

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*.

STRENGTH.

Can you stand for God, though you stand alone,
With your heart at rest, and your soul secure?
With your feet on the rock, and your eye on the throne,
Can you stand and toil, and stand and endure?

Can you stand for God 'mid the storm's wild wail?
Can you stand when tempests ride the air?
Can you stand when earthly hopes shall fail?
Can you stand for God and never despair?

Can you stand for God when your heart grows faint,
When your sad soul looks through the blinding tears?
Can you stand without murmuring or complaint,
Through the tedious days and toilsome years?

Can you stand for God while the witching smile,
And the siren song, and the world's caress,
Unite their charms with the serpent's guile,—
Can you stand with only God to bless?

Can you stand in the faith though the time be long,
Though the night be dark and the day-star dim?
Can you stand and in His own strength be strong,
Till at last you are found in peace of him?

Can you stand?—Then stand in the strength of God,
Through the waning years of this world of woe;—
When the golden streets are by pilgrims trod,
You shall stand within and his glory know.

Paul's Cloak.

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." 2 Tim. 4: 13. This request which was cited by a correspondent last week as a sample of matters of a business character, in giving directions about which "it was not necessary" for the writer "to be divinely inspired," is thus noticed by Prof. Gaussens of Geneva:—*Advent Herald*.

"This domestic detail, so many thousand times objected against the inspiration of the Scriptures, from the days of the Anomians of whom St. Jerome speaks; this detail seems to you too trivial for an apostolic book, or at least too insignificant and too foreign from all practical utility, for the dignity of inspiration. Unhappy, however, is he who does not perceive its pathetic grandeur.

"Jesus Christ also, on the day of his death, spoke of his cloak and of his vesture. Would you have this passage taken away from the inspired volume? It was after a night of fatigue and anguish. They had led him about the streets of Jerusalem for seven successive hours, by the light of torches, from street to street, from tribunal to tribunal, buffeting him, covering him with a veil, striking his head with staves. The morrow's sun was not yet risen, before they had bound his hands with cords, to lead him again from the high priest's house to Pilate's Prætorium. There, lacerated with rods, bathed in his own blood, then delivered for the last punishment, to ferocious soldiers, he had seen his garments all stripped off, that they

might clothe him in a scarlet robe, whilst they bowed the knee before him, placed the reed in his hands, and spit upon his face. Then, before laying his cross upon his bruised frame, they had replaced his garments upon his wounds, to lead him to Calvary; but, when they were about to proceed to the execution, they took them away for the third time; and it is then that, stripped of everything, first his cloak, then his coat, then of even his under-dress, he must die naked upon the malefactor's gibbet, in the view of an immense multitude. Was there ever seen under heaven, a man who has not found these details touching, sublime, inimitable? And was one ever seen, who, from the account of this death, thought of retrenching as useless or too vulgar, the history of these garments which they divided among them,—or of this cloak for which they cast lots? Has not infidelity itself said, in speaking of that event, that the majesty of the Scriptures astonished it, that their simplicity spoke to its heart; that the death of Socrates was that of a sage, but Jesus Christ's, that of a God!—and if the divine inspiration was reserved for a mere portion of the holy books, would it not be for these very details? Would it not be for the history of that love, which after having lived upon the earth poorer than the birds of the air and the foxes of the field, was willing to die still poorer, deprived of all, even to its cloak and its under-garments, and fastened naked to the malefactor's gibbet with the arms extended and nailed to the wood? Ah! be not solicitous for the Holy Spirit; he has not derogated from his own majesty; and so far from thinking that he was stooping too low in announcing these facts to the world, he had hastened to recount them to it; and that too, a thousand years in advance. At the period of the Trojan war he already was singing them upon the harp of David: 'They have pierced my hands and my feet,' said he, 'they look and stare upon me, they part my garments among them, and cast lots upon my vesture.'

"But it is the same Spirit who would show us St. Paul writing to Timothy, and requesting him to bring his cloak. Hear him; he too is stripped of everything. In his youth, he was already eminent, a favorite of princes, admired of all; but now he has left everything for Christ. It is now thirty years and more, that he has been poor, in labors more than the others, in wounds more than they, in prison oftener; five times he had received of the Jews forty stripes save one; thrice was he beaten with rods; once he was stoned; thrice he has suffered shipwreck; often in journeyings; perils upon the sea, in perils in the city, in perils in the desert; in watching oft, in hunger and in thirst, in cold and nakedness (we quote his own words.) Hear him now; behold him advanced in age; he is in his last prison; he is at Rome; he is expecting his sentence of death; he has fought the good fight; he has finished his course, he has kept the faith; but he is cold, winter is coming on, and he is poorly clad! Buried in a dungeon of the Mamertine prisons, he is so much despised that even all the Christians of Rome are ashamed of him, and that at his first appearing, no man was willing to befriend him. Yet, he had received, ten years before, while a prisoner at Rome, and loaded with chains, at least some money from the Philippians, who, knowing his

sufferings, united together in their indigence, to send him some succor. But now, behold him forsaken; no one but St. Luke is with him; all have abandoned him; winter is approaching. He would need a cloak; he left his own, two hundred leagues off, at the house of Carpus, in Troas; and no one in the cold prisons of Rome would lend him one. Has he not then left everything, with joy, for Christ? has he not esteemed all the glory of this world as dross, that he might win Christ? and does he not suffer all things cheerfully for the elect's sake? (Phil. 3: 8; 2 Tim. 2: 10.) We were ourselves at Rome, last year, in a hotel, on a rainy day, in the beginning of November. Chilled by the piercing dampness of the cold, evening air, we had a vivid conception of the holy apostle in the subterranean dungeons of the capitol, dictating the last of his letters, regretting the absence of his cloak, and entreating Timothy to bring it to him before the winter!

"Who would then take from the inspired epistles so striking and pathetic a feature? Does not the Holy Spirit carry you to the prison of Paul, to astonish you with this tender self-renunciation and this sublime poverty; just, too, as he showed you with your own eyes, his charity, some time before, when he made him write in his letter to the Philippians, 'I weep in writing to you, because there are many among you who mind earthly things, whose end is destruction?' Do you not seem to see him in his prison, loaded with chains, while he is writing, and tears are falling upon his parchment? And does it not seem to you that you behold that poor body, today miserably clothed, suffering and benumbed; tomorrow beheaded and dragged to the Tiber, in expectation of the day when the earth shall give up her dead, and the sea, the dead which are in it; and when Christ shall transform our vile bodies, to make them like unto his own glorious body? And if these details are beautiful, think you they are not also useful? And if they are already useful to him who reads them as a simple historical truth, what will they not become to him who believes in their Theopneusty [divine inspiration,] and who says to himself, O my soul, these words are written by Paul; but it is thy God who addresses them to thee? Who can tell the force and consolation which, by their very naturalness, they have for eighteen centuries conveyed into dungeons and huts! Who can count the poor and the martyrs to whom such passages have given encouragement, example and joy? We just now remember, in Switzerland, the pastor Juvet, to whom a coverlet was refused, twenty years ago, in the prisons of the Canton de Vaud. We remember that Jerome of Prague, shut up for three hundred and forty days in the dungeons of Constance, at the bottom of a dark and loathsome tower, and going out only to appear before his murderers. Nor have we forgotten the holy Bishop Hooper, quitting his dark and dismal dungeon, with wretched clothes and a borrowed cloak, to go to the scaffold, supported upon a staff, and bowed by the sciatica. Venerable brethren, happy martyrs, doubtless you then remembered your brother Paul, shut up in the prison of Rome, suffering from cold and nakedness, asking for his cloak! Ah! unfortunate he who does not see the sublime hu-

manity, the tender grandeur, the foreseeing and divine sympathy, the depth and the charm of such a mode of teaching! But still more unfortunate, perhaps, he who declares it human, because he does not comprehend it. We would here quote the beautiful remarks of the respectable Haldane on this verse of St. Paul: 'This passage, if you consider the place it occupies in this epistle, and in the solemn farewells of Paul to his disciples, presents this apostle to our view, in the situation most calculated to affect us. He has just been before the emperor; he is about to finish his days by martyrdom; his departure is at hand; the crown of righteousness is reserved for him; behold him about to be offered: in this world, which he is about to leave, ready to be beheaded, as a malefactor, by the order of Nero; in that which he is ultimately to enter, he is to be crowned as a just man by the Lord of lords; in this, abandoned of men; in that, welcomed by angels; in this, needing a poor cloak to cover him; in that, covered with the righteousness of the saints; clothed upon with his heavenly tabernacle of light and joy; so that mortality is swallowed up of life.'

"Ah, rather than object to such a passage, thereby to deprive the Scriptures of their infallibility, we should there recognize that wisdom of God which, so often by one single touch, has given instructions for which, without that, many pages would have been necessary. We should adore that tender condescension which, stooping even to our weakness, is pleased, not only to reveal to us the highest thoughts of Heaven in the simplest language of earth, but also to offer them to us under forms so living, so dramatic, so penetrating, often compressing them in order to render them more intelligible, within the narrow space of a single verse.

"It is, then, thus that St. Paul by these words thrown at hazard, even into the last commission of a familiar letter, casts for us a rapid flood of light over his ministry, and discovers to us, by a word, the entire life of an apostle; as a single flash of lightning in the evening illuminates in an instant all the tops of our Alps; and as persons sometimes show you all their soul by a single look."—*Theopneusty*, pp. 237-243.

That Old Skull.

[THE following is a capital hit on that popular farce and prime minister of skepticism, geological guess-work.]

A few weeks ago, a society of scientific men met in the city of Chicago, to discuss a great variety of questions pertaining especially to the natural sciences. Pure mathematics, astronomy, chemistry, botany, geology, and some other sciences furnished themes for some truly learned papers and discussions.

It was a noticeable fact that in some of the discussions—such as astronomy and chemistry—the lecturers were very positive, as if aware their footing was sure; whilst in some others they were subdued and modest in tone, as though not so sure that all they said was true. The spirit and deportment of the association were worthy of men exploring God's secret things in Nature.

One lecture was noteworthy. It was read by Prof. Whitney, in the elegant Baptist church on Wabash Avenue. The lecturer had his blackboard and crayon, to illustrate the geological character of the place in which was found the fragment of a skull which has become famous all over the scientific world. Aside from the skull itself, the lecture was charming in the definiteness with which it described places and phenomena of a truly extraordinary character. No one could surmise that the lecturer had any theory or pet notion to be cared for, so carefully and candidly did he state all he had learned about the locality, the strata, the mining-shaft, who owned it, who found the skull, and when, what was done with it and said about it, how it came into his hands—and, indeed, as candid and dispassionate a statement of all he knew about the relic as he could have made concerning a proposition in geometry.

The general fact thus stated and evidently believed

by the professor was that this skull of a human being was found in a much lower and earlier geological formation than is usually assigned to man. He did not make the inference, but others did, that, inasmuch as human bones have at last been found in this early geological formation, they must have been there long prior to the date usually assigned as the origin of the race. The usual account, in harmony with the records of Moses, asserts that man was created about six thousand years ago; and the weight of scientific testimony thus far has been in favor of this account. Now, if human remains are found in the tertiary—when the usual account can be justified by finding them only in the post-tertiary—then we shall be compelled to give up that common theory, and with it the first and second chapters of the book of Genesis. It is a grave matter.

Some of the learned gentlemen at Chicago quite put the blush on the common theory of six thousand years as defining the time of man's origin; and talked of thirty, forty, and even seventy, thousand years, in place of six.

Meanwhile, that old skull sat ghastly and silent on the table at the lecturer's side. Not a word did it speak; and yet I fancied I detected a smile on its unclothed cheek-bones and jaws, to hear what the credulous savans—not the lecturer—were saying about it, as having come down from such a distant age to tell them "Moses did not know what he wrote about!"

Yes; that old skull, found down in the tertiary in that volcanic region, could not have got there by any little eccentricities of the earthquakes' cracking the strata of the earth, to let it down where it did not belong. There it belonged, and nowhere else; and, therefore, etc.

Speaking of earthquakes. In 1755 occurred that which destroyed Lisbon. When it began to rock the earth, and the solidest buildings began to fall, thousands of the affrighted people rushed to "the marble quay which had just been constructed at great expense. It suddenly sunk with them, like a ship foundering at sea. But, when the water closed over the place, no fragments of the wreck, none of the vessels and boats near by that were drawn into the whirlpool, and not one of the thousands of bodies carried down, reappeared upon the surface. Over the spot the water stood six hundred feet deep, and beneath this, locked in the fissured rocks, in chasms of unknown depths, lie the relics of what was the life and wealth of this portion of the earth in the middle of the 18th century. These rocks are the clayey and other comparatively soft strata of the tertiary formation. When, in some future epoch, they are raised again to the surface by a convulsion of the same nature of that which engulfed them, the vestiges they contain may reappear, converted, in part or wholly, into stone, like fossils entombed when the strata were deposited."

There sat the silent old skull on the lecturer's table, and seemed to me to be trying to say: "By-and-by, a few hundred years hence, some diver or miner will find an old skull down in the tertiary under where the Lisbon quay sunk in 1755; and some very wise men, meeting in Chicago, will say, 'Here it is in the tertiary! It is at least seventy thousand years old! Moses wrote what he did because he did not know any better.' And yet, gentlemen savans, that skull belonged to a live man on the 1st of November, 1755, who sunk down in an instant into the tertiary from as good post-tertiary as what you now stand on! Do not be deceived, gentlemen, for Moses will yet beat you all!"

Who knows but Prof. Whitney's California skull found its resting-place in the same way, and as quickly? In that awful earthquake, last spring, at one of the Sandwich Islands, as our missionary, Pogue, declares, a huge volume of red mud was thrown out of the crater, at the rate of a mile a minute; three miles, and buried a whole village, in an instant, fifty feet deep. Perhaps it was tertiary mud; and by-and-by some miner may find under it some old skull, seventy thousand years old, to bear its testimony against Moses! Who knows?—*Pres. Tuttle*.

Good words cost nothing, but are worth much.

The Vindication.—The Great Incentive.

We sometimes meet with those who intimate that a spirit of constant watching and waiting for the return of the heavenly Master is incompatible with earnest labor and usefulness in the cause of God. That it paralyzes effort, and hinders labor for the salvation of men.

That there are lazy men and fanatics who hold these sentiments, is true,—but what truth has not been dishonored by hypocrites and false friends? The following glowing words of Dr. Bonar, set this matter in its proper light.—*The Christian*.

"Do I paralyze effort when I say, 'Work while it is day, for the night cometh when no man can work'? Nay, do I not thus stimulate zeal, and toil, and prayer, and love, to the uttermost? Do I lull men asleep, when I say, 'The coming of the Lord draweth nigh'? or do I flatter into flesh-pleasing the great, or the noble, or the beautiful, of the earth, when I tell them that

—the tide of pomp,
That beats upon the high shore of this world,
is ebbing fast? Do I tempt the sinner to postpone his conversion, because I speak of the 'wrath to come' as so very nigh? Or do I, with less serious haste, beseech men to be reconciled to God, because I add that the time of reconciliation, the acceptable year of the Lord, is fast running to a close? Do I cherish idleness instead of diligence, softness of spirit instead of hardness, heedlessness about redeeming time, instead of eagerness to gather up its fragments, when I announce that 'The day goeth away, and the shadows of evening are stretched out'? Do I soothe the bride into a deeper sleep, when I say, 'Behold the Bridegroom cometh, go ye out to meet him'? Do I tempt the minister or the missionary into indolent security when I declare that 'The Judge standeth before the door,' and that ere long the time of working and preaching and inviting will be over? Do I persuade the soldier of the risen Jesus to ungird his weapons because I tell him that his feet are already on the battle-field, and bid him listen to the loud roar afar, that forewarns of the deadly onset? Do I preach Christ crucified the less, because I preach also Christ coming to reign? or do I the less proclaim that 'here we have no continuing city,' because I can point so clearly to that which is to come, the 'city which hath foundations, whose builder and whose maker is God'? Or do I make saints feel the less that they are strangers here, because I set forth to them the 'new earth, wherein dwelleth righteousness'? Do I undervalue the cross because I magnify the throne? In holding up to view the crown of glory, do I deprecate the crown of thorns? Do I enfeeble my proclamation of immediate and free forgiveness to sinners, through the sin-bearer, because I enforce it with the announcement that the coming of the Lord draweth nigh? Do I foster error, or heresy, or lax walking, or any departure from the faith, when I warn men that the perilous times of the last days are setting in, when Satan will 'cast abroad the rage of his wrath,' and the unclean spirits will overflow the earth with their delusions, to deceive, if it were possible, the very elect, and to gather the nations to the battle of the great day of God Almighty?

"I do not know how it may be with others, but I feel that when I can say that the coming of the Lord draweth nigh, I have got a weapon in my hand of no common edge and temper. To be able to announce, 'The Lord will come,' is much; but to be able to say without the reservation of an interval, 'He is at hand,' is greatly more. I can go to the struggling saint against whom the battle seems to go hard, and say, 'Faint not; the Lord is at hand, and he will bruise Satan under your feet shortly'. To the saint, wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say, 'Be of good cheer, the Lord is at hand; but a little while and that world shall cease to vex; sooner than you think the morn will break,—yes, before it is broken, we shall be caught up and meet morning ere it is yet spread upon the mountains.' To the suffering saint I can say, 'Weep not; the Lord is at hand;

the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever. To the flagging saint, heavy and slothful in his walk, I can say, 'Up, for the Lord is at hand; work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease.' To the covetous saint I can say, 'The Lord is coming—it is no time for hoarding now—heap not up treasure for the last days.'

"Next our own salvation, must come the duty of sending the gospel to all. We begin at the inner circle; but woe to us if we stop there. Woe be to us if we preach not the gospel to every creature. We feel a peculiar call to this, and a peculiar urgency enforcing this call from our very system. For but a little time remaineth. The night is falling. The storm is beginning to burst. We cannot tarry—we must go forth. We cannot heap up treasure for the last days. We must give liberally as long as the time allows. Those who look for a calm, long day, may sit down listlessly, but we dare not. Those who look for a mere extension of the present state of religion as all the millennium the world is to enjoy, may excuse themselves from giving, and may heap up treasures. But we dare not, we feel that there is not a moment to be lost; and that whether there are few or many to be saved, it matters not to us. We must fulfill our ministry, not counting even our lives dear unto us, that we may do the will of Him who sends us, and testify the gospel of the grace of God."

The Liberty of Love.

THERE are two kinds of fear. One of them is the most delightful, the other the most painful, emotion we know. The fear of God as felt by his child is sweet, and is a melting of the whole being into tenderness for everything that concerns his glory. It has no slavery in it. Of the subject of this fear it is written, "Happy is the man that feareth always." He is happy in having a nature so much above that of worldlings as to be pained at the approach of sin, and has a very tender sensibility as to its contact with his own person. This fear springs from the consciousness of living in the atmosphere of Heaven.

The proper expression of his life in action is, "I have set the Lord always before me." Such a man shall always dwell in the presence of the Lord. It is to the perfection of such a character that the whole gospel of Christ is directed. This is the man who has made the Lord his trust, and whose hope the Lord is. These are they who "sanctify the Lord God in their hearts," and they are ready to give to every man that asketh them a reason of the hope that is in them, with meekness and fear. Such a hope is connected with purity and with love.

The fear of God, therefore, is most refining and exalting. It casts out the other kind of fear which is slavish; the fear that hath torment. While the fear of God is experienced in freedom, this is the devil's chain binding the soul to danger and to death. Now the word of God says that while the former kind of fear is Heaven assuring, and therefore an emotion which God loves to see in his people, the other, the slavish fear, has no rightful place in the Christian church. Jesus was slain that we might be free, and that his gospel liberty might be the common inheritance of his people. And so he sent the Holy Ghost that his love might be shed abroad in our hearts. If that love be shed abroad there, where is slavish fear? It cannot be found. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

It is then a fact of this dispensation of the church of Christ, a fact of its life, a natural outgoing of the plan of salvation by the cross as illustrated by the lives of those who receive the grace of God with simplest faith, that all tormenting fear is banished. So then we shall expect to see the persons who enjoy this salvation delivered from all the fears which beforetime chained them to the earth, constrained their action, made them waver, filled them with distress and gloomy forebodings, made an "aching void" in their souls, and robbed them of substantial comfort.

Now, if we be told by any that they have such fears, we must say to them that they doubtless fail of receiving the things which "are freely given them of God." God has given them freely, but they do not receive these great blessings of his everlasting covenant. It may be that they do not believe that it is the design of God to save them from their fears. But here is the word of God for it: "There is no fear in love: perfect love casteth out fear." It is vain to say that they cannot be made perfect in love, for that is to say that the Holy Ghost cannot do his work in them, that the blessed Paraclete is unequal to the task which God's precious promises to his people impose upon him. Nay, let God be true, and every man a liar. Unbelief would rob the Saviour of his crown, and fill Heaven with tears.

The Holy Ghost can and will do for every man every jot and tittle of the promises which the blood of Christ has made the portion of his people. Fear that hath any torment cannot stand the joy of his love. It will fade like mist upon the mountain before the morning sun. Have you fears of anything that can befall you. Then you have not the true fear of God which is always tender to the very first risings of unbelief, you have not that perfect love which you may have, and which becomes those who profess a vital attachment to the Lord Jesus Christ.

1. The fear of man is taken away by Jesus, and you will enjoy the liberty if you only abide in him. "For God has not given us the spirit of fear, but of power, and of love, and of a sound mind."

2. The fear of any evils, or what men call evils. The righteous trust and are not afraid; they know very well that when Jesus utters an injunction, he never withholds grace for its obedience; and they fear not them which kill the body." "They are careful for nothing, but in everything by prayer and thanksgiving they make their requests known unto God."

3. Jesus takes away the fear of death. He took part of our nature, that "through death he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage."

Beloved, with Jesus Christ your life is hid in God. What enemy can reach it? Though Satan be the prince of the power of the air, he cannot see the throne. The glory of our citadel blinds his vision, and makes him tremble in hellish fear and unavailing rage. Up and believe! There is no heterodoxy in that love which banishes fear. ABIDE IN CHRIST.—*Sez.*

The Treatment of Children.

[Bro. SMITH: I think the following article is worth the careful reading of every mother. Could it be carefully practiced, how many children would be saved from ruin. D. M. CANRIGHT.]

A mother, who has felt deeply for those sorrows of children which are caused by the injudicious treatment of parents, submits the following hints to mothers.

Most of these rules were written for her own guidance many years ago. After extensive observation, she has thought they might possibly be of benefit to those young mothers who wish to see their children truly pious, and who desire to secure their warmest and tenderest love:

1. I will begin with the Bible as the foundation of all government. Let Bible principles, Bible motives, Bible examples, be held constantly before myself and my children.

2. I will strive to be myself what I wish my children to become. "As is the mother, so is the daughter." "The mother forms the man."

3. I will be sure that my instructions and my practice correspond.

4. I will cultivate a serene, cheerful, heavenly spirit, and a dignified demeanor.

5. I will cultivate firmness and decision, with the utmost kindness and gentleness.

6. I will strive to govern myself. Self-control and perfect self-possession are essential to a proper exercise of authority.

7. I will make it my constant prayer and effort so

to train my children that I may secure their affection, their respect, and their obedience.

8. I will remember the importance of training well the first child; as the eldest exerts great influence over the younger children.

9. I will remember that the will must be subdued, and habits of obedience formed very early; believing that if I have complete control of the child before five years of age, I shall have little trouble afterward. The first ten years is the forming period.

10. I will insist on habitual, prompt, and cheerful obedience; and that without always giving the reasons. I will allow no pouting, no fretting, no questioning, no reasoning, no disputing, delaying, or answering again. I will train them to believe that I know what is best.

11. I will make but few rules, and be firm in enforcing them, giving no needless commands, but seeing that those given are strictly obeyed. I will never command what I cannot enforce.

12. I will seldom accompany a command with a threat, but have it understood from the first that a penalty must always be expected for disobedience.

13. I will have it understood from the first that my "Yes" or "No" is a decided and final answer. If there is habitually no parleying, there will be no teasing.

14. After deciding a question, I will seldom change; if for some reason it may be necessary, I will be careful to fully explain the reason.

15. I will never tantalize and irritate by indecision, keeping the child in suspense; but if the request is improper, kindly and decidedly refuse at once. The child will submit with ease to an immediate denial; but after expectations have been raised by suspense, it may cause many and bitter tears.

16. I will not govern capriciously, but strive to maintain a steady, uniform, firm, and mild course, so that the child may always understand just what is expected of it. I will never reprove sharply at one time for what at another I would pass over without the slightest notice. If I govern according to my moods and impulses, I shall be sure to act unjustly, and forfeit the respect and alienate the affections of the child.

17. I will be careful not to be more severe for mistakes and accidents and trifling annoyances, than for real evils of character.

18. I will always, unless special reasons suggest otherwise, punish for a willful act of disobedience, and be more displeased and severe for an act of disobedience than for any other offense; for if I secure the obedience of my child, I have the best security against the assaults of sin in every other form.

19. I will remember that careful discretion must be exercised in regard to the mode and severity of punishment. The characters of children are so different that what would be a severe punishment for one would be nothing at all for another. I will never use severity when a firm, gentle word is sufficient; nor punish severely when a light punishment will answer the purpose. Severity leads to concealment, deceit, and falsehood. I will remember that discipline is not necessarily punishment, and that punishment is not always wise discipline. I will strive to make my children love and obey without fear, and keep their affections and sensibilities tender.

20. I will on no account punish in anger.

21. I will never strike a child on the head.

22. I will not pull the hair or ears, or use violence in any way. This treatment enrages the child, and develops the worst passions.

23. I will not deprive a child of its necessary food by way of punishment. I have seen its evil effects, both on the health and the disposition.

24. I will endeavor to make my children feel that a punishment is a serious affair, and cannot often be repeated. When they disobey, or commit an act deserving punishment, I will, if practicable, retire with them privately, and after talking with them seriously, tenderly, and tearfully, of the nature and sin of their offense, and praying with them, I will inflict the punishment. I believe this mode, if commenced early, and persisted in, will seldom fail to soften the heart and insure respect for the parent. When a child can be made to feel that punishment is deserved and justly administered, he will generally be submissive.

25. For a spirited boy I will use the rod, as Solomon directs. For girls and timid children, milder punishments may be sufficient. For small children I consider a little tingling rod more effective, and less injurious, than hard slaps with the hand which bruise the flesh.

26. I will not punish before others when I can avoid it.

27. I will avoid the habit of saying, "Naughty child!" and the like, for every trifling fault. Words of blame should never be used without real cause.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 25, 1870.

URIAH SMITH, EDITOR.

The Reaction.

BELIEVERS in the unconscious state of the dead, the mortality of man, and the final destruction of the wicked, have always claimed for these doctrines that they furnish a complete antidote for Universalism. The difficulty with minds of large benevolence in reconciling the dogma of endless misery with their ideas of the justice of God, together with the belief that all men must exist forever in some condition, has forced them to accept of Universalism as a refuge from the repugnant and Heaven-dishonoring theory of everlasting torment. Their positions are also greatly fostered and strengthened by the prevailing and popular methods of interpreting and spiritualizing the Scriptures; for with a consistent and reasonable interpretation of the Bible there is but little in its pages that can be construed in favor of universal salvation.

To evade the force of the literal testimony concerning the mortality of man, and the absolute destruction of sinners, orthodoxy has led the way in spiritualizing the Scriptures; and Universalism has gone but a step further in her wake by spiritualizing the literal threatenings of the word of God against transgressors. If the literal and unqualified declaration that the soul that sinneth shall die, can be construed to mean that it shall live forever in misery, why may it not, with equal consistency, be made to mean a final restoration to a state of happiness?

But, as indicated in the above title, a reaction is taking place; not, however, in the manner we would wish to have it, by the reception of the truth, but by a further spread of Universalistic views among the orthodox churches. Instead of renouncing the error of inherent immortality, which directly leads to that of endless misery, they choose to hold to the prime error, giving up the secondary one by taking another in its place, equally erroneous and unscriptural, but more reconcilable with the justice of God.

The first steps toward this reaction were taken by the renunciation of the belief in literal fire and brimstone. For the last twenty-five years, but few minds could be found in the ranks of orthodoxy sufficiently bold to preach literal fire as the punishment of the wicked. The language has been construed as figurative; and although there is such a place as hell, there is no literal fire and brimstone, these terms being used as figures to represent the remorse of a guilty conscience, &c.

But now a step further has been taken, and even the locality of hell is denied any literality. In a sermon preached by Henry Ward Beecher, on a recent Sunday, as reported by the *New York Tribune*, he said:

"Imagination is the pathway between the flesh and the spirit. It is that which gives to every man aspiration. Men despise it because it is not a measuring quantity. We are taught that it is not safe to build on, but I aver that in the economy of God's providence the human race has been instructed more through its imagination than through its reason. We are not to suppose that there is a hell—literally, a place of fire and brimstone. I don't believe it, and you don't believe it, and you ought not to believe it any more than you are to believe that Heaven is really paved with golden paving-stones. No one believes it; if they did there would be more misers anxious for their soul's salvation."

So it seems, according to Mr. Beecher, that "in the economy of God's providence, the human race has been instructed more through its imagination than through its reason;" and, consequently, hell is an imaginary place. That this belief is really one of the tendencies of the age, and fast becoming popular in "evangelical" churches, is indicated, not only by its being preached by Mr. Beecher, the leading orthodox clergyman of this country, but also by the following, from *The Universalist*, a leading organ of that denomination:

"The whole Christian world is becoming Universalist. And this leads to the statement of the true reason why the Universalist organization has not advanced so rapidly as some 'evangelical' sects. It has had in hand the business of converting other sects to Universalism. In this department of its work, it has made such progress that the whole aspect of Christian thought is changed. It has put a leaven into every existing branch of the Christian church, and into 'the world,' that is working grandly toward the inevitable result—the eradication of the dogma of endless torments from Christian theology.

But perhaps it may be objected that this is Universalist testimony, and therefore not so reliable as if coming from those not prejudiced in its favor. Then we reply by quoting, from *The Independent*, a response to the above:

"However the fact may be accounted for, it is unquestionably true that there are many in the evangelical churches who do not believe in the eternity of future punishment, and that there is less disposition than there once was to excommunicate such persons. Whether this class is likely to increase or diminish in future, and whether the orthodox churches are likely to become more or less tolerant of this departure from their creeds, is a question respecting which opinions will probably differ. . . . We have an impression that Mr. Greeley, and other prominent Universalists, anticipate a time, not far distant, when the belief in universal salvation will not be treated by the orthodox churches as a heresy demanding expulsion, but when individual Christians will be at liberty to think on this subject as they may or must. If that time ever arrives, and the Universalists are found to be orthodox on other points, the denomination may perhaps be swallowed up in the evangelical fold. We are content to watch the general tendencies of denominational life, irrespective of creeds, without assuming the function of a prophet in an attempt to predict the final result."

While it is undoubtedly true that belief in universal salvation is finding its way largely into the orthodox churches, we are also gratified at occasional indications which obtrude themselves upon the public notice, that the error of endless torment is in some measure being supplanted by the Bible truth concerning the destiny of wicked men. Some are opening their eyes to the fact that God has threatened everlasting destruction upon the wicked instead of everlasting torment, and hence can comprehend the justice of God, as well as his mercy, in his declaration that his anger at the wicked will cease "in their destruction." May the truth go onward in its march, until the honest in heart are chosen out from the world, and from the churches, who shall take the truth as their shield, that they may "be hid in the day of the Lord's fierce anger," which will "consume" the wicked until "they shall be as though they had not been."

W. C. G.

Western Tour.

A CHANGE of appointment of an important meeting is always to be regretted, especially if that change be made only two or three weeks before the meeting takes place. It is almost sure to mislead some, and put many to inconvenience, and injure the interest of the meeting. Therefore, in giving a line of appointments which will cover several months, we regard it a matter of great importance to place them so that change of neither time nor place may be necessary.

But unlooked-for causes sometime make changes appear very necessary. And it is impossible to call the people together to our camp-meetings without giving them a few weeks' notice. If possible, there should be at least six weeks' notice of all our meetings. Our brethren may be assured that these matters have caused us much care and anxiety. And whatever we may have to do with important meetings in the future, our brethren may be assured that we shall spare no pains to act our part faithfully, in the fear of God.

OHIO.

The change in the time of the Ohio camp-meeting caused some confusion. And it was a matter of regret that the attendance was not more general. It is now decided that Clyde is not the most accessible place for all the brethren to meet at their annual camp-meeting. Locating it near the center of the State for next year, it is hoped that there will be a general turnout of the brethren and sisters, with

their relatives, friends and neighbors. It is now thought best that each family that is able to do so, occupy a tent of respectable size of their own, so as to give ample room for all their friends.

The Ohio camp-meeting this season, though not large, was an excellent meeting. The word spoken seemed to take hold of the brethren, and the people generally heard with marked interest. The Methodists, who have the finest church in the place, asked Mrs. W. to speak to them. The appointment was given in three churches, and on the camp-ground Sunday evening, and on Monday evening, the Methodist house was crowded with attentive hearers. The whole thing passed off finely, and left a good impression.

It was on the Ohio camp-ground that, contrary to our decision, and our feelings relative to more camp-meetings the present season, the burden, relative to our scattered people in the West, rolled upon us. We made the matter the subject of prayer, and our convictions deepened that our work in this direction was not finished for the season. We laid the matter before our good brethren in Ohio, and they pledged their prayers and means to go with us in the work. They pledged \$300, and paid on the ground \$150. And in many ways they manifested their deep interest for us, and the prosperity of the cause. The Ohio Conference meets all its bills liberally and promptly. This year it gives \$200 to the General Conference, and has not less than \$1000 in the hands of the S. D. A. Publishing Association without interest, to be called out when Ohio shall need it. May God raise up and qualify laborers to enter such fields as Ohio, with that zeal manifested by the pioneers of the cause.

INDIANA.

We had suggested a camp-meeting in Indiana; but as it was not immediately responded to by the friends in this State, and as we were not clear that there was time to hold a camp-meeting the present season in Indiana, we withdrew the suggestion. But as we decided to hold a camp-meeting in Kansas, and could not place the appointment sooner than Oct. 15-19, we also decided to spend a week in Indiana, on our way West.

We were aware that the cause was weak, the friends in Indiana being few, and did not expect, at this season of the year, only a very small gathering of the brethren. Bro. Lane immediately left us in Ohio, and came to Indiana to arrange for a camp-meeting. The place selected is Tipton, Tipton Co., on the railroad, at the Methodist camp-ground. Here are a speaker's stand, board tents, seats and wells. We have the privilege of the ground for \$50.

We are glad to see as many of the scattered friends in Indiana, as are present. Some are detained by sickness. Those who have spoken the word, have enjoyed freedom. The social meetings have been good, and encouraging.

The Sabbath has been a good day. Here, on this ground, in the midst of his friends, surrounded by those who are the direct fruits of his labors, our dear brother, Elbert Lane, has been set apart to the gospel ministry. Bro. Lane, when he gave himself to the work, did not linger about our churches, to preach to those who could not be benefited by his youthful labors. But he came to the new field of Indiana, and God has blessed his labors. He has proved himself, and has gained a reputation that he could not have done in lingering about our churches.

The opposition from ministers, and from the people generally, is just what is needed to lead a young man to close thought, and thorough investigation. Could Bro. Strong and Lamson of the Michigan Conference, and other young men, take a similar course, they would soon find themselves surrounded with the fruits of their labors, as Bro. Lane finds himself situated in Indiana. First-day, our congregations were large, and very attentive. God gives power to his word, and it is wonderful how the crowd listen to the voice of truth in the third message. We spoke in the evening, giving some of the reasons of our faith and hope. Mrs. W. is now speaking as we pen these lines, and Bro. Littlejohn is to address the people this evening. The battle goes well. The brethren and sisters are becom-

ing interested in the work. And although our meeting is small, it is destined to be a very profitable one. Bro. E. B. Lane decides to remain in the State, baptize, organize, and set things in order, and with his natural brother, S. H. Lane, enter new fields in the State. May God bless the brethren and sisters in Indiana, and add to their numbers such as shall be an honor to his cause.

The meeting closes second-day at noon. There is a good degree of spirit with the brethren in this State to hold a yearly meeting. And it is thought that it should be a camp-meeting. They are now raising a fund to meet the expenses of this meeting, and to make preparations for a camp-meeting next year. Our few friends in Indiana are generally in good condition to live, and some of them are wealthy. Much depends upon the course these men take as to the destiny of the cause in Indiana. If the friends of the cause in this State, rich and poor, take hold of the work to meet the expenses of meetings, the expenses of ministerial labor, and the circulation of our publications in the State, those who have the general supervision of the work, will second all their efforts to promote the interests of the cause. The field is a wide one. Laborers are few. Calls for help are abundant. And it is duty to put forth labor where the friends are ready to fully co-operate with the laborers.

JAMES WHITE.

Truth.

"God is a Spirit; and they that worship him must worship him in spirit and in truth." John. 4:24.

What is truth? The law of God. "Thy law is the truth." Ps. 119:142. "All thy commandments are truth." What law is the truth? The law that God spake from Mount Sinai; the ten commandments. "Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them right judgments and true laws." Margin, "laws of truth." Neh. 9:13. "Which hast the form of knowledge and of the truth in the law. Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" Rom. 2:20-22.

According to both the Old Testament and the New, the law of God, the ten commandments, is the truth. All these commandments are truth. Did Christ abolish the truth? Did he change the truth?

These same commandments of God are righteousness as well as truth. "All thy commandments are righteousness." Ps. 119:172. Were they to be abolished? "My salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, [Who are they?] the people in whose hearts is my law." Isa 51:6, 7.

"All unrighteousness is sin." 1 John. 5:17. "Sin is the transgression of the law." Chap. 3:4. Therefore all righteousness is obedience to the law. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Speaking of the perpetuity of these commandments, Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," &c.

What was Christ's work in respect to the truth? His language on coming into the world was, (See Heb. 10:5-7,) "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation." Ps. 40:7-10. He bore his testimony for righteousness and truth in the great congregation in his sermon on the mount. Matt. 5:17-20. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John. 18:37.

Truth is embodied in the law of God; therefore it is something to be done—something to be obeyed.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John. 3:20, 21. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness. [sin, transgression of the law,] indignation and wrath." Rom. 2:8.

Obedience to the truth purifies, sanctifies, and makes free. "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. "Sanctify them through thy truth; thy word is truth." John. 17:17. God's "ten words" are all truth. See Ex. 34:28, margin. "The truth shall make you free." John. 8:32. "And I will walk at liberty; for I seek thy precepts." Ps. 119:45.

Who oppose and resist the truth? 1. The devil. "He was a MURDERER from the beginning, and abode not in the truth." John. 8:44. He was once in the truth and left it.

2. Idolaters. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25. Idolaters, by having "other gods," and thus violating the great truth taught in the first commandment, viz., that there is but one living and true God, change the truth of God into a lie. The fourth commandment also tells the truth—that God, after laboring six days in the work of creation, rested on the seventh, and that for this reason he blessed and hallowed the day on which he rested. Now if we trample under foot this hallowed rest-day, and observe in its stead another day, a day upon which he did not rest, and which he neither blessed nor sanctified, do we not change the truth of God into a lie?

3. The papacy. "It cast down the truth to the ground." Dan. 8:12. It thought "to change times and laws." Chap. 7:25. The work of casting down the truth, and of changing the law of the Most High, which is the truth, is identical.

4. Apostates of the last days. After delineating the character of these, the apostle says, "Now as James and Jambræs withstood Moses, so do these also resist the truth." 2 Tim. 3:8. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Chap. 4:3, 4. Read Isa. 59, noting verses 3, 4, and 13-15.

We shall be judged by the truth. "For he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Ps. 96:13. "As many as have sinned in the law, shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2:12-16.

The truth will shield God's people in the time of trouble. "His truth shall be thy shield and buckler." See Ps. 91:1-10. It shall open to them the city of God. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:2. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

How shall we know the truth? Do the will of God. "Jesus answered them, and said, My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God." John. 7:16, 17. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Chap. 8:31, 32. "I have more understanding than the ancients, because I keep thy precepts." Ps. 119:98-100. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111:10. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John. 2:3, 4.

What is the "present truth?" That God is sending forth a special message to restore to his people the truth which the papacy "cast down to the ground,"

and which has so long been trampled under foot." "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12.

R. F. COTTRILL.

Set Your Affections on Things Above.

THE Jews were very proud of the temple and of their city. It appears that the disciples partook some of these feelings. It seemed to them that Christ did not notice the temple enough. He manifested no signs of admiration for this idol of the Jews. Said they, "See what manner of stones, and what buildings are here." Mark 13:1. "Some spake of the temple, how it was adorned with goodly stones, and gifts." Luke 21:5. "His disciples came to him for to show him the buildings of the temple." Matt. 24:1. As though they would say, Master, why don't you notice these things? Everybody else talks about it, but you don't seem to have one word of praise to bestow.

Here was a favorable opportunity to deeply impress their minds. "See ye not all these things?" Now look at the great buildings and goodly stones which you admire so much. "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."

Christ looked beyond the present into the future. He knew that these beautiful buildings soon would perish. Therefore he did not think much of them. And he instructed his disciples to look upon earthly things through the light of prophecy. Then they would not set their affections upon visible things, which are all destined to perish; but upon invisible things, which remain.

In the last days, the admiration and affection of men's hearts is generally drawn out after the works of men's hands. New discoveries, new inventions, new railroads, new cities, new farms, new improvements, are the theme of conversation. Men are ready, like the disciples, to rebuke those who will not with them admire the new fashions and wonderful improvements of every kind. Such a town is growing up and developing itself as by magic. Such a building is almost finished, and will be a real ornament to our city. Such an orchard is the finest and best-producing one in the county. Such a machine is invented, and is said to be a real success. Haven't you heard? Aren't you interested in it? Don't you want to invest some in it? Try your fortune. Don't stand there, so old-fashioned and dull. The world is progressing; and soon the light of science will burst so abundantly on this favored world as to make it almost a paradise.

Well, now look at all these wonderful things. "The day of the Lord will come as a thief in the night, . . . the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." And they that love these things shall perish with their idols. Set your affections on things above.

JOHN MATTESON.

Letter from Bro. Ertzenberger.

DEAR BRETHREN AND SISTERS: I know that many of you are very anxious to hear from your absent Bro. Ertzenberger; and as letters to single persons will not be sufficient, I will write in general, so that all may know of my return in safety to Switzerland. As I stated in my note of Sept. 8, I took a first cabin passage on board the English steamer "Calabria," which left New York City for Liverpool, England, Sept. 8, at half past three p. m. The first days of our journey were very nice days; but I was taken sick, as early as Sept. 9.

On Sunday morning I felt better, but then the weather changed. A wind arose and the sea became very rough. I therefore became sick again, so that I kept my berth four days in all. As I felt well I was very glad. Seasickness is a bad feeling. I had my good seasons, too, during which time I could enjoy the nearness of God, who blessed my soul. The Lord is on the ocean as well as on the continent. And wherever he is, there it is good to be.

To cross the ocean, was, on this occasion, a trip of

10 days and 16 hours. On the 17th we approached the shores of Ireland, and called at Queenstown the next morning, at 4 o'clock. Monday morning we entered the port of Liverpool, and at 8 o'clock A. M. we left the ship. There I learned that books of English authors which were reprinted in America, are confiscated. I had but one of this kind, and could pass by.

The same day at noon, I was on the way for London, to take the boat from London to Antwerp in Belgium. She left London, Sept. 20, at noon, and arrived safely at Antwerp after 22 hours. I intended to go to the Swiss Consul; but as he was not at home I took the train for Cologne in Prussia, where I arrived safely. At that place my trunk was opened; but there was nothing in it for them. On account of my trunk, I was delayed, and obliged to take the boat for Mannheim, Baden. I remained at Mannheim during the Lord's day (Sabbath), because I felt not free to travel on. I was sorry to be a third Sabbath among those who ignorantly keep the first day, or Sunday. I proceeded on Sunday, Sept. 25, and took the train for Basle (Basel), at 6:15 A. M., and arriving there at 6 P. M., I could not wait, but came to this place the same evening, and surprised my dear mother and brothers, who expected me a few days later. I was happy to see them again after a separation of 16 months. My dear mother and brothers are well. Thanks, mingled with joy, filled my heart, and gratitude ascended on high. Our Heavenly Father has dealt very graciously with me. He kept me from danger and peril while on the ocean, preserved me while on the road traveling within the Prussian lines. From Antwerp to Basle, at nearly every station, I found soldiers. Many of them seemed merry, others sad. Among them were very young ones, but eighteen years of age. At Cologne and Mannheim I met transports of French prisoners. To see them saddened my heart. In the larger places on the Rhine there are hospitals for the sick ones. Oh, what misery is caused by the war! May the Lord look in pity upon it. May this terrible war be finished very soon.

The minds of the people are filled with the war, and it is difficult to approach the heart. Wheresoever I passed through, it was the war which was spoken of; and thus the minds of the people are led away. May the Lord help. May I be a humble and faithful servant in his vineyard, able to lead many a soul to Him who is able to save from destruction to life everlasting. May I be among them; may we all share in that blessing.

I have to thank you, I have to thank God, for all you and he have done for me. Surely he has answered your prayers. I believe he sent a mighty angel to go with me. He blessed my poor soul, and I praise his holy name. The Lord also is blessing me while visiting friends and relatives. I intend to meet a few Sabbath-keepers, with others who are interested in the truth, next Sabbath. May I have heavenly wisdom. May I be guided by God's Holy Spirit. Next week I hope to see the dear brethren and sisters at Tramelan. Remember me still in your prayers, and the work in this country.

I also hope you will excuse the shortness of my note of Sept. 8. I had no time to write much. I wrote according to the American manner.

Once more I thank you very much for all you have done for me, and wish you Heaven's rich blessing. Acts 20: 32. Farewell.

Yours thankfully, JAMES ERTZENBERGER.
Liestal (near Basle), Sept. 28, 1870.

Camp-Meeting at Charlotte.

I wish to add my testimony to the cheering and interesting reports which have already been published in relation to this important and soul-inspiring meeting. First, the location was beautiful; about one mile from Charlotte, a few rods in from the main traveled road, with a running stream of excellent water on one side of our circle of forty-two church, and two large field, tents, places of refuge and coverts from storm and from rain. There were said to be about one thousand Seventh-day Adventists there, attending divine service in a most orderly, peaceful, and quiet

manner, listening with deep anxiety to the burning truths and soul-stirring remarks and discourses from the servants of God. Bro. and Sr. White were the chief speakers. The clear, earnest and powerful manner in which they presented the truth, is evidence to all who had ears to hear, that God is graciously strengthening them with his quickening Spirit to draw out his remnant people, to prepare them for the coming of the Son of Man in the clouds of heaven. How important, then, that all who are longing to be saved should strive to attend these camp-meetings, when they are within their reach.

I thank God, and our Lord and Saviour, for the precious privilege I enjoyed, and the blessing which I received at the Charlotte camp-meeting, and pray that the great company of believers who there united in a covenant to seek the Lord more earnestly and serve him more faithfully, will never fail to carry out their solemn pledge.

When the proclamation of the second advent of our Lord and Saviour was drawing down into 1843, camp-meetings were first appointed in a few places, which called out the people to take a united stand in the message; but when the servants of God were being filled with the Spirit from on high, and began to go forth crying with loud voices, Behold the Bridegroom cometh! go ye out to meet him! in the summer of 1844, then camp-meetings were multiplied all around, which called out and united the great body of Adventists who had embraced the message. See "Life Incidents," pp. 182-189.

If the same great plan is to be followed out to the close of the third angel's message, to draw out and unite the people of God "to stand in the battle in the day of the Lord," (and it would seem from our experience of the two past years that it is so), then how important that we sacrifice to sustain camp-meetings, and be sure to attend all within our reach.

JOSEPH BATES.

Monterey, Oct. 12, 1870.

Report of Labor in Missouri.

My last report was dated Aug. 10. On the eleventh, Bro. Pierce Hackett brought me on my way to this place, Prairie City. We stopped at Butler, the county-seat of Bates Co., to inquire. The sheriff, a Baptist, learning our business, was anxious that I should stop there a while. I consented, provided a place could be obtained in which to hold meetings, and a boarding place for me. A hall was secured, and I stopped with the sheriff and commenced lectures that evening. Stayed until the 24th, and gave eleven lectures. But few attended. The people evidently were not interested in the second coming of Christ, and doctrines connected therewith. So Bro. Hackett brought me to this place, to Bro. Clostermyer's.

I commenced meetings the 26th, in a country school-house, occupied two Sabbaths and first-days in each month by Disciples and Baptists. I was told that I could have the house the remainder of the time, but they have managed so that I have had it but one Sabbath, and that was the first. I continued, evenings, as I had opportunity. There was a growing interest, and some half dozen commenced to keep the Sabbath, when some of the leading spirits began to see the tendency of the truth, and engaged a Disciple preacher to contest the points. He is said to be the smartest in the country. So I heard a note read from the preacher, Eld. Landen, that he would commence to review my lectures on Thursday evening, Sept. 15, and occupy alternate evenings with me. I accepted. Accordingly he started on the kingdom of the second chapter of Daniel; had the image smitten by the stone at the first advent, and the kingdom set up there. I replied on Friday evening. Monday evening he replied very boastfully.

On Tuesday evening I presented a connected chain of prophecy, commencing with the second of Daniel, showing that the four divisions of the image were four universal kingdoms, and that the fifth was to be universal and eternal. Also that the beast of the seventh of Daniel symbolized the same as the four parts of the image; and that the horns of the beast of the seventh chapter symbolized the same as the toes, which he ac-

knowledged. He had tried to establish, and said he had done it, that no part of the image existed this side of A. D. 606. Then I showed that the dragon of Rev. 12 symbolized the same as the beast of Daniel 7, and the legs of the image and the horns of the dragon symbolized the same as the horns on the beast and the toes of the image, consequently were transferred from symbol to symbol. The horns did not come up on the dragon until A. D. 483; so, then, Christ, who was symbolized by the stone, did not smite the image at his first advent, for he could not smite the feet before they existed. In Rev. 13, John sees a beast having all of the characteristics of the four beasts of Daniel 7, having also ten horns like the nondescript beast, evidently symbolizing the same power. And the dragon gave his power, and seat, and great authority, to the beast.

In Rev. 17, John sees the beast carrying a woman (Catholic church). The beast is said to have ten horns, which are ten kings. They shall make war with the Lamb, but the Lamb shall overcome them. Then the image certainly was not smitten in the days of the papacy.

In Rev. 19, John saw Heaven opened, and beheld a white horse together with his rider and the army which followed him. In verse 19, he saw the beast, and the kings of the earth, and their armies making war against him that sat on the horse, and against his army. Here unquestionably, is the smiting of the image. When? at the coming of Christ.

Now please read Ps. 2: 8, 9: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

This must be after the Judgment, described in Dan. 7: 9, 10, for in verse 14 of this chapter, after the Judgment has set, the Son of Man takes "dominion, and glory, and a kingdom," which is said to be "everlasting."

Question: Will he smite the image before he gets possession of it? Certainly not. Then it is to be smitten, as we have before shown, at the coming of Christ, and not as Eld. Landen would have it, more than eighteen hundred years before, and then come to an end at the second advent, or be submerged into the Father's kingdom, and Christ cease any longer to be king.

After I got through, then the Elder arose and said that he would review it the next evening, and gave out an appointment for a protracted meeting, to commence next Saturday, and to continue indefinitely. The next evening he came on with an array of assertions from Rollin's History, applying the little horn to Antiochus, and waxed very boastful. At the close he gave an appointment to speak on the covenants on Friday evening and on the Sabbath, and would give me no chance to reply. So I am crowded out of the house. I took notes, and shall review in a private house.

There are eleven here keeping the Sabbath, and others interested. There is a school-house two miles away, open for me. I may go there. Pray for me.

R. J. LAWRENCE.

Report from Bro. Cornell.

SINCE last report I have given 36 discourses at the tent-meeting at Richmond, Maine. There were opposition and various discouragements in the way; still the meeting is to be regarded as a success. Two Advent preachers and one Freewill Baptist took a decided stand upon the truth; also some others; and a great amount of prejudice was removed. Bro. Waggoner aided much in the effort in a reply to a discourse by one Eld. Walker against the law. Probably no effort against the law of God was ever more completely exposed than this one. But what added to the interest of the meeting most of all was the coming of Bro. White just in time to meet, and refute before the people, some of the worst slanders ever circulated by the first-day and no-law Adventists against Sr. White. They went abroad after witnesses, and one came to the tent. Bro. White met him, and by

questions completely refuted the slander and proved that Sr. White was not there at the time, and so had no part in the fanaticism referred to. No candid person could fail to see that those reports were without any foundation.

All these investigations of false reports against Sr. White, and the public refutation of them, created a greater desire than ever to see and hear Sr. White. Then after the camp-meeting, though much worn and feeble, Sr. White came and gave one discourse of about one hour and a half. The large hall was crowded, and scores stood up all through. The interest was great, and it was remarked that there never had been a more able and powerful discourse in that village. The Lord gave Sr. White perfect liberty, and the reaction in the public mind was wonderful. One of the leading church members expressed his astonishment that a woman could become so acceptable a public speaker, and wished his people would move in favor of female speakers.

After laboring so long against the current of prejudice, this was a happy day for us, and we could only thank God and take courage. The interest in the meetings there has been growing, and the believers there were greatly encouraged. For two weeks past I have been giving lectures at New Sharon, Me. But the effort has proved not very successful. Some have taken books, and subscribed for REVIEW, and there may yet be some fruit. It may not be best that we should have prosperity all the time. We are cast down, but not discouraged. We must "try again," and lean more upon the arm of the Lord.

Pray for us. M. E. CORNELL.

The Cross of Christ.

TO THE experienced Christian, one that has learned to suffer with Christ, there is a love for the cross. A halo of light and glory surround it. They can say with the apostle Paul, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. But there are many who profess to be followers of Christ, who have not yet learned to love the cross. They cannot say that the world is crucified unto them, and they unto the world. Again, Paul says, "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. Here we see it is expected of those who are Christ's, that the flesh, with the affections and lusts, should be brought into subjection to the will of God, or regulated according to his word. And again he says, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9:27. Paul was ready to make sacrifice, to practice self-denial. All unholy temper, passions and appetites, were laid on the altar. The will of God was more to him than his life. He resisted unto blood, striving against sin. Did he not give us full proof that he loved the cross? Certainly he did. And what excuse shall we have, with all the light that is now shining, if we do not live up to the requirements of God's word as much as Paul did? Let us answer this question between God and our own souls. I believe we are too slow, many of us, in the great work of overcoming. We have not enough of Paul's sacrificing spirit. I do not expect I shall stand acquitted in the Judgment if I do not, as far as practicable, live out the light of present truth. I have allowed myself at times to be overcome by a perverted appetite, by eating unhealthy food, and eating to excess. This must be entirely overcome. By the grace of God, this unholy appetite can be subdued. By a fixed purpose of soul to die daily, as Paul did, we may gain the victory. Errors in eating, both in quality and quantity, bring upon the mind dullness, darkness and condemnation.

And here I would give an extract from "Upham's Interior Life." He says: "We would urge upon all persons who wish to live a life of pure holiness, the great importance of living in such a manner, in the exercise and indulgence of the appetites, as to fulfill and nothing more than fulfill the intentions of the wise and benevolent Author of nature. The life of God in the

soul has a much closer connection with modes of living than is generally supposed. If Christians, instead of indulging and pampering the appetite for meats and drinks, would be satisfied with simple nourishment, and with that small quantity which is adequate to all the purposes of nature, what abundant blessings would infallibly result to both body and mind. Many dark hours, which are now the subject of sad complaints, on the part of professed Christians, would be exchanged for bright ones. God would then reveal his face of affectionate love, which it is impossible for him to do to those who enslave themselves in this manner. Christians, think of these things! Ye who seek the experience, the indispensable and blessed experience, of holiness of heart, earnestly make them the subject of reflection and prayer. 'Blessed are the pure in heart, for they shall see God.' 'Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.'"

C. LAWTON.

Jefferson Co., N. Y.

A Retrospect.

A SHORT time ago, I was at a Methodist love-feast. One old brother spoke in enthusiastic raptures, of the joy of love-feasts in general, and of one in particular, the first one he ever attended, more than fifty years ago. That love-feast was held in a little corn-house, and some who were gathered there had come thirty miles to attend it. And I fell to musing how, since that day, he had seen Methodism progress and become popular; so popular that the plain, self-denying doctrines of the Bible had been lost sight of; and passion and love of the world had superseded them, till like other popular churches, they had too much of the form, and too little of the power, of godliness! and elsewhere must we look for the spiritual, godly people, that shall exhibit the true faith of Jesus.

Our pilgrim fathers sought these shores, that they might enjoy the rights of conscience and religious liberty; yet the time came ere long, when, as our historian has said, "They could not forbear to persecute the Quakers and whip the Baptists." Then Methodism arose; for God has ever had, and ever will have, a lowly-minded and spiritual people, who shall be the depositaries of his sacred truth. And when, in turn, they succumbed to the corrupting influences of the world—became converted by the world (instead of converting the world), to its maxims and operations, another has arisen, seeking to walk humbly before their God. In view of these varied exemplifications of man's weakness, how fitting that we should "not be high-minded, but fear;" how wise to distrust ourselves.

But let us not distrust, nor lose faith in God; for unbelief has well been styled "the damning sin." Jesus' own words indicate as much when he says, "Convinced of sin, because they believed not on me." What wonder, then, that Satan sometimes plies his most vigorous assaults at this point, until the trustful believer sometimes sits in bewilderment, between a too-believing past and an unknown future; knowing, however, that it is Satan's temptation, and out of it he shall come, with feet more firmly planted upon the sure foundation, enabled to say, "I know in whom I have believed," but in whom; an actual, living person, unto whom even "the keeping of our souls is committed." There is a difference between committing our souls to Jesus, and committing the "keeping" of them to him. Away with worrying, anxious care; for the "keeping" is secure, if we love him and keep his commandments, purifying ourselves as he is pure.

M. W. HOWARD.

Rich Without Money.

MANY a man is rich without money. Thousands of men with nothing in their pockets, and thousands without any pockets at all, are rich. A man born with a good, sound constitution, a good stomach, a good heart and good limbs, and a pretty good head-piece, is rich. Good bones are better than gold, tough muscles than silver, and nerves that flash fire and carry en-

ergy to every function, are better than houses and lands. It is better than a landed estate to have had the right kind of a father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much good to check evil tendencies and to develop good ones, but it is a great thing to inherit the right proportion of faculties to begin with. The man is rich who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition. The hardest thing to get along with in this life is man's own self. A cross, selfish fellow, a desponding fellow, a timid, care-burdened man—these are all born deformed on the inside. Their feet may not limp, but their thoughts do. A man of fortune, on the brink of the grave, would gladly part with every dollar to obtain a longer lease of life.

Conference Department.

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

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

From Sr. Chipman.

DEAR BROTHERS AND SISTERS: I have often been cheered by reading letters in the REVIEW from those that keep the commandments of God, and have the faith of Jesus, and have often thought that I would add my feeble testimony in favor of the truths of the third and last message. I do feel to praise God that he ever sent this truth to me, and gave me a heart to embrace it. My greatest desire is that I may live so that my actions shall correspond with my faith, and that I may be the means in God's hand of bringing some to the knowledge of the truth. I feel that there are great responsibilities resting upon us all, in view of the shortness of time and the great work we have to do. Oh! let us awake and arise, and gird the armor more closely about us, that we may be able to fight against the wiles of the enemy of souls. It will not be long that we will have the privilege of pleading with God to forgive us our sins. Oh! let us be in earnest now, for we know not how soon mercy will cease. My prayer is, Lord help us to see ourselves as thou seest us, that we may make sure work for the kingdom. I feel that I need the prayers of God's children, that I, with them, may be saved when Jesus comes. I feel to sympathize with those who are not permitted to meet together from Sabbath to Sabbath to worship God, and I realize that we who have these privileges have more to answer for if we do not improve our time as we ought. But wherever we are, we can serve the Lord. May we persevere a little longer, then he will say, It is enough, come up higher.

Yours until Jesus comes,

ELIZABETH C. CHIPMAN.

Washington Co., Iowa.

From Bro. Moore.

DEAR BROTHERS AND SISTERS: In reading the testimonies of the brethren and sisters in the REVIEW of Oct. 4, the thought came into my mind, Am I a soldier of the Lord, and have I on the uniform that will pass me in to the marriage supper of the Lamb, before the door is shut, and I stand without, knocking in vain, saying, Lord, Lord, open unto me?

I ask myself, then, Have I on the the right uniform, which is righteousness, godliness, faith, love, patience, and meekness? Have I on this uniform? If not, Lord, help me to put it on.

I am trying to keep the commandments of God and the faith of Jesus, with my whole house. We are alone here in the faith, but we feel that the Lord is with us; therefore we fear not what man can do unto us.

The REVIEW comes to us every week. It shines in my house as a lamp in a dark corner. It keeps me from backsliding. May the Lord bless the REVIEW.

Yours in hope of everlasting life,

DANIEL M. MOORE.

Polk Co., Iowa.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 25, 1870.

At the close of the Kansas camp-meeting, Bro. and Sr. White, instead of returning directly home, as was their intention, decided to hold a few meetings in Missouri. Accordingly, they spent last Sabbath in Hamilton, and design to be at Civil Bend next Sabbath. Notwithstanding the yearnings which they must feel for home, after a long and wearisome camp-meeting season, and in view of the illness of their aged parents, yet their keen appreciation of the wants of the cause in the far West has induced them to make this sacrifice, which we trust our Western brethren will appreciate. May the Lord bless the labors of his worn and tried servants.

W. C. G.

Report from California.

Our last report was made just after taking down the tent at Petaluma. We spent most of the week, visiting those in Petaluma who were deciding on the truth; and the next Sabbath and first-day I gave three discourses at Bloomfield. Was glad to find some progress in the work. The few there are about buying a hall in which to hold their meetings.

Sunday evening, I gave a discourse in Bucher Valley, to a few who assembled at the house of a family who embraced the Sabbath in Bloomfield. We next spent two weeks laboring in public and from house to house in Santa Rosa, seeking to correct wrongs in the church. We held during the time ten public meetings. Wrong were confessed on the part of some, and measures taken which will, we trust, produce in time a more healthy state of things there.

Oct. 8, I moved my family and the tent to Healdsburg, and commenced meetings in the tent the evening of the 6th. I have already spoken six times, and the congregation has increased from 40 the first evening to 200 last evening. We trust this effort will not be all in vain. Bro. Kellogg is putting up a small house for himself in Santa Rosa, that he may be more free to give himself wholly to the work. This leaves me to prosecute the labors here mostly alone. I expect my family will remain in Healdsburg this winter, and I will go out from this point after tent season closes, as the way may open. Friends may address me at Healdsburg, Sonoma Co., Cal.

J. N. LOUGHBOROUGH.

Healdsburg, Oct. 10, 1870.

Closing Labor with the Tent in Indiana.

Our last course of lectures was given at Burlington, Carroll Co. We there met considerable prejudice; but as the truth was presented, it finally gave way, and a deep, lasting interest took its place.

Our congregations increased to the last. We were sorry to leave the work there when we did, but were obliged to, on account of the need of the tent at the Michigan camp-meeting. We expect to return and pursue the work still further there. Some fifteen or more have taken hold of the truth there and in the vicinity about. We expect others to soon follow. May all the honest in heart be gathered out to keep God's commandments.

E. B. & S. H. LANE.

Oct. 18, 1870.

Monthly Meeting in Genoa.

ACCORDING to appointment through the REVIEW, the S. D. A. church of Genoa met in quarterly meeting, Sabbath, Oct. 1. Bro. Byington was with us, and spoke with freedom from James 2: 18, on faith and works, and his remarks were well adapted to the circumstances. Six joined with us, and one was baptized, after which we engaged in the solemn ordinances that our Saviour instituted on the night of his betrayal, and the Comforter was with us to bless, for which we praise the Saviour's name. In the evening we held a very solemn social meeting. Sinners made a start to serve God. Brethren and sisters seemed willing to consecrate all to the Lord, and get ready for the soon

coming of our Saviour. Eleven have joined with us within the last quarter, nine by baptism.

First-day morning, Bro. Byington spoke on the subject of the Judgment. In the evening we took him three miles, and he spoke to a house full of eager listeners from Rev. 22: 14, 15. Earnestly pray, brethren and sisters, that the searching truth he presented may be like bread cast on the waters, which may be found after many days. Also, that such may be added to us as shall be saved.

ALEX. CARPENTER.

Genoa, Oct. 6, 1870.

"Death is the Coming of Christ."

THE "Prophetic Key" gives this illustration of the absurdity of confounding death with our Lord's coming, as is often done:

"Death," said Mr. Smith, "is the same to a man as the coming of Christ to him." "Yes," returned Mr. Jones, "the same, of course—for when death comes a man goes into the grave, and when Christ comes he comes out of it? The coming of Christ and death then are just the same—just as into and out of are the same." "I never thought of it that way," replied Mr. Smith. "I think it very doubtful," said Mr. Jones, "whether you ever thought much of it in any way." "Fact," answered Mr. Smith, as he left.

THE HOPE THAT ENDURETH.

Oh! give me a hope that is free from deception;
A hope that is changeless, confiding, and pure;
Which brightens the more as the clouds darkly thicken,
And rests on an anchor eternally sure;

A hope that will buoy us o'er life's surging billows,
Although the fierce lightnings gleam o'er the dark
wave,
And our frail bark be tossed with the wild waves' commo-
tion,
Still trust in the skill of the Pilot to save;

That exults at the thought of a soon-coming Saviour,
And points the lone pilgrim to yonder bright home;
That sees though the cloud a reconciled Father,
And trusts in his mercies, whatever may come.

With a hope firm as this, we can pass through death's
portals,
And rest for a while in the cold, silent tomb;
Assured that the voice of our Saviour will wake us
To life once again, clothed with immortal bloom.

S. ELMER.

A Good Hint.

T. L. CUTLER, in narrating his ministerial experience, says:

"The year after my licensure, I preached at Saratoga. The next day a baker in the village said to me, 'Young man! you are a stranger here, and yesterday I pitied you when you began, for you did not know what a critical audience you had to address. But I have noticed that if a minister can only convince his congregation during the first five minutes that he cares for nothing but to save their souls, he will kill all the critics in the house.' I have always thanked that baker for the best practical hint I ever got."

Pernicious Reading.

Of the several novels laid upon our table during the month, not much that is favorable can be said. It is a painful subject for reflection, that every month adds a dozen or twenty to the number of works of this class, scarcely one of which possesses sufficient literary worth to give it any claim to recognition in the world of letters, or power to exert any other influence than to vitiates still more the literary taste and corrupt the morals of the reading community. We recollect no time during the last two or three decades of years when novels were more numerous published than now, or when they were characterized so generally by a low moral and intellectual tone. They are nearly all of them the product of English brains—and the English school of novels at the present time is hardly on a par with the French in the matter of morality—re-published here, in cheap form, and through thousands of agencies, sold by the trade to an immense extent all over the country. One of these novels was recently fished up from the purlicus of London, and the name of a popular sensational author attached to it by a

publishing house here, and more than ten thousand copies of it sold in a few weeks. It seems to us that many of our respectable publishers are rolling up a fearful account with God and with the community, in using their names and facilities to give currency and circulation to such a class of novels as is now flooding and cursing the land. Unless some means can be devised to arrest this rapidly-augmenting currency of licentious and semi-infidel literature, its demoralizing effects will soon be everywhere manifest.—Hours at Home.

DO NOT BE IDLE.—Rather do nothing to the purpose than be idle, that the devil may find thee doing. The bird that sits is easily shot, when flyers escape the fowler. Idleness is the dead sea that swallows virtues, and the self-made sepulcher of a living man.

Appointments.

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

Quarterly Meetings in California.

THE third round of quarterly meetings will be two-days' meetings in each place, and we hope to see a special effort made to attend them, and that they may be a source of profit to all. The appointments are as follows: Petaluma, Oct. 22, 23; Green Valley, Nov. 12, 13; Healdsburg, Dec. 3, 4; Santa Rosa, Jan. 7, 8, 1871.

J. N. LOUGHBOROUGH.

PROVIDENCE permitting I will meet with the friends in Iowa as follows: Near Osceola, in Bro. Neal's neighborhood, meetings commence Wednesday evening, Nov. 2, and continue over Sabbath and Sunday. We hope for a general turnout at this meeting, and trust Bro. Morrison will be present.

At Brighton, meetings commence Wednesday evening, Nov. 9, and continue over Sabbath and Sunday. We desire to see a general turnout of the friends from Pilot Grove, Washington, Richland, Talleyrand, and other places.

At Sigourney, meetings commence Tuesday evening, Nov. 15, and continue over Sabbath and Sunday. We trust the friends of the cause will come together prepared to labor in the cause of God.

GEO. I. BUTLER.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

SOME one from Greenville, Mich., sends a draft of \$25.00 to this Office. No name given. Who is it?

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 Papers. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. C P Thompson 35-1, S Harvey 38-13, L W Prince 37-19, W P Baker 37-19, L C Sharpe 38-19, A L Ellis 37-18, E A McDonald 38-18, Mrs S Corry 33-23, L Day 37-13, J P Hoffman 35-13, B H Ross 37-6, S A Brundage 37-13, E C D Eaton 38-19, T Brackett 37-1, T M Elliott 37-19, C Labounta 37-19, E C Chipman 38-10, P S Cottrell 37-19, S Holford 36-3, C Allen 35-1.

\$2.00 each. Wm B Prentiss 38-1, Nancy Tubbs 38-18, C Hemmenway 39-1, A A Foss 39-1, J Chaffee 38-8, R Hicks 36-21, B Reed 39-1, H White 38-20, I G Camp 38-1, Sybil Whitney 38-13, H F Phelps 35-21, Volney Powers 35-14, T H Starbuck 37-21, Smith Hunter 38-19, G W Chilson 37-15.

Miscellaneous. H C West \$3.00 37-7, R Robbins \$5.00 39-4, B Smith \$3.00 38-17, A G Carter \$3.33 40-10, J Luddington \$4.50 38-9, I Gilbert \$3.00 37-21, Jos Robarge \$3.00 37-17, E Munger \$3.00 36-20, T B Dewing \$4.50 38-20, T A Herrick \$5.50 38-19, I S Fowler 50c 37-19.

Books Sent by Mail.

Wm Potter \$1.12, A H Blake 20c, Mrs HCornell 40c, A C Bourdeau \$7.72, Mrs A Morton 18c, Mrs G W Pierce \$5.85, R S Lacey 17c, Arthur Mack \$2.75, G M Irons 17c, C E Cole 25c, M A Pasco \$1.12, E C Chipman 35c, Mrs G E Fisher 17c, Miss S Hackett 17c, R M J Vail \$1.46, L G Marvin 17c, G H Wood 17c, C Cartwright 20c, B W Biven 35c, Mary Dunn 75c, M A Nourse 17c, D J Kauffman \$5.67, W Donnell \$1.00, A H Hall 83c, D T Fero 15c, J Huntsinger 15c, L McCoy 25c, C A Lovell \$1.13, A Persing 25c, Thos Harlow 50c, J Fargo 60c, T Wheeler 17c, M Cummings 25c, T M Elliott \$4.00.

Book Friend.

A friend 98c, Church at Chesaning, Mich., \$5.00, Alice M Palmiter \$2.00, M J Shattuck 8c, G H Wood \$5.00.

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

N Orcutt \$10.00, L K Orcutt \$10.00, W N Brown \$10.00, J H Morrison \$10.00.

Cash Received on Account.

C O Taylor 50c, R F Cottrell \$50.00, Jesse S Harris \$4.00, J N Loughborough \$50.00.

General Conference Missionary Fund.

Vara Reed 25c, H Flowers \$1.77.

Michigan Conference Fund.

Church at Greenville \$85.00, Genoa \$15.00.

Books Sent by Express.

R F Cottrell, Cattaraugus, N. Y., \$12.21, Hannah Sawyer, Jordon, Onondaga Co., N. Y., \$7.00.