a single book or tract in the Burman language to distribute, or before he was sufficiently acquainted with the language to write one; and about five years, before a single inquirer desired really to know anything about the new religion. What anxious years these must have been to the poor missionaries. Three of them passed before Mr. J. knew that he should receive support from the Baptist denomination.

They also had sickness to contend with, and annoyances and persecutions from the heathen around them; But Mr. Judson never faltered. He had an abiding confidence that he was in the pathway of duty, and that was enough. It was over seven years from the time they left home till the first Burman was converted to the gospel. It was an occasion of great rejoicing. After eleven years' had passed, Mr. Judson had a complete translation of the New Testament to distribute. After thirteen years of arduous labor, they had made some eighteen converts, and Mr. Judson was then cast into prison, upon war's breaking out with Great Britain and Burmah. His sufferings were terrible; his treatment most cruel. To add to his afflictions, his faithful wife, the sharer of all his labors and trials, was prostrated with fever and overlabor, and for months was helpless. Her infant, three months old, was nearly famishing from lack of food. Still their trust was in God. They doubted not their mission.

At the close of the war, and upon their release, the mission had, as it were, all to be recommenced. They entered again upon their work with spirit. This was perhaps the most discouraging period of the work. From this point a more encouraging state of things was seen, and the work began to prosper. Man's extremity is ever God's opportunity. The baptism of suffering and trial through which they had passed, had even prepared them for the work, and the mission greatly prospered in usefulness. Mr. Judson had still sore trials to contend with. His faithful companion he laid beneath the "Hopia tree;" but he still went forward with the additional care of his motherless children upon him. But it is not my design in writing this, to give a sketch of Mr. Judson's life. I would advise all who can, to read his biography. There is a lesson in all this that is important. Some will think, perhaps, that all these sacrifices and sufferings were thrown away, and that he might have stayed in his own native land, and that the mission proved a failure. But the Burman mission in after years became a mighty one. Mr. Judson lived to see fourteen hundred Burmans baptized in one year, and thousands upon thousands of heathen became hopefully converted to God. Surely this was not a failure. It is a certainty that his faithful labors, through toil, privation and suffering, when the cause was in its infancy, were the main reason of its final success.

This is ever so. The beginning of every great enterprise has great difficulties to contend with, and greatly blessed is that cause that has such sacrificing men as Adoniram Judson to commence it. But perhaps some will inquire, Did not Judson get terribly sick of the work he had undertaken? such sufferings to pass through, such trials to meet? Just otherwise. Here is a mistake that many make because they do not look beneath the surface of things. As a general rule, in a work voluntarily undertaken, the more we sacrifice for it, the greater interest we

have in it. When our strength, our means, our ability, is cast into any work, our interest becomes absorbed in it, for we feel that it is a part of us. It becomes as dear to us as life itself. So it was with Judson. That which had been his life-work was very precious to him. When finally he was forced to come back to this country on account of the sickness of his second wife, after a continued absence of thirty-three years, his reception in the United States was most flattering. His return caused a thrill of joy among Christians of all denominations. His progress was a continued ovation. His friends would have rejoiced to have him spend the remainder of his life in their society. But no; that work for which he had made such sacrifices, was most dear of all, and he returned to Burmah to give his declining strength to the work of converting the ignorant heathen.

The reason why many have so little interest in the cause of God, is not because they have given so much, but so little, to it. A person who has thrown all his energies into worldly projects, finds it very difficult to let go of the world. The more we give and sacrifice for the cause of God, the more we shall love it. I said at the commencement of this article, that I had been instructed and reproved while reading his life. I have been. What a difference between the difficulties before him and those before us in our labors. He had a difficult language to acquire. His hearers never heard of the Bible. He had none to put into their hands, and not a single tract to distribute.

We speak to those who are familiar with the language of Scripture. The Bible is scattered like the leaves of autumn. Most of the people acknowledge its authority; and we have a bountiful supply of tracts on all subjects of present truth for distribution. Those he addressed were sunk in ignorance and heathenism, and debased by nameless vices. Persecution stared him in the face at every turn. We labor in the most enlightened nation of christendom, and mostly shielded from persecution or the slightest abridgment of our liberty. He labored for seven long, weary, painful years, to see one poor heathen converted to God. If we labor six weeks, and do not see a score brought into the truth, many of us, I fear, think we are not doing much. Wherever we go, we find some loving hearts, who, if they do not fully embrace the truth, treat us with respect and friendship. What a clear truth we have! What noble hearts we find here and there, like jewels scattered in the rubbish! How we ought to rejoice at the privilege of finding them, and making their hearts glad and joyful! And when we think of the coming of Christ so near, and of the "Well done, good and faithful servant," and that some will hear this spoken, and that it is possible that we may, and certain that we shall if we do well, how earnest we ought to be, and how grateful that God has given us a place in such a noble work. Oh! for more of Judson's faithfulness, zeal, and earnestness. May our motto ever be, *Courage in the Lord*, and confidence in the termination of his work.

GEO. I. BURRILL.

Woodburn, Iowa.

David's Sin.

"WASH me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me." *Psa.* 51: 2, 3.

Such was the pathetic language of David, uttered when under deep conviction of sin in the matter of Uriah the Hittite. He had been guilty of the double crime of adultery and murder; and not only so, but his example, in all succeeding generations, has given occasion for the enemies of the Lord to blaspheme. Although his language is expressive of deep sorrow and sincere repentance, yet it is inspired with strong, abiding faith. The prayer for mercy is mingled with hearty and humble confession of sin, until he seems to pour his whole soul into the language of the fourteenth verse: "Deliver me from blood-guiltiness, O God; thou God of my salvation: and my tongue shall sing aloud of thy righteousness."

Did David find the mercy, and obtain the pardon,

that he sought? His subsequent humble life, and the testimonies of the Spirit of God concerning him, give an affirmative reply.

Has David's dark sin given occasion for the enemies of the Lord to blaspheme? His deep humiliation and hearty repentance, and the consequent mercy of God, may also afford encouragement; yea, may inspire with strong confidence, not only those who are guilty of adultery, or murder, but also every sin save that against the Holy Ghost.

The language of David in the seventeenth verse, is as truthful now, as when uttered in Jerusalem nearly three thousand years ago. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God; thou wilt not despise."

Are any who read these lines, guilty of like sins?

"Do foul misdeeds of former times
Sting with remorse thy guilty breast,
And ghosts of unforgiven crimes
Murder thy rest?"

Follow David's example of humiliation and repentance, and pardon will be as certain in your case as it was in his. Suppress the thought that your sin is of too deep a dye to be washed away. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." *Isa.* 1: 18.

Do you believe the word of the Lord? Jesus Christ came into the world to save sinners. Are you a sinner? Then Jesus came to save you. Hear his words: "Come unto me all ye that labor and are heavy laden, and I will give you rest." His word is pledged, to give your burdened soul relief. Salvation is within your reach. "And whosoever will, let him take the water of life freely."

O how tenderly those whose duty it is, should deal with the erring and wandering ones. If we cannot go to them in a spirit that would, if need be, encircle them in our arms, as a father would embrace and entreat a wandering son, we are in no mood to administer salutary reproof or advice. Witness the spirit of Jesus as he wept over Jerusalem; yet Jesus knew when to reprove, and how. We must possess his spirit, or there is danger of our doing harm.

As those who are very sick will receive the attentions of certain ones to the exclusion of all others, so those who have wandered far from God may be helped by some, while others would drive them further from Christ.

"Let him that thinketh he standeth, take heed lest he fall."

ADOLPHUS SMITH.

The Sabbath Restored by the Gospel.

It is generally thought that the keeping of the seventh-day Sabbath is a mere outward ceremony, a work of the law, which has nothing to do with faith. But this is a great mistake. Look at the fourth commandment, "Remember the Sabbath-day, to keep it holy." We are not only commanded to remember Jehovah's rest-day, but we are commanded to remember it for the express purpose of keeping it holy. What is it to keep the Sabbath holy? It is to abstain from worldly business, words, and thoughts, holding sweet communion with God; to call the Sabbath a delight, thus honoring God, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord." *Isa.* 58: 13, 14. Now, no one can really do this without living faith in Christ—faith that has secured pardon for all past sins, and that is now having a sanctifying effect on soul and body. It takes a holy people to keep holy the sacred Sabbath hours. Others may pretend to do it, but that is all. "Whatsoever is not of faith is sin." *Rom.* 14: 23.

But this subject will appear more plain when we consider how the Sabbath was given to Adam, and consequently to all his posterity. "The Sabbath was made for man." *Mark* 2: 27. Greek: *δια του ανθρωπου*: for the man; which evidently can refer to none other than Adam.

The Sabbath is a memorial of creation. Every time Adam kept holy the seventh day, it brought more vividly to mind the great Creator and all his wonder-

ful works. The works were visibly there, and could not easily be forgotten; but that the great God of Heaven is the author of all these beautiful works, is what the Sabbath institution was intended continually to impress upon the mind. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Thus would the Sabbath of the Lord serve as a bulwark against unbelief and infidelity.

How happy Adam must have been on each returning Sabbath, in admiring the beautiful works of God, and then lifting up his soul in adoration to the great Creator, enjoying sweet and undisturbed communion with him!

But how was it after he had sinned? Could Adam then keep the Sabbath holy? Not at all, so long as his sin remained upon him. Why, every Sabbath would only bring new remorse to his conscience, as he looked upon the works of God, marred by the curse, on account of his sin. And the thought of Jehovah would only bring fresh terror to that poor, guilty soul, bowed down under the curse, banished from Paradise and the tree of life, hastening on to everlasting destruction. Adam could no longer keep holy the Sabbath-day.

Hark! It is the gospel's joyful sound. The glad tidings of salvation are proclaimed. The seed of the woman shall bruise the serpent's head. A Saviour is promised. He is "the Lamb slain from the foundation of the world." *Rev.* 13: 8. By faith in him Adam could obtain pardon for his sin, be restored to the favor of God, and finally return to his happy Eden home.

Let us suppose that Adam repents and believes the gospel. Can he now keep the Sabbath? Can he "call the Sabbath a delight, the holy of the Lord, honorable?" Yes, indeed. Through faith in Christ he is restored to the favor of God, and the same faith makes it possible for him to "remember the Sabbath-day to keep it holy."

Does Christ then abolish the Sabbath of the Lord? What an abominable and unscriptural idea! Christ came to "destroy the works of the devil." *1 John* 3: 8. Not the works of his Father. Nay, verily? Christ restores the Sabbath to us through faith. "Without faith it is impossible to please God." Consequently, it is also impossible to keep the Sabbath holy without faith. Wherefore the keeping of the Sabbath appears to be the natural fruit of living faith; faith founded upon the immutable testimony of God's word; faith which alone can convert the heart, and write the fourth commandment with the other nine upon its "fleshy tables." Faith which looks forward to the glorious consummation of our blessed hope, when in the new earth all flesh shall worship before the Lord "from one Sabbath to another." *Isa.* 66: 23.

JOHN MATTESON.

Battle Creek, Mich.

A Nation's True Glory.

THE wisest prince that ever sat upon a throne hath told us that "righteousness exalts a nation." *Prov.* 14: 34. It is not valor in war, but righteousness; it is not policy in government, but righteousness; it is not wittiness of invention, but righteousness; it is not civility in behavior, but righteousness; it is not antiquity of forms, but righteousness; it is not largeness of dominion, but righteousness; and it is not greatness of command, but righteousness, that is the honor and the safety, that is the renown and security, of a nation. That nation that exalts righteousness, that nation shall be certainly exalted by righteousness. It is not Abithophel's policy; it is not Jeroboam's calves in Dan and Bethel; it is not Jehu's pompous zeal; it is not Goliath's sword; it is not rich mines of gold and silver, nor magazines, nor armies, nor counsels, nor fleets, nor forts, but justice and righteousness, that exalt a nation, and that will make a mean people to become a great, a glorious, and a famous people in the world. The world is a ring, and righteousness is the diamond in that ring; the world is a body, and righteousness and justice are the soul of that body. Ah, England! England! so long as judgment runs down as waters in the midst of thee, and righteousness as a mighty stream, thou shalt not die, but live, and bear up bravely against all gainsayers and opposers.—*T. Brooks.* 1662.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 15, 1870.

URIAH SMITH, EDITOR.

PRESENT TRUTH, AND PRESENT CONFLICTS:

Or, the Duties and Dangers of Our Time.

NUMBER TWO.

BY ELD. JAMES WHITE.

It has ever been God's plan, whether in the Jewish age, or in the Christian age, that his cause should be sustained by the free-will offerings of his people. This was true in all the leading enterprises of the Jewish church, such as the building of the sanctuary, Ex. 25: 1-9; 35: 21-29, and for the temple, 1 Chron. 29: 6-9, as well as for the support of their regular services. They made especial free-will offerings for the accomplishment of enterprises, which in the providence of God were necessary, and called for special liberalities. And beside these, and the regular tithing system for the support of the cause of God, which called for a tithe, or tenth, of all their increase, they made thank-offerings, trespass-offerings, peace-offerings, and others of the like. God instituted all these offerings and tithes because they were necessary for the support of his cause, and to test the sincerity and love of his people.

Such were the means necessary to sustain the cause of God in the Jewish church. They were ordained by him for that purpose, when his cause was comparatively local, and to test the sincerity and love of his people. And we may safely conclude that the sacrifices of the Christian church, upon whom rests the duty to support a preached gospel "in all the world," with all the enterprises necessary to promote the good of society, and the cause of God generally, are by no means less than those demanded of the Jewish church.

But when we come down to our times, when a world is to be warned of swiftly approaching destruction, when a vast work is to be accomplished in a very short period, the circumstances of our time demand sacrifices such as have not been required of the people of God at any former period. The day of wrath is before us with all its wasting and desolation. And we have our choice, to use what is in our hands above a humble competency in the glorious cause of saving souls, and thereby lay up for ourselves treasures in Heaven, or covetously withhold it, to be destroyed before our eyes, and we perish with it.

God is wonderfully prospering the means now employed for the advancement of his cause. This should encourage all the true friends of the cause, and should lead them to activity, and a spirit of sacrifice. Our camp-meetings are a wonderful means of benefiting believers, of setting the light before the people, and of reclaiming backsliders, and converting sinners. Here is a chance to sacrifice for our own good, and the good of others. Let each family, excepting the very poor, have a tent of sufficient capacity for themselves and numerous friends. Let the numbers of our tents, and the numbers of persons in attendance, be fourfold what they usually have been. And let all be upon the ground five full days at least. This would increase the usefulness of our camp-meetings tenfold, with the same amount of ministerial labor. It lies with our brethren to say whether this worthy sacrifice shall be made to greatly increase the usefulness of our camp-meetings.

Our publishing interests, which are the right arm of our strength, are prospering far beyond our expectations. The Publishing Association has outgrown the misfortunes of the past, and has doubtless earned, above expenses, during the past twelve months, not less than twelve thousand dollars.

Our periodicals should have a wider circulation. They are good; but can be greatly improved. They

should not only be rich in thought, but in that interest which spirit and variety give. Our preachers should all write short, spirited reports, and gather all the interesting incidents within their reach, such as will give interest to the REVIEW. When our papers are made what they may be made with a united interest, then let them have a wide circulation. They should be sent to thousands, free.

The writers of our books, pamphlets, and tracts, have not aimed at the popular style. Our works are not wordy, wishy-washy productions. But, thank God, they have been written in plain, simple style; and for clearness, and richness of thought, to say nothing of correctness in Bible doctrine, they are not second to the publications issued from any religious press in our country. These must be judiciously circulated everywhere. And drawing largely from what has been written and published in English, numerous works must be prepared, and printed in several other languages, for the people of other tongues in our own land, and in other lands.

The whitening fields are before us. Good God, give the reapers, whether they be ministers, or those stewards with whom thou hast intrusted means to forward this last work of gathering in precious souls, a spirit of sacrifice, and a heart to work. "Cursed be he that doeth the work of the Lord [margin] negligently." Jer. 48: 10. And doubly cursed is he who will dare do it stingily, and covetously.

The time has come to lay our plans of operation on a broader scale. God is giving us the ears and the hearts of the people. Our camp-meetings, and tent-meetings, and public lectures generally, are commanding the respect and attention of the people far beyond our expectations. And the people want to read our books. The Spirit of God is moving upon the people. And will the people of God arise, and act the part, and cheerfully bear the responsibilities, which the Lord has laid upon them? Will we keep pace with the opening providence of God, and share his presence, and see his prospering hand at work with us? God help, that we may.

Our plan of Systematic Benevolence is one of equity and of efficiency. It draws upon the poor brother very lightly, while it requires of the wealthy but a portion of what he can put into the treasury of the Lord from his surplus means. And even this is not demanded of our people. None are compelled to subscribe to this arrangement. It is not a system of compulsion. No; true to its name, it is Systematic Benevolence. It is a system of free-will offerings.

This plan of raising means for the support of the ministry is drawn from the tithing system, which required of the Jews a tithe, or tenth, of all their increase. Mark this: It did not call annually for a tenth of what they possessed. That system required only a tenth of all their yearly increase for the support of the cause of God. While God required only one part of their increase for the support of his cause among them, he gave nine parts to them for their support.

Our plan of Systematic Benevolence is based upon the supposition that our increase is equal to about ten per cent interest on all we possess. A tithe, or a tenth, of ten per cent, would be one per cent annually upon all we possess. The man who has but a few hundred dollars, who chooses to make a free-will offering unto the Lord according to what he has, in following this system, pays annually only one dollar on each one hundred dollars he possesses. The system touches him very lightly. The man worth a few thousands, pays only as many tens of dollars annually as he possesses thousands of dollars. The man worth a hundred thousand dollars, if he acts upon this plan, pays one thousand dollars. True, this is a large sum. But the man with whom Providence has intrusted so large a property as one hundred thousand dollars, is the last man that should draw back from a system so equitable, and so efficient in the accomplishment of its object. Unless he has sold his soul for money—if he has any sense of his duty to God, and to his cause at this time, he will be among the first to bring in his tithes into the Lord's storehouse.

Here is a system that will recommend itself to all

our friends, whether they be connected with our churches, or are scattered abroad. Let each one assess his or her own property in the fear of God. Set down your entire property at the figures you would ask for it, if you wished to sell it. Are you in debt, take the amount of your indebtedness from the amount of all the property you have in your hands; and of what remains, one dollar annually upon each one hundred dollars, comes very near our present system.

As arranged on our Systematic Benevolence blank books, the amount of property is set down, and each brother or sister generally assesses himself or herself two cents a week on each one hundred dollars. This would amount annually to \$1.04 on each one hundred dollars, \$10.40 on each one thousand dollars, or \$1040.00 on one hundred thousand dollars.

The aged, and the feeble, and widows in humble circumstances, pay one cent a week on each one hundred dollars, if they choose to depart from the general custom. And if they feel clear before God to excuse themselves fully, they are not asked to enter into the arrangement at all, unless the more wealthy and liberal pay into the treasury for them, to be put to their account on the Systematic Benevolence book. This is often done to show respect to the unfortunate, and to cultivate a spirit of tenderness and love among brethren. But while these are excused, the deficiency is made up tenfold by the young who possess real worth in their strength and ability to acquire means. These who have but little, if any, property around them, and yet have real wealth in their physical and mental powers, both male and female, pay from five to fifty cents per week, as a personal free-will offering, into the treasury of the Lord.

There are no good reasons why any of the friends of the cause should neglect to carry out this system. The scattered brethren and sisters, from Maine to California, should all come up to this work. They should not let a single week pass before taking hold of it. Some are local in their feelings. They have but little interest in the cause outside of their own neighborhood. This is wrong. The cause is one. And all should enter into our system of raising means to sustain the cause. Souls in other localities are as precious as those in their immediate neighborhood. If the scattered ones act their part in sustaining the great cause at large, the Lord may regard them worthy to send his servants to labor for their neighbors.

Our scattered friends, especially those that are not united with any of our churches, had better forward the sums resulting from adopting our system of benevolence, to the treasury of the General Conference at Battle Creek, Mich. Address REVIEW & HERALD. These sums will be acknowledged in the REVIEW, and placed to the credit of the General Conference, and used in the support of missionaries who labor outside the limits of State Conferences, and to meet the expenses of those who travel from State to State to hold camp-meetings, and attend State Conferences.

And we would here suggest that very many are sadly behind in this matter. Since the Lord mercifully led them to the present truth, months and years have passed in which they have done little or nothing to show their gratitude to God for what he has done for them. These should not only enter at once into our system of benevolence, but they should go back to the favored period in which the Lord led them to the truth, and deal honestly with God and their own souls in this matter. They are behind. They are in debt to the Lord. Why not pay up? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3: 8.

Many of our people have robbed God both in tithes and in offerings. While many have failed to bring a tithe of their increase as a free-will offering unto the Lord, not a few who should have brought thank-offerings, and trespass-offerings, have failed to do so. There are those with whom God has dealt very bountifully, who should show their gratitude to the Giver of all their blessings, by making a thank-offering unto him. God has given them the inestimable blessing of health, has given them abundance of the good things of this life, has given them the light of his glorious

truth, and perhaps converted their children. What could be more in harmony with God's word, which sets forth the duty of his people in all dispensations, than to make a generous thank-offering unto him?

The case of Noah is a striking illustration of this fact. When the patriarch was delivered from his long, tedious, and unpleasant position in the ark, and he, with his family, set his feet on *terra firma* again, his bosom swelled with gratitude that vocal language could not express. What did he do on that interesting occasion? Did he hold a social meeting on the shady side of the ark? And did that little church of eight souls bow down and all pray around, each offering a dry, husky prayer, and then, one by one, arise and speak in meeting? Or, did they assemble and offer toasts, and then pass the following? *Resolved*, That we express our gratitude to the great, all-wise Disposer of events in causing the waters to dry up, and permitting us to leave the ark, and once more move about upon the dry land.

Supremely shallow and insipid would such performances have appeared in the sight of Heaven. And yet there are thousands who think they are pretty good Christians, who are satisfied with such faint expressions of gratitude to God, for all the rich blessings and bounties that crown their lives. May God pity them. The patriarch, however, could not be satisfied with any such faint expression of gratitude. Talk is cheap stuff. Among the numerous offerings instituted by the Lord, such as thank-offerings, peace-offerings, sin-offerings, and trespass-offerings, we do not read of talk-offerings. And in all those grand descriptions of the opening of the books at the Judgment, and the bestowment of the reward to the righteous, all is done according to their works, and not according to their words. We repeat: Talk is cheap stuff, especially when left to chatter along without the company of works.

Noah had given himself to the righteous ministry one hundred and twenty years. He had invested an immense fortune in the old time-worn and weather-beaten ark. It was a grand old boat, and had served its time and purpose well. But we venture to state that it now was not worth one per cent to the venerable patriarch. The old earth, robbed of its former beauty and living substances, was in a sad plight. Noah was the last man to talk of real estate. The beasts and fowls sometimes move but a short distance from the ark; but as there is nothing to attract them to the dreary distance; they soon return. Noah had, at immense expense, provided ample provisions for man and beast in the ark one long, dreary year, and also to supply their wants till the earth could produce food again.

The value of the clean beasts and fowls to the patriarch, cannot be estimated. His rough, dreary farm is exceedingly lightly stocked. And the real value of each one of the clean beasts and clean fowls is priceless. But Noah builds an altar unto the Lord. What will he do next? For pity's sake, has not the patriarch sacrificed enough by this time? What will he do with this altar? He has been in the ministry nearly a century and a quarter. He has spent an immense fortune in building the ark, and in his ample provisions for his family, and for the beasts. Will God accept still further sacrifice at his hands? Why does Noah build this altar?

Could prudent Judas have been there and seen Noah forming the sacred altar of sacrifice, how distressed he would have looked. We can this moment imagine him pale with pain, and then flushed, as if threatened with a fit of apoplexy. He, it will be remembered, was that ever-cautious one among the twelve, so careful about the needless expenditure of means. How terribly he felt about the waste of the alabaster box of costly and precious ointment, poured on the head of Jesus by that blessed woman in the gospel. That ointment could have been sold, and the value given to the poor. Not that this prudent disciple felt so much for the poor just then; but the terrible waste upon the Son of God, was what distressed him. We have sometimes thought that, some how, Judas must have been a type reaching to even our time.

But faithful Noah, true to his convictions of duty, to

show his gratitude to God for his preserving mercy during the flood, and for his new position, by tangible demonstrations, takes one each of the seven precious clean beasts, and of the fowls, and offers them upon his newly made altar, a burnt sacrifice unto the Lord. Had the prudent Judas been there, he might have looked black with horror, and even anger, at seeing one-seventh part of Noah's property, so expensively fed in the ark one long year, and now of such inestimable value to the patriarch, so wastefully and needlessly burned to ashes. But Heaven smiled.

Noah has now done something for God. This act is to be placed upon the records in Heaven, as one that shows the faith, and the willingness to sacrifice, on the part of the grand and venerable, righteous, old patriarch. God has washed the earth from its moral pollution by the waters of the flood, and righteous Noah stands at the head of future generations. And in the very act of sacrificing even so large a proportion of his wealth, he sets before his sons and his daughters ever after, an example of sacrifice. Has God changed? He is the same yesterday, to-day, and forever. In the case of Noah, the representative of all righteous men and women ever after, God set a worthy example of sacrifice.

There are many among us who can rejoice in preserving mercies, in providential dealings, and in deliverances, no less than those experienced by Noah, who have as little sense of the precious privilege of showing their gratitude to God for these blessings, by sacrificing for him and for his cause, as the sluggish brutes. And there are some who can, with the greatest propriety, come before the Lord with sin-offerings, and with trespass-offerings. There are some who have made solemn vows to God while in distress, or when moved upon by the Holy Spirit to consecrate themselves and all they possess to the Lord, or when anxious to accomplish this or that, who, when circumstances have changed, have neglected to pay their vows. And not a few of these have we seen sinking under the withering curse of God.

The prophet, after calling attention to the fact that the people rob God in tithes and in offerings, Mal. 3:8, says, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Verse 9. The sin is a general one. The exceptions are few. The present is a time of great worldly prosperity, and of equally great robbery of the Lord in tithes and in offerings. And the curse of God, especially in spiritual things, is correspondingly evident. What can be done? The Lord, by his prophet, in this very connection presents a complete remedy: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Verse 9.

The subject is a plain one. Our own leanness, and want of spiritual life as a people, is distinctly traceable to the want of the spirit of sacrifice. The remedy is clearly stated. Dare we prove God in this matter? Glorious is the blessing more than suggested. God is not trifling. All that he mentions will be realized if we prove him by obedience. God will open the windows of Heaven. He will pour out his blessing upon the obedient. And it will come in such gracious, glorious, and mighty fullness, that there shall not be room to receive it.

The inducements presented, to lead us to bring to the Lord our free-will offerings, are very great. God is evidently moving upon the hearts of the people to hear and to read the truths of the last message. The fields are white. Precious souls almost everywhere may be gathered to the Lord by efforts put forth in the spirit of sacrifice. The means we may give can be used to the salvation of precious souls. The result of Noah's sacrifice of a seventh-part of what he possessed, was simply a spot of ashes upon the earth, and the smile of Heaven. We may have the smile of Heaven, and know also that our sacrifices are doing others good. And to the natural mind, how much less objectionable should be our sacrifices, just before the devastations of the burning day, than those of righteous Noah, as he was entering upon a new state

of things, just after the devastations of the flood. With comparative justification could Noah cling to the few precious treasures reserved about him from the general ruin of the flood, while it is madness for us to hold on to them, and hoard them up for the fires of the day of God, and let souls go to ruin for the want of these active means of grace which God has ordained shall be sustained by the free-will offerings of his people.

Again we ask, Has God changed? No; the God of Noah is our God, the same yesterday, to-day, and forever. Was God pleased with the sacrifice of the patriarch, as he was entering upon the world in its second stage, just purified with water, while long ages were before his children of successive generations? How much greater sacrifices may he well demand of us, standing just before the destruction of all earthly goods by the fires of the last day.

God does not demand of us to burn up a seventh, or a tenth, or a hundredth, part of our property as a burnt-offering. No, we may use it in the precious cause of the eternal salvation of our fellow-men. And in doing this, we are laying up treasures in Heaven. Some act as if what they give to the cause of God were lost. Wonderful mistake! They not only lay up treasures in Heaven, but they lay it up there for themselves. See Matt. 6:20; Luke 12:33; 1 Tim. 6:19. What they give to the cause of God, is simply a transfer of treasures from earth to Heaven.

Seventh-day Adventists now have the privilege, just before the wrath of God in the seven last plagues, and the fires of the day of God, shall devastate the earth, and destroy earthly goods everywhere, of exchanging the perishable things of this world for the imperishable treasures of an eternal existence. And bear this in mind, in the exchange of worlds, these treasures do not really pass out of their hands. The exchange of the treasures is simply in their nature. They hand them to the Lord, consisting of poor, fading, perishable goods of this sin-cursed world, and the Lord will hand them back to them, changed to the fadeless and endless rewards of an eternal existence. "Lay up for yourselves treasures in Heaven," said the great Teacher. And let all the people say, Amen.

Civil Bend, Mo., Nov. 4, 1870.

Western Tour.

THE Seventh-day Adventists of Kansas and Missouri are much scattered. The principal churches in each State, excepting the church at Avilla, Mo., are near each other, while those of Kansas are far distant from those of Missouri. Our brethren from Missouri were one week traveling with their teams to reach the camp-meeting in Kansas, one week on the ground, and one week in returning, making three weeks' time. Add the expenses of three weeks of journey and camp life, and all amounts to a greater sacrifice than the poorer ones were able to make. Therefore, but a portion of our Missouri brethren were at the camp-meeting in Kansas.

But those who were present, expressed great anxiety that on our return we should spend one week at Hamilton, and one at Civil Bend, Mo., for the benefit of their brethren who could not attend the camp-meeting, and their friends and neighbors. We therefore decided to spend the first week after the camp-meeting, at Hamilton, and the second at Civil Bend. As we stepped off the train at

HAMILTON, MISSOURI,

We met a gentleman who was waiting to engage us to attend the funeral of his daughter. He was the husband of our much-esteemed sister Van Slike. The funeral was the next day, at the Methodist church. The attendance was good, and the occasion solemn and favorable. This gave us a good opportunity to announce appointments. Mrs. White spoke in the Good Templar's Hall, Sabbath evening, and the evening after the Sabbath, to good congregations. Her style of earnestly treating practical subjects as solemn realities, deeply interested the people. Our Sabbath-meeting was small, as a portion of the church at Hamilton were absent, holding a little Sabbath-meet-

ing, as they camped by the way on their return from the Kansas camp-meeting.

First-day, we occupied the house of the M. E. church. There was, for several reasons, a remarkable scarcity of ministers in the place on that good Sunday. Neither of the three or four pulpits in the place were supplied by their regular preachers, and we were welcomed to the Methodist house. By this time, prejudice had given way, and we shared largely the confidence and respect of the people. We spoke in the morning, and Mrs. W. in the afternoon.

As bad work had been made in this part of the country by some of our good preachers in handling the subject of health reform, and touching some delicate points that should be handled only in our publications, much prejudice existed in the place, especially against Mrs. W. She therefore decided to speak to the people, Sunday evening, and represent the health question herself. And not wishing to injure the feelings of the Methodist people, who had kindly opened their house for our meeting in the day-time, by introducing the sensitive question of the restriction of the appetite, in their house, we decided to return to the hall.

And, by the way, those who must turn lecturers on "secret vice and the excesses of the marriage relation," should announce the subject for the hour, call a congregation of men and boys, and then do their duty faithfully. But for a minister to take up these subjects in the midst of a series of religious meetings in a promiscuous crowd of men, women and children, is a bad mistake.

No; let these subjects be handled in a proper way in print. For this purpose, we prepared that work, approved by all, entitled, *Solemn Appeal*. Brethren and friends, let it circulate everywhere.

But, at an early hour, it was ascertained that the hall would not hold more than half the people who wished to hear. The Methodist church was opened for us, and immediately crowded. Mrs. W. spoke with clearness and freedom, and the impression was decidedly good. She spoke in the hall, the following evening, to an attentive congregation. And thus our labors in that village closed.

CIVIL BEND.

As soon as our brethren of the Civil Bend church learned that we were at Hamilton, two of them came sixteen miles to consult with us relative to arrangements for meetings at that place. We decided to meet them at their fourth-day evening prayer-meeting, and then give further appointments.

At this meeting it was decided to pitch the old tent, and continue meetings fifth-day and sixth-day afternoon and evening, and hold three meetings on Sabbath and first-day.

The weather was fine, and those meetings continued with a deep interest, and increasing congregations, till the Sabbath, when a terrible rain set in. This nearly broke up our meetings on the Sabbath and first-day. A few, however, mostly friends of the cause, met at the house of Bro. Mallory, to whom we spoke with freedom. First-day afternoon, the rain abated, and the people came in so that but a small part of them could get into the house, and we went to the tent.

In the evening, we spoke in the Fairview school-house, which was literally crowded with people, after a portion had gone home, not being able to enter the door. God gave us the ears of the people, and we enjoyed great freedom of spirit all the time, notwithstanding the great disappointment in consequence of the rain. From what we saw of the interest to hear, and from reliable statements, we judge that if the weather had been favorable on first-day, the crowd would have been immense.

Probably in no part of the country has Mrs. W. been held up before the people in a false light, and been the subject of ridicule, reproachful statements, scorn and hate, more than in this part of Missouri.

Elder J. C. Bywater for a time flourished in these parts, and formed a small organization of first-day Adventists. He, of course, in his efforts to crush the cause of the Sabbath, felt called upon to say many bitter things concerning Eld. White and his wife, of which he was as ignorant as a Missouri mule.

And then, B. F. Snook, after using the influence given him by the Review and its supporters, to tear the churches in Iowa from the body, and who has in his apostasy run from bad to worse, until he is now preaching universal salvation, visited this part of Missouri about two years since, with a burden of smut and blacking.

Before crowded houses, this bold slanderer pleased the ungodly with misrepresentations and false statements calculated to create a deep and angry prejudice against us. Mrs. W. was held up in such a light, that all those susceptible to a prejudicial influence, had associated her in their minds with all that was strange, odd and ugly.

And it is humiliating to state that in consequence, in part at least, of a great want of wisdom on the part of some of our ministers who have visited this part of the State, especially those who organized a part of the Sabbath-keepers in the vicinity of Civil Bend, some four years since, leaving a good proportion of numbers, intelligence and piety, out of the church, there have been two congregations of Sabbath-keepers in the place for several years. This has given such men as Bywater and Snook great boldness to slander us. And in addition to these things, the influence of the constant, feeble, yet persevering, fire from the surviving remnant of the Snook and Brinkerhoof camp in Iowa, has had some influence in this region.

In this state of things our appointments were widely circulated, and every body at once decided to turn out and hear those strange creatures from Michigan. The rain had fallen in torrents, and the roads were almost impassable. And yet the people would turn out in the dense darkness of the night, with neither moon nor stars to give the least ray of light.

God gave Mrs. W. clearness, freedom and power, for the occasion. The people seemed chained to their seats. The baser sort, who would come into the assembly with a sort of hellish grin, would generally soon forget their mean feelings of prejudice, and listen with respect. The reaction in the feelings and opinions of the people was tremendous. In all this we see the wrath of men turned to the praise of God. He can turn the vileness of the slanderer's tongue to his own glory, and the good of his cause. We were faithfully advertised in the community, by those who hated us, so that when our appointments went out, every body felt that they must come, and see, and hear. The representations of us had been so degrading, and contrasted so widely with what the people saw and heard, that they were at once disarmed of prejudice, and prepared to hear with the deepest interest.

God suffers these slanderers to do Satan's meanest work, and resignation on our part is wisest and best. He understands his plans better than we can. And if we are submissive to his will, and cling fast to his arm, in the storm as well as when the moral heavens are clear, he will lead us on safely, and victory will be ours in due time. "It must needs be that offenses come; but woe to that man by whom the offense cometh." This may be as true in a modern, as in a more ancient, Judas. And these may have a part to act in the advancement of God's work in our day, as verily as Judas had a part to act in God's plan at the first advent of Jesus Christ. In fact, we can hardly see how these contemptible characters, who go about with a burden of smut and blacking with which to soil the reputation of those who have given all for Christ, and the advancement of the cause of truth and righteousness, can be spared from acting their part in connection with the last message.

Cain and Abel both acted a part in connection with the cause of God. Abel's works were righteous, and Cain's were evil. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that lov-

eth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 3: 10-16.

It has been God's will that the Cain family should be more or less connected with his children through all time. It is said of the wheat and tares, in illustration of the children of the kingdom, and the children of the wicked one, "Let both grow together until the harvest." It is ours to obey, and trust in Him who will work out the great plan to his own glory, and the good of his trusting people.

But the separation is coming. The "King of kings" will unsheath his sword, and lead on the armies of Heaven to the slaughter. He will also bring rewards of immortal glory for his people. "And, behold, I come quickly," he saith, "and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." He next points out the two grand classes—separated, however, by the massive walls of the city of God—in a manner, and in such connection, as to show their positions relative to each other in this mortal life.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 14, 15.

One class have been doing the commandments of God, and receive the benediction of his dear Son. The other class stand in all the vileness of transgression, having been in the service of Satan, not only in breaking the commandments of God, but in making and loving lies concerning those, as we may safely infer, who have been doing the commandments of God. Thank God, the controversy will end ere long. The wicked will cease to be, while the righteous only will live to praise the Lord. Mark the reward of both classes:

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37: 10, 11. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. 21: 7, 8. Mark the clause—"and all liars. Not only the common liar will be there, but all liars. Baptized liars will be there. And among the most guilty, the most wretched, of all that immense crowd of liars, who shall writhe in the devouring lake of fire, will be the ordained liar, who, in the name of Christ, has spoken slanderous lies from the sacred desk against those who do and teach the commandments of God.

The interest was such that we decided to spend a second week with our dear friends at Civil Bend. This gave us an opportunity to visit several esteemed families at their homes. Our head-quarters all the time were at Bro. J. H. Rogers', who did all in his power for our comfort. We had the pleasure of visiting our afflicted, venerable brother, Eld. Lewis Morrison, and enjoyed a precious season with him and his companion. Bro. Morrison had been an able minister many years in the Disciple church, when he embraced the Sabbath about ten years since. He is past labor, from great infirmities, but is firm in faith. We shall long remember our sweet season of prayer, and our mutual feelings of tenderness, and the tears shed on that occasion. May the Lord deal mercifully and tenderly with his aged servant.

We also enjoyed precious seasons with Bro. A. Long and family, and with Bro. Wm. Rogers and family. These three families, Morrison's, Long's, and Rogers', in all their branches, constitute a large share of those Sabbath-keepers who did not come into the organization four years since. That organization was most

certainly premature, or it was badly managed. But our labors, with the blessing of God, have united the two companies; and our testimony was received on the general principles of our faith alike by all. It may take time for a complete union on all points of doctrine. But they are one in spirit; and we enjoy the happiest union with all. At a general meeting of the Sabbath-keepers in that locality, the following was unanimously passed:

Resolved, That we, the Sabbath-keepers, assembled at the house of Bro. J. H. Rogers, of Jefferson, Daviess Co., Mo., Nov. 2, 1870, acknowledge with shame the spirit of disunion and separation that has been cherished in our midst, and agree to unite together for the worship of God, in the spirit of confession, and of love, and of respect for each other, and to avoid the discussion of points of difference upon Bible questions in our Sabbath meetings, uniting to keep the commandments of God, and the faith of Jesus.

Thank God for so glorious a victory. All seemed very happy in view of the union effected. And even many of the candid people who came out to hear us, frequently congratulated the Sabbath-keepers upon their happy reunion.

The brethren in that part of Missouri are all anxious to have a camp-meeting in that part of the State, the last of May next. They will do their part in paying for a tent for their Conference, and in meeting the expenses of a camp-meeting in Missouri. We held a very encouraging business meeting on the evening of Nov. 6, at the house of Bro. J. H. Rogers, parted with the friends, and early on the morning of the 7th, mounted a farm wagon, with bag and baggage, for Kidder station. At 1 p. m., we took the cars, and at 5 p. m., the next day, we reached Battle Creek.

JAMES WHITE.

Report of Meetings.

OCT. 28, received an urgent request from Bro. Haskell to join him in Westerly, R. I., for which place I started next morning, and arrived there sixth-day, p. m., in a heavy rain, which prevented a meeting that evening. Sabbath morning we had no meeting, and I availed myself of the privilege of attending the Seventh-day Baptist meeting. I was greatly surprised to hear Eld. Tomlinson give us a very ungenerous and unjust notice; surprised the more that from the pulpit of one of the oldest and most influential S. D. B. churches in America we should be so assailed, after hearing complaints from that denomination that some of our brethren had not met them in a fraternal spirit. We can silently bear the ungenerous, but the unjust puts us on the defensive. And in my reply in the evening I confined myself to the defensive strictly, briefly stating what the S. D. Adventists had done in the cause of Sabbath reform for the last ten years, without drawing any contrast between them and the S. D. Baptists. I also called attention, as a matter of justice to that people, to the contrast between the course of Eld. Tomlinson and that of Eld. Lewis, Prof. Allen, and others of that denomination, no less friends of the Sabbath cause, I think, than himself.

I was sorry to find the interest entirely down or against us in Westerly. The hearing was very limited; but a few resolved to keep the Sabbath, and some who had kept it for a long time resolved to meet together to study the word, and to try, by holy living, to raise the standard of truth in that community. I believe that under more favorable circumstances a good work might be done in that place; and I am more thoroughly convinced of the truthfulness of what Eld. O. P. Hull told me years ago, that the Sabbath people could only enjoy the blessing and favor of God by magnifying his law, and faithfully holding up the transgression of the law as sin. 1 John, 3: 4.

By invitation of Bro. Leighton, I visited New Haven, Conn., where I was pleased to become acquainted with a few health reformers, whose society I enjoyed very much, and I was only prevented speaking to them by the hall's being occupied which they wished to obtain, and my inability to remain. I hope to see them again.

We sent appointments to be at South Kingston, R. I., Sabbath and first-day, Oct. 15, 16. Bro. Haskell, who had some time been afflicted with sore

throat, was worse, and I filled all the time rather than have him labor in his condition, and he went to his home. Here again I preached three times each day, and baptized six on the 16th. Most of the time I enjoyed great liberty in speaking. Monday evening, 17th, I spoke at Stony Brook. Some were interested, but I took them mostly to be a self-satisfied people. The two following evenings I preached in Washington school-house, (Green Hill,) first, by request, on the two covenants. There I found an interest to hear; the second night the house was crowded, and the best attention given. Next day and night there was a very heavy storm.

Sixth day, 21st, I went to Lafayette, Wickford Station. That evening I spoke again, by request, on the two covenants. Providentially, perhaps, the house was occupied part of the time, so we did not have so many appointments out. I had spoken ten times within seven days, besides the stormy night, and besides writing considerable for the paper. With the church in Exeter, I met at Bro. Sweet's to attend the ordinances. This was a profitable meeting. I wish I could convince the brethren that they lose much by crowding all the time with appointments for public speaking when a minister visits them. It is wearing to him, and unprofitable to them.

Second day, 24th, I left Rhode Island for Boston, where our appointment was for the next Sabbath. Having been going from place to place, I had a number of letters at Boston to answer, and I was obliged to suspend meetings for a few nights, to gather strength for those appointed. The meeting in Boston was a good one. Much freedom was enjoyed in speaking; the friends were all strengthened and encouraged in the faith. One more commenced to keep the Sabbath.

Though my Eastern trip was undertaken in much weakness, I have greatly enjoyed the blessing of God in my labors. Several times of late I have had unusual liberty in vindicating the Sabbath and the law of God. My only regret is that such constant labor in my weak state keeps my head in a condition in which it is impossible for me to do the writing I am anxious to do. I think those who have a clear call to write, for the benefit of the work everywhere, are out of the line of duty in wearing themselves out in labor merely local. I do not speak this for myself, however. But what shall be done about the many calls? I wish to give my hearty assent to the remarks by Bro. White on the course of Bro. Lane in Indiana. There are others around us almost or quite inefficient, who might now be as strong and successful as Bro. Lane if they had taken advice and pursued the course he has. And that has been the course pursued by all who have been successful in the work; while those who have hung around the churches have not raised the cause, but sunk themselves. It would be well if others would learn a lesson from this. An ease-loving, careless spirit has no place in this work. May the Lord send forth laborers into his harvest. J. H. WAGGONER.

Boston, Nov. 2, 1870.

Meetings at Monroe, Iowa.

ALL the circumstances were very favorable for this meeting. The weather was fine, and the roads the best they had been this fall. Our brethren improved the opportunity, and we had a good turnout for this section, most of the churches being well represented. Some came over seventy miles. By the good blessing of the Lord, we have obtained the use of a convenient little church, which we shall occupy for the future. The church here is young in the cause, and very much needed such a meeting. The churches around have had but little labor for a long time, hence they appreciated the privilege. Our prayer and social meetings were good, especially on Sunday, when all hearts seemed touched. The spirit of the Lord was manifestly present. Many wept. It was a precious season. The Lord gave me some freedom in preaching the word, and we felt that it was sowing seed on good ground. We hope to enjoy many more such meetings in this section.

Quite a number of books were taken by the brethren

for distribution. We think that this meeting will help all, and especially benefit the church at Monroe. All expressed themselves as greatly encouraged, strengthened, and established, in the work. For this we feel thankful. Some of the time, things have been discouraging here; but for the last few months, the cause has brightened up much, and we feel thankful to God for it. The people outside also appear more friendly than before. All this makes us thankful to the Lord.

After due consideration, the following resolutions were passed:

Resolved, That we think that Knoxville would be a good place for a camp-meeting, early next spring, and that if one is held there, we will do all in our power to sustain it with our presence and our means.

Resolved, That we believe it is the duty of the churches and scattered brethren and sisters in this section to sustain a general meeting among themselves as often as once in two months, and that we pledge ourselves to make all reasonable effort to do so.

Our next monthly meeting will be held at Knoxville, about the first of January. On Monday, quite a number of brethren stayed and helped me, both with their hands and their teams, in my work on my place, preparing to plaster my house, building fence, &c. Next week I expect to leave home again, to labor all winter. My address is always Monroe, Iowa. We hope to be remembered in the prayers of all our brethren.

D. M. CANRIGHT.

Monroe, Iowa.

Report from Bro. Strong.

I LEFT home Sept. 28th, and came to Oceana Co., in Northern Michigan, on the lake shore. Present truth never has been presented here. I found a few scattered Sabbath-keepers. Some had heard, years before, and then moved into the wilderness to get them a home; and some had embraced the Sabbath by reading our tracts, and never had heard a sermon. I held meeting the first Sabbath I was here, and nine Sabbath-keepers were present, some of them keeping midnight time.

The Monday following, commenced regular meetings in the Green school-house, in the town of Clay Banks, with an increasing interest for the first two weeks; and since then it has rained nearly all the time, so the people could not get out. But I have tried to keep up the meetings as it appeared to be duty.

The settlers are somewhat scattered, and I have to travel from two to ten miles to visit them at their homes, and generally three miles to stay over night. I held thirty-four meetings—had meeting every Sabbath, and organized a Sabbath-school, which will commence next Sabbath. As nearly as I can learn, there are thirty-one keeping the Sabbath there, but they are so scattered that it will be impossible for them to meet together every Sabbath.

OCT. 31, I have just commenced meetings in the town of Shelby, Center school-house. Have held one meeting. The house was well filled, and good attention paid.

Yours in hope,
Shelby, Oceana Co., Mich.

P. STRONG.

THE honest man will rather be a grave to his neighbor's errors than expose them.

Obituary Notices.

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

DIED, in Clinton, Maine, Aug. 21, 1870, Henry A. Weber, aged 33 years, and 1 month. He was a kind neighbor, and an affectionate husband. He leaves a wife to mourn his loss. May the Lord bless and sanctify this deep affliction to her good. J. B. GOODRICH.

DIED, in Jefferson, near Waukon, Iowa, Oct. 11, 1870, of typhoid fever, our beloved brother, Silas Adelbert Bullock, aged 27 years, 9 months, and 2 days. He leaves a wife and one child, besides near relatives and many friends, who deeply feel their loss. Bro. Adelbert embraced the truth some 10 or 11 years since, and joined the church in this place when it was first organized, of which he has ever been a worthy member. Remarks from 1 Thess. 5: 9-11. C. A. WASHBURN.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 15, 1870.

Home Again.

By the grace of God, we reached our home the 7th inst., after an absence of five weeks in Indiana, Kansas and Missouri. At one time we decided that our camp-meeting labors should close with the Ohio camp-meeting. It is true that we had been called on in feelings of interest for the scattered ones in the great West, and suggested camp-meetings in Indiana and Kansas. But the apparent lack of general interest for the cause at our great camp-meeting at Charlotte, Mich., on the part of brethren of experience and wealth, and our worn condition, led us to give up this enterprise which would require much means, long, wearisome journeys, and a great amount of labor. But as we gave up the enterprise, depression and discouragement pressed upon us, and we felt sad.

But on the Ohio camp-ground a burden for the West came upon us, and we could find no rest in spirit till we decided to hold a camp-meeting in Kansas. It would take three weeks to give notice to our scattered brethren in Kansas and Missouri. We therefore decided to spend one Sabbath at Battle Creek, and one in Indiana. Bro. E. B. Lane lost no time in giving notice of a camp-meeting at Tipton, Ind., which we have briefly reported. This camp-meeting was a success. Several at this meeting, who had been prejudiced against Mrs. W. by the Snook influence, lost their prejudice, and the last evening of that meeting we enjoyed a very pleasant and happy season with them.

And now we look back upon our labors in Indiana, Kansas, and Missouri, with the greatest pleasure. Our burden for the West on the Ohio camp-ground is explained, and our brethren in Ohio, and elsewhere, who help on this mission with their means, will feel happy to know that it has been a success.

And to the praise of God we would say that the power of the Holy Spirit that has rested upon us has made the tedious journeys, the exhausting labors, and the storms and mud of the West, a pleasant scene of recreation. We return with fresh courage, freedom of spirit, renewed strength, and better health than we have enjoyed since our first camp-meeting in Iowa, last May. This is especially true of Mrs. W.

Again we meet our aged parents at our home, where they will probably remain till the close of life. Father has been very sick in our absence, but with care is fast recovering. Our dear mother is helpless, prostrated by paralysis. It is indeed a pleasure to care for these dear, aged, God-trusting parents, now at the ages of eighty-five and eighty-two. As we witness, almost daily, evidences that the springs of life are moving feebly, it is equally apparent that all their hopes are being hung on Christ.

Bro. Smith and Gage are from the Office on account of sickness, and our hands are full of business that has been waiting for our return, and editing our periodicals. We will do all we can, and hope our friends will not expect too much, especially in the line of business matters. JAMES WHITE.

Union is Strength.

In a recent number of the REVIEW, we gave a statement relative to the amount of publishing, of books, pamphlets, and tracts, that should be done at this Office within the next six months. We stated:—

"We need five thousand dollars to be invested in stock, before the first of January, 1871; and then we shall need five thousand dollars more, within six months of that time, to pay for printing and binding." We also stated:—

"We have put one hundred dollars into the book fund, and with pleasure will be one of a hundred to raise ten thousand dollars." We now inquire:—

"1. Who will be one of one hundred to raise this sum, and each give \$100?"

"2. Who will be one of two hundred, and each give \$50?"

"3. Who will be one of four hundred, and each give \$25?"

"4. Who will be one of one thousand, and each give \$10?"

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

We give the following responses, and shall give others when received.

ONE HUNDRED DOLLARS EACH.

Dan R. Palmer, Ira Abbey, H. W. Kellogg, James White.

FIFTY DOLLARS EACH.

N. Orcutt, Jacob Shively.

TWENTY-FIVE DOLLARS EACH.

John Olive, A. W. Maynard, Eugene P. Kellogg.

This is an excellent beginning, and we wish the enterprise a successful and happy termination. To this end, let the friends of the cause remember that "union is strength." JAMES WHITE.

Those who have donated for the Library fund, and Kansas mission, will please see that the receipt of their money is acknowledged. The smaller sums are omitted this week. They will be given next week. J. W.

Those who received circulars relative to the Library fund, and other important objects, are requested to circulate them to all the friends of the cause, and return them without delay. J. W.

"For our Learning."

LOT'S CHOICE.

"AND Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan." Gen. 13: 10, 11.

We are often reminded of this passage when people tell us the Lord will not come and destroy the improvements of man, nor lay waste this beautiful world. They feel secure in this thought. It is their form of scoffing at the word and promise of the Lord in regard to his coming. "All things continue as they were from the beginning of the creation." And they presume to affirm, so they must continue. The Jews reasoned in the same manner in regard to their city and beautiful temple; they did not believe the Lord would have them destroyed, though he had said he would. They reasoned from the appearance of the object to them; not from what the Lord had said in regard to it. So do people now in regard to the advent. And the men of Sodom had just as good reason to affirm this of their city and country. It was the most beautiful, the richest, and in a worldly sense, the best. But there is really no beauty in that which is rejected of God.

How many of us move as Lot did. He made a worldly choice. He wanted the best, where he could make the most of this world's goods. But he placed himself under the most dangerous influences, lost all his property, left part of his family to be destroyed in Sodom, and saw to his grief and shame the result of unhallowed associations in the others. As Lot wandered to the mountain, lonely and bereft, doubtless he reflected on the folly of his choice. How much better had he lived on the most barren hills, and kept his household near to God, as Abraham did, than to dwell in the fertile plains of Sodom. Who will learn wisdom by Lot's foolish choice? J. H. W.

Appointments.

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

PROVIDENCE permitting, we will speak at Battle Creek, Sabbath, Nov. 19. Brethren of other churches are invited to attend.

Also at Pottsville, Sabbath, the 26th. Let there be a general attendance from other churches.

JAMES WHITE,
ELLEN G. WHITE.

No providence hindering, the quarterly meeting of the churches of Tittabawassee, Chesaning, and St. Charles, will be held at St. Charles, Nov. 28, 27.

D. A. WETMORE, Clerk.

Our quarterly meeting will be held at Appleton, Licking Co., Ohio, commencing evening of Nov. 25, 1870, holding to the 27th. Come, brethren, praying for the blessing of the Lord. Cannot Bro. Van Horn or Bro. St. John meet with us? J. B. T. NICHOLS.

The next quarterly meeting of the S. D. Adventists of Allegan County, Mich., will be held at Otsego, December 3 and 4, meeting to commence on the evening of the Sabbath. Cannot Bro. and Sr. White be at this meeting? By order of the church,

CHARLES JONES.

MONTHLY MEETING with the brethren at Randolph, Catt. Co., N. Y., the first Sabbath and first-day in December. All are invited. R. F. COTTRELL.

PROVIDENCE permitting, I will meet with the church in Parkville, the first Sabbath and first-day in December, 3d and 4th. As it is the annual meeting of their society, we hope all will be present. J. BYINGTON.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

Will Martha A. Merrick please give her post-office, county, and State?

SARAH E. SNYDER: You will find your money receipted in No. 21, present volume.

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. Charles Robertson 38-21, J. B. Daily 38-21, H. J. Bonfield 34-1, L. C. Shadd 38-10, Luther Robinson 37-15, O. V. Moore 37-21, O. R. Dalton 38-21, H. C. Miller 38-14, H. H. Smith 38-22, M. Kinney 36-11, A. V. Pratt 37-17, Darius Cross 38-22, E. Winters 38-24, Moses Greenough 38-20, Rebecca Hutchins 37-11, Wm. E. Hand 38-22, John Russell 34-1.

\$2.00 each. Geo. I. Butler 38-9, Charles Smith 38-1, E. P. Cram 38-7, Wm. Camp 39-1, J. Leamy 37-14, Isaac Whistler 39-11, Sophrona Barnes 37-16, E. Cobb 39-1, M. D. Clark 38-3, Eliza Briggs 37-1, Wm. A. Geer 38-22, Lewis Kenfield 38-6, Geo. Harrows 38-20, Wm. Haviland 38-17, L. E. Gallimore 38-16, Amy E. Dartt 39-1, Eveline Cole 38-22, C. W. Stanley 38-12, B. Haynes 38-21.

Miscellaneous. O. P. Bovee \$5.00 38-1, C. Smith 5.00 28-1, J. Parlon 50c 37-21, S. Chase 5.00 37-6, J. Dimpier 4.00 40-1, H. C. Booker 83c 37-24, J. M. Rima 50c 37-22, Q. S. West 3.63 36-21, J. H. Maltory 3.00 36-1, C. Mack 75c 33-1, N. J. Chaffee 1.25 35-8, A. Hurd 50c 37-1, John Warren 50c 37-12.

Books Sent by Mail.

James Monie jr 36c, Andrew Neilson 30c, Peter Neilson 34c, J. J. Fohrman 35c, C. W. Comings 17c, Wm. McGier 17c, F. F. Abrams 58c, David Jones 34c, H. W. Lawrence 50c, A. S. Hutchins \$1.00, Jesse Tenney 2.28, Isaac Lamb 1.12, H. C. Booker 17c, S. Woodworth 17c, E. Clarke 12c, H. Cornell 45c, C. O. Brown 34c, M. M. De Lap 58c, John Roberts 15c, F. E. Duffee 50c, U. Affolter 1.00, E. A. Stillman 2.48, G. Owen 22c, T. W. Badeau 12c, J. Medley 25c, E. Sprague 73c, M. L. Brown 34c, J. R. Rogers 2.25, John M. Winice 2.25.

Books Sent by Express.

Eld P. Strong, White Hall, Muskegon Co., Mich., \$40.10.

Cash Received on Account.

Ella Cranson \$3.50, J. N. Loughborough 24.00, R. Warren 6.00, E. J. Brown 2.00, M. I. Church 2.60.

Michigan Conference Fund.

Church at Greenbush \$40.00, Church at Greenville 50.00.

Book Fund.

C. W. Stanley \$5.00, M. V. Terrell 50c, A. E. Dartt 2.00, Emily Langdon 1.00, A. C. Raymond and wife 10.00.

Foreign Mission.

Church at Civil Bend, Mo., \$33.00.

General Conference Missionary Fund.

E. Lobdell \$5.00.

Michigan Camp-Meeting Fund.

A. W. Maynard \$10.00.

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

Jacob Shively & wife \$20.00, N. Andrews, C. W. & L. D. Comings, F. H. Chapman, Jerome Fargo & wife, Wallis Eggleston, N. M. Jordan & wife, John Francisco, Jesse Tenney, J. N. Loughborough, P. Z. Kinzie, Susan Shively, each \$10.00.

Asa A. Potter, Charles G. Satterlee, Joel G. Satterlee, Manthos Satterlee, Hiram W. Parmiter, John Olive, each \$5.00.

Western Camp Meeting Fund.

John Olives and wife, Jacob Shively, Jerome Fargo and wife, Wallis Eggleston, Elijah Boyer, Alex. Patten, C. W. & L. D. Comings, Mrs. S. B. Woodruff, B. N. Berry, M. Crosby, S. I. Abbey, Eli Glascock, F. Greenman, Wm. Herald, O. Mears, J. Mears, B. B. Francis, I. Edgerton, Dr. Merriam, Geo. Smith, I. D. Van Horn, each \$10.

Lydia B. Heath, F. H. Chapman, Thomas Hare and wife, D. T. Shireman, M. B. Cyphers, A. H. Hillard, Lewis Hadden, Jonette Eggleston, Z. Brooks, O. P. Brooks, N. M. Jordan, Catharine Lindsay, Andrew Lindsay, Hiram W. Parmiter, Luthera Hunnewell, J. N. Loughborough, M. J. Olds, Seth Newton, E. Lobdell, P. Z. Kinzie and wife, Mrs. Elizabeth Kinzie, Mrs. C. B. Preston, Eugene Kellogg, Byron Robb, M. Barden, I. H. Moser, J. Ralston, Betsey Judd, M. E. Reynolds, Jas. Sawyer, John G. Whipple, A. R. Morse and wife, Mrs. J. J. Jones, R. Griggs, C. E. Rice, F. Simonson, Jane Lane, Anna W. Gould, Jos. Clarke, Betsey Landon, C. E. Rice, each \$5.