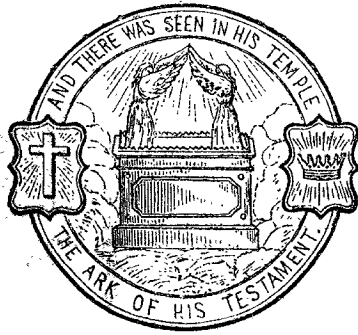


ADVENT REVIEW



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*.

BE NOT WEARY.

Be not weary, saint of God.
Faint not, in the heavenly road.
Soon thy day of toil will close,
And thy weary limbs repose.
Soon, ah, soon, a heavenly prize,
Shall delight thy raptured eyes.

Be not weary doing good,
Oh! how blessed to do like God;
But the time to labor here,
Quickly hastes to disappear.
Look on high for strength anew,
And thy labor still pursue.

Be not weary: worldly men,
Still intent on earthly gain,
Day and night will labor on,
Till their strength and life are gone.
Wilt thou not as eager be,
For the joys that never flee?

Be not weary in thy toil;
Do not faint and lose thine all;
Having labored, having run,
Wilt thou lose all thou hast done?
Leaving Christ where wilt thou go?
What can earth on thee bestow?

Be not weary; lo, thy foes
Thy destruction now propose;
Satan, with malicious skill,
Waits at length to find thee still.
Watch and pray, and active be,
Or his malice thou shalt see.

The Day of the Lord Will Come as a Snare.

How thoughtless and unconcerned men pass along to the Judgment. As sheep are led away to the slaughter, so men are led by their corrupt passions, and the deceitfulness of the world, until the righteous judgments of God will come upon them like a lightning flash, and they, burning in great heat, will gnaw their tongues for pain, and blaspheme the God of Heaven. Rev. 16: 9-11. "For when they shall say peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." Peace and safety is now preached everywhere. Only a few urge upon the people the nearness of that great and awful day, which like a sword in a brittle thread hangs over our heads. Blessed is he who walks with the children of light, and does not sleep as others; who is watchful and sober, putting on the whole armor of God. Blessed is the servant who shall be found giving meat in due season to the household. Matt. 24. "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Luke 12: 40. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [to feed so as to oppress the stomach. Webster.] and drunkenness, [indulging in stimulating drinks which injure and destroy the nervous system.] and cares of this life, and so that day come upon you unawares. For as a snare shall it

come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 34-36.

Wickedness and sin are increasing in the world as the end draws near. Evil men and seducers wax worse and worse. Perilous times are upon us. Men have a form of godliness but deny the power thereof. A little close observation is sufficient to discover to us the fearful, corrupt condition of society. And yet mistaken guides continue to preach of peace and a happy time on earth before the appearing of our Saviour. How terribly they will be aroused from their slumber and deceitful dreams when the mighty voice of the trump of God shall wax louder and louder. Oh! that some may be persuaded, and hearken to the last solemn warning before it is too late.

As it was in the days of Noe and Lot, so it shall also be in the days of the Son of Man. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." In the days of Lot "they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Luke 17: 26-29. Their great sin was not that they ate, drank, married wives, bought, sold, planted, builded. It is no sin to do any of these things if done in the fear of God. But they went to a great excess; and they cared for nothing else. The statement is not that they did eat, drink, plant, build, &c., fearing God, giving thanks to him, and glorifying their Maker. There is a fearful blank there. They cared not at all for God. They walked as the majority of men walk now, who are enemies of the cross of Christ. "Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." They did not "seek first the kingdom of God and his righteousness;" but forgot their Maker, and despised his truth and commandments. Thus it is exactly in our days. There is a form of godliness without the power. Iniquity is abounding. The love of many has waxed cold. Therefore the day of the Lord is at hand. "The Judge stands before the door." The perils of the last days are upon us. Lukewarmness and stupor settle down upon God's people like a thick, unwholesome vapor. Lord, save, or we perish.

The Jews in the days of Christ flattered themselves with the approach of a peaceful and happy time. But this did not stay the fearful judgments of God which had been predicted by the prophets. And when they thought that tribulation was farthest off, it came right upon them. Famine, sword, fire, and destruction, fell upon them like devouring eagles on a putrid carcass. And their children are still scattered throughout the earth, to be a constant sign that the word of the Lord cannot fail.

So likewise there are also now scoffers in the last days, who say, "Where is the promise of his coming?" But they are themselves a sign of the times, and must soon howl and weep for the miseries that shall come upon them. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Al-

mighty shall it come." Joel 1: 15. "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

Dear reader, Jesus still intercedes in the heavenly temple for all who come unto him. No humble heart will he refuse admittance. He takes delight in a penitent soul. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34: 18. "A broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17. Come to the dear Saviour now, before he approaches with vengeance. Live for the glory of Heaven. Suffer not everlasting destruction from his presence. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die?"

JOHN MATTESON.

More Bible Reading.

Nothing in the Bible is unworthy the attention of a Christian. The ancient and interesting histories of the books of Moses, and the subsequent chronicles of the Jewish nation; the lofty devotions of the Psalmist; the Proverbs of Solomon; and the sublime and beautiful books of the prophets, should also be studied; for "all Scripture," and this expression refers to the Old Testament, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

It is not, however, in the doctrinal or historical parts of the word of God only that the young Christian is to increase his knowledge. In religion there is nothing purely scientific; all, all is practical. Every part is "a doctrine according to godliness." It is declared in the message just quoted, to be the design of the Bible "that the man of God may be perfect, thoroughly furnished unto all good works." Truth is but a means to an end, and that end is holiness. Every one of us ought to study our Bibles with that prayer upon our lips, "Sanctify by thy truth; thy word is truth." We should grow in our knowledge of the character of God, that we may resemble it—in the perfection of the law, that we may be conformed to it—in the example of Jesus, that we may be more like it. There should be a conviction that we are not yet as perfect in what we do know as we should be, as well as that there is much yet that we do not know. A desire to know, *merely* to know, is curiosity; but a desire to know in order to *do*, is sanctity.

There ought, then, to be progress in knowledge. No Christian should be satisfied with mere rudiments. And yet the great bulk seek for nothing more. It is really humiliating and painful to preachers to find how little, in the way of imparting knowledge, is effected by all their sermons. No students seem satisfied with so little increase of ideas as those who profess to be in the school of Christ. Usefulness, happiness, and true religious dignity, are thus hindered. And not only so, but religion itself is stunted and starved, and its lustre diminished. And even they who do read and think, peruse only, or chiefly, the works of men. Never was there an age when Bibles were more freely

circulated, and never an age when, by many that possess them, they were less read. Magazines, periodicals, and books of all kinds, have come in upon us like a flood, which, in many cases, have almost swept away the Bible. After all, it is Bible truth from its own source that is the concentrated nutriment of the divine life; and it will be found that they are usually the strongest, healthiest, and most rapidly growing of the children of God, who live most upon the sincere, that is, the pure and unadulterated, milk of the word of God. The works of men are very useful in their place when they lead us to the word of God, but too many persons allow themselves to be kept away by them from the fountains of pure truth.—*Spiritual Progress.*

Priestly Consecration.

God still has his priests, not of an earthly order, like that of Aaron—not a particular class in the church, but all believers, Christ himself being the High-Priest. The Aaronical priesthood shadowed forth this heavenly priesthood. The separation of the priests of old by the blood and anointing oil was a type of our separation unto God by the precious blood of Christ and the gift of the Holy Spirit, as a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. They were cared for by God, clothed with garments of glory and beauty, and they were to eat of those things wherewith atonement was made. So we must live upon the food which our God has provided for us—Christ, the living bread—and the result of this will be our practical consecration unto God.

The account of the consecration of the typical priests gives us important instruction regarding our acceptance with God and our position here. The blood of the ram of consecration was sprinkled on the priest. This is one use of the blood of Jesus—it separates us unto God; for we are not our own, but bought with a price. We are not only justified by it, but sanctified unto God for continual service and worship.

The blood of consecration was applied, 1. TO THE TIP OF THE RIGHT EAR, to show that the priests were to receive their instruction from God, and to hearken only to him. This is our place as a holy priesthood; and, inclining our ear unto wisdom, we shall be able to speak and act in the fear of the Lord. It was written concerning our High Priest, "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned;" and it was also written, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Let us remember that, as a royal priesthood, we are to hearken to God and receive our instruction from him.

2. The blood was applied to THE THUMB OF THE RIGHT HAND, typically showing us that as priests unto God we are to labor for the Lord and to minister for his glory. Whosoever we do, we are to do all in the name of the Lord, all for the glory of God. Our powers are to be consecrated to him in loving obedience. The Lord could say, "I do *always* those things that please him." And it is when we are dwelling on the grace of God in Christ, by whose precious blood we are redeemed, that we can sing:

"Take thou our hearts, and let them be
Forever closed to all but Thee;
Thy willing servants, let us wear
The seal of love forever there."

3. The blood was applied to THE GREAT TOE OF THE RIGHT FOOT, to instruct us that we are to walk with God, in God's ways. The Holy Spirit leads us in this path. The Scriptures reveal the footprints of Jesus, and the soul delights to trace them that we may follow his steps. It is indeed a narrow path; for he was not of the world, pleased not himself, was always obedient, and received not honor from men. It was a path of suffering, indeed, but of unbroken fellowship with God until his soul was made an offering for sin. In this last part of the path, when he cried, "My God, my God, why hast thou forsaken me?" we cannot follow him. But if the remembrance of that sorrow and death for sin be kept fresh in our hearts, we shall bear about in our body the dying of the Lord Jesus, and practically own that we are forever consecrated by that sacrifice to the service of God.—*Sel.*

THE CROSS.

"If thou cast away one cross, without doubt thou shalt find another, and that perhaps a heavier one.—THOMAS A. KEMPIS.

I bent beneath the burden,
That my weary shoulders bore,
And I said in my despairing,
I can take the cross no more;
For the flesh is torn and bleeding,
The step is faint and slow;
I must rest me in my journey,
I can no further go.

I see no other pilgrim
With such a cross as mine,
For some are wreathed with blossoms,
And some with jewels shine;
And those who bear the burden
Seem smiling as the morn;
No weight is in the jewels,
And in the flowers no thorn.

Oh! give me, gentle Jesus,
Some shorter cross to bear.
Before I faint and sicken,
Or yield me to despair;
Or, if the load I carry
Is for my shoulders made,
Let me not bear it lonely,
But give me human aid.

Thus in my utter weakness
And faint with toil I cried;
When he, the burden bearer,
Came quickly to my side;
"No other cross would fit thee,"
He said in gentle tone,
"This was in love provided,
In ages that are gone.

"I bore it long before thee,
And bore it for thy sake;
No other hand can aid thee,
Nor any burden take;
Thy heart with human sorrow
Is only known by me;
Take up thy cross with patience,
And I thy help will be."

Strange Preaching.

"MANY Christians know not why they keep the first day of the week for the Sabbath." Thus spoke one of the strong advocates for Sunday-keeping. The time and circumstances that called out these truthful remarks, together with many other things that were not in accordance with sound doctrine, was a time of inquiry and deep interest with many, Eld. Wm. S. Ingraham having in a clear and logical argument presented the claims of the seventh-day Sabbath, together with the honor, dignity and perpetuity of the law of God. Such was the intensity of feeling, when the plain truth of God was brought to bear, that many, apparently, were on the point of yielding. And to counteract this influence, not less than five ministers came to the rescue. No effort or arguments they could bring to bear were left untried. And to bring up the rear, and put a final quietus upon this troublesome question, the Elder from Winnebago City, among other things said, used the language at the heading of these lines—"Many Christians know not why they keep the first day of the week for the Sabbath."

How true, and yet how strange. If the Bible is what it purports to be, of divine authenticity, the only and sufficient rule of faith and practice, certainly we ought to be able to give to every one that asketh, a reason why and what we believe. But what reason can be given for Sunday-keeping? All must admit that a law is in full force until repealed by a power equal to that which enacted it. But when they look for a change or repeal of any part of the law of God, it is like looking for the living among the dead. They cannot make void the law of God, for it is as immutable as the eternal throne. But seventh-day-Sabbath-keepers know why they observe the seventh day. See Gen. 2: 2, 3. Also Exodus 16, and chapter 20, where the law was given in its present form. There on Mount Sinai, amid scenes of the most awful and sublime grandeur, the ten commandments were written out by the finger of God upon tables of stone. And there, prominent in that divine code, we find the fourth commandment, God's seal and memorial.

How fitting that there should be a weekly memorial, by which the great Creator and the vastness of his works are brought more especially and forcibly to the mind. "The heavens declare the glory of God, and the firmament showeth his handiwork." The changing seasons, seed-time and harvest, with all the varie-

gated scenery of nature, all proclaim that the hand that formed them is divine. Therefore the Sabbath of the Lord, kept "according to the commandment," will ever produce a vivid consciousness of the divine power and the sacred obligations that we are under to yield a ready obedience to the great Creator and Law-giver. Thus we observe *the day* that God has sanctified and blessed.

There are other doctrines that are held as sacred, which have no foundation in the oracles of truth. They are taken for granted because so taught in the catechism, or confession of faith, all of which they steadfastly believe.

Another of the teachers uses this language: "That from Adam to Moses they were without law." Then, of course, they were without sin. Again, we are told that "another hundred years of religious prosperity like the past hundred, and our world is revolutionized, all converted to Christ, and the last vestige of infidelity is forever swept away." How glowing the picture drawn, "with the telegraph, the railroads, &c., all enlisted in pushing forward the victories of the cross." Says the preacher, "The Crimean war did much toward advancing that long-prayed-for time of the world's conversion." According to this course of reasoning, much was accomplished in our late rebellion toward christianizing these United States, the evidence of which does not yet appear. Then again, the present European war, by parity of reasoning, will produce the peaceful fruits of righteousness. What, then, may be expected when the nations, all the great powers of earth, are angry?

Such is a specimen of some of the teaching in these latter days. But, says the inspired writer: "Speak thou the things that become sound doctrine." "As it was in the days of Noe, so shall it be also in the days of the Son of Man." "And because iniquity shall abound, the love of many shall wax cold." Instead of the world's conversion, we look for evil men and seducers to wax worse and worse, deceiving and being deceived.

Are the above teachings in accordance with that gospel taught by Paul, or has the time come when they will not endure sound doctrine? To my mind, such teachings sound like the trumpet that gives a strange, uncertain sound.

May the light of divine truth shine full and clear upon our pathway, and so illumine the sacred pages that we may be able to distinguish between truth and fables. "Sanctify them through thy truth; thy word is truth." Thus prayed our Saviour. May this prayer be answered. Then shall we be free indeed.

THOMAS J. CROSS.

God's Greetings.

God greets many a one who never thanks him for it. When, for instance, his sun wakes thee early to the enjoyment of another day of life and health, it is as if he said to thee, "Good morning!" and when at eventide thine eyes close in peaceful slumber, it is because God hath bidden thee "Good night!" and when thou sittest down to a well-spread board with a good appetite, it is God's gift for thy good.

When again thou art enabled timely to discover some threatened danger, what is it but God saying to thee, "Take heed, my child, and turn back before it be too late?"

When on some early summer morning, thou walkest about amid the blossoming flowers and the singing birds, and thy heart feels light and joyful, is not God saying to thee "Welcome, heartily welcome, to thy palace garden?"

And when, all of a sudden, perhaps without thy knowing how or why, thy heart is moved to good thoughts, and thou beginnest to feel sorrow for having done wrong, and a desire to do better, is not thy Heavenly Father saying to thee, "Oh! grieve not my Holy Spirit, which now stirs within thee?"

Or when thou passest by a new-made grave, and a sudden shudder of anxious foreboding runs cold through thy frame, is not God greeting thee with the fatherly admonition, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh in which thou shalt say, I have no pleasure in them; for there is neither wisdom nor device in the grave, whither thou art fast hastening?"

Oh! yes, these are God's greetings, "whether we will hear or whether we will forbear." But if we hail them not with pleasure now, we shall remember them with vain regrets in the future.—*From the German.*

"I Stand at the Door and Knock."

It is Jesus who says this. He knocks at the door of the heart. Knocking implies a desire to enter. And he speaks as well as knocks: "If any man hear my voice, and open the door, I will come in to him." He seeks to come in, that he may bless the soul with his richest gifts. "I will sup with him, and he with me." Feasting together is the token and pledge of friendship. Spiritual feasting is communion of soul. Such communion with Christ is the earnest and pledge of Heaven.

He knocks that he may be invited to come in. He might force an entrance; but if not welcomed, his presence would be no blessing. It would only excite terror and alarm. He will not come in unless made welcome. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Wherever his gospel is faithfully preached, and its promises and invitations pressed home upon the heart, Jesus is knocking, and pleading for admittance.

Through the admonitions and entreaties of a Christian friend urging the duty of immediate repentance, he often knocks.

When property wastes away, earthly plans are blighted, and worldly prospects are dark, Jesus, laden with heavenly treasures, asks to come in and enrich the soul.

When he lays his hand upon some beloved child, parent, companion, friend, and the form so much loved is borne to its last resting-place, oh! how loudly does he knock, and ask to come in to fill the void, to soothe and comfort the bleeding heart, and be dearer and better than all earthly friends.

When prosperity smiles, when the destroyer is kept back and health returns, ease after pain, and comfort after sorrow, how kindly and gently does he knock, that the grateful soul, melted into penitence and love by his goodness, may open the door.

Amid the solemn scenes of a revival of religion, when the Spirit of God is descending, many are inquiring after the way of life, and new-born souls are rejoicing in hope, Christ is knocking. By his Spirit he moves upon the hearts, calls up to remembrance sins of the past, suggests thoughts of death, judgment, and eternity, and urges the soul to flee for refuge to the blood of atonement. Every motion of the Spirit is a knock at the door.

In some of these ways, has not Jesus knocked at the door of your heart? It may be that, amid the din of worldly pursuits or revelry of earthly pleasures, you have not heard his voice; still he has been knocking. Even now, in his long-suffering, he is waiting at the door. If you will hear his voice, and open the door, he will come in. But he will not always wait. He has said, "My Spirit shall not always strive with man."

Little Sins.

"LITTLE by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet.
"Little by little, and day by day,
I will tempt the careless soul astray
Unto the broad and flowery way,
Till the ruin is made complete."

There are many in the world that regard little sins as a very trifling matter, and do not apparently seek to shun them. They seem to forget that the great sum of our life-work is made up of small deeds—deeds that will form our destiny in the future life. The teachings of our Saviour everywhere guard us against little sins—even against the unholy thought and covetous desire. Many there are who in early life would revolt at the thought of committing a crime, and yet they are led to that very step by small sins. Step by step, they walk the downward road of vice, for conscience has become hardened by transgressions. He that once oversteps the line between the path of duty and the world, is upon dangerous ground, where the enemy will ever seek to hush the voice of conscience, and lead the bewildered soul further and further unto the path of folly. He is too crafty and subtle to propose some glaring crime, that would startle the soul, but he waits until little sins have hard-

ened the heart with their corrupting influences. We believe that by thought alone, we are often led to sin.

If we listen to the tempter's voice, and do not at once bid him depart from us, we are very likely to be led astray; and if we do indeed yield to him, it may plunge us into the mire of sin; for we believe that a single misstep has often turned the tide of a human life. An algebraic problem could not be correctly solved, if a single sign should be wrong—one mistake would lead to many more; and thus it is with the great problem of life; one error may involve a human being so deeply in the mazes of sin, that he may never extricate himself. And even if we do not become hardened sinners, small sins may form the terrible shoals that will wreck our happiness in eternity.

The coral islands of the deep are formed by creatures so small that they can hardly be discerned by the natural eye, and yet many a noble ship has been wrecked upon them, and many a human being has died of starvation upon their barren surface. Little sins hedge up the Christian's pathway to the better land, and often hide from his eyes the path of duty. It requires not many years of existence to expand them into huge mountains. They hide from his view the faithful Guide that ever walks before, and also the crown of life that glimmers in the far distance; and when the straying feet have turned aside upon the lowlands of sin, how soon the benighted traveler is lost in the darkness and storm.

Every sin, however small, brings in its train shame and dishonor. A word, a whisper that was untrue, has ruined the reputation of a brother man, and braided his good name with lasting infamy. An angry word has brought a shadow upon the soul, that has remained for weary years, and driven from the brow the light of happiness. Whatever sin we commit, God condemns. He does not stop to inquire if a brother has committed one of far greater magnitude, or if we have been less sinful than we might have been. The truth is, that we have sinned and disobeyed the laws of God.

Christ, our divine exemplar, never sinned. Would we be like him? Then every act of our lives must be one of devotion, and whatsoever we do—whether we eat or drink, all must be done to the glory of God.

Christian friends, shun small sins, for they will assuredly block up the way that leads to yon bright holy land. They will soil and blacken the beautiful robes you wear, and rob you of your strength to work for God. They will divest you of your shield and armor, and then how can you meet your subtle foes? Like the ship without mast or rudder, out upon the billowy ocean, you will be tossed in the winds and tempests of life. Only by strict obedience to God's laws are you sure of Heaven; only by implicitly following the grand precepts of his teachings, will you dwell securely in the sheltering fold.—Mrs. M. A. HOLT, in *Christian Advocate*.

What I Have Seen.

I HAVE seen a woman professing to love Christ more than the world, clad in a silk dress costing \$75; making up and trimmings of same, \$40; bonnet (or apology for one), \$35; velvet mantle, \$150; diamond ring, \$500; watch, chain, pin, and other trappings, \$300; total, \$1,100—all hung upon one frail, dying worm. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution-box came round, take from a well-filled portemonnaie, of costly workmanship, twenty-five cents to aid the society formed to promote their welfare. Ah, thought I, dollars for ribbons, and pennies for Christ.

I have seen a man who had long been a member of the visible church, rush to his business after a hastily-swallowed breakfast, without a prayer in his family for God's blessing through the day, spend hours in the eager pursuit of that which perishes with the using, speaking not a word save of stocks and bonds and mortgages, and when business hours were over, return to his home exhausted and petulant, to turn away from a sad story of want and suffering with, "I am tired and

cannot hear it!" I have seen him sleep away his evening without a pleasant word for either wife or children, retire to rest with no more apparent thought of God his maker, than if his meeting him at the last great day were an idle tale. Ah, thought I, days and years for mammon, but not a moment for Christ.

I have seen a lady who had taken the solemn vows of God upon her, rise late in the morning, and without time for more than a hasty word of prayer, go forth to shop, drop in to chat with friends, come home to dine, go out again to ride, and return to make an elaborate toilet for an evening party, pausing longer over the great question, "What shall I wear?" than her conduct seemed to evince she had over "What shall I do to be saved?" I have seen her when asked to take a class in the Sabbath-school, to point them to the Saviour she had vowed to honor before the world, shake her head and answer, "No, I cannot: I have no talent for that kind of thing." Ah, thought I, is there not danger that at last she will find that, like the foolish virgins, she has no oil in her lamp?

I have seen a professedly-Christian mother more wrought up over the mud brought in upon her carpet by her boy's shoes, than over the lie which sullied his conscience, and proclaimed him a coward. I have seen her exhibit more anxiety when detained from church, to hear from her daughters lips how this and that one was dressed, than what the man of God said concerning the themes of death and eternity. Ah, thought I, will she, through her instrumentality, find these children at the right hand on the last great day?—*Western Missionary*.

Procrastination.

THE late Dr. Clark, of Philadelphia, in one of his sermons, illustrates the absurdity of deferring the work of salvation, by the following striking fact. He was present on an occasion when a most solemn appeal was made to the young, to seek God without delay; the preacher urging as a motive, that, should they live to be old, difficulties would multiply, and their reluctance to the subject would increase with their years. As the preacher descended from the pulpit at the close of the service, an aged man came forward, and extending his hand to him, with much emotion, remarked, "Sir, what you said just now is unquestionably true. I know from my experience. When I was young, I said to myself, I cannot give up the world now, but I will by and by when I have passed the meridian of life, and begun to sink into the vale of years; then I will become a Christian; then I shall be ready to attend to the concerns of my soul. But here I am, an old man, and am not a Christian. I feel no readiness nor disposition to enter upon the work of my salvation. In looking back, I oftentimes feel as though I would give worlds if I could be placed where I was when I was twenty years old. There were not then half as many difficulties in my path as there are now." But though the big tears coursed down his cheek as he gave utterance to these truths, the emotions that were then stirred within him, like the early dew, soon passed away. He did not turn to God.

APPEARANCE.—Upon the subject of dress and appearance, the *New York Times* thus remarks:

A coat that has the marks of use upon it, is a recommendation to people of sense, and a hat with too much nap and too high duster, is a derogatory circumstance. The best coats in Broadway are on the backs of penniless fops, broken-down merchants, clerks with pitiful salaries, and men that do not pay up. The heaviest gold chains dangle from the fobs of gamblers and gentlemen of very limited means. Costly ornaments on ladies indicate to the eyes that are well opened, the fact of a silly lover or husband cramped for funds. And when a pretty woman goes by in plain and neat apparel, it is the presumption that she has fair expectations, and a husband that can show a balance in his favor. For women are like books—too much gilding makes men suspicious that the binding is the most important part.

THE Spirit of Christ sweetly calms the soul of a suffering believer.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 18, 1870.

URIAH SMITH, EDITOR.

Eastern Tour.

We had made provision of one week to attend the S. D. Baptist General Conference, held at Little Genesee, N. Y., the second week in September. We were appointed by our General Conference at its last annual session to represent our people at this Conference, with the privilege of appointing another in case we could not attend. We had looked forward to this pleasant duty with a strong desire to meet with the S. D. Baptists in General Conference. But the sickness of our son Willie made our attendance at that meeting so very doubtful, that, in accordance with the privilege given us by our Conference, we immediately notified Bro. Andrews that we should depend upon him to attend this meeting as our alternate; and we are very sorry that he could not be present. We feel greatly indebted to our brethren of the S. D. Baptists for sending their worthy delegate, Prof. Allen, to our General Conference last March. The coming of this brother to us in the spirit of Christian liberty, and the report of his visit which appeared soon after in the *Sabbath Recorder*, have endeared him and his people to us. And it is a matter of deep regret that there should be a failure on our part in maintaining a relation between the two bodies that seemed to promise so happy results. And here it is a pleasure to state that among the most happy things we experienced at our Camp-meeting at Oneida, N. Y., in August, were the several interviews we enjoyed with Bro. Rogers, S. D. Baptist minister from Leonardsville, N. Y. While these esteemed brethren of the S. D. Baptists are interested in our style of pushing forward the work, especially in the publishing department, and think that our zeal in some things may be safely copied by themselves, it is more than probable that the liberal, gentlemanly, and Christian course of these brethren may be safely copied by some among us who mingle zeal with incautiousness.

We were obliged to leave our Willie in the care of Sister Hall, at Brookfield, N. Y., in the family of Bro. and Sister Abbey, Sister Hall's parents, as he was not able to accompany us to the Michigan and Ohio camp-meetings. We have greatly felt the loss of his society and his help at these meetings. But we expect to meet him at our Battle Creek home on our return from Kansas.

MICHIGAN CAMP-MEETING.

Bro. Smith has given a very full account of this meeting. We wish, however, to make a few general remarks, though some of them may be only a repetition of what has been said of this good meeting. The location was central, and the natural advantages of the ground can hardly be equaled. But it was almost impossible to find men to prepare the ground properly. But the first morning of the meeting a hundred men cleared nearly an acre, and moved tents, making the circle one third larger, sufficient to receive between forty and fifty tents. And then taste was manifest in raking, and even sweeping the extensive grounds, making them beautifully neat; so much so as to call forth the oft-repeated remark of admiration of visitors. And we are satisfied that the appearance of the grounds did much to gain the respect and the attention of the people. This was remarkable. We have never witnessed better order and attention at any meeting, of any kind. We are satisfied that we have greatly failed in properly locating and preparing our camp-grounds. Camp-meetings are gatherings of great expense and importance. They should be located in places most accessible to our people, and also where we can secure a candid hearing from thousands. And then preparations should be made extensive, the grounds should be made really neat and beautiful. And then a suitable amount of ministerial labor should be secured. The absence of Bro. Littlejohn was very

much felt at this meeting. Mrs. W. and self were both in poor condition to address the people, and to labor for sinners. But God helped us in our weariness and hoarseness, and gave power to the word.

Noble Michigan has acted a benevolent part in this work, and we pray God that a worldly, covetous spirit may not come over our good brethren in this State. Michigan has sent nearly all of her efficient ministerial help out of the State. Bro. Canright is in Iowa, Cornell and Waggoner in New England, Van Horn in Ohio, Lawrence in Missouri, and Loughborough in California. And the Michigan Conference gives \$1000 to the General Conference. Michigan is a good field of labor, and we are satisfied that she has loved her neighbors better than herself. There must be more efficient labor in Michigan. Our brethren are becoming wealthy, worldly, and backslidden from God. They pay systematic benevolence, consent to let our ministers go out of the State, and, therefore, see next to nothing done in the State, while they give themselves up to the cares of this life, lose their faith, backslide from God, grow stingy, and are not ready to respond to calls for help to extend the interests of the cause.

Our good Camp-meeting in Charlotte, Mich., afforded a good opportunity to call the attention of our people to the subject of true, saving Advent faith. All were ready to admit the truth spoken. All seemed convicted of the duties of our time, and could our meeting have held a few days longer, there might have been, not only many bright conversions of sinners, but of wealthy brethren to the correct principles and the legitimate works of saving faith. Our camp-meetings should hold ten days each. Could all come on the ground the first days of the meeting, and all remain eight or ten days, ten-fold more good might be accomplished. But even now, when our meetings hold but five days, some of our wealthy brethren cannot come, or if they do, can spend but two or three days on the ground, because of home cares. Could we hold our camp-meetings in mid-winter, these brethren might get out to attend them, if they could obtain trusty help to feed their numerous herds.

JAMES WHITE.

Tract Distribution.

THE readers of the REVIEW have frequently had their attention called to the subject of tract distribution, and its importance has been set before them by Bro. White, by whose untiring labors a book fund has been created, which is enabling the servants of God to do much in the direction of spreading the truth by means of our publications. It is not, therefore, for the purpose of supplementing his labors and appeals that we now speak, but to give a few items of experience and observation, which will serve to illustrate the importance of this work.

While on a recent visit to the northern portion of the State, we had the pleasure of visiting with a brother who is one of the firmest friends of the cause in the State. His entire family are with him in the truth, are all ardent workers in the Sabbath-school cause, and exert a wholesome, saving influence in community. And this was all brought about by the instrumentality of a tract on the Sabbath question, which had accidentally, or perhaps we should say, providentially, fallen into their hands.

We are in constant receipt of letters from brethren and sisters in all parts of the country, who are with us heart and soul in the work of the third angel's message, and who have never heard the voice of the living preacher of these truths. By some means a tract or pamphlet came in their way, and they read it; at first perhaps from mere curiosity, but with increasing interest as its importance became manifest to them. Desirous of investigating further, they have sent for other tracts and books, until they have become soundly converted to the truth; some of them being absolutely more thoroughly conversant with the theory of truth than many who have enjoyed the privilege of hearing preaching for years.

Some of the advantages of the thorough but judicious distribution of tracts may be stated as follows:

1. Their power for good. Nearly all our publica-

tions are ably written, and well prepared. They are the fruit of earnest labor and arduous study; and after passing through the hands of a vigilant publishing committee, are qualified to set forth the truth in the clearest manner. When one of these books falls into the hands of a thinking person, it is, unlike the spoken sermon, always at hand, to repeat its arguments and its proof texts, until they have made their impression upon the mind.

Their value is also greatly enhanced by the fact that they can often find their way to places inaccessible to the preacher of the word. Many a man will admit the silent preacher into his house when his doors are effectually closed against the servants of God; and many a hard heart has yielded to the influences of truth when brought in this manner, which was proof against all preaching and argument by word of mouth.

2. Their cheapness. The labors of the faithful minister of the gospel are necessarily expensive. Sometimes, at a considerable outlay of means and expenditure of time, the preacher is able to report a few acquisitions to the ranks of those who wish to honor God in the observance of his truth. And while these labors are necessary, and could on no account be spared, yet the publications are often powerful auxiliaries in the work; sometimes even accomplishing independently more than the most faithful labors of the ablest ministers.

A single tract or pamphlet, costing only a few cents, has frequently been the means of converting an individual, and sometimes an entire family, to the truths of the last message. And when such has been the case, the expense of the entire edition of that work sinks into insignificance compared with the value of a soul saved to live forever.

3. They supply a want which can be met in no other manner. At the present time the number of faithful laborers in the great harvest field is very small, especially when compared with the magnitude of the work before us, which we know must be accomplished before the coming of the King of glory. This want has greatly crippled the cause in its progress, and were it not for the fact that our publications have in a measure supplied that want, the condition of things would now be much worse than it is.

Our books can be multiplied, and pushed out into the field, faster than ministers can be made. Brethren who have means, but upon whom God has not laid the burden of preaching the truth, can serve as faithful stewards in the use of the money intrusted to them, and liberally help in the spread of truth by means of the publications.

The Publishing Association, under the judicious management of our worthy president, is prospering as never before; and has well been denominated, "the right arm of our strength," as a people. And who shall say that it will not be a most potent means, in the hands of God, of bringing about that ardently-hoped-for time when the "loud cry" of this message shall arouse the attention of a guilty world to the great truths which are so dear to us.

While we are praying the Lord of the harvest to send forth the laborers, let us be faithful to the interests of the cause in its present state; and in the fear of God act well our part, in whatever station of life we may be placed.

W. C. G.

ALL THERE.—A whole family in Heaven! Who can picture or describe the everlasting joy? No one absent. Nor father, nor mother, nor son, nor daughter, are away. In the world below they were united by faith, and love, and peace, and joy. In the morning of the resurrection they ascend together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family, have commenced a career of glory which shall be everlasting. There is hereafter to be no separation in that family. No one is to lie down upon a bed of pain. No one to wander in the arms of death. Never in Heaven is that family to move along in slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant that, in his infinite mercy, every family may be thus united.

—Rev. Albert Barnes.

Unity of the Church.

"NEITHER pray I for these alone, but for them also which shall believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17: 20-22.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

"For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 8.

"Till we all come in the unity of the faith." Eph. 4: 13.

Though many hold that the present divided state of Christianity is undoubtedly the best thing, since under these circumstances every class of minds can find a home somewhere in the midst of this confusion, yet there are others who are impressed with the thought that it would be even better should the Saviour's prayer be answered, the apostle's exhortation heeded, and the prediction of prophets verified. And this thought has inspired many devout hearts to pray with the Saviour for this object, to endeavor "to keep the unity of the Spirit," and to believe the time will come when the watchmen shall see eye to eye, and all "the wise shall understand," while none of the wicked do, and that the event will be realized at the appointed time, that is, in the "time of the end," or "when the Lord shall bring again Zion;" at the "glorious appearing;" for "when the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 16.

Now as the time draws near, we witness various efforts for unity, as though it were still the prevailing idea that unity is better than division. Passing by Spiritualism, which proposes "to unite mankind in one harmonious brotherhood, and convince skeptics of the immortality of the soul," we observe that there are at the present time three great movements already inaugurated, having in view the special object of the unity of the Christian church.

1. The Roman church has called its Ecumenical Council, and declared the infallibility of the pope as the bond of union. In this, it must be admitted, they are consistent with themselves; for since they claim a head of the church on earth, it is proper that all the members of the body should be directed and controlled by that head, so that there shall be "no schism in the body."

2. The Protestant Ecumenical Council has been called, and although its session has been postponed, yet its proposed scheme of union is before the people in the published programme. Of course there must be some principle of union adopted on which to form an "Independent American Catholic Church." The bond of union that has been proposed is, "An open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the church." A sermon is to be preached upon the occasion, "showing (as near as I can express it from memory) that denominational distinctions are not inconsistent with true Christian unity." In other words, that one may be of Paul, another of Apollos, another of Cephas, and yet all of Christ. 1 Cor. 1: 13; 3: 3, 4. They can all agree upon certain unscriptural dogmas; but wherein they disagree on the revealed doctrines of the Bible, they can compromise these as things non-essential, agree to disagree, and so form a sort of union which perhaps I cannot characterize better than by the expression, harmonious jargon, or disjunctive conjunction. It amounts to about this: "I can fellowship whatever of

Bible truth you hold, provided you will acknowledge my errors upon these subjects to be equally as good as the truth." By such mutual concessions and compromises the "visible unity" of the church is to be effected.

3. The third movement for unity, which I mention, takes revealed truth for its basis, and proposes a perfect and heart-felt unity in faith and practice as far as the doctrines and duties revealed in the Bible are concerned. A unity that will answer the prayer of the Saviour, harmonize with the exhortation of apostles, and fulfill the predictions of prophets. No human council has been, or will be, called to lay the platform. It was laid by inspiration eighteen hundred years ago. "Other foundation can no man lay, than is laid." Each plank in the "commandments of God and the faith of Jesus" is still sound. And the means to be used to bring the remnant of the people of God upon this platform are all provided, described and predicted by the Son of God, apostles and prophets. A special message has been described in prophecy (Rev. 14: 9-12), and the Spirit and providence of God now concur in its fulfillment. The scheme needs no human touch; it has God for its author, and he is pledged for its completion.

The papal scheme may unite Papists, and it may not. A class will go with him who claims to be the "Infallible One." The plan of Protestants will doubtless succeed so far in uniting the scattered hosts of confusion as to attain its end, viz., to obtain civil legislation to enforce the doctrines and commandments of men. The divine plan will not fail to unite the class for whom it is intended—the remnant of the seed of the woman, "which keep the commandments of God and have the testimony of Jesus Christ." This is certain; for those who do not heed the final gathering call, will be found with the enemies of God, and will certainly drink of "the wine of the wrath of God."

When each scheme has gathered its proper class, the harvest of the earth will be ripe. Alas! who shall live when this point is reached?

R. F. COTTRELL.

Aggression? Yes.

[The following, which we find under the above caption in the *Sabbath Recorder*, is part of a stirring appeal from Eld. A. H. Lewis to his brethren, the Seventh-day Baptists. Will not Seventh-day Adventists find in it much that they can apply to themselves?]

The way is now opened for the spread of the truth. This is our golden opportunity. It is the time for "sowing beside all waters;" for doing much, and, under God, expecting much. At such time, it is unwise and criminal to act upon plans no larger than those which were laid during the years of self-defense. Then it was enough to defend a few fortresses. Now the banner of truth must be carried into a thousand new fields. What? Do you say we have no forces? Then we must draw recruits from the ranks of the enemy. There are good, earnest men and women all over the land, who are at heart true Sabbath-keepers, but who need instruction. These will rally whenever the banner is planted within their reach. They are waiting for the truth, waiting for us to come to them. Brethren, we must go forward—a long way forward; and we must go now. Our churches must be taught to rely more upon themselves, and to send their pastors into the field. We are too much like an army of "home guards," each defending the other. This leads to indolence, and churches grow weak and sickly with wordliness. No wonder. To pay a pastor for "doing the religious," while we serve ourselves, is a sure road to death. God never ordained that plan for circumstances like those which surround us, if, indeed, he ever ordained it at all. If it has been well enough in the past, it cannot be adhered to in the future without serious loss.

But, says the objector, "Why seek to proselyte others, when we are unable to keep all of those who are born to us?" For that very reason. Men will always leave an idle army. Give them something to do, and they have no time to think of deserting

"An idle brain is the devil's workshop;" and idle reformers (?) are the prey of every evil influence. Indeed, an "idle reformer" is a contradiction in terms. Such a thing cannot be. We repeat it—Seventh-day Baptists must go forward—a long way forward; must go now. Do you ask what is to be done with the compromisers, the men who make the Sabbath subservient to convenience, money-getting, and popularity? Go on and leave them. God will reconvert all whom he can use, and the rest better be left behind.

Above all, there must be more praying, more communion with him who is our hope and our life. We must go in the wisdom of God, breathed upon by the Holy Spirit, and guided by the angels of truth.

Report from Bro. Matteson.

AUGUST 1-10, I spent in Battle Creek, translating tracts and reading proof. Went to Alaiedon, Mich., where I remained three days. Held ten meetings, visited five families, and baptized four willing candidates. Four were added to the church. Went back through Battle Creek to Chicago. Visited some with our Norwegian friends. Arrived at Racine, Aug. 18. Visited three families. A family from Switzerland have here recently embraced the truth, and meet with our Danish brethren. Had a severe attack of sickness which threatened to unfit me for duty for some time. I was taken in the night. In the afternoon, the brethren came from Raymond, 16 miles, to take me out there to commence labor next day, which was the Sabbath. I got up from the bed, and ventured out. Preached the next day, though I had to stop once in a while from severe pain. Preached again on Sunday, and administered the ordinances. This meeting with our Danish brethren was one of great interest. One sister had come 200 miles to attend it. Another sister was soon to move to Iowa. May the Lord bless and sustain these dear sisters, who have suffered so much opposition, and yet endured with patience. I remained here six days. Held seven meetings, visited a few families, and translated "Sufferings of Christ." One dear brother united with us here after he had examined the reasons of our faith and hope for about two years. Some of the brethren have moved away from Raymond. May the Lord help those who remain to be a "light in the world," and to gain precious souls by their godly conversation.

Aug. 25, I visited my own home, after an absence of one year and ten weeks. Remained at home with my family two weeks and five days. Felt very thankful to God who has so kindly spared our life and health. Translated "Departing and Being with Christ." Translated twenty-five hymns, and selected and copied one hundred and fifty Danish hymns for a hymn book. Held fifteen meetings with the church, which includes our quarterly meeting. This was well attended by brethren from Little Prairie and Johnstown. I had the privilege of baptizing one more of Bro. Olson's family. This interesting family now numbers nine who are members of the church, and one of them trying to preach the message. May the Lord bless them all, and make them an unbroken family in the kingdom.

Sept. 15 to 19, attended the Michigan Camp-meeting. The Lord truly strengthened his worn servants, Bro. and Sr. White, at these meetings, and much good was accomplished through their arduous labors. May the Lord still go with them, and bless them much in the far West.

I went to Battle Creek, and remained there a few days to counsel with Bro. White. Attended the funeral of Bro. Aldrich. How unexpected was this. How soon the brittle thread of life may break. Who is the next one to be carried to the "congregation of the dead?" How wise to prepare for the Judgment while we enjoy life and health.

Went to Alaiedon to attend their Quarterly Meeting. Labored with them four days, till Sept. 27. Held nine meetings. There is still good interest to hear in this vicinity. Our meetings were well attended and very interesting. Sickness prevails much, and hindered the meetings some. Three members, who had ceased to walk with us, were disfellowshipped, and

three new ones were added in their place. Two were baptized. One young brother had been baptized at the camp-meeting. May the Lord bless these dear brethren much, and help them to stand fast in the truth and abound in their labor of love till the Lord shall appear with a crown of glory.

I am now with the Danish people in Montcalm, still trying to labor and to win souls to Christ. I am sorry that so little is accomplished, yet I am thankful for the few souls which are gained here and there. Pray for your unworthy brother in Christ.

JOHN MATTESON.

Greenville, Mich., Oct. 10, 1870.

Meetings in Orleans County.

AGREEABLY to appointment, I held meetings on Sabbath and first-day, Sept. 3 and 4, at the house of Bro. C. F. Worthen, in Charleston. These meetings, we feel confident, told favorably on the cause. On Sabbath, three natural sisters of Sr. Worthen, for the first time found strength of purpose, by assisting grace, to publicly express their desire and resolution to bid the world adieu, to connect themselves with the people of God, to follow in the footsteps of the dear Saviour, and keep all the commandments of the Father. Here our hearts were made glad. Here old and young wept and rejoiced together.

On first-day, I spoke with good freedom to the brethren, and to a number of friends, who paid good attention to the word spoken. Our hearts were drawn out in love and anxiety for the salvation of this people. May God bless the word of life to which they so attentively listened, and the reading of tracts which they took to their present and future good. In the afternoon, we repaired to the water, some miles away, where I baptized the three sisters above spoken of.

Sabbath, the 10th, we had a refreshing monthly meeting at the house of Bro. H. W. Barrows, in Irasburgh. There was a general turn-out from this church to the camp-meeting, the good fruits of which were manifest here. What a marked contrast we have seen between brethren and sisters who made the sacrifice to attend the camp-meeting, who there consecrated themselves anew to the work of the Lord, and those who could not make the sacrifice in this direction, but who find time and means to spend in attending public worldly gatherings, where neither themselves nor their families can either do good or get good.

Sr. Boyd, of N. H., was present at this meeting, and was by vote received into the church. May she, with her four daughters, previously referred to, so run the Christian race as to win the prize. And may this widowed mother also have her other dear children to go with her.

First-day, 11th, I spoke again in Charleston, in a school-house, on the subject of prophecy. Spoke here again on third-day evening. The Sabbath following, spoke twice at Bro. Worthen's, and on first-day, twice again at the school-house. The Lord strengthened me to speak in these meetings, and blessed me in the presentation of the truth, both publicly, and from house to house, for which I praise his holy name. When I left C., I felt confident that one man and his companion, who had never professed religion, would decide to keep the Sabbath. I have learned that they were at meeting the next Sabbath, and that both of them spoke. May the brethren and sisters here live near to God, keep humble, let their light shine, and they may reasonably expect to see more added to their numbers. There are many souls outside of the church, who, in their convictions on the truth, and in sympathy, are near to us. May the Great Shepherd gather them into the fold. Amen.

A. S. HUTCHINS.

Wolcott, Vt., Oct. 9, 1870.

God regulates the movements of conscience, and God allows of no apology for sin. He can forgive it; he can forget it; he can blot it out as a cloud, and a thick cloud; he can bury it in the depths of the sea; he can carry it away so that no more mention shall be made of it; but he never, no, never excuses it.

He that can render a reason, is worthy of an answer.

Report of the Ohio Conference.

THE eighth annual session of the Ohio Conference of Seventh-day Adventists, was held at Clyde, on the evening following the Sabbath, Sept. 24, 1870. Conference was opened with prayer, after which the following committees were chosen:

On Nominations, Eld. James White, Eld. I. D. Van Horn, and Bro. O. Mears.

On Resolutions, Elds. White and Van Horn, and Bro. John Mears.

Important and timely remarks were made by Bro. White, and after a brief session, the Conference adjourned to the call of the President.

On Sunday morning, Conference met. The Committee on Nominations reported thus:

For *President*, Wm. Chinnock; *Treasurer*, O. F. Guilford; *Secretary*, H. Hodgson; *Conference Committee*, Wm. Chinnock, George Bisel, J. Q. A. Haughey; *Auditing Committee*, Brn. T. F. Emmons, of Mercer Co.; H. Hodgson, Jos. Clarke, J. Q. A. Haughey, Eld. I. D. Van Horn, Wm. Chinnock.

Report of the Committee was accepted, and confirmed by the election of the persons nominated, each separately.

On Sunday afternoon, Conference met again, when calls for labor were received from Mercer, Paulding, Henry, Wood, Muskingum, and Clarke counties. Bro. White recommended that these calls be responded to as soon as possible.

On Monday afternoon, the Committee on Resolutions reported the following:

Resolved. 1. That this Conference express its thanks to the General Conference Committee for their care of the cause in Ohio, by sending us help.

2. That we express our thanks to Bro. and Sr. White, for their faithful labors at our Camp-meeting, and for their interest in the prosperity of the cause in our State; and we invite them still to remember us, and labor for us, as the providence of God may open; and we promise them our sympathy and support.

This report was accepted, and the foregoing resolutions unanimously adopted, as the sense of the Conference.

The church of Bowling Green were empowered to retain one-half of their s. b. fund, if necessary, for the purpose of repairing their meeting-house.

Calls for labor were again discussed with much interest.

During these sessions of the Conference, the following brethren received license to improve their gifts in proclaiming the truth; viz.,

A. A. Hutchins, Wm. Cottrell, Hiram A. St. John, Henry Hodgson.

Adjourned.

WM. CHINNOCK, *President*.

H. HODGSON, *Secretary*.

No. of members at the commencement of the year,	192
No. of members at present,	—
Amount of s. b. fund pledged for the present year,	\$1,220 01

TREASURER'S REPORT.

Received during the year,	\$1,285 67
Paid out during the year,	610 61

Now on hand,	\$ 675 06
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JOHN MEARS, *Treasurer*.

Clyde, Ohio, Sept. 26, 1870.

Constancy.

"Thus did Job continually." Job 1:5. Job was evidently a man of great attainments in the Christian life. He had been highly spoken of by the Lord. As a man of God, he stood pre-eminent. Now, where was the secret of his virtue and patience and greatness of character?

It seems to me that the fifth verse of this chapter unfolds to us the secret of all this; and shows to us the source from which he gained his strength, and his manner of obtaining it.

From this verse it is manifest that his anxiety for his sons, and his desire for their spiritual welfare, caused him to draw near to God, and to supplicate him perseveringly, lest his sons might offend God by

irreverence or profanity, or by murmuring against their Heavenly Father.

It also appears that this was not an occasional anxiety, felt for a time, and then lost in an ocean of worldliness; but it was his continual practice. He daily rose at an early hour to ask Heaven's protection for himself and family. He feared lest his children should offend God. This fear was so strong as to cause him to rise very early in the morning, to offer prayer and sacrifice to God in their behalf.

He knew the waywardness of youth; its dangers, and its difficulties, and its snares; and his fears prompted him to prayer and sacrifices to God.

Hence we conclude that it had been the constant practice of Job to begin the day with prayer, and a solemn consecration of himself and all he had to God.

JOS. CLARKE.

Our Good Camp-meeting.

OUR good camp-meeting is now in the past. With what eager longing have we looked forward to that event. Many of us, while contending with the adversary, have hoped, after making use of this means of grace, which a gracious God has provided for us, to return with our hearts burning anew with the love of God, and to have the armor girded more closely about us, and to be in every way strengthened to go forward in the work until we can say, Blessed be God who giveth us the victory, through our Lord and Saviour Jesus Christ. We read of a sower who went forth to sow his seed, and as he sowed, some fell by the wayside, and the fowls of the air devoured it. And some fell upon a rock, and it withered for lack of moisture. And some fell among thorns, and they sprang up and choked it. And other fell on good ground, and sprang up and bare fruit an hundred-fold.

The Saviour defines it thus: Those by the wayside are those that hear; then cometh the devil and taketh away the word out of their hearts lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; which for awhile believe, and when tribulation or persecution arises, fall away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Now a question of great interest to us all is, Which of these characters shall we develop? Are our hearts all unbroken, unsubdued? Have we come up to this point in the Judgment with our hearts so uncultivated as not to be able to receive and hold fast such testimonies as we have heard.

"Blessed are your eyes, for they have seen, and your ears for they have heard." "But take heed how you hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Margin, thinketh that he hath. We that are alive to-day, and can claim the dear Saviour as ours, have the greatest reason to praise God, and adore him, for his mercies toward us. First, in the tarrying of the vision. We should recognize his loving hand in that the vision has tarried. What would have been our present position, or that of the most of us, had there been no disappointment?

We should undoubtedly have been in our graves, waiting the second resurrection. And nothing is more certain than that, though we are living in the full blaze of the light of prophecy, and startling fulfillment of events, unless we hasten to redeem the time, and heed in its fullest sense the counsel of the True Witness, it will still be our portion, and that very soon.

The evidences of the nearness of the great event for which we should all be waiting, are positive, strong, and accumulating. The work is deepening. The hearts of the consecrated are being drawn up to God and Heaven; they are seeking that perfection of character that will insure them protection in the fearful "hour of temptation" which shall come upon all the world, to try them that dwell upon the earth.

Oh! let us awake! and press with courage on! Let us go forward! though the Red Sea lies before us, and more than Pharaoh's host is behind, let us advance and trust in Israel's God to cleave the waters before us and lead us safely to the other shore.

M. P. STILES.

Kent Co, Mich.

Faith and Works.

THE burden of the testimony at the Charlotte Camp-meeting, was the necessity of obtaining a saving faith in the Advent movement. A lack of this is almost universally apparent. The cause of this lack is found in the almost overwhelming influence of the powers of darkness upon minds that have not been fully regenerated by the Holy Spirit operating upon the moral nature; not by one grand stroke of death, but, like the effluvia of putrescent marshes upon the physical, engendering slow, creeping disease and decay. A revival of this faith is an act necessary to salvation. Summary punishment will be inflicted upon the servant who shall be found sleeping at the time of his Lord's return from the wedding.

How shall this faith be revived? Many are looking for some astounding event to arouse them to energetic action. To such, whatever may occur, the event is not the one anticipated, and they relapse again into more profound slumber. Others are seemingly quite aroused, look about them, and talk; but continue to lie upon their backs and do nothing. Only those who work can keep awake.

But what shall we do? The very first move should be, to get up and get out of the way of others. This we may do by confessing our wrongs and forsaking our sins. A general confession is proper as far as it goes, but we must bring in the items, just as in settling an account in dollars and cents; and if there are any items that we have forgotten, ask our brethren, or neighbors, and they may refresh our memories; or pray to the Lord, who will impart the necessary wisdom.

Having got right ourselves, we can help others. Does thy brother walk disorderly? Go to him in the spirit of love, and you can help him.

Brethren and sisters ought frequently to see each other, and talk over their spiritual standing, and adjust differences that may exist between them, with a spirit to suffer-wrong, rather than to do wrong.

The good servant is always looking for opportunities to please his master. So ought we to serve Christ. Perform little duties cheerfully—in the family, or anywhere we may be placed. In the social meeting we should act our part, which is always important, and if well performed, will administer grace to the hearers. Be ready with a psalm, a hymn, an exhortation, or prayer, flowing from a heart filled with the love of God; and though language be broken, we may encourage the desponding, and strengthen the weak. "A holy life speaks volumes for God." We should be "living epistles, known and read of all men."

There are acts of mercy to be done for the poor and the sick. And above all, the cause of present truth must not languish for want of means. A religion that does not reach the pocket, is not very profound.

When we reflect that what we spend in the cause of God, is kept in store for us, and is as money laid up in a sure bank of deposit; when, though we sacrifice all in the cause, it is as though we sent it on before us into the everlasting kingdom, which we so soon expect to inherit; it is a wonder that there should be any lack of means; on the contrary, that there should not be an overplus, and a command be issued, as at the building of the tabernacle, that the gifts should be stayed.

The day of the Lord is near, and what we do we must do quickly. Soon there will be no difference between the rich and the poor among the saints; for all will be driven from their homes, and depend for their bread upon the ministering hand of the angel of the Lord. Let us act while we have opportunity.

ADOLPHUS SMITH.

TITLES of honor add not to his worth who is an honor to his titles.

Items.

PROCRASTINATION is always dangerous when moral duties are enforced.

If worldly matters take the precedence of spiritual things in our minds, it is an alarming symptom of decay.

Self-examination should be conducted without mercy or leniency; but the examination of the character of others should be deferred until we are sure of duty in the matter.

If there were no self-denials, no crosses to bear, there would be no tests of love to God, and we could not be sure of the genuineness and purity of our motives.

We should not be anxious for higher and more responsible positions, but improve the present opportunities of doing good; and thank God our lot is no harder, and that our burdens are so light.

Instead of imagining our burdens heavy, and our trials unusually afflictive, we should make light of ours, and go to sympathizing with those in deeper trial than ourselves.

We should consider reproofs needful and pleasant, and flattery useless, unpleasant and unprofitable.

Many feel too much responsibility for others; but others feel it far too little.

If we would love to work for God, we should always give God's work the preference.

If we do our own work before we do God's work, we shall soon deem the work of God distasteful and unpleasant.

Reprovers are usually looked upon with dislike; this is because darkness is more esteemed than light; because evil is more esteemed than good.

JOS. CLARKE.

THE WAY TO LISTEN TO THE GOSPEL.—A gentleman once said to Rowland Hill, "It is sixty-five years since I first heard you preach, and the sermon was well worth remembering. You remarked that some people are very squeamish about the manner of a clergyman in preaching, but you then added: 'Suppose one was hearing a will read, expecting to receive a legacy, would you employ the time in criticising the lawyer's manner while reading it? No; you would give all your interest to ascertain if anything were left to yourself, and how much. Let that, then, be the way in which you listen to the Gospel.'" *—*

Conference Department.

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

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

From Bro. Herrington.

DEAR BRETHREN AND SISTERS: For the first time I avail myself of the privilege of speaking to the scattered ones of God's children, through the columns of this zealous defender of God's word. I often feel that it would be a great pleasure to be permitted to meet with His people; but I have received great encouragement from the testimony of others through the REVIEW, and it is this that makes me venture to send in my testimony, hoping that it may cheer the heart of some lone pilgrim on the way to eternal life.

About eight months ago I first began to learn the true way to eternal life; although for some years previous I had been a professor. Yet when the truth found me I was in a fallen state, backslidden from God; but I shall ever have cause to thank him for sending one of his faithful servants to bring the last message of mercy to me. Disgusted with popular Christianity, I had again turned to the world to seek the happiness I did not find in the church. Still I was not satisfied; and oftentimes felt deeply the need of a Saviour's love, and would pray that if there was a God, he would send me the truth and I would obey. And he did send me this last message by Brother Strong; and by God's help I can and will obey.

I received much encouragement from the brethren and sisters at North Liberty when first starting in the

truth, for which I have often thanked God. Pray for me, brethren and sisters, that I may ever be found faithful on the Lord's side, and prepared to meet him when he comes.

N. G. HERRINGTON.

Allen Co., Ind.

From Sr. Judd.

DEAR BRETHREN AND SISTERS: I thought I would write a few lines to inform you that I am still striving to keep the commandments of God and the faith of Jesus. I feel thankful to my Heavenly Father for his mercies to me. His word is a lamp to my feet and a light to my path. I feel like humbling myself daily to the Lord, that I may be accounted worthy to escape the things that are coming upon the earth, and stand before the Son of Man.

The thought of the coming of Jesus is precious to me. I am one of the lonely ones. I have not the privilege of meeting with those of like precious faith, but my heart is cheered by the weekly visit of my paper, with the many precious truths which it contains.

MRS. ELIZABETH JUDD.

Grafton Co., N. H.

From Sr. Clough.

DEAR BRETHREN AND SISTERS: I feel a desire in my heart to communicate a few thoughts to you through the REVIEW. And first I would express my gratitude to God for his watchful care over me. I can truly say that I have found him to be an ever-present help in all my trials and bereavements. I have been called to lay away in the grave the last of my six children. But the Lord is good, and doeth all things well. I will still trust in his name. His promises are all yea and amen.

I am far away from those of like precious faith, yet I will not murmur nor complain, much as I long for the society of the saints. I am still hoping that the Lord will send us some good missionaries that will present the third angel's message to the people of Nebraska. The State is filling up fast, with an intelligent emigration from the East; also, from Europe and the Canadas. Surely it cannot be that this State will be passed by without hearing the last solemn warning.

I see by the REVIEW that there are Sabbath-keepers in Burt County, but I have not as yet seen one since I came to the place. There has been quite an interest among some, to read our tracts, and some there are that oppose, mostly professors. What we need is, the living preacher, one that is willing to forego many of the comforts and conveniences of this life, for the sake of a harvest of souls. I am looking to the Lord for help. I request also an interest in your prayers, that the Lord would in his own good time qualify and send us out those that would be willing to suffer the hardships incident to a new country, without flinching, expecting their reward when the Saviour comes.

Pray for me, also, that I may be kept by the grace of God, that I may not be a stumbling-block to others, but that by a well-ordered life and a godly conversation, I may commend the truth to others, and be saved by it myself, and finally, that we may meet on Mount Zion no more to part.

Yours in hope.

HANNAH CLOUGH.

Washington Co., Neb.

Obituary Notices.

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

DIED, in Brighton, Iowa, Sept. 24, 1870, of typhoid fever, Rosa Hobson, aged 18 years and four months. Sister Rosa embraced present truth, and united with the church some 18 months since. Her start was good, and progress for the first year very encouraging. Then in time of temptation, there was some wavering; but before she was taken sick she expressed a desire to return and seek the Lord with all her heart. She was kind and patient during an illness of two weeks; and her friends and attendants trust that Jesus was with her in the trying hour. Our church has been organized nearly two years. Sister Rosa is the first of our number to be called away by death, and perhaps the least expected. Brethren and sisters, let us be reminded that we too are mortal; and let us give the greater diligence while in health, to make our calling and election sure, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

P. A. ROBERTS.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 18, 1870.

The editor's sickness will account for the non-appearance of "Thoughts on the Book of Daniel," as well as for any other irregularities or deficiencies in the general "make up" of the paper. Bro. Smith has been suffering for about two weeks with bilious fever, but we hope and trust he will soon be able to resume his duties. In the meantime, let the contributors keep up their efforts in supplying copy, that the REVIEW may not suffer for want of good matter. W. C. G.

Sabbath, Oct. 15, the church in Battle Creek had the pleasure of a visit from Eld. H. P. Burdick, Seventh-day Baptist, and of listening to a stirring discourse from him on the duties of Sabbath-keepers in view of the impending conflict on the subject of the Sabbath. He alluded to the instrumentalities in possession of the advocates of God's law, the educational advantages of the Seventh-day Baptists, and the publishing facilities of the Seventh-day Adventists, and paid a feeling tribute to the zeal and earnestness which had put in successful operation the Publishing Association, which is a means of great good in disseminating light on the subject of the Sabbath. The speaker expressed the belief that God would make use of the zealous, honest, and earnest ones, in both denominations, in meeting the enemies of his law, and that the trembling, half-hearted and worldly, whether Seventh-day Baptist, or Seventh-day Adventist, would be rejected of him, as of no use in the great conflict before us. The discourse abounded in practical thought and instruction, and added much to the interest of our Sabbath worship. W. C. G.

To the Danish Brethren.

SOME have complained, and thought the General Conference Committee did not do justice to us as a people, by taking me away from laboring among the Danes, and sending me to Kansas. I wish to say on this subject, that the committee has never done any such thing. They only permitted me to go, at my own urgent request. Whatever blame is to be laid on any one for this proceeding, must all be laid on me. I am willing to give an answer, and present my reasons for said enterprise, to those who ask me.

I have indeed found the Conference Committee deeply interested in our welfare as a people, and trust, by their help and counsel, through the mercy of God, that the cause may be prospered also among us. Let us give those dear and tried servants of the Lord our full confidence and co-operation.

JOHN MATTESON.

A Request.

Bro. and Sr. Orcutt of Bordoville, Vt., are both passing through quite a siege, having a severe run of typhoid fever. Sr. O. was taken sick seven weeks ago; has had watchers ever since then. Is some better now, but not beyond danger. Bro. Orcutt faithfully watched by the side of his sick wife till two weeks ago, when he also was taken down with typhoid fever. No available means were sufficient to break the fever. Intelligence from home yesterday represents him as no better. Let us remember the afflicted in our prayers.

A. C. BOURDEAU.

Jericho Corners, Vt., Oct. 11, 1870.

Note from Bro. Byington.

I SPENT Sabbath and first-day with the church in Parkville. Our meetings were interesting. There are a few left (while others have died or moved away,) in and about Parkville, who appear to be united, and desirous of maintaining the truth there. By the labors of Brn. Andrews and Loughborough, twelve years since, this church was raised up, and soon built a house of worship; and had brethren not removed, but proved faithful, the church would now be strong. There has been but little labor in this place or county since the tent was there. No doubt but there are many that would be glad to hear the reasons of our

faith and hope. At the close of our meeting, all in the house arose in favor of having some one of our evangelists hold a series of meetings with them as soon as may be. If this be the will of the Lord may the burden fall on the right man. I have some fears for my health, as a cold winter approaches; but, Providence permitting, I will do what I can to assist in a meeting there. Brethren, shall the house in Parkville be left desolate?
J. BYINGTON.

Note from Illinois.

WE have continued meetings here ten weeks. Preached about seventy-five times, and the interest has increased from the beginning to this time. Last evening, after first-day, while there were about five hundred present, we, took an expression to know how many were going to keep God's Sabbath (the seventh day), and nearly one hundred arose. May the Lord help them to pay this vow faithfully. We remain here until the 12th, as the people have sent for a man to come and preach against us. He sent word that he would be here the 12th. The Lord is doing wonders here. Praise his holy name! Oh! that we may ever keep humble, so that he may work through us to his own glory.

R. F. ANDREWS,
T. M. STEWARD.

Northville, Ill., Oct. 7, 1870.

In What Way May a Preacher Sink His Audience?

THE following anecdote, which the writer of this article had from the lips of the concerned individual, may aid your readers, Mr. Editor, in coming to the proper answer. It may even benefit the venerated incumbents of the highest office in the sublunary gift of God; it may prove salutary to many, as it has to some of the commissioned ambassadors of Jesus Christ. To them the question is practical, and every man shall kiss his lips that "giveth a right answer."

I was once designated, said the narrator, to preach the annual election sermon, in the metropolis of my native State, (Hartford, Ct.,) and before its Governor, its Legislature, and other professional dignitaries. The weather was fine, the concourse numerous, and composed of the intellectual nobility, civil and ecclesiastical, of the whole commonwealth, including strangers of distinction, and constituting an audience of the highest respectability.

I, of course, tarried with the pastor of the place, the late Dr. Strong. As the bell began its monitory tolling, I left the study and descended to the parlor. There I was ushered into a circle of clergymen, few of whom I knew, and none of whom at that moment I rejoiced to see. The conversation turned upon my feelings in view of the speciality of the service. Some sympathized, others prophesied, others encouraged, and others counselled; how many prayed for me I know not. At last one said, "Fear nothing; be bold and independent; just imagine them to be a patch of cabbages, and treat them as such, and my word for it you will succeed." Oh! thought I, "if I could sink them upon this principle, and bring my feelings just there, it would do!" but, at this instant Dr. Strong entered the room, and informed those present that it was time to proceed to the church.

As the preacher and pastor are ever partners in the procession, according to our good habits, I had the privilege of walking with the doctor. He soon inquired the state of my feelings, having learned their perturbation, and wishing to assuage them, thus accosted me: "Well, my brother, can you not sink them? You have not forgotten the advice of Mr. ———, which I overheard just before I summoned you to move?" "No, I replied; but they are such a select assembly, and will expect so much, and criticise so sternly! and what if I should fail? The doctor rejoined: "I am not surprised that you find it difficult to adopt that counsel and preach under the inspiration of a lie. It is folly, falsehood, and stupidity! and to which of these ingredients the poisonous composition is most indebted, it were hard to resolve. They are not cabbages, nor cannibals, but a collection of cultivated men and morally responsible beings; and to you pertains the responsibility of addressing

them as such, and propounding to them their duty under the sanction of their Creator's will. You must face them and 'speak boldly as you ought to speak.' And you need not fear their faces.

"Take my counsel; when the sun rides at his meridian, the stars are lost in the glory of his beams; and when God is exalted, his creatures are forgotten. Fill your thoughts with a sense of his presence, and your obligations; think of his goodness and his promises; let God fill your whole field of vision, then man will appear in proper diminutiveness. This is truth and grace; this will sink your audience without injuring them, or inflating you; and, in truth, I know of no other mode of sinking an audience legitimately, than that I have suggested." He paused; and I was relieved. His counsel pervading my whole soul, I was enabled to magnify my office and my Master, and I have since retained it, and practice upon it with the happiest and most durable satisfaction.

Believing as I do, Mr. Editor, that every audience must be sunk, and God exalted, where the preacher is free and fearless, and the preaching effectual; and that the above counsel of an illustrious preacher may benefit his successors and juniors in office—perhaps private Christians, even editors—I have sent it, with my respects, as a contribution to your valuable miscellany.—*Religious Chronicle*, for 1840.

Appointments.

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

THE next monthly meeting of the S. D. Adventist church of Allegany County, N. Y., will be held at the Niles Settlement, the first Sabbath and first-day in November next, (the 5th and 6th of the month). All the members of the church are requested to be present.

JOSIAH WITTER, Clerk.

THE next quarterly meeting of the S. D. Adventists of Bowersville and the adjoining counties, will be held at Bowersville, commencing on the evening of the Sabbath, Oct. 28, and will continue over Sunday. Come, brethren and sisters, all; and come praying that we may receive a blessing of the Lord. Can not Bro. Van Horn be with us at that time?
WM. COTTRELL.

THE next monthly meeting at Johnstown Center, Wis., will be held Nov. 5 and 6, 1870.
A. B. WILLIAMS.

MONTHLY meeting in Cattaraugus Co., N. Y., in the school-house near C. S. Crumb, in East Otto, the first Sabbath and first-day in November. Providence permitting, Bro. Reynolds will attend with us.

R. F. COTTRELL.

MONTHLY meeting at Lancaster, Erie Co., N. Y., the second Sabbath and first-day in November. Bro. Reynolds designs to attend.
R. F. COTTRELL.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

A. G. CARTER: Faith and Hope, No. 2, is not yet completed. Will Nancy Gibbs please give us her Post-office, County, and State?

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review and 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. A J Richmond 37-1, M A Eaton 38-1, Jas Yarrington 36-23, H Youngs 37-6, S J Nelson 37-17, H A Fortune 36-23, E Eaton 37-9, J Hanson 37-17, Reuben Worrick 38-17, J Stebbins 38-17, C Paul 38-1, L A Kinsley 38-17, J Clarke 37-17.

\$2.00 each. L Townsend 38-14, Wm James 39-1, Mrs W Chipman 38-16, T Crouch 38-6, M J Lippincott 37-23, Mrs Wm Page 38-1, T T Brown 37-3, R Voorhees 38-1, D D Alexander 38-17, H Carey 38-17, D C Demarest 38-1, J A Williams 38-1, S Keefer 37-19, S Zollinger 38-20, G W Addis 38-17, S Wells 38-15, E F Rood 39-14, J H Aldrich 38-16.

Miscellaneous. F F Lamoreaux \$1.60 36-16, A Christianson 1.50 37-24, Chas Macy 50c 37-17, J H Lonsdale 4.00 39-1, O B Thompson 3.00 37-9, G Sweet 3.00 36-1, C G La-gdon 4.00 38-1.

Books Sent by Mail.

John Williams \$1.00, W Benter 17c, Bell Simonton 1.00, M Lacey 35c, Jacob Kiehl 15c, A Christianson 17c, D C Demarest 1.00, A H Lewis 17c, D Stone 20c, A G Carter 17c, M J Clarke 17c, A W Cummings 17c, N H King 30c, L A Wheeler 20c, S H King 25c, A D Eshelman 17c, L B Hoyt 1.50, H Smith 25c, S Zollinger 34c, S N Haskell 1.00, G Owen 50c, Mrs L M Cowles 52c, J Lundington 60c, M L Potter 2.25, J S Rutledge 17c, Thos S McDonald 1.00, P Maddox 17c, J Hoffer 17c, Andrew Seaman 35c, Jas E White 1.54, L J Calkins 25c, A Chaffé 15c, Mrs L M Cowles 2.95, J H Dodge 17c, M J Shattuck 17c.

Cash Received on Account.

John Clarke \$1.00, Amos Holt 15.00.

Michigan Conference Fund.

Church at Parkville \$2.50.

General Conference Missionary Fund.

Mary Lyons 40c.

Foreign Missionary Fund.

F R Richmond \$12.00.