

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*.

WHO SHALL DWELL THERE?

Oh! who shall inhabit that pure land of light,
Where joys, hopes, and pleasures, shall never know blight;
Where the fair tree of life, too, forever shall stand,
To nourish the dwellers in that happy land?

Oh! who shall recline 'neath the evergreen tree,
And talk of the river of life which they see;
And gaze on its banks as it passes along,
And there join in singing a beautiful song?

All they who are patient while dwelling below,
In sickness, in sorrow, in pain, and in woe;
All they that are faithful and true every time,
Shall inherit that beautiful country sublime.

Yes, they that in meekness here follow the Lord,
Obeying each precept of his holy word;
These, these are the ones that shall ever enjoy
That bright land of bliss without any alloy.

J. U. COTTRELL.

Prevalence of Crime.

HAD newspapers been published in the days before the flood, of which holy Scripture says, "The earth was filled with violence," they could scarcely have contained a more appalling list of crimes than do now the columns of our daily journals. The eye everywhere meets reports of thefts, robberies, homicides, suicides, and murders, to say nothing of adultery, rape, and incest. These crimes are not confined to any section of the country, nor to any one class of people. They are, in proportion to the population, as frequent in the rural districts as in the large cities, and the educated and the wealthy furnish their full share of criminals.

It is sometimes said that crime is not really increasing, but that, now, through the newspapers, all is gathered up and thus brought to our notice. Making all due allowance for this increased publicity, we cannot regard the explanation as satisfactory. Had we statistics accurately kept, this might determine the matter; but without them we must rely on those general impressions which find utterance through the public press, and from these we infer that at no time in this land has wickedness of every kind so abounded as now, and certainly never has it taken more bold and atrocious forms.

But it is not with the question of comparative amount that we are now interested. The fact we wish to notice is that these crimes so abound in Christian communities, in a country filled with churches, among a people educated in the principles of Christian morality, and having the Bible in almost every dwelling. That heathendom should be filled with violence ought not perhaps to surprise us. When men worship idols, we may not look for any higher standard of morality, or any strict control over lusts and

passions. Always, in heathenism, human life has been held of little account. But in Christendom is worshiped the one holy God; in his laws human life is made most sacred, exact justice and love to all are solemnly inculcated, and in his Son, made flesh, we have a perfect example. How, then, is it that Christendom is as full, perhaps more full, of grievous wickedness than heathendom? Can there be found in any part of the earth, even in the most savage wilds of Africa, or the South Seas, crimes more abhorrent to God and to man than are daily committed in the great Christian capitals of the world? Has Pekin, has Jeddo, like New York, seen the corpses of 600 murdered men in her streets within the past dozen years?

What does this teach us? Has the salt lost its savor? Is Christianity a dead doctrine, embalmed in the creeds and powerless in the life? Is it losing its control over society, and becoming unable to bring, as at the first, fierce and lawless men under the rule of its pure and peaceful principles?

We will not stop to answer these questions, but the facts before us may not be put out of sight. Christendom to-day is full of violence. The blood of His children, poured out by the hand of the murderer, cryeth unto God from almost every village. Legislation does what it can, and the courts do what they can, but with little effect. Fear of the law and its penalty seems to have passed away. It is this growing indifference to the threatenings of the law and its severest punishments, that presents the most significant and dangerous symptom. If the State cannot protect the lives of its citizens, a terrible abyss is yawning before us. Already multitudes of people keep loaded pistols in their houses, or carry them on their persons and sleep with them under their pillows. It is a poignant sign, if we read it aright, of a decaying State, of a State whose moral power is gone, and whose most imperative commands cannot enforce obedience, but need to be carried into effect by the armed hand of the individual citizen.

Every now and then we hear a cry of alarm, and a spasmodic effort is made to check the evil, and there are loud calls for good and just government. But good and just government is not a thing to be called for at pleasure, like a garment to be worn one day and thrown aside the next. It is the product of the natural life, and can be great and vigorous only when the moral force of a people is healthy and strong. What we now want is not increased severity of legislation, but that pure source of might and energy that will not confound them, and which calls crime crime, and guilt guilt. When a community believes that murder ought to be punished because it is murder, then will human life begin to be safe. Christianity carried out on its principles of justice, as well as of love, would make real the picture of the age when every man shall dwell in peace, with none to molest or make him afraid.

But these rose-water interpretations of Christianity, which throw out the element of justice, and make sin an imperfection, and crime a misfortune, are fast turning Christendom into the likeness of the world before the flood.—*The Churchman*.

Doubts as to the Lubbock Theory.

THE theory of Sir John Lubbock I understand to be this; to wit, that *all the races of men, even the earliest and those who have made the greatest advances, were originally savages of the lowest grade, like the Digger Indians, and scarcely, not perceptibly, superior to baboons and gorillas*. How does this theory correspond with the well-known facts of history?

The old Egyptians were one of the original races, and became one of the most civilized and most highly cultivated. The remains and proofs of their civilization, being constructed of materials in their own nature almost imperishable, continue in great abundance and perfection to this day, in the shape of temples and obelisks, sphinxes, pyramids, hieroglyphics, etc., etc.

Now, if the Egyptians began as Digger Indians, and worked up to their ultimate civilization by the slow process of natural development, always inhabiting the same country and having the same material to work upon, how happens it that we find no traces of this gradual development in their works of art? Why do we not find a rude, imperfect sphinx, rudely cut hieroglyphics, ill-proportioned and shapeless obelisks, clumsy stone structures like the stonehenge in England; and thence progressive, gradual improvement to the highest perfection of their art? Why do not the remains of their civilization indicate a progressive history of civilization? This certainly is what we should naturally expect if the Lubbock theory be true; and it is certain that there are no traces of a progress from the lowest to the highest in what we now find in Egypt.

Again, we always find that a low, savage race, where it comes in contact with a superior civilization, even if it accepts the imported civilization, and lives for a while under its influence, shows no capacity for permanent progressiveness, but gradually dies out, till no trace of it is left. Were the *original savages* of so different a nature from the savages of modern times, that they had a susceptibility to indefinite improvement, while these have no such susceptibility? If so, then the ancient savages were not savages at all, as we understand savagedom.

The Bible theory is the reverse of Sir John Lubbock's. It represents the original races as beginning with civilization. The first pair were horticulturists, and observers of nature. They gave names to the inferior animals; they had a spiritual religion, and talked with God. Their children and grandchildren set up the worship of God; they were farmers and shepherds; they were miners—they smelted iron and copper, and wrought them into useful implements; they even cultivated the fine arts, invented instruments of music, both stringed instruments and wind instruments, and were never Digger Indians, nor anything of the kind.

Read the fourth chapter of Genesis, and then take a verse of Dryden:

"When Jubal struck the corded shell,
His listening brethren stood around;
And, wondering, on their faces fell,
To worship that celestial sound.
Less than a God, they thought, there could not dwell
Within the hollow of that shell,
That spoke so sweetly and so well."

Noah could build an immense ship that could float

in safety, heavily laden, for twelve months, on a shoreless ocean. His immediate neighbors could burn brick and turn bitumen into mortar, and construct a tower, imperishable as the primitive rocks, and the remains of which are still to be seen, the materials of which will never be decomposed.

I cannot help thinking that the Bible theory of the origin of civilization is much more agreeable than Sir John Lubbock's, and in much better accordance with the actual facts of history, so far as we know them.

I have no objection whatever to the most thorough scientific investigation; I would not attempt to disturb any man in his studies, by throwing the Bible at his head; but let us have *well-ascertained and clearly defined facts*, and let us remember, everywhere and always, that a hypothesis in science is no more authoritative than a speculation in theology. Scientific men must be willing to submit to as rigid tests as those which they apply to theologians; and when this is thoroughly done, I think it will be found that this generation is very much such an era in science, as the middle ages were in theology, and that the theology of the schoolmen, and the science of the nineteenth century, will be found to stand on very much the same footing; that is to say, it will be found that the conclusions have generally run far beyond the premises, and that the alleged facts, in all their length and breadth, have oftener been discarded by the imagination than by the perceptive faculties.

I would not be impatient of investigation in any direction. Let every man have full swing, and say out, unhindered, all that he has got to say; for that is the dispensation of the present time, just as much as ecclesiasticism was of the middle ages. It is a phase of history through which the human race must pass in its onward march—and let it pass. If God is not disturbed about it, we need not be. It is all in the right way—in the way which has been ordained of God himself.

The attainments of science in our day have been worthy of all praise and admiration; and yet I believe when the torches of future scientific generations have been applied to the big heap which we now see before us, and the wood, hay, and stubble, have all been burned out, the gold, silver, and precious stones, which survive the incineration, will be found, after all, to make only a very moderate-sized pile. This is especially true when the speculations of science *apparently* come in conflict with the truths of religion. There can be really no conflict between the two. Whatever appears to be such must be the result of misunderstanding, and not of accurate knowledge.

I heard some men, the other day, who were going to a horse race, discussing the discrepancies between science and the Bible; and one of them exclaimed, "Well, I'll bet my money on the Bible, anyhow." So will I, when all is well understood.

That discussion much enlivened my idea of the extent to which freedom of thought, or at least freedom of talk, has grown among us. Very well, let us meet it just here, where is it!—PROF. C. B. STOWE, D. D., in *Christian Union*.

The Roman Sentinel.

THERE was nothing in Pompeii that invested it with a deeper interest to me than the spot where a soldier of old Rome displayed a most heroic fidelity. That fatal day on which Vesuvius, at whose feet the city stood, hurst out into an eruption that shook the earth, poured torrents of lava from its riven sides, and discharged, amidst the noise of a hundred thunders, such clouds of ashes as filled the air, produced a darkness deeper than midnight, and struck such terror into all hearts that men thought not only that the end of the world had come, and all must die, but that the gods themselves were expiring—on that night a sentinel kept watch by the gate which looked to the burning mountain. Amid unimaginable confusion and shrieks of terror, mingled with the roar of the volcano, and cries of mothers who had lost their children in the darkness, the inhabitants fled the fatal town, while falling ashes, loading the darkened air, and penetrating every place, rose in the streets till they covered the house-roofs, nor left a vestige of the city, but a vast, silent mound,

beneath which it lay unknown, dead, and buried, for nearly one thousand seven hundred years.

Amid this fearful disorder, the sentinel at the gate had been forgotten; and as Rome required her sentinels, happen what might, to hold their posts till relieved by the guard or set at liberty by their officers, he had to choose between death and dishonor. Pattern of fidelity, he stood by his post. Slowly, but surely, the ashes rise on his manly form; now they reach his breast; and now covering his lips they choke his breathing. He also was "faithful unto death." After seventeen centuries, they found his skeleton standing erect in a marble niche, clad in its rusty armor—the helmet on his empty skull, and his bony fingers still closed upon his spear. And next almost to the interest I felt in placing myself on the spot where Paul, true to his colors, when all men deserted him, plead before the Roman tyrant, was the interest I felt in the niche by the city gate where they found the skeleton of one who, in his fidelity to the cause of Caesar, sets us an example of faithfulness to the cause of Christ—an example it were for the honor of their Master that all his servants followed.—*Dr. Guthrie*.

Hammering Cold Iron.

"THAT preacher uses a big hammer—a very big hammer," said a quaintly speaking man, as he came out of a chapel in B—, where the word of God had been proclaimed with power and blessing; and his conception was not far from correct.

The man who wields the word of God handles a hammer, and a heavy one too; a hammer which has broken idols, and broken hearts; which has smitten tyrants, and shattered prison doors; which has dashed nations in pieces, and molded and shaped the destinies of the human race.

But God's word is more than a hammer, and "hammering" is not always preaching the gospel. The word of God is as a *fire*, and as a *hammer*. Not a hammer first, and then a fire,—a hammer to crush, and a fire to consume,—but a fire first, and then a hammer,—a fire to soften and subdue; and then a hammer to break, and mould, and fashion, the mass which has already yielded to the influence of the fire.

Good blacksmiths do not waste many blows on cold iron; they first heat, and then hammer; and the man who, when preaching God's word, uses all hammer and no fire, will have a noisy, weary, fruitless task. Cold iron can neither be wrought nor welded; hot iron yields to the force of the blacksmith's sturdy stroke.

Preacher of the gospel, with your theories, and opinions, and your doctrines, and disputations, do you wonder that your labors are so tedious and unprofitable? Perhaps you hammer cold iron too much. That may be the reason why your blows recoil with such a clatter. That may be the reason why there is so little unity and fellowship among your hearers. You may preach truth, but is it the whole truth? You may have the hammer, but have you not forgotten the fire?

Change your plan. Try the warming, heating, melting, burning power of God's truth. Heat *first*, then hammer; soften, then weld; melt, then mold. And as you use more fire, you will need less hammer, and every blow you strike will help to fashion things aright. The stubborn iron yields to the fire and the hammer, and even the flinty rock, calcined by intense heat, crumbles to sand beneath the hammer's stroke. Let us follow the divine plan, first the fire, then the hammer, that we may be blessed in our work, and our labors crowned with success.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 28, 29.—*The Christian*.

THERE is only one thing worse than ignorance, and that is conceit. Of all intractable fools, an overwise man is the worst.

Plans of Usefulness.

Putting books in circulation is an important means of usefulness.

Placing religious books in rooms occupied by visitors, or where they will be found, especially on the Sabbath, will often result in much good. Rev. Richard Cecil was heard to say that "his mother used to put things in his way, which he could not get rid of."

The distribution of religious tracts in various ways, has often been attended with astonishing results. The following is related by Rev. J. Cross, in his "Gospel Workers": "A gentleman who was ticket agent at an important railroad station for five years, spent fifty dollars annually in the purchase of tracts for distribution. He made it a rule to give a tract with each ticket sold. He afterward received letters from twenty-two persons who had received tracts from him, stating that they had been the means of their conversion."

A servant was once anxiously reading a tract, when her mistress entered the kitchen unperceived, and wishing to ascertain what could so engross her attention, read the word "ETERNITY" in large letters at the commencement of the tract. Reflection was aroused, and she was saved—saved by one word.

A boy who had early embraced the Saviour, was once employed as clerk in a bookstore. Wishing to be useful, he procured a supply of tracts, which he distributed in various ways; chiefly by inclosing them in books which he sold.

It is sometimes well to write on a book or tract a request that it be read, and then circulated among others.

Distributing tracts among passengers on steamboats and railroads would seldom be in vain, as they would often be carried into remote localities, which could not be reached by ordinary means.

Inclosing tracts in letters has often been attended by beneficial results. Thousands of tracts might be sent through the land in this way.

Books and papers which will be likely to do good should often be recommended to others. A recommendation of this character, received several years ago from a devoted Christian laborer of St. Louis, will ever be remembered with gratitude by the writer.

Teachers have it in their power to wield a mighty influence for good. A young lady, once took charge of a public school in a neighborhood of extreme depravity, hoping by example and precept to be instrumental in their reformation. The spirit of persecution was soon aroused because she read the Bible and prayed in her school. With the meekness of a martyr she patiently endured the "fiery trials" through which she was called to pass, and the result was an extensive and powerful revival of religion.

An excellent teacher, during a course of several years, was in the habit of lending suitable religious books to the pupils of his school, which were returned and exchanged at specified times. Subsequent results were highly satisfactory.

A young lady received and read the Memoir of Martha T. Sharp. The perusal was blessed to her conversion, and she is now a very active and useful Christian.

Teachers, will you try this method of usefulness? Books suitable for this purpose are numerous and easily obtained.

The power exerted by a consistent Christian example is immense. A skeptical young man, who afterward became a Christian, was often heard to remark that there was one argument which he could never gainsay or resist: the godly, consistent example of his own father.

Christians are watched; every word and action is scrutinized; and it is impossible for them to live, even for a single day, without exerting much silent influence for good or evil.

Vigorous effort in behalf of the young is the manifest duty of every Christian. Who can estimate, until it is revealed in eternity, the amount of good accomplished by faithful spiritual labors among children? The sympathies of children should be early enlisted in simple methods of doing good. When sufficiently interested, they are noble workers.

Some years ago a little girl, apparently not over six

years of age, was noticed every Sabbath morning for several months, passing from house to house, distributing religious tracts. Such unusual labors, in one so young, elicited attention and sympathy, and her efforts were much blessed.

Gathering neglected children into mission Sabbath-schools is beginning to receive that appreciation which its importance demands. Are there no unhappy outcasts in your own vicinity, whom you might reclaim by means of a little labor and self-denial? In view of the amazing worth of souls, will you make an effort? Numerous instances, illustrating the usefulness of such labors, have been widely published.

Sow beside all waters. The most unlikely efforts often result in much good.

A young lady was once induced, after much persuasion, to attend church. Arriving early, she took up an *American Messenger* which she found in the pew, intending to pass the interval previous to the commencement of the services in reading. The first words read resulted in overwhelming conviction, and she found no peace until she found it at the "foot of the cross." Numerous instances of conversion, resulting from the distribution of the *Messenger*, have been published.

A word in season will seldom prove ineffectual. Lady Huntington was once urging upon a workman the importance of preparation for death and eternity. The words designed for the laborer took effect upon another man who happened to be on the outside of the garden wall. The few words overheard resulted eventually in his conversion.

An invitation to church has been the means of salvation to many. An encouraging instance of this character is recorded in the *American Messenger* for August, 1863.

Lending a book, giving a tract, an earnest entreaty, a silent tear, an affectionate letter, singing a song, visiting the sick, a consistent example, or a convincing argument, may appear of little consequence; but feeble as such instrumentalities seem, they have resulted in the salvation of thousands.

Christian reader, have you ever done anything to promote the cause of God? Have you done *all* that you could do?

Look upon that vast throng of perishing souls by whom you are surrounded, and, in view of a coming eternity, ask yourself if there is not *something more* that you can do. *Watch for opportunities.* *Be instant in season, out of season;* and by the blessing of God, you may be instrumental in saving many souls from death.—*M. G. McMahan.*

The Mystery of Editing.

THE world at large do not understand the mystery of a newspaper; and as in a watch, the hands that are seen are but the passive instruments of the spring which is never seen; so in a newspaper, the most worthy cause of its prospering is often least observed and known. Who suspects the benefit which a paper derives from the enterprise, vigilance and watchful care, of the publishers? Who pauses to think how much of the pleasure of reading is derived from the care and skill of the printer? We feel the blemishes of printing, if they exist, but seldom observe the excellencies. We eat a hearty dinner, but do not think of the farmer who raises the materials thereof, or the cook that prepares them with infinite pains and skill. But a cook of vegetables, meats, pastries, and bones, has a paradiacal office in comparison with the editor! Before him passes in review all their exchange newspapers. He is to know all their contents—to mark for others the matter that requires attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review each week every section of his country through the newspaper lens; he looks across the ocean and sees strange lands; and following the sun, he searches over all the world for material.

It will require but one moment's time for the readers to take in what two hours produce. By him are read the manuscripts that swarm the office like flies in

July. It is his frown that dooms them; his hand that condenses a whole page into a line. It is his discreet sternness that resists sentimental obituaries, and gives our young poets a twig on which to sit and sing their first lays.

The power behind the throne, in newspapers, as in higher places, is sometimes as important as the throne. Correspondents, occasional and regular, stand in awe at that silent power which has the last chance at an article, and who sends it forth in glory, or condemns it to oblivion. In short, as the body depends upon good digestion, so the health of a paper depends upon the vigorous digestion which goes on by means of the editor.—*Henry Ward Beecher.*

"The Mother's Faith."

A FACT.

"I SHOULD like to know what mother thinks of the Lord, now!" exclaimed a little boy of ten years, as a group of half-starved brothers and sisters were preparing for school without a breakfast, one bitter cold morning.

Well knew each member of that hungry band of little ones, that through all the trying scenes of poverty, in their father's long illness, a firm and unwavering faith upheld their praying mother. But now, when the last fire had been made, and the last frugal meal of baked potatoes eaten, and her own frail form was sinking beneath its burden of work and sorrow, the climax seemed reached. "What does mother think of the Lord, now?" fell upon the ears of one of the loveliest women I ever met. It was from the lips of her first-born, her darling, for whose submission to God she had ever been hoping and striving. The words fell upon her heart like lead. It was a new test of her sorely tried faith, a new drop added to their bitter cup.

A long and severe sickness of her husband had reduced them to extreme poverty, and with no resource but the needle, it had been difficult to meet the demands of a large family, and perform sick-room duties at the same time. When this eventful morning dawned, there was no more food in the house, and just wood enough to build one more fire. A slice of *borrowed* bread was toasted for the sick man, and his chair, drawn before the last fire. He knew not the destitution, the toil, the self-sacrifice, that oppressed his wife; he only saw the smiles, the industry, the neatness, and the patient waiting for brighter days.

When the daring words of the hungry boy fell upon that Christian mother's ears, she just lifted up her heart, in the silent eloquence and fervor of ejaculatory prayer, known only to the burdened and toil-worn disciple. The answer came, "The Lord is good, his mercy endureth forever." Her heart responded, and as she raised her eyes to the window, two good loads of wood standing there testified that she had not thought too much of her Heavenly Father, or trusted in his promises too long. The sun shone again upon that household, and never more did Henry say, "I wonder what mother thinks of the Lord, now."—*Sel.*

Illustrations from Nature.

The Drop of Water, the Brook, the River, and the Ocean.

A DROP of water, that sparkled like a jewel in the sun, once fell from the clouds into a little mountain stream, and, ere it lost its identity, exclaimed in all its anguish of desolation, "Alas! what a catastrophe—I am swallowed up in immensity." The little stream laughed, as it leaped down the mountain side, at the lamentation of such an insignificant thing as a drop of water, and, vain of its consequence, continued brawling its crystal way, in all the pride of conscious superiority, until at length, with a sudden plunge, it fell headlong into a mighty river, and, like the drop of water, was lost in a moment, crying out in its last agonies, "Oh, fate! who would have thought a brook of my size could be swallowed up so easily?" The river murmured its contempt for the little foolish stream, and continued its course, gathering strength and pride, breaking through mountains, tearing the rocks from their seats, and coursing in a thousand graceful me-

anders through flowery meadows, until it found its way to the vast and melancholy ocean, in whose boundless waste it lost its being, like the drop of water and the little mountain stream. "Is it possible," exclaimed the mighty river, "that I have been thus collecting tribute from half the world, only to become nothing at last?"

"'Tis thus with thee, O man! Thou beginnest in insignificance, like the drop of water; thou becomest a laughing, leaping, brawling thing like the brook; thou waxest proud and great like the mighty river; and ere thou canst say, in the vanity of thy heart, 'What an illustrious mortal I am,' thou art lost in eternity.—*Sel.*

Kindness Most Effective.

WHEN Isaac T. Hopper lived in Philadelphia, his attention was drawn to a colored waiter, called Cain, who was remarkable for profanity. Neither persuasion nor rebuke had any effect to change this bad habit. One day Hopper encountered him in the street quarreling and pouring volleys of oaths that made one shudder. Having faith in fines and constables, Hopper took him before a magistrate, who fined him for blasphemy. Twenty years after, Isaac met Cain, whom he had not seen for a very long time. His outward appearance was much changed for the worse; his garments were tattered, and his person emaciated. This touched the Friend's heart. He stepped up, spoke kindly, and shook hands with the forlorn being.

"Dost thou remember me," said the Quaker, "how I had thee fined for swearing?"

"Yes, indeed I do; I remember what I paid as well as yesterday."

"Well, did it do thee any good?"

"No, never a bit; it made me mad to have my money taken from me."

Hopper invited Cain to reckon up the interest on the fine, and paid him principal and interest. "I meant it for thy good, Cain, and I am sorry I did thee any harm." Cain's countenance changed; the tears rolled down his cheeks; he took the money with many thanks; became a quiet man, and was not heard to swear again.—*Sel.*

God's Plan of Your Life.

NEVER complain of your birth, your employment, your hardships; never fancy that you could be something, if you only had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things you most depreciate as fatal limitations or obstructions, are probably what you most want. What you call hinderances, obstacles, discouragements, are probably God's opportunities; and it's nothing new that the patient should dislike his medicines, or any proof that they are poisons. No! a truce to all such impatience. Choke that envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or bring it up to God's will, and do his work, in your lot, in your sphere, under your cloak of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but consistent with it.—*Sel.*

SCARLET MADE WHITE.—We have some little difficulty, said a scientific lecturer, who was explaining the process of paper-making, with the iron dyes, but the most troublesome of all are the Turkey-red rags. You see I have dipped this rag into my solution; its red is paler, but it is still strong. If I continue to steep it, the fiber is destroyed before the color is effaced.

As I went home I thought that it must have been the Spirit of God that led the prophet Isaiah to write—not though your sins be as blue as the sky, or as green as the olive leaf, or as black as night, but "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"—he chose the very color which modern science, with all its appliances, finds to be indestructible.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 6, 1870.

URIAH SMITH, EDITOR.

The Age to Come.

SINCE the publication, at the REVIEW Office, of the pamphlet on "The Kingdom of God," there has not been much published by the professed advocates of the Age to Come. A pamphlet of 86 pages, by H. V. Reed, I have seen and read. It is not possible that it should have any influence with the candid reader, its strongest points being very strong assertions, all in the bombastic style peculiar to the writer. It is hardly possible to ascribe all its errors to the proof reader. As instances, *Abassas*, *Eclisia*, and *Basistolia*, and *Basalies*, are given as the Greek of the bottomless pit, church, and kingdom. And the English fares little better. As to its pretended argument, it does not notice the positions of opposers, nor attempt to remove the weighty objections urged against the Age to Come. On the present position of Christ on the throne of his Father in Heaven, he quoted no text but Rev. 3:21. The others are cited to only. Is it because those texts so clearly define the place of his priesthood as to overthrow his theory, that he keeps them out of sight? So I am inclined to believe. The locality of the priesthood of Christ is as clearly revealed as any fact or truth of Scripture, and an argument on that subject is worthless, unless these texts are considered. On the priesthood of Christ, he makes the following singular statement:

"David shall never want a man on his throne," etc. Neither shall the Levites want a priest," etc. Why, his? We answer, because this branch which grows up unto David, is to do ample justice in the earth, and execute true judgment in the land. He will fill both positions upon the throne of David."

According to that, Christ is to be a Levitical priest on the throne of David! Compare it with Heb. 7, and 8:1-5.

He follows Joseph Marsh in placing Dan. 7:13, 14, at the second advent; but it is noticeable that though he quotes the passage twice, in neither case does he give it in full. The text says that this coming was to the *Ancient of Days, brought near before him*. This fact he excludes from his quotation, and then says the text shows that "when the Messiah comes to earth," etc. On such a course, no comment is necessary.

On the subject of the breaking to pieces the nations, Dan. 2, he says:

"All precedence going before show that when Christ comes to earth, instead of the nations being annihilated and the subjects destroyed, they will pass under the rule of Jesus in the Age to Come. We believe that the nations will be broken in their rule, when the Lord reigns in Zion, but that they will become subject to his holy law, which goes forth from Zion. Mal. 4. Hence there is an age of glory awaiting the nations of the earth."

We have never supposed that the order of Christ's rule of the nations was to be established by any "precedence going before!" but by the "sure word of prophecy." According to Dan. 2, the order is this: 1. The stone smites the image, *i. e.*, the nations. 2. No place is found for them; they pass away. 3. The stone becomes a great mountain, and fills the whole earth. But according to Mr. Reed's theory, the order is this: 1. The stone smites the image. 2. The nations are ushered into an age of glory! 3. The stone fills the earth. He reasons analogically thus:

"When Babylon was destroyed as a kingdom, its subjects passed under the rule of the Medo-Persians; and when Greece was overthrown as a nation, her subjects passed under the iron rule of the Romans."

If the Scriptures taught or allowed any such analogy in respect to the nations' passing submissively under the sway of Christ, no one would object. But where is it taught? Not in Dan. 2, nor in Jer. 25,

nor in 2 Thess. 1, nor in any other scripture. The cry of "peace and safety," when "sudden destruction" is coming, belongs to them who are in darkness. 1 Thess. 5:1-5.

As an illustration of his use, or abuse, of language, see the following on Matt. 21:43:

"The word *given* may throw a little obscurity upon the text. The word *offered* is better: 'The kingdom of God shall be taken from you and offered to a nation bringing forth the fruits thereof.'"

Why better? Is it not a fact that the kingdom will be given to those bringing forth its required fruits? Or if only offered to those who bring forth its fruits, on what condition will it be given them? There is not a shadow of a reason for his statement; it is made in recklessness.

Because that among professed Adventists there had been nothing worthy of notice published for the last ten or fifteen years, many of our brethren have thought that the conflict on this subject was ended. But I find that a class of larger books, from a different class of writers, is becoming quite prevalent. Very many of the books on prophecy, now being extensively published and read, have a theory akin to that of the Age to Come, but not called by that name. Sometimes it is incorporated into dissertations on the millennium: sometimes on the kingdom; in various ways and forms it is presented. And the consequence is, that many minds are becoming tinctured with the error; and when the truth concerning the advent is presented, we find these perversions of the prophecies occupying the ground where the name of the "Age to Come" has never been heard. Without closely examining their bearings and relations, many accept them as an improvement on the old theory of the millennium. Though many Advent believers consider those views erroneous, there is no concise method of exposing the error, except as found in the system of truth connected with the third angel's message of Rev. 14:9-12.

J. H. WAGGONER.

Manchester, N. H., Nov. 16, 1870.

The Spread of the Gospel a Sign of the End.

CHRIST says, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:14. When the gospel has been preached in all the world, and to all nations, *then*, says Christ, the end will come. What are the prospects of the fulfillment of this sign? What are the present facts? From statements made by Bishop Clarke and others in *The Methodist* of Nov. 12, 1870, I compile these facts:

The first missionary sailed from England in 1789. The first missionary society formed was in 1793—within the lifetime of many now living. There are now 58 missionary societies in the world, expending \$5,100,000 yearly for this work; 2500 churches in heathen lands; 2000 missionaries; 2400 native preachers; 250,000 native members, and nearly 2,000,000 under Christian influence.

Says Bishop Clarke: "The present is the only time since the apostles' day when the whole world was open to the missionary of the cross." Again: "We know how these mighty interior gold regions of our country and the Pacific coast have been visited by the messengers of the cross; and those distant islands of the Pacific Ocean and Australia—a continent in itself—are not only open to the missionary, but are brought under the influence of the gospel of Christ to a very large extent. Africa is almost surrounded by a cordon of missionary stations, and the work is extending."

Says *The Methodist*: "In the islands of the Pacific and Australia, paganism is nearly defunct. The largest of the island groups, the Sandwich Islands, constitute an entirely Christian State. The government is nearly everywhere in the hands of Christians, and Christianity is therefore sure to be soon the religion of this whole insular world."

"America is already, to an even larger extent than Europe, a Christian continent. The missions among the pagan Indians and the pagan Negroes are hopefully and steadily advancing."

Again Clarke says: "And then, again, God is working in his providence. I have already remarked upon the wonderful fact, now apparent, that all the world is open to the missionaries of the cross. Doors are open everywhere, and the fields are white. But there are other providences by which God is indicating to us his purpose to move forward in this great work. What mean these extended lines of railroads that span a continent and bind nations together? What mean these utterances of the telegraph that speak around the globe? Are they not bringing the human family nearer together, so that they may feel each other's heart-throbs, and catch influences that would have required years to travel the distance before the present age?"

Of course, the bishop sees in all this the speedy conversion of the world, while we see in it an unmistakable sign of the end. The facts are remarkable, showing the rapid and wide spread of the gospel within the last few years. What quarter of the globe has not had the gospel? and what nation has not heard it? Verily, none. Let us thank God and take courage.

D. M. CANRIGHT.

"Have Faith in God."

FAITH is the mainspring of action. Without it, it is impossible to please God. According to our faith will be our willingness to labor and suffer in the cause. And God will give the needed strength. He helps those who trust in him. The doubting, the halting, the hesitating, will do but little, and need expect but little. How good it is to have perfect confidence in the work in which we are engaged. And we lack no evidence. The third angel's message is the work of God—it is from Heaven, and not of men. It will not fail to accomplish the work for which it was prepared in prophecy, and for which it has been sent in these last days. Oh, that all Sabbath-keepers knew what it is to believe with full assurance of faith! There is peace in believing, and joy in the Holy Spirit. The believer finds rest to his soul—rest in the midst of labor. The yoke is easy; the burden is light. Rest in labor! afterward rest in the glorious kingdom of God! How I do thank God for such testimonies as the following from Bro. and Sr. White:

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

We, brethren, who have witnessed the labors of these servants of God at one camp-meeting, and have seen them start on a tedious, day-and-night journey to the next, barely in time to engage in the active labors of the meeting, and can follow them in our imagination from meeting to meeting almost constantly from May till November, can realize something of the strength that they need. Thank God that it has been given. Thank God that they come out at the end of a long furrow bright as a "polished steel plow."

Brethren in the ministry, let us learn to trust in God. Let us wear off the rust of inactivity. Let us learn the sweets of that rest which is to be found only in submission to the yoke, and cheerful labor and sacrifice in the cause of God. And let all, brethren and sisters, all who love the cause of God, labor on. Labor cheerfully, sacrifice willingly, trusting in God. In due time we shall reap, if we faint not. Courage! confidence! brethren, and we shall save ourselves and bring some sheaves with us.

R. F. COTTRELL.

GUILT upon the conscience will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

God often permits the sinner and the hypocrite to pass without rebuke in the present life. And the darkest of all signs, in the case of unfaithful church members, is worldly prosperity. It is a fearful indication that their only portion is on earth.

The True Principle of Giving.

In every religious principle we strive to carry out, it is important that we should realize why it is obligatory upon us. It saves us from false impressions and gross mistakes. Satan ever desires to present things before us in a false light, that we may view God's requirements as burdensome or unjust. The truth is, all of God's requirements are designed by him to benefit us. As Moses says, "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him; and to serve the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" Deut. 10: 12, 15. "For thy good," expresses the real motive of the Creator in all that he requires of us. His greatest glory is seen in this. "God is love," saith the Scripture. So important a place does this attribute hold in the character of the Creator, that it is personified as representing him.

Why were conscious existences formed by his power? Because he desired to see happiness around him. We conceive of millions of worlds existing, filled with happy beings, all created by the same God, and for the same object. Obedience to every one of God's requirements will truly benefit us, and make us more happy, in time and eternity. It is a false gloss with which Satan covers sin. No sin ever made a man truly happy, or in any way worthy of respect. The slightest departure from perfect rectitude involves consequences of evil alone. When we become fully conscious, and really believe this, then we are in the path of safety. We should be greatly benefited could we always realize this. Some of the hardest things poor human nature can do, produce the happiest results in the end. One man has a hasty temper which he cannot control without the help of the Lord. It breaks forth in spite of him. The requirements of God are presented before him. His temper must be subdued. What a hard time is experienced; and, ten to one, the poor man feels that it is a hardship. But when it is overcome, and true meekness takes its place, and he can control his passions, how much happier he is in his own mind. So of an evil tongue. It is constantly involving one in difficulty. We must control it. But the habit is a hard one to contend with. But when the victory is gained, no one ever regrets it. He finds God's way the best way. I believe this principle will hold good in the whole catalogue of God's requirements. Every one will benefit us here and hereafter.

So of giving freely to support God's cause, or benefit our fellow-men. We all know it is a duty plainly set before us in the Bible. Perhaps there is none upon which more is said. But it often happens that individuals who love to hear on all other subjects of religious truth, when it comes to giving, will shrug their shoulders and seem to draw back. It is not a pleasant subject; and if they do give at all, it seems to be a very painful duty to them. And I am satisfied that very many more give when it seems to them a painful duty, rather than a blessed privilege.

The Apostle Paul quotes our Saviour as saying, "It is more blessed to give than to receive." Acts 20: 35. Judging by the actions of most professed Christians, they do not believe this statement. If I understand the sentiment, giving is more productive of happiness to the one who imparts than to the one who receives. When we see the avidity with which people receive gifts of all kinds, and how much argument and pressing they require before they will give, we have good reason to doubt their believing the Saviour's statement.

And the course of many ministers in being so willing to receive, would naturally make us believe they were more unbelieving than any other class. Truly it is a statement which it is hard for selfish human nature to fully accept; yet it is no doubt fully true.

Two men start out in life equally talented, equally noble. Different influences are thrown around them. A worldly influence causes one to strive to aggrandize himself, and to think the main object of life is to get and retain. He goes on in this course year after year, growing wealthy, and alas! growing more and more

selfish. His heart becomes so pinched and contracted that everything centers in himself—the thought of acquiring mainly fills his soul; the thought of losing fills him with agony. How many there are in this world who have pursued this course till everything noble in them is destroyed.

The other man, being brought under the benevolent influence of true religion, feels that the great end of life is to be of benefit to others. From this point he imparts, wherever he can see proper evidence of good being accomplished, in proportion to his ability, either to God's cause or to suffering humanity. He lives for something higher than self. The rule of his life is to make just as little trouble to others as he can, and do them all the good he can. Perhaps the amount of property in his hands may not be as great as that of the other man; but what a wealth he possesses in his character. True nobility of soul is manifest. Generosity and benevolence become stamped on his very countenance. Which of these men is the happiest, even in this world? Which has enjoyed *this* world the most? Which is most truly blessed? And oh! whose place would you rather be in when you are laid on the bed of death, or when the trump of God shall sound? These questions, dear reader, you may answer.

The truth is this: God has so arranged it that the brain or muscle of a man when called into exercise, increases in strength; but when left inactive, loses its power. The arm of the blacksmith by constant use becomes much more largely developed and powerful than the arm of the watchmaker, or accountant. That portion of the brain called into exercise also becomes developed. This is why men improve, as speakers and writers, by constant practice. A man may have noble mental powers, but by neglect they become weakened. The Hindoo binds his arm to his side till it becomes fixed and he loses all power over it. This is a law of our very being, applicable to physical, mental, or spiritual power. We must therefore act upon it or suffer the consequences.

Love is the ruling principle of Heaven. Love, or charity, never faileth. All who are saved will have learned the principles of Heaven here; then God will intrust them with an immortal existence in which to carry out these principles. Selfishness will not exist in Heaven. It is not a safe principle; it would mar Heaven. How important that we sedulously cultivate the principle of benevolence. The only way we can do it is to act upon it. To stand off and admire it in others, and not act upon it ourselves, is not sufficient. The principle reaches to rich and poor alike. It is just as important that one class should have a benevolent character as the other. We want it for its own sake. "It is more blessed to give than to receive."

We cannot form such a character without vigilant exercise. So we should not be weary in well-doing. This is why we should "love mercy;" not love to have others do us good, but love to be merciful to others; and love it as we do it. Were this spirit prevailing all around us, it would make this world a heavenly place.

Should all our people get this principle in their hearts, it would make an entire change in things. Ministers, as the special representatives of Christ on earth, should set the example, and live out this saying of his. The people would surely follow. If carried out fully, the hard heart would break before it. It is hard to resist a man when we know he is trying to do us good because he loves us. Here is the true principle of giving; and every time we give for any benevolent object, let us not do it as though it were a hard, unpleasant duty, but because it benefits us even more than the one who receives it. Oh! let us believe the words of our Master, and act upon them from day to day. We want to get the principles of Heaven deep in our hearts, so that they will send forth streams to water and fertilize all around us.

Many of our wealthy brethren have so long been making it the great object to acquire, that they can hardly realize the beautiful sentiment of our Saviour, "It is more blessed to give than to receive." And some of our poor brethren are just as selfish. I hope

none of us will be antagonistic to the very foundation principle of the Christian religion. It was to carry out this principle that Jesus himself condescended to come here and die for us. We cannot hope for salvation unless we follow our Master, especially in the great fundamental principles. Many a soul which is now barren and parched as Sahara, would be moist and filled with blessedness would they but act upon the sentiment of the Saviour, to put away their selfishness and be a blessing to others. Let us try the experiment. As the Saviour says in the beautiful parable of the good Samaritan, "Go and do thou likewise."

GEO. I. BUTLER.

Sigourney, Iowa.

Stand up for Right.

"RIGHTEOUSNESS exalteth a nation; but sin is a reproach to any people." Why, then, should we ever yield our honor, sacrifice our principle, or succumb to wrong, to gain the favor or win the applause of the sinner?

Righteousness calls to right doing. It is defined, right doing, or in harmony with a divine law. This Heaven-born attribute, which always exalts, and never debases, calls its possessor to bear the cross daily. It often submits his principles to a test. Otherwise, where is our separation from the world? Where, our deadness to it; or the evidence that the Master hath chosen us out from the world?

In various ways are our principles submitted to a test. Suppose one were desired, in gratification of the wish of the whisky-lover, to set before him the intoxicating cup, in consideration of some favor received at his hand, and he, for want of moral courage to stand for the right, should consent so to do. Where is his honor? Where, that principle more valuable than gold by which he should have stood? Where, the light which he should have let shine? He has placed it under a bushel, has weakened his influence, wounded the cause of God, and laid it open to reproach from its enemies.

Temptingly he placed before a vitiated appetite and perverted taste, a cup of liquid death and poison which ruins both soul and body, and hastens the steps of thousands and millions on to death, eternal death!

Do we say that we see nothing very bad in this? Oh! may our eyes be opened to an understanding of our true position, as temperance men, as men of God. May we see that neither God, nor holy angels, nor men thoroughly enlightened on the subject of right, could or would approve of such a course.

And further, what if those whom we have thus unwisely gratified, should, when their sober judgment is appealed to, say, "I should have thought more of that man had he maintained his honor and stood by his principle."

Where then is our integrity and honor? They are sold, sold far cheaper than Esau sold his birthright. How much better to stand up for the right, to let our holy, heavenly principles shine out like a bright and shining light. Says the Saviour, "Ye are the light of the world." Reader,

"Dare to do right! Dare to be true!
Keep the great judgment-seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men."

A. S. HUTCHINS.

"For our Learning."

BE CIRCUMSPECT.

"AND in all things that I have said unto you, be circumspect." Ex. 23: 13.

That is to be cautious, vigilant and watchful. One of the greatest errors of this degenerate age, is that which teaches that it is no matter how we treat *small things*; that they are not essential; that God will not regard such small matters. But for such a statement there is no warrant in his word. We often find in the Bible very particular directions about what we might call small matters; and this shows that God has a regard for them. Every thing is, in a certain sense,

small in the sight of an infinite Being, while his infinity is of itself a sufficient evidence that nothing is so small as to escape his notice. The microscope reveals as great wonders as the telescope. He has given as perfect an organization to the animalcule as to the elephant. "Who has despised the day of small things?" says the Lord. This doctrine of indifference to small things is dangerous and destructive. No one great action forms a character; but the continual small actions, the daily habits, these form the character of every one.

Wesley was once requested by a young minister, to furnish him some rules for his work of the ministry. He did so, and one of them was as follows:

"Never leave dirty water in the wash bowl in your room."

A singular rule to insure success in the gospel! some may exclaim. But Wesley was right. A minister may be learned and eloquent, yet one filthy practice, one slovenly habit, may disgust a household, and destroy all his influence for good. And whatever else a minister may have, his influence is his real capital. And is it not so with all?

Our greatest danger on the subject of influence is this: we are apt to study how to exert a *great*, rather than a *good*, influence. A small or limited influence, all on the right side, is much better than a wide-spread influence on the wrong side, or even of a mixed nature. For if our influence be part on one side and part on the other, partly good and partly evil, it is self-subverting, and becomes all evil. A small work in love, is better than a great work with indifference. "In all things, be circumspect," is the order of the Lord. Who has observed it?

J. H. W.

Meetings in Wisconsin.

ACCORDING to previous appointment, I met with the church at Hundred Mile Grove, and preached four times. On Monday, I started on my way to Liberty Pole. Bro. Tenney, of Dell Prairie, met me at the station at Kilbourn City, and by the request of Dr. Russell, wished me to lay over till three o'clock in the morning, which I did. I got a conveyance and drove three miles, to Bro. Kelley's, where the doctor was waiting on the sick. Here I stayed and visited with him till two o'clock; then, in company with the doctor, drove back to the train, and we rode together to Mauston. We had a very pleasant interview. Our dear brother seems to be earnestly inquiring his way back to the Lord. I enjoyed much liberty in counseling, encouraging, and praying with him. In behalf of all the dear people of God, I bade him a hearty welcome back to the fold again; and I believe he will come without delay. When we parted, he seemed much encouraged.

On coming to Liberty Pole, I found the good work of the Lord still prospering. We had a few excellent meetings with these dear people. Bro. Downer is still laboring with success in these parts. Many calls come in for labor, which Bro. D. is filling as fast as he can.

On Monday, I left for Marquette. Here I found the good work begun last June, still progressing. I enjoyed liberty in warning them of the dangers they are so liable to fall into again, and have reason to believe that they will all watch and pray, that they may not fall into temptation.

Nov 26 and 27, I spent with the church at Mackford, which I had not met before for four years. As I came into the meeting-house, I could but thank God, and take courage. I held six meetings, with large congregations and good attention. At the last meeting, several that had backslidden and given up the Sabbath, took a new start for Mount Zion. Many were deeply interested, and I think if I could have stayed longer, would have come to the Lord. I am satisfied that the Lord is opening the way for a great work in Northern Wisconsin, and hope that all who love the Lord and his commandments, will be faithful.

I. SANBORN.

Johnstown Center, Wis., Nov. 29, 1870.

He who knows not his want of knowledge, lacks wisdom.

Note from Bro. Lawrence.

I COMMENCED meetings at Kingsville, Mo., on the evening of Oct. 27, and continued every night till Nov. 27, when the house was occupied by others. I have given twenty-seven lectures, and one review discourse. After I had given ten lectures, some of the people became restless, especially the Baptists, Methodists, and Presbyterians. They then went to the villages and churches around to get ministers to preach against us, but did not succeed until yesterday. A learned but unpopular United Presbyterian minister spoke on the Sabbath, taking for his text, Mark 2: 27. He took up the history of the Sabbath, from creation down, and handled it ably till he reached A. D. 70. He then quoted Matt. 24: 20, and from it made the Sabbath unalterable. Then he asked how it came to be changed; and, quoting his text, said Christ being Lord of the Sabbath had power to change it, which he did by meeting with his disciples on that day, and on no other; and that the disciples never had a meeting by their own appointment only on Sunday. Then he quoted Acts 20: 7; 1 Cor. 16: 1, 2; and Rev. 1: 10, as proof. The Fathers were also brought in; then he closed.

We then called the attention of the people, and gave notice that we would reply immediately; but the elder left, and those of his friends who were satisfied with the argument. But quite a respectable congregation stayed and heard the reply, and were generally well satisfied. I think good will come out of it. Some were waiting to hear the other side before deciding, and were very much disappointed in not hearing, from so learned a man, some Scripture authority for the change. There has been a very good attendance from the commencement. Sixteen have commenced to keep the Sabbath; others are investigating. I leave to-morrow for Prairie City to look after the interest there, and then expect to return to this place again.

R. J. LAWRENCE.

Report of Labor.

THE next week after our camp-meeting, I returned to Oneida to assist in making preparations for the tent-meeting it was decided to hold there, and to act as tent-master during the meeting. I trust that this meeting was profitable to me, and that I shall not soon forget the kind and faithful instruction I received from Brn. Andrews and Littlejohn.

After this meeting, I returned home, and made preparations to again visit Essex Co. On my return to this place, I attended the quarterly meeting for Franklin Co., held at my father's house, Oct. 15 and 16. At this meeting, my aged father acknowledged the Sabbath, and the work of the Lord in the third message. He did not then fully commit himself to keep the Sabbath; but a letter from my mother, recently received, informs me that he has not since worked on that day, but has defended it in conversation with first-day observers.

Oct. 23, I commenced a series of meetings with the believers in Keene, for the purpose of setting things in order. As the result of these meetings, a church of eleven members was organized, seven of whom were baptized. Brn. Geo. Lambert and J. N. Russell were respectively ordained elder and deacon, and Bro. Geo. Williams was appointed clerk, and S. B. treasurer. Systematic Benevolence was organized, amounting to \$82.68. There are others whom we hope will join us soon.

Nov. 13, came to this place, where I had preached several times before, to fill an appointment; and as there was a general expression of those present in favor of more meetings, I commenced a course of lectures that evening.

The people are scattered, and the weather is rather unfavorable, the attendance not large, and the opposition considerable; but having begun, shall do the best I can, and trust in the Lord for the result.

S. B. WHITNEY.

North Elba, Essex Co., N. Y., Nov. 23, 1870.

The man who knows his own weakness, is known to be strong.

Report of Meetings.

AUGUST 11 to 14, we spent with the church at Genoa, N. Y. Held five meetings which were very interesting, and we trust, profitable. This church has been favored with but little labor for a long time; they were enjoying a season of quiet, a something almost to be coveted by many sister churches who are passing through deep trials.

Sabbath, Sept. 3, we enjoyed an excellent social meeting with the church at Ulysses, Pa.

Sunday, Sept. 4, in the evening, attended the Seventh-day Baptist Quarterly Meeting at Scio, N. Y. We admired the apparent candor of the speaker, although we could not indorse all that he said. We earnestly pray the God of truth to shed more light upon this honest young preacher.

Sept. 7-11, attended the S. D. Baptist General Conference, but spent the intervening Sabbath with the family of Bro. Sylvester Thomas, near Friendship. This brother embraced the truth through the influence of the meetings held in Belfast, last winter. He was thrown out of employment because of his adherence to the Bible Sabbath, and was compelled to seek a livelihood elsewhere. Himself and wife, and one daughter, appear to be devout lovers of the truth.

Sept. 17 and 18, attended quarterly meeting with the Ulysses church. This was a season of blessing and encouragement to us all. This church has been greatly blessed during the summer past. The Holy Spirit has wrought a complete revolution, and backsliders have been moved by his power to return to the Lord. Bless his holy name.

Oct. 15, held meetings with the Farmington church. This people need a revival of living faith, and a spirit of labor, if they would desire the cause of truth to prosper in their midst.

Oct. 16-20, held meetings at Beecher's Island, with good interest. We were here interrupted by the sickness of our little girl, so that we could neither continue meetings at this place, nor fill our appointments at Catlin. We trust, however, that even this has been for the glory of God, inasmuch as the people are eyewitnesses of the fact that even the dangerously sick can get well without medicine. After an interval of ten days, we commenced meetings again; but found ourselves so much worn by our care and labor for our sick child, that we were unable to continue them. We were then impressed that it was duty to look after the scattered ones, and decided to spend one Sabbath at Wheeler, and one at Catlin, holding meetings as we might be able. At Wheeler, the brethren are so scattered that they meet only once a month; and having no appointment ahead of us, we were unable to get them together. We found Bro. J. W. Raymond busy with the cares of this life. From there we went to Beaver Dam, and visited the widowed mother of our deceased sister Jane S. Beecher. This dear sister, although very lonely, having buried her husband and daughter only eight days apart, and so short time since, still is able to recognize the wisdom and goodness of God in her bereavement, and to find strong consolation in the promises of the gospel.

Nov. 11-13, held meetings at Catlin. Here the Methodist people were making a protracted effort, so that we could do but little more than speak a few words of encouragement to the church, and stir up their minds by way of remembrance.

As we review the field covered by this report, we are reminded of the wants of the cause. There is great need of labor and a setting of things in order. An efficient minister is needed to complete the work of organization, and to ordain elders in every church. Some of the churches have not celebrated the ordinances for several years. May the Lord in his own time send us the needed help, and give us, his unworthy children, patience to wait.

JOHN LINDSAY.

S. A. H. LINDSAY.

Those who want no counsel, ought to be advised of their folly.

He who boasts most of his strength, is most likely to fall.

To the Brethren of the Kansas and Missouri Conference.

DEAR BRETHREN AND SISTERS: As you have learned through the REVIEW of Nov. 8, from the pen of Bro. Butler, of the organization of a Conference at our late camp-meeting in Kansas, called the Kansas and Missouri Conference of Seventh-day Adventists, I take this opportunity of calling your attention to two of the resolutions passed by that Conference, as follows:

Resolved, That we consider it the duty of scattered Sabbath-keepers within the bounds of this Conference, who have a membership in other Conferences, to unite with the churches in Kansas and Missouri, as far as practicable, and report to them quarterly.

The propriety of this can be seen in order to a concentration of action and interest in the Conference.

Resolved, That we consider it the duty of all S. D. Adventists, scattered, or otherwise, who live within the bounds of this Conference, in view of the wants of the cause here, and the importance of collecting all our resources, to contribute of their means, and pay their s. b. into the treasury of this Conference.

Dear brethren, the cause is weak in this Conference, as to age, numbers, and resources. The General Conference, last year and this, has been doing what it could for us. They have sent to your States, last year, two, and this year, one minister, to labor for and with you in the best of all causes. Although but little has been effected in raising up friends of the cause, yet some advancement has been made, and a good foundation has been laid. Now, dear brethren, we have individual responsibilities, and these lead to united responsibilities and efforts. In view of the magnitude and importance of the work that is committed to our hands, let us come up nobly to our duty.

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10. Seek the Lord by prayer, that our efforts may be blessed of God, and the cause be built up among us. There is but little time to work, but much to do. Then let us take hold with energy, relying upon Heaven for help and success. Let us, dear brethren, be prompt in making our quarterly remittances, followed with our prayers, into the hands of the Treasurer, J. H. Rogers, whose post-office address is Altovista, Davis Co., Mo. Let not any church think itself slighted or excused, for the constitution makes it the duty of each church to make a report to the Secretary of the Conference at the end of each quarter, of the amount sent to the Treasurer, or paid to the preachers during the quarter. The P. O. address of Bro. H. C. Blanchard, the Secretary, is Avilla, Jasper Co., Mo. Brethren, let us come up to the work nobly, praying earnestly for God's blessing upon our efforts.

Yours, dear brethren, feeling disposed under God to do all I can, while with you, to build up the cause here.

R. J. LAWRENCE,

President of the Kansas and Missouri Conference.

The Decoy Sheep.

READING in an English magazine lately, we met with an account of a curious device of the London butchers. It is a difficult task, as might be supposed, to drive a flock of sheep through the streets of a large city, where the resemblance is so small to green pastures and country roads. They are liable to be scattered in all directions by the crowd of vehicles, and to turn every few rods down the cross streets, in a manner sorely trying to patience. Hence, when the butcher has purchased a number of sheep at the general market, it is no small matter, even with the help of a dog, to get them to his private yard for slaughter. Can any expedient lessen the trouble? A knowledge of the animals' instincts points out a method of relief. A sheep is taken and petted till it becomes wonted to the place, and attached to its owner. It is then used as a decoy, being led to the market-place, where the purchase is made of the little flock for the slaughter, and there placed at their head. The butcher then

starts for home, the decoy sheep accompanies him, the others instinctively follow, according to sheep nature, and refuse to be separated, threading their way through streets and lanes, carts and carriages, pleased with following their leader, till they reach the place of death!

We said, just now, that this was according to sheep nature. Is there nothing like it in human nature? Alas! we see the same device in use on every hand by the great enemy of souls. How few he would entrap without a decoy! Fish do not bite the bare hook. Birds will not enter an empty trap cage. Even sheep do not go wittingly to the slaughter, but must be enticed there. Sinners love sin, but not death, and do not crowd the broad road with any idea that it leads to destruction. Satan has made a study of nature ever since he found our first parents in paradise, and he understands it well. He knows that men, like sheep, are gregarious, and prone to go in troops after leaders. He shapes his policy accordingly. He wastes little time or work on the common mass, but he takes great pains to train the leaders. One good decoy sheep will conduct a thousand flocks to the slaughter.—*Advance.*

Conference Department.

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

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

From Bro. and Sr. Chase.

DEAR BRETHREN AND SISTERS: Not having the privilege of meeting with any of like precious faith, we wish to give in our testimony on the side of present truth. How precious the faith in the second coming of Christ—faith that his coming will be personal! for every eye shall see him; not only so, but we shall be like him, for we shall see him as he is. Then, if we have this hope within us, let us purge ourselves from all filthiness of the flesh and spirit; let us take to us the whole armor of God, that we may be able to stand against all the fiery darts of the enemy. But let us be sure to have the shield of faith, and good works with it.

Yours in the blessed hope, J. AND A. CHASE.
Columbia Co., Wis.

From Bro. Philbrick.

DEAR BRETHREN AND SISTERS: Sometimes, while reading the REVIEW, I have thought that the design of the Conference Department is not always fulfilled as the Lord would be pleased that it should be. How can we exhort one another as we see the day approaching, unless we use the power of speech, or the pen? If we really love the conference meeting, ought we not according to our several relations, to make an earnest effort to be there? How precious it is to unite our hearts and voices, while in conference meeting, to encourage each other in striving to overcome. And it seems necessary to unite all our powers often in battling with our fallen enemy.

Thank the Lord, my brethren and sisters, for the third angel's message. What a mighty fortification of strength the Lord has reared here for the safety of his dear people! What a refuge from the winds of doctrine that are not in accordance and harmony with the sanctuary work! Oh! how solemn is the time in which we are living, the investigative Judgment. I did not realize, when I embraced and confessed the third angel's message and its work, that it would lead me to an investigation of my life from the beginning of my accountability to the present time, as it has done, and is doing. And as I behold the long, deep-laid plan of Satan, to cause me to transgress mental and physical law, it causes me almost unbounded sorrow. And I would deeply feel the long-suffering of God, through Jesus Christ, in that he has spared poor, unworthy me, and through his great love wants me to be saved by the merits of his precious blood. Praise the Lord! Oh!

for a heart to continually praise his blessed name, for his great mercy and goodness to me. Oh! what unbounded love! Jesus has borne my every grievous sin in his own lovely body, and died in the guilty sinner's stead! Amazing love divine! Shall I ever return unto him the reverence that is due his sacred name? Shall I ever be permitted to enter the joy of my Lord, and to have the crown, the immortal prize? I love the Lord's dear people; and may they be especially sustained who have the great burden of the work—kept from the continual designs of Satan, by the power of God through Jesus Christ.

Let us awake, and put away every sin, be clothed with Christ's own spotless robe of purity, that we may meet on Mount Zion. JOSHUA PHILBRICK.

Sullivan Co., N. H.

From Sr. Brown.

DEAR BRETHREN AND SISTERS: As I read the letters from the scattered and lonely ones, I feel like casting in my testimony on the side of truth. It is little over a year since I commenced keeping the Lord's Sabbath, and trying to obey all the commandments. I am all alone, as there are none of like precious faith here, and all in this neighborhood are very much opposed to the Advent faith. Yet I feel strong in the Lord, for I feel that he is ever with me. The REVIEW comes every week to gladden my heart. And how cheering, to read the testimonies from the few who are striving to overcome! I want to be one of the number who shall overcome. I want to be a daily Christian, and be like my blessed Master. Pray for me, that I may ever prove faithful, and have a home in the earth made new. SUSAN A. BROWN.

Kalamazoo Co., Mich.

SISTER H. STANLEY writes from Dodge Co., Neb., Nov. 6, 1870: The REVIEW comes to us laden with precious truth, and is indeed a welcome messenger. We love the truths of the message, and are trying by the assistance of our Heavenly Father, to live them out. We are thankful for the Conference Department, where the lonely and scattered ones can speak words of comfort in Jesus' name.

We are trying to keep all the commandments of God and the faith of Jesus, and let our light shine, in hope that others may come and go with us to Mount Zion. Some seem anxious to read our books and papers. Our daily prayer is that the way may be prepared for some messenger to come here and gather the honest in heart into the fold of Christ. Pray for us, that we may be faithful.

Obituary Notices.

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

DIED, in Salem, Ind., Oct., 31, of diphtheria, Densy, youngest daughter of Asa and Elizabeth Rice, aged 6 years. Remarks, on the occasion, from Jer. 31: 16, by Bro. H. L. Doty. J. L. LOCKE.

DIED, Oct. 16, 1870, in Corunna, Shiawassee Co., Mich., from a stroke of paralysis, received Aug. 9, sister Eunice Jackson, aged 53 years, 6 months, and 20 days. Sr. Jackson embraced the Sabbath of the fourth commandment about eighteen years ago. For patience and endurance, she was truly an example. We have all confidence that she sleeps in Jesus. J. B. SWEET.

DIED, in Woodhull, Mich., Aug. 11, 1870, of consumption, James H. Burlingame, aged 36 years, and 6 months. He leaves a wife and five children, also several brothers and sisters, to mourn their loss. He became convinced of the truth twelve years ago, by reading and conversing on the subject, and has ever since lived a consistent believer. When he found his hours were numbered, he called his friends about him, bidding each an affectionate farewell, and expressing his hope of a part in the first resurrection. AUGUSTA CHAFFEE.

FELL asleep at the residence of the writer, on the morning of the 21st inst., Bro. A. C. Foster, in the 69th year of his age. Though a great sufferer for the last three weeks of his life, he was resigned to the will of God. DAVID AND MELISSA BREWER.

Maiden Rock, Wis., Nov. 25, 1870.

DIED, in Eureka, Mich., Nov. 25, 1870, sister Henrietta, wife of Bro. S. D. Barr, aged 50 years. She embraced the present truth ten years ago, and united with the Fairplains church. Words on the occasion of the funeral, by the writer, from 1 Cor. 15: 21. I. PHILLO.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 6, 1870.

The Review and Herald.

Ours should be the best religious paper in the world. Whether the period of its mission be short or long, it should be the best. If its positions be correct, the period of its mission is brief, its work is of vast importance, and language cannot express the importance of its being, in every respect, as good a paper as it can be made.

It is too small to receive a proper amount of reading matter in a size of type convenient to be read. Our present sheet and type are too small. An enlargement of these will add both to the appearance and usefulness of the REVIEW AND HERALD.

And what is most needed is improvement in the reading matter of our paper. Whatever other improvements may be made, if the reading matter lack clearness, point, spirit, freedom, power, all effort to improve our paper is lost. The editor must live in freedom, and work in God. Every line should contain either a rich thought, a sentence of stirring exhortation or experience, or an item of news. What kills the very life of some religious papers, is whole paragraphs, if not columns, which contain neither richness of thought, experience, exhortation, nor news. The readers soon lose their interest. Our paper can be, and must be, of that lively interest that all our people, old and young, can enjoy reading it from beginning to end, with that earnestness that the novel reader devours literary trash.

And in order that the REVIEW AND HERALD may interest all, instruct and profit all, it must contain variety. All our preachers, and all our brethren and sisters who can use the pen, should feel that they have a duty to add to its interest. It needs the argumentative productions of Elds. Andrews, Waggoner, Cottrell, Canright, Butler, and others, some of them condensed. All our preachers should report as often as once in two weeks.

But these reports should be condensed. All matters of mere local interest must be kept out of our paper. It should be our aim to have every line of our paper of interest to all our readers. We have no language at our command that will express our views and feelings upon this subject.

When the editor was taken sick in the early part of the fall, we had several camp-meetings upon our hands. We were then depressed with toil, care, and anxiety, for the cause. Yet, in the strength of God, we rose above these things; and while passing from State to State, in labors, cares, business for our Office, and travels abundant, we did what we could to fill the editor's place in our paper. On our return, we continued our efforts when we should have had rest, and a chance to recover from our extreme labors. But Bro. Gage being sick, the entire labor of editing, and closing up business neglected in our absence, fell upon us. With this load we struggled, till a severe cold, and painful affection of the lungs, brought us down, and our labors closed with last week, when the editor returned.

We have hoped to make the changes of size of sheet and type with the commencement of the next volume, and other changes as fast as possible. But some circumstances are discouraging. If God gives us health and strength, hope and courage in the work, we shall leave no means untried to improve the condition and usefulness of our paper.

JAMES WHITE.

The Cause in Jericho, Vt.

SINCE writing the last report, my brother and I have labored two weeks in Jericho. Started prayer and Sabbath meetings, appointed a leader, and formed a Bible-class and Sabbath-school; since which time, I have made two visits to that place. The brethren and sisters are becoming more established in the truth. Unusual liberty, and much of the Spirit of God, have been enjoyed in preaching, and in the prayer and so-

cial meetings, which has more than made up for the pressure and opposition from without. Prejudice is giving way with some; and some, who have not as yet fully committed themselves on the truth, attend our meetings, and take part with us. If the few in Jericho are faithful, others will doubtless be added to their numbers, and prepare for the coming of the Just One.

D. T. BOURDEAU.

Bordoville, Vt., Nov. 27, 1870.

To the Brethren in New England.

HAVING unexpectedly the offer of a free pass from Boston and return, I decided to come West, with the idea of returning if thought advisable. Last Sabbath I went to Pottersville to attend Bro. White's appointment, he being exceedingly worn by overlabor the past season. At this meeting the calls for labor were so urgent that I could not resist them all. I do not forget the interests of the cause in New England, you may be assured, and I would gladly return and help if I could. But the field is one, and those who are interested in the cause both East and West advise that I remain here for a time.

I have just commenced meetings in Delta, Eaton Co., Mich., in company with Bro. David Lamson. Last evening the house was well filled, and the interest good.

I shall be glad to hear of the prosperity of the cause East, and hope the friends will write me. My address will be, Battle Creek, Michigan.

I remain yours in hope,

M. E. CORNELL.

Delta, Mich., Dec. 2, 1870.

The Scattered Ones.

It has been a pleasure to us to visit some of the scattered brethren and sisters, in different towns in Northern Vermont, within a few weeks. Some of these lonely ones had not seen a preacher of our faith for years. And long years had passed away since some of them had attended any of our meetings. Yet they manifest a strong love for, and confidence in, the truths of the last message of mercy.

The REVIEW, and other publications from our publishing house, they read with interest. Sweet and welcome, yea, thrice welcome, the visits of these silent, but comforting and instructive, messengers to the homes of the dear isolated ones. The friends who furnish the poor and afflicted ones with the REVIEW, books, and pamphlets, on present truth, are certainly doing a noble work. May the Lord bless them in these worthy acts of kindness.

The children of Bro. J. Hart, living in the West, may be sure that their remembrance of, and care for, their afflicted aunt, of this State, in gratuitously furnishing her with publications from the REVIEW Office, are appreciated by her.

Although Sr. Russ has not walked a step for years, yet the blessed hope cheers her heart; and she seems cheerful and buoyant in the Lord. Praise his holy name that the time hastens on when the "eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

A. S. HUTCHINS.

Nov. 28, 1870.

THE American Messenger for December, 1870, under the head of "Mutterings of a Coming Storm," says: "An immense meeting of several thousands recently assembled in London, to demand of the British government that they should recognize the newly formed republic of France. Very violent and denunciatory speeches were made, indicating hostility against monarchical governments, including that of their own country. One of the speakers openly declared that, unless the government recognized the republic of France, it would before long be compelled to recognize the republic of England."

A SANCTIFIED heart is much better than a silver tongue.

Appointments.

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

OUR next quarterly meeting will be held at the Raymond school-house, Dec. 17 and 18. We hope all our members will report personally, or by letter, according to action of Conference. Brethren from other churches are invited to attend. By order of the church.

W. W. STEBBINS, Clerk.

Raymond, Potter Co., Pa.

THE next quarterly meeting for Lamoille Co., will be held at Wolcott, Vt., Sabbath and first-day, Dec. 17 and 18. We should be pleased to have brethren and sisters from other churches meet with us.

A. S. HUTCHINS.

THE next quarterly meeting of the church at Avon, Rock Co., Wis., will be held Dec. 17 and 18, 1870. We give a cordial invitation to brethren and sisters of other churches to meet with us. Cannot Bro. Sanborn or Bro. Matteson meet with us?

E. O. NELSON.

THE next monthly meeting of the brethren in Western New York, will be held in Olcott, Sabbath and first-day, Dec. 10 and 11, 1870. A full attendance is desired.

J. G. LAMSON.

THE next monthly meeting for Northern Maine, will be held with the church at Cornville, Sabbath and first day, Dec. 17 and 18, commencing Friday evening at half-past 6. It is expected that Bro. Waggoner will attend.

GEO. W. BARKER.

THE next quarterly meeting of the churches of Waukon and West Union, will be held at West Union, Dec. 31, 1870, and Jan. 1, 1871. We expect Bro. Butler will attend this meeting.

NASON HOYT.

THE next quarterly meeting of the Memphis, Lapeer, Oakland, and Holly churches, will be held at Holly, Mich., commencing Jan. 1, 1871. Will the committee please send us a minister? Come, brethren and sisters, all who are in reach of us. Come one, come all. Those who come should bring blankets and quilts.

W. W. LOCKWOOD.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS

For Review and Herald.

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

\$1.00 each. S Babcock 35-10, S L Irish 37-10, Mrs P S Obran 38-25, Dr J W Lowrey 38-25, B F Mackey 38-25, Harvey Spencer 37-1, M Rood 32-1, M J Chapman 38-1, R W Day 38-13, Jane Shorey 37-1, Chas L Palmer 40-1, H S Priest 38-13, J P Farnsworth 37-7, H Holcomb 37-1, M F Blake 38-20, J F Frauenfelder 35-1, John Alexander 36-14, S Hills 38-1, H C Rasmussen 39-1, S S Costin 39-1, Moses White 37-21, Catherine Lindson 38-1, M E Harris 37-19, P H Clarke 39-1, A H Robinson 39-1, E Elmer 37-13, O Wilson 37-1.

\$2.00 each. Eliza Gardner 38-1, Mrs L Bullock 38-25, Caroline Weiler 37-25, A G Smith 39-1, W Farrar 39-1, Betsey Judd 38-11, Alex Paton 38-1, H Lockwood 38-1, L Bartholomew 38-14, S M Rickfords 38-20, C S Worthington 38-13, M D Brewer 38-9, D C Frothingham 38-3, S Salisbury 38-1, Pamela Alvord 39-1, J F Sindlinger 38-4, T Hickerson 39-1, C Lawton 38-21.

Miscellaneous. C Smith \$5.00 37-1, R Babcock 4.88 35-23, J Paul 6.25 39-16, Mrs M Gould 4.08 39-19, E D Carmichael 3.00 42-10, Hattie Phillips 1.55 39-1, W B Caviness 1.25 37-6, R F Lashier 3.00 34-1, H Brackin 3.00 36-1, J N Wayne 3.00 38-1, H C Booker 2.42 40-8.

Books Sent by Mail.

D Hackett \$1.00, L Gazin 2.75, M A Babcock 1.12, A Hopkins 65c, Chas Cross 1.00, L I Winslow 20c, A Eriksen 16c, A Reed 16c, C N Royce 35c, H C Estes 1.10, D M Smith 17c, C A Osgood 44c, Thomas Alverson 3.30, J Hanson 1.00, H Sheldon 23c, B F Gamber 9.45, H M Kenyon 25c, A Weeks 35c, A M Slater 1.75, S Landon 16c, S Gumm 16c, R Roberts 50c, N J Barker 1.60, M P Stiles 75c, C S Worthington 1.00, C A Sanford 87c, James Flagler 50c, Chas Simons 25c, S Day 17c, E Persons 16c, P Johnson 20c, L H Hunting 4.00, B D Townsend 12c, R P Mills 20c, J F Frauenfelder 30c, R M Williams 16c, A W Gould 35c.

Book Fund.

J Loughhead \$3.00, Harvey S Priest 1.00, Jane Demorest 3.00, J F & B Sindlinger 2.00.

Cash Received on Account.

J Loughhead \$7.00, B Judd 3.00, Lewis Bean 10.00, Geo Butler 46.25, Amos Holt 15.00, B Simonton 1.00, M Osborn 2.40.

General Conference Missionary Fund.

A Bee \$5.00, John McMillan 3.00, E Elmer 1.25, S Elmer 75c.

Michigan Conference Fund.

Church in Genoa \$7.00, church in St Charles 35.00, church in Orange 22.90.

Western Camp-Meeting Fund.

B Hill \$5.00, W Cottrell 11.00, John Martin 10.00, D T Bourdeau 5.00, A C Bourdeau 5.00, M & C Herrick 60c, V O Cross 2.00, A friend 3.00, Silas Griswold 50c, Lewis Bean 2.00, A A Cross 1.00, A Bourdeau 1.00, E Zytoskee 5.00.

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

A friend \$5.00, G I Butler 10.00, Wm Cottrell 10.00, A C Bourdeau 10.00, E Zytoskee 10.00, Wm Boynton 10.00.

Michigan Camp-Meeting Fund.

Elvira A Sevy \$5.00, Alta Sevy 2.00.

For Review to the Poor.

Frances Lawson \$1.00.

Shares in the Publishing Association.

Wm Cottrell \$10.00.