

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.

CHRISTIAN COMMUNION.

"Then they that feared the Lord spake often one to another."

EARNEST, faithful, toiling pilgrims,
Pressing through this desert land,
Looking for the "heavenly Canaan,"
"Joined in heart and joined in hand,"
Can they travel on together,
To the same eternal home,
Never speaking of their conflicts,
And their glorious rest to come?

While around them, cloud and shadow
Chase the rays of heavenly light,
And the stars of coming morning
Linger in the shades of night;
Shall the weary-hearted traveler,
Watching for the coming day,
Never speak a word of comfort
To his comrades on the way?

When along the arid wayside,
Cooling waters cease to burst,
And the low and murky fountains
Mock the weary pilgrim's thirst;
Can we never, never listen
To the music of those streams,
Flowing through those heavenly regions,
Where no shadow intervenes?

When the drooping spirit lingers
'Round hope's consecrated bier,
Shall not then our sweet communion
Breathe of kind and heavenly cheer?
When the gleaming peak of Pisgah
Peers above the gathering cloud,
Shall not then our cheerful voices
Join in praises clear and loud?

In the land to which we're going,
Union is the life of bliss;
Why should not we have a foretaste
Of its blessedness in this?
Yea, those walls of glowing sapphires
Glimmer through these mortal skies,
Tinge the heavy clouds with sunlight,
Chase the darkness from our eyes.

Papal Infallibility.

It is somewhat remarkable that the temporal status of the pope, which had experienced no change for so many years, and had fair to remain unchanged for an indefinite period of time, should meet, on the heels of the proclamation of the infallibility dogma, with so many, so radical, and (in a Catholic point of view), such adverse changes. Following so swiftly on this assumption of divine attribute, people not prone to regard remarkable occurrences as special manifestations of divine will, cannot be blamed if they see in these events the hand of the Almighty. Some of these changes are very happily epitomized by the Rev. Dr. Cumming, in a recent lecture delivered at Liverpool on the subject stated in the caption to this article, and which we find reported in one of the papers of that city. No sooner had the pope, says Dr. Cumming, pronounced the dogma of infallibility, thus assuming to himself a divine attribute, than he heard the first

sounds of a war, which, in its proportions, in its area, and in its intensity, was more a universal massacre than a war. On that very day Napoleon—the "eldest son of the church," as he was styled—wrote to Cardinal Antonelli that he must recall his troops from Rome—the troops that had upheld the pope's temporal power for twenty years. Then followed the overthrow of Napoleon and Eugenie, erstwhile the most powerful supporters of the pope in Christendom. Austria, even, long the dungeon of Europe, always the guardian of the pope when no one else could be found to support him, shocked at the pope's assumption of an attribute of Deity, tore the concordat into shreds and cast it to the winds, and renounced the pope's jurisdiction in Austria, root and branch. Then Austria passed a law granting liberty of the press, liberty of conscience, and freedom of education, throughout the length and breadth of the land. Swiftly following the retiring soldiery of France came the armed forces of Victor Emanuel, intent on securing the one fond dream of all patriotic Italians, the unity of Italy. They thundered at the gates of Rome; the foreign levies of his holiness were compelled to surrender, and when his own people were asked by the plebiscite to say whether they would have the pope or Victor Emanuel to be their king, they by an overwhelming majority preferred Victor Emanuel; and yet Victor Emanuel was an excommunicated person—not entitled to Christian baptism or Christian burial. The consequence was that the pope was sent to the Leonine city, denuded of his tiara and stripped of his splendor.

Dr. Cumming mentions an incident in connection with the ceremony of proclaiming the dogma of infallibility, we do not remember to have seen described in other accounts of the occasion. Here it is:

"It was decided by 535 voices—many of them voices of bishops in the air, bishops representing petty dioceses in Italy—that the pope was infallible; and then came the great event of the proclamation of that infallibility. His holiness posed himself—placed himself outside an eastern window of St. Peter's in his gorgeous robes, expecting the first rays of the rising sun to shine upon him and to cover him with an apparel of splendor. But the sun did not seem to rise to the occasion, for never was there a sky in Rome so black with clouds as on that same morning, and never was the air so murky or dim; and when the pope rose to speak, the thunder rolled in crashing reverberations throughout the length and breadth of St. Peter's, the lightning flashed from pillar to pillar with unearthly splendor, and so startled was an eminent member of the Ecumenical Council that he leaped to his feet and exclaimed, suddenly, and as if by inspiration, 'God has sent down another Mount Sinai with its lightning and thunder into the midst of St. Peter's. After that a candle was brought down, as he could not get the light of the sun, and by its light he read the decision of the Ecumenical Council pronouncing him to be infallible.'"

Certainly, in a superstitious age all these sudden changes and signs would be regarded as having a particular significance—as marks, indeed, of the Divine displeasure. However they may be regarded, one lesson they teach is plain—to wit; that kingdoms,

nor empires, nor infallibility-assuming popes, can stay the onward march of liberal principles and progressive thought, bray they never so loudly of kingly prerogative, "divine right," and papal infallibility.—*Journal.*

Bishop Jewell on Antichrist.

As a scholar, preacher, controversialist and earnest Christian, Bp. Jewell, who died A. D. 1571, was one of the best and most able of the British Reformers. His exposition of the Epistles to the Thessalonians—published after his death—has been characterized as "worth its weight in gold." We intend to make some extracts from it. The following concerning Antichrist may be in place just now:

This shall be the mark whereby you may know him; he shall set himself against God, and against Christ, for he is an enemy of the cross of Christ. Why then, say you, are not the Jews, and Mahomet, and the Turks, either all, or the most wicked of them, so called, seeing they utterly refuse all Christian religion? Because none of these sit in the temple of God, which is the place where antichrist shall advance himself; and because antichrist shall not in open show set himself against Christ, as doth Mahomet, and the Turk, but subtly and craftily, like an evil and ungracious servant. He will not openly speak his blasphemies, or spit at the gospel of God, or defy the name of Christ; but he will call himself "the servant of God;" perhaps, "the vicar of Christ;" and perhaps, "the servant of God's servants;" or perhaps, "the head, or the chief member of the church." [Titles assumed by the pope.] He shall say he is led with the zeal of God's house, and shall do nothing less; for he shall seek himself; he shall say, he seeks the glory of God, when all that he doth is for the enriching and ambitious enlarging of his own worldly pomp and vanity.

In matters of princes, if any man take upon him the name of an ambassador, or deputy to a prince, having no commission thereto, and in this boldness presume to levy and raise a power, and force the subjects to follow him, although he work all this under the name, and by the color, of the prince's authority, as is the manner of rebels to do, yet he is a traitor, and his doings are not well thought of, because he deals in the prince's matters without warrant from the prince.

Even so antichrist shall come in the name of Christ, yet will he do all things against Christ, and under pretense and color of serving Christ; he shall devour the sheep and people of Christ; he shall deface whatsoever Christ hath taught; he shall quench that fire which Christ hath kindled; those plants which Christ hath planted he shall root up; he shall undermine that house which Christ hath built; he shall be contrary to Christ; his faith contrary to the faith of Christ, and his life contrary to the life of Christ. Is any man desirous to know antichrist? His coming shall be notable; it shall astonish the world. By this mark you may know him: he shall be contrary to Christ. To show you at large this contrariety, by comparison of things contrary in Christ and antichrist, would ask long time. It shall be sufficient that we consider only some few wherein they are

manifestly contrary, that by them judgment may be made of the residue.

St. Paul saith (Heb. 10), With one offering hath he consecrated forever them that are sanctified. And again: We are sanctified by the offering of the body of Jesus Christ once made. What is he, then, that saith, I make priests to offer a daily sacrifice for the sins of the people, by whom the offering up of the body of Christ is made every day? He is contrary to Christ; he is antichrist.

St. Paul saith (Eph. 1), God hath appointed Christ over all things, to be the Head of the church? What is he, then, which saith, I am the head of the church? which saith, All the churches of God are knit in me; you must understand as I understand; you must hear with mine ears, and see with mine eyes; I will govern and direct you? He is contrary to Christ; this is antichrist.

Christ ordained that the communion should be ministered under both kinds. Matt. 26. What is he, then, that delivers it to the people but under one kind? He is contrary to Christ; he breaks the first institution of the Lord's supper; he is antichrist.

Christ saith (John 18), My kingdom is not of this world. What is he, then, that saith, I am lord of lords, and king of kings. I have right to both swords; my power and authority reacheth over all the kingdoms of the world? He is contrary to Christ; he is antichrist. Christ washed his disciples' feet. John 13. What is he, then, that gives his feet to be kissed of kings and emperors? He is contrary to Christ; he is antichrist. Christ paid tribute to Cæsar. Matt. 17. What is he, then, that exempts himself and his clergy from the temporal sword and authority? He is contrary to Christ; he is antichrist.

Christ allowed marriage, and reproved fornication. What is he, then, that allows fornication, and forbids marriage? He is contrary to Christ; he is antichrist. Christ saith (John 5), Search the Scriptures. What is he, then, which saith, Give not that which is holy to dogs, neither cast pearls before swine; ye may not search the Scriptures? He is contrary to Christ; he is antichrist. These are the certain and undoubted marks of antichrist.—*Advent Herald.*

On Making Wills.

I SEND a slip from a newspaper, showing what is being done for the Bible cause by bequests. These are often made by good men. Who is making his will as Mr. Wm. Devoe did? that is, remembering the cause of present truth, as he did the Bible cause.

A GREAT LEGACY.

About twelve years ago, Mr. William Devoe, of this city, died and left a property, chiefly in real estate. By will, he made ample and specific provisions for the support of his wife, and he left no children. By the terms of his will, the American Bible Society was made the residuary legatee. Since the death of the testator, the property has been rising in value, and it has been ably and faithfully administered by the executor, J. J. Cisco, Esq., a distinguished financial gentleman of this city. Last week, Mr. Cisco paid over to the American Bible Society the sum of \$151,000, as part of the avails of this legacy, and on the death of the widow of the testator, something more, perhaps \$75,000, will be coming to the same institution.

This legacy is a most timely and providential assistance to the society, when it is straining every nerve to meet the foreign as well as the domestic demand for the Holy Scriptures. Within the last three years, it has been obliged to expend more than \$150,000, upon the single field of the Levant, and the printing of the Arabic Scriptures alone has consumed about \$60,000. If another legacy as large as Devoe's should suddenly fall into the society's hands, the necessity would be no less urgent for all the help that individual Christians can render. The work is growing more rapidly than the advance of real estate. The calls are imperative. It would not be strange if Spain should ask for the bread of life before many days.

This great accession of funds at a season of such great need, should be the occasion of gratitude to God, while it should stimulate the friends of the Bible to put forth every energy to fill the earth with the knowledge of the Lord.—*N. Y. Observer.*

The Report of the American Tract Society shows the receipt of over \$5,000 in the year 1849, in twenty-six legacies, of from two dollars to one thousand dollars; and in 1852, the amount received in legacies

was over \$7,000, in thirty-four legacies, of from one dollar to two thousand dollars; there were, that year, eight legacies of one hundred dollars; fifteen, of less than one hundred dollars; seven, between one hundred and five hundred dollars.

Now brethren and sisters, shall we be wide awake on this point? shall wills be made with respect to the cause of God? or shall Satan get the whole of your property if you are suddenly called away? Perhaps some are suffering spiritual dearth for this very reason.

But, says one, I have nothing hardly to will to the cause. You must be poor indeed, if you cannot will to the cause from one to five dollars, of which there are quite a number in these lists; and from five to fifty, of which there are six to the American Tract Society in 1849.

There is a strange feeling of delicacy, on the part of most people, with regard to making their last will and testament. Many leave their relatives in a very embarrassing position, by leaving to the law the disposal of their property; for this, many think they have an apology, in the plea that the law makes as equal a distribution as it would be possible for them to do. Now let any man set himself fairly about this business of making his will, he will find it a difficult affair; and if it is difficult for him, how much more so for the general principles of law to do it. But for a Christian, who loves the cause of God more than he loves his life, there is a grand difficulty in the way; that is, *the law makes no provision for the cause of God*; therefore he is under moral obligations to make his will; for he would not, in his death, slight so good a friend as the cause of God has been to him.

We say it is a difficult thing to make a will—to make it just right. You cannot suit all, unless all are as devoted as you are. You must be above the influence of selfish motives, or selfish persons. You will need more than human wisdom, and much of the fear and love of God. Do not undertake it lightly; think over it; pray over it. If there is an act which God notices more particularly in your secular affairs than any other, it is the making of your will.

Should you live ever so devotedly attached to your son or daughter, and in your will deliberately leave that son or daughter without a dime, while the others were all well provided for, what would be the effect upon that child, after your death? Now let me ask, Can the suffering cause of God ever forgive such a slight as being neglected in your last will? Have you not a clause, in that important document, for the dear Saviour?

Would you, in your will, shut out all hope of Heaven by blighting such an heir? But let it be no niggardly gift; let it be proportionate to your ability. The clause devoting a part to God, let it be a noble, a liberal, portion.

Still better will it be to dispose of this matter, if possible, by distributing to the cause of God while you live, not waiting the summons of death to tear it from you by force. JOS. CLARKE.

Trouble.

This world is filled up with all sorts of trouble—trouble among nations, trouble in neighborhoods, trouble in families; and, in fact, men and women are often troubled with their own selves, and we think this is the touchstone of the whole matter. I think nineteenth, if not ninety-nine one-hundredths, of the trouble men and women have in this world, they bring upon their own dear selves. Dear reader, do other people trouble you? we verily believe if you let them alone, and act right yourself, this trouble will vanish like fog before the sun. Why is it some men are always in trouble with their domestic animals? their cows ready to jump and spill the milk when they make a motion, if indeed they are allowed to come near them; their horses jump at their approach; and if, perchance, they go round to adjust a rein or strap, they fly sideways or backwards, ready to upset the wagon or carriage. Their oxen always fractious, running away; kicking cows, kicking oxen, kicking horses! What's the matter? Do you wish to know what will cure all these bad tricks? Kindness, dear reader, will do it. The trouble is not with these animals; no, indeed, the

trouble is with the man. Follow this person through a day's work, and I venture to say you will become satisfied that this is the truth. He frets, he scolds, he whips, he kicks; and is it to be wondered at that they pay back in some way? Let that man stop, turn right about, change his base of operations, and put a kind spirit outward, and uppermost, and soon trouble will vanish, vanish like smoke. A lady, perhaps, is always in trouble with her neighbors; some one has said this, and some one has said that. Now for vengeance; and it is well indeed if this vengeance was not paid in advance. What's the matter? That woman made her own trouble; she has been meddling with other people's business. Exceptions, of course, sometimes; but I would not dare say the reader's case is an exception. But people sometimes get hit, and this makes troubles; some are falsely slandered, and this makes trouble. No, you are mistaken, this does not make the trouble; but 'tis hitting back or running to find out who told the story; this makes the trouble. Let a person keep a conscience void of offense toward God and man, never turning to see who strikes, and the blows will fall like grass, or will be very much lightened, at least. Oh! that people would learn wisdom in this world; that they would seek for it as for hid treasures—that wisdom that comes from above. Then would many and many a trouble vanish and become nothing, while all would be much lighter, and compare as nothing when lying by the side of that peace within which passeth knowledge.

HENRY F. PHELPS.

Pine Island, Minn.

Ask, and It Shall Be Given You.

Precious words of love for God's people! To the tried, afflicted, and oppressed; to the poor and needy; to the homeless and wandering, and to sinners longing for pardon for sins, Jesus says, "Ask, and it shall be given you." If we arise in the morning with a feeling that our strength is but weakness, and with a fear that we will not be able to resist the powers of darkness that must surround us through the day, how comforting, how cheering, the thought, I will go to my Saviour and ask for strength. And through the busy toils of the day, how oft the child of God says within his heart, I will go to my Heavenly Father, I will ask his favor, his guidance, that I may direct my affairs with discretion; that I may have wherewith to help in the Lord's cause, and to help the needy; I will ask that his love, his Holy Spirit, may dwell in my heart, that I may bear my trials with patience, and with meekness bear the scoff and scorn of the worldling. When the cares and duties of life gather thick and fast, I will seek my Heavenly Father's aid; that I may cheerfully bear and perform them.

Oh, what consolation! what peace! what abiding love! dwells in the heart of that Christian who, midst the weary toils of this life, midst prosperity or adversity, midst joy or sorrow, can say, I will go to my Saviour; he hath said, "Ask, and it shall be given you." So, when I am weak, when I am weary and long for rest, when lacking wisdom, in all my necessities, I will go to Him who is willing to give freely and more abundantly than we are able to ask. * *

West Union, Iowa.

Aurora Borealis.

On the morning of the 24th of October, we beheld a display of Aurora Borealis, perhaps never surpassed, if ever equaled, in this latitude. Beginning with a faint, white light near the horizon in the north, it slowly rose and spread with wavy coruscations, until it reached an altitude of about twenty degrees, where, as with a crown, it encircled a very dark nucleus, the diameter of whose circle rested upon the horizon. From this were emitted rays of light reaching almost to the zenith, and assuming, at one time, a form of beauty and sublimity seldom delineated upon the canvases of heaven. This consisted of a ground-work of blood red, with stripes of cream color nearly as regular as those of a carpet, and extending in altitude from

the crown of light in the north, almost to the zenith, and, laterally, nearly covering Ursa Major, and reaching thence to the milky-way.

As we looked upon this phenomenon, we were led to regard it as one of the many wonders and signs that should herald the coming of the Son of Man.

Greater displays are no doubt frequently witnessed in higher latitudes, but there they cease to be wonders. It is not that such phenomena may not be traceable to laws of nature governing their action, but the magnitude and frequency of their occurrence indicate a convergence to a point near at hand, when an event grand and awful shall crown the wonders of six thousand years.

"All things remain as they were from the beginning," says the skeptic; to which the Spiritualist responds, "And shall ever remain, as long as God exists." But the student of prophecy beholds in earth, and sea, and heavens, solemn tokens of this world's dissolution, beyond which the finger of hope points to new heavens, and a new earth, wherein dwelleth righteousness. "Blessed are the meek; for they shall inherit the earth." ADOLPHUS SMITH.

Lost! Lost! Lost!

In the north of England there are many coal-fields which were formerly worked, but which have been abandoned. The shafts of these neglected mines are partly filled with water, and are of great depth. A poor man was returning home one evening from his work, and thought to arrive more quietly at his cottage, by crossing a barren moor in which some of these open pits lay. He had miscalculated his time, and night closed in before he had crossed the moor. As he walked on, hoping that he was in the right path, he was suddenly seized by an undefined terror; his limbs trembled, his heart beat violently, and fear prevented his taking another step. All he could do was to stand still and cry, or rather shriek out, "Lost! lost! lost!" This mournful sound reached the ears of a watchman who was employed to warn travelers of the dangers of the way, and who spent his nights in a little hut at some distance. He lighted his lantern, and shouted back to the benighted traveler in return, "Stand still for your life." He soon came up to him with the light, and holding the lantern just one step in advance of the feet of the poor wayfaring man, showed him a dark, fearful chasm, half filled with black waters, into which he must inevitably have plunged had he taken one step more.

Reader, unless, by God's grace, your feet have been directed into the narrow way that leads unto life, you are like this wayfaring man. You are on a journey, and your road is beset with fearful pitfalls and dark chambers of death. Another step, and you may plunge yourself forever into a chasm of perdition, from whence there is no escape. Your safety consists in first being aware of your danger: Stop, then, on your way. Stand still, and from your inmost soul cry, "Lost! lost! lost!"

God has set a watchman with an unerring light to point out the path of safety, and to guide you out of the way of destruction. The cry, "Lost! lost! lost!" will reach at once the ears of Christ. He is "the light," and he is "the way." Commit yourself to him. Trust in him as truly the Saviour. His name is Jesus, which means "Saviour." It is his very occupation—his office—to save. To that end was he born into this world. To that end did he die on the cross. To that end was he raised by God from the dead. It is his delight to rescue the sinner from perdition, and he only can do it.

Do not trust in any efforts of your own. Do not think that you know the right path, or that your resolutions, prayers, or religion, can avail. Jesus alone is the Saviour, and he is complete salvation to all them who trust in him. Nothing needs to be added to his death upon the cross. That sacrifice for sin is enough. "He that believeth is justified from all things." "The blood of Jesus Christ cleanseth us from all sin." All God's billows and waves of wrath on account of sin, have rolled over the soul of Jesus; and buried him in the judgment of death, in order that no wrath, no con-

demnation, might ever come near to any sinner that believes in Christ. Stand still, then, and see the salvation of God. Trust the power and the love of God, as shown in the gift of his own Son, "who was delivered for our offenses, and raised again for our justification." Let your soul rest on Him as your substitute, "who his own self bare our sins in his own body on the tree," and you shall be saved. Light, life, peace and joy, shall be your portion for ever.—*Sel.*

UNBIDDEN GUESTS.

[The following lines so truthfully tell my own experience that I copy them for the REVIEW, hoping that some other heart may receive the same benefit I have in reading them again and again.—M. D. A.]

In my chamber sit I musing,
On a quiet Sabbath eve;
Thoughts which come not at my choosing,
Thoughts which, bidden, will not leave,
Come like specters, come to haunt me
From the graves of former time—
Silent, yet I hear them taunt me,
Now with folly, now with crime;

From the dead past come to linger
In the present far too long;
Pointing back with ghostly finger,
To my every act of wrong.
Crowd they on my troubled vision,
In a dark and gloomy line,
Bearing each its special mission
To this trembling heart of mine.

This points out a suffering neighbor,
Whom I eased not of his pain;
That, how much of all my labor
Has been given to worldly gain.
This reminds of harsh words spoken;
That, of sullen discontent.
This recalls a promise broken;
That, the hours, of days misspent.

These, with stern though sad upbraiding,
Count my oft neglected prayers,
Those show faith and love, now fading,
Withered, choked by earthly cares.
Here arranged in solid column,
Each with open book in hand,
Many wearing aspect solemn,
With their mournful records stand.

Avarice and foul oppression,
Unjust judgment, cruel scorn,
Trusts neglected, false profession,
Haughty pride from meanness born;
Friendship cheated, want of candor,
Strife and anger, passion dire,
Envy, hatred, malice, slander,
Stubborn will and base desire.

Conscience, from her slumber starting,
Wakens with redoubled force,
Through the soul her arrows darting,
Terror, anguish, keen remorse.
Spectral thoughts, why thus unbidden,
From the graves of former time,
Bring ye back the deeds long hidden,
Deeds of folly and of crime.

Why thus linger to distress me?
O'er the past 't is vain to grieve.
Comes another thought to bless me,
Softly speaks, Repent, believe!
Though as scarlet thy transgressions,
White as snow thy sins shall be;
Christ for thee makes intercession,
God for him will pardon thee.

Bending low in deep contrition,
Now in prayer I seek relief:
Lord, forgive, is my petition;
Help thou, Lord, my unbelief.
Hope revives, the light is breaking;
Thoughts all vanish, torments cease;
Love in still, small voice is speaking,
Faith hath saved thee; go in peace.
—*Churchman.*

Solomon's Temple Exhumed.

THE London Times publishes an interesting letter in regard to the discoveries at Jerusalem, from which we select the following: "The colossal foundations of the temple wall, which are 'stones of ten cubits, and stones of eight cubits,' laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of 90 feet and more beneath the present surface. The bridge that once spanned the ravine between the palace of Zion and the temple on Moriah is now proved to have been upward of 150 feet high. If this be, as it seems, the ascent to the house of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it there was no spirit in her. The pinnacle of the temple on which the templeter placed the Saviour has just been uncovered to

the base, and is found still to have an elevation of 136 feet. The statement of Josephus is therefore no exaggeration. If any one looked from the battlements into the valley, he would be giddy, while his sight could not reach to such an immense depth. Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the temple. Aqueducts, cisterns, rock-hewn channels and passages, have also been discovered within, and the harem, throwing new light on the buildings, the arrangements, and the services of the temple. The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up as they have been by the energy, the wisdom and tact, of Lieutenant Warren and his admirable staff, have smoothed down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration such as never occurred before; and besides, large numbers of Arab laborers have been trained to the work, and are eager to be employed; and the exact points for successful exploration are now well known."—*Sel.*

Saving.

A MAN is very apt to deceive himself into the idea that he cannot save, and that it is of no use attempting it. He convinces himself that his income is little enough for present necessities, and puts off the hope of accumulation, if formed at all, to the happy period when he shall be in somewhat better circumstances. His circumstances do, perhaps, improve; but his wants have extended as much, and still the time for saving is far ahead. Thus he goes on and on, resolving and re-resolving, until at last surprised by some sudden calamity which deprives him even of his ordinary earnings, or by death, which cruelly cuts him off in the very midst of the best intentions in the world.

Did any man, we would ask, experience a falling off in his income, even to so small an extent as one dollar in the week? Many answer they have. Did they continue to live at a reduced rate? They reply, We did so—we are compelled to do it. Very well; and, pray, what is the difference between being compelled to live a dollar a week cheaper, and compelling yourself to do it? Or, suppose stationary wages, and a rising produce market—did you not find that though bread rose a penny a loaf, and other provisions in proportion, you still continued to make your income procure something like the usual exhibition of victuals? You answer, Yes. And where, I would ask, is the difference between spending a small, extra sum upon certain articles of food, and laying it by for accumulation, supposing it not to be so needed? It is clear that if you had the fortitude and strength of character to make the savings as much a matter of compulsion as the other circumstances are, you would save. You have, therefore, no excuse to present for not saving, except that you are too weak-minded to abstain from using money which is in your power.—*New York Ledger.*

GOLD DUST.—In the United States Mint at Philadelphia, when the visitor reaches the gold-working room, the guide tells him that the singular floor is a network of wooden bars to catch all the falling particles of the precious metal. When the day's labor is done, the floor, which is in sections or parts, is removed, and the gold dust is swept up, to be melted and coined. About \$30,000 annually are saved in this way.

Life's highest improvements and success in this respect, like the sweeping of the gold-room, depend on the 'spare moments'—the careful use of the fragments. No worker for time and eternity ever reached high success without this wise economy, in which Christ gave us, by precept and example, the perfect illustration.

Said Gen. Mitchell to an army officer who apologized for a little delay:—"Only a few moments; I have been in the habit of calculating the value of a thousandth part of a second."

In wars, spiritual and temporal, in life and death, the golden sands of time decide great issues; they will swell the songs of Heaven with grateful thanksgiving, and the lamentations of the lost with unavailing remorse.—*Congregationalist.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 29, 1870.

URIAH SMITH, EDITOR.

PRESENT TRUTH AND PRESENT CONFLICTS:

On the Duties and Dangers of Our Time.

NUMBER FOUR.

BY ELD. JAMES WHITE.

SEVENTH-DAY Adventists are not timeists, in the sense of looking forward to some definite period for the second advent of Christ. They hold that all Scripture is profitable, and that the great periods of Daniel and John have served an important purpose in the plan of God. These periods constitute an important link in the harmonious chain. They are a part of that beautiful system of truth which has an especial bearing upon our time. These great periods have terminated, and we are brought to the waiting, watching time. There is, probably, no other text in all the Bible that so well expresses our position and duty in few words as Mark 13:33: "Take ye heed, watch and pray; for ye know not when the time is."

But the position of suspense is an unhappy one. Those who wait the return of their Lord in uncertainty as to the definite period of his second advent, are in great danger of becoming restless and impatient. Hence the application of certain texts to this time, and to the people who are waiting for their Lord. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36. "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." James 5:8. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

In such a position, how natural the oft-repeated inquiry, "How long before the Lord will come?" But no definite answer can be given to the inquiry. And it is best that this question cannot be definitely answered. Throughout this entire period of the patience of the saints, the only safe position is to keep the coming of Christ ever before us, and regulate all our acts in full view of the terrible realities of the Judgment. To put off the coming of the Lord, and view that event in the distance, and enter into the spirit of the world, would be dangerous in the extreme. It is true that there are prophecies to be fulfilled just prior to the coming of the Lord; but their fulfillment is of such a nature that it can be realized in a short time. Unbelief may suggest that as the time has continued longer than the waiting ones expected, it may still continue many years. But saving faith takes the safe position, and views the event at the door. This fact should ever be borne in mind, that while we have no means of showing that the Lord will come at an immediate, definite point, no one can prove that he may not very soon come. And while it cannot be proved that the Lord will not very soon come, attention is called to the following facts which show that the second advent cannot be a distant event:

1. The three messages of Rev. 14 constitute a solemn warning to the world to prepare for the coming of Christ. The closing division of this great warning is a test to the world, and ripens the harvest of the earth. Those who receive the warning and prepare for the coming of the Lord, are ripened by it for immortality. Those who reject it, are ripened for the day of slaughter.

2. The warning given by Noah, the manner his message was treated, and the wrath of God in a flood of waters, illustrate the closing events of the present state of things. "As the days of Noah were, so also shall the coming of the Son of Man be." God did not call this preacher of righteousness to warn next to the last generation before the flood, but the very last. The very generation which drank the waters of the flood, saw Noah build the ark, and heard his warning

voice. How absurd the supposition that Noah built the ark and gave his warning message in the time of next to the last generation, so that those who heard his message, and saw his work, passed into the grave, and the ark went to decay, and their children came upon the stage of action to witness, unwarmed, the terrors of the flood!

3. The last great warning was to be given to the last generation of men. The very ones who hear it, receive it, obey it, and are waiting for the Lord, will exclaim, as the Son of Man shall return with his angels down the blazing vault of heaven, "Lo! this is our God, we have waited for him, and he will save us." And the very men who reject the warning, and justly merit the wrath of God, will also witness the second advent in flaming fire, with terror and anguish. This warning is not given to next to the last generation, but to the very last. Then, as certain as the great warning, illustrated by the three messages of Rev. 14, has been and is being given in our day, just so certain the generation that has heard the warning will witness the day of wrath, and the revelation of the Son of God from Heaven. One of two things is certain; either Seventh-day Adventists are wrong in the application of the messages, or Christ is very soon coming. If they are correct in their application of the great warning, then the very men who hear it will witness its terrible realities.

"Verily I say unto you," says Christ, "this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:34, 35. We do not believe that the word generation marks any definite number of years. The Lord designed to teach that the people who should live after the fulfillment of the last sign mentioned, (falling stars of 1833,) and should hear the proclamation of the coming of Christ, based upon the open prophecies of Daniel and John, and the fulfilled signs, should witness the scenes connected with his coming. God has raised up men to give the solemn warning to the world at the right time. The signs were fulfilled at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message, will drink the unmingled cup of the wrath of God. And those of this very generation who receive the message, suffer disappointment and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo! this is our God, we have waited for him."

If watchful, and faithful to duty, we shall very soon enter the harbor of eternal rest. We should keep a good look-out, and not be deceived and overcome by the world, the flesh, and the devil.

True faith forbids our looking into the future, and laying plans for the benefit of the next generation. It shuts us up to the present. But it is to be feared that those who are employing their physical and mental forces to accumulate wealth for their children, while they are neglecting their duty to the cause of present truth, and do not give themselves and families time to seek and serve God, are making a terrible mistake. They not only fail to help the cause, fail to walk with God, and fail to exert the best influence in their own families; but their influence, in professing so solemn and definite a position as that the present is the period for the third and last solemn warning, while in works they deny their faith, is decidedly against the cause.

The world exhibits madness in grasping for wealth. A spirit of insanity has taken hold of men upon the subject of worldly gain. And many who profess present truth are more or less imbued with the same spirit. With those who do not fear God and keep his commandments, and are not looking for the soon coming of his Son, this is what might be expected. But with Seventh-day Adventists there is no excuse. With them it is insanity and madness. Why should they accumulate wealth for their children? Should the Lord remain away a thousand years, wealth handed down to them would be their almost-certain ruin. Look to the history of truly good and great men. Have they sprung up amid wealth? or have

they come from families trained in the school of poverty and want? Read the history of the early life of Martin Luther, the great theologian and reformer, and that of Abraham Lincoln, the worthy statesman. Both were poor boys. But they both became great men, by facing want, grappling with poverty, and overcoming those obstacles ever lying in the path of want. Such a struggle in early life gave them experience, and was the safeguard of their purity. While the names of these good men are embalmed in the memory and affection of the people, those of hundreds, who received riches from their parents, have been forgotten, because money was in the way of their doing what they should have done, and being what they might have been. Setting aside the coming of the Lord, there is no more certain ruin to the children than for them to look to, and lean upon, their parents' wealth.

But what can be said of the influence of those parents who profess to believe that the last great warning to the world is being given, yet devote their entire energies to the accumulation of wealth for their children? What can be the influence upon their children? Is it not to lead them to love this world? to put off the coming of the Lord? to neglect the necessary preparation? Are not these parents taking a course directly to shut their children out of the kingdom of Heaven? And is there any hope of the salvation of either parents or children while pursuing such an inconsistent course? Without the faith of the soon coming of the Lord, they are pursuing a course to secure their ruin; with this faith, while taking a course to deny it in works, they are making that ruin certain.

Our preachers should set the example in these things, or cease to preach the message. What an example to the flock, for a preacher of the last message, who has lost the strength of his manhood, to divide his property among his children, and then look to the treasury of the church to sustain him, they receiving in return the feeble labors of his time-worn energies! The aged minister who will do this, goes far, to say the least, in disqualifying himself to labor for others. If his children are able to earn a livelihood, how much more in harmony with the spirit of sacrifice which should be in the hearts of all the people of the Lord, for him to use his means for his own support, while he gives the feeble remnant of his life to the cause of God.

Those ministers among us whose labors at best are feeble, and who divide their property largely with their worldly children, should touch the general treasury very lightly. They set a poor example to wealthy brethren, when they divide their property to their children, and then, for their labors in the cause, which apparently amount to next to nothing, are ready to receive a support from the general treasury.

When all our preachers take a proper course in these things, then we can better appeal to wealthy brethren upon the subject. Of course we do not claim the right to dictate in these matters. But we feel it our duty to warn our people against making mistakes in the appropriation of their means. And we hope to touch this sensitive subject in a manner that will not give offense to any.

We have two sons that are very dear to us. We have means to put into the cause, simply because we do not give it to our children. It will be the best for them in the end, to learn the value of property by earning it, rather than to receive it from their parents. During the past two years we have put fifteen hundred dollars into the different branches of the cause, while at the same time we have not given our married son, who has gone from us, two hundred dollars. But we often meet with aged brethren, who in the division of their property, by will, or otherwise, give a thousand dollars, more or less, to each of their children, who already own a handsome property, and give only a very few hundreds, if anything, to the cause of God. This appears to us most inconsistent. We cannot view it otherwise than an unfaithful appropriation of their Lord's money.

In regard to wills, we would here state that we have two legally organized institutions, the Seventh-day Ad-

ventist Publishing Association, and the Health Reform Institute, which should receive the benefits of legacies from our people. These are both charitable institutions, and in their very nature and work, calculated to accomplish great good. We have space for only the following brief statements:

1. The law in reference to wills, differs somewhat in the different States, so that those who make wills had better obtain legal advice. Many wills are in some respects illegal and worthless.

2. Those who will property to our institutions, should will it direct, so that on the death of the testator the legacy may fall into the hands of our institutions. For example, a man who has five thousand dollars, wishes to make his wife secure, and still wishes to help our institutions. What shall he do? Shall he will this amount to his wife for her use during her lifetime, and, at her decease, to go to our institutions? No; not unless he thinks her support should be secured by that amount. But if a certain portion of the five thousand be sufficient, then let her have that portion in the will, as long as she may live, and let our institutions have the balance come direct to them, if that be the deliberate wish of the testator.

3. It may be highly proper that aged and feeble persons, who have but a limited amount of property, should make wills, and hold a certain amount of property in their hands as security of their support as long as they may live, and then, at their decease, to pass to charitable and religious objects. But we recommend to all those who really believe the positions of Seventh-day Adventists, who have means that they can spare without embarrassment, to appropriate that means now when it is needed, and while they are alive to see to the appropriation of it. One hundred dollars, ten years since, when friends were few, and means limited, were worth as much to the cause as one thousand dollars now. And if we may judge of the future by the past, should the work continue five years, one hundred dollars now, would then be worth only twenty dollars to the cause. If we are correct in this calculation, it is a sad mistake to hold on to surplus property now, with the idea of using it by-and-by for the cause. Brethren and sisters, beware of this device of Satan to keep means from the cause of truth.

Cattaraugus, N. Y.

Our monthly meeting at East Otto was encouraging. The weather was fine throughout. There were good delegations from Randolph, Dayton, and Perrysburg, and one from Springville, Erie Co. There were upwards of twenty Sabbath-keepers present, and a good interest in the neighborhood to come out to hear. Bro. Reynolds was present, according to appointment, and the word was listened to with deep attention. Our social meetings were excellent. The work is evidently deepening in the hearts of the believers; and I am encouraged to hope that the cause will move forward in this region, which is a new field.

I remain here at Otto a little longer, to help the believers, and labor for the conversion of the young that are striving to keep the commandments, but have not openly professed their faith in Christ. I am anxious to see them establish family and Sabbath worship before I leave them, so that the light which is kindled on this hill shall be kept burning.

The opposition are aroused, and an attack was to have been made at long range last evening. An appointment was given out for a discourse in favor of Sunday, at the village, three miles and a half from here. We turned out to hear it, but were disappointed. Sickness of the expected speaker was the alleged cause. We were sorry, as it deprived us of the opportunity of distributing a bundle of tracts which we carried. The large congregation which we hoped to see there did not come out, for they had been informed that the speaker would not come.

The tongue of slander is at work. Some, whom both the Baptists and Methodists had shown an eagerness to gain to their churches, being highly esteemed in the community as being of real worth and commanding influence, embraced the truth, and immediately rumor is busy with slanderous report to smut their character and kill their influence. But it redounds upon the heads of its inventors and propagators.

"None of these things move me." It is what we may expect. Those that are chosen out of the world, the world hates. So it was, and so it is.

May God give wisdom to his servants, and speed his work.

R. F. COTTELL.

Book and Tract Department.

"Cast thy bread upon the waters; for thou shalt find it after many days."

EDITED BY ELD. JAMES WHITE.

Let the Light Shine.

Of the character of our numerous publications, of the interest awakening everywhere to read them, and of what they are doing to bring honest men and women to a knowledge of the truth, we have freely spoken in the REVIEW. It is evident to all those who understand the facts in the case, that we have the greatest encouragement to labor in this department of the work. We do not feel disposed to discuss the merits of the case any longer. We have the pleasure of meeting hundreds who have embraced the present truth within a few years past, simply from reading a few of our publications. And these persons give evidence of being true friends of the Lord, and of his truth. And as we witness this good work, we feel the importance of circulating our publications, as language cannot express. The present is the time to act.

Who will turn colporteurs on their own expense? That is, who will purchase our books, pamphlets, and tracts, and go from house to house, talk and pray with the people, sell our publications when they can, and when they cannot sell them, give them to those who are worthy? Who among us have sufficient moral courage, firm principle, love for souls, and piety, to do this work?

We are much pleased with the action of the church at Allegan, Mich., reported in the REVIEW by Bro. Littlejohn. And our brethren of the New-England Conference are getting on the track. See the doings of a recent meeting reported by Bro. Waggoner, in last week's REVIEW. Ten thousand dollars' worth of our books should be given before the close of 1871. Let all our churches get into working order. They should organize for the distribution of our publications.

Many of our people are dying spiritually, for want of labor in the Lord's vineyard. Manual labor makes the muscles strong. Mental labor gives mental strength. And labor in spiritual things, makes one strong in God. It strengthens the faith, brightens the hope, and makes the spirits strong in the Lord. The fields are all white. Laborers are wanted. Consecrated laborers we must have. God give us laborers.

Ministers whose hearts are imbued with the tenderest, deepest love for souls, are wanted. Men, women, and youth, who feel the force of present truth, are wanted to enter the whitening fields. Those who will sell, and give alms of heavenly light to those whose moral vision is dimmed by the mists of popular errors and fables, are wanted.

Not one in four of our people have religion enough to circulate our tracts. Let those who take on a burden to circulate our publications, first get a burden to purchase them at the extremely low rates of sixteen hundred pages for one dollar, and then they will be more likely to feel a proper burden to circulate them judiciously and prayerfully.

We do not ask men and women to circulate tracts as they would scatter corn to the chickens. Our publications should be handed out judiciously, where they are needed and wanted. "Cast not your pearls before swine." Men and women are wanted in this work, who can form some idea of the difference between those properly represented by swine and goats, and those by sheep, lambs, and doves.

Those who feel it a duty to sow this kind of seed broadcast, can sow all they please at their own expense. We will sell them tracts at the rate of sixteen hundred pages for one dollar. Let them sow away. It is true that at our camp-meetings, when the minds of the people are stirred on some important subject, we offer a tract on that subject, to all who will come to the stand for it. Many come. Some do not. This course tests the interest, and is right. If others, however, wish to sow broadcast, where there is no inter-

est raised, we do not object, if they can afford to purchase their own seed.

We heartily recommend organized action, in the circulation of our publications, by all our churches. And where this cannot be done, for want of numbers, let scattered brethren and sisters put forth individual effort. Friends of present truth, Let the light shine.

LIBERAL.

All persons wishing books, pamphlets, and tracts, to give to their friends, can have them at this Office, at one-third discount from published prices. If ordered by mail, they will be furnished at one-third discount, and postage only added.

Poor persons who wish our publications to read themselves, and to lend to their neighbors, can have them free, by sending with their orders a suitable amount to pay postage.

THE RIGHT BURDEN.

Those who feel a burden to circulate our works, and have not the money to pay for them, will do well to ask the Lord to open the way for them to "buy the truth, and sell it not." We are impressed that in most cases the Lord will lay the burden of circulating our publications upon those who have the money to pay for them.

SPECIAL NOTICE.

To those who are indebted to this Office for publications, we would here state, that bills of their indebtedness will be sent to them, as the secretary shall find time from other duties. With the present General Conference year, we design to close up all old book accounts. The first of April next, we shall commence a cash-in-hand business, at one-third discount on all our publications. Ministers, and all agents who shall have publications on hand just prior to the first of April next, can then close up their accounts by remittances of money, or by the return of publications at their own expense.

We think the establishment of a general rule that all orders must be accompanied with the cash, at one-third discount, will be best for agents, and also for the Association. Do any object, and say that poor preachers may not have the ready cash, our reply is, that to all such worthy-poor preachers we will donate a large order to begin with; and then they will ever after have ready cash to send with orders. Let there be no failure on the part of those who are indebted to this Office for books, in closing up all accounts before the first of April next. There is due the Association for books alone, not less than \$4,000; and we hope all will be ready to respond with cash on the receipt of bills.

VERY ENCOURAGING.

We are receiving letters from all parts of the country, of very stirring interest, relative to the influence of our publications upon the people. We have room for brief extracts only from some of them. The first is from a minister in Iowa, addressed to us Oct. 11, 1870.

"KIND SIR: I ought long since to have acknowledged the receipt of a valuable present from your Association, by your hand, consisting of books, pamphlets, and papers. But the fact is, my time has been so completely occupied that I have procrastinated till now. Indeed, so strange are the positions you take, that I have thought several times that I would sit down and write you, to correct your errors and refute your arguments; but when I have taken up any work to refute it, I have been led to read a little more first; and by reading, have many times seen things in a new light.

"I can now see how much of error has sprung from the pernicious doctrine of hereditary total depravity, and from the assumed immortality of Adam before the fall. If he were immortal then, what was the design of the tree of life?"

"I have not time now to give you my reasons in full; but I would translate the celebrated penal declaration of God to Adam thus: 'From the day thou eatest thereof, thy death shall be sure.' I feel able to sustain myself on this point.

"On some points, I cannot agree with you yet,

though I will not now pronounce you wrong; for the error may be in me. I am seeking truth, and determined to follow it, regardless of where it may lead; for it never can go wrong.

"Accept my grateful thanks for your kind favors; and may God bless you, and lead you into all truth.

"Your friend, E. SPOONER.

"P. S. The REVIEW AND HERALD visits me regularly; and after reading it carefully, I send it forth to carry its teachings to other inquirers.

"H. S."

The second is from Sr. Ashley, of Wisconsin, who has held the position of preacher in the Christian Conference. We met this lady at the Kilbourn City Wisconsin Camp-meeting last July. She had, before coming to that meeting, read two or three of our small tracts. These awakened some interest, sufficient to induce her, by invitation of friends, to attend the camp-meeting. There she embraced the Sabbath. We there gave her a good supply of our books, pamphlets, and tracts, and have sent her the REVIEW. Her testimony will be read with interest. She addresses Mrs. W. and self, Oct. 3d. 1870, thus:

"DEAR FRIENDS: After offering an apology for not writing sooner, I desire to tell you that I am enjoying myself in the investigation of the truth. After I returned from the camp-meeting at Kilbourn City, I attended the Christian Conference at home. I belonged to the Conference, and the brethren and sisters all rallied around me with such force, and presented portions of the Scriptures in such a manner, as to get me quite puzzled; and my mind was filled with doubts. I began to waver and halt between two opinions. I thought perhaps all my convictions were a delusion, and my friends were surely right. I went home with one of my sisters to stay a few days, but was hindered from returning sooner than a month; so I did not read much until I returned home; but almost continually my prayer ascended to Heaven that God would direct me, and take away the dark clouds, and once more shine upon his holy word, illuminating my mind, and making me to understand the truth. He heard me, he answered me. I returned home a full believer in present truth. Not a doubt has crossed my mind since. This was my trial of faith, I believe. I have been reading as much as I could ever since, to get all the truth, if possible, to make up the lost time.

"I attended a meeting at Liberty Pole, also at Kickapoo Center, Vernon Co., and have just returned from a meeting at Sand Prairie, held by Bro. Sanborn. I am greatly strengthened, and built up on the most holy faith. I am striving to get nearer to the Lord, and to keep all his holy commandments. I have kept every Sabbath since I was at the camp-meeting, and must say that I have enjoyed peace of mind, and felt the sacredness of the day, and a holy obligation to keep it, that I never felt before in keeping Sunday.

"I would say to Bro. White, I thank you very much for the publications you gave me, and also for the REVIEW. They have been my study, with the Bible, and are just what I needed. I hope some time to be able to repay you for your kindness. E. ASHLEY."

The third is relative to a family in Wisconsin, whose names we withhold. They will please excuse us for the liberty we have taken in quoting from their letter, on the ground that the facts are too good to be lost:

"DEAR SIR: Excuse the liberty I have taken in writing, as I am a perfect stranger to you. I think it is necessary that I should introduce myself and family. My husband is a native of Switzerland; I am a native of France. My husband was converted in Switzerland, in the free will church, but was baptized and united with a close communion church in America. I myself was converted to God at the age of seventeen, and then united with the same church. I have been brought up from childhood to look for the soon coming of Christ. My parents believed that event would transpire in 1837, and did not give up hope when they were disappointed. We lived in the northern part of Pennsylvania during the movement of 1843, among the so-called Millerites. The coming of Christ was always a pleasant theme for me to meditate

upon. It is now about three weeks since we have learned to understand the third angel's message, and are now trying to keep the commandments, and the faith of Jesus. I will now tell you how this came about.

"Bro. Hanson gave my husband a tract on the Sabbath. This he read, and was convinced that the so-called Christian Sabbath was not ordained by God. He then wished myself and eldest daughter to read the same: this we refused, as we thought the apostles had instituted the first day. My husband returned the tracts with little or no hope that he ever could convince us, though he himself seemed convinced. He then spoke on the subject frequently. I told my daughter that we must try and get Scripture proof to convince father that he was in an error; so we went diligently to work to find proof against what we thought an erroneous doctrine. But this we failed to find, and saw, to our astonishment, that the error was on our side. We did not long consult with flesh and blood, nor with the consequences of such a step. We now take it as a mercy that God considered us worthy to reveal his will unto us. I forgot to mention that my daughter was also a member of the Baptist church. I think they will exclude us."

A brother in Healdsburg, Cal., says:

"I want to love Jesus more. The REVIEW is the best paper I ever read. I cannot do without it. It is a welcome visitor to my cottage; I love the third angel's message; I love all the present truth. I love those precious tracts; they found me wandering, and brought me back. Thank the Lord."

We close the interesting subject of this department for this week, with the following valuable remarks from Eld. Cottrell:

"I have read with deep interest the article from Bro. White in a recent paper under the above heading. This branch of our work is of great importance. And as I read the petitions, 'May God help Bro. Andrews in the preparation of this important work,' and 'May God help in the completion of them,' my heart responded an earnest Amen. And I pray in faith. I believe God will fulfill the petition. He has not forsaken the earth. He lives and reigns. He has a great work to do; and he inspires his servants to do it. And he will give the needed wisdom to his chosen servants, and to all who wholly consecrate themselves to his work.

"To the questions propounded, I reply, I will be one of one thousand to make up the ten thousand dollars. For my past year's labor in the cause, I received just \$200. Sickness in my family during the year had increased my expenses, and diminished my time devoted to the work, and consequently, the sum that I received. Out of this \$200, I paid \$15.60, s. v., besides some unsystematic. And now I will give five per cent or one twentieth part of the whole for this cause. I am not afraid that God will forsake those who trust in him, and consecrate all to his work.

"I have learned somewhat of the value of our publications by using them. When I give a course of lectures, by their aid I can accomplish more than double the amount of good, in a given time, than I could by my poor preaching alone. It may be a benefit to tell how I use them. I take a package of one kind at a time, and at the close of the meeting, distribute them, one to each family who desires to read them. They can read a small tract before the next meeting. At the next, I give them another kind. While the subjects of my discourses are the prophecies and signs of the advent, I hand out such tracts as, Sufferings of Christ, Heavenly Meeting, Some Features of our Times, A Sign of the Day of God, Seven Seals, Sixteen Answers, &c., Millennium, and Second Advent. And when I come upon the law and Sabbath, I give out, Which Day Do You Keep, and Why? The Law and the Gospel, God's Memorial, Who Changed the Sabbath? and so of the rest. These follow up the preaching, and make a deep and lasting impression. And I have found that if I cannot be a preacher, for want of quickness of thought and readiness of expression and eloquence, I can be a corporteur; and in this way, I am bound to labor, and hope to continue in the field till the work is done.

"And now, brethren and sisters, I hope you will all feel that you have 'a call to preach' through our publications. We must engage in this work as never before. My prayer is that God will give me a part in the work till the time of resting is come. Pray for me."

Discussion at Woodburn, Ill.

We have just passed through a very strange discussion here, one in which God has given a decisive victory to his truth. By the urgent request of the friends here, backed up by the advice of Bro. White, I came to this place Tuesday, Nov. 8. I found the situation to be thus: Bro. Blanchard, two years ago, raised up a small church here under very bitter opposition. They were left alone, but got along very well till this fall, when a new Methodist minister came on. As some of our members had come out of that church, he immediately began war upon the S. D. Adventists, both in public and private. He boasted largely of his ability and learning, how he had debated with our ministers, defeated them, and even converted some of them back to Sunday, &c. Some were deceived by this, and began to think it might be so. He said, "Bring on your lecturers, and I will debate with them." I wrote for his propositions, and he sent me the following, which I accepted. He affirmed,

"1. That Sunday synchronizes with the Edenic Sabbath in the order of occurrence.

"2. That the regular weekly Sabbath-days observed among the Hebrews, have expired.

"3. That there is evidence that Sunday was called the Sabbath by the New-Testament writers.

"4. That the Sabbath has reverted to its original seventh day by the resurrection of Christ.

"5. That God has prophetically announced Sunday as the original Sabbath."

In short, it will be seen that he adopted Aker's position. Among other rules, we adopted the following one: "Christian courtesy shall be maintained by the speakers toward each other, and all personal abuse prohibited." We were to have eight sessions of two hours each.

As this would not begin till the next Monday, I improved the opportunity by preaching every night in the Christian church, which we occupy. My congregation increased till the close, and a good feeling was raised. We all sought the Lord with fasting and prayer, and felt sure the Lord would help us. In preparing for the debate, I found Bro. Andrew's review of Aker of great value. To give the reader an idea of Mr. Turney's boastings, I will quote from a paper published in the vicinity, which is only an echo of his own talk:

"If Mr. Turney triumphs in the debate, (and it is the unanimous opinion of all acquainted with him, that he will,) the cause of the Seventh-day Adventists will die, not only in Woodburn, but in every part of the United States, as Elder Canright has the reputation of being their ablest debater. The discussion will be, probably, taken down in short hand, and published to the world in book form. The services of such as understand phonography will be needed; and any stenographer who desires a few days' employment, may find it to his advantage to write to Rev. Mr. Turney at this place, stating his capacity, and what remuneration he expects, that a proper selection may be made in the choice of a reporter between this and the 14th inst., on which day the debate will probably commence. No doubt persons will be present from all parts of the State to hear."

Sad to relate, the reporter didn't come! The attendance was very good. Mr. Turney's positions were nearly the same as Aker's. I need not repeat them. Never having met them before, I did not know how hard they might be to answer; but now I pronounce them the most absurd and unscriptural, and the easiest to be answered, of any I have ever met.

As soon as the debate opened, my worst fears of him were fully confirmed, and I knew we must have a stormy time. He began by reviling Bro. Andrew's review of Aker. Then he was very personal, and spoke of me in the lowest and harshest terms. I paid

no attention to it for a time, only to say that I could not condescend to such low stuff. This immediately gave me the sympathies of the people. His arguments were met with but little effort. All saw this, and acknowledged it. In not one session did he gain even an apparent advantage, but the people confessed the truth clearer and clearer every time. During the fourth session, I called him to order for personal abuse. The feeling rose high. The next day, he did better in that respect. By this time nearly every one had lost confidence in him, and in his arguments and cause. Many of his own church and brethren condemned his conduct. Probably all this irritated him, so that the next night he opened his speech by saying that if I should repeat to him a certain statement out of doors, *I would soon find myself on the ground!*

I could hardly believe my own ears, that such a statement should come from a Methodist minister in the sacred desk! When I referred to it, he re-affirmed it with a threatening look. After this he went on from bad to worse, in the lowest and most disgusting manner, till he got into a personal quarrel with one of the audience, while speaking! At this I arose and told them that I was ashamed, and felt myself disgraced by discussing with such a man, and that I refused to go any further unless assured that such conduct would be prohibited. I appealed to the Methodist church, and the trustees of the house, as they regarded the sacredness of the house, and their reputation in society, to rebuke him, and repudiate his whole course. He denied the charges, and laid the blame on me. I appealed to a vote of the house. Only seven or eight voted for him, while an overwhelming majority, so many that the chairman could not count them, voted against him, and among them the trustees of the house, and his own leading brethren!

At the end of that session, the trustees announced that the house would be closed against any further discussion. To this all candid men heartily agreed. But Rev. Mr. Turney walked to the door, locked it, put the key into his pocket, and declared that he would open the house and go on with the debate as usual! Of course I refused to have anything to do with it. He said he would let the trustees know that he was the preacher in charge, and that their decision without him was illegal, and that he could control that house!

I need say no more. The feeling of the church and the community can be better imagined than described. He unlocked the door, finally, and let us out! It is but justice to say that the trustees treated us like gentlemen, and they have our sympathies. This is a terrible blow to the Methodist church, and to the cause of Sunday-keeping generally in this section. We have the sympathies and congratulations of all the people. What Mr. Turney will do, remains to be seen; but certainly he cannot expect to labor in Woodburn any longer.

On the Sabbath we had a most solemn and melting time. The Spirit of God was manifestly with us. There was not a dry eye in the house. We all wept together, and praised God for his truth, and all his abundant mercies to us. A number of new ones made a start to serve God, backsliders came forward with contrition and confessions; some took their stand to keep the Sabbath, and the brethren and sisters all expressed themselves as encouraged, strengthened, and settled in the work. My heart was full to overflowing. Praise the Lord.

Sunday morning we had a business meeting, when the good work still went on. Eight joined the church, just doubling their number. Seven of these have just embraced the Sabbath, and taken up the cross to be Christians. We went to the water where five were buried with Christ in baptism. This reminded me of what Mr. Turney frequently asserted during the debate; viz., that he was preaching the funeral sermon of S. D. Adventists in Woodburn. As he had preached the sermon, I did the burying. I like such burials very much.

Sunday evening the house was full, and I enjoyed preaching the word to them. At the close, a friend arose and said that a number of persons present wished in some way to show their friendly feelings, their sym-

pathies with us, and their appreciation of the labors here bestowed; and that they wished to do it by coming forward in the audience and giving us a good-will offering. Thereupon a large share of the men present came and made their offering, which amounted to \$27.00. Under the circumstances this was very affecting to us, as it showed that all these men and their families were our friends, and respecters of the truth. To sum up the result of going to Woodburn to attend the discussion: I had the privilege of talking nearly a week to hundreds, directly on the Sabbath question, reaching those who could not otherwise be reached; I spoke eleven times, to good congregations, on the present truth; seven embraced the truth, and five were baptized. Eight joined the church, and s. b. was raised from \$30 to \$80; I sold \$28 worth of books, and obtained four subscribers for the REVIEW. To the Lord be all the praise. Many more are not only favorable, but almost persuaded to go with us. We hope they may be reached in the future. Monday, Bro. Young brought me to Brighton, where I took the cars, and arrived home the next day. We now go right on to Adel and Winterset.

D. M. CANRIGHT.

Report from Iowa.

ACCORDING to appointment, I met with the friends of the cause near Osceola, Nov. 2, to hold the meeting that I had to leave on account of being called away to the Kansas camp-meeting. We met in the school-house near Bro. Neal's. I held ten meetings with them. Bro. Morrison was present a portion of the time, and assisted in laboring. I am very sorry that Bro. M. is not able to spend his whole time in the field, on account of poor health. This is the place where Bro. Morrison held lectures last winter, and quite a number came out. Years ago, under Eld. Snook's administration, there were quite a number of Sabbath-keepers in this section of the State; but from various causes most of them became cold and discouraged, until they were almost lost sight of. A year ago last spring I first became acquainted with them, and have labored there from time to time; and as the result of our united efforts, I organized a promising little church of twenty-one members with s. b. to the amount \$155.00. I baptized four. Some others would have come in, but they were detained by sickness.

The truth was first preached in this section by Moses Hull, when he began to proclaim the message; and one man said, while Bro. Morrison was lecturing, that it was the fourth time he had heard these things. Yet a good work has been done. Bro. Jacob Shively was elected elder, and Bro. Mahlon W. Neal, deacon. It took the name of the church of Woodburn, as that is the nearest post-office.

This effort has given me great encouragement in regard to other places where the cause has been neglected, by those in charge of it in years past, till there are only a few left. In this section of the State are several other good openings if we could furnish the labor. *In all directions there are cries for help.*

Nov. 9, I met with the church in Brighton, and remained over Sabbath and first-day, holding some nine meetings in all. Four were united to the church, two were baptized, and two disfellowshipped. We had a good attendance from other churches, and had a profitable meeting. For the first time the ordinances were celebrated here. These have been delayed so long because every time when I have been here before something seemed to be in the way. A good measure of the Lord's blessing was there, and I trust a good impression was left on the minds of those present. The church is growing. I never felt so well satisfied with the condition of things here before. There is a growing in the direction of union and discipline. I have tried to keep the importance of discipline before the church from the start. Ten, in all, have been disfellowshipped since the organization of the church, mostly for apostasy; but nine have come in, so the number remains about good; also some excellent exchanges have been made. Others will come in, I think, if wisdom is used. We all felt that the Lord was on the giving hand.

Monday evening, Nov. 9, at the earnest request of the friends, I held a meeting near Richland. The going was bad, the weather was unpleasant, and the notice short, yet the attendance and interest were good. There must be more labor bestowed here as soon as possible.

Tuesday evening, Nov. 10, commenced meetings in Sigourney, and held in all ten meetings. I had not been here since we took down the tent. The church is not large, but they seem to be in earnest, and love the present truth. Our meetings were not as spiritual as I had hoped, but I think were profitable. Four were taken into the church, and three baptized.

I have felt much encouraged at all of our meetings since closing tent labor. The Lord has given freedom in speaking his word, and been specially present to help in times of great need. Since the close of the tent season, thirty-one new members have been added to our church list, and thirteen have been baptized. The calls for labor are very numerous, so that it becomes a matter of great perplexity to know *where to go next*. I shall soon start north, through the churches.

Geo. I. BUTLER.

Mt Pleasant, Iowa.

Report from Bro. Downer.

My labors have been reported in connection with Eld. Sanborn's, until our work closed with the tent. I then remained at Liberty Pole until Oct. 5; there are about fifteen more now keeping the Sabbath than when the tent left. Oct. 5, having an urgent call from Burns, I complied, and arrived there the 6th; preached four sermons, and think my visit was timely. I then returned to Liberty Pole, and spoke three times; then went to Victory, and delivered six lectures to a large and increasing audience. At the close, I called for all who would obey the truth with the brethren, to arise. Over ten stood up. Our parting with the church here was a touching one. I here met Bro. McKosky, from Coon Slough, who has commenced keeping the Sabbath from reading our works. I could not refuse his entreaties for help, and so went to his place. Could only stay three evenings. I spoke on the perpetuity of the law and Sabbath, then answered objections. I never had a more attentive audience. At my last lecture, I called upon all who believed that the Sabbath is hindering to arise, when two-thirds of the audience arose. Thirteen are now keeping the Sabbath, as I have just learned.

I then went to Bad Axe Valley, and lectured eight evenings. The people were greatly interested; many I think will obey. One, a physician, was much interested, and bought largely of our publications. I intend to return as soon as Bro. Sanborn comes back. Some desired baptism. I think I never saw the truth have more effect on the people than now. The way opens in every direction. I have now thirteen urgent calls for help. Oh! that God would stir up his slumbering church, that we all may be prepared for the events awaiting us.

DAVID DOWNER.

Victory, Wis., Nov. 11, 1870.

Obituary Notices.

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

DIED, at Beaver Dam, N. Y., Sept. 3, 1870, Mr. Almon Beecher, aged 64 years and 1 day, the husband of our much-esteemed sister, Hannah Beecher.

DIED, at the same place, of intermittent fever, Sept. 11, 1870, our dear sister, Jane Beecher Irish, in the 35th year of her age. Sister Irish kept the Sabbath for nine years, and was a firm believer in the present truth. In her death, the Catlin church lost one of its best members; but we mourn not as those that have no hope.

J. A. LOUGHEAD.

DIED, Oct. 11, 1870, in Randolph, Columbia Co., Wis., of congenital dispepsia, Hugh J. Chapman, infant son of James P. and Cornelia E. Chapman, aged 5 months, and 20 days.

Also, Nov. 1, 1870, at the same place, and of the same disease, Eda E. Chapman, infant daughter of James P. and Cornelia Chapman, aged 6 months, and 10 days. Our dear babes sweetly fell asleep in Jesus without a sigh or groan. Remarks, on both occasions, by Bro. McDowell.

J. P. AND C. E. CHAPMAN.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 29, 1870.

THIS WEEK'S REVIEW.—We have given a few selected articles of much value, which will be read with greater interest than ordinary original ones. Original articles containing neither news, stirring experience, nor rich thought, should never appear in the REVIEW.

The article from Bro. Clarke, "On Making Wills," is worthy a place in our paper, and in the minds of all its readers. Please consider it in connection with our article on page 188.

Special attention is called to the Book and Tract Department. The work is great, and calls for a helping hand from all. It will be seen in another column of this page that the Ten Thousand Dollars is being made up. Fall into line, friends. Come up to the help of the Lord in this noble work, to the help of the Lord against the mighty.

The discussion reported by Bro. Canright, and its results, show, not only the power of truth over error, but the power of the Spirit attending the advocacy of truth over the spirit of error. This is the work of God. Let us keep humble, and let God work.

The reports from Bro. Butler, Cottrell, and Downer, are good. We ask frequent, short, stirring reports from Elds. Ingraham, Sanborn, R. F. Andrews, Steward, Lane, Matteson, Taylor, Whitney, Haskell, Goodrich, Bourdeau, and a host of others. Come, brethren, all join us in making the REVIEW of living, growing interest. J. W.

New Works.

THE SPIRIT OF PROPHECY.—This is a volume of 416 pp., by Ellen G. White. It contains her views of the great controversy between Christ and his angels, and Satan and his angels, reaching from the time of the fall of Satan, down to the first advent of Christ. Price, by mail, \$1.00, postage 16 cents.

OUR FAITH AND HOPE, No. 1.—This is a pamphlet of 184 pp., containing Sermons on the Millennium, the Second Advent, the Time of the End, the Church not in Darkness, Noah's Time and Ours, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. It contains our views of the prophecy of Daniel, and the Sanctuary, beside much other valuable matter not in the old work entitled The Prophecy of Daniel, &c. It is designed for very extensive circulation. Price, by mail, 20 cents, postage 2 cents.

TRACTS.—The Millennium, The Second Advent, The Kingdom. These are Sermons Two, Three, and Four, of the pamphlet entitled Our Faith and Hope. J. W.

Danish Hymn Book.

For sale at this Office, the new Danish Hymn Book, recently published at our Office, under the care of Eld. J. Matteson. It is a neat, well-bound book of 220 pages. Price 75 cents, postage 8 cents. J. W.

Book Fund.

TEN THOUSAND DOLLARS WANTED.

One Hundred Dollars Each.

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

Fifty Dollars Each.

N. Orent, Jacob Shively, Friend B., N. Grant, Eld. Wm. Cottrell.

Twenty-five Dollars Each.

John Olive, A. W. Maynard, E. P. Kellogg, John Byington, Annie M. Gould.

Ten Dollars Each.

R. F. Cottrell, Wm. Boynton, C. Byington.

Five Dollars Each.

T. Alverson, C. P. Whitford, A friend, W. T. Carson, Mrs. Daniels, Julia M. Rhodes, Julia A. Corliss.

A Good Work.

UNDER date of Nov. 14, Eld. R. F. Cottrell writes a private note in regard to the success of the truth in East Otto, N. Y. He says:

"A good work is begun here. Sixteen or seventeen are keeping the Sabbath. And I had the privilege of baptizing two yesterday, men of standing and honest repute in this community. None in the place could be preferable for their influence. One of them has a family of sons and daughters, young men and women that manifest the signs of love and obedience only to be found in a well-regulated family. One of them has for some time professed religion. The others love the truth, and are seeking the Lord."

Meeting at Winterset.

BY vote of the church at Winterset, all the friends who are in reach of that place are cordially invited to attend the general meeting to be held there Dec. 9-11. Come, brethren and sisters, make an earnest effort to get to this meeting. It is just what you need. Come and help us, and give us a chance to help you. The church here is young. We hope our friends will remember this, and encourage them in the right direction. We feel anxious about this meeting, and hope God will graciously meet with us there.

D. M. CANRIGHT.

"For our Learning."

THE CURSE OF MEROZ.

"CURSE ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." Judges 5: 23.

"He that gathereth not with me," says the Saviour, "scattereth abroad." There is no neutral ground to occupy on moral questions. To neglect is as to reject; and indifference is as hatred. Lukewarmness and formality are the evils of which we are specially warned in the last days. Rev. 3: 14-18; 2 Tim. 3: 1-5. There is a woe to them that are at ease in Zion. Amos 6: 1. Says one, "You can point to no harm that I have done." Question: Can you point to any good you have done? If not, you have done much harm; you have wasted your time; you have set a bad example; you have been unfaithful to the trust committed to you, and, like an unprofitable servant, hid your Lord's money where it could bring no return.

More than all others, a careless, ease-loving minister must be offensive to God. Most to be feared and dreaded in the camp, is a sentinel sleeping at his post. For such an offense no excuse can be accepted. Eternity can only measure the evil done by a watchman sleeping "on the walls of Zion." The scouts of the enemy are always on the watch; his forces ever stand ready to improve every advantage. "Be vigilant," says our Captain. "Give all diligence," is our order. "Cursed be he that doeth the work of the Lord negligently." Jer. 48: 10—margin. Said a sister, concerning a minister, "He came to our place on the evening of our prayer meeting, and we were much rejoiced to think of having such help in our meeting. After waiting a long time, he made a few cold remarks, and sat down and slept till our meeting ended." Of course it was duly reported in his "time," and Conference had to pay for his "labor" on that occasion. I do not wonder that a far-seeing brother said he feared our "Systematic Benevolence" was a curse to some. And I greatly fear that the curse of Meroz is upon more than one who hold license from their Conferences. Have we indeed the last message of mercy? are the plagues of God's wrath impending? and is Satan working with great power to deceive the world? Where, then, are the Lord's helpers against the mighty? J. H. W.

An old clergyman once said, "When I come to die I shall have my greatest grief and my greatest joy: my greatest grief, that I have done so little for the Lord Jesus; and my greatest joy, that the Lord Jesus has done so much for me."

SR. SOPHIA L. IRISH writes from Anaka Co., Minn.: I wish to say to that brother or sister who has been so kind as to send me the REVIEW so long without pay, that I am exceedingly thankful to them. I prize it very much. I live in the midst of unbelievers, with not one of like faith near me. There is a Methodist minister and his wife, here, who I believe are not much prejudiced, and will investigate the truth as it is presented to them.

Appointments.

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

Special Notice.

The several churches, also scattered brethren of Calhoun County, are invited to meet with the Battle Creek church, Sabbath, Dec. 10.

The churches at Burlington, Newton, Convis and Battle Creek, are requested to each choose a committee of three to meet at Battle Creek on first-day, the 11th, to take into consideration our duty to the poor in our midst.

GEN. CONF. COM.

The Lord willing, I will commence lectures at Coon Slough school-house, Wednesday, Nov. 30. Meetings will continue till Dec. 8. At Shomway school-house, Dec. 9, to continue several evenings. At Burns, Lacrosse Co., Sabbath, Jan. 8, in the evening. DAVID DOWNER.

PROVIDENCE permitting, I will meet with the churches in Iowa as follows: Anamosa, Sabbath and Sunday, Dec. 17 and 18; Laporte City, Dec. 24 and 25; West Union, Dec. 31, and Jan. 1.

I hope for a general attendance of our brethren and sisters who are within a reasonable distance of these meetings. Cannot Bro. Johnson meet with us at the Laporte City meeting? GEO. I. BUTLER.

The next series of quarterly meetings for Minnesota will be as follows: Clark's Grove, Jan. 14, 15; Brush Creek, Jan. 21, 22; Tanhassen, Jan. 28, 29; Blue Earth City, Feb. 4, 5; Deerfield, Feb. 11, 12; Pine Island, Feb. 18, 19; Maiden Rock, Wis., Feb. 25, 26; Greenwood Prairie, Mar. 4, 5; Pleasant Grove, March 11, 12. H. F. PHELPS.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

J. F. CARMAN: Your money for Library Fund was received in REVIEW No. 15, present Vol.

THE P. O. address of Hannah Clough, is Cummings City, Nebraska.

RECEIPTS

For Review and Herald.

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

\$1.00 each. Alice Barnes 38-1, E McMullen 38-13, H Vanvleck 38-24, J J Shepley 38-14, E E Houstain 38-13, Mary A Harke 37-24, Chas Palmer 39-1, Jno W Wolf 38-21, S Parker 37-24, H B Isham 38-24, A B Castle 38-2, R Young 38-24, W Elliman 38-24, W C Drannon 38-24, D Lony 38-24, Dr A M Mann 37-24.

\$2.00 each. J Rousha 38-14, S D Arnold 38-24, S Edmonds 38-17, J P Chapmans 37-14, R Baker 39-1, Annie Hale 38-17, E W Phelps 38-21, C K Akeley 38-1, H M Aldrich 39-1, C Osborne 37-1, F E Presler 38-15, Geo Whistler 38-1, J L Kilgore 38-5, Mrs N Gibson 37-8, S Gorton 37-6, J S Vickere 38-14, S P Ward 38-20, H G Jones 38-20, F B Miller 39-1, B Hill 38-1, J Corliss 38-22, D W Randall 38-1.

Miscellaneous. Sarah Rowe \$1.50 38-24, H Hull 50c 37-11, Lol Huber 3.00 40-7, S Matthews 3.00 36-1, J Berridge 3.00 38-12, S Gorton 3.00 38-15.

Books Sent by Mail.

S Shaw 50c, C N Pike 25c, W Gill 25c, B L Whitney \$1.50, D Richards 18c, M Osterhout 50c, S Love 20c, J F Carlton 32c, J H Wagoner 1.74, A P Green 1.12, J M Adams 15c, J W Wolfe 50c, J E Baker 1.28, G P Smith 17c, R J Lawrence 48c, A Gratton 15c, L A Grover 50c, S S Butler 17c, H Lummis 1.84, A W Chaffee 17c, J T Forsyth 17c, C P Whitford 8c, D E Brown 25c.

Books Sent by Express.

W H Estwin, Green Bay, Wis., \$10.50, Hans Rasmussen, Albert Lea, Freehorn Co., Minn., 2.25, H C Miller, Racine, Wis., 2.25, August Rasmussen, Greenville, Mich., 1.13, John Matteson, Ft. Atkinson, Wis., 20.84, James M Palmer, Worth, Tuscola Co., Mich., 11.00, David Downer, LaCrosse, Wis., 21.41.

Books Sent by Freight.

R M Kilgore, Washington, Iowa, \$60.00.

Book Fund.

Church at Orleans \$3.00, L B Abbey 44c., Edgar Wolcott 2.00.

Michigan Conference Fund.

Church at Tuscola Village \$25.00, Wright 70.00, Hillsdale 21.00, Potterville 75.00.

Michigan Camp-Meeting Fund.

A L Burwell \$25.00, Sanford Rogers 10.00, R Godsmark 10.00.

Cash Received on Account.

M H Brown \$3.00, M E Steward 5.00, H F Phelps 1.00, A W Chaffee 2.00.

Western Camp-Meeting Fund.

M M Nelson \$5.00, Rufus Baker & Wife 5.00, J J Maress 10.00, C Nichols 7.00, M C Mace 4.00, F M Mace 2.00, S Nichols 5.00, John Byington 5.00, T Bickle 1.00.

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

H P Wakefield \$5.00, N Grant 10.00, D M Canright 5.00, J J Maress 10.00, John Byington 10.00, P C Rodman 10.00, A Olson 10.00.

Foreign Mission.

Edgar Wolcott \$5.00.