

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.

THY WILL BE DONE.

We see not, know not—all our way
Is night; with Thee alone is day;
From out the torrent's troubled drift,
Above the storm our prayer we lift,
Thy will be done!

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take, with solemn thankfulness,
Our burden up, nor ask it less,
And count it joy that even we
May suffer more, or wait for Thee,
Whose will be done.

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
The dark relief of sacrifice.
Thy will be done!

And if in our unworthiness
Thy sacrificial wine we press,
If, from Thy ordeal's heated bars,
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain
Be liberty's eternal gain,
Thy will be done!

Strike thou, the Master, we thy keys,
The anthem of the destinies!
In memory of Thy leftier strain,
Our heart shall breathe the old refrain—
Thy will be done!

To the Churches in California.

DEAR BRETHREN AND SISTERS: I have had it in my mind for several weeks to say a few words to you, through the REVIEW, which I now attempt. We have reason for gratitude to God that the effort made to spread the truth on this coast has not been without fruits, and that a goodly number, amid all the pressure of opposition, cares of life, and Satan's snares, still maintain a love for this cause. But it does not become us to settle down in a spirit of self-complacency over past attainments. How much greater progress we ourselves might have made, and how much greater our influence for good might have been, had our zeal been in proportion to the importance of the work in which we are engaged, and adequate to the short time in which we have to work. But he prospers best in life, who profits by his mistakes in the past; so it may be with us here, if we do as we should in all respects relative to the future, "redeeming the time." The most of you who have taken hold of the Sabbath, desire to make progress; but, with many of you, the Christian life, and cross-bearing,

and burden-bearing, is a new work. "Diligent application to business, is the price of success in any enterprise." In the work of serving God, it is those who are active, are ready to do every duty in its time, that make progress; while those who fail in this, are almost at a stand-still, or else lose their interest in the work.

We need to avail ourselves of all the means of grace within our reach. These commence in our hearts, and at home; but they do not end there. We must daily read the word of God, examine our own hearts in the light of God's word, striving to learn our own faults, with a determination to put them away. In order to do this aright, we must daily have our times to go before God in secret, pleading with him for strength; and not do this in a hurried manner, as a mere form, but plead until we realize that our petitions are heard. With those who have families, what a source of strength is the family altar, and what an influence for good it exerts upon our children, and those near to us, if rightly conducted. Let us remember that God threatens a curse for this time on "the families that call not on his name." These duties rightly performed, bringing us to taste of the divine, create in us a relish for the public worship of God. They strengthen us to withstand the temptations and trials of the world, and self, and Satan.

It is made a duty, in the Scriptures, for the people of God to assemble themselves together on the Sabbath for "a holy convocation"—religious meeting. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Heb. 10:25. As we try every day to have before us, as the greatest object, our advancement in Christian duties, we do not feel, when the time of public meeting comes, a lack of disposition to assemble with God's people; but we long for the assembly of the saints, and, like David, can say, "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1. When thus assembled for the worship of the God of the Sabbath, does he not regard us? Assuredly he does; and that promise of Mal. 3:16, is ours: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The one who has a sense of this promise, as well as of what follows in verse 17, will not say, when the time of meeting comes around, "I am tired; I think I will not go to meeting to-day." Yes, you have become so weary following your secular pursuits that you will dare to take God's time, in which you should assemble with his people, to simply get physical rest, so as to use your recuperated strength to yourself through the next week, to act the like again on the next Sabbath. I am sure, if we realize these things as they are, that we shall do so no more.

Some desire to make advancement. Look over those of your acquaintances who have started in the service, who have made advancement; those who have been active, who have availed themselves of the means of grace, and been ready to do duty promptly whenever they saw it; and who are ye that are de-

siring progress, but making little? Are you availing yourself of all the means of grace within your reach, and doing your duty in all respects? When met with God's people, they are encouraged to see you; but do you also gladden them still more by bearing your humble testimony? Some say they do not believe in a religion which is "all talk and no do." Neither do I. Have "faith that works," and overcome "by the blood of the Lamb and the word of your testimony."

I have found, by observation, that a lack of energy in attending the social meeting, creates a lack of interest to attend the preaching of the word. Judge of the feelings of the minister, when, with a sense of the want and condition of the people of God, he has tried, prayerfully, to select portions with which to instruct, reprove, and encourage the flock; but, alas! when he rises to speak, he finds that some of the very ones who need the help he has for them, have thought they were not in need of it, and have stayed at home to take rest. It is hopeful they will not be asleep when the Master comes.

Our quarterly meetings were appointed for the express purpose that all the church, by making a little extra exertion, might have the benefit of preaching once in four or six weeks, without our few ministers' on this coast having to take time from labor in new fields to go to every church. What, think ye, are the feelings of a minister, when he rides much of the night to get to and from the quarterly meeting, to meet one solitary church, and perhaps one or two members from one or two other churches, and they say, "Our church gave up their meeting to attend this quarterly meeting, but I don't know why they are not here." Why? Perhaps they have thought it a good time to get some physical rest, instead of having a spiritual feast. There seems to be some failure in our quarterly meeting arrangement. The lack is somewhere. Where is it? We have thought perhaps the church considered that one sermon and other duties would not pay the effort of getting to and from the meeting; so we have decided for the present round to have all the quarterly meetings two days' meetings, and see how that will work. Other changes still will have to be made soon. The calls for labor in entirely new fields here, must be responded to; then, as new companies are raised up, they, for a time, will need, and should have, more ministerial labor than the older companies. At the same time, the older companies must not be neglected. It may be duty, at the next State meeting, to so arrange the quarterly meetings for the older churches, that they will be further apart than now, and have them two days' meetings, and make it a point to attend them. Think of it, brethren.

Meanwhile let us avail ourselves of the present means of grace, that we may obtain that growth which will enable us to stand alone, if need be, that perishing souls around us may have the light. What I have said of neglecting meeting on the Sabbath, is only applicable to a few cases here in this State. I trust those few will reform. The neglect of the quarterly meetings has resulted from a lack of realizing the benefit of them. If we all now take hold in these meetings as we should, they will be a source of good

to ourselves, and to our interested friends, who should be indulged to attend them.

Another point that I will say a few words upon, is our finances. It was decided by the Committee of this State, after our State meeting was organized, to make this mission self-sustaining, and release our Eastern brethren who have such promising fields in other directions to claim their aid through the General Conference fund. A burden was taken that was new to the most of you, and s. b. was organized only in one church, Petaluma.

By economy in the expenditure of means, and the promptness of most of you, we have come to that point where we can say, for the first time, The California mission is out of debt. But if this could be said of all who still have unpaid pledges on the s. b. books, there might also be surplus means in the treasury with which to push out the work into new fields. We are not fault-finding in this matter. The majority of you have made a fine start, both in pledging and paying s. b. For instance, Petaluma closes its fiscal year, all square on s. b. Healdsburg closes its first year, overpaid. Green Valley closes its first quarter, square. Santa Rosa closes its first year with all the active members square. As a general rule, those who are behind are those who are dilatory in other matters also. Now, a little calculation and foresight can cure all this tardiness. Although it is the treasurer's office to act as collector also, do not make it his duty to call on you for the sum you have pledged to the Lord's treasury. Pay up your dues. Have you pledged beyond your ability to perform, have the book adjusted accordingly, and then be as prompt in rendering to God "the things which are God's," as you are in rendering "to Cæsar the things which are Cæsar's."

We plan for our taxes to the government; and why should we not plan in relation to our freely made pledges to the Lord, and pay all our vows? But, says one, If the cause is out of debt, there is not that necessity of my paying up with promptness. "Faithfulness becometh" the house of the Lord; and "Cursed be he that doeth the work of the Lord deceitfully"—negligently, margin—are the declarations of holy writ.

With the large field of promising labor that is open before us on this coast, we should have more laborers. And if we all do our duty with promptness, the present laborers will not only be kept free from embarrassment, but we may have wherewith to sustain another laborer. Let us be active and do our part, praying God to still work and raise up laborers.

Time is short. A mighty work is to be done in getting these truths before our fellow-men. Shall we come short on this coast, in manifesting our gratitude for the truth? or shall we diligently fulfill the trust committed to us, of trying to do all we can to warn our fellow-men of what is coming? There are some interesting cases of persons' embracing the truth on this coast, by reading our publications. I have thought a fund should be raised here outside of our s. b. funds, with which to purchase tracts to be distributed freely at meetings, where there is an interest awakened, and to put books and tracts in the hands of the candid, who may not be so situated as to purchase them. I have distributed, on my own account, the last year, some \$30 worth. I did not know but others might wish to share in the work. Some may say, Did we not send \$100.00 to the general book fund? Yes; but they had already sent us \$100.00 worth of books, which are mostly distributed, and doubtless they would send us more, should we ask them to. But, after our brethren East have bought the tent, and sent laborers here with it, and in the main sustained the work here for one year, shall we not do all we reasonably can, to sustain the work in this State, without demanding more of their means?

Now, dear brethren and sisters in California, do not get the impression that I am complaining of you. You have been exceedingly kind to us, gratuitously moving us and our tent from place to place, and helping us in various ways. The same promptness and good-will that has been manifested by you in the past, if carried out by all in the future, will keep the work free, and greatly extend its borders.

Shall we dedicate ourselves unreservedly to God, ready to do his will in all things, and share largely of his blessing? So may the Lord help us all to do.

A sister, on hearing this proposition, gives \$10.00 for a book fund; who else in this State wishes to share in this matter? Let those respond who can, and who wish so to do, when they see me, or write to me at Healdsburg, Sonoma Co., Cal.

If others denied themselves of tobacco and other injurious articles, and, with means so saved, sent the tent and truth to this coast, what can we do to send it to others? "Consider it, take note of it, and speak your mind." Pray that God may bless and guide in the work here. Your brother in Christ,

J. N. LOUGHBOROUGH.

Submission.

"THY will be done in earth, as it is in Heaven." Matt. 6: 10.

"I saw that many would have to learn what it is to be a Christian; that it is not in name, but it is in having the mind of Christ, submitting to the will of God in all things." Testimony No. 3, p. 15.

Submission to God, a resignation of one's affairs, plans, hopes, and everything, to the mind and will of God, is an act which must follow repentance, and is followed by joy and peace in believing.

Submission to the will of God comprehends much. This act of submission is not only a laying down of the weapons of rebellion, but it is a putting on of the armor of God, and a full enlistment in the army of Emmanuel.

He who submits to God fully and intelligently, feels that he cannot consistently shrink at any cross or self-denial which God requires at his hand; and while he carries out this principle in his daily life, he has the assurance in his own heart that he is accepted of God; but it is a withdrawing of this act which causes darkness, backsliding, and apostasy.

The repentant sinner often submits himself to God, wholly, as he avers; but when tests and crosses come, he shrinks first, then utterly refuses to deny himself, little thinking that, in thus shrinking, he is, in fact, undoing his act of submission to the will of God.

The sinner, in submitting his all to God, does, in so doing, change masters; and virtually says to God, Henceforth I am thine. I now throw off my allegiance to the world, the flesh, and the devil, and commit my all into thy hands. Rule over me, O my Creator, and reign within me. Create within me a clean heart, and renew within me a right spirit.

This act of submission admits of no mental reserve. Should the sinner say in his heart, I submit to thee, O my God, upon conditions that thou perform for me this or that, or should he reserve for himself license for certain favorite plans, schemes, or indulgence in certain sins, or pleasures, or pursuits, his act of submission would bring no light, joy, or peace; for God would reject his plea.

No mortal can perform this act, until he feels his need of a Saviour, so that he is willing to lay down his life and his all for eternal life. His appetites and passions, his wealth and talents, his influence, his affections, are all laid upon the altar, as Abraham laid his son upon the altar at Moriah.

Reader, are you daily striving, by self-examination and prayer, to do the will of God? Have you ever fully laid down your weapons of rebellion? Have you ever ceased to make war with God for an hour or a day? Has God been in all your plans, and hopes, and pursuits, and pleasures?

It is said of the wicked, that God is not in all his thoughts. (Ps. 10: 4.) His plans, and pleasures, and pursuits, he follows from the counsels of his own will. This, alone, constitutes rebellion. The Christian has nothing which he really calls his own; all is consecrated to God; and all hesitation in giving up our loved plans, pleasures, pursuits, treasures, etc., wholly to the call of God, only manifests, either that the first act of submission was made hastily and partially, or, that the act has been reversed to a greater or less degree. This reversal is an act quite too common, and shows plainly the fickleness of our nature, and the

weakness of our resolutions, and the power of the world, the flesh, and the devil, to lead astray.

To live constantly as we should, it is necessary to make a full submission of our all to God, and then to hold continually to this act; to hold this as a sacred contract or covenant with our Creator. It should be the constant effort and aim of the one making this act of submission, to study to know God's will, and then to do it with promptness and pleasure. It implies consecration in its fullest sense. It implies obedience to God's moral law, and a willingness to receive and abide by the testimonies of his faithful servants, and to receive and walk in the light, as fast as God opens and directs in reformatory movements. And he who lovingly submits his will to the will of God, will not only be willing, but anxious, to understand the word of God, for it is the rule of his life.

Such an act of submission as we have described stands opposed to prejudice and bigotry; it opens the mind to the influence of sound reason and truth; it tends to lead the mind to God for light, and supplicates the aid of the Spirit of God; it aims to root out error, and to establish itself in the truth; it has no self to gratify, for the very act of submission, well understood, contemplates an abnegation of self, and a baptism of the spirit of God; it stops at no self-denial; it is not a passive, tame, abject, gloomy state of the affections, but it results in a full consecration of all to God, and will be content with nothing short of a perfect conformity to the will of God, and an active participation in his service.

Submission to the will of God becomes a practical matter with the child of God, from his first experience in the divine life. As it was the most important step in his conversion, the one preceding his assurance of acceptance with God, so, in his daily experience, he finds that repetition of this mental act brings sweet peace and joy. When sorrow, and disappointment, and affliction, cause him to faint by the way, submission to the will of God brings a healing balm to his spirit. When he is tempted to murmur at the unforeseen trials which come upon him, submission turns his complaint to praise. When tempted to go astray from God, submission to the will of God protests against the dictates of the carnal mind; and as he yields himself a willing servant to God, he feels that Satan is defeated.

Such victories as these, over the enemy, are the only true victories; these elevate the soul to a true appreciation of the doctrines of the gospel. Here is the difficulty with many who profess the present truth: as, in the first message, a large number embraced the truth who had no religious experience, that is, had never submitted the will to God; but, from the weight of argument, had embraced the doctrine of the second advent; so, now, many have embraced the truth upon the Sabbath question, merely from the weight of argument, who have never really bowed the will to God.

Such are striving unlawfully; and until this heart-work is done, their work cannot be wholly acceptable to God. Such a service is not agreeable either to God or to the one who renders it; to the one who renders it, it is a blind groping in the dark; it is a fruitless search; an up-hill work, in which more is lost than is won. Toward God, this service is wholly barren. He cannot accept it, for it is carnal; it is Satan casting out Satan; bitter against bitter; it is a service as bootless as idolatry.

The carnal mind, undertaking to walk the narrow path, is, in fact, climbing up some other way; the pilgrim must come in by the door; as Bunyan describes, by the wicket gate.

He who has not made this surrender of his heart to God, has not yet changed his position; he is still a subject of Satan.

A man may be outwardly a fair professor of religion, yet inwardly a child of the devil. He may strive and pray to free himself from this bondage, and all in vain, until he make this full surrender of all; God will accept nothing else; he must come back and begin anew at the foundation. Too many will stumble here. They will not acknowledge themselves so deceived; such an acknowledgment would be too humiliating; they self-confidently presume upon God's mercy and their own righteousness.

This is a precious privilege to the true pilgrim, to surrender all to God; whether it is his will, his fair fame, or his fortune, it is all God's; his means, his time, his influence; it only causes joy to give up all to God.

JOS. CLARKE.

Our Experience.

Of the experience of my brother David, (the notice of whose death I have given,) and also ours, it might be well to chronicle a brief sketch.

When the tent was in Washington, where our parents and sisters embraced the truth, David and I were in the army, where we endured hardships, suffered in Southern prisons, and passed through hair-breadth escapes with our lives, untouched by the missiles of the enemy. At its close, we returned and found the family keeping the seventh day for the Sabbath, who, in their zeal and anxiety, rather overdid the matter by talking to us; but managed at last to get me down to Mt. Pleasant, where Bro. Ingraham and B. F. Snook were giving a course of lectures, and where I embraced the third angel's message, which then seemed most clear and beautiful, and made a harmony in the Bible that I had not seen before.

Now it came my turn to labor for my brother. The devil rolled a burden for him upon me. I thought I could make him and everybody else see as I did. Oh, how foolish! I thought I was rich and increased in goods, and had need of nothing; whereas, I was poor, miserable, blind, and naked. I was destitute of all the heavenly graces which I needed before I was fit to labor for others. How many there are, who, when they have first heard the truth, unwisely labor, with a mis-directed zeal, for their friends, who will doubtless be turned away from the truth in disgust, by their injudicious course, but who might be reached if their principal labor were directed to getting themselves right, making a change in their daily deportment, and living a holy and exemplary life before them. This would talk more loudly, and be more effectual in bringing about the result which they so much desire to accomplish.

This has been something of our experience in the above case. By our unwise course, together with the powerful influence of the world, his friends, and his love for their approbation, he was kept from looking at the truth with any degree of candor. He afterward joined the United Presbyterian church; subsequent to which he acknowledged, and confessed with deep regret, that it was for the sake of being popular, and that he cared nothing whatever about religion, when he did so. He then began to look at the truth more favorably, and believed many of the truths of the third angel's message.

About two years since, he married a very respectable, but popular, young lady of the U. P. church, who previously had acknowledged the truth on the Sabbath question. From this time, the Lord began to call after them. One reverse after another came—accidents, the loss of property, &c., until disease settled upon him: first rheumatism, then consumption.

About the middle of August last, he decided to go North to regain his health, if possible. Preparations were made, their goods sent to the depot, and they had come as far as father's on their journey, intending to start on the cars in a very few days. By a more severe attack of chills and fever, he was unable to pursue the journey, and began to decline very rapidly. We despaired of his life. A burden of his case rolled upon us, not to talk to him, (unless the way should open before us), but to go to the Lord for help, praying that he might work for him, send conviction, and cause him to humble himself before God, and that he might be wholly converted, and a new heart be given him. We endeavored to take everything out of his way, by confessing our failings in the past. Soon we felt that God was working for him. His mind was restless and troubled. He would frequently say, "Nothing troubles me but my sins;" "God be merciful to me a sinner, etc." Though others tried to console him with the fact that Christ died for sinners, that he should trust in him, for he was able to save; and if he could save the thief on the cross, he could save him; yet he was troubled, and had no peace of mind.

While watching with him, one night, he asked me to kneel down and pray for him, that his sins might be forgiven. I asked to free my mind before I should pray. We tried to faithfully set before him the scriptural plan of salvation: how our sins could be forgiven and atoned for; that we must realize that we have sinned, and confess and forsake our errors; that Christ did not die to save us in our sins, but from our sins. We exhorted him, in view of the Judgment, when his case should be examined, to look at the law of God and see if there were not some commandment which he was transgressing; and asked him to consider the issue when he should meet God over his broken law. We inquired if he did not think that the fourth commandment would then read just as it does now: "Remember the Sabbath-day to keep it holy;" "the seventh day is the Sabbath of the Lord thy God;" "in it thou shalt not do any work," etc. We asked what right one had to work on the seventh day, if he should keep the first day of the week. "Not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." We told him that we could not pray in faith for God to forgive his sins, while we knew that he was transgressing God's law every week; for "if I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. These words we felt, as they were spoken in love, and with tears.

Before daylight, while father was watching with him, he broke out in a flood of tears, and confessed that he had been convicted of the truth of the Sabbath for more than a year, and said that if the Lord would spare his life till another seventh day, he would keep it from the heart. It was doubtful whether this could be so; but his mind troubled him no more; he seemed calm and quiet from that time. He expressed his feelings to others, and sorely repented that he had not obeyed the convictions of his own mind; but his proud heart and his best friends had stood in his way.

He wished that Bro. White might come and pray for him, and expressed the desire that he should preach his funeral sermon. Just as the Sabbath drew nigh, he said, "This is the Sabbath of the Lord thy God;" and told different ones, as they came into the room, the same words. He requested that we should hold our meeting there on the morrow; but on account of his weakness, and the feelings of his dear wife and others, we thought it not best. The Lord spared him, that he might fulfill his vow, and on first-day morning, at 9 A. M.; he calmly and resignedly, without a struggle or groan, fell asleep, we trust, in Jesus. We laid him away with some grounds of hope that we, if faithful, should meet him again in the morning of the resurrection.

B. M. KILGORE.

Washington Co., Iowa.

An Appeal.

How many are backsliding! How many are losing their first love! True advent faith is leaking out, little by little, so gradual that they scarcely realize it. Many, very many, are resting on their oars, and the turbulent current is swiftly floating them down stream. Some are slumbering, some are fainting. What can be said or done to arouse them? They are so cold, it is almost as impossible to make them realize their true condition, as it would be to awaken a frozen man.

Perhaps they can be aroused for a few moments, only to sink back into a more hopeless sleep; and must we leave them to sleep on? Will they persistently go down to destruction? Will they not heed the admonitions already given? Is their destruction sure? Yes, if they do not rally all their forces, and with a determination and will set about the work of resisting the lethargy Satan is casting over them; if they do not by much prayer secure the aid and strength of Jesus, they are lost, forever lost! Oh! my heart is sad when I see so many dear ones so heedless. Will you not arise and come with us? There is a prize at the end of the race. Eternal life, a robe, a crown, and a harp, for those who run well, and overcome every obstacle in the way, with Christian fortitude. Do not

procrastinate. Come now, and we may enjoy the reward together there.

Dear friends, how can I leave you? But if you will not go with me, I must hasten; for holy angels beckon me onward. My brethren and sisters, if they will not awaken and go with us, shall we stop by the way, and fall asleep too? No; there is the greater need of our taking steps in advance; for if we rest content where they left off, we, too, may in a few weeks be as soundly asleep in regard to our true condition, as they now seem to be. One great help in the Christian course is the prayer and social meeting. We must not forget the assembling of ourselves together, "as the manner of some is," but exhort one another; and so much the more as we see the day approaching. What day? "The day of the Lord." "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:27.

There are many lonely ones. Their hearts would be joyful if they could meet with those of like precious faith. God will be with them and strengthen them according to their need; but if we who have this great privilege, neglect it we shall be accountable.

Our Heavenly Father knew that if we neglected the assembling of ourselves together, "as the manner of some is," (Heb. 10:25,) we should surely sleep the sleep of spiritual death. In these last days we must heed this injunction. If this is not necessary, why were those sacred words written?

If our numbers are few, we can meet together in the fear of God, and claim the blessing; "for where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. Will not that be a heavenly sitting together? We shall be loth to leave the place. We shall not be discouraged and lonely because we are few. No; the house will be to us filled with the presence of God, and we shall be ready to offer a prayer, sing a hymn, read a revelation, give an exhortation, or speak to the edifying of each other, as the Spirit of God shall give us utterance. "For ye may all prophesy, one by one, that all may learn, and all may be comforted." 1 Cor. 14:31.

How can we discern between the righteous and the wicked? "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels [or special treasure], and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." Mal. 3:16-18. We are to overcome the devil by the blood of the Lamb and the word of our testimony. Rev. 12:11. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night," upon all who shall cry peace and safety. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Therefore, let us not sleep as do others, but let us watch and be sober. "Wherefore comfort yourselves together, and edify one another, even as also ye do." 1 Thess. 5:1-11.

To you who have traced the lines of prophecy, and know that prophetic time terminated in 1844; you who believe that the signs of Christ's second coming are in the past, and that the next event will be the shaking of the powers of heaven, when all the tribes of the earth shall mourn; you that expect soon to see the Son of Man coming in the clouds of heaven with power and great glory, while the last trump shall sound, and he shall gather his elect from the four quarters of the earth; to you whom Satan is fast lulling asleep, I would say in the words of one that long since saw your drowsy condition, "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 22, 1870.

URIAH SMITH, EDITOR.

PRESENT TRUTH, AND PRESENT CONFLICTS:

Or, the Duties and Dangers of Our Time.

NUMBER THREE.

BY ELD. JAMES WHITE.

Our last pertained to tithes and offerings. We spoke of the sacrifices of Noah, as an example to the obedient and good of all later generations. His, under the circumstances, was an immense sacrifice. God approved the act of the patriarch in sacrificing one-seventh part of his property. As the smoke of the burning sacrifice went up, Heaven smiled. His sacrifice did not feed the hungry, nor clothe the naked, nor send the gospel to sinners. Yet, Heaven smiled. And when the precious sacrifice was consumed, and ashes only were seen around the altar, Noah felt the approving smile of Heaven in his heart. He had done something to show that he revered God.

Has God changed? The God of Noah is our God. He is ever the same, yesterday, to-day, and forever. And if he approved the great sacrifice of Noah, which could result in no outward good to any one around him, how much more precious in his sight are our sacrifices, religiously made for the widow, the orphan, and the worthy poor generally, and to send the gospel to save poor sinners. And if the sacrifice of the patriarch was proper, as he was just entering upon a new state of things, with a long period of many generations before him, what madness to covetously withhold our sacrifices from the Lord, and hoard up wealth to be consumed by the fires of the last day.

Later, we see the system of tithing introduced. Gen. 14:20; 28:22. And still later, in the Jewish age, the people brought both their tithes and offerings into the Lord. But the prophet, looking down to the Christian age, charges those who are living just before the appearing of the Lord, and the burning day, Mal. 3:2; 4:1, with robbing God in tithes and in offerings. Chap. 3:8. "Ye are cursed with a curse," says the prophet. And yet there is a remedy. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Verse 9.

There is a vague idea almost everywhere that the Christian dispensation has so changed God's plan of tithing, that these words of the prophet do not refer to tangible increase; but to speaking in meeting. "Come, brethren and sisters," says the minister, as he leads the social meeting, "bring all your tithes into the Lord's store-house," meaning, all the time, that they shall rise and speak. But all admit that what God has said of the tithing system in his word, meant, in the Jewish dispensation, just what is said. Who knows that the change from the Jewish to the Christian age so changed these words that they now mean speaking in meeting? Where is the least shade of real proof of such a change from the pocket to the tongue?

Jesus fully endorses the literal tithing system: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. *These ought ye to have done, and not to leave the other undone.*" Matt. 23:23. The sin of the scribes and Pharisees was in omitting judgment, mercy, and faith. They were hypocrites in that they wished to appear very exact, even in the payment of tithes on the least trifle of value, while, in their hearts and lives, they were great sinners in neglecting the weightier matters. So far from our Lord's doing away the payment of tithes, he says, "These ought ye to have done."

And Paul carries the principles of sacrifice, taught in the tithing system, far beyond a simple tenth of annual increase. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2. Will our worldly friends say that the apostle here means speaking in meeting? The poor saints at Jerusalem, for whom Paul is making provisions, could hardly use such collections for dinner.

In the Jewish dispensation, a tenth of all their increase was given. In the Christian dispensation, "as God hath prospered," is the divine injunction. By no means does the Christian faith do away with free-will offerings of the tangible good of this life to the cause of the Lord, or change the act of tithing, so that the good people of the Lord may take it out in talk. No; the privilege of the church to bring her tithes and offerings into the Lord's store-house is greatly enlarged, to meet the wants of the cause in this dispensation, when the gospel is to be preached in all the world. And as we draw nearer the close of the work of the gospel, when the last great warning is to be given, and much means is needed, it will be the grand privilege of the church to transfer the blighted, perishable treasures of this world to Heaven, all changed to the incorruptible and immortal. The right to do this is secured to the church by her dear Lord. "Hear ye him."

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:33-36.

Let the waiting ones see to it, that they attend to this matter before it shall be too late to make the transfer, and they lose all by the fires of the last day, instead of having it changed to all-over-glorious rewards and treasures which will continue with the lifetime of God. To make a sure thing of this matter will require faith, and sanctified moral courage.

At present, the Systematic Benevolence of our people is sufficient to sustain the ministry. But the usual efforts of ministerial labor are but a small part of what can be done for the advancement of the cause. Much is done, in our day, whether it be for God or the devil, by the press. The world is cursed with bad books.

Friends of present truth should feel the importance of furnishing the world with pure books, stirring books, spirited books, present-truth books, that will arouse the honest in heart to the time in which we live, and the duties and dangers of our time. Here is a wide field for labor. And in order to do the work of printing largely, and be able to furnish our works at lowest terms, we must have capital. This capital, sufficient for this great and good work, must be made up of the free-will offerings of the friends of the cause. Here is a chance to act. Let the free-will offerings come in for the book fund, and let the orders come in, accompanied with the cash, for books to circulate.

Brethren and sisters, do not neglect to pay your vows unto the Lord, lest he visit you in your unfaithfulness. Many form good purposes; but draw back from them, and do not perform them. Then, again, they are aroused to duty, and, perhaps, make solemn promises of free-will offerings to the Lord; but the love of the world, the weakness of the flesh, and the power of the devil, come in, and they withhold from the treasury. Poor souls! they purpose to sow liberally; but if they sow at all, it is very sparingly. And if they reap at all, it will be sparingly. The words of Paul are to the point:

"But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in

all things, may abound to every good work. As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." 2 Cor. 9:6-9.

This is a very remarkable portion of Scripture, and demands close attention. It more than intimates that God sometimes pours the bounties of this life into the laps of those who use them for his glory in benefiting those around them, and that he may also visit the stingy soul with want.

But the point very prominent in this scripture is what the apostle says of carrying out good purposes formed in the heart relative to giving. The performance of such purposes in time of temptation, requires faith. Eld. Wm. Cottrell, of Bowersville, Ohio, purposed in his heart when he sowed his wheat, a little more than a year since, to give one-fifth of the income to the Lord. Before the crop matured, he sustained a heavy loss in the burning of his house. The fire disposed of quite a share of this brother's little property. Very many would have felt released from such a purpose, under such circumstances. But Bro. C. could not draw back from his purpose. By the hand of Bro. Haughey we received eighty-one dollars, which was one fifth of the entire income of his wheat crop, to use in the cause of God, where we might judge it was most needed. This is a sacred trust. May God guide in the appropriation, and bless the family of Bro. C., who is true to his purpose before God.

When this money was presented, and the circumstances stated, at first we felt unwilling to receive it. With a second thought came the conviction that the brother had done right. And we felt to thank God that there was one man, at least, who had the moral courage to pay his vows to God, under tempting circumstances.

But in order that our brethren shall, with confidence, and with a liberal hand, bring their tithes and offerings into the treasury, there must be faithfulness in the appropriation of means. Those who stand at the head of the work to direct, and those who handle consecrated means, should be men of God, who will feel as deep an interest in it as if it were their personal business.

The Auditing Committees of our Conferences should do their duty faithfully. Every minister's circumstances, expenses of family, if he has one, his time of labor, the amount of real good he accomplishes, and the amount of donations he receives, should be taken into the account. There are two, and but two, leading branches in the work of our ministers: one is, to give courses of sermons, and bring men and women to the truth; the other is, to organize churches, Systematic Benevolence, feed the flock, keep things in order in the churches, and to visit and look after the scattered ones.

We have ministers who accomplish next to nothing in either of these branches of labor. Unless they take hold of this work, and accomplish something, why should they be employed? Our Auditing Committees must be thorough in their duty. Unless they are faithful, Systematic Benevolence will prove a curse to the cause.

In one respect, the plan of sustaining the ministry pursued by most denominations is better than ours. With many of them, ministers stand upon their own merits, and depend very much upon resources of their own creating. A young man entering the ministry, with them, knows that he must study, and labor ardently, and build up an interest, in order to obtain support. This is excellent to the growth of any man entering the ministry. With us, ministers have been paid from the public treasuries, whether they have labored, or merely gone around and preached, as they call it; whether they have built up, or torn down; whether they have studied, and prayed, and grown strong and able, or have neglected the Bible and other books, and the throne of grace, and grown feeble in the things of God. Brethren, we have had enough of this. Our Auditing Committees should know what our ministers have done. "The laborer," and no other, "is worthy of his hire."

And, then, there is a great defect with most of the

denominations in their plans of supporting the ministry. Where every minister stands upon his own merits, and depends upon his own resources, or his ability to build up, and to gather around him liberal friends, or his adroitness in conducting covetous conversation, and his brass in begging, people lavish money upon them to their injury, and neglect others to their hurt. The most fluent speakers, the most popular and artful, receive abundance; while others, who may be the real laborers, the men of real worth, on whom the church may rely for counsel and help in time of need, are sometimes neglected.

In order that the common errors, existing with most of the denominations in regard to the support of the ministry, might be avoided by Seventh-day Adventists, we introduced to our people, some twelve years since, our plan of Systematic Benevolence. While this has proved to be an equitable plan, drawing upon the poor brother lightly, and requiring of the rich no more than they can put into the treasury of the Lord as well as not, it has also proved abundantly sufficient for the support of all our recognized preachers.

The common error to which we have referred is that of neglecting the least-fluent speakers, although they may be able men, and the real laborers, especially if they are not gifted in covetous conversation, and in begging generally; and then bestowing lavishly upon the gifted, and those whom the people hold as religious pets. These errors, of no small magnitude, we designed to avoid. The laborer, the real laborer, is worthy of his hire. Withhold it from him, and his influence is crippled, and the cause of God suffers. On the other hand, it is almost certain ruin to lavish means notionally, needlessly, and, therefore, wickedly, upon a preacher. Hull, Snook, Shortridge, and others whose names we forbear to mention, became the pets of our people, and they lavished means upon them. Some, whose names are mentioned, were ruined with means; and others, whose names we withhold, are dying spiritually, and never can stand clear in the counsel of God till they have restored, either to the donors, or to the general treasury, the personal gifts they have received while being amply sustained from the general treasury.

In this thing, both preachers and people are in the wrong. It is the duty of our people, wherever they may be, whether connected with our churches, or scattered in distant parts, and alone, to come right up to the established figures of Systematic Benevolence. The proceeds should be put into our State treasuries, or into the General Conference treasury. All our accredited preachers should receive a liberal support. Those who labor under the supervision of State Conference Committees, receive their support from the treasury of the State where they labor. And those employed by the General Conference to labor in distant fields, and to pass from State to State attending camp-meetings and State Conferences, receive their support from the treasury of the General Conference. There is, therefore, no necessity for personal donations to our ministers. And those who make them are not acting in harmony with the established plan of our people for the support of the ministry.

We recommend the full and complete adoption of one of the two plans. Either let us abolish our system of benevolence, and our plan of sustaining our preachers from our general treasuries, and let our preachers look personally to the generosity of our people for support; or, let us, to a man, unite in carrying out our equitable system of raising and disbursing means for the support of the ministry. But, in the name of reason and common honesty, we protest against that game that takes full advantage of both plans. This receiving from the public treasury full pay for full time employed in the gospel field, and all traveling expenses paid, after having received this favor, and that valuable present, amounting to a large sum during the year, simply because one is a minister, is a double game unworthy of a minister of the last message. If our ministers receive full pay from the public treasury for their support, why should they be favored with presents.

We appeal to our people upon this subject. While you should love, and respect, and have a tender care

for, the men whom God has called to teach the unpopular truths connected with the last message, you should not make pets of them. You should not suffer wrong in them. You should not in your liberality, for their personal gratification, ruin them with means which God requires you to put into his treasury, to advance the general interests of his cause.

In our love for our ministers, and in our liberality as a people, we have erred in doing too much in the way of providing homes for them. The pioneers of the cause, who, when friends were few, sacrificed property, strength, and health, in their untiring efforts, until they were worn and destitute, such as Elds. Bates, Andrews, and Waggoner, were worthy to be assisted to convenient, humble homes. Men who have labored and sacrificed as these have, are worthy of the unabating love, and the tender care, of all our people. But we went further than this. Men who had not successfully labored, and who had not sacrificed in the cause and worn as the pioneers in the cause had done, were helped to homes. Some of these men have been of but little, if any, real benefit to the cause, since they have been provided with homes. These they enjoy, though they have not earned them. And beside this, they are paid annually for work that they do not do. These men have not the spirit of the work, and are of no real value to the cause in their present state. And some of these are still grasping for more means, when they have a competency. They neglect the cause of God, in carrying out their covetousness. These things are a grief to our brethren where they are known, and cause many to withhold their means from the cause. Now we purpose close investigation at next Conference, of the entire receipts of each minister, and also the amount of work he has done; not only for the Conference year, but for years in the past, more or less, as may be judged proper. How many have been brought to the truth annually by his labors? or, what has he done in building up churches, and setting things in order?

It will not be objected that our people make donations to our preachers, if they choose to do so. But it is the duty of ministers to report all such donations. If they do not report them, it is the duty of our Auditing Committees to search them up, and take them into the account. If we are not wonderfully mistaken, some of our ministers who have been helped to homes, and have been paid from the general treasury, and have been receiving donations also, till they have money at interest, or have a surplus in other lands beside their home property, are paid several years in advance.

And, right here, the writer asks a close investigation of his case. And we ask it because our people are generally ignorant of the facts in the case, and because our connection with the financial workings of the cause has exposed us to the bitterest rage of the tongue of slander. Let the General Conference, or a committee it may appoint, go back as far as it pleases, and if the following statements are not correct, let their inaccuracies be shown:

1. Seventh-day Adventists have never donated of their money to purchase us a home. We have asked money to obtain homes for other ministers; but have not asked help for ourself. Neither did others, in our homeless condition in past years, manifest an interest to obtain a home for us.

2. We have not received the donations of our people without making ample returns. With pleasure, we acknowledge the present of a horse and buggy from our friends in Vermont, as early as 1850. When this buggy was literally worn out in traveling back and forth from New York to Maine, a brother in Steuben Co., N. Y., gave us a valuable covered carriage, which the Vermont horse also wore out. During this period, this horse and these carriages were held for the use of other preachers, as freely as for our own use.

And in our tours, East and West, when brethren have given us means, we have never appropriated it to our personal benefit, only to pay traveling expenses. We have not less than forty old pass books, in which we have kept the accounts of the several tours. On our return from each tour, if we had received more than to cover expenses, it was acknowledged in the Review,

and appropriated to printing materials, book fund, or something of the kind. If we have received sums of money which we have not acknowledged, the donors know it, and it is their duty to testify in the case.

Up to the year 1867, Mrs. W. was entirely neglected by the General Conference, relative to meeting the expenses of her labors. For the twenty years then past, she frequently received presents of clothing. These, perhaps, amounted to twenty dollars a year, for which she was grateful. But all money paid us was acknowledged, and applied as above stated. She did not ask for a home to be given; and had one been offered, she would have declined receiving it. But some provisions of Conference to pay hired help who cared for her children in her absence from home, and to meet extra expenses of wear and tear of suitable clothing while traveling, would have been very acceptable during twenty long years of incessant labor.

4. We gratefully acknowledge the sympathy of the few brethren at Battle Creek when we moved here, feeble and in want, in 1855, and the assistance of several at that time. It is just to say that we acted as pastor of the church nine years, for which we received nothing. During these years we worked incessantly in the Office, a portion as editor of the Review, six days in each week, and preached on the Sabbath, until we fell under a stroke of paralysis. The church did not seem to feel under obligation to make returns to us in presents for our labors, sooner than they would to the mayor of the city.

In this period we lost a child, and during the last part of his long illness, we did not let the labor of watching fall on the church; but hired poor sisters, and paid them fifty cents each night, for most of the time.

And when we were stricken with paralysis in 1865, during the three weeks' extreme illness, before we were able to go to the Health Institute at Dansville, N. Y., we paid, in valuable presents, and in money, to persons we had baptized with our own hands, between fifty and sixty dollars, for watching at our bedside. It is painful to mention these things; and we should not now mention them, had not some of the parties reported our ingratitude for all that had been done for us, and joined in the general slander that our business career had been marked with covetousness.

It is just to say that these persons were very reluctant to receive presents from us at the time of our deep affliction. But a most unhappy change soon came over them. And it is not our design at this time to hurt the feelings of those who confessed their errors. Our object in these statements is to show that we have not been a church pauper, and have occupied the extreme opposite of covetousness.

While we were at Dansville, an appeal was made in the Review to the brethren to donate means to meet the expenses of Elds. Loughborough, Bourdeau, and White, who were sick at Dansville. Means came in liberally. Two of these preachers received liberal donations, amounting to considerably more than their expenses; but we declined. What was sent to us was returned to the donors, or applied elsewhere.

But a few days before we left for Dansville, Bro. J. P. Kellogg, of the Battle Creek church, came to our house and offered us money. We declined, stating that when we were in need we would inform him. And after we returned from Dansville, Bro. M. J. Cornell, by vote of the church, came to our house with one hundred and fifty dollars, as a present from the church. This we declined, stating that we would let our wants be known when we were needy.

5. Until 1861, we were the legal owner of all the property connected with the Review Office. We then called upon our people to form a legal organization, and take the property off our hands. This was done. We did not sell out; but gave the Review, *Instructor*, and the right to republish all our books. In that act we gave a property which, with the capital since added in Association stock, and the increase of business, is now earning one thousand dollars per month. We gave not less than ten thousand dollars to the Association at that time. And for this we have in no way received a dollar. And besides this, all that had been donated for printing materials, from the first,

and all that had been donated for book fund, excepting that which had been used in the free distribution of books, was made over to the Association, without reserving a single dollar.

6. But after we had expended not far from two thousand dollars on account of sickness, and were destitute, and as we were recovering, neither our strength, nor Mrs. W.'s, was sufficient to travel in our old, worn carriage. And we are happy here to acknowledge the receipt of donations to purchase one, such as we needed. And thank God for a little strength to hold the reins in one hand, and with the other to support Mrs. W. in her extremely feeble condition, as we again started out to labor in the cause of God. And as we began to travel from State to State, as we had done before our sickness, our people continued donations, until we received in all not far from seven hundred dollars. This we decided to put back into the treasury as soon as we should be able so to do, two dollars for one. And since that time we have put into the cause, in its different branches, not less than fifteen hundred dollars. Beside this, we have tried to do our duty to the widow and orphan; for which God has poured into our laps a hundred fold, in health and in friends, and has wonderfully prospered us in the good things of this life.

7. At the Kansas Camp-meeting, Eld. Geo. I. Butler told us that the report was current among our friends in Iowa, that Mrs. W. had received a very fine Brussels carpet from the Battle Creek church, worth one hundred dollars. It is true that such a present was brought to our door; but Mrs. W. refused it for two reasons: first, she did not wish any better carpet than her sisters had; and second, she was able to purchase all the plain carpets she needed. The Battle Creek reporter was too fast this time.

8. Some kind and much-respected friends of Mrs. W., in Saginaw Co., Mich., made her a present of forty dollars, thirty-five of it in a durable silk dress. At that time our dear Bro. James Ertzenberger, from Switzerland, whom we have had the pleasure to board at our house seven months, free of charge, was with us. Mrs. W. sold the dress, added ten dollars, making in all fifty, and put it into the Swiss mission.

9. We might add the acknowledgment of the receipts, from brethren Dodge and Palmer, of a lot in Battle Creek, worth one hundred dollars, in 1855, the deed of which was taken in Mrs. W.'s name, as we were supposed to be beyond recovery, with consumption. Also, the building of a barn for our horses and cow, by members of the Greenville and Orleans churches, in 1867, and some smaller favors when we were in want. But if we have not given from our own purse to help poor preachers who are now active in the work, and to help in the various enterprises to advance the cause, five dollars for every one received for personal benefit, we will do it.

10. It is true that we have a competency. And it is also true that we never made one dollar in publishing our periodicals, or our various publications. Neither have we enriched our pockets with donations from brethren. How then has this competency come? Answer: The rise of property in our hands for the past fifteen years, real estate and personal, has not been less than ten thousand dollars. We have dealt honorably with all men. Neither have we taken time to make the purchase and sale of property a business. No; we purchased a humble home, and as property rose, sold and purchased another. Several changes of this kind, with equal prosperity with personal property managed by another, has given an increase nearly double the amount of property we ever owned.

Ask those dear men of God, with whom we have had the honor to be associated in vindicating the claims of the fourth precept of God's law, if our purse has not been shared by them as our own dear family has shared it.

On the twenty-eighth day of July last, at our own home, we united in marriage our eldest son, one of the only two remaining children, to one that we are all happy to welcome to our small family circle. We have not done for this married son, in point of property, neither can we, while acting in harmony with our faith, as much as we have for each of such brethren

in the ministry as Loughborough, Waggoner, and Andrews. We have also tried to do our duty to the widow and orphan when we were comparatively destitute and feeble. And a gracious God has poured into our laps abundance in return.

And in conclusion we would say that we have borne the plain testimony of this article with the consciousness that our course in point of means has been in harmony with it. If any doubt, please demand of General Conference an investigation. We took the responsibility twelve years since to introduce the subject of Systematic Benevolence, and fought the matter through against determined prejudice. And now that our faithful people are generally true to the system, we shall expose unrighteous appropriations of means sacredly put into the treasury. And if we fail to correct existing evils in appropriations, we shall do all in our power to do away with the system. We feel deeply over this subject, as we see that, as now managed, Systematic Benevolence is a curse to our cause, instead of a blessing.

Report from Bro. Cottrell.

THERE is an out-of-the-way place on a high hill some three miles south-east of East Otto Corners, Cataaugus Co., N. Y., where, in a small school-house, I am trying to instruct the people in Bible truth. Four have embraced the Sabbath since I commenced meetings here, and there is an interest with a few others to hear. And though it is a place away from railroads and thoroughfares, yet it is a place of considerable religious interest. Ministers of different denominations take pains to climb this hill and labor for the people. One of them, however, recently preached from the text—"I am afraid of you, lest I have bestowed upon you labor in vain." He feared that the people were returning to the bondage of observing days, though none are observing more than he has taught them to observe, namely, fifty-two in a year. (Men ought to observe one day in seven, but some are very particular that that one day in seven should always come on the first day of the week. And they are dissatisfied with, and condemn, those who use this acknowledged liberty, by choosing that day which God has appointed and specified in the commandment.) His favorite text-book which he uses in preaching is a New Testament with notes. Under his text is found the following note:

"Days, and months, and times, and years; such as were required in the ceremonial law. This has no reference to the weekly Sabbath, which was established at creation, and set apart by God to be observed by men in all ages, and was required in the moral law; but to the feasts, new moons, and sabbaths, required in the ceremonial law, which was never binding except on the Jews and those who embraced their religion, and when Paul wrote, had for many years been done away."

Did the minister mean to contradict this note, which lay before him as he spoke, and teach that the weekly Sabbath was no more? If he labors to do away the Sabbath of the moral law, then he had some reason to fear that he had labored in vain; and certainly his labor ought to be in vain.

But last first-day we had a fresh minister, and an excellent discourse from the text—"By their fruits ye shall know them." I could see but one deficiency in the subject matter of the discourse, and that was in not pointing out the rule by which to test the fruits—the law of God. In the evening I preached a supplement to his discourse, to supply this deficiency, from the verse following his text,—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

He did not hold that all in the church, or that professed religion, were true Christians. On the contrary, he observed that if the Master should come into this temple with a scourge of small cords, and should apply it to the backs of the buyers and sellers, there would be a great scattering and thinning of the ranks. But before the close of the discourse, he seemed to go out of the way to express the opinion that the church,

and even the world, were growing better, and that there were better Christians in the world at the present time, than ever before. To this he made no exceptions in favor of apostles or martyrs.

What use does he make of his eyes and his ears? Where has he been? And what use does he make of the predictions of prophets, apostles, and the Son of God, concerning the apostasies, perils, and abounding iniquities, of the last days, compared by our Saviour to the days that were before the flood, when the earth was filled with violence, as it now is?

Truly the wine of Babylon is an intoxicating cup. It makes the strong man weak, and the wise man mad.

R. F. COTTRELL.

Report from California.

My last report was made Oct. 10, just after pitching our tent in Healdsburg. Since that time I have labored in Healdsburg, excepting Oct. 22 and 23, while attending the quarterly meeting in Petaluma. Bro. Kellogg was there. We had a very good meeting at Petaluma, although there were but two Sabbath-keepers present from any other place. One was present at this meeting from Santa Rosa, who had just decided to keep all of God's commandments.

Our meeting in Healdsburg continued until Nov. 7, when our first fall rain came, which has continued about four days. We held, in all, thirty meetings. By the aid of our small bills placed in every house, advertising our subjects, our meetings started with a good audience, but several things diminished the congregation. The evenings became cold, which kept some away. Secret influences of ministers and church members, brought to bear on those whom they saw paying much attention, turned away the timid. This is altogether a different system of tactics from that employed last year, when four opposition sermons were preached, and one discussion held.

Considering all, we have had a profitable meeting to the church here, which was the great object of the meeting, giving many a chance to hear on the reasons of our hope, who heard but a few of the discourses last year. There are also other fruits of the meeting. A man and his wife from Sierra County in this State, who attended some of our meetings at Santa Rosa, and then some of the meetings here, came out on the truth, and were baptized last Sabbath. One was baptized at the same time, and united here, and one, to be united also with the Santa Rosa church. One from Petaluma decided to obey the truth and go with her relatives there to the kingdom. Thus much is already apparent as fruit of the short effort here. Still more may appear "after many days."

Our brethren in Healdsburg have been exceedingly kind to us, in preparing a house for us to occupy during the winter, furnishing us wood at our door, and many articles of fruit and provision, free, in addition to paying their regular s. v. dues. May God bless them in their endeavors to push on the work of truth.

We are about to start for Green Valley, to attend the quarterly meeting, and to hold meetings a few days in the new meeting-house there. Then I expect to hold some meetings in the hall our brethren have purchased in Bloomfield, to get things in a more permanent shape there; and then we hope to strike for entirely new fields, as the way may open. Pray for the success of the work in all its branches, and everywhere.

J. N. LOUGHBOROUGH.

Healdsburg, Cal., Nov. 10, 1870.

Meetings in Wisconsin.

In our last report, of September 5th, we had closed our tent labor at Liberty Pole, in Vernon Co., and had commenced tent labor at Kickapoo Center, in the same county, and only twelve miles from Liberty Pole, where we held a short series of meetings last spring. We continued our tent labor there over three Sabbaths. It was wet, dark, cloudy weather most of the time, yet we had some excellent meetings.

The second Sabbath and first-day that we were at the Center, we had very large meetings, especially on first-day. The Lord gave us great liberty in the

word, after which we went to the water, where nine were baptized. We think many went from that meeting believing that what they heard that day is essential to their salvation.

We closed our tent labor the 26th of September. The next Sabbath and first-day I spent with the church at Sand Prairie. Its members are mostly faithful, and growing in grace and the knowledge of the truth.

We then spent two weeks with the Waterloo church. I found about half its members lukewarm, which is the most lamentable condition that any Seventh-day Adventist can be found in—neither cold nor hot, and, therefore, they do not seem to realize their condition. What a terrible deception. No wonder that the Lord says, Repent, or I will spue you out.

The Lord gave me great freedom in his word, which greatly aroused and encouraged the living, truth-loving members, who felt greatly strengthened to press on for life, life, eternal life, at the coming of the Lord. I have never before witnessed so perfect a fulfillment of the parable of the sower, as given in Luke 8: 4-16 (please all read), as I have in this large church. May the Lord continue to stir them and purge them that they may bear much fruit, that God may be glorified. John 15: 8.

From Waterloo I came to Monroe, Green Co., and spent last Sabbath and first-day. This church is coming up to the help of the Lord against the mighty. The Lord, by his holy Spirit, has removed elements of weakness from them, so that for the first time, I think, since they have been a church, they are most entirely free from internal elements of weakness. Since Conference, they have sold their old meeting-house and lot, bought another lot, and built a new meeting-house south of the depot. They now have a neat, well-finished house, in a retired, quiet place. I preached the dedication sermon last first-day, Oct. 23. Public notice of this meeting would have been given through the Review; had it not been that I failed to get Bro. Pratt's letter till it was too late. For this reason there were but few from abroad; yet we had an excellent quarterly meeting.

I arrived home yesterday, having been absent since the 24th of May, twelve days excepted. I am feeling rather worn and tired. Several of my brethren have told me this summer that I would certainly break down if I did not stop this constant labor, and rest; and I rather think that is so, yet I hardly know how to consent to stop, unless something is thrown in my way to compel me to. But I will inquire of the Lord daily for light.

Bro. Downer is still laboring in the vicinity of Liberty Pole with good success. Many have embraced the truth since I left there. I hope the Lord will open the way for me to visit the brethren there in a few weeks. I shall try to give timely notice through the REVIEW. I think I shall try to have a general gathering there soon, if the Lord will.

I. SANBORN,

Johnstown, Center, Wis., Oct. 25, 1870.

Report from Bro. Byington.

BRO. SMITH: Since our camp-meeting, I have met with the Hillsdale, Burlington, Ransom, Parkville and Colon churches.

In Hillsdale, there is a want of consecration to God, and brotherly love. Brethren, get nearer to God, and you will get nearer to each other.

The church in Burlington has been in trial with one of its members; but after much labor, we had peace restored. Praise the Lord for this.

At Ransom, our meetings were good. The church appear like moving forward.

Of Parkville, I have written before.

Some in Colon are trying hard to live faithful. If all would come up to the work, there would yet be successful battles there for the Lord.

Last Sabbath and first-day, I attended the quarterly meeting of the churches of Gratiot Co., at Alma. Here there is need of much labor. I have spent this week, thus far, in visiting from house to house. We have church meeting to-day, and probably baptism. I am to be at Ithica next Sabbath. Brethren, pray for us.

J. BYINGTON.

Alma, Gratiot Co., Mich., Nov. 10, 1870.

General Meeting in New Ipswich, N. H.

Met in business session, Nov. 6, at 8 o'clock A. M. Prayer by Bro. Haskell.

Eld. J. H. Waggoner was chosen Chairman, and Eld. M. E. Cornell, Secretary.

Eld. Haskell, in behalf of the committees, presented reports as follows:

THE CAMP-MEETING.

Whole expense, including material and fitting up grove,		\$373 05
Expenses of the stand,	263 23	
Receipts at " "	257 71	
Loss,	5 52	
Received by donations,		\$552 04
Total expense,		378 57
Receipts over expenditures,		173 47
Lumber and other material on hand,		247 72
Total,		\$421 19

THE TENT.

Cost of tent,		\$295 00
Rec'd of camp-meeting fund,	\$172 47	
" donations,	57 00	
Total receipts,		229 47
Owing on tent,		\$65 53

These reports were accepted, and the amount behind on the tent was immediately made up by the meeting.

The Camp-meeting Committee was continued, and the proposition to buy the ground on which the camp-meeting was held, was referred to that committee.

Several brethren spoke in favor of organizing a Missionary and Tract Society, when it was

Voted, unanimously, that such a society be arranged.

Elds. Waggoner, Haskell, and Cornell, were elected a committee to prepare a Constitution.

Bro. Haskell offered a resolution in favor of "inquiry meetings" in all the churches of this Conference. Adopted.

Adjourned to 2 P. M.

Met at 2 P. M. Prayer by Bro. Cornell.

The committee reported the following

CONSTITUTION.

ART. 1. This society shall be called the Missionary and Tract Society of the New England Conference of S. D. Adventists.

ART. 2. The objects of this society shall be to visit, circulate books and tracts, and to obtain subscribers for our periodicals.

ART. 3. The officers of this Society shall be a President, Secretary, Treasurer, and an Executive Committee of five, of which the President shall be one, and they shall be elected annually.

ART. 4. Any person may become a member of this society, who is a member of a church of Seventh-day Adventists, by payment of the sum of one dollar.

ART. 5. Each member shall keep a record of his or her labor, and report the same quarterly, at the quarterly meetings, at which time there shall be sessions of this society.

ART. 6. The funds to be employed by this society, shall consist of the money paid for memberships, and free-will offerings.

ART. 7. The Executive Committee shall have the general management and oversight of the work of this society, both in disbursing funds and counseling in regard to labor.

ART. 8. This Constitution may be amended by a vote of two-thirds of the members present, at any annual meeting.

Each article being voted upon separately, the whole was adopted unanimously.

It was voted that the Chairman nominate the officers of the society. The Chair nominated as follows:

President, S. N. Haskell, South Lancaster, Mass.
 Secretary, F. M. Buzzell, New Ipswich, N. H.
 Treasurer, J. Webber, " "
 Executive Committee, the President; H. B. Stratton, Boston; A. P. Green, Shamrock Mills; F. Gould,

Greenfield, N. H.; and Samuel Martin, Ringe, N. H.

All were elected unanimously.

Opportunity being given, memberships and donations were received, amounting to \$180.00.

Adjourned. J. H. WAGGONER, *Chairman*,

M. E. CORNELL, *Secretary*.

Sr. L. M. ALEXANDER writes from Lamoil Co.: I rejoice that the light of present truth still illumines the pathway of the believer in Christ, and gives strength to perform the duties of life. I feel to sympathize with those who are deprived of the privilege of meeting with the dear saints of God for public and social worship. I hope, when this earth is made new and shall become the abode of the saints, to be with those who will share in fullness of joy at God's right hand, where partings will be known no more.

Obituary Notices.

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

On the 21st of October, 1870, in the town of Walton, Eaton Co., Mich., my beloved mother, Adelia Patten, wife of L. C. Patten, closed her eyes in death, after an illness of ten days, in the 55th year of her age. Her disease was bilious fever, with congestion and inflammation of the brain.

For nearly thirty-three years, she had shared life's burdens with the companion of her youth, in the care of a family of six children, five of whom live to mourn, with him, her loss. Our hearts were grief-stricken in an unexpected hour; yet this very bitter cup is sweetened by the assurance that she rests in hope of a part in the first resurrection. We are very thankful that mother lived to see her children all grown up beyond the helpless years of childhood. But her smile, which ever gave joy to our hearts, will cheer us no more—her chair is vacant, and her gentle voice is hushed.

Her oft-repeated prayers, for her entire family, still linger in our ears, and especially the anxiety of soul she felt for the son who makes no profession of the love of Christ. May the Lord comfort father's heart, and sanctify this severe affliction to the good of the family. For seven years she had been a believer in the third angel's message, and an observer of the Lord's Sabbath.

Eld. John Matteson made some excellent and very comforting remarks on the funeral occasion, from our Saviour's words in John 11: 25, 26.

ADELIA P. VAN HORN.

DIED, of consumption, on the 30th of Oct., 1870, my brother, David S. Kilgore, in the 30th year of his age.

R. M. KILGORE.

DIED, in Allegan, Mich., on the 11th of Nov., Carrie E. Lewis, the infant daughter of Bro. and Sr. T. B. Lewis, at the age of 1 year, and 18 days. Sermon by the writer, from Heb. 9: 27.

W. H. LITTLEJOHN.

DIED, in Trowbridge, Allegan Co., Mich., Bro. John C. Starr, aged 55 years.

For many months, Bro. Starr had suffered that which language cannot express, from the inroads of a cancer, which finally produced death, when nature could endure no more. During all of this time, the consolations of the blessed hope were very precious to the patient sufferer, and when last we saw him while living, he spoke with confidence of a resurrection to immortality in a world where there will be perfect exemption from the trials, and sorrows, and pains, which are incident to this life. We believe that he sleeps in Jesus. Sermon, by the writer, from 2 Tim. 4: 6-8.

W. H. LITTLEJOHN.

DIED, in Belvidera, Boon Co., Ill., Oct. 14, 1870, Alice May, infant daughter of J. H. and Sarah Bennett, aged 5 months. Thus fades the withering flower.

T. M. STEWARD.

DIED, in Lincklaen, N. Y., Sept. 6, 1870, George Sanders, aged 73 years. The deceased gave his heart to the Saviour in early life, embraced the blessed hope at North Manlius, in 1843, continuing steadfast to the day of his death. As a church, we realize that we have met with a loss; but our brother sleeps in Jesus; and with the voice from Heaven, we would say, "Blessed are the dead who die in the Lord." This is a heavy affliction to his wife in her old age, and also the children, and children's children; but the Lord will sustain them, if they walk in the Master's steps. Funeral discourse, by Eld. E. A. Poole, from Job 14: 14.

F. CONKRE.

DIED, in St Charles, Saginaw Co., Mich., Nov. 11, 1870, of congestion of the lungs, after a brief sickness of eight days; Joseph Dudley, aged 43 years. Bro. D. embraced present truth in Maine, his native State, with his companion, some sixteen years ago. About seven years ago, they moved to St Charles, where he was soon ordained as elder of the Seventh-day Adventist church, which station he continued to occupy until his death. He leaves a wife and two children to mourn his loss, and brethren who esteemed him highly for his works' sake. He had also a good report from without, and gave satisfactory evidence to those who visited him, that he died in the Lord. The Methodist friends kindly offered their house of worship for the funeral services, and for words of comfort from Job 14: 14: "If a man die, shall he live again?"

JOSEPH BATES.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 22, 1870.

THIS WEEK'S REVIEW.—With no small degree of interest will Bro. Loughborough's appeal to the churches in California, in this week's REVIEW, be read. There is a power in the publications issued at this Office to reach minds at this time that is beyond anything that we ever anticipated. Almost every day we are receiving letters from ministers of different denominations, church members, and from non-professors, containing the most cheering statements of the influence of our books upon their minds. Some of these we will give next week.

We are sure that the friends of the cause in California will respond promptly and liberally to the appeal from Bro. L. And it is a pleasure here to state that the Association will send books, pamphlets, and tracts, by mail, for distribution in California, at one-third discount, adding only the postage.

The readers of the REVIEW will not fail to notice that the Editor's space is fully occupied in his absence, however much the paper may suffer otherwise. We have not time to do it justice, but will do our best under the circumstances. Personal matters in our lengthy Number Three, will be read with interest by the especial friends of the cause who feel personally concerned. The existing state of things among us, and the necessity of prompt action, is our apology for speaking pointedly.

The articles from Eld. D. T. Bourdeau, relative to opposition to the Sabbath by Eld. Estese, at Jericho Corners, Vermont, are too lengthy for the REVIEW. Such local matters, of especial local interest, and not of so much general interest, unless they are brief, cannot be admitted to the columns of the REVIEW. We shall put these articles in pamphlet form, for the friends everywhere who wish to order them; but especially for the Elds. Bourdeau to dispose of at their pleasure.

God be thanked for the good work at Jericho Corners. And the best feature of all is that God has so worked for precious souls as to stir the wrath of the dragon. The Elders Bourdeau are not rash men. They are prudent men. And nothing has given us so much hope of the success of these men as this little affair at Jericho Corners. What if they, in passing from Jerusalem [Bordoville] down to Jericho, do fall among thieves, or traditionated professors, who treat them but little better? Such things will come when the servants of God stand in the power of God, so as to reach the minds and hearts of the people.

The reports from all parts of the field are cheering. There is room for but a few of them this week. More will be given next week. J. W.

Notice.

At a recent meeting of the church of Allegany Co., N. Y., Bro. J. C. Saunders was restored to his standing in the church, under circumstances that were very satisfactory to all concerned. J. N. ANDREWS.

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

ILL-GOTTEN GOODS.

"AND Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank." Ex. 16:19, 20.

Though the people murmured against the manna after using it some time, it was not so at the first. They were hungering in a desert land, and they were prepared by these necessities to receive it with thankfulness. And we may remark that they were not the only ones that have received with thankfulness the benefits of God's grace when they felt their need, and grumbled after they had enjoyed them awhile. But I say, At first they gladly received it, and prized it as a precious gift from the God of their Father Abraham. How, then, must they have been astonished to

find a quantity of this much-prized provision, carefully set aside for future use, turned into a loathsome mass of crawling worms! Why was this? It was because they had disregarded the order of the Lord. It was ordained of him that it should be preserved only for Sabbath use, to put a difference between the seventh day and the other days of the week. It was a part of his plan for magnifying this sacred institution among his chosen people; and the course they pursued would, if successful, have obliterated this distinction, and brought the Lord's Sabbath down to a level with other days.

God does not change. His ways are equal. He does not audibly speak in the hearing of all men; but what he says, all men should regard. He does not work the same miracles in the sight of all; but what he does is for the benefit and faith of all. He often gives illustrations of his will regarding the children of men, and we are expected to apply them to our times and circumstances. This corruption of the manna was not for them alone; it was to show us how God looks upon the goods we gather and treasure up without respect to his will. How many consult their own tastes, their own convenience, their pride of possession, in saving worldly goods, instead of seeking the mind of God. Goods so acquired, whether little or much, are as great abomination in the sight of God as was the putrid manna.

"A little that a righteous man hath is better than the riches of many wicked." It was because they feared to trust God from day to day, that they laid up manna contrary to his will. Many will pray with great complacency and apparent faith—"Give us day by day our daily bread"—if they have a good stock on hand; but if, in the providence of God, their store fails, anxiety, fears, and doubts, take possession of their minds, and they forget the prayer—just when it is needed. There is sometimes much self-deception hid under a profession of faith, and covered up with words of prayer. "When the Son of Man cometh shall he find faith on the earth?" J. H. W.

A Cure For Infidelity.

MANY years ago, a boy of ten or twelve years, becoming dissatisfied with the plans of his parents as to his education and future life, professed himself an infidel in his principles; thinking thus to evade or change the plans of his guardians. His tutor tersely replied, "Is that so? then I will remedy that;" and immediately commenced applying the rod, and continued this operation until the young skeptic recanted his principles, and professed clearly his confidence in the word of God. And in time this boy became a powerful advocate of the principles of Christianity, in an age of general infidelity.

What proves clearly that infidelity would expire if God should manifest his judgments, is the fact that infidels are among the first to beg for mercy in time of an earthquake or shipwreck. This is so, with a few exceptions, which are those in which the disease of unbelief has attained a full development, and has become chronic, in which case the victim's mind has become so perverted that reason cannot longer rule, or that the friends of the lower world hold him completely in their power.

Most infidels are so willfully; not quite all so, however, as early education has biased some minds in that direction. But if in the first stages of this disease the same treatment could be administered as above, there would be few infidels. JOS. CLARKE.

Notice.

We hope all the lonely, scattered Seventh-day Adventists in the State of Wisconsin, who would like to have preaching in the place where they live, will please write a full statement in reply to the following questions:

1. How long have you lived in the place?
2. How many are keeping the Sabbath there?
3. Is there a good school-house that can be obtained to hold meeting in?
4. What are the prevailing religious sentiments of the people? Have they an interest to hear?

And be sure and give your post-office address, and direct your letter to C. W. Olds, Little Prairie, Walworth Co., Wis. I. SANBORN.

Appointments.

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

THIS time for our next quarterly meeting in Princeville, Ill., is Dec. 3 and 4. We desire all the members of this church to represent themselves at this meeting. If we humbly seek God's face, it will not be in vain. B. F. MERRITT.

THE Lord willing, I will hold meetings at Adel, Sabbath and Sunday, Nov. 26 and 27. Winterset, beginning Friday evening, Dec. 2, and continuing two weeks. Sabbath and Sunday, Dec. 10 and 11, we will hold a general meeting of all the churches in that section, including Adel, Des Moines, Sandyville, Osceola, Decatur City, Affon, &c. We hope this will be an important meeting, and that an earnest effort will be made by these churches to attend. The ordinances will be attended, also baptism. Come Friday, to stay till Monday. D. M. CANRIGHT.

THE next quarterly meeting for the churches at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, Dec. 2 and 3. Bro. Sanborn may be expected. O. A. OLSON.

THE next monthly meeting of the Lisbon, Anamosa, and Marion churches, will be held at Marion, Iowa, Dec. 3 and 4. We expect a good turnout from Laporte City to this meeting. D. T. SHIREMAN.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

E. R. WEBB: No. Some one sends us a five-dollar draft to be credited as follows: "\$2.50 for the continuance of the REVIEW to me, 50c for the continuance of the INSTRUCTOR, to be changed from me to Geo. I. Palmiter, and \$2 for the REVIEW for the said Geo. I. Palmiter." Who is "me"?

RECEIPTS

For Review and Herald.

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

\$1.00 each. J. H. Cook 37-14, Emily J. Paine 37-1, Gilbert Allen 37-23, Wm Webster 37-23, Curtis Baird 37-23, P. Crommet 37-14, C. Phillips 37-23, D. S. Anderson 37-23, S. L. Cassidy 37-23, M. L. Clark 37-23, H. S. Cassidy 37-23, Sarah Simmons 38-19, H. P. Gould 36-1, R. L. Ainsworth 37-9, B. Spencer 37-23, T. Alverson 37-18, F. I. Anderson 38-21, Julia Foster 38-21, F. H. Morrison 37-17, Mrs. S. Persons 38-23, Mrs. D. Ray 38-23, C. L. Palmer 38-1, J. E. Froenau 37-1, Ezra Brackett 38-1, Mrs. J. Oaks 38-23, A. Bomies 38-23, J. T. Pratt 38-23, P. R. Mills 37-5, E. P. Marvin 38-23, J. Sanders 38-1, H. N. Bates 38-4, Wm Jones 38-23, Mrs. M. Walkley 38-23, Wm Thompson 38-23, E. I. Purdon 38-23.

\$2.00 each. C. Robinson 39-1, S. Shively 38-22, A. Caldwell 38-10, J. W. Cassidy 38-23, James Vile 38-1, W. D. Russell 38-10, Mary Copen 38-1, L. Fuller 38-18, E. S. Briggs 39-1, I. D. Van Horn 38-1, Lars Weien 38-23, S. A. Brown 38-21, S. Ferguson 39-4, T. Burgess 36-1, Mrs. M. A. Cook 38-10, C. Rice 38-10, D. Spooner 37-15, E. H. Root 39-1, E. Stafford 37-1, D. C. Phillips 38-1, C. M. Nichols Jr. 38-12, R. F. Cottrill 39-1, Wm G. Buckland 38-1, Ira Gardner 38-1, J. M. Wilkinson 39-1, P. R. R. 38-17, A. Field 39-1, C. Cartwright 38-18, S. Shaw 36-4.

Miscellaneous. Benjamin Wood 50c 37-23, M. C. Sanders \$2.75 39-1, A. O. Burrill 1.50 38-22, H. C. Green 75c 36-22, A. Hall 2.75 37-1, E. Van Dusen 1.45 37-12, E. Booth 50c 38-16, C. H. Webb 1.32 38-19, L. J. Shaw 1.50 37-14, L. Bolton 1.50 37-13, R. B. Hart 5.00 38-1, M. A. Brigham 1.38 37-23.

Books Sent by Mail.

Wm Lawton 50c, J. Armstrong 45c, W. T. Carson 20c, N. Rear \$1.12, H. N. Bates 50c, S. N. Haskell 2.50, M. M. Stowell 35c, A. S. Gillett 50c, C. P. Whitford 50c, D. C. Phillips 51c, A. Pringle 18c, Minnie Gottfredson 2.12, Wm Lawton 50c, M. A. Brigham 22c, L. A. Brainhall 18c, A. J. Page 20c, John Warren 10c, Wm Webster 2.00, A. H. Hall 25c, Lewis Bean 5.00, H. C. Green 50c, J. Hendry 50c, J. N. Fohman 1.50, W. W. Stebbins 17c, L. Bolton 1.65, J. Moffitt 25c, J. P. Chamberlain 2.25, P. R. Mills 35c, B. Haynes 50c, A. A. Covey 15c, A. C. Bourdeau 4.39, J. D. Hughes 20c, C. M. Nichols Jr. 1.00, J. C. Bunch 50c, J. H. Swain 66c, E. R. Webb 68c, Mrs. N. Smith 6c, J. F. McKeenolds 38c.

Books Sent by Express.

W. Chinnock, N. Bloomfield, Trumbull Co., Ohio, via arrsn, \$14.34 Geo. I. Butler, Mt. Pleasant, Iowa, \$37.88.

General Conference Missionary Fund.

D. R. Palmer \$40, E. & J. Baker 1.70, C. Owen 5.00, D. C. Elmer 2.00. Shares in the Publishing Association. S. Vincent \$10.

Michigan Conference Fund.

Church at Newton \$5, Salem Center 10.00 Jackson 36.00.

Cash Received on Account.

H. A. St. John \$6.40, R. J. Lawrence \$5.00, E. H. Root 12.79, S. N. Haskell 170.00.

Michigan Camp-Meeting Fund.

A. Seymour \$3.00, E. H. Root 25.00.

Western Camp Meeting Fund.

N. Orcutt & wife \$9.85, Susan Shively 8.00, D. N. Fay 7.00, Jesse Tenny 7.60, S. H. Peck & wife 6.00, A. friend 4.00, Lois Babcock, Mary Judson, Matilda Rounds, J. Dorcas, John Francisco, each 3.00, S. L. Crous, Eliza Ferciot, H. French, Betsey Maynard, A. Norton, Ezra Brackett, Charles Brackett & wife, H. E. Brackett, M. A. Scott, Mary Dunn, M. B. Morton and wife, Daniel Hare, Catharine Lindsay Jr., W. V. Fields, each 2.00, M. B. Clark, June Smith, C. Kasson, Geo. Maynard, L. Lock, Thos. & Eliza Denman, Mary Brackett, Maria Lane, Sarah Lane, Wm. H. Dorcas, D. F. Fero, J. Domper, A. S. Hutchins, Geo. Walling, A. Sister, Peter Elting, Elmer Francisco, Elbert Francisco, Isabella Francisco, Rodney Owen, John Parmalee, Clarissa Farmer, Silas Streit, Thos. Porter, S. T. Chamberlain, C. N. Ford, Lewis Wilson, G. B. Gaskill, each 1.00. Postage, O. 50c, J. B. Sweet & wife, 1.50, A. Sister 75c, A. J. Richmond 2.75, D. Hewitt 50c, S. Zollinger 1.16, Laura M. Francisco 10c, Thomas Denman 1.00, A. W. Maynard 6.00, J. S. Griggs 1.00.

Charles Buck \$10.00, D. Bane, H. I. Farnsworth, S. N. Haskell & wife, Harmon Lindsay, J. M. Lindsay, C. R. Ogden, John McMillan, A. Van Dusen & wife, E. Van Dusen, J. G. Lamson, J. Lamson, each \$5.00. W. H. Ball, C. Colby, R. M. Pierce, D. A. Owen, each \$2.00. L. Wilson, G. B. Gaskill, John Hurd, Hiram Patch, J. L. Hobart, P. H. Elliot, J. H. Loveland, B. Loveland, T. A. Bailey, J. Lovell, J. S. Van Dusen, S. N. Mead, each \$1.00. E. Keeney 75c, Ella Van Dusen, M. Van Dusen, Eliza Keeney, M. Aldrich, C. W. Reed, each 60c, Nancy Lovell 25c, F. Mead 25c, T. Fund 25c, M. & J. Keeney 20c, L. Keeney 15c, K. Harris 15c, D. Van Dusen 10c, R. Mead 10c.

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

S. A. McPherson \$10.00, E. H. Root 10.00, C. Buck 10.00, R. Loveland 10.00, T. S. Harris 10.00, Harmon Lindsay 10.00, C. R. Ogden 5.00, A. Seymour 5.00, J. S. Wick 10.00, S. N. Haskell & wife 10.00, D. R. Leigh-ton 10.00.