

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.

VOL. XXVI.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 11, 1870.

NO. 17.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE HARVEST IS PASSING.

TUNE—Elden Above.

COME, sinner, to Jesus while now he invites thee,
To his earnest pleading thy willing ear lend.
Then Oh! linger not, for he soon may reject thee;
The harvest is passing, the summer will end.

CHO.—Will you come, will you come, will you come, will you come?
Oh! come to the Saviour; no longer delay.

The Spirit is wooing and angels are waiting,
And Jesus the message of pardon will send;
Then bow at his feet thy transgressions confessing;
The harvest is passing, the summer will end.

CHO.—Will you come? &c.

Oh! think not to gain, while thou livest in pleasure,
The favor of Jesus, the sinner's dear friend;
But seek for, and lay up in Heaven, thy treasure;
The harvest is passing, the summer will end.

CHO.—Will you come? &c.

The last warning message is now being given,
And soon in the clouds will the Saviour descend,
The work now is closing on earth and in Heaven;
The harvest is passing, the summer will end.

CHO.—Will you come? &c.

Then hasten thy flight from destruction impending,
And cease with thy Maker to longer contend,
Despise not the Saviour for thee interceding,
The harvest is passing, the summer will end.

CHO.—Will you come? &c.

Oh! give thy Redeemer thy heart's best affections,
And now to his lessons of wisdom attend,
Let his blessed teachings be thy meditations;
The harvest is passing, the summer will end.

CHO.—Will you come? &c.

A. M. A. CORNELL.

Science of the Bible.

THE LESSON OF THE CARDIFF GIANT.

THE best geologists and archaeologists of the State examined the Cardiff humbug. Some of them pronounced it a petrification of a once living man. Others pronounced it a "very high work of art," and declared, "upon scientific principles," that it must have been buried there by some unknown race, anterior to the history of the State, etc. Now, after such scientific humbug as this, in the name of common sense, we would like to ask those sage inspectors of fossils, if they expect us to throw away our Bibles upon such testimony as their science renders.

We happen to know one of these worshipers of "infallible science." We have looked at some pictures in his book, which are said to represent bits of human skeletons fifty or one hundred thousand years old. Now, from their appearance to our dull eyes, and from the lesson of the Cardiff giant, we can but question whether they were more human than he, and whether their or-

igin may not, after all, have been almost as recent as "His Highness from Fort Dodge." Natural science is in its incipency; and we may say of it as the Indian said of the white men, It is "mighty uncertain." Thanks to the giant for this lesson; and let us keep our Bibles a little longer.

Ever since the modern revival of natural science, the Bible has been the object of periodical assault by the students of nature, and in the providence of God the force of these attacks has always been broken by later discoveries of men in their own ranks. Indeed, natural science in its developments has proved to be a "comedy of errors." Some new thing is found in the bowels of the earth; some high priest of nature at once arises and announces with proud assurance the "unerring law of nature," and draws some amazing conclusion, which overturns Moses' account of the recent creation and unity of the human race. Soon another savan arises, institutes fresh researches, exposes the fallacious foundation of the former theory, and down comes the whole superstructure, like the "baseless fabric of a vision." Eighty theories of natural science have from time to time been approved by the French Academy, all of which are now condemned by that association of nature's interpreters.

The Bible cannot tally with all the theories of natural science; and it is really one presumptive proof of its divinity, that it does not perfectly tally with any. Some geologists hold that the universe at first consisted of matter in a gaseous or nebular state. Others, as eminent, reject the theory. Some fill the earth with molten matter in furious combustion; others with gas; and still others have lately assured us that granite, hitherto considered of igneous formation, and the oldest rock is of comparative recent origin, that it was elaborated with water, and that there is no more heat at the center of the earth than at the surface.

Graphite, magnetic iron, and even fossils, have been found in granite, which could not be if it were of igneous formation. Moreover, it is found that the temperature diminishes as you approach the center of the earth, in some places, as in Chicago, which facts are held to evince that, though fire exists near the surface in various parts, the great central portion of the earth is not in a state of combustion. If this be true, every modern system of geology must be modified or abandoned.

Dr. Robert Patterson, of Chicago, has adduced a large number of interesting blunders of geologists which bear upon the alleged antiquity of man. He might now add that of the Cardiff Giant. He says:

"These men seem to be like men who dream, or as if their imaginations have become so accustomed to ages and milleniums that they are incapable of sober calculations of years and days. When they venture on such calculation for the future, they are almost invariably disappointed. For instance, when in 1820 the Russian philosopher, Dr. Hamel, and his party, were swept along the grand plateau of Mt. Blanc by an avalanche of snow, carrying three of his guides into a crevasse, where they perished, he alluded to the possibility of the re-appearance of their remains, by the slow action of the glacier, after an interval of some thousands of years. In August, 1861, they were discovered and recognized upon the sur-

face of the glacier. From the correctness of this calculation of a future date, we may infer the accuracy of geological chronology of the unknown past.

"Peat bogs, in which human remains have been found at the depth of twelve feet, whence a great antiquity was inferred, have been found to grow a foot in five years. In thirty-six hours a green tree is converted into a fossil in California, and into lignite in a week; while before your eyes you behold the hardest porphyry converted into potter's clay, and the hardest granite so softened by the acidulated atmosphere that you can crush or cut it as easily as unbaked bread. I have seen this metamorphic action affecting all the strata of the Nepa Valley. Vegetation runs riot amid this excess of carbonic acid. This discovery at once accelerates the formation of the carboniferous plants many milleniums, besides showing the folly of Lyell's calculations of the slow erosion of lavas by streams in Auvergne.

On the coast of England, flints have been found, the stony covering of which has so completely the aspect of ancient rock, as to warrant the conclusion that they were the growth of countless ages; but on removing the flinty matrix you find a coin bearing the head of an Edward, a James, even a George; or a bolt or an anchor bearing the mark of some existing firm. We have had men counting the successive thin layers of delta and sedimentary deposits as indications of so many floods; but we know now that these give no such traces, as a mass of fine clay deposited in quiet water will stratify in a few hours, into dozens of layers.

The best modern geologists now prove that the river beds were not excavated by the existing rivers, and some of them not by rivers at all, but that they are earthquake chasms.

Cyell, and a score of other savants, gravely cite the researches of Herner, who bored down seventy feet into the soil of Egypt for bits of brick and pottery, and calculated that the Nile had been depositing that seventy feet of mud over them during the last thirty thousand years. The matter was solemnly reported to the British Association, and the French Institute, and not one of these learned men had common sense enough to put the question in its proper form, namely, How long will a brickbat require to sink seventy feet into a mud bank? The whole valley of the Nile is only a vast mud bed every year during the inundation; and the brickbats probably reach their bed in one season. At any rate, bricks of the reign of Mohammed Ali have been found deeper than Herner's.

Such facts as these, which are frequently occurring, should teach us the uncertainty of science, and the folly of allowing its transient theories to shake our faith in the sure word of God. We close by simply stating them, with a word of counsel for each case.

1. The meaning of the Bible may be obscure, and the revelation of science may be clear. Then let science interpret the Bible.

2. Science may be obscure, and the Bible clear. Now let the Bible interpret science.

3. If both Bible and science should appear clear and contradictory, hold on to the Bible, and wait for further developments in science.—*Selected*.

KEEP thy shop, and thy shop will keep thee.

The Aspect of Europe.

THE swift progress of great events in Europe may well fill him who watches them with an unspeakable sense of wonder and awe. The life of centuries seems to be crowded into a single year. The whole aspect of a continent passes from one phase to another as swiftly as the scenes of a magic lantern. All prophecy is baffled; the most self-confident lose courage to predict, and can only look in mute wonder for the birth of the next hour. We have seen the two foremost nations of Europe clash together in sudden shock; from the one there has shone out courage, discipline, intelligence, in their highest forms, while the other has revealed an all-pervading and almost hopeless weakness. Victory has followed victory in dazzling succession; but with such loss of life and infliction of suffering as were never known before. At the same time the government of the empire has fallen like a dead tree before a storm, and France again calls herself Republican. Now the proudest and most brilliant capital of Europe is closely beleaguered by confident foes. Meanwhile Rome has been seized by the kingdom of Italy, and the pope's temporal power has fallen. Vague tremors and throes throughout Europe have responded to the Republican war-cry of France. The Italian monarchy feels the ground uncertain under its feet. England stands openly confessing that it has no longer any power to influence continental affairs. And now word comes that Russia is turning an armed front toward the jewel of her eye, the long-coveted Constantinople. From such a chaos of accomplished wonders and looming portents, who can say what forms will at last emerge?

There are certain aspects on which the eye dwells with especial intentness. It seems next to certain that the first issue joined is already settled, that France must become by the side of Prussia what Austria already is, and a great Germanic nation be the dominant power of Central and Southern Europe. Then comes the absorbing inquiry as to what form national governments will assume. Shall we see now that great triumph of the Democratic impulse which has so long been predicted? Here we feel our scrutiny for the present entirely baffled. It is a bad augury for the Democratic cause that France, which was expected to be its foremost representative, has suffered such loss and shown such weakness. A Republic within it, born of defeat and humiliation, could hardly be the terrible leader in a crusade against kings that was the France of '92. Of Italy no one knows what to expect. If national good fortune could avert internal change, her monarchy might be thought safe. For the third time within eleven years, it has richly profited by the quarrels of its neighbors. Rome has fallen to it, as Lombardy and Venice fell to it, as an incident in the struggles of greater powers. Yet there is something volcanic in the Italian people, which may be only stimulated to greater activity by this last triumph. No one can say that in a week Victor Emmanuel may not be a fugitive before Garibaldi and Mazzini, yet no one would dare predict such an event. * * * *

From this we turn to a wholly different side of affairs, the bearing of the pope's loss of Rome upon the religious question. This seems to be generally regarded as but slight; it being assumed that the spiritual power of the papacy will be little affected by the event. But as a sign, rather than as a cause, it seems to us of the greatest moment. The party that triumphed in the Council and controls the church is the Ultramontane school. That party has been devoted to the pope's temporal power; and now on this great point they have been utterly worsted in the Catholic kingdom of Italy. It is a sign that the power of the Ultramontanists, and of the Catholic church, is utterly feeble in Italy, where they have been so completely over-ridden on this important point. The will of the Catholic church on what it considers a great matter, has been contemptuously overborne. If the papacy is weak in Italy, where is it strong? Of Italy's Catholic neighbors, probably France and Austria are even more alienated than herself. Spain may perhaps be counted firm, and so may Ireland. But Southern Europe for the most part

is rapidly becoming lost to the Church of Rome. No wonder she puts forth her best efforts in England and America,—she has good need.

We shall touch briefly on another point, for the reason that the facts regarding it do not yet seem to be strongly authenticated. Russia is said to be massing her troops on the borders of Turkey, and giving signs of aggression there. It will be strange if the news is not true. For this seems the very conjuncture for which Russia has been watching long and patiently. If she demands Constantinople, who shall say her nay? Not England, for out of her own dominions England is nobody. Not France; not Austria; not Prussia, who when less engaged might be disposed to make this the issue on which to try her strength with her only remaining rival. Turkey would be but the sheep in the bear's paw. Let Russia win Constantinople, and make the Black Sea a Russian lake, and her power will be what would hitherto have been thought more than a match for any single European State. We might then see events which would fulfill the first Napoleon's words, that in fifty years Europe would be all Cossack or all Republican.

We are like those who look upon a thunder storm, in which man's fate seems to hang on mighty causes before whose power he trembles and is powerless.
* * * —Christian Union.

The Book of Books.

WHATEVER things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

We, most of us, are so used to the proposition affirmed by St. Paul, that probably it does not strike us with the force which so remarkable a phenomenon would exert upon us, if we were brought face to face with it for the first time. For the assertion is this, that in a considerable number of short treatises, several of them, themselves compiled from more ancient documents, written by the men of one nation, but at distant intervals, under very different states of outward circumstances and inward development, there is a unity of purpose, common in a greater or less degree to them all; and that this purpose was not anything national, not anything contemporaneous with the writers, nor even fully understood by them, but was something future, and for the weal or woe of all mankind. . . . Add to their works the writings of a few more Jews: some fishermen, a tax-gatherer, a physician of Antioch, and a citizen of Tarsus, and you have a book with few external charms, which does not allure its readers by its beauty, of one part of which the language is so alien to our studies that even of the clergy few know the letters of its alphabet, while of the other part the Greek is so unpolished that your fastidious student, who prefers his style to his soul, shuns its perusal; yet this book is in every house, is read daily by countless multitudes, is said by these multitudes to give them strength for the struggle of life, and comfort under its sorrows. It is translated into all languages, and poured forth from the press by millions, is the subject of daily debate and controversy, divides nations into hostile parties according as they take one view or another of its meaning, so that even the gender of a pronoun becomes in it a matter of earnest debate. A bad translation of this book exercises a depressing influence upon a nation's advance in civilization; a good translation is one of the great levers in a nation's rise. By translating this book, Luther molded the German language into shape and consistency, and made it a fit vehicle for expressing the thoughts of those great writers whose names are now everywhere as household words. Our own translation, so elevated and noble, however deficient it may be in exactness, is the mainstay of our language, the means whereby its purity is maintained at home and abroad, and the bond which unites our colonists to their mother-land. Nor is this all. In proportion as men study this book and act upon it, they become more just, more temperate, more self-denying, more willing to labor for the good of others; while its neglect leads to luxury, to self-indulgence, to the loosening of the

reins of our passions, to national weakness and private infamy. Destroy this book, with its "enthusiasm for humanity," and no one can even suggest any other influence capable of counterbalancing the materialism of life, and of checking the tendency of increased wealth, and larger command over the powers of nature, to pleasure and an effeminate luxury. Destroy this book, and the poverty which grows more deep and dark and desperate as the wealth of the nation in the aggregate increases, will have nothing to give it consolation; nothing to alleviate it with lessons of patience; nothing to ennoble it and strengthen it by faith in a future world, where the cruel inequalities of our present social state will exist no more. Destroy this book, and the bond between rich and poor is gone. There is nothing henceforward to speak to both alike of a God who is no respecter of persons; whom rich and poor must both obey, and who will surely succor the poor who trust in him. The suffering Christ, the Man of Sorrows, the cross meekly borne, leading onward to the immortal crown,—there will be naught of this to comfort the afflicted. The glorified Christ, coming with all power as judge of quick and dead, and in that Judgment putting the poor into his own place,—there will be naught of this to bid the rich man seek out the poor, and minister to him. To eat and drink and die, that will be man's all.

Among the mass of mankind,—and we must remember that the object of religion is to find a motive power that will influence, not one or two extraordinary minds, but the great mass of ordinary people;—among the mass of mankind, a man is, in the main, just, sober, industrious, temperate, chaste, in exact proportion as he studies and values his Bible. So general, in short, is its influence, that the very student of physical science takes more interest in his facts and theories in proportion as they seem to bear upon some statement of Holy Scripture, or upon some gloss currently put upon its words: and many a so-called scientific treatise is in reality a theological argument.

Spoken, then, primarily of the Old Testament, St. Paul's Scriptures, "they were written for our learning;" and the whole atmosphere of English thought still, in the middle of this nineteenth century, is saturated with their teaching. The very bitterness with which they are attacked, is an unconscious testimony to their importance. If they were powerless, without influence; if men could even shake themselves personally free from their influence, they would then be regarded with philosophic indifference—with that calmness with which thinking men profess to study the problems of human life. Now it would be contrary to the whole tenor of the Bible to expect such a state of calm; to expect a time in which there would not be strong opposition to Christianity; in which it would not have an up-hill fight, and men be compelled to win their way to its peace and blessedness by a severe struggle. It would be contrary, too, to the whole tenor of the Bible to expect that even in the church the fierce contest of passion will cease; that it will not be rent by opposing parties, and weakened in doing its Master's work far more by schisms within than by any and all opposition from without. But that sword of which our Lord spake is still wielded as trenchantly as ever. With unabated earnestness we still contend against one another and against the world. Our religious opinions or irreligious, our faith or our skepticism, hold the foremost, the dearest place in our minds. None but the tame and feeble and irresolute are indifferent in the strife. Christianity is not dead nor dying. It is not yet a stagnant pool of moribund and worn-out theories; the spirit of life still broods over its waters, and quickens it with energy, with activity, with power. Strange that it should be so! Strange, humanly speaking! Strange, unless there be in the Bible something more than human, some direct speaking and utterance of God! How could the words of a Galilean peasant, and the few fishermen with whom he consorted, thus for eighteen centuries be a law to the civilized world, if they were merely human? And why should scientific men, in this advanced and advancing age, care to look so constantly behind them, and busy themselves with the inquiry whether every statement in a Jewish cosmog-

ony written many thousand years ago, agrees exactly and literally with their theories, if that cosmogony was a mere speculation? We do not quarrel over the egg in which Brahm created himself, and then floated majestically over the waters during a period of countless ages, till finally, growing tired of his narrow quarters, he parted it asunder, and formed the sky and the earth from its divided portions. We have no counter theories with which to explain, defend, or attack that, egg. Nothing in the world depends upon it. In India itself no one cares for it. But a great deal does depend upon the first chapter of Genesis; and it is a note of the value of Holy Scripture that, written as that record was for an entirely different purpose, it should yet excite so great and sustained an interest in a matter completely subsidiary to its main object.—DR. R. PAYNE SMITH, in *Prophecy a Preparation for Christ*.

Signs of the Times.

THESE are years in which revolutions come like avalanches, unlooked-for, and swift. Little children remember when the "first gun was fired on Sumpter." Those a little older recall the time when none but "half-crazy" dreamers dared to predict any such change in American politics within a century as has taken place within a decade. Three months ago, men talked about the possibility of a war in Europe. The cloud gathered there in an hour. The first shock of the storm is over. Haughty Napoleon, and that poor old man, the "Infallible," lie in the dust together. Tortured France struggles for a better government, while a victorious foe tightens his grasp upon her throat, dictates peace at the gates of her capital. Rome is surrendered, and the long-delayed dream of "Italian unity" is changing to reality. The "Sublime Porte" is arming hastily, and self-reliant Russia threatens war, lest Germany become too strong, and the traditional "balance of power" be lost. Between these greater events of this decade, are sandwiched scores of lesser ones, which pass unregarded, while the world holds its breath in wonder at the scenes amid which things whirl along.

These political revolutions are preparing the way for corresponding ones in religion. The thoughts relative to the establishment of the papal power in the United States, which we expressed three weeks ago, are being confirmed by the events of each day. The means for successfully opposing such a result, are wanting. The internal religious life of "orthodox" Protestantism grows weaker daily. It fares badly, being ground between the upper millstone of Spiritualism and the nether one of Rationalism, while its own compromises weaken and drag backward toward the papacy. Thus the true spiritual power of American Protestantism is steadily lessening, while the growing tendency toward a practical union of Church and State, affords a powerful impulse in the wrong direction.

If the currents of the world were sent back a few years, Mexico might open a door to the fleeing "Infallible One," and offer a hope of temporal power with royal surroundings. But the tragic fate of Maximilian is too close at hand, and the people have tasted too deeply of Republicanism, to accept or permit another monarchy. A few years ago, they might have done this through religious allegiance; but that day is also passed. We are assured by a friend—Wm. B. Maxson, Esq., Plainfield, N. J.—who has lately spent some months in Mexico, that the best minds and the most earnest hearts, in both political and religious circles, are joining in what is called the "Protestant movement." At least twenty congregations in the city of Mexico are worshiping with primitive Christian simplicity, and gathering daily from among all ranks of the people those who "hear the word gladly."

Thus the influences at home and abroad combine to turn the tide of papal influence into the United States, and our disordered and weakened religious life gives great promise of its success.

Amid the din of this increasing storm, there are voices of hope for the cause of the Sabbath. Through

these hurtling clouds, there come gleams of light. The Sabbath will be accepted only when the Sunday dies. Sunday will die, as all great errors die, by that reaction which comes whenever, like "vaulting ambition," they overleap themselves. To bring this about, Sunday must meet with vigorous opposition, such as will arouse its pride and its ire. The elements of such an opposition are at work in the United States—are growing rapidly.

Thus, in ways unseen by men, God has prepared the channels, and is pouring the influences upon these shores, which are to make this the theater of a grand struggle on the Sabbath question. It is blessed to be accounted worthy of a place among those who stand for the truth.—A. H. LEWIS, in *Sabbath Recorder*.

How Some People Die.

ALL death-beds resemble each other in suffering, in seriousness, in solitude. One look of death makes everybody in earnest. Every death-bed is hung round and round with photographs of sin, of hell, of eternity. There is overwhelming interest in watching a young man moving up reluctantly to the sword of the king of terrors. Old age waiting for the final stroke moves our pity. If we were not wicked in heart, no preacher on earth would impress us like death.

Having one day accidentally met a doctor, I was requested by him to visit one of his patients who was near her end. I found her in an upper room of a poor tavern, in almost every kind of discomfort. It was not difficult to see "death's pale ensign" over her face. Having set the Lord Jesus before her as tenderly as I could, and having endeavored to suit the message of mercy, by varieties of simple language, to her condition, I wished to know the workings of her mind, and asked her—Will you come to Jesus for pardon and redemption? Once and again she answered me—it was the only answer I could get—"Yes, when I am better." A few hours after, when I again called, she was dead.

Have you ever considered, my reader, the hardship the laboring poor have to suffer for want of suitable houses to live in? It may be that you have a ceiled and cedared mansion of your own, the comforts of which prevent you from thinking of life in a hut or a garret. That men with minds and bodies like your own should be doomed in such large numbers to the tenancy of rooms unfit for human habitation—and that at a time when riches and their attendant luxuries are so largely possessed around them, is surely a great evil under the sun—an evil for which God will visit.

Of all the abodes of the poor, the garret of a public house is the worst. There is no peace—there is no Sabbath—there is no home. And there are the foul scenes of intoxication to be witnessed day and night. The ameliorating influences of society, education, and religion, are generally shut out. Brought up among the orgies of drink, what can the poor man's children be!—what can his wife be!—what can he be himself! Habits of worship, of cleanliness, of industry, of sobriety, are gradually given up; and the family has started on their career of ruin.

My poor dying friend, I found, had lived for years in the tavern, had probably made too free with drink, had lived an ungodly life; and now, while face to face with death, refused to see the danger, and clung to the hope of life when there was no hope. She felt that the work of suffering was enough for her just then; and, as to the salvation of Christ, it should be attended to when she got well.

The conduct of the dying woman impressed me much. She spoke out fearlessly what many other people feel, but do not say. She was unwilling and unfit to die. She had no doubt about that—and she would seek Christ, but not now. She could not die at this time, and she would not. She had years to live yet; and when health would come back, she would lead a virtuous life. Oh! fearful delusion—deep as hell.

The unsaved, when drawing near their end, open the Bible and send for the minister. They are attentive to his teachings, and earnestly unite with him in his prayers. They will quote texts, and profess penitence,

and express confidence in Christ. They generally enter the ocean of eternity in the ship called "Carnal Security." They have no bands in their death. They are quite sure of entering the kingdom of Heaven.

I have found that the greatest sinners frequently leave the world in this way. Is it not strange, my reader, that there are many men whose eyes are so shut that not even death can open them? Sin is not sin to them; hell is not hell to them; the Jehovah of the Bible is a God with whom they have nothing to do.

My poor acquaintance had once, I understood, made a profession of religion. When the bloom of youth was upon her, she had attended the house of God, and heard the gospel of his grace. Marriage came, and a charge of home came, and little children came, and drink came, and apostasy came, and death came, and then came—. Oh! my God, what a fearful history this—to how many, poor and rich, does it apply!

It is not often that a man or a woman who lays the religious profession aside through sin, ever seriously takes it up again. The green tree blasted by lightning withers away. The heart that, knowing better, deliberately chooses sinful things, is generally abandoned to them. There is an accursed calm about backsliders as they live without God, and dispense, like brute beasts, with even the semblance of religion. It settles down on them gradually. They are placid as a mountain lake—no storm nor trouble can ruffle their bosom. The deepest and most helpless sleepers I know are those who, having once enjoyed a powerful gospel ministry, are fallen into the arms of spiritual death. They are comfortable in sin.

The poor woman put off her salvation till health came; and alas! she perished. Are you sure, my gentle reader, that you are not doing the same? You intend to seek the Lord when you grow up to maturity—when you have learned your trade, or left school and college—when you get a house of your own—when your fortune is made, and a serene old age is reached. You are very busy now—working, sinning, suffering—and you cannot come to Jesus. Your plans of pleasure and profit are ripening every hour, and when you have drained the cup of indulgence and success, you expect to turn to the Lord.

This is the way souls have sinned and perished from the beginning of the world. Sinner, pause and pray. You have a soul to be saved. You are under sentence of death—a sentence that may be executed any moment. To perish in your sins is to perish eternally. God is just, and will by no means clear you. Beware of that life of placid ease which irreligious men generally lead. Through the faith of the name of the Lord Jesus, you may have the remission of sins. By the grace of the Holy Ghost you may enter the strait gate. Oh, think of eternal life, and serve Him who bestows it. There is nothing on earth so awful as an impenitent death-bed.—*Stirling Tract*.

The Last Argument.

HERE is an item which may be of interest to you sometime. If at any time you may attend a controversy on religious matters, and notice that either of the parties become angry or abusive, you may almost be sure he is on the wrong side. He who is always contending for what he regards as truth, with the love of truth in his heart, will never need to become angry, or act in any way unworthy of a gentleman. Abuse is the last resort of those who cannot maintain a position, and yet are determined to adhere to it, right or wrong. The last argument the chief priests and Pharisees brought against the teachings of Jesus was the scourge, the thorny crown, and the Roman cross. And when the Jews disputed with Stephen, and were not able to resist the wisdom and the spirit by which he spake, they gnashed on him with their teeth, thrust him out of their city, and stoned him. The same spirit is still in the world; but it is never found with them who love the truth, and are determined to follow it.—*Sel*.

WRITE your name in kindness, love, and mercy, on the hearts of those with whom you come in contact, and you will never be forgotten.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 11. 1870

URIAH SMITH, EDITOR.

Contradictions Considered.

"SUBSCRIBER," of Boston, wishes an explanation of the seeming contradictions in the following texts:

First, 2 Sam. 24: 9 and 1 Chron. 21: 5.

Second, 2 Sam. 24: 24 and 1 Chron. 21: 22, 25.

Third, 2 Sam. 8: 3, 4 and 1 Chron. 18: 4.

Fourth, 2 Kings 24: 8 and 2 Chron. 36: 9.

Fifth, 2 Kings 8: 26 and 2 Chron. 22: 2.

The first two of these texts speak of the number of Israel, one giving the whole number as eleven hundred thousand, the other as eight hundred thousand; one stating the number of Judah to be five hundred thousand, the other four hundred and seventy thousand. On this point Dr. Clarke remarks that there is more corruption in the numbers of the historical books of the Old Testament than in any other portion of the Bible; and such discrepancies as these must be attributed to the mistakes of transcribers.

The second texts refer to the purchase which David made of Araunah, one saying that he gave fifty shekels of silver for the threshing-floor and oxen, and the other saying that he gave for the place six hundred shekels of gold by weight. It must be supposed, in this instance, that the "place" included more than simply the "threshing-floor," and hence called for a larger sum. See on this point "A question," page 72, present volume of *Review*.

The third pair of texts speak of the number of the horsemen taken by David from Hadadezer. One says seven hundred, the other seven thousand. Matthew Henry says it was customary to divide horsemen up into companies of ten; and he thinks these companies are referred to by the seven hundred, which would be seven thousand individuals, as stated in the other text. Otherwise, this discrepancy also must be placed to the charge of careless transcribers.

The fourth texts speak of the age of Jehoiachin when he began to reign. One says he was eight years old, and the other eighteen. The reading in Kings which gives his age as eighteen, is doubtless the correct one, as, after a reign of three months, this king was carried to Babylon, and there had wives, which could hardly be supposed even of one of the royal family, at the age of eight years. *Clarke. Bagster.* Mr. Bagster further says that the Syriac and Arabic have eighteen, in 2 Chron. 36: 9, the same as in 2 Kings 24: 8. This shows that the reading in Chron. in our version is a corruption of the original text.

The last texts referred to speak of the age of Abaziah when he began to reign. One says twenty-two, the other forty-two. This last is the reading in Chronicles, and is evidently incorrect, as it makes the son two years older than his father. See 2 Chron. 21: 20. According to Bagster, the Syriac, Arabic, one Hebrew Ms., and the Aldine copy of the LXX., read twenty-two in Chronicles, the same as in Kings. The copyist who first penned it forty-two, made a blunder which seems the least excusable of any that we find in these numerical records.

A. D. 1844.

AROUND this date cluster many important events which are noted in prophecy; so much so, that it forms a new era in prophetic fulfillment. The believing student of prophecy and its fulfillment can see that a great change took place there, and that momentous predicted events hinge upon, and radiate from, this date.

Here terminated the great prophetic period of 2300 years. Of this there can be no doubt in the mind of any one who has thoroughly investigated the subject. "To seal up the vision and prophecy,"—to make it certain beyond the possibility of mistake—the gauge of seventy weeks or 490 years is given. This seventy weeks is cut off from the 2300 years, and consequently

begins with, and gives date to, the whole. Examining this gauge or measuring rod, we find at its commencement the commandment to restore and rebuild Jerusalem. Passing along seven weeks, or forty nine years, we find a spur in the gauge indicating the end of the work of rebuilding. At the end of "threescore and two weeks" more, that is, sixty-nine weeks or 483 years from the first date, another spur points out the commencement of the personal ministry of "Messiah the Prince;" three years and a half further on, in the midst of the seventieth and last week, another points to the crucifixion; and still three and a half years onward, at the end of the confirmation of the gospel covenant especially with the Jewish people and the turning to the Gentiles, we find the last spur of the gauge. Laying this gauge upon the period of 2300 years, supposing it to commence in the fall of the year, 457 before Christ, we find each spur pointing to the exact time of the several events indicated. Forty-nine years from this date the restoring and building of Jerusalem is complete; 434 years more, or 483 from the first date, and we find the Messiah proclaiming to Israel, "The time is fulfilled; repent and believe the gospel;" three and a half years more, in the spring of A. D. 31, Messiah is "cut off in the midst of the week;" and three and a half more, and the special work for the Jews is done, bringing us to the fall of A. D. 34. Here is complete harmony throughout.

But supposing the 2300 years to commence at any other date besides 457 before Christ, and every spur or point in the measuring rod given by the angel will be out of place—they will not point the place of one of the events we have named—and hence we are shut up to the conclusion that the beginning date is B. C. 457, and hence the 2300 days end in A. D. 1844.

Besides the chronological and historical proof that the period began in B. C. 457, we have several events confirmatory of the view that they did actually terminate in 1844.

1. As we drew near to that point of time the predicted proclamation of Rev. 14: 6, 7, was raised. "Fear God, and give glory to him, for the hour of his judgment is come," was indeed proclaimed with a loud voice.

2. A general spirit of awakening and revival prevailed, and thousands sought the Lord, as the fruit of the advent proclamation.

3. But before reaching the fall of 1844, a general spirit of opposition to the Advent doctrine was manifest with the leading religionists of the time, so much so that earnest Christians were rejected from churches for no other reason than that they cherished and rejoiced in the hope that Jesus was soon coming; and living and acting as though they believed it, and were anxious that themselves and others should be prepared to pass the searching test of the Judgment.

4. Here the cry was raised, as predicted in Rev. 14: 8, "Babylon is fallen, is fallen;" and when the point of time was reached, the Adventists stood out by themselves, disappointed, and exposed to the scoffs and jeers of those who had rejected them and despised their hope.

5. Here a "dead calm ensues, and Heaven no breezes gives." Those who loved the Lord were using the "oar of prayer," while their exulting foes were made to feel that they themselves had been forsaken by the Spirit of God, and that, instead of a spirit of revival, a "great spiritual dearth" was everywhere prevalent. During this calm, which lasted till about 1848 (a date remarkable for its startling events), the way was preparing for future action.

6. Here Spiritualism was let loose upon a spiritless chirology, and the scripture had a striking fulfillment which says, "They received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Truth had been rejected and despised, and Satan is permitted to come in with a flood of infidelity. Of the wonderful and unprecedented "progress" of this delusion I need not speak. This did not come without a cause. Satan was as ready to work before; but he was not permitted till a certain point in apostasy had been reached.

7. Here, too, that spirit of revival came into those meetings called "Union"—a mere conglomeration of heterogeneous and discordant materials—which would not tolerate a prayer for the oppressed and down-trodden slave. Since that a military conversion on this subject has been experienced.

8. Here too the anger of the nations begins which will not be appeased till it is crushed out in the "battle of the great day," when God shall make "wars to cease unto the end of the earth," by breaking the bow, cutting the spear in sunder, and burning the chariots in the fire. Witness the revolutions in Europe of 1848, and the unceasing preparations for war throughout the world ever since.

9. And last, but, though apparently small, not the least, in my estimation, the light of the last message of mercy, Rev. 14: 9-12, was seen arising like the dawn of the morning. Amid the noisy croakings of unclean spirits and the premonitory throbs of political, as well as physical, earthquakes, it is doing its solemn and fearful work. Other movements look great compared with this, but this is great, because it is of God. His right hand will get the victory.

Truly 1844 is a remarkable date.

R. F. COTTRELL.

Job 15: 4.

"YEA, thou castest off fear, and restrainest prayer before God."

No one ever left off praying to God, and thus forsook the path of light, who did not first set aside the fear of God; first, he casts off fear, then restrains prayer. This is not at first intentional, nor willful; but as the cares and pleasures of life come in, the Spirit of God withdraws, and a carnal, worldly temper of mind sets in, until, by degrees, the fear of God is entirely set aside; then prayer is restrained.

It is a dreadful thing thus to cease to pray. But, bad as it is, every one who becomes lukewarm in the service of God, does first lay the foundation of his indifference by ceasing to pray. At least the spirit of prayer is lost, and only the form of prayer is left. And this state of things is caused by setting aside the fear of God. Not that any sober man would profanely deny the Lord, and at once discard his fear; but unwittingly, carelessly, he does this, in effect, by allowing the world to come in and engross his attention, to the greater or less neglect of divine things. This state of things proceeds from day to day, and from month to month, until he almost forgets God, or remembers his obligations to God with coldness and apathy; or perhaps with some regret, or, in time, with dislike.

He is generally passive in this. He has only to neglect to cultivate, assiduously, the fear of God, and Satan, and the world, and his corrupt propensities, will do the rest. Thus the fear of God being set aside, the strivings of God's Spirit are resisted by refusing to hearken to its dictates. Thus prayer is restrained; for the Spirit of God first prompts the backslider to prayer, as the only means of return to God. Thus we see that every backslider, every apostate, has traveled unwittingly this strange path of contempt and ingratitude to God. This, being the work of Satan, is none the less work of the deceived victim, for the warning has been given, with no uncertain sound.

JOS. CLARKE.

Meetings in Oneida, N. Y.

OUR course of lectures in this place closed Sunday evening, Oct. 2. We have labored with diligence and faithfulness, and have spared no pains to preach the truths of God's word, which are specially addressed to this generation. We have found this a remarkably hard field of labor. Those who were interested at the camp-meeting, and who expressed so strong a desire to hear further on the present truth, have, with scarcely an exception, refrained from coming to our meetings, so much as one time. And it has been thus with the people of the country, who have never taken interest to come out at all. We have been therefore wholly dependent upon the village of Oneida for our congregation.

Our success has been small. We do not know of but eight who have decided that they will begin now to keep the commandments of God. Quite a large number promise that they will do this hereafter. Some of these we hope will fulfill their promise. But the people who have heard, are, so far as we know, almost unanimous in acknowledging that we have proved our positions by the plain testimony of the Bible.

We took an expression of the congregation at the close of our last meeting, to know how many acknowledged the authority of the commandments, when nearly every one arose. When the congregation was asked to show, by rising, how many believed that the keeping of the seventh day was requisite to the observance of the fourth commandment, the larger part of the congregation arose. And when those were asked to arise who believed that Sunday observance would answer the claims of the commandment, only four arose.

During the meetings we were favored with a short visit from Bro. and Sr. White, who spoke to the people two evenings, which added considerably to the interest.

The Presbyterian minister preached against us twice; once on the immortality subject, and once in behalf of Sunday observance. These discourses were answered by us, we think to the satisfaction of nearly all present. We then tendered our stand to any of the ministers of the place to preach against what we have been presenting to the people. This offer we renewed from time to time, but it was never accepted.

Our congregation was larger at the close of our meetings than when we began our series of lectures. But we found what is generally true of thriving railroad towns, that the world holds the people of these places with such strong bands that few will break them and obey the truth.

J. N. ANDREWS,

W. H. LITTLEJOHN.

Oneida, N. Y., Oct. 3, 1870.

Our Quarterly Meeting.

OUR quarterly meeting in this place, held Oct. 1 and 2, was blessed of the Lord. There was quite a large attendance of the church. Bro. and Sr. Chase from Fall River, added much to the interest of the meeting by their presence, their testimonies, their prayers, and their singing. In our season of prayer, the brethren and sisters humbly asked the Lord for the blessing to rest upon the meeting. As the blessed influence of the Holy Spirit hovered around us, we felt the love of God in our hearts, and that our divine Master was in our midst, and that to bless.

After the season of prayer came the heart-cheering testimonies from those who were looking for the blessed hope, the glorious appearing of our Saviour Jesus Christ. Unity and love seemed to pervade the meeting. The church was much encouraged and strengthened by this meeting, to persevere in the service of God.

In the afternoon of the Sabbath, we attended to the ordinances of the Lord's house. It was good to be there. In the evening of first-day, we had a business session for the transaction of such business as pertained to this church. One brother was disfellowshipped for disorderly work. Thus closed a good meeting.

N. M. JORDON.

Columbia Co., Wis.

The Camp-meeting in Ohio.

EVERYTHING was favorable, the weather, and the roads; still only about one-half of our brethren attended who should have been present. Last year, nineteen tents were pitched upon the camp-ground; this year, only nine were pitched upon this place. We confess our blacksliding and coldness; and it certainly is an aggravation of the case, that this year is one of much greater plenty than the last.

But, undeserving as we are, the Lord condescended to bless us, and the brethren, most of them, opened their hearts, and contributed liberally to the good cause.

Some eleven repaired to the water side, and put on Christ by baptism. It was an affecting scene, and all

felt that the Lord was with his people in this sacred ceremony. Some of us felt more deeply than at any like previous occasion. Angels made their presence felt among us. It was a scene to be remembered always.

The testimony of Bro. and Sr. White, and that of Bro. Van Horn and Lane, was plain and powerful. Brethren, let us heed it. On Monday eve, Sr. White (by special invitation) addressed a large congregation in the Methodist meeting-house in Clyde. All was solemnity and attention. Much good must result from this meeting.

We hope our repentance was sincere and deep, and that it will be lasting. A general disposition to put away our sins, was manifested. Still our work is but partially done. May the Lord help us to be thorough.

It is a very marked favor of God that the equinoctial storm has been held back for this meeting. Although it was due about the time of this camp-meeting (from the 22d to the 25th of September), yet it was detained until all had time to get home safely; and yesterday it set in in good earnest. To-day (Sept. 30), it is raining almost constantly.

Many, no doubt, prayed for this. Such should now acknowledge the favor. It seems a blessing to be devoutly prayed for—good weather in time of camp-meeting. Let us always ask for, and expect, this great favor. But we greatly need, at such times, refreshing showers of divine grace; and we expect them, hope for, and pray for them.

Should God grant us another such opportunity, let us be prepared with plenty of tents of good, prepared duck, each family who can do this. Bro. Irwin Edgerton, of Strongsville, Cuyahoga Co., had one of the best material, 12x17, the cloth of which cost only \$27.00 in Cleveland. He made it himself. I would advise brethren in this vicinity, who want a good tent, to employ this brother to buy the material in Cleveland for this purpose.

The year passes quickly by. Another camp-meeting season will soon come around. Let us be ready, in every respect, to receive a blessing.

JOS. CLARKE.

Report From Bro. St. John.

HELD twenty-one meetings altogether with the friends in Ridgeland, which had the effect to greatly strengthen believers, and leave a strong conviction in the minds of some, that we had the truth. Several gave assurance that they would obey. The last Sabbath meeting held here was indeed a good one. Some made a start for the first time to serve the Lord. Children and youth were deeply affected, and expressed a desire to be saved when Jesus comes. There are some here that are anxious for baptism. They have regular Sabbath meetings and Bible-class. May they come up to the help of the Lord against the mighty.

Wednesday evening, Aug. 24, went to the village of Belmore, seven miles from Ridgeland, to take the cars. Before getting out of the wagon, had a strong invitation to speak to the villagers. It was nearly sunset when I reached the place; yet, upon a few minutes notice, a large school-house was nearly full of attentive hearers. I was solicited to return.

Thursday, Aug. 25, went to Bowling Green. Meeting in the evening. It gave me pleasure to meet with old friends. May we meet in the immortal kingdom.

Sabbath, Aug. 27, had two meetings with the church in Hillsdale. Reached home Sunday, Aug. 28, after an absence of a little more than two months, having held about fifty meetings. I have the assurance that God has blessed my poor labors to a certain extent, and it is my earnest desire to be of some little use in my Master's vineyard till the vintage is ripe, and have part with the well-doers when the Master shall come. Pray for me.

H. A. ST. JOHN.

Ransom Center, Mich.

BASE all your actions upon the principle of right. Preserve your integrity of character, and never reckon the cost.

On the Training of Children.

I SEND the following excellent rules on this subject to the REVIEW for publication. I copied them from the Practical Cyclopedia. I think them most worthy of not only a careful perusal, but of being placed in some position to be read every day. It seems to me that if parents would strive conscientiously to carry all these rules into practice in their family government, it would result in great good to themselves and their children. It would result in making home a place of peace and love where angels would delight to dwell. It is a sad sight to see the condition of many families at the present day. In many of them there is no parental authority, no order, no reverence for anything sacred. In short, the spirit of Satan bears sway, and jealousy, hatred, insubordination, deceit, lust, and all kinds of depravity, follow in the train. This is an age when parental authority is at a discount; when "disobedience to parents" is the rule in the world, and good, wholesome discipline is the exception.

Many of our sisters would be glad to do right, and train their children properly; but not having had proper training themselves in their youth, and being burdened with many cares, and not knowing how to set about the work, they make poor progress. If such will carefully study these rules, and prayerfully try to put them in practice, they will find them of real benefit. Some will try to do this. Others, I fear, and the very ones most needing them, will perhaps read them over once and never think of them again.

What a fearful responsibility such parents take upon themselves in bringing children into the world, to grow up lawless and wicked, because of the want of proper training and instruction from their parents, to be a curse to the world, and to go to eternal ruin. Can such parents expect to have it said to themselves, "Well done, good and faithful servant"? How fearful will be their own fate. Here all parents can be workers, with an excellent opportunity placed before them to be the means of saving precious souls.

But I did not intend to write an article on this subject; yet it is very suggestive of thought. Let all of us who are parents read these rules, and strive to practice them.

GEO. I. BUTLER.

RULES FOR MOTHERS.

1. First give yourself, then your child, to God. It is but giving him his own.
2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself; do it for your child.
3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
4. Give not needless commands; but when you command, require prompt obedience.
5. Never indulge a child in cruelty, even to an insect.
6. Cultivate sympathy with your child in all lawful joys and sorrows.
7. Be sure you never correct your child until you know it deserves correction. Hear it first and fully.
8. The knowledge and fear of the Lord are the beginning of wisdom.
9. Never mortify the feelings of your child by upbraiding it with dullness; but do not inspire it with self-conceit.
10. Pray with and for your child often and heartily.
11. Encourage all attempts at self-improvement.
12. Never deceive, nor break a promise to a child.

RULES FOR HOME EDUCATION.

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything, tell him how to do it, and see that it is done.
5. Always punish your children for willfully diso-

beating you, but never punish them when you are angry.

6. Never let them see that they can vex you, or make you lose your self-command.

7. Never smile at any of their actions of which you do not approve, even though they are somewhat amusing.

8. If they give way to fretfulness and temper, wait till they are calm, and then quietly reason with them on the impropriety of their conduct.

9. Remember that a little present punishment when the occasion arises, is much more effectual than the threatening of a much greater punishment should the fault be renewed.

10. Never give your children anything because they cry for it.

11. On no account allow them to do at one time what you have forbidden under the same circumstances at another.

12. Teach them that the only sure and easy way to appear good, is to be good.

13. Accustom them to make their little recitals the perfect truth.

14. Never allow of talebearing.

15. Teach them that *self-denial*, not self-indulgence, is the appointed and sure method of securing happiness.

16. Above all things instruct them from the word of God, taking Jesus for their example of patience, meekness, and love, teaching them to pray as they grow up as the only preservative against error, weakness, and sin.

Little Things in Religious Life.

LITTLE words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act or mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not "the waters of the river great and mighty," rushing down in torrent, noise, and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh, little acts of indolence or indecision, of slovenliness or indecision, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness, or vanity; the avoidance of such little things go far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to the little words and tones; little benevolences, or forbearances, or tendernesses; little self-denials, self-restraints, and self-thoughtfulness, little plans of quiet kindness and thoughtful consideration for others; punctuality and method, and true aim, in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great, save that which is built up of great things, will find little in Bible characters to admire or copy.

Plain Preaching.

ECCENTRIC preachers are not unknown in our day, but they are exceptions to the general law. Preaching is generally very decorous, conformed to the rules of strict propriety; and we suspect it sometimes loses in practical power from this very formalism and starchiness. The following anecdote of an old Welsh preacher illustrates the pungency and direct thrusts which in other days were deemed lawful, even at a sacrifice of dignity:

The Rev. John Jones, formerly vicar of Llansey,

was an eccentric but an earnest preacher. After ministering many years among his parishioners, he was impressed with the idea that they made little way in spiritual life; so one morning he opened his discourse to them in the following fashion: "My friends, I have been so many years your minister, with the awful reflection at this moment that were I to ask my heart the question, Have I been the means of converting a single soul, I could not answer to my satisfaction. See, then, how either I or you shall stand in the great day of account—I, if I have not done my duty by you—you, if you have not profited by my advice. For myself, unless you show more signs of spiritual life, I shall disown you on that great day. When the books are opened, and the Archangel calls out in the face of the countless multitude, 'John Jones,' I shall not answer, for there are many John Joneses. He will then call out, 'the Rev. John Jones,' but still I shall not answer, for there are many more Rev. John Joneses than me. He will then the third time cry out, 'John Jones, vicar of Llansey,' and then, my friends, I can not help answering, and I will reply, 'Here am I.' And then the question will be put to me, 'John Jones, where are the sheep that I gave you to tend?' and then I fear I must reply, 'Sheep I have none, Lord, for all proved to be goats.'"

Afflictions.

HELP 7. It may stay thine heart, if thou consider that in these troubles God is about that work in which, if thou didst see its design, thy soul would rejoice.

We poor creatures are beclouded with much ignorance, and are not able to discern how particular providences work toward God's ends; and therefore, like Israel in the wilderness, are often murmuring because Providence leads us about in a howling desert, where we are exposed to straits, though he then led them, and is now leading us "by the right way to a city of habitations." If you could but see how God, in his secret counsel, hath exactly laid the whole plan and design of thy salvation, even to the smallest means and circumstances; this way, and by these means, such a one shall be saved, and by no other; such a number of afflictions I appoint for this man, at this time, and in this order; they shall befall him thus, and thus shall they work for him;—could you, I say, but discern the admirable harmony of divine dispensations, their mutual relations to each other, together with the general respect and influence they all have to the last end, of all conditions you would choose that you are now in, had you liberty to make your own choice.

Providence is like a curious piece of needle-work, made up of a thousand shreds, which singly we know not what to make of, but put together in order, they represent a beautiful history to the eye. As God works all things according to the counsel of his own will, so that counsel of God hath ordained this as the best way to bring about thy salvation.

Such a one hath a proud heart; so many humbling providences I appoint for him. Such a one hath an earthly heart; so many impoverishing providences for him. Did you but see this, I need say no more to support the most dejected heart.—*Selected for REVIEW from Rev. John Flavel, written A. D. 1667.*

A Sublime Passage.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Isa. 40: 12-17.

The grandeur of this passage in sentiment and ex-

pression, as much exceeds all the admired sublimity of uninspired writers, as the light of the sun does that of a taper; and we should consider it not only in the sublimity of a poet, but also of a prophet, speaking of the infinite God in language worthy of his subject, as far as human language possibly can be so. No representations of this kind in the writings of men, which have not evidently been taken from the Scriptures, give satisfaction to the reflecting mind, but always appear to degrade the subject. But here the mind grasps the majestic sentiments, yet cannot contain them; and the reflecting reader is satisfied that thus it becomes JEHOVAH to speak of himself, if he would convey any ideas of his incomprehensible perfections to our narrow and clouded understanding. *Scott.*

As we cannot comprehend the mysterious nature and majesty of the Lord our God; let us learn to admire and adore those displays of perfections which are made in his works and in his word. Let us abase ourselves before him, deeply sensible of our meanness as creatures, and our vileness as sinners; and let us never presume to object to his appointments, or decisions, as if we were qualified to "teach him knowledge," before whom "all nations are as nothing and vanity." And what are all man's attempts to expiate his own sins, and merit an eternal inheritance? It costs more than the whole creation to ransom our souls; and "must have been let alone forever," if "the only begotten of the Father" had not given himself for us, a sacrifice of infinite value. With this God is well pleased; but all the power, wisdom, pride, and ostentations of sinful creatures, are with him "less than nothing," abominable as well as vain. Surely fallen man's boasted reason is a blind guide in religion, when he has always been prone to represent God by images made like to corruptible man or the inferior creatures.—*Scott's Practical Observations.*

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. Tomlinson.

BRO SMITH: As we have removed from Iowa, where we embraced the truth and kept the commandments with many friends and acquaintances for about ten years, and have located in Southern Kansas, we thought it might be of interest to some to hear from us. We have not many brethren to meet with on the Sabbath, but we think we have the evidence that the Lord has a care for us, for which we ever try to feel thankful. When we consider that the God that made the heavens and the earth is willing to meet with us, and bless such poor mortals as we are, it gives us courage in the Lord; and to-day our love to him is as strong as it ever has been. Ten years have elapsed since we were impressed with the duty to turn to the Lord with our whole hearts. We resolved in the strength of Jesus to do so; but how far from the Lord have we lived; I look back on my life with regret that I have not consecrated myself more fully to him, I can see places in my experience where self would arise, and I was afterward wrought upon by the Spirit of God, and have yielded to his counsels.

There are five here that remember the Sabbath-day to keep it holy; and we meet to worship God and study his word. At times it seems a cross to us to go through with the regular form of meeting where there are so few; but we are thankful for the promise to the few who meet in the name of the Lord, and while the Sabbath hours pass away, we feel in our hearts that it is good to wait upon the Lord.

As a general thing, people in this locality have never heard of the seventh day being kept, except by the Jews; but now it is known that there is a body of Christians who keep it, they seem to be surprised at this. We are careful not to agitate the subject unduly, for fear of causing some to be prejudiced toward us as a people. We want to have wisdom to move just

right in this community. We hope the time will soon come when there can be a preacher spared to come here and give a course of lectures. This is the county-seat, and there are three churches, and about 500 inhabitants, mostly Eastern and Northern people, intelligent and enterprising. We think this a good place to present the truth. Our house is open to any one who can come to preach the truths of the third angel's message, and we will do all in our power to sustain such as may come here in the name of the Lord to work for perishing souls. We hope to be remembered by the brethren and sisters that we may ever prove faithful over the little that is intrusted to our care, and at last have a home with the righteous of all ages.

Yours striving for the victory.

J. C. & S. M. TOMLINSON.

Greenwood Co., Kan.

From Bro. Douglass.

I TAKE my pen to write a short letter for the perusal of the dear commandment-keeping people of God. About five years since, Bro. Cornell put up his tent in Brunswick, and I heard two lectures, which convinced me that the first day was not the Sabbath. It was also quite plain that the seventh day was the Sabbath of the Lord, and I thought, with the light I had, I should observe it.

Before commencing to keep the Sabbath, I met with some head-winds, which caused me to read the arguments of the first-day Adventists against the Sabbath. Not having the light as I have it now, I became tangled with their views of the two laws, and remained so until about four weeks ago. In the month of August, Bro. Cornell erected the tent in Richmond, about four miles from my residence. My wife, who has been keeping the Sabbath for the last five years, was anxious that I should go and hear the preaching. After listening to the lectures two or three weeks, the Sabbath shone out with great brilliancy. I felt that I could not enjoy religion unless I kept all of God's commandments. Since I have commenced to keep the Sabbath, I see beauties in Bible truths that I never saw before. While reading *Life Incidents*, by Bro. White, and the *Spirit of Prophecy*, by Sr. White, I felt that God had raised them up to be a light and guide to his people in these last days. I never felt such a love for the truth as I do now.

I close by wishing the richest of Heaven's blessings to rest upon the dear commandment-keeping people of God. Your brother in hope,

G. DOUGLASS.

Sagadahoc Co., Me.

From Bro. White.

DEAR BRN. AND SISTERS: About twenty-five years ago, I embraced the Free-will Baptist doctrine, in which I continued until about eighteen months ago, when Elder R. F. Andrews came to this place, Alida, to preach what I thought was a new doctrine. But I made up my mind that I would hear, and see if it would stand the test of the Bible. With this determination I searched the Bible for myself, believing that if I was after truth, the Lord would open my mind and let me see it. And I feel to praise the God of Heaven, that he by his Spirit led me to the light. I see things now as I never saw them before. I see now that God's revealed word is a storehouse of knowledge, and is calculated to make every one wise unto salvation, that will obey the precepts therein given. But it has pleased the Lord to hide these things from what men call the wise and great. See Luke 10: 21; Matt. 13: 44.

I have conversed with a great many unconverted people about religion. They say that there are so many different doctrines taught at the present time, that they do not know which is right. All take the Bible for their faith. I have searched for an answer for this thing. There are, according to history, about six hundred different doctrines in the world to-day. Men profess to have a call to preach. Then they go to college, to learn—what? The doctrines and commandments of men. Then they go out to preach, and

preach any and everything but the gospel of our Lord Jesus Christ; and if they get some Bible with it, it is so adulterated with the commandments and doctrines of men that there is no food for the poor soul that is hungering and thirsting after righteousness. Now, if none had attempted to preach but those who were called of God, and instructed by the Holy Ghost sent down from Heaven, there would have been but one doctrine preached in the world. God grant that his Spirit may enlighten the understanding of honest hearts to see the danger of heeding the doctrines and commandments of men, is my prayer. Yours in the love of truth.

M. W. WHITE.

Illinois.

SISTER J. MOTT writes from Peoria Co., Ill.: I am still trying to live out the truth, and to keep all the commandments of God, although often when I think I have gained the mastery, I am soon reminded that my strength is weakness, and that it is only by being humble, and clinging to my Saviour, that I can be saved.

SISTER E. M. HICKS writes from Cortland Co., N. Y.: It is with much pleasure that I read your communications in our precious paper. I would say that the Lord has abundantly refreshed my soul, and I feel that it is but just to acknowledge his love and compassion to one so unworthy. Especially since the Oneida camp-meeting have I felt the rich blessing of the Lord, and by his grace I hope to retain it. I never loved the present truth as I now love it. I never felt that nearness to those who are striving to yield obedience to God's commandments, that I now feel. I want on the whole armor of God, that I may work in his vineyard, and be of some use, that I may hear the "Well done." We are all alone, but we hope to have a part with the people of God. Pray for us, that we may have grace to stand, having done all.

SISTER C. M. SHEPARD writes from Wisconsin: Through sore trials and discouragements I am striving to press on to the kingdom. I was in hopes that through sister Gates' instrumentality, some of the inhabitants of this place would be led to embrace the truth and go with us. But we must lay her in the grave and pursue our lonely way, more lonely than before. Oh! how strange that any one can love such a world as this. How little there is of joy, or even of comfort, except that which comes from Heaven. I feel deeply impressed with the shortness of this life, and the necessity of improving it well. If we can only do this, soon we shall enter upon an endless life that will be exempt from sin and sorrow and death, and have pleasure forevermore.

SR. E. L. BASCON writes from Oceana Co., Mich.: There seems to be something of an interest manifested by some to read our papers, but more anxiety to hear preaching. Very many have said, Why don't your preachers come up this way, so we can hear them? I believe there are some here that would embrace the truth, could they hear it preached. Could some one come this way, we would be glad to entertain them, and help all we could in paying for their time, and expenses in coming.

SISTER S. H. VEDDER writes from Grant Co., Wis.: Sometimes while reading in the Conference department of the REVIEW, I drink so into the spirit of it, that tears flow like rain, and I feel to exclaim from the heart, O Lord, I thank thee for this one great blessing. It comes to me like water to the thirsty traveler in a desolate land, or as an oasis in the desert. It strengthens me much, and gives me much light. I thank my blessed Saviour that I have lived to see this day; and while the third angel's message is sounding through the land, and so much light seems to be shining out so clear, I feel to thank the Lord that I was not cut down while transgressing his holy law. I have felt so much of his presence within the last year, that I have almost thought that I never knew what conversion was till now. If I did, I can say that I

have been converted anew, and have found a more excellent way. Thank his blessed name! I feel to give him all the glory. Brethren and sisters, while you have my feeble prayers, please remember me.

I am in a neighborhood where there is but one Adventist besides myself, and people generally are too prejudiced to read our books or papers. We need your prayers that we may so live out the truth that our example may preach to others.

BRO. H. W. LAWRENCE writes from Franklin Co., N. Y.: After a long silence, I would like to say that I am determined to be loyal and true in the work allotted God's people for this time—according to my measure. I see the importance of obeying the straight testimony given us, without selfishness. More faith and freedom should mark our experience. I am convinced that those of few talents ought not to wait for those of more to bear all the burden required in James 1: 27. It would be sad for any to deserve the denunciation of James 5: 1-7.

BRO. I. L. MYERS writes: I have been keeping the Sabbath for five years, and I find in keeping the commandments of God, no burden; for all the ways of obedience are pleasantness, and all its paths are peace. Although at times people try to persecute me by calling me a Jew, &c., it does not annoy me; for I try to banish the love of this corrupt world from my mind. I regret that I am such an unfaithful servant of Jesus. Pray for me, that I may be faithful to the end, and that we may meet and know each other in the kingdom.

BRO. F. J. OTIS writes from Santa Clara Co., Cal.: Although I know of no other in the county of our faith, I feel stronger and stronger in the truth, and notwithstanding my own short-comings, more fully established in my desire to keep all the commandments of God.

YOUNG AND OLD.—In the first years of a church, its members are willing to endure hardships and to make great exertions; but when once it is prosperous, they desire to take their ease. As one who builds a ship is willing to work all the way from keel to deck until she is launched; thenceforward he expects the ocean to buoy him up, and the winds to bear him on. The youth time of churches produces enterprise; their age, indolence. But even this might be borne, did not these dead men sit in the door of their sepulchers, crying out against every living man who refuses to wear the livery of death.—Henry Ward Beecher.

PERFECTION.—Christian perfection is the perfection of love, of desire, of effort,—not the climax of attainment. A man can never be too righteous to grow,—not until a cedar can be too healthy and strong to grow,—too full of sap to put forth a new bud, expand a new leaf, start out a new bough, fashion a new cone, and enlarge its own trunk.—*The Gospel in the Trees*, by Alex. Clarke.

Obituary Notices.

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

DIED, in Eagle, Clinton Co., Mich., Sept. 26, 1870, of asthma consumption, Theodore A. Blake, aged 28 years, 11 months, and 9 days. Bro. Blake publicly acknowledged his faith in the truths of the third angel's message, last July, and because of his failing condition, was baptized by Bro. Howe, of Orange. His love for the truth was strong, and his faith unwavering to the end. He leaves a companion, and many relatives, to mourn, while only his mother and one sister adhere to the truths so dear to him in his failing hours. May his buoyancy at death cause them to seek the way to life. S. C. PERRY.

DIED, in Salem, Steuben Co., Ind., Sept. 30, 1870, Joseph Elbert, son of Joel L. and Betsey M. Locke, aged eight months.

The little blooming infant
Lighted here
To entwine around our hearts,
And disappear.

LYDIA M. LOCKE.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 11, 1870.

To Correspondents.

T. E. ADAMS: The penitent finds pardon when he seeks God for it in earnest, himself. We think that what is called the "mourners' bench," or "anxious seat," or coming forward for prayers, is a good custom, as it affords those who begin to be interested for their souls' salvation, an opportunity to make a move, and thus gain confidence and strength, when otherwise they would do nothing. In regard to the kingdom, we hold that the saints take the kingdom when the earth is renewed at the end of the thousand years; that it is located on the new earth, or rather the new earth constitutes the kingdom in its full and complete establishment; that this is the kingdom referred to in the second and seventh chapters of Daniel; and that Matt. 25:31-46, refers to the same, having its application at the end, not the commencement, of the thousand years.

J. B. INGALLS: It takes 457 full years before Christ, and 26 full years after Christ, to make 483 years. If, therefore, the 69 weeks, or 483 years, commenced with the first day of the year 457 B. C., they would reach to, and include, the last day of 26 A. D. If they commence with the second day of 457 B. C., then we must take one day more on the other end, or the first day of A. D. 27 to make out the full number of years. If they commenced with the second month of 457, then we must take one month of A. D. 27, to make out the 483 full years. In other words, whatever portion of 457 had elapsed before the 483 years commenced, we must take just so much of the year A. D. 27, to make out the full term. The sixty-nine weeks evidently date from the commencement of the work of rebuilding Jerusalem by Ezra. But Ezra did not reach Jerusalem till the fifth month, and there is no probability that he could have commenced the work before the seventh month. The 483 years from that point would not, therefore, be complete till the seventh month, or autumn, of A. D. 27.

G. W. C. of Ill.: It would seem quite clear from the testimony of Paul in Heb. 9:4 that at the time the ark was first made ready for use in the tabernacle, the golden pot of manna, and Aaron's rod that budded, were placed in the ark with the tables of the covenant; though this is not directly so stated in the record by Moses. If they were placed there at first, they must have been removed before the ark was brought into the temple of Solomon; for it is explicitly stated that at that time there was nothing in the ark but the tables of the covenant. 1 Kings 8:9. We must then account for the absence of the pot of manna and Aaron's rod, on the supposition that they had been taken out of the ark in some of the vicissitudes through which it had passed. It had been taken by the enemies of the Lord; it had been carried from place to place in their land; it had been opened, and many men smitten for looking into it; and it had remained for a long time separated from the sanctuary. There seems to be nothing improbable in the idea that at some point during this time, these articles were removed from the ark.

A Good Enterprise.

BRO. WM. E. BLISS, writing from Peoria Co., Ill., and sending for some tracts, says:

"We have formed ourselves, as a church, into a kind of a tract society, of which I have been appointed Treasurer. We desire to keep on hand for circulation a supply of our best tracts and pamphlets. We have long contemplated something of this kind.

"We believe the spreading of our publications to be one of the most powerful means of advancing present truth, and by having a supply constantly on hand, we will be ready for any emergency.

"We move from convictions of duty, praying the blessing of God upon our efforts; and not only upon

our efforts, but upon all that are made by God's servants to advance his cause. May God bless those who are at the head of this great work."

Notice.

ANY person finding a dark-covered hymn book on the camp-ground at Charlotte, Mich., please direct to Silas N. Carpenter, North Liberty, St. Joseph Co., Ind.

It had my name in it. SILAS N. CARPENTER.

Meetings in Southern Iowa.

In the providence of God a goodly number of churches have been raised up in this section of the State, more or less connected together, so much so that they can, with a little effort, meet together in monthly or quarterly meetings. We think that there has not been enough interest taken in this matter, and that the time has come for us to wake up and take hold of the matter in earnest.

To begin with, we have appointed a general meeting to be held at Monroe, Oct. 28-30. We do earnestly hope to see a general turnout of all the friends of the cause for a good many miles around. Such a meeting is much needed here. We cannot spend time to visit each church only once in a long time; hence, when they have the opportunity of such a meeting they should not fail to be there. We can preach to two hundred as well as to twenty; so come along, and bring your unconverted children and friends.

At this meeting we wish to arrange for our winter labors; hence we want to know where the most urgent fields are. Bring plenty of blankets, as the weather may be cold. Ample provision will be made for teams, and all who may come. We shall have a full assortment of books. Pray God to bless this effort. Do not be late Sabbath evening, nor calculate to leave till Monday.

D. M. CANRIGHT.

Charity Begins at Home.

I RECENTLY heard an excellent comment on this text of Scripture, showing that if charity begins at home, it ought not to end there; and now my only remaining difficulty is to find where the text is recorded.

R. F. C.

The P. O. address of Eld. L. L. Howard is changed from Richmond to Hallowell, Me.

Christ at the Well.

ONE of the Saviour's most delightful discourses, second only to the Sermon on the Mount, is that delivered at Jacob's Well to but one listener—and that one a poor, despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multitudes—often it fosters vanity and pride. But let him not count it condescension, when the occasion calls for it, to speak the truths of the gospel to a solitary listener, or to "two or three" gathered together in the name of Jesus. For he that converteth but one sinner saves a soul from death, and hides a multitude of sins.

How To Be a Pastor.

THE primary idea of the pastoral work is to win souls. It gives the minister the grandest power in the world—heart-power. The majority of our congregations are reached not so much through the intellect as through the affections. This is a happy fact; for only one man in ten has the talent to become a great preacher; but all the other nine, if they have Jesus, and love the souls of men, can become great pastors. Nothing gives a pastor such heart-power as personal attentions to his people, especially in the way of personal sympathy with them in their trials. Let the pastor be in the habit of dropping familiarly into his people's houses; let him come often, and visit their sick-rooms, and kneel beside their empty cradles, and pray with them; let him go and see the

business men in his flock when they have met with reverses, and give them a word of cheer; let him recognize and speak kindly to their children—and he will have woven a cord about the people's hearts that will stand a tremendous pressure. He can then launch the most pungent and painful truths at them from the pulpit, and they will not take offense at him; for he will have won their hearts to himself, and that is a mighty step toward winning them to the Saviour.

Appointments.

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

No Providence preventing, I will hold meetings in Ohio, as follows:

West Townsend, Wednesday, Oct. 26, 1870. Meeting at Bro. Greenman's at 1 o'clock, p. m. Melbore, at the beginning of the Sabbath, Oct. 28-30. Defiance, where Bro. Daniels may appoint, Nov. 2-6. Bellmore, where Bro. Edwards may appoint, Nov. 9-13. Mendon, where Bro. Emans may appoint, Nov. 16-20. Meetings at Defiance, Bellmore, and Mendon, to begin on Wednesday evening. Those wishing to be baptized will make suitable preparations, and attend these meetings.

I. D. VAN HORN.

We expect to be in Boston, Sabbath and first-day, Oct. 29, 30.

There will be a general meeting at New Ipswich, N. H., Nov. 5, 6. All the churches of the New England Conference should be represented. It would be well if all who acted as delegates at the formation of the Conference should be present.

S. N. HASKELL,
J. H. WAGGONER.

THE Quarterly Meeting of the churches in Calhoun County having been postponed on account of the Camp-meeting, will be held at Newton the last Sabbath and first-day in October, the 29th and 30th. We cordially invite Bro. and Sr. White to enjoy this meeting with us; also the church of Battle Creek.

By order of the church. C. S. GLOVER.

Business Department.

Not Noted in Business Room, 12-11.

Business Notes.

Who is it? Some one writes from Mindora, LaCrosse Co., Wis., enclosing \$1.00 for Vindication of the Resurrection of the Unjust. No name given.

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. J. W. Wolfe 38-7, Richard Martz 38-16, A. Smith 36-4, A. Pitcher 37-16, Helen Chapin 38-16, H. A. Lips 38-15, C. I. Walrath 38-16, T. Ackley 38-16, E. Tolson 38-16, Ira Luce 38-16, Mary Green 38-16, Ann Matthes 38-16, Henry Matthes 38-16, Isaac V. Wibel 38-16, P. Harrington 38-16, J. M. Bradford 38-16, A. (Imilio) 38-16, H. C. Burdick 38-16, J. P. Stillman 38-16, H. C. Miller 37-6, E. Bullard 36-1, C. K. Farnsworth 37-1, C. C. Whitman 37-15, T. S. McDonald 35-2, E. J. Timothy 37-1, Enos Terry 38-16, H. Pomeroy 38-16.

\$2.00 each. S. B. Louden 37-1, A. Minto 37-9, John Hall 38-5, J. H. Rambo 3-16, Job Spencer 38-16, Harvey Pratt 37-20, A. G. Hutchins 38-16, O. A. Robinson 36-23, E. Engles 36-21, I. Z. Lamb 37-4, Jas. Hackett 39-1, S. O. James 38-14, H. Clough 37-19, M. Z. Southwick 38-1. Miscellaneous. S. A. Howard \$3.00 38-9, M. A. Juddins 4.00 39-1, E. S. Griggs 3.00 39-3, M. D. Cross 4.00 38-16, S. N. Golden 2.00 36-14, J. Yates 3.00 38-1.

Books Sent by Mail.

Wm. Weaver 15c, G. W. Austin 30c, J. Armstrong 27c, J. E. Timothy 50c, J. S. McCord \$1.00, B. Rankin 17c, H. Houser 50c, M. F. Beavers 15c, A. M. Preston 2.25, Henry Keefe 1.00, F. W. Savage 17c, Sarah J. Nelson 1.25, Wm. F. Holcomb 17c, A. F. Kell 25.00, Mrs. E. Welter 1.00, Mrs. E. R. Gillet 17c, E. H. Montgomery 17c, J. N. Longborough 1.91, D. Downer 5.50, G. W. Sheldon 17c, Susan A. Brown 2.25, Jas. Kendrick 17c, H. Youngs 17c, E. Livingston 75c, A. S. Hutchins 1.00, B. Styles 50c, C. D. Barand 12c, G. W. Newman 1.12, G. S. Harpham 20c, G. W. Davis 1.24, L. W. Carr 12c, A. Shumate 1.05, S. A. Grover 1.00, H. Evans 51c, A. Buzzell 30c, Wm. James 2.00.

Books Sent by Express.

Jacob Hare, Mt Pleasant, Iowa, \$25.00, John Ballenger, Monroe, Wis., care of O. H. Pratt, 18.10.

Book Fund.

A friend of truth \$1.00, S. Simonsen 5.00, N. M. Gray 50c, M. E. Reynolds 5.00, E. Judd 2.10, A. M. Potter 5.00.

Foreign Missionary Fund.

J. & M. Jiguere \$5.00, J. E. Timothy 1.00, Sabbath School at St. Charles 7.50.

Cash Received on Account.

D. Andre \$15.00, T. H. Henry 2.50, R. Warren 6.00, J. H. Glinley 4.00.

Michigan Conference Fund.

Church in Newton \$15.00, church in Genoa, per John Byington, 16.00, church in Gaines 21.00.

Michigan Camp-Meeting Fund.

D. J. Burroughs \$5.00, A. Norton 2.00.

Michigan Tent and Owasso Camp-Meeting Expenses.

A. Minto \$1.00.

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

R. Griggs \$10.00, Edward Lobdell 10.00, Daniel Newcomb 10.00.