

# 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."

VOL. XXIV.

BATTLE CREEK, MICH., THIRD-DAY, MAY 31, 1864.

No. 1.

### The Advent Review & Sabbath Herald

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### Lead me, O my Father.

My Father, in the weary way  
Which thou hast marked for me,  
Be thou my help, my staff, my stay,  
And let me lean on thee.

"Lead me in all my daily ways,"  
Thy "tired child" uphold;  
My spirit faints without thy grace,  
Lead me into thy fold.

Upon thy bosom, let me lean,  
A lamb of Jesus' flock;  
Refine my heart, and make me clean,  
My fortress and my rock.

My sun, my shield, my hiding-place,  
My bulwark and my tower,  
Show me the fulness of thy grace  
In fierce temptation's hour.

Though dark and rugged be my way,  
Though sorrows press me sore,  
If still my strength be as my day,  
I would not ask for more.

Help me by faith to follow thee,  
Though tempests round me lower;  
And neither sun, nor star, I see,  
Pressed by the tempter's power.

O lead me gently by the hand,  
Nor would I shun the cross;  
But earth resign at thy command,  
Nor count it aught but dross.

Lead me, till the last trump shall sound,  
Till Jesus' face I see,  
Then with eternal glory crowned,  
Lead me to victory.

L. M. GATES.

### Proceedings of the Second Annual Meeting of the General Conference of Seventh-day Adventists.

THIS meeting was held, according to appointment of the Committee, at Battle Creek, Mich., Wednesday, May 18, 1864, at 9 o'clock A. M. Prayer by Bro. White.

Duly elected and authorized delegates were present from New England, the N. Y. and Pa. State Conference, Ohio, Michigan, the Ills. and Wis. State Conference, and Minnesota. Bro. Geo. I. Butler, of Waukon, Iowa, being present, on motion of Bro. White he was received as a delegate from that State. J. H. Waggoner was also received as a delegate to the Conference in behalf of Ohio, where he has labored mostly during the past year.

Minutes of last meeting read and accepted.

Report of missionary labor performed under the direction of the General Conference Committee was then called for, and submitted by Bro. Loughborough, who read reports from M. E. Cornell, S. Pierce, the Ver-

mont State Conference, and himself. A summary of his own labors was given as follows: Traveled fifty-eight hundred miles. Held two hundred and fifty meetings. Baptized thirty persons. Books and charts sold, \$502. Subscribers obtained for the Review, thirty-six. Reports from others engaged on the mission were equally encouraging. The standing of the mission is as follows: Number of names enrolled in churches organized and partly organized, two hundred and fifty-three. Amount of s. b. fund, \$1051.34. Amount pledged to the mission, \$882.65.

The report was accepted. Brn. White and Andrews expressed their gratification at the good results thus far of the Eastern Mission.

The Treasurer's report was then called for and submitted, showing the following result: Amount of funds in treasury, May 20, 1863, \$384.25. Received during the year, \$2122.18. Total, \$2506.43. Amount expended, \$1715.12. Funds on hand to balance \$791.31. Report accepted. Adjourned to 2 o'clock P. M.

Afternoon session. Prayer by Bro. Andrews. The following preamble and resolution was presented by Bro. White, and adopted:

Whereas, It seems most proper that the Executive Committees of the several State Conferences should be composed of ministers in those States where three ministers suitable for the office can be found; and

Whereas, It would be embarrassing to such a Committee to have the whole responsibility of settling with the ministers of their Conference, therefore

Resolved, That we recommend to the State Conferences to choose a Committee of six to act with the Executive Committee in the settlement of accounts with ministers for the preceding year.

Distribution of laborers for the coming year was then taken into consideration, whereupon Bro. Loughborough spoke for the cause East, Bro. Andrews for the cause in N. Y., Bro. Waggoner for Ohio, Bro. Ingraham for Wisconsin and Ills., Bro. Morse for Minnesota, Bro. Butler for Iowa, and Bro. Lawrence for Michigan. From all parts of the field, with the exception of Minnesota, the reports were encouraging, and the prospects represented as most cheering.

The election of officers for the coming year being taken up, the action of the Conference resulted as follows: For President, John Byington; remaining members of Executive Committee, G. W. Amadon and J. N. Loughborough; Secretary, U. Smith; Treasurer, E. S. Walker.

The following resolution by Bro. Andrews was unanimously adopted:

Whereas, We deem the recent work of sister White, entitled, "An Appeal to Mothers," a work of great importance for general circulation, therefore

Resolved, That we earnestly commend this book to the attention of our brethren everywhere, and that we especially call the attention of parents and guardians to the duty of placing it in the hands of the young.

Adjourned, subject to the call of the Committee.

Extra session, evening after the Sabbath. The subject of the distribution of laborers again taken up.

The following resolution was offered by Bro. White, and unanimously adopted:

Resolved, That it is the judgment of this Conference that Eld. Isaac Sanborn, of Wisconsin, should return to Minnesota, to labor there under the direction of the General Conference.

On motion of Bro. Loughborough, the Vermont State

Conference, at the request of said Conference, was admitted to the General Conference.

Voted, That the doings of this Conference be published in the Advent Review.

Adjourned to the call of the Committee.

JOHN BYINGTON, President.

U. SMITH, Secretary.

### Fourth Annual Meeting of the Michigan State Conference.

PURSUANT to call of the Committee through the Review the Michigan State Conference held its fourth annual session at Battle Creek, Mich. Thursday, May 19th, 1864, at 9 o'clock A. M.

Session opened with prayer by Bro. Waggoner. Credentials of delegates examined. The number of delegates present, duly authorized were thirty-three representing twenty-two churches.

On motion of Brn. Byington, Bates and Loughborough the churches at Memphis, Owasso and Bunkerhill were received into the Michigan State Conference.

The minutes of the last meeting were read and approved.

The reading of reports from churches was omitted.

Reports from ministers belonging to the conference being called for, the following brethren responded, viz., James White, John Byington, J. H. Waggoner, J. N. Loughborough, R. J. Lawrence, Joseph Bates, J. B. Frisbie, and J. N. Loughborough for M. E. Cornell.

Moved by Bro. White that a committee of three be appointed on nominations, whereupon the Chair appointed James White, J. N. Loughborough and Cyrenius Smith as that committee.

On motion of Bro. White the recommendation of the General Conference with reference to choosing a committee to act with the executive committee in the settlement of accounts of ministers, was adopted, whereupon the following brethren were nominated by the Chair and approved by the Conference, viz., D. R. Palmer of Jackson, James Harvey of North Liberty Ind., W. S. Higley Jr. of Lapeer, Charles Jones of Monterey, James Sawyer of Wright and J. P. Kellogg of Battle Creek.

Adjourned until 2 o'clock P. M.

Afternoon session. Prayer by Bro. Loughborough. The Treasurer's report was presented and accepted, showing the following result: Amount in treasury May 20, 1863, \$424.47. Received during the year, \$1841.34. Total, \$2265.81. Expended, \$1885.89. Funds on hand to balance, \$379.92.

On motion of Bro. Loughborough, the subject of ministers' credentials was considered. The credentials of the following ministers were renewed: James White, Joseph Bates, J. H. Waggoner, John Byington, J. N. Loughborough, M. E. Cornell, R. J. Lawrence, and J. B. Frisbie.

The following preamble and resolution was offered by Bro. Waggoner, supported by Bro. White, and unanimously passed by the Conference:

Whereas, Moses Hull has left the work of the Lord among us, therefore

Resolved, That his name be dropped from the minutes of this Conference. And further,

Resolved, That we highly approve of the careful, judicious course of the General Conference Committee in Mr. Hull's case, whereby the cause has been saved.

from reproach, and souls saved from the influence of his apostasy from the truth.

The committee on nominations presented the names of the following brethren for the offices named: President, Uriah Smith; Secretary, E. S. Walker; Treasurer, Geo. W. Amadon; Executive Committee, John Byington and R. J. Lawrence.

On motion, of Bro. Waggoner, the nominations were ratified, and the brethren named elected to the respective offices to which they were nominated.

Adjourned, subject to the call of the Committee.

Friday, 8 o'clock P. M., met again at the call of the Committee.

On motion of Bro. White, the Mich. State Conference pledged \$500 to the General Conference Missionary Fund for the ensuing year.

On motion of Bro. Waggoner it was

*Resolved*, That we recommend to the churches and scattered friends of the Michigan Conference to increase their pledges to the Michigan Conference Fund.

On motion of Bro. White, the Conference recommended that Brn. U. Smith and I. D. Van Horn be set apart at this meeting for the work of the ministry.

On motion of Bro. Loughborough,

*Resolved*, That the proceedings of this Conference be published in the Review, and also in pamphlet form for distribution among the churches.

Adjourned *sine die*.

U. SMITH, President,

E. S. WALKER, Secretary.

### The Cause in Michigan.

THE following interesting particulars respecting the condition of some of the churches of S. D. Adventists in Michigan, we gather from letters brought by delegates to our late State Conference.

*From the Church in Allegan.* As to the state of the church, a good degree, of union exists between its members. There has been an addition of eight members the past year; losses thirteen. Present membership twenty-three. Amount of s. b. fund \$100. We have prayer-meetings on Tuesday evening and an interesting Sabbath-school and Bible-class, Sabbath A. M., and prayer and conference meeting P. M.

We have a new house of worship, built the past year, but not yet dedicated. The church and community have been anxiously waiting for some time, to have some messenger come.

J. M. FOSTER, Church clerk.

*From the Church in Battle Creek.* Membership at the commencement of the year, one hundred and nine. Accessions during the year, by letter five, baptism nine. Removed by letter five, by death one, gain eight. Present membership one hundred and seventeen. Amount of s. b., pledged for the year 1864, \$447.12. The church is united and prospering. The Sabbath-school is also in a flourishing condition.

E. S. WALKER, Clerk.

*From the Church in Burlington.* The Lord is still working for his people here. There has been no loss of members here the past year, and three have been added to the church. We now number forty-seven members, and with few exceptions they are striving after holiness. We have a Sabbath-school and Bible-class numbering about thirty-eight in all. Our s. b. fund amounts to about \$80 a year. We feel thankful for past labors for the church here, and hope to be remembered in quarterly meetings as often as convenient.

C. Z. JUNE, Clerk.

*From the Church in Bunkerhill.* The church of Bunkerhill to the Mich. State Conference of Seventh-day Adventists asking the privilege of uniting with the Conference, having been organized April 24th by Bro. Byington, and covenanted together to "keep the commandments of God and the faith of Jesus." Our number of members at present is eighteen in good standing. Our s. b. fund amounts to \$35.88 a year.

Geo. P. BAILY, Clerk.

*From the Church in Colon.* We praise our Heavenly Father for many manifestations of his love to us when we have met together for his worship on his blessed day. Our testimony to you, dear brethren, is, that we remain steadfast in the faith of the message of the third angel: "not as though we had already attained" to the perfection of its teachings, but, "we follow after." We report as follows: Whole number last year, thirteen. Erased from church book, one. Added to the church four, making our present number sixteen. Our pledge to Conference fund is the same as last year, viz., \$9 per quarter.

E. S. FAXON, Clerk.

*From the Church in Convis.* Since our last report four members have been added to our number, making in all twenty-four, three of whom are non-resident. Amount of s. b. fund \$77.50 per year. We feel thankful for the watch-care of the Conference Committee, and hope to share an interest with them until the blessed hope be realized.

JOHN SISLEY, Clerk.

*From the Church in Charlotte.* We feel as a church that we ought to be more sober and watchful unto prayer, in view of the appearing of our Lord and Saviour Jesus Christ. We desire to have the messengers come and help us. We also feel to put our trust in God knowing that he will take care of his people. While we have had some losses we have had some additions to our little flock, for which we thank God and take courage. Our membership is as follows. During the year one has been removed by death, one by letter, and six disfellowshipped, and ten have been added to our church making our present number twenty-three. Amount of s. b. fund \$57,

E. SMITH, Clerk.

*From the Church in Caledonia.* The Caledonia church has forty-one members. During the last year one has been disfellowshipped, and two united with the church; gain, one. The s. b. fund amounts to \$143.16 this year.

W. J. HARDY, Clerk.

*From the Church in Eureka and Fairplains.* The most of the brethren and sisters of this church are trying to arise with the message, and get ready for the coming of our returning Lord. We have meetings every Sabbath except the first Sabbath of every month when we meet with the church at Orleans. We have a Sabbath-school with a tolerable good interest manifested by the children. We number at present sixteen members, two dismissed by letter, and one excluded, and one left without a letter, making a decrease of four. No additions during the year. Our s. b. fund amounts to \$166.92 this present year. We mean to continue steadfast until Jesus comes.

J. FARGO, Clerk.

*From the Church in Green Bush.* The church here are striving to overcome, and want to have a place with the people of God. We now number seventeen members, the youth and children included. Our loss for the last year has been two members only, while our additions have been seven, six of the number being the children and youth of parents that are keeping the Sabbath in this place. We have a Sabbath-school for the youth in which they are greatly interested. They seem to be striving to overcome all of their faults, and have a home with the redeemed on the earth made new. May God's blessing rest down upon them. Our s. b. fund amounts to \$49.40 yearly.

H. L. RICHMOND, Clerk.

*From the Church in Hillsdale.* To the brethren assembled in Conference, at Battle Creek, Mich. May 19th, 1864.—Dear brethren: As it is not convenient for us to represent ourselves at the coming Conference by delegate, we would do so by letter.

We number thirty-eight members, the majority of whom are striving for complete victory. Our s. b. fund for 1864 is \$116.00.

W. B. CASTLE, Clerk, pro tem.

*From the Church in Hanover.* This church has been

duly organized. Each member is striving to overcome. We desire above all else the prosperity of the cause of present truth. Since last Conference two have been added to this church. It now contains sixteen members in good standing. We have a Bible class and a Sabbath-school. Our s. b. fund amounts to \$73.82 per year. We are with the body, and shall acquiesce in the doings of the Conference.

RUSSEL HOAG, Clerk.

*From the Church in Jackson.* We feel happy to inform you that we are unitedly striving for the kingdom of God. Our numbers are twelve. During the past Conference year three have withdrawn by letter, and one has united with us. Our s. b. fund amounts to \$191.88 per year.

D. R. PALMER, Clerk.

*From the Church in Lowell.* Part of this little company are striving to go through to Mount Zion and share in the rest that remains for the people of God.

We number on our church book at present fourteen. Eight of us meet every Sabbath, when no preventing providence hinders, to plead the promises. Two live at a distance of fifteen and twenty miles. Four have not met with us for various reasons, one of which we fear is a lack of interest in the work of the Lord.

We have had an addition of one, and one has made application to join us; and we think in due time the Lord will help to add to us such as shall be saved. Our s. b. fund amounts to \$62.51. We are thankful for the effort of Brn. Bates and Van Horn with us last fall, and hope that it may be as bread cast upon the water that may be gathered after many days. We want the watchcare of God's people, and their prayers that the Lord may have a remnant at Lowell.

E. VAN DEUSEN, Elder.

*From the Church in Locke.* Number of members, twenty-eight, additions seven, losses none, s. b. fund \$15.00.

T. T. BROWN, Clerk.

*From the Church in Lapeer.* The past Conference year we began with fifty-five members. Four have moved away, two have been expelled, two have left the faith, one has died, and two have been added by letter, leaving us forty-eight members. Our s. b. fund though as yet incomplete, amounts to about \$125. A meeting, Bible-class and Sabbath-school are very well sustained on the Sabbath, and a prayer-meeting every Tuesday evening. Most of the members are evidently trying to overcome and get ready for the solemn and fearful events that are just before us.

C. O. RATHBUN, Clerk.

*From the Church in Memphis.* During last summer we were favored with the preaching of Brn. Cornell, Lawrence and Van Horn, the result of which was that a few were induced to obey the voice of truth and are now trying to keep the commandments of God and the faith of his Son. By the aid of Brn. Byington and Lawrence on the 10th day of January last, we organized a church of fifty-five members. Seven have since been added making our present number sixty-two.

We have been engaged during the last fall and the present spring in erecting a house of worship which is now nearly completed. We have an organized Sabbath-school and Bible-class which is attended with much interest although we are laboring under some disadvantage for want of books. Our s. b. fund amounts to \$151.82 for the present year which has been appropriated toward the expenses of our building. We send as delegates to your convention, Brn. Burtenshaw, Wakeling and Salisbury with a request that we be admitted as members of your Conference and co-workers together with you in the cause of God and advancement of his truth and glory in the earth.

By order and in behalf of the church.

I. C. TOMPKINS, Clerk.

*From the Church in Milford.* Our additions this year are seven by baptism. We have passed through the waters of affliction in the death of our dear Bro. Isaiah Rathbun, formerly of Brandon. Our present number is seventeen. Our s. b. amounts to \$25.48 per year.

JOHN P. RATHBUN, Elder.



*From the Church in Monterey.* Since our last annual report, four members have received letters to unite elsewhere. Ten have been removed, and three have been added to the church. We now number eighty-one members, the majority of whom feel like pressing together, that they may be worthy to be numbered with the people of God, and receive of the promised blessings to the overcomer. We have two evening prayer meetings during the week. On the Sabbath prayer and conference meeting in the forenoon, and Sabbath-school and Bible-class in the afternoon. Our Sabbath-school is in good condition, numbering about thirty scholars. Our s. b. fund amounts to \$228.80 per year.

M. S. BURNHAM, Clerk.

*From the Church in Newton.* Our number in church fellowship is twenty. None have left us the past year, but four have united with us. We have union, but should be far more zealous in the great work of overcoming. The amount of our s. b. fund is \$78. We hope to share with other churches in the labors of messengers the coming year.

A. WHITE, Clerk.

*From the Church in North Plains.* The members of this church number fourteen grown persons, three having been added the past year. Our present amount of s. b. fund is \$41.60 per year. We are with but few exceptions in a prospering condition, and in union with the body.

N. S. BRIGHAM, Clerk.

*From the Church in Owasso.* The S. D. A. church in this place was organized in July, 1862, by Eld. Joseph Bates, with eight members. No addition of members since. One of our number has been removed by death within the past year. Our s. b. fund amounts to \$43.68. The members of this church are all united and feel a great interest in the general prosperity of the cause. We are desirous of becoming united with the Michigan Conference.

J. M. WILKINSON, Clerk.

*From the Church in Otsego.* This church has thirty members, ten having been added during the past year. No losses. The amount of s. b. fund is \$86.84. The church is striving to make advancement as a general thing, and are more united than they were one year ago and more fully resolved to rise with the body. There has been a decided gain in some respects. The Testimony for the Church and for individuals is having a good effect and is more fully believed and appreciated.

GEO. LEIGHTON, Clerk.

*From the Church in Orleans.* The number of members now in good standing is sixteen. Four have been added during the year, two by letter and two by baptism. The amount of the s. b. fund is \$134.48. All with one exception appear to be growing in grace and in the knowledge of the truth.

IRVIN BRINK, Clerk.

*From the Church at Oakland.* The present number of our members is thirty-six. There have been no dismissals and three have been added during the year. The amount of our s. b. fund is \$260.52. The church respectfully request that they may be remembered by the Conference, by sending some of the messengers to hold with us a quarterly meeting. Bro. and sister White are earnestly invited to visit us and hold meetings with us at their earliest convenience. The church are trying to live in readiness to meet their coming Saviour. We hold meetings for prayer and conference each Sabbath, and have a Sabbath-school and Bible-class.

DAVID W. RANDALL, Clerk.

*From the Church at Oneida.* Since last Conference there has been one admitted to our number. Membership at present, fifteen. Our present condition is good. We are all united in the truths of the third angel's message. We have meetings every Sabbath and the Lord meets with us by his Spirit; and we are blessed and our hearts are encouraged. We are determined by the help of the Lord to overcome every sin,

and be ready for translation at the appearing of Jesus.

N. J. BERRY, Clerk.

*From the Church in Orange.* According to our last report made to the Conference, our church numbered twenty members. Admitted since, nine. Removed one. Deceased one. Membership at present, twenty-seven. Officers of the church consist of an elder, who also acts by virtue of his higher office as deacon, and a clerk. Of the above number of members only about eight grown persons, and as many children are able at all times to meet to keep up the meetings of the church, and Sabbath-school, which is regularly done. The rest of us live in three different townships, and it is only occasionally we all get together. Our s. b. fund amounts to about \$57.00.

E. M. DAVIS, Clerk.

*From the Church in Shelby.* We are still striving to hold on to the commandments of God and the faith of his dear Son. Since our last report one has been added to our number, and two dismissed by letter, leaving our number at present twenty. Our s. b. fund is about \$120.

D. WARREN, Clerk.

*From the Church in St. Charles, Mich.* The S. D. Adventist church in this place was organized, Jan. 27, 1862, with twelve members. Since that time the number of names on our book has been increased to forty-three. One of our number has been removed by death within the past year. Seven have withdrawn by letter. We have received five members by letter, and five new converts, making our present number forty-five. Our s. b. fund amounts to \$186.68 per year.

The church are generally united and striving to overcome, but feel very much the need of help from the preaching brethren as often as convenient.

D. A. WETMORE, Clerk.

*From the Church at Tyrone.* We commenced this Conference year with eleven members. Four have since joined who were not present at organization, and four by profession of faith in the message, and one has left, making our present number eighteen. Our s. b. fund for the present year amounts to \$78.

A meeting and Sabbath-school are well sustained on the Sabbath. Union prevails, and there is an evident desire with all to overcome and be found ready when the day of trouble may come. We are very anxious to have quarterly meetings established here, and sustained by one or more of the ministering brethren.

E. STONE, Clerk.

*From the Church in Tompkins.* This little company of believers are still striving to gain the victory with God's people, and be prepared to stand with them on mount Zion.

There have been no additions to this church during the past year; but one has been removed from our midst by death. We now number sixteen. There are but eleven, who live sufficiently near the place of meeting, to attend regularly. The amount of s. b. fund yearly at present is \$47.36.

We would request that a quarterly meeting be held here soon, and a special effort be made for the children among us. We are few in number, and acknowledge that the interest among the friends about us is not sufficient to call for the labors of a messenger; but we need arousing, that we may engage anew in the cause of the Lord, and be fitted to share in the inheritance of the saints.

E. P. GILES, Clerk.

*From the Church in West Windsor.* Our church is small, having only eight members. We have had no gains nor losses during the last year. We feel that we want the watchcare of the Conference, and hope that we may live in such a way as to be worthy of it.

J. F. CARMAN, Clerk.

*From the Church in Watson.* We can report that the majority of the church are earnestly striving for victory. Number of members at present, ten. Removed, three; two by letter. We have Sabbath-school and Bible-class. Ordinances attended to once in three months. Amount of s. b. fund, \$38.52 per year. We deeply feel the need of help from ministering brethren. We think there is an ear to hear in this vicinity. There

is one meeting-house, and two school-houses, that can be had to lecture in.

J. B. TINKER, Clerk.

*From the Church in West Plains.* In our last Conference report we had nine members. One has since been removed by death, two moved away, and one disfellowshipped, and one new convert has commenced to keep the Sabbath. Last October we met to renew our pledge for one year from that time, and it amounted to about \$24 per year. Of said sum we pledged \$12 to Conference.

Although a small branch of the vine, we do hope we shall be remembered and cared for. We hope some of our messengers will call and see us. I think our children can be profited much by a visit from some of them. We are striving to do the best we can to overcome and stand on mount Zion. We ask your counsel and watchcare. Pray for us, that we may live out the faith, and never bring a wound upon this good cause.

J. BANKS, Elder.

*From the Church in Wright.* At a meeting of the church held May 1, we felt that a report of our standing would then represent us in a backslidden state. Memberships had not diminished during the past year, but spirituality was decreasing. The church had lost five members, and gained seven, increasing our numbers to eighty-one. The amount of s. b. fund pledged for the current year is \$300.08.

In view of the sad state of the church, a special meeting was called May 11. Wrongs were confessed, and much was done in putting away evil from our midst. While trying to rise with the message, the church feel the need of help. They desire that some efficient messenger may visit them, and break unto them the bread of life.

JAMES SAWYER, Clerk.

*From the Church at North Liberty, Ind.* We have eleven members that contribute to the s. b. fund which amounts to \$30 per year. Six others keep the Sabbath, and meet with us occasionally. There has been one death and two removals from our church the past year.

JAMES HARVEY, Clerk.

*From the Church in Salem Center, Ind.* We are still interested in the work of the third angel, and would say that we are trying to overcome and get on higher ground. The general feeling of the little church here is expressed in the hymn "Nearer my God to thee." Yet a few are giving way to feelings of discouragement. We are fully aware that we are living in perilous times, and that there is urgent need of watchfulness and patient perseverance on our part.

We earnestly request that we may be remembered in the distribution of ministerial labor, for there is a wide field here whose slumbers have never been disturbed by the warning of the third angel's message.

The church here numbers twelve, having received an addition of two during the past year; losses none. Our s. b. fund amounts for the present year to \$44.19.

H. L. DOTY, Clerk, pro tem.

### Attending Angels.

THERE are two Angels, which attend unseen  
Each one of us, and in great books record  
Our good and evil deeds. He who writes down  
The good ones, after every action closes  
His volume, and ascends with it to God.  
The other keeps his dreadful day-book open  
Till sunset, that we may repent; which doing  
The record of the action fades away,  
And leaves a line of white across the page.

[Longfellow.

CHRISTIANITY.—It is impossible that human nature can ever be above the need of Christianity. And if ever man has for a time fancied that he could do without it, it has soon appeared to him, clothed in fresh youth and vigor, as the only cure for the human soul; and the degenerate nations have returned with new ardor to those ancient, simple, and powerful truths, which, in the hour of their infatuation, they despised.—*D'Aubigne.*

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, MAY 31, 1894.

URIAH SMITH, EDITOR.

### To the Readers of the Review.

THE friends of this paper will learn with some surprise the action taken at the late meeting of the Association in reference to its editorial department. Being so well satisfied as we all were, and none more so than the writer, with the former arrangement, and it seeming withal so in accordance with every idea of propriety and the order of the Lord, that a person occupying the position that Bro. White is called to fill, should stand as editor of the paper, no change would have been made in this direction except at his earnest solicitation, in order to be released in a measure from the undue proportion of cares and burdens that rest upon him. And we may note it as one of the pleasing features of our present beautiful system of organization, that Bro. White can retire from the editorship of the paper, and so be released from some cares and responsibilities in this direction, and still, as President of the Association, stand at the head of the publishing department, where we believe the Lord has placed him.

To speak as an individual, we realize that the position in which we are placed is one of responsibility, and one which calls for renewed consecration to God, and a fresh baptism into the spirit of this message. The Review is the only organ of this people. As such it must be an important agent in this work. To fill it each week with spiritual food, to spread a weekly table for its numerous readers from Maine to California, on which all may find something to strengthen, encourage, and benefit them, will require care, caution, thought, and labor. To make the paper all that it can be in this respect, is an object which will be kept constantly in view. We shall freely seek the counsel and judgment of those whose experience in this work, and in the things of God, qualify them to advise. We hope for the sympathy and co-operation of all our brethren throughout the field. And above all, we shall seek the aid and guidance of the Holy Spirit, without which all that might be said or done would be but "as sounding brass or a tinkling cymbal."

That all will be pleased with everything that shall appear in each week's paper, would be too much to expect. Such must exercise forbearance. Of this, however, all may be assured, The paper will be true to the great principles of present truth—the commandments of God and the faith of Jesus—which are marching on to certain victory.

U. S.

THIS WEEK'S REVIEW.—The reader will observe some changes in this week's paper, all of which are in accordance with our earnest wishes. We are happy to see Bro. Smith standing before our people, the Editor of our paper, receiving a compensation for his arduous, confining, and often perplexing duties, which approaches nearer to the amount worthy of his labors. He needs our sympathy and prayers. You that can and should write for the Review, may God help you to write. Our preachers should send in reports as often as semi-monthly. Brethren, do awake to your duty to God in this respect, to your duty to the scattered flock, and your duty to Bro. Smith.

It is a pleasing task for the Editor to select from a bountiful table of good articles those suitable for each week's Review. This is properly his duty, to select and write. But when it comes to this, that he must read forty poorly-written articles to get twenty, and these must be corrected, and perhaps re-written and nearly made over new, his task is a gloomy one. "Please correct and publish," is often appended to miserably-written articles. The Editor is ever glad to make necessary corrections when the writer has done his best. But to write hurriedly and carelessly, and then throw the task of correcting upon the Editor, is cruel. Help the Editor, brethren, and let him have a little time to enjoy the free air of heaven, instead of toiling over your productions, and growing weary, worn, sad, and gloomy.

You will be happy to see Both Sides again this week, occupying its appropriate position in the paper.

Another good conference is past with all its cares to some, and joys to all. The Lord is with his people, praise his exalted name! May God still bless those who enjoyed this meeting, and may the blessing of Heaven go with the fragments of this great feast which are sent out to the scattered flock in this week's issue. Our interest in the Review shall be the same. What we may write will be over the initials—J. W.

### BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"DID THE LORD JESUS KEEP THE SEVENTH-DAY SABBATH? He evidently did, as he was 'made under the law' (Gal. iv, 4), and was circumcised; he no doubt observed the Sabbath, as it ought to be observed at that time; although his manner of keeping it, however, was such that the old Pharisees accused him of breaking it, because he did not observe their traditions which they had connected with the observance of that day."

"There is no doubt but what the women mentioned in Luke xxiii, 55, after they had 'prepared spices and ointments' for the body of Jesus, returned and 'rested the Sabbath day according to the commandment;' yea the 'fourth commandment.' Good, says the Sabbatarian. And I too say, Good; because I have no doubt but what it is true."

REPLY.—This is admission enough. If the women rested according to the fourth commandment, that commandment was still in force to require and regulate such rest. But this was the day following the crucifixion. Hence the fourth commandment was binding this side of the cross. And if it was in force one minute after the crucifixion, it is in force still; for there is no other point where its abolition can be claimed. Notice carefully this point. It is irrefragable evidence of the perpetuity of the Sabbath in this dispensation. Here the Sabbath stands, this side of the cross, observed by the personal and intimate disciples of Jesus, and that, too, according to the fourth commandment! All this Eld. P. admits. Here truth mightily entrenches itself. Let the opponent dislodge it if he can. But if he cannot, let him be careful to see to it, that he, too, rests on the Sabbath day "according to the commandment."

Preble.—"But when this matter shall be critically examined, I think all candid minds will acknowledge that this was

"THE LAST SEVENTH-DAY SABBATH EVER KEPT ACCORDING TO THE COMMANDMENT, as I believe the following facts will abundantly prove. The original Greek words for Sabbath, as found in the New Testament, in their singular and plural form, are *Sabbaton*, and *Sabbata*. The number of times these words occur in the N. T. is sixty-eight. They are found in different books as follows: in Matt., eleven times; in Mark, twelve times; in Luke, twenty times; in John thirteen times; in Acts, ten times; in 1 Cor., once; and in Col., once. These words are transposed (not translated) into our English version, in all, fifty-nine times; and thus called Sabbath, or Sabbath days, etc. But for some cause unknown to me, the translators saw fit to render the word *Sabbaton*, by the word 'week' in nine cases out of the whole number sixty-eight! and these nine cases are found in the following places: in Matt. xviii, 1; Mark xvi, 2, 9; Luke xviii, 12; xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2. In Matthew it reads, 'In the end of the Sabbath (*Sabbaton*) as it began to dawn toward the first (day, is a word supplied by the translators) of the week (*Sabbaton*), came Mary,' etc. In Mark: 'And very early in the morning, the first of the week (*Sabbaton*), they came,' etc. 'Now when Jesus was risen early the first of the week (*Sabbaton*), he appeared,' etc. In Luke: 'I fast twice in the week (*Sabbaton*), I give tithes,' etc. 'Now upon the first of the week (*Sabbaton*), very early in the morning,' etc. In John: 'The first of the week (*Sabbaton*), cometh Mary Magdalene early,' etc. 'Then the same day, at evening, being the first of the week (*Sabbaton*), when the doors were shut,' etc. In Acts: 'And upon the first of the week (*Sabbaton*), when the disciples came together to break bread,' etc. In 1 Cor.: 'Upon the first of the week (*Sabbaton*) let every one of you lay by him in store,' etc."

"Now let us turn back to Matt. xxviii, 1, and see if we can ascertain the true import of this word 'week,' as it has been thus found in the cases above referred to. It appears that the word *Sabbaton*, as found in this verse, occurs twice and in both instances it is in the plural form; and this being the case, the true render-

ing of the passage requires us to read it in substance, like this:—At the end of Sabbaths, in the beginning of the first of Sabbaths, etc. Or as Mark has it:—And very early in the first of Sabbaths (*lit.* of one of Sabbaths), etc. But Luke and John appear to have it still stronger:—And in the first of the Sabbaths, etc.; the definite article the being placed before the name *Sabbaton*. Now it is evident that if the translators had just transposed the word *Sabbaton*, in these nine cases just examined, as they did in the other fifty-nine instances already above referred to, then we should have had clear, blazing light shining on this glorious subject; and we should see that, at the end of the seventh-day Sabbaths—(or at the end of the Lord JEHOVAH'S Sabbaths—which he gave to the 'children of Israel,' to be a 'sign' unto them 'throughout their generations') THERE would be the BEGINNING of the LORD JESUS CHRIST'S SABBATHS. Or, in other words, where one series of Sabbaths ended, there another series of Sabbaths began. And this change of Sabbaths was marked by the most important events that ever transpired in the history of man. 'The veil of the temple was rent in twain'—'the middle wall of partition' between Jews and Gentiles was 'broken down,' and thus they were 'made both one.' 'Our Saviour Jesus Christ' had 'abolished death,' and had brought LIFE and IMMORTALITY to light through the gospel—the saints were begotten again unto a lively hope by the RESURRECTION OF JESUS CHRIST FROM THE DEAD—the LIVING JESUS WAS VICTOR OVER 'DEATH' and the 'GRAVE'—old things had passed away, BEHOLD, ALL THINGS HAD BECOME NEW."

REPLY.—In commenting upon the term "Lord's day" in Rev. i, 10, Eld. P. exclaimed, "Here shines the clear, blazing light of the Christian Sabbath." But Eld. P. seems to be somewhat in the condition of Cicero in relation to the doctrine of the immortality of the soul. Cicero acknowledged that he was persuaded of the truth of his position only while arguing in its favor. So Eld. P., having left the argument on Lord's day, the "blazing light" of that position seems to have faded even from his own mind; for we find him now exclaiming that "if the translators had just transposed" (does he not mean transferred?) "the word *Sabbaton*," in the nine cases where it is rendered week in the New Testament, "then we should have had clear, blazing light shining on this glorious subject." So, then, the "clear, blazing light" on the Sunday Sabbath lies in the fact that the word *sabbaton* is incorrectly translated week, nine times in the New Testament! And Eld. P. takes it upon himself to correct the translation, and bring out the blazing light! We are glad the controversy is narrowed down to this point. If left here it would soon be disposed of; for it will not take long to sweep this objection back into the depths of night from whence it sprang.

But as we see Eld. P. so entangled in the Greek, we cannot help inquiring where he has been the past fifteen years, during which the Sabbath question has been especially agitated, and the point here brought up, been under frequent discussion. Could none of his brethren help him here? We might refer him to J. Litch, present editor of the Advent Herald, whose experience has been such as to at least qualify him to give to those who think of arraying the Greek on the Sunday side of this question, just the information that they need; also to what the late S. Bliss, former editor of the Herald, has written upon it; and to an article from Prof. N. N. Whiting, of Williamsburg, N. Y., published in the Voice of the Prophets, as late as September, 1893.

It is a fact that the word *sabbaton* is rendered week, in the nine instances Eld. P. has referred to. Is this rendering correct? "For some cause unknown to me," says he, "the translators saw fit to render the word *sabbaton* by the word week in nine cases out of the whole number sixty-eight." The translators certainly had a reason for translating it as they have done; and we can tell Eld. P. how he might have "known" what it was. It is to be presumed that he possesses a copy of the common edition of Greenfield's Greek Testament. If he will look in the lexicon attached to that Testament, under the word *sabbaton*, he will find the third definition reading like this: "A period of seven days, a week." If this word in certain relations means week, it is certainly proper so to translate it. And one of the instances to which Eld. P. has referred, renders it necessary to good sense to give it this meaning: Luke xviii, 12. "I fast twice in the week" (*sabbaton*). Now if the word here means the Sabbath, the seventh day of the week, and not the whole week, we have the sin-



gular spectacle of the old Pharisee claiming to fast twice in a day of twenty-four hours, which would be, of course, between meals! Bloomfield, in his note on this place, says that this fast was on the second and fifth days of the week, according to Epiphanius and the Rabbins. Robinson, under the word *sabbaton*, says, "2. Meton, a sabbath, put for the interval from Sabbath to Sabbath, hence a *se'n'night, week*."

As we have referred to the testimony of the late S. Bliss, we will give a paragraph from his pen on this point. In the Advent Herald of July 16, 1851, almost thirteen years ago, J. Litch wrote a short article on the Sabbath, using the Greek exactly as Eld. P. has used it in the article before us. S. Bliss, then editor of the Herald, and also a zealous first-day Adventist, appended a few remarks to Litch's article, completely exposing the fallacy of his criticism upon the Greek. Considering his views and position, this must be taken as a fair and honest comment upon the meaning of the Greek as touching the first day of the week, and should be authority with all first-day Adventists. After Eld. Litch had offered his criticism, stating that the phrase, first day of the week, should be rendered "one of Sabbaths," &c., Bliss appended to his article the following paragraph:

"REMARKS. Lest any should gather from the above that the word Sabbath is represented by the phrase, 'first day of the week,' we add that Sabbath is simply translated *week* in those texts—other words indicating the day of the week. The word Sabbath is originally a Hebrew word, and signifies rest; but occurring at regular intervals, by a metonymy it became significant of the period separated by these rests. So that we have the seventh day of the rest, and the first day of the rest, week, or Sabbath."

From the foregoing it is evident that the word *sabbaton* sometimes means the whole week. How, then, shall we determine when it has this meaning? Easily enough. Robinson says that it has this meaning "after numerals denoting the days of the week." We now inquire, Does the word *sabbaton*, in those places where the expression, "first day of the week," occurs in the New Testament, follow a numeral adjective denoting the day of the week? We answer, Yes, in every instance. Then no one can deny, without discarding all authority, that in these instances *sabbaton* means week, and the translation of our common version is correct. The numeral adjective used in Matt. xxviii, 1; Mark xvi, 2; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2, is *μία* or *μια*; in Mark xvi, 9, *πρωτη*. One instance will suffice for the whole, and we will take the first one, Matt. xxviii, 1. The words are, *μια σαββατον* (pronounced with long o, as in tone). *Μια* is the numeral adjective meaning one, or according to a Hebrewism, "first." It agrees with day, understood. *Σαββατον* is in the genitive plural, literally answering to the English words, "of the week." So we have, as plainly as language can say it, "first day of the week."

Eld. P. argues, however, that here the Lord Jehovah's Sabbaths ceased, and the Lord Jesus Christ's Sabbaths were introduced, or one series of Sabbaths there ended, and another series of Sabbaths there began. But this little shift in favor of Sunday, involves a fatal violation of grammar which he has apparently overlooked. If his rendering is correct, and first day of the week should be rendered, "one of Sabbaths," meaning one of a new series of Sabbaths then introduced, then the word one, *mian*, must agree with *sabbaton* understood. But *sabbaton* is neuter, and *mian* is feminine. Grammar will not submit to any such treatment as this. The word *mian* being in the feminine gender shows that the noun understood, with which it agrees, is a feminine noun. And there is no word which can be introduced to supply the ellipsis, except the word which the translators of our Bible have supplied, namely, *heemeran*, day, which renders the sense complete, and being a feminine noun, answers to the feminine adjective, *mian*, and makes the construction harmonious and perfect. We accordingly find in the margin of the Greek Testament, a reference from the word *mian*, saying, "*Heemeran* understood." And we are forced to the conclusion that Greenfield, Robinson, and Liddell and Scott, in their lexicons, and the forty-seven learned men of England who made our version of the New Testament, are correct in their translation,

and Eld. P. is wrong. Another conclusion is no less apparent, namely, that this great "blaze" of "light," with which Eld. P. hoped to dazzle us from the Greek, has proved but another *ignis fatuus*, which, after leading its victim into inextricable bogs, has—gone out!

And to conclude his extraordinary argument here, Eld. P. makes an application of 2 Cor. v, 17, "All things are become new!" The apostle is careful to qualify his language thus: "If any man be in Christ, he is a new creature, old things are passed away; behold all things are become new." But how if a man is not in Christ? He certainly is not a new creature; to him old things are not passed away, neither have all things become new. So according to Eld. P. this new Sabbath is only for those who are in Christ, or who have been converted! and he who is not converted is still under the old dispensation; for there is nothing new to him, according to Paul. Our opponents will certainly add nothing to their cause, by applying to the change of dispensations, language which was spoken exclusively of conversion!

Preble.—"One confirmation of this truth, that the seventh-day Sabbath was to cease at the resurrection of our Lord from the dead, is the fact, that out of the whole number of times the Sabbath is mentioned in the New Testament, it is never spoken of by either Christ or any of the apostles as a precept, or command; but it is only spoken of as an historical fact. And it is thus worthy of special attention that, whenever the seventh-day Sabbath is mentioned in the New Testament, it is always to be found in the five historical books; and never ONCE found in the epistles of any of the apostles. And hence, as I have before stated, so I again repeat, that in no instance is the Sabbath spoken of by either Christ or his apostles as a command or precept. I know that our Saviour said that he was 'Lord of the Sabbath day'; and this shows that he had the power to change it whenever he pleased."

REPLY.—"The seventh-day Sabbath," says Eld. P., "was to cease at the resurrection of our Lord from the dead." Where is his proof for this? Nothing ceased at the resurrection. Nothing was to cease there. Everything that was to cease ceased at the cross. Eld. P. now has three places where the Sabbath has been abolished: first, in the time of John. The "old school-master then and there deceased," he has told us. 2. With Christ. Christ is the end of the law, and 3. He now places the cessation of the Sabbath at the resurrection. Were it not merely to gratify curiosity, we would like to inquire which of these points he considers best established.

But it is not difficult to divine why Eld. P. wishes to place the dividing point on the Sabbath question at the resurrection. He knows, and has admitted, that the holy women, this side of the cross, kept the Sabbath, and that, too, according to the fourth commandment.

But Eld. P. endeavors to find an objection against the Sabbath in the assertion that it is never spoken of by Christ or his apostles as a precept or command. We wonder if they ever spoke of Sunday-keeping as a precept or command, or even in any other manner whatever. Eld. P. will do well to be careful lest in his endeavors to overthrow our theory he demolishes his own.

But again. The Sabbath, says Eld. P., "is only spoken of as a historical fact." Can as much even as this be said of Sunday? We answer, No. Not an instance can be found of a meeting in the day-time of the first day of the week, nor any evidence that any of the disciples attached any sort of sacredness to that day whatever. The Lord of the Sabbath never once took that day into his lips, and it is only once mentioned in the epistles, and then as a day for secular business!

But what are the historical facts relative to the Sabbath? We have the fact that the disciples kept the Sabbath this side of the cross according to the commandment; that the law containing the Sabbath has been brought over into this dispensation as a whole; that Christ in the strongest terms enjoined obedience to it; that it was the "custom" and "manner" of Christ, and Paul, at least, to observe the Sabbath; and that throughout the book of Acts, which was written thirty years this side of the resurrection, the seventh day is uniformly called the Sabbath, and no other day is so named, thus recognizing the existence of that institution in this dispensation in the clearest manner. Suppose, then, that the Sabbath is mentioned only historically, such historical facts as these cannot be

ignored, and they settle the whole question, they cover the whole ground, and are all that the most fervent lover of the Sabbath could desire.

But Eld. P. continues, that Christ's being Lord of the Sabbath shows that he had power to change it whenever he pleased. We deny that the language teaches, or was designed to teach, any such thing. But suppose it does teach that? What of it? Suppose five hundred testimonies could be produced showing that Christ had power to change the Sabbath, what would be proved by it? We ask our opponents to just put their finger on the testimony which says that he has done it. And until they can do this, all their inferences that he has power to do it, prove nothing, and amount to nothing.

(To be continued.)

### Heaven a Literal Place.

It seems, from the following, that even some of the most learned and orthodox, in their more sober reflective moments cannot resist the conviction that Heaven is a literal place. Our very nature craves a literal, tangible reward. We cannot fix our eye upon an immaterial mark. And we are not stimulated to run after an imaginary prize. Those who have no hope of a real, tangible inheritance in the world to come, are led to supply the demand of their natures by fixing their minds and hearts on earthly treasures. We read of "things above," "invisible things." "He that overcometh shall inherit all (these) things." The promised reward will be gloriously literal, and literally glorious. Even so, Amen.

M. E. CORNELL.

The noted editor and author, Dr. Wm. A. Alcott says:—

"It is impossible for me, after the strongest effort, to get away from the thought of something material, as connected with spirit, even though it were nothing but a thin cloud or vapor. Heaven with me in spite of my philosophy, is a place, and has a throne, and one who sits on it in unutterable majesty. And it is on this account, as well as for many other reasons, that I rejoice to find it revealed in the Bible, that God has been made manifest in the flesh, seen by men, and received up—for aught we know, in some sort of a body—into glory. With me, the Saviour, in condescension in part to human weakness, seems to be interposed between the Father and us, as a sensible object. Instead, therefore, of regarding it as image worship, to think of the Deity, at least in the person of the Beloved Son, as possessing a body—however refined, immortalized and glorified,—I have counted it a great and unspeakable privilege that in my meditations, contemplations and prayers, I might regard the Saviour as possessing a glorified body; so that when I look away to the eternal throne, toward which my best feelings aspire, I may have something tangible on which the mind's eye can rest."—*Lectures for the Fireside*. p. 67.

### Progression.

THE watchword of Spiritualists is progression. This is their boast; and with this they decoy those void of understanding. But their progression is in the wrong direction, it is from bad to worse. Its victims are led on from one degree of infidelity and sin to another, till they become acquainted with the very "depths of Satan." And this sort of progression is rapid and accelerating; for it is a down-hill course, and consequently easy and agreeable to the carnal mind. When one is perfectly given over to it, the lowest level is soon found. Those who do not rapidly descend to this lowest level are still under some kind of restraint which makes them cautious and half-hearted in the service of the Devil. But their master does not care for this, for he knows they are on the direct and sure way to ruin; and indeed he is more than willing that they should keep up some sort of respectable appearance among men, the better to decoy others into the fatal net. This accounts for the different degrees of progress among them, in their downward course.

But there is another kind of progression—a progression in an opposite direction. And though it may seem uphill work, the result will be transcendently glorious. It is a cross-bearing way, but it is upward to God. The end of it is life everlasting. Though it is the few that choose this way, yet those who do, will at length see that they made the wisest choice.

While Spiritualism is doing up the last work of Satan, to sweep mankind down to destruction, the Lord, by the progressive light of revealed truth is preparing a people for translation into his kingdom, which is about to come, in answer to the heaven-taught petition, "Thy kingdom come." While Spiritualism is leading its votaries to discard the precious truths of the Bible, the work of the Lord leads men to love and cherish the sacred word with increasing delight. While the former leads men to break every commandment of God, the latter is leading the erring back to every precept of the Decalogue. By this we may know where and what the present work of the Lord is. It is opposed to Spiritualism in all its leading features. It is reasonable to believe, that when Satan is permitted to work with such power, the Lord has a work to do for his people which is the very reverse of it.

There is but one people in the world that stand opposed to all the false doctrines of Spiritualism. They teach a theory of man's nature and destiny, utterly opposed to it. This together with the teaching of all the commandments of the moral law, is found with no other people but those that are being moved out by the fulfillment of the message of Rev. xiv, 9-12. No other people, I say, present a bold and directly opposing front to this wily foe. Those then that are heeding this heaven-appointed message, are progressing in the right direction. It is progression toward the Bible—its truths and its Author—and toward the New Jerusalem; and soon its golden gates will be swung open to welcome them in. Rev. xxii, 14. Isa. xxvi, 1, 2. Onward, onward then, the goal will soon be reached, the prize will soon be given.

R. F. COTTRELL.

#### Report from Bro. Snook.

As appointed in Review, I began meetings in Vernon on Thursday, the 5th of May, and continued to the 18th. The circumstances under which we labored were very discouraging, and much against us. There was once a church here of about fifty members, which declined so low, that for a time they ceased to hold meetings. Many gave up in discouragement, and some of the leading male members ran off from honest debts, thus leaving the cause, and the little few who remained faithful, to suffer the shame and reproach. We labored to remove the prejudice thus caused by false brethren. The plain practical truths of the third angel's message were presented in such a way that the hearts of the brethren and sisters were deeply moved, and they were led to come out and take a decided stand with the people of God upon the great truths of the last message. On Sunday, the 8th, a church of thirteen members was organized, and before we left it numbered twenty-three. We baptized eight, seven of whom are new converts, who came out during the meetings. A number of others decided that we preached the truth, but are not yet ready to embrace it. They desire to wait till a more convenient season.

The good hand of the Lord was with us and blessed, and gave us a good and happy meeting. We praise his holy name for the success of his truth, and pray that these dear souls, with all the people of God, may be kept by divine power unto the coming of Christ, that we may then share in the joys of that salvation for which we now labor and suffer.

I remain your brother striving for immortality.

B. F. SNOOK.

**HUMILITY.**—It is worthy of remark, that soon after Paul was converted, he declared himself "unworthy to be called an apostle." As time rolled on and he grew in grace he cried out, "I am less than the least of all saints." And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, "I am the chief of sinners."

#### Fourth Annual Meeting of the Seventh-day Adventist Publishing Association.

PURSUANT to call of the Trustees through the Review, the fourth annual meeting of the Seventh-day Adventist Publishing Association was held in the city of Battle Creek, Mich., Friday, May 20, 1864. Present, all the officers of the Association. Meeting opened with prayer by the President. The roll was then called. Members present 45, representing 155 votes.

The minutes of the last meeting were read and approved. The next business in order being the Auditor's report, Bro. I. D. Van Horn, Auditor, presented the following report:

##### FOURTH ANNUAL REPORT OF THE AUDITOR OF THE S. D. A. PUBLISHING ASSOCIATION.

This is to certify that I have carefully examined the books and accounts of the Association, and find them all correctly kept, showing the following results since the date of last report, Oct. 4, 1863, viz.:

Received on Review,	\$3241.62
“ “ Instructor,	331.65
“ “ Deposits,	8665.80
“ “ Account,	1197.82
“ “ Books, cash sales & by mail,	328.49
“ “ Shares in Association,	295.84
“ “ Donations,	12.50
“ “ New Charts,	33.50
“ “ Custom Work,	193.00
Total,	\$14300.02
Amount of Mich. Conf. Fund on hand at the time of last meeting, Oct. 4, 1863,	\$ 36.26
Amount received since last report,	1181.71
Total,	\$1217.97
Amount paid out since last report,	838.05
Balance in Treasury May 13, 1864,	\$ 379.92
Amount of Missionary Fund on hand at the time of last meeting, Oct. 4, 1863,	\$ 201.75
Amount received since last report,	\$1792.09
Total,	\$1993.84
Amount paid out since last report,	1202.53
Balance in Treasury May 13, 1864,	\$ 791.31
Whole amount received on all items since last report,	\$17273.82
The Association has paid as follows:	
For work in Office,	\$2501.61
“ Materials and Sundries,	1772.36
On deposits and outstanding notes,	7825.74
Whole amount paid out on all items since last report,	\$14140.29
Cash on hand to balance,	3133.53
Total,	\$17273.82
Total am't. of assets of Association,	\$26700.69
Amount due on outstanding notes,	\$2413.33
“ “ “ Missionary Fund,	791.31
“ “ “ Mich. Conf. Fund,	379.92
Total,	\$3584.56
Assets after all debts are paid,	\$23116.13
Value of property at formation of Association,	9565.46
Increase of property by donations, shares, and profits,	\$13550.67

I. D. VAN HORN, Auditor.

Battle Creek, Mich., May 13, 1864.

The general business of the Association was then introduced by the Secretary in a written statement of the business to come before the meeting, viz.:

1. Consider the proposed change in the by-laws, as given with the notice of the meeting.
2. Election of Officers.
3. Election of Editors.
4. Salaries of President, Editors, Secretary, and Treasurer.
5. Compensation of Auditor.

The business was then called up item by item for discussion and action, by written resolutions. The proposed change in the by-laws being first in order, was called up by the following resolution offered by Eld. J. H. Waggoner:

*Resolved*, That Sec. 2 of Art. xii, be amended as follows: In 6th line, after the words "to wit," strike out the remainder of the section, and in place thereof in-

sert the following: "In the upper portion from left to right, the inscription, 'S. D. Adventist,' preceded and followed by an ornamental dash, and in the lower portion the words, 'Publishing Association.' In the upper portion of the central ground shall be the words, 'Incorporated May 3d, 1861,' and in the lower portion the words, 'Battle Creek, Mich.'"

On motion of Bro. Andrews it was unanimously adopted.

On motion of Eld. J. N. Loughborough it was

*Resolved*, That we nominate all the officers at one balloting. Carried.

The following brethren were nominated for the offices named, and unanimously elected: Eld. James White, President; Geo. W. Amadon, Vice President; Elders J. N. Loughborough and J. N. Andrews, Committee on Publication; Uriah Smith, Treasurer; E. S. Walker, Secretary, and I. D. Van Horn, Auditor.

On motion of Bro. White, Uriah Smith was nominated and elected Editor of the Review and Herald, and sister Adelia P. Patten Editress of the Youth's Instructor.

The compensation of President, Editors, Secretary, and Auditor being next in order, Eld. J. H. Waggoner offered the following resolution, which was unanimously adopted:

*Resolved*, That the Editor of the Review and Herald receive \$12 per week; the President and Secretary \$9 per week; the Editress of the Youth's Instructor \$6 per week, and the Auditor \$20 for his services during the past year.

Eld. Joseph Bates presented the following resolution, which was unanimously adopted:

*Resolved*, That we tender Bro. James White our sincere thanks for the faithful manner in which he has conducted the Review and Herald for the Association in the past.

Adjourned, subject to the call of the Trustees.

JAMES WHITE, President,

E. S. WALKER, Secretary.

#### Tobacco-Using. No. 3.

##### TOBACCO AS A MEDICINE.

It has already been stated that the proper place for tobacco is upon the list of medicinal agents. But it has too often been proposed for such a purpose where it was exceedingly ill-advised. Medical men have often shown themselves in this respect great novices in science, and in matters of common sense. This article has often been prescribed where the remedy was infinitely worse than the disease. Many have said, "Tobacco was recommended to me by a physician, to cure a watery stomach." The first objection to its use in any such case, or, indeed, in any other case by mouth is, it never cures the disease. The second objection is, it is never taken like other medicines, and then laid aside. If a man begins taking it he finds no leaving-off place. A man takes it for a watery stomach;—how came that watery stomach? Did the Creator make a mistake in the structure of the man? or did the man himself, or through his parents, by some violation of law, reach that condition in the form of a penalty? That watery stomach was the result of some wrong habits established by himself or those who had the charge of his childhood, or by hereditary influence.

All that can be done, or that is generally needed in such a case, is, abstaining from the cause which produced and prolonged the difficulty, and giving nature a chance to relieve herself of her disease. Instead of advising this, some medical ignoramuses have not only allowed their patients to continue the unlawful burden upon Nature's back, but have piled on an additional and heavier one, in the form of habitual drugging with tobacco. And yet they never in this way get a cure. A man takes this so called medicine for forty years perhaps, but gets no cure. Let him cease tobacco, and he will find his watery stomach still in existence. Tobacco only covers up the fire, but never puts it out. He has taken the doctor's medicine faithfully, many times a day, for forty years, but has yet gained no cure.

How long would a man of common sense take the doctor's prescription of any other medicine, and, finding no cure, be willing to continue it? Would he be willing to take ipecac, calomel or jalap, thirty or forty



years, eight or ten doses per day, without any signs of cure? Tobacco allays the morbid state of the stomach not by creating a healthy action, but by creating a greater morbid action. The tobacco disease is so much greater than the one for which it was taken, that it puts the former complaint into the shade but does not remove it: it merely covers it up where it is not noticed till the tobacco is discontinued.

The quack who prescribes tobacco by mouth—no matter what his claims to respect in other things—the quack who does this, acts on the fundamental principle of another quack, who, being called to a case of simple fever, prescribed something so unusual that an observer inquired what he was going to do. He answered that he considered himself "death on fits;" and if he could change the case into fits, he was sure to cure. Would to Heaven that those who have commenced on this principle would carry it out—having succeeded in creating a new morbid action with tobacco, that they would now set at work, and prove themselves, like the fits doctor, *death on tobacco!*

When prescribed in justifiable cases, tobacco needs to be used with great caution, knowledge, and skill, or it becomes a very unsafe, and even fatal, medicine. Its use by the mouth is, in about all cases, uncalled for, inexpedient, and even morally wrong. But it may be sometimes given by injection, in cases of severe spasmodic diseases, with great and beneficial effects. A wet leaf may be introduced into the extremity of the bowel, in case of obstinate colic. It is fit for such purposes, but not for the mouth. Men apply the pipe, the cigar, the plug, not as a medicine, but as a luxury. The mouth is no place for such a poison, even as a medicine.

But, when used as an injection, great caution is essential to the safety of the patient. Sometimes death has been occasioned by this kind of use by unskillful hands. Cases of lockjaw, hysteric spasms, and kindred ailments, have been speedily overcome by its judicious administration. It will relax the severest spasmodic contractions, and speedily present the patient in the aspect of dissolution. Every muscle will become as flaccid and pliable as cotton cloth dipped in water, and the whole body covered with a cold, clammy sweat.

A single leaf, dipped in hot water and laid upon the pit of the stomach, will produce a powerful effect, by mere absorption from the surface. By being injudiciously applied to a spot where the scarf-skin is destroyed, fearful results have followed. Professor Mussey, in his excellent "Essay on Tobacco," gives a case. Dr. Long, of New Hampshire, was consulted by a mother to know whether she might apply tobacco to a ringworm, scarcely three-fourths of an inch in diameter, on the nose of her daughter, then about five years old. He objected to it, as an exceedingly hazardous measure; and confirmed his judgment by relating a case which he had seen recorded, in which a father destroyed the life of his son by putting tobacco-spittle upon an eruption on the head.

Immediately after the doctor left, the mother, thinking she knew more than her medical adviser, proceeded to moisten the ringworm from the essence of the grandmother's pipe, remarking that "if it should strike to the stomach, it must go through the nose." The instant the mother's finger touched the part, the eyes of the patient rolled up in their sockets, she sallied back, and falling, was caught in the arms of the alarmed mother. The part was immediately washed, but to no purpose; the jaws were locked, the patient was senseless, and apparently in a dying state. The doctor was called immediately back, who found the following symptoms: "Coldness of extremities, no pulsation at the wrist, jaws set, deep insensibility, countenance death-like." He succeeded in opening the jaws so as to admit spirits of lavender and ammonia; applied friction and other means to resuscitate the apparently dying child. These efforts were continued about an hour and a half, before the patient became able to speak.

Until this time, the child had been robust and healthy; but since the tobacco experiment, she has been continually sickly and feeble. For the first four or five years after this, she was subject to fainting-fits every three or four weeks; sometimes lasting from twelve to twenty-four hours. Many times, in these attacks, her

life appeared to be in imminent danger. Within the last three or four years, these turns had become less severe.

A medical writer has recently undertaken to show that the use of tobacco is a preventive of bronchitis. He alleges that no tobacco-user has ever been known to have that disease. It is to be feared his observations have been limited. Cases of that kind have come under my eye, even within the last few months. Indeed, a gentleman who is an intimate acquaintance of mine, in this city, once suffered severely from this disease, who was at that time a chewer and smoker. During my tours South and West, where this article is used to a far greater extent than in New England, more cases than one of this kind have presented themselves. But suppose his statement was correct, what would be the rationale of the matter? Suppose that it was well established that men, who kept themselves literally soaked in alcohol never had been known to have dyspepsia; would it prove that this course of living was judicious? How could it prevent the difficulty? by preserving such a uniform healthy action that dyspepsia could not occur? Certainly not; but by creating a so much more powerful morbid condition, that no other disease could well establish itself.

There is no medical man that will deny that tobacco must, in all cases, whether used as a luxury, or preventive, or cure, create of itself a morbid action of the system. And it would be strange policy for the world to adopt, that for fear of some disease which might come, we must create a disease to forestall it. Following this reasoning, men have used tobacco and alcohol for the professed purpose of warding off contagions and epidemics. But such a course is an outrage on nature, reason, and science. If we want Nature to stand her ground through thick and thin, let her have her own way, unmolested. Do not abuse her in any way. Do not disturb her healthy functions. Create no morbid action in her departments. She is bound to make the best efforts to ward off disease, and maintain her healthy condition. Let her do it in her own way. If she falters or is overcome, then, and not till then, give her help. While she can stand on her own feet, all help is hindrance. If we are afraid of disease, eat right, drink right, sleep right, have the skin right—obey all the laws of Nature—and we are in the best possible condition to remain right.

If ministers would cease their unapostolic way of preaching—cease doubling over their vocal organs to keep their eyes fixed on their prosy, dull reading of sermons, and stand with heads erect, and preach as though they meant something—honestly desiring to impress truth in its most clear and pungent force—they would save themselves, not only a solemn account, but many a lame throat. Bronchitis may possibly be one form of penalty divinely affixed to this dull, unphilosophical, unprimitive way of preaching. At any rate, it is one of Nature's penalties for violated law of the vocal organs. The bundling up of the face with extra cravats and shawls, is another pretty sure forerunner of trouble in the throat. Methodist ministers, though they sometimes have no mercy on the ears of their hearers, seldom have the throat-ail; they preach erect and off-hand to the people, and rarely muffle their months as they go abroad.

(To be Continued.)

### Love.

He prayeth best who loveth best,  
All things both great and small:  
For the dear God, who loveth us,  
He made and loveth all.—Coleridge.

USE OF BOOKS.—Books and reading are looked upon to be the great helps to the understanding, and instruments of knowledge, as it must be allowed that they are; and yet I beg leave to question whether these do not prove a hindrance to many, and keep several bookish men from attaining to sound and true knowledge. This I think I may be permitted to say, that there is no part wherein the understanding needs a more careful and wary conduct than in the use of books; without which they will prove rather innocent amusements than profitable employments of our time, and bring but small additions to our knowledge.

[Locke.]

### Spiritualism at Nice.

Mr. Benjamin Coleman has an interesting paper in the May number of the London Spiritual Magazine, on "Passing Events—The Spread of Spiritualism." We would like to transfer the entire article to our columns, but its length and the pressure of home matters prevent. We copy the closing paragraph:

"After Mr. Home's expulsion from Rome he spent several weeks at Nice, where the phenomena were examined and scrutinized by a great many of the winter residents, and many were convinced of the facts of spiritual power. We hear that these new converts are now returning with the spring to England, and a correspondent writes us that amongst his own friends he numbers half a dozen of them, and that they are wonderfully impressed with what they have seen. It appears that the manifestations were not confined to Mr. Home, for that after he had left Nice, a party of ladies and gentlemen formed a circle to see what could be done without him. They soon obtained very striking results. The medium was found to be a Russian lady staying at Nice with her family, and who, a month ago, was unconscious of her power. She speaks only a word or two of English, but, under her influence, a heavy oval table gives answers in English and German. She is also a writing medium, and her hand writes, without any play of the fingers, intelligible messages. A great progress has been made by these occurrences amongst the visitors."—*Banner of Light.*

EVERY day in thy life is a leaf in thy history—a leaf which shall once be turned back to again, that it may be seen what was written there; and that whatever was written may be read out in the hearing of all.—*Trench.*

THE QUESTION SETTLED.—The Legislature of Maine have defined the "Lord's day" to extend legally from midnight Saturday to midnight Sunday. Dissenters will govern themselves accordingly.

### Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

### From Bro. Luke.

BRO WHITE: I left home on the 25th of April, visited my mother and brother at Portland, Fountain Co., Indiana, for one week. Tried to improve the time by talking to them from the charts on the soon coming of the Saviour, perpetuity of the law, and Spiritualism. Found that Spiritualism had taken quite a deep root in Portland. I had a very urgent request to lecture in their school-room which I thought proper to decline. I there left a number of our publications. I am now at the house of my father-in-law near Plainfield. I find some curiosity to hear our views explained.

I will distribute some more books and tracts and talk to my individual friends and if I think it expedient, lecture publicly. Plainfield is thirteen miles west of Indianapolis on the Terra Haute and Richmond Railroad. The denomination of Friends have one of their largest church buildings here. I and my companion here had membership with the disciple church. I have been respectfully invited by Dr. Evans (a prominent member) to lecture to my old brethren. I and my companion are trying to move cautiously and in the fear of God. I tell them that I am but a lay member.

I hope we may be instrumental in awakening an interest and calling attention to the last message of mercy. We ask an interest in the prayers of the dear brethren.

Yours hoping for redemption when Jesus comes.

J. A. LUKE.

Plainfield Ind.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 31, 1894.

THERE are several hundreds of our subscribers who know by the figures on the margin of each week's paper that they owe for one or more volumes of the Review. How they can stand such a weekly dun is wonderful. The prices of paper, and help are such that we must immediately strike the names of all such from our lists. Therefore delinquents will not blame us if their paper be discontinued.

CLERICAL SLANDER is the title of a spicy little Tract containing the recent refutation of the charge of Mormonism on the Battle Creek Seventh-day Adventists, which appeared in the Review some weeks since. It is an excellent thing to meet that class of liars who delight themselves in charging us with Mormonism. Send a two-cent postage stamp, and you shall have it by mail.

APPEAL TO MOTHERS, noticed in the doings of the General Conference should be put by mothers into the hands of all our youth and children. Price 15 cents. Eight copies to one address \$1.

APPEAL TO THE YOUTH, third edition, bound, is ready. Price 60 cents, postage 8 cents.

OUR friends will oblige us by making their remittances in, National Bank Currency, United States Treasury Notes or Postal Currency, as nearly all other paper money is at a discount with us.

## Appointments.

PROVIDENCE permitting, we will meet with the church at Eureka and Fairplains, Mich., Sabbath and first-day, June 11 and 12. Lapeer, Sabbath and first-day, June 18 and 19. We design to hold a week-day meeting at Oakland, between the meetings at Eureka and Lapeer. If so, seasonable notice will be given of the day. We will be at Memphis Sabbath and first-day, June 25 and 26.

J. N. ANDREWS,  
JNO. BYINGTON.

PROVIDENCE permitting, Brn. I. D. Van Horn and D. M. Canright will meet with the brethren at Hadley, Mich., Sabbath, June 4, and at Greenbush, Sabbath, June 11.

MICH. CONF. COM.

## Business Department.

### Business Notes.

L. H. Priest. Mrs. B. S. Merriam's Review was ordered stopped. We send again.

Julia M. Rhodes. We give the credit you request.

B. Simonton. Give us the P. O. address of W. J. Simonton and we will send him the Review.

Wm. E. Newcomb. Yes. It is paid to Vol. xxii, 10. W. Romine. Yes.

B. F. Snook. In Review No. 21, Vol. xxiii, you will find a credit to you on acct. which includes the \$18.00 you speak of.

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

Lizzie M. Russell 1,00,xxv,1. I. D. Van Horn 2,00,xxv,1. H. J. Rich 1,00,xxv,1. W. J. Mills 1,00,xxv,1. H. Olds 0,50,xxi,14. A. E. Devereux 1,00,xxvi,1. G. W. Dickens 1,00,xxvi,1. L. Graves 1,00,xxv,1. H. Beecher for Mrs. C. C. Williams 1,00,xxvi,1. F. Carlin 1,00,xxv,1. S. Loop 1,00,xxvi,1. A. M. Gravel for J. Tucker 1,00,xxvi,1. Sarah M. Fuller 1,00,xxv,18. J. C. McIntosh 6,00,xxvi,19. C. Rhodes 2,00,xxv,13. M. M. Southworth 1,00,xxvi,1. V. O. Edson for N. Short 1,00,xxvi,1. H. Edson 1,00,xxv,1. A friend for Lizzie M. Russell 1,00,xxvii,1. J. Laughhead 2,00,xxiv,1. E. Lockwood 1,00,xxvi,1. H. Fisher 0,50,xxv,1. Allie Evans 0,50,xxv,1. Nancy McCrary 0,50,xxv,1. N. Sargent 1,00,xxv,1. Nancy Caldwell 2,50,xxv,7. M. J. McAvoy 2,00,xxv,1. D. Burroughs 0,50,xxv,1. A. H. Daniels for Josephine Brooks and S. C. Daniels each 1,00,xxvi,1. A. Huntley 1,00,xxiii,14. Matilda Bowles 1,00,xxvi,1. Amy Perry 0,50,xxv,1. A. Chase 0,50,xxv,14. S. Morrill 3,00,xxiv,1. T. S. Stere 1,00,xxvi,1. Julia M. Rhodes for D. P. Carter 1,00,xxvi,1. B. Simonton 2,00,xxvi,14. B. Simonton for Hester A. Meek 1,00,

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