

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. XXVIII.

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ELD. JAMES WHITE, PRESIDENT.

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

A Prayer for Help.

HELP me, O my Saviour,
While I wait for thee;
That I may not waver,
But the firmer be,
As the storm clouds lower
Thicker o'er my way,
And the Tempter's power
Would my footsteps stay.
When for thee I suffer
Cold neglect and scorn,
And life's path grows rougher,
And the road seems long,
When my heart is bleeding,
By the chastening rod,
And my hope receding,
And the road seems hard;
Then my Saviour, kindly
Give strength unto me,—
To bear the chastening meekly,
Suffer patiently.
Send a voice which beareth
Words of love and cheer—
"Jesus for thee careth,
Trembling one, ne'er fear."

D. L. GRIGGS.

North Oxford, Mich.

Fourth Annual Meeting of the Iowa State Conference.

PURSUANT to appointment in the Review, the fourth annual session of the Iowa State Conference of S. D. Adventists was held at Pilot Grove, Iowa, Friday, June 8th, 1866, at 9 o'clock A. M. Prayer by Eld. J. N. Loughborough. The credentials of delegates were then called for, and examined. There were fifteen delegates present, representing thirteen churches.

Moved, by Bro. H. Nicola, that we invite Elders Loughborough, A. C. and D. T. Bourdeau, to take part with us in the deliberations of this Conference. Carried.

On motion of Bro. J. T. Mitchell, it was voted that the following preamble and resolution be adopted by the Conference:

Whereas, H. E. Carver, the Secretary of this Conference is in open opposition to some of the prominent doctrines held by this people, therefore

Resolved, That his name be dropped from our list of Conference Officers, and that Bro. A. C. Bourdeau act as Secretary pro tem.

The following preamble and resolution was also adopted by vote:

Whereas, Messrs. Snook and Brinkerhoff have openly renounced the work of the third angel's message, therefore

Resolved, That we drop their names from our minutes. On motion, it was voted that we receive Bro. R. W. Reed into our Conference.

The minutes of the last meeting were read and accepted.

Moved, that the Chair appoint a committee of three on resolutions. Carried. Brn. J. N. Loughborough, J. T. Mitchell, and A. A. Fairfield, were thereupon named as said committee.

Moved, that the Chair appoint a committee of three on nominations, and a committee of six to settle with ministers. Carried. Brn. J. N. Loughborough, Jacob Hare, and D. T. Shireman, were thereupon named as a committee on nominations; and Brn. Loughborough, Beeman, Hare, McPheeters, Mitchell and Shireman to act with the Conference Committee to settle with ministers.

The Treasurer's report of the Iowa Conference Fund was read and approved.

Amount on hand at last report,	\$ 28.79
" received during Conf. year,	1502.40
Total,	\$1531.19
Paid out to ministers as per Treasurer's book,	\$973.39
Cash on hand to balance,	557.80
Total,	\$1531.19

Adjourned till half past 2 o'clock, P. M.

AFTERNOON SESSION. Prayer by Bro. D. T. Bourdeau. The Committee on Resolutions presented their report, which was accepted; and the following resolutions were acted upon, and adopted by unanimous votes of the Conference.

Resolved, That the resolutions passed by the General Conference to allow unorganized churches to be represented by delegates, be adopted as Sec. 2 of Art. I of the State Conference Constitution, viz.:

Sec. 2. When Sabbath-keepers in any place have enrolled their names under the church covenant of S. D. Adventists, appointed a leader and organized Systematic Benevolence, they shall be entitled to delegates to the sessions of the State Conference to the same extent as though fully organized.

Resolved, That the following words be added to Sec. 2 of Art II of the Constitution of the Iowa State Conference: And it shall further be the duty of the Secretary to furnish the delegates to the General Conference, statistics specifying the number of ministers and licentiates belonging to the Conference, the number of churches and membership, the total amount of s. n. fund, &c.

Resolved, That Art. VI of the Constitution be changed so as to read, "each day's occupation," instead of "their labors each week."

Resolved, That in the matter of expulsion of members from churches, we endorse and adopt the resolutions of the General Conference passed upon this subject as follows:

Resolved, That in our judgment the expulsion of members from church fellowship should never be effected by less than a two-thirds vote of the entire membership of the church in question; and such action should not take place without previous faithful labor with the erring member, and also due notice of the trial. The only circumstances under which these regulations should be departed from at all are in the case of outrageous crime in which the guilt is manifest; in which case, at the discretion of the church this previous labor may be dispensed with.

Resolved, That in case of church trials involving the expulsion of members, we deem it advisable that our brethren, if possible, secure the aid of some experienced preacher; if this is not consistent that they make application to their own State Conference Committee for the aid of some experienced and judicious lay-brethren to aid by their counsel and advice, excepting such cases only as are excepted in the preceding resolution.

Voted, That the State Conference adopt the resolutions on dress, as passed by the General Conference.

Resolved, That we acknowledge the health reform as set forth in the testimony of Sr. White, as part of the work of God incumbent on us at this time; and that we pledge ourselves to live in accordance with these principles, and that we will use our best endeavors to impress their importance upon others.

By request, this resolution was endorsed by a rising vote of the entire assembly.

Resolved, That the districting of the State, and arranging Quarterly Meetings, be referred to the State Conference Committee.

Resolved, That we pay \$100 of our funds to assist in erecting the meeting-house at Battle Creek, Mich.

Resolved, That we pay \$100 of our funds to the General Conference Missionary Fund.

Resolved, That we pay \$100 of our funds to the Seventh-day Adventist Publishing Association.

Voted, That the Conference Committee be empowered to publish in pamphlet form the Constitution of the Iowa State Conference, with such amendments and resolutions as have been made since its organization, together with the proceedings of the present session.

Resolved, That the s. n. Treasurer of each church make a report to the State Conference Treasurer of all their unavailable pledges yet unpaid up to the present Conference.

Voted, That eighty per cent of the funds of each church in the Conference be paid to this Conference.

Resolved, That we recommend to the churches in this Conference to arrange their Systematic Benevolence yearly on the day that they appoint their delegates to represent them to the annual State Conference.

The Committee on nominations presented their report, and the officers of the Conference were appointed respectively in harmony with said report, as follows:

For President, G. I. Butler; Secretary, A. A. Fairfield; Treasurer, Thomas Hare; Conference Committee, G. I. Butler, H. Nicola, and J. T. Mitchell.

Adjourned till evening after the Sabbath, at half past 8 o'clock.

THIRD SESSION. Prayer by Bro. A. C. Bourdeau. On motion, it was voted that Bro. A. A. Fairfield, of Mount Pleasant, Iowa, be a delegate to the next General Conference.

Voted, That the Seventh-day Adventists of Iowa hold a General Convocation Meeting of several days at some central point. The object of this meeting will be our mutual religious interest, and advancement in holiness. The place and time of meeting to be appointed by Brn. A. C. and D. T. Bourdeau.

Voted, That this Conference tender its thanks to Brn. Loughborough, and D. T. and A. C. Bourdeau for their assistance in its deliberations.

Resolved, That this Conference do thankfully receive the Brn. Bourdeau as missionary laborers in our State, and further do pledge them our sympathy and help in their labors among us.

Resolved, That this Conference tender its thanks to the brethren of Pilot Grove church, for their kind hospitality in entertaining and making comfortable those who have attended the Iowa Conference.

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

Adjourned to the call of the Committee.

Sunday evening the Conference was called in session by the Committee. The Committee on settlement, then brought in their report, which was read and ap-

proved. They further reported the following, which was unanimously adopted by the Conference:

Whereas, Elder B. F. Snook, has made a claim on this Conference for past indebtedness, and

Whereas, His claim and accounts have been examined, and compared with the Treasurer's book, we find that in accordance with his own figures, for time from Oct. 1st, 1864, to July 1st, 1865, thirty-nine weeks, he has received of Conference funds, \$479.71, besides gifts of \$169.45 making a total of \$649.16. Of this he paid for traveling expenses \$86.50, leaving paid to him for his time \$562.50, about \$13.00 per week; while by the action of the Conference of September, 1864, the ministers of this State were to receive \$12.00 per week, and pay their own traveling expenses, therefore

Resolved, That we consider Eld. B. F. Snook has no just ground in claiming that this Conference owes him.

Whereas, Eld. Snook claims that the usage of this State has not been to count donations in settling with ministers, and

Whereas, He has taken the liberty to deduct his gifts from the amount received, which leaves the amount received \$479.71, while his time, thirty-nine weeks, at \$12.00 per week, would give him but \$468.00, this leaves \$11.71 he is overpaid by his own showing, on the Conference year ending July, 1865; and

Whereas, He is overpaid for the little time he labored during the last Conference \$8.30, making by his own figures about \$20.00 he is owing this Conference; and

Whereas, Had Elder Snook been settled with as ministers in other Conferences have been, about three months of his time would have been deducted while he was at home, and also one month for the time he was at Battle Creek Conference, and in rebellion after his return home, which would have given him but about \$264.00, and traveling expenses, or pay for about twenty-two weeks' time, while he received \$565.92, and this would have left him in debt to the Iowa Conference \$217.36 at previous settlement; and

Whereas, We found in the recommendation of the General Conference Committee to the Iowa State Conference, that it was their opinion that these men did not deserve pay for the time they were at Battle Creek, and after their return; "but as a merciful response to their frank and humble confession," they recommended "pay for all their time," they were allowed \$12.00 per week for thirty-nine weeks; \$468.00; and

Whereas, It has been made to appear in this Conference, by the testimony of Brn. Adams, Fairfield, Morrow, Mitchell, and others, that Elder Snook's testimony to them showed that he did expect to make donations count on his pay, therefore

Resolved, That the Conference holds Elder B. F. Snook indebted to this Conference \$121.71 on last year, and \$8.30 on this year, making a total of his indebtedness \$130.01.

Adjourned to the call of the Committee.

G. I. BUTLER, President,

A. C. BOURDEAU, Secretary, pro tem.

Isaiah lviij, 13, 14.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." How apt are persons when they first enlist in the army of the Lord, to think that by refraining from labor and all servile work on the Sabbath day, they are thereby keeping the Sabbath.

This is a mistake. We are to do more than merely refrain from labor; we are to make the Sabbath a delight unto us, not doing our own ways. To attend to any kind of business, or to go to our place of business on the Sabbath, would certainly be doing our own ways.

Again, we are not to find our own pleasure. There are many things which look small to us, but which in the sight of the Lord it would be finding our own pleasure to do. To cook a spicy meal on the Sabbath, to please and gratify the appetite, to receive the company of our neighbors, and to enjoy a visit with them, would be finding our pleasure, and so come under this head.

Again, we are not to speak our own words. Can

we be connected with any of the above without more or less speaking our own words? Can we attend our place of business and keep our minds continually dwelling on things in Heaven? Can we receive company who are of the world and keep our minds on proper objects?

The design of God in setting apart a sacred or holy day was, that we should consecrate ourselves before him; and to keep our minds and affections all centered upon the one great object, which is Christ Jesus; not to be thinking and meditating on things which pertain to this life? They are vanity, and will fade away.

Our conversation should be seasoned with grace. Says the apostle Paul, "For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil. iii, 20. The apostle here shows us that our minds should not dwell on things below; for what the mind dwells upon, that we should be most likely to talk about, and thus be speaking our own words. But during the holy, sacred hours, we should meditate upon God's mercy, and tender compassion toward us, and about the matchless love of the blessed Jesus, remembering that all our words, deeds, actions, thoughts, and ways, are being set down by the recording angel. Therefore, dear brethren and sisters, let us so live that when he returns each day, his record may be good.

E. G. STEVENSON.

Chicago, Ill.

The True Israel.

THE position taken by some is, that the literal Jews alone are the true Israel. The Jews themselves claimed this in the days of our Saviour, and urged as a matter which they thought worthy of consideration, that they were the literal descendants of Abraham. But it appears that Christ did not consider that they had any good ground for such a claim; for he told them that they were of their father the Devil. Paul says, "For they are not all Israel which are of Israel: neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

He says that faith was reckoned to Abraham for righteousness, and that it was thus reckoned when he was in uncircumcision, that the blessing might rest upon the Gentiles, and that righteousness might be imputed unto them as well as to the Jews. "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

Abraham then is not a father of the Jews alone but also of the Gentiles. The apostle says that the Jews have the advantage somewhat over the Gentiles, because that unto them were committed the oracles of God; but says, "What then? are we (Jews) better than they (Gentiles)? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." God promised Abraham that he would make him a father of many nations; also that in his seed should all the nations of the earth be blessed. Paul says, that "Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Again says he, "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." Paul was an apostle to the Gentiles; and he teaches us that the promise God made to Abraham was made in contemplation of the Gentiles, the same as the Jews. The unbelieving Jew has no more claim to the promises of God than the unbelieving Gentile. He says, "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to all that believe." Paul conveys the idea that the true Israel are those that believe and embrace the promises of God through faith in Jesus Christ whether they be Jews or Gentiles.

In some instances Paul uses the term Israel in its broadest sense, embracing all Israel according to the flesh; and again only those which are the true Israel. For instance, "They are not all Israel which are of Israel." He uses the term Jew in the same sense: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart," showing that they might be the literal seed, and still not be the true Israel, and also that they might be the true Israel, and yet not be the literal descendants of Abraham.

Some argue that all the literal Jews must be saved, because Paul says, "All Israel shall be saved." Allowing that this text had special reference to the Jews, it would only embrace those that believe. Says one, "He tells us also that they are beloved for the fathers' sake, and we should judge that he had a special regard for the Jews." God has, and ever had, a tender care for his people. He has just the same care and regard for them now that he ever had. He says in regard to the Gentiles, "I will call them my people, which were not my people; and her beloved which was not beloved," &c. God promised ancient Israel if they would obey his voice indeed, and keep his covenant, that they should be a peculiar treasure unto him above all people, and that they should be a kingdom of priests and an holy nation. The apostle Peter uses almost the same language while addressing the Gentile Israel. Says he, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," &c. Here we see the high regard God has for his people, both Jew and Gentile.

It is true Paul teaches us that we have been grafted into the good olive tree, contrary to nature, but says that we partake with them of the root and fatness of the olive tree; consequently we become rightful heirs with them. We claim and embrace the same promises and receive salvation and redemption, through Jesus Christ the same as they. He says, "The Scriptures foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying in thee shall all nations be blessed." Again, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe." We are then the children of the promise, and Paul says that these are counted for the seed. And again, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." What is the promise? All Adventists agree that it is the promise made to Abraham, and to Isaac, and Jacob. The promise was renewed again, or confirmed with Jacob, after the Lord changed his name to Israel. And God said, "I am God Almighty; be fruitful and multiply. A nation and company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee will I give it and to thy seed after thee." Thus we see that all the rightful heirs to this promise would inherit the name of Israel.

Almost all professed Christians believe that we are living under the new covenant, and that the law of God is written on our hearts. Even those who oppose the law of God, seem willing to admit this; but with whom is this covenant made? Turn to Jer. xxxi, 33, and Heb. viii, 10, and we find it is made with the house of Israel. Is the law written on our hearts? If so we belong to the house of Israel. But says one, "The 144,000 which stand with the Lamb on Mount Zion, must be literal Jews, because they are sealed, 12,000 out of each tribe. Paul tells us that we have been grafted in among them, the Jews, margin, for them, consequently we not only become the true Israel by adoption, but have been initiated into the different tribes.

It appears that the apostle James understood it thus, by the manner in which he introduces his epistle. "James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations." Here he addresses his brethren as the twelve tribes. No one would suppose that he meant the Jews alone. Hear him again in chap. v. "Be patient therefore brethren, unto the coming of the Lord." Here he exhorts his brethren (which be-

long to the twelve tribes) to be patient in regard to the coming of the Lord, and points them to the husbandman as an example of patience, and adds "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

So we see that in every respect God's people are counted the true Israel. They not only belong to the house of Israel, but have been adopted into the different tribes, so that it gives the Jew no pre-eminence over the Gentile, but they are all one through faith in Jesus Christ.

J. N. WILKINSON.

Peterborough, N. H.

Selected for the Review.

Shall We Know Each Other There?

WHEN we hear the music ringing
In the bright, celestial dome—
When sweet angel voices singing,
Gladly bid us welcome home,
To the land of ancient story,
Where the ransomed know no care,
In the land of light and glory,
Shall we know each other there?

CHORUS: Shall we know each other—
Shall we know each other—
Shall we know each other—
Shall we know each other there?

When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In that glorious, heavenly land?
Shall we see the same eyes shining
On us as in days of yore?
Shall we feel the same arms twining
Fondly round us as before?

CHORUS: Shall we know, &c.

Yes; my earth-worn soul rejoices,
And my weary heart grows light,
For the thrilling happy voices,
And the joyous faces bright,
That shall welcome us in Heaven,
Are the loved of long ago;
And to us 'tis kindly given
Thus our ransomed friends to know.

CHORUS: Shall we know, &c.

O, ye weary, sad, and tossed ones,
Drop not, faint not by the way;
Ye shall join the loved and just ones,
In the land of perfect day!
Harp-strings touched by angel fingers,
Murmured in my raptured ear—
Evermore their sweet song lingers—
We shall know each other there.

CHORUS: We shall know each other—
We shall know each other—
We shall know each other—
We shall know each other there.

The Lord Jesus Christ the Great Pattern of Meekness.

OUR Lord Jesus was the great pattern of meekness; a copy without a blot. We must follow the rest no further than they were conformable to the great original. He fulfilled all righteousness, and was a complete exemplar of all that is holy, just and good; but I think, in those places of Scripture where he is expressly propounded to us for an example, it is to recommend to us some or other of the duties of Christianity. We must walk in love, as Christ loved us; forgive as Christ forgave us; please one another, for Christ pleased not himself; be charitable to the poor, for we know the grace of our Lord Jesus Christ; stoop to the meanest offices of love, for Christ did so; doing all with lowliness of mind, for it is the same mind that was in Christ Jesus; but above all, our Lord Jesus was an example of meekness. It is the character of all the saints that they follow the Lamb: as a lamb they follow him in his meekness, and are therefore so often called the sheep of Christ. This is that part of his copy which he expressly calls us to write after, "Learn of me for I am meek and lowly in heart." If the master be mild, it ill becomes the servant to be froward. The apostle is speaking of Christ's meekness under his sufferings, when he says he "left us an example that we should follow his steps."

Let us observe particularly the meekness of our Lord Jesus toward his Father, toward his friends,

and toward his foes; in each of which he is an example to us.

1. He was very meek toward God his Father, cheerfully submitting to his whole will and standing complete in it. He always did those things that pleased his Father. In his disposing will he acquiesced from first to last. When he was entering on that sharp encounter, though sense startled at it, and said, "Father, if it be possible, let this cup pass from me;" yet he soon submitted with a great deal of meekness; "not as I will but as thou wilt." Though it was a very bitter cup, yet his Father put it into his hand, and therefore he drank it: "The cup that my Father hath given me, shall I not drink it?"

2. He was very meek toward his friends that loved and followed him. With what remarkable instances of mildness, gentleness, and tenderness did he train up his disciples, though from first to last he was "a man of sorrows and acquainted with grief." How meekly and calmly did he bear with their weaknesses and infirmities! After they had been long under the inspection and influence of such a teacher, how weak and defective were they in knowledge, and gifts and graces! How ignorant and forgetful were they! How slow of heart to understand and believe! And what blunders did they make! Dull scholars it would seem they were and bad proficients. But their hearts being upright with him, he did not cast them off, nor turn them out of his school, but rectified their mistakes, instructed them in their duty, and the doctrine they were to preach, by precept upon precept, and line upon line; and taught them, as they were able to bear it, as one that considered their frame, and could "have compassion on the ignorant and on them that were out of the way." As long as he was with them, so long he suffered them. This, as it is a great encouragement to Christian learners, is a great example to Christian teachers.

Also Christ was meek, in his forgiving and passing by their unkindness and disrespect to himself. He was not extreme to mark what they did amiss of this kind. When Peter, James and John, were with him in the garden and very unseasonably slept while he was in his agony praying, so little concerned did they seem to be for him, yet observe how meekly he spoke to them: "Could ye not watch with me one hour?" And when they had not a word to say for themselves, he apologizes for them saying, "the spirit indeed is willing, but the flesh is weak." When Peter had denied him, and had cursed and sworn he did not know him, than which nothing could be more unkind, with what meekness did he bear it! It is not said, the Lord turned and frowned upon Peter, though he deserved to be frowned into hell, but, "the Lord turned and looked upon Peter," and that look recovered him into the way to Heaven; it was a kind look, and not an angry one.

3. He was very meek toward his enemies, that hated and persecuted him. The whole story of his life is filled with instances of invincible meekness. While he "endured the contradiction of sinners against himself," he had a perpetual serenity and harmony within, and was never in the least discomposed by it. When his preaching and miracles were caviled at and reproached, and he himself represented under the blackest characters, not only as the drunkard's companion, but as the Devils confederate, with what wonderful calmness did he bear it! How mildly did he answer with reason and tenderness, when he could have replied in thunder and lightning! How well satisfied under all such invidious reflections, with this, that "wisdom is justified of her children!" When some of his disciples would have had fire from heaven upon those rude people that refused him entertainment in their town he was so far from complying with the motion, that he rebuked it: "ye know not what manner of spirit ye are of." The design of Christ and his holy religion is to shape men into a mild and merciful temper, and to make them sensibly tender of the lives and comfort even of their worst enemies. Christianity was intended to revive humanity, and make those men who had made themselves beasts.

But our Lord Jesus did in a more especial manner evidence his meekness when he was in his last sufferings—that awful scene. Though he was the most innocent and excellent person that ever was, who by

the doctrine he had preached and the miracles he had wrought, had richly deserved all the honors that the world could pay him; and though the injuries he received were ingeniously and industriously contrived to the highest degree of affront and provocation; yet he bore all with an undisturbed meekness, and with that shield quenched all the fiery darts which his enemies shot at him. His meekness toward his enemies appeared in what he said to them—not one angry word, in the midst of all the indignities they offered him. "When he was reviled he reviled not again." When he was buffeted, and spit upon, and abused, he took it all patiently. Witness that mild reply to him that smote him: "If I have spoken evil bear witness of the evil; but if well why smitest thou me?" Also his meekness toward his enemies appeared in what he said to God for them: "Father, forgive them;" so giving an example to his own rule: "Pray for them that despitefully use you." Now in all these things our Master has left us an example. Are we not called Christians from Christ whom we call Master and Lord, and shall we not endeavor to accommodate ourselves to him? We profess to rejoice in him as our forerunner, and shall we not run after him? To what purpose were we enlisted under his banner, but that we should follow him as our leader? We have reason all of us to say that Jesus Christ is very meek, or else we that have provoked him so much and so often, would have before this been carried away with a swift destruction, and dealt with according to the desert of our sins, which if duly considered, one would think should tend greatly to soften us. That we may not forfeit our interest in his meekness, let us tread in the steps of it; and as ever we hope to be like him in glory hereafter, let us study to be like him in this grace now.—*M. Henry.*

Presence of God.

THE habitual conviction of the presence of God is the sovereign remedy in temptations; it supports, it consoles, it calms us.

We must not be surprised that we are tempted. We are placed here to be proved by temptations. Everything is temptation to us. Crosses irritate our pride, and prosperity flatters it; our life is a continual warfare, but Jesus Christ combats with us. We must let temptations, like a tempest, beat upon our heads, and still move on; like a traveler surprised on the way by a storm, who wraps his cloak about him, and goes on his journey in spite of the opposing elements.

In a certain sense, there is little to do in doing the will of God. Still it is true that it is a great work, because it must be without any reserve. This spirit enters the secret foldings of our hearts, and even the most upright affections, and the most necessary attachments, must be regulated by His will; but it is not the multitude of hard duties, it is not restraint and contention, that advance us in our Christian course. On the contrary, it is the yielding of our will, without restriction and without choice, to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our Heavenly Father that our wills may be swallowed up in His.—*Fenelon.*

PROFESSION NOT PRACTICE.—Some men talk like angels, and pray with fervor, and meditate within deep recesses and speak to God with loving affections, and words of union, and adhere to Him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflection; they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince; they are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts and submit to none; all their spiritual fancy is an illusion; they are still under the power of those passions, and their sin rules them imperiously, and carries them away infallibly.—*Jeremy Taylor.*

"A new truth is a truth; an old error is an error."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 17, 1886.

URIAH SMITH, EDITOR.

Editorial Correspondence.

THE SITUATION.

In these days of expeditions, campaigns, and war, we hear a great deal about "the situation." Correspondents writing from the field of strife, deem it their first duty to set forth the relative situation of the contending forces, their comparative strength, the causes which have led to the development of the strife, the plans and purposes of the campaign, &c.

There are other kinds of strife besides that carried on by carnal weapons; to the proper understanding of which, a previous description of "the situation" is also necessary. We are here for the purpose of thus writing concerning a fierce theological war now raging in this place.

Nearly one year since, as the readers of the Review will remember, Bro. and sister White held a number of meetings with the church here. In one of his discourses on the Sabbath question, Bro. W. expressed in general terms, as our ministers not unfrequently do, a challenge to the "whole Christian world," to prove the change of the Sabbath from the seventh to the first day of the week. This any person would understand to be not a personal challenge for debate, but simply a strong call upon the Christian world for the proof of their Sunday institution. It was no sooner spoken, however, than a Mr. Kelly, minister of the Methodists, broke in, and demanded whether that remark was to be taken as a personal challenge. As the interrupter seemed anxious so to construe it, Bro. W. signified that he might do so if he pleased. He thereupon demanded that the time and place for discussion be immediately designated. Bro. W.'s engagements and home business matters, made it at the time imperatively necessary that he should return home the first of the week. He therefore proposed to meet Mr. K. and compare views as far as possible on Sunday evening. Mr. K. claimed that he could not attend to it then, and so the matter was left for some future arrangement. Almost immediately on his return home, Bro. W. fell under that stroke of disease, which unfortunately has proved to be of such long duration, rendering him from that time to this, unable to labor publicly in his calling as a minister of the gospel. Of this circumstance Mr. K. has not been slow to take advantage, and to make it the occasion of no small degree of boasting, representing himself as the challenged party, that Bro. W. did not come to time, that the Adventists did not dare to meet him, &c., &c.

This man has been apparently considered by his denomination peculiarly adapted to the work of opposing Adventism, as he has been kept here three successive years for the purpose of overthrowing, destroying, and utterly rooting it out of this place. How well he has succeeded may be seen in the fact that not a single member of the S. D. A. church has been turned away by him, although he has indulged freely in such amiable expressions as these, that he has got away from Sabbath-keepers all that he wants; that there are no more he cares to get; that they are welcome to all they have, &c., &c. That some who were once our friends, who believed we had the truth, and who even kept the Sabbath, though they never belonged to the church, have been imbued with his bitter spirit, and now cherish anything but Christian feelings toward S. D. Adventists, we do not deny. But since the organization of the church here, the sum-total of losses of members through removals, deaths, and expulsions, has been nine, all told; and there have been nine accessions during the past year, making a present membership of sixty-nine. But not one member has ever left the S. D. A. church, and joined the Methodist or any other church in this place. Such an assertion is an unqualified misrepresentation.

The circumstances as above set forth, especially the large talk based on small grounds, awakened an

intense interest in the minds of this community to hear upon the Sabbath question. Bro. White not being able to come, it was thought best that Bro. Cornell should visit this place, who accordingly made his appearance upon the ground, June 28th ult. A discussion for the Sabbath question was called for; and although Eld. Cornell gave the same challenge that had been thrown out by Eld. White, the aforesaid Kelly seemed disposed to hold back, because Eld. W. was not on the ground, although he well understood that he had not yet sufficiently recovered from his paralytic shock to attend to any such matter. Outside pressure, however, soon compelled him to enter the arena, and arrangements were made for a discussion. After something like a two hours' parley, the following question was agreed upon:

"Resolved, That the seventh day of the week Sabbath given on mount Sinai, is still binding upon all mankind." Two moderators were chosen on each side, the four thus selected, choosing a fifth to act as chairman. The following regulations were agreed upon by the disputants:

"It shall be the duty of the board of moderators, to maintain order; to stop any departure by either speaker from the question; to stop any abusive personal or irrelevant language. Should either of the speakers refuse to be thus restrained, the moderators shall thereupon declare the debate closed, and the refractory disputant defeated.

"The speakers shall alternate in twenty-minute speeches each.

"The moderators shall determine when the debate shall close, after having consulted the disputants.

"The only proof and text book shall be the common version of the Old and New Testaments.

"At the close of the discussion, the moderators may, if they see proper, call a vote of the audience, as to which side of the question has been defeated."

It was also agreed, verbally, that, according to parliamentary usage, the affirmative (Eld. Cornell) should have opportunity (fifteen minutes was all he claimed) to sum up his arguments, and answer any new arguments, if any should be introduced in the negative's last speech.

To this argument, the negative (Kelly) subsequently demurred, in a manner that seriously threatened an entire suspension of all proceedings. He was however prevailed upon to compromise the matter by granting parliamentary usage to the affirmative to the extent of ten minutes; and the arrangements went on.

Three deputy marshals were appointed to preserve order in the congregation. All manifestation of censure or applause upon either side were strictly forbidden, and every precaution taken to insure order and quiet throughout the discussion.

The preliminaries being thus arranged, the discussion commenced on Monday evening, the 9th inst., at the S. D. A. house of worship. Long before the hour of commencement, the interest of the people in the occasion was evinced by their pouring in from every direction. Every available space in the house, upon the floor and in the gallery, was supplied with temporary seats which were soon filled. It is estimated that there were 600 persons in the house, and more than that number outside, unable to gain admittance.

The time of meeting was, after the first evening, changed to 2 o'clock P. M., and a large temporary shelter of boughs erected contiguous to the house on the north side, to accommodate as many as were disposed to come. A window was removed, and the speakers took their position by the open space, that those without and within could hear with equal facility. The moderators performed their duty well in preserving order in so large an assembly in which partisan feeling was running so high; and up to the present writing, everything has passed off quietly and with decorum. The audience have seemed also, to a very commendable extent, to heed the request of the moderators to suspend their judgments, and engage in no private discussions of the subject till the speakers have completed their arguments.

THE DISCUSSION.

So many discussions of this kind have been reported through the Review, a synopsis of the argument on

both sides being given, that our readers will hardly care for a repetition of arguments and positions so often stated. It is a fact, however, that the teachings of Adventism have greatly disturbed the foundations of orthodoxy. The teachings of all evangelical denominations for years past, have laid a firm foundation for us on the law of God, as comprised in the ten commandments. In no stronger terms can we speak of its holiness, immutability and perpetuity, than they have done. But now when we call their attention to the fact that this law requires the observance of the seventh day of each week, to avoid this claim, they turn square about and endeavor with their might to tear down what they once, and all the good and pious of past ages, have labored to build up. The Sabbath is the cause of all this. Were it not to avoid the claims of the Sabbath, no such work as this would ever have been seen, or have been for a moment tolerated. There is undoubtedly more truth than poetry in the strong statement made by disinterested citizens of this place, that had the Methodist minister preached such sentiments respecting the ten commandments, before Seventh-day Adventism made its appearance here, as he now utters, his flock would, in righteous indignation, have kicked him to the bottom of the hill on which their church is built.

But as before stated, the foundations of orthodoxy are suffering a great upheaval, that a way may be made around the Sabbath; and we are interested to see what path will finally be marked out and agreed upon to accomplish this object. So many novel positions have already been laid before the readers of the Review, that those only have come to be of general interest which are absolutely marvelous and astonishing. There was no lack of these on the part of the opposition in the present discussion.

In maintaining the preposition that the seventh-day Sabbath commanded on mount Sinai, is still binding on all mankind, the affirmative proposed to go back to its institution in the garden of Eden, before the fall, set forth the acts performed on God's part in laying its foundation, the great facts and reasons upon which it is based, and the application of these facts and reasons alike to all people and to all time; then trace it down through subsequent ages, showing that with the other nine moral precepts with which it is now associated in the decalogue, it existed from Adam to Moses, as we have plain intimation in the book of Genesis, that it came out plainly to view in the 16th of Exodus, thirty-two days previous to the giving of the law on Mount Sinai; that when the moral law was spoken from the mount, a law binding on all rational and accountable creatures, the Sabbath was assigned a place in its very bosom on the tables of stone; that with the other moral precepts, for man's transgression of which Christ came to die, but not a jot or tittle of which he came to abolish, it passed over in all its force and binding obligation into this dispensation; that Christ, in the teaching which he gave for this age, enforced the Sabbath by vindicating it from Pharisaic abuse; that it was observed by the apostles as is shown by the numerous references to it in the book of Acts; and that it constitutes the Lord's day mentioned in A. D. 96, in Rev. i, 10.

As with others who hold that the Sabbath was first given at the exode of Israel from Egypt, or in the wilderness of Sin, or at mount Sinai, they being apparently not exactly satisfied which, so in the present discussion, it so on became apparent that the negative had a great aversion to going so far back as Eden in the consideration of this question. The points which were particularly fatal to the theory of the negative, as brought out by the affirmative in his Edenic argument, were these: That as the Sabbath was instituted in Eden, according to the plain record in Gen. i and ii, it was made before the fall, and consequently had nothing typical in its nature; that it was made 2500 years before a Jew existed, and could not therefore be a Jewish institution, as is claimed by the negative; that it was there made for man, as the Saviour declared, Mark ii, 27, or, as the language might be translated, "for the man," pointing out distinctly the man Adam, and showing that, as it was made for him in his un-fallen state, it was, per consequence, made for all his

posterity, for whom he there stood as a representative before God; that the reasons upon which the institution is based, God's resting on the seventh day, after his six days of work, and his blessing and hallowing the day because that in it he had rested, are not Jewish reasons, but apply alike to all mankind; and as long as the reasons upon which the institution is based, exist, so long must the institution based upon them exist; and finally, that a command was given to Adam to keep the Sabbath; for the record states that God sanctified it; and as sanctify means to set apart to a holy or religious use, directions, or a command, must have been given to Adam how to use it; to sanctify a day without such a command would be an impossibility, according to the definition of the term.

All these points were argued at length by the affirmative. The importance attached to them on the side of the affirmation, was plainly set forth, and the whole question suspended upon the issue. But no amount of effort served to draw from the negative more than a passing notice of this part of the subject, and not even this for the main points contained in this argument. And when repeatedly urged to meet the issue here, and disprove if he could this array of evidence behind which the affirmative had entrenched itself, he only reiterated his stentorian denial of a single particle of evidence for any Sabbath prior to the exode from Egypt, ingenuously confessed that he did not like to go back to the garden of Eden, and wondered how long the affirmative would keep hanging around that place.

And here we are obliged to close the first division of our report, leaving the affirmative still clinging tenaciously to the garden, where God pronounced everything very good, and all the sons of God shouted for joy, and the negative shrinking from its holy atmosphere, and struggling to get away from that time when as yet sin had not entered the world, and error had found no votary in our then unfallen race.

U. S.

Memphis, Mich., July 12, 1866.

Report from Iowa.

DEAR BRO. WHITE: June 5, in company with Bro. Loughborough, we left Battle Creek, Mich., for Iowa. As we parted with those who had so kindly cared for us while at Battle Creek, we felt a strong Christian attachment for them, and were encouraged by the thought that we would be remembered by them at the throne of grace.

Having taken some rest on a sleeping car during a portion of the night, we awoke in the morning of June 6, finding ourselves in Illinois, and our attention was diverted by the extensive prairies which spread before our vision. We could not help concluding that this portion of the world had been less affected by the curse, in some respects than others, and could but admire the love and wisdom of God in reserving the rich western soil for these latter days. We reached Washington, Iowa, the same day, and found Bro. Robert Kilgore at the depot prepared to take us to his father's residence. We seized our first opportunity to rest, and took a sweet, hygienic nap, which made up in part for our lack of rest through the night.

The 7th, Bro. H. Nicola took us to Pilot Grove; and the 8th, 9th, and 10th, we attended the business and religious meetings of the Iowa Conference. Here we had the privilege of forming new acquaintances with many brethren and sisters from different parts of the State, which was appreciated by us as a stepping-stone to our labors in their various localities.

The 11th, 12th, and 13th, we traveled by private conveyance, first with Bro. Tomlinson, and then with Bro. Thomas Hare, from Pilot Grove to La Porte City, a distance of one hundred miles. We remained at La Porte City until the 25th, and held sixteen meetings. As we reached this place it was reported that Eld. Brinkerhoff was coming to our meetings to pitch battle with us. This report proved true; for Sabbath morning we found Eld. B. on the ground; and at the close of our meetings (that day), in which we had enjoyed good freedom in dwelling on practical subjects, and calmness and peace which correspond with the sacredness of the Sabbath, Eld. B. announced that he would speak to the people in the evening, and challenged us to hold a discussion with him on the Two-horned

Beast. We reviewed Eld. B.'s remarks the next morning, and refused to hold a discussion on the occasion for the following reasons:

1. The brethren were on the back ground on account of the opposition they had met, and needed more of a renovation and baptism into the spirit and work of the message, than a spirit of debate and contention.

2. The burden of our efforts at this time was for the church, who needed help; and such a discussion would divide our efforts among the church and unbelievers, and we would fail to see good results from our labors either among our brethren or among outsiders. It could not be expected that unbelievers would take a stand on unpopular truth, unless they saw those who professed it having a gathering influence. But

3. Even though these objections did not exist, it would be improper to engage in a discussion with Eld. B., because we would not be on an equal footing. Eld. B. had given several discourses against our views in the past, setting them forth before the people in a ridiculous and objectionable light, dwelling on those points, which, when taken separately and treated by an opposer, could not be understood and appreciated by unbelievers, thus prejudicing the people against us, especially those who had already heard the truth and decided against it.

4. Eld. B.'s party were not agreed as to what power the two-horned beast represents, and had two or three two-horned beasts in the field fighting one against the other; and according to Eld. B.'s own testimony, the two-horned beast which he wanted us to have a clinch with, was growing and being developed, for his faith was being strengthened in his application of the prophecy. We said that we preferred to see how their fighting among themselves would end, and that if one of their two-horned beasts survived the conflict, and had sufficient vitality and prominence to warrant a battle, then we would be on hand to meet the foe. Meanwhile we wanted to pursue the course that Gideon and his army did when their enemies were fighting against each other, and saving the Israelites the trouble of engaging in the conflict.

Eld. B. spoke twice against us while we were at La Porte City, endeavoring to lower us and our views in the eyes of the people, by throwing out insinuations against us, without giving a better platform. For instance, to counteract the good Spirit and freedom that we enjoyed, and the idea that the Lord manifested his healing power among us, he said that we were playing on the sympathy of the people, and referred us to Mormons and Spiritualists. This was opening the eyes of the honest. Again, because we told the people to be cautious and not to decide rashly, but wait for good evidence, he tried to make it appear that we were stifling investigation. To which we replied, That if he had heeded our caution, he would not have pursued the course he has for the past year and a half. For, admitting that he is right, he must acknowledge that he has moved rashly. First backing down against Bro. and Sr. White and the testimonies, then humbly confessing on these points through the Review (See Vol. xxvi, No. 8; also testimony of Elder Snook in "Vindication of Elder James White's Business Career," sold at the Review office); and finally backing down again, and tearing down what he twice built up. A little caution here might have helped the Elder.

We found the brethren and sisters at La Porte City quite disheartened and discouraged, and more or less affected by the rebellion. But we did not feel to censure them, but rather to pity, comfort and strengthen them, by holding before them the good old platform of the messages on which they rejoiced when they first believed the present truth, as it was spoken to them in demonstration of the Spirit and with power and clearness. As the old way was again vindicated, their hope and courage revived, and at the close of our meetings eleven or twelve of the sixteen who belonged to the original organization, decided to abide by the messages as they received them at the first.

D. T. BOURDEAU.
A. C. BOURDEAU.

P. S. To the churches in the southern and western parts of this State we would say, that we will visit you as soon as we can.

D. T. B.
A. C. B.

Marion, Iowa, July 3, 1866.

Note from Bro. Waggoner.

LAST Sabbath, 30th ult., I spent at Lovett's Grove. The only subject I felt specially interested to present to the church was the Health Reform. As far as I could learn there was considerable interest there, but I trust it was somewhat increased at that time. I am satisfied that, as a general thing, our people need instruction on this point; and the reading of the Reformer with the advantages of the Institute, is just what we need. The real reform spirit is abroad; and very many are already acting up to the light as far as it has been received or appreciated. I took eight subscribers for the health paper, and the Brn. have sent for three dozen of Mrs. Taylor's "Outlines of Physiology" (Know Thyself), for use in their families. It is the best elementary work I have seen; practical in its design; and correct except in a couple of expressions where it speaks of psychology, rather than of physiology. Works of this kind should be placed in the hands of every child among us, and introduced in every school as far as possible. The children must be instructed to realize and appreciate the nature of reform in order to enter into it with their hearts. May the Lord still prosper the health movement to the strengthening of his people. J. H. WAGGONER.

Geneva, O., July 4.

Report from Bro. Byington.

BRO. WHITE: The first Sabbath after Conference (May 26) I was with the church at Windsor, Mich. Brethren from Oneida, and Charlotte were present. This church had not had a preacher with them for more than a year. The meeting was one of deep interest; we attended the ordinances, and two were baptized.

June 2d I was at Convis, in company with Bro. Bourdeau. We had a good meeting.

June 3d I met with the church at Parkville. Brethren from Colon came to the meeting. Quite a number have removed from this church, but the few left are keeping up their meetings. I was blessed with them.

Cannot some faithful, experienced brother who is seeking a home, move to Parkville?

Sabbath the 16th I spent with the church at Newton. On first day I held a meeting near Bro. Luke's in Emmet. Two were baptized.

Sabbath the 23d I was with the church at Caledonia. It was very rainy, which prevented many from coming, but I trust we had a profitable meeting in the afternoon. On first-day had an attentive congregation in the school-house near Bro. Stafford's, in Gaines.

The 26th had a meeting in Bowne. The greater part of this church have removed to Wright. We hope they will be faithful there. The few left are trying to maintain the truth.

The 27th, met with the church in Vergennes. We were glad to hear the testimony of the mother of our Brn. E. and J. S. Vandusen. We trust she will soon be with them in the truth.

Sabbath, June 30, and July 1, we met with the church in Winfield; Cato is their Post Office. Bro. Maynard took his team and brought us thirty miles into the woods to this place. The Lord reward him for his labor of love. We had six meetings, including social meetings. The enemy has tried hard to divide this people, but I believe they are getting an experience that will unite them. Our meetings near the close became very interesting. Eighteen put their names together as candidates for church fellowship, hoping to complete an organization when a messenger should again visit them.

I am troubled with a weakness of voice and lungs, and some cough, but think I am as well as when at the Conference.

J. BYINGTON.

July 3, 1866.

A LIGHTED lamp, writes M'Cheyne, "is a very small thing, and yet giveth light to all that are in the house;" and so there is a quiet influence which, like the flame of a scented lamp, fills many a home with light and fragrance.

Keep such company as God keeps.

End of the Law.

THERE are some so desirous that a certain part of the moral law of God, the Ten Commandments, should not be binding upon them, that they will seize anything that will favor their prejudice, and seem willing to destroy the whole law, if by that means they can find an excuse for violating one of its precepts.

In Rom. x, 4, they find the declaration, that "Christ is the end of the law for righteousness to every one that believeth." They catch the words, "end of the law," with an eagerness that shows that they certainly would be very glad to have the law out of existence, at least that part that condemns them, and if this can be accomplished, they are willing the testimony shall say that the whole moral law has indeed come to an end, and is blotted out forever. If this text proves any part of the law to have ceased to exist, it proves the same of the whole, for no part is singled out, but it speaks of the law as a whole.

The end of the law, they will have it, is its total cessation, or the last of it. They would, by no means, hold that faith has also come to an end; though they have equally as good testimony to prove it. Says Peter, "Receiving the end of your faith, even the salvation of your souls." Now if the law is ended, being superseded by faith in Christ, faith is also ended, and superseded by salvation. "The end of the commandment is charity." The object and design of the commandment is to lead us to charity, or love. Is not the commandment binding which teaches us to love—that leads us to charity? If this commandment is no longer binding, then love or charity is no longer required; for if the commandment which was given for the purpose of leading us to love, is abolished, then love is abolished, as it is no part of our duty.

Had not the law been transgressed, man would have lived by the law. "The commandment was ordained unto life"—it is death for no other reason than that it has been transgressed. "The wages of sin is death." Sin turns the commandment into death. "The law was ordained unto life," but it cannot give us life, because we have transgressed it. Christ gives life to the sinner—the thing the law would do, but that it is "weak through the flesh"—sinful flesh. But Christ offers pardon, and through pardon, life. Thus the object and design of the law is found in Christ. He is the end or object of the law, giving righteousness and life to the sinner—to every one that believeth. Does this make an end of the law? or does it secure the design of the law to give righteousness and life to man?

But if the end of the law is its abolition, it is abolished only as it respects the believer. "Christ is the end of the law to every one that believeth." Those that do not believe then are still bound to keep the law—they are bound to moral duties that the believer is not bound to. Then if the unbeliever fulfills his obligations to moral duty, he will be a better man than the believer can be; because he (the believer) is not bound to the moral duties of the law of God. The law has come to an end as it respects him. This puts me in mind of an anecdote I have heard, of a singular sort of a man, who said he had "sometimes thought that sinners were the best Christians." He had found non-professors more ready to oblige him than professors. And so they ought to be, according to the theory that Christ has abolished the law to the believer only. And this is the case, if the text under consideration teaches the cessation of the law of which it speaks.

Thus it is evident that the text teaches no such thing. It is a position that any sane man would be ashamed of in the judgment. Then be ashamed of it now, and turn from it.

R. F. COTTRELL.

Meetings in Memphis, Mich.

BRO. BATES met with us, according to appointment, giving six discourses, and joining with the church in two social meetings. We feel that the blessing of the Lord attended these meetings, and that their influence has been for the good of the church. The testimony which he gave us, was clear and pointed. He showed us the important relation of the visions to the third

angel's message. One good brother, who had been in doubt concerning the visions, and could not see any necessity for them, arose in one of the social meetings mentioned above, and stated what his doubts had been, and that they were now removed. He had been studying the Bible, and found that to reject visions, manifested in accordance with the word, was to reject a large part of the word itself. Our duty in regard to the Health Reform was also pointed out.

The church here is striving to rise and free herself from all weights, and take a stand with those churches that are rising with the message. May God grant that as we are coming into the "sifting time," no more shall be sifted out of our little number, but that all this church, with more added to its number, may be found pure and spotless in the great day, and stand among the conquerors on the sea of glass.

In love of the truth,

S. J. WAKELING.

Lines

On the death of sisters A. M., and E. P. Warren, of Deerfield, Minn.

FROM the church a worthy member,
Taken from our little number,
Laid away in death to slumber
Till the final judgment day.
Friends who were of kindred spirit,
Though possessing less of merit,
Strong their grief, yet they can bear it,
For she left a cheering ray.

"Mother you will not forget me;"
"Father you'll be sure to meet me;"
"Sister live and hope to greet me"
"On that bright and happy shore."
"For though earthly hopes are riven,"
"Yet my hope is strong of Heaven;"
"I can claim the promise given—"
"We shall meet to part no more."

Mem'ry still her deeds recalling,
Brings to mind each faithful warning,
And each Christian grace adorning,
Prized too little in her life.
Since her death we've lost another—
'Tis her loved and Christian mother;
Now they calmly rest together,
Free from care, and free from strife.

Deeds, not words for her have spoken;
She hath left a blessed token—
'Tis her Bible, worn and broken
By long years of faithful search.
Though such thoughts somewhat relieve us,
Yet their vacant places grieve us,
And our fears did not deceive us,
We have missed them in the church.

Death from sorrow still releaseth,
Help us Lord, the godly ceaseth,
While the wicked still increaseth,
And our hearts with grief are bowed.
We can raise this prayer together,
Let not death possess another;
Spare each sister, spare each brother—
Lord to thee we cry aloud.

E. W. DARLING.

Faribault, Minn.

Substitutes.

OFTEN as we peruse the sacred writings, the conviction is forced upon the mind, that God accepteth not the substitutes of man. And this fact throws great responsibility upon erring mortals, for as Paul expresses regarding persons, "Each for himself shall give account to God." It is often expressed, and doubtless far oftener thought, that it matters not what a man believes religiously, if he be only sincere. Perhaps Solomon thus thought when he yielded to the caprices of his various wives, building for each an "high place in which to burn incense and sacrifice to their gods." But for this it was announced to him "That only for his father's sake should the kingdom remain entire through his life. And when in his son's reign, the kingdom should be rent out of his son's hand, but one tribe should be given to his son for David's sake, and for Jerusalem's sake."

And so it was in Rehoboam's reign when the kingdom was rent from his hand, "only the children of Israel that dwelt in the cities of Judah" remained in allegiance to him, that David my servant may have

a light alway before me, in Jerusalem the city which I have chosen me to put my name there. Then Jeroboam the king, by God's appointment, of the revolting tribes, reasoned in his heart, (like the worldly wise of our own times), "Now will the kingdom return to the house of David, if the people go up to do sacrifice in the house of the Lord at Jerusalem." So he substituted another altar, another city, and another mount, saying to the people, "It is too much for thee to go to Jerusalem." Then substituting other priests, he ordained a feast, substituting the "fifteenth day of the eighth month, even the month he had devised in his own heart." 1 Kings xii, 27, 32, 33. But according to the sacred records, we must infer that God accepted not this substitute, even though their city Samaria and their altar on mount Gerazim came to be a synonym for Ephraim or Israel, even as Jerusalem or Mount Zion, was the Holy City which God delighted to bless. For we are soon informed that "The Lord began to cut Israel short." 2 Kings x, 32.

Though the forbearance and longsuffering of God was often tested by each portion of the house of Israel, the ten tribes were given over, or in the language of Scripture, "divorced from God" long before Judah was. Because of Judah's peculiar relation to the promised Messiah, and that God's word be not broken, the "sceptre" or governing rule did not depart from the house of Judah till the "blessing," (Isa. lxy, 8) came out of it. Then, oh then, had "they have known and comprehended the time of their visitation," how might they have been emancipated. But they "rejected the chosen One, and crucified the Lord of Glory," he that had come the King of the Jews, and their fate was sealed as a nation. The hour of crisis was past, and fatally passed. God has "sifted them among all nations" according to Amos ix, 9. Henceforth the rejecting of the Jews became the enriching of the Gentiles. See Rom. xi, 11-18; Acts xiii, 46. And blessed be God forevermore, here is a substitute that he accepteth. From this time "they that were not a people, are become a people," and God no longer "is a respecter of persons, but in every nation, he that feareth God and worketh righteousness, is accepted of him." The Jew as a nation was rejected, yet may he come individually, as the Gentile comes, one by one, exercising faith in Christ's atoning, redeeming blood. Thus they become the true Israel, whether Jew or Gentile, whom God will receive as substitutes in the future kingdom of the Son of David—"Jesus of Nazareth who is called Christ." All this is accomplished by our Great Substitute whom God accepted when Christ, "the just, died for the unjust," even "while yet enemies, Christ died for us."

But I set out to speak of another substitute, "and how am I straitened till it be accomplished." I would tread lightly, lest I be thought to criminate myself; but certainly not reverently as I show forth what might be styled a dernier resort, or if it would not excite a smile, what might be called "the last ditch" of the advocates for this substitute. In a Bible class not long since, the Sabbath came into the lesson for comment. It was unhesitatingly admitted that the Bible gave no authority for substituting one day for another, but it was decided that this was one of the "many things" that Jesus had to tell his disciples when he said, "they were not able to bear them." Knowing that the day would be changed, he also knew that their minds were still too full of Jewish prejudice to then receive them, therefore he forbore. Doubtless when descending upon Jesus' consideration for Jewish prejudice, it was forgotten that even the hearts of men were in his power, and therefore it was not absolutely necessary that so important a matter should have been left for the mission of the "Holy Ghost, which takes of the things of God and shows them unto men."

M. W. HOWARD.

Malone, N. Y.

THE Scriptures gives four names to Christians taken from the four cardinal graces. Saints, for their holiness; Believers, for their faith; Brethren, for their love; and Disciples, for their knowledge.

"To bear other people's afflictions, every one has courage enough and to spare."

"The Night Seemeth to Usher in the Day."

In Review No. 2, Vol. xxviii, we find this sentence. It seemed to me to be worthy of a few thoughts. How many a dark night to the Christian has seemed to usher in the morning, the bright morning of deliverance. Dark nights of toil, of sorrow, of temptation and deep anguish, have ever been succeeded by, and have ushered in, the morning. That dark night of temptation in the wilderness did but usher in the morning which manifested the love of God, as he said, "This is my beloved Son; hear ye him." That was a dark night of trouble and sorrow, as the disciples saw their beloved Master taken by a wicked mob, insulted, and derided in every possible manner, and finally shamefully crucified between two thieves, and laid in the grave. Ah! was it not a dark night? but it was soon followed by that bright morning when Jesus rose a mighty conqueror, and triumphed over death and the grave. Joy unspeakable filled the hearts of the disciples as they saw the form of him "whom they supposed should have redeemed Israel" safely restored to them. As words of comfort fell from his lips, their courage was again revived, light succeeded the darkness. The dark clouds were riven asunder, and they covenanted anew, methinks, to live and die in the cause of him who had died for them.

Dark indeed was that night of 1260 years of terrible persecution through which the people of God passed; but the bright morning of the Reformation soon followed. Christianity spread her fair wings, and light from the throne seemed to burst over the world. We follow the history of the people of God down through the various changes through which they passed, and we find that ever and anon the smiles and blessings of God would burst through the gloomy clouds to cheer the hearts of those who held on by faith.

But we leave the past, and come to our own day. Dark was the time when the war threatened to drag us into the dreadful conflict; but God signally heard and answered the prayers of his people. The bright sun shone over our heads, as peace with her balmy wings seemed to hover over our land. We expected to see the church rise, and with it come the loud cry of the third angel; but ah! how disappointed! But the message could not go only as it went right. We were not right. We were lukewarm, unfit to be intrusted with the last message of mercy to the world. The afflicting hand of God has been laid upon us heavily. The messengers were afflicted and compelled to quit the field. Our enemies were before and behind. But brethren, let us cheer up, a bright morning is before us, if we continue to humble ourselves, confess and forsake our sins. God will work for us. He is mighty to save. His arm is not yet shortened, nor his ear heavy. Mercy still lingers. Oh, let us embrace it.

Darker nights are before us than we have yet seen; but "as thy day, thy strength shall be." Soon will come the bright morning of the resurrection, when the saints will be ushered into their eternal inheritance. Reader, may this be our happy lot, is my prayer.

H. F. PHILLIPS.

The Melted Mountain.

AN old warrior, lying at the point of death, said to the missionary who stood at his side:

"O, I have been in great trouble this morning, but I am happy now. I saw an immense mountain, with precipitous sides, up which I endeavored to climb; but when I had attained a considerable length; I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping, I saw a drop of blood fall on that mountain, and in a moment it was dissolved."

"This was certainly a strange sight," remarked the missionary; "what construction did you put upon it?"

The dying chieftain seemed astonished at the missionary's question, and replied:

"That mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt may be melted away."

How striking is this illustration of the power of Christ's blood! One drop dissolves the mountain of

a sinner's guilt! O blessed, efficacious blood! May it fall on my sins, and on my reader's sins, and melt them all away!

Reader, does your guilt rise like a mountain? Go to Christ. Trust in him! his blood will dissolve it all, and enable you to sing:

"O Lord, what heavenly wonders dwell
In thine atoning blood!
By this are sinners saved from hell,
And rebels brought to God."

WORLDLY TALK.—I fell into a mistake when a young man in thinking that I could talk with men of the world on their own ground and could thus win them over to mine. I was fond of painting, and so talked with them on that subject. This pleased them; but I did not consider that I gave a consequence to their pursuits which does not belong to them; whereas I ought to have endeavored to raise them above these, that they might engage in higher. I did not see it at the time; but I now see it to have been a great error. A wealthy man builds a fine house, and opens to himself fine prospects; he wants you to see them, for he is sick of them himself. They thus draw you into their schemes. A man has got ten thousand pounds; you congratulate him upon it, and that without any intimation of his danger or his responsibility. Now you may tell him in the pulpit that riches are worth nothing; but you will tell him this is vain, while you tell him out of it that they are.

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 Sister Jackson.

BRO. WHITE: While reading the testimonies from the lonely ones, I feel greatly encouraged, for I too am one of the lonely. I have not had the privilege of meeting with those that keep the commandments since one year ago last winter; then Brn. Canright and Doty delivered a course of lectures at Jackson Prairie, three miles west of this place; since which time I have been striving to live out the truths of the third angel's message, and I find while so doing the worst enemy I have to conquer is self. I desire the prayers of the brethren and sisters that I may prove faithful in the performance of every duty enjoined upon me, that I may at last gain the victory over every besetting sin. At times the way seems dark and lonely, but I have found a remedy in going to my closet and there trying to keep nothing back but laying my sins, sorrows, and temptations before my ever blessed Saviour, and beseeching him to forgive where I have done amiss; and when I return, it seems as though the clouds were all gone, and darkness exchanged for light.

There are many inquiring minds here that seem anxious to learn the truth. May God in his mercy direct some of the messengers this way. Our house is open to any who might see fit to come here and hold meetings, I think there might be great good done here.

Your sister striving for the kingdom.

E. JACKSON.

From Bro. Wild.

BRO. WHITE: I am all alone here contending for the faith once delivered to the saints. I know that through faith in the third angel's message, and obedience to it, I shall have right to the tree of life and enter in through the gates into the city. Oh, may the Lord save us from being carried away by the perils that surround us. I am told, while trying to show the people the light that illuminates our pathway, that it is immaterial whether we believe the dead are unconscious or not, or whether Christ comes inside of fifty or one hundred years, if we are only prepared; but dear brethren and sisters, we have found out that without faith it is impossible to please God, and that a belief in the present truth is what will prepare us for that great day. There are no "ifs" in our way about the Lord's soon coming. We know that he is soon to appear. Oh then let us beware of being influenced by the unbelief of those who consider it non-essential whether they believe God or the Devil. May the Lord help us who have put on Christ, to escape the snares of these last days, to be kind, humble, meek, and with all lowliness of mind, to esteem each

other better than ourselves; and may the God of all grace, who has called us unto his eternal glory after that we have suffered awhile, make us perfect, establish, strengthen and settle us.

I wish some one of the messengers could come this way, the school-house would be filled. Bro. Rodman, cannot you come if the way is clear? Come over into Macedonia and help me. Here is a new field. My P. O. address is Pleasantville, N. Y.

W. H. WILD.

From Sister Olmstead.

DEAR BRETHREN AND SISTERS: For the first time I take my pen, to address a few lines to you through "The Review." A little more than two years have passed since I embraced the "truth," and I can say to-day, that I am glad that I ever was led to come out from the world and embrace it. There is only one family in Clinton besides myself who keep the Sabbath and they live two miles from me. We often meet, as I very often go to spend the Sabbath with them. The nearest church is twelve miles, at Johnstown. I go there quite often to meeting.

Though I am so situated this summer teaching school, that I meet a great deal of opposition, still by the grace of God assisting me I am trying to be faithful. 'Tis true very many times the way has looked very "hard and rough" and my feet have been very weary, yet I think of the One who trod the rugged path before me, the meek and lowly Jesus, and then I try to tread patiently and trustingly the path marked out for me. It is only a little while, before Jesus will come and if we are only faithful we will be well rewarded for all our trials and disappointments here.

Pray for me that I may ever be faithful and at last have a right to the tree of life and enter in through the gates into the city.

HELEN A. OLMSTEAD.

Clinton Wis.

From Bro. Cottrell.

BRO. WHITE: I am pleased to learn through the Review that your health is improving. We hope and pray that you may yet be restored to health, and that much good may result from your labors in the good cause.

We are very anxious that a minister should give us a call, and come prepared to labor as long with us as will be thought profitable. Will not Bro. Loughborough or Brn. Van Horn and Lawrence come. Brethren, won't you respond to the call from Bowersville, Ohio. Truly we need help. Brethren, let me hear from you through the Review, and also address me a private note at Bowersville, Green Co., Ohio. Will you insert this call in the Review, so that those brethren may see the same, as I don't know where to address them while they are in the field and traveling.

Yours in hope.

WM. COTTRELL.

Bowersville, O.

From M. M. Castle.

It is almost eight years since I embraced the present truth, and I am just as determined as ever to try to press my way on, although I find Satan on every side, to discourage and try to destroy, and cause me to make many crooked paths, but I know God's grace is sufficient if I put my trust in him.

Pray for me that I may not be found wanting in that great day when the Saviour comes for his jewels.

M. M. CASTLE.

Obituary Notices.

DIED, in Marietta, Crawford, Co., Wis., Nov. 9, 1865, my mother, Orpha J. Steele, aged 70 years and 27 days. Deceased had been a firm believer in the Advent faith about four years, and a member of the same church a little more than one year.

"She sleeps in Jesus soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom."

DIED, in Marietta, Wis., June 29, 1866, my father, Timothy Steele, aged 82 years; 10 months, and 3 days. He had been a member of the S. D. Adventist church about two years.

"Sleep on, aged pilgrim, in the grave,
Free from toil and care,
The forest trees doth o'er thee wave,
As thou art sleeping there."

Farewell, aged pilgrim, thou hast gone,
Thy sufferings now are o'er,
May heavenly angels guide thee home
To that celestial shore.

SUSAN C. McMASTER.

Marietta, Wis.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 17, 1866.

A correspondent expressing his gratification in seeing the resolutions on dress, lately published in the Review, says he does not understand the one which speaks of "donning the moustache or goatee," and asks for light. In reply we would say, that when these resolutions were adopted by the General Conference, the word "donning" was very properly changed to the word "wearing." The only other difficulty we presume, is with the word "goatee," as "moustache" is of such common use as to be understood by all. Goatee we suppose may be defined in general terms, as wearing the beard in such a way as to make the person look like a goat; more particularly a small tuft of hair worn under the chin. This latter is the definition given to it in the latest editions of Webster.

The Cause in Norridgewock.

We reached this place July 6, and find the interest in the cause of truth in this region unabated. Indeed, we may safely say that the work is with many evidently taking a deeper, stronger hold of the heart. The faithful labors of Elder Putnam have been greatly blessed to the good of the friends of truth in this place, and they are highly appreciated by them.

We hope for the blessing of God upon our future labors, and for divine guidance in all we have to do.

J. N. ANDREWS,
D. M. CANRIGHT.

Norridgewock, Me., July 10, 1866.

Blanks.

It seems necessary to make some explanation concerning the blanks which have been issued by Conferences for the use of churches and ministers, as some do not seem to understand them. The first we will notice is Quarterly reports of s. b. Treasurers, "To the State Conference Secretary." These are to be used at the close of the quarter, and refer to what has been paid to ministers, or to the Treasurer during the quarter. See State Constitution, Art. iii, Sec. 4. It is designed to reckon these quarters from the time of holding the Conference. In Mich. this year it will be from May 15; in Iowa from about June 1; in Ill. and Wis. from July 1; in Minnesota from July 1.

Quarterly Reports of ministers are also to be made at the close of the quarter, to the State Conference Secretary, concerning money which they have received from churches or the Treasurer during the quarter. See Constitution, Art. iii, Sec. 5. If churches and ministers will bear in mind that it is to the Secretary that these reports are to be made, and not trouble the Conference Treasurer with them, they will save both Secretary and Treasurer much trouble. If you have money to send on your Conference pledge for this quarter, please send it to the Treasurer; and let all be prompt in their payments and reports, and as much as possible have your accounts square at the close of each quarter. Let us be as prompt in paying our tithes to the Lord, as we are in meeting Caesars' demands upon us. Luke xx, 25.

The other blanks, such as "Financial Report and Pledge," "Church Report," and "Credentials for Delegates," are to be used in making your report when your delegates come to the next session of the Conference. Each delegate will need a certificate, or credential; but only one of each of the blanks called "Church Report," and "Financial Report," need be sent from any one church. The use of all other blanks will be readily understood.

J. N. LOUGHBOROUGH.

To Whom It May Concern.

For the benefit of those who desire to possess and preserve a complete set of our works for use and for future reference, I would say that I have prepared, and caused to be bound, in a plain, but neat and substantial manner, nearly all our works that now exist

in pamphlet form. These form a library of seven volumes, of 570 pages each, of great value to all who are desirous to acquaint themselves with the doctrines of S. D. Adventists. I offer these libraries at the cost of the books, the binding and the labor of arranging them. The binding of each library costs \$2.10. The entire cost of the seven volumes that compose a library, is \$8.00.

Those who desire a set of these works, would do well to send for them at once. Direct to J. N. Andrews, No. 313, Main St. Rochester, N. Y., and they will be forwarded immediately by express. These libraries are much more complete than those which I had bound some time since. J. N. ANDREWS.

Notice

Is hereby given to all belonging to the church of S. D. Adventists at Oronoco, Minn. We would once more request you to faithfully represent yourselves at our Quarterly Meetings (of which due notice is always given in Review), according to the resolution passed by this church, and published in Review Vol. xxvii, No. 15. Please read again. This church is represented at the Conference as being 48 in number, a large percentage of whom we know nothing about. Will you tell us where you are? Are you for, or against us? We hope all will be faithful to report hereafter. Something must be done. We must know whether you are with us, not only in name, but in heart. "So built we the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work." So brethren, when we as a people have a mind to work, the breach will be restored, and the cause move forward.

Those who report by letter, will please direct to Thomas Harlow, Oronoco, Olmstead Co. Minn. For, and in behalf of the church.

THOMAS HARLOW, Elder.

H. F. PHELPS, Clerk.

Conversion of a Roman Catholic.

BRO. WHITE: I would like to say to the brethren and sisters that the third angel's message has come to me, for which my heart is overwhelmed with joy. I was brought up a Roman Catholic, and was chosen by the priest for one of his clerks. This was in England, and as it is their office to wait on the priest, to ring the little bells, &c.; I am well versed in all their ceremonies, professions of faith, &c., which makes me doubly thankful for the light I now enjoy. The Review is a welcome messenger. I have kept the last two Sabbaths. My wife is almost persuaded as well as others in this place. Pray for us, that our faith fail not. May God increase our numbers.

Yours, striving to overcome.

JAMES HACKETT.

Ft. Lincoln, Kansas.

Appointments.

Conference in Ohio.

THE next annual session of the Ohio Conference of S. D. Adventists, will be held at Lovett's Grove, Wood Co., Ohio, on Friday, July 27, 1866. Delegates are requested to meet at the chapel on Thursday evening, (at 6 o'clock) July 26, to organize the Conference, choose Committees, and so arrange business, that there will be no hindrance to the progress of business on Friday. It is very desirable that all the churches be fully represented by delegates, and that the delegates bring with them, full reports, as the printed blanks indicate. Religious exercises to commence on Sabbath and continue over first-day.

Bro. Loughborough and others are expected to be present.

A general invitation is extended to all, who can, to attend this meeting, with the hope, that all, whether they do, or do not attend, will pray for God's blessing to rest upon this Conference. Delegates, will find conveyance at Tontogany on Thursday, and others on Friday, to convey them to Lovett's Grove.

OHIO CONF. COMMITTEE.

PROVIDENCE permitting, we continue our appointments from Millford to St. Charles', July 21 and 22. Chesaning 24 and 25. Owasso 28 and 29. Will some brother come from Woodhull, and we will meet with the church there 31 and Aug. 1. Locke, 4 and 5. Genoa, 10 and 11. Bunker Hill, 18 and 19. Thence to Monterey.

JOSEPH BATES.

THE next Quarterly Meeting for Franklin County, will be held at West Ensburg, Vt., Aug. 4 and 5. I will try to attend this meeting, if Bro. Stone does not.

A. S. HUTCHINS.

Business Department.

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

E E Root 30-1, J Tenny 30-1, Mrs A White 30-1, A Hammond 29-23, A B Rust 29-7, W Sanborn 30-1, O McKean 28-16, J Clock 29-1, J Cole 29-1, L Bullock 28-14, N Ward 29-5, Mrs M L Townsend 29-1, J P Farnsworth 29-1, B Reed 30-7, J Wheeler 30-1, S Whitney for Mrs L Martin 30-1, I M Davis 27-1, J Welton 29-1, M Judd 29-1, Mrs T Cummings 30-1, W B Davis 28-1, G W Newman 29-1, D Hewitt 29-1, D Upson 29-1, J Daykin 29-1, L Hall 27-8, W French 27-1, E J Connet 29-1, W Caviness 29-1, W W Wellman 27-9, Mrs M Ely 30-1, F Crummet 28-22, each \$1.

S A Williams 28-1, O P Bovee 31-1, S Babcock 30-1, H Swartout 30-1, W J Hardy 30-2, B Farnham 29-1, I Gardner 30-1, Wm E Alleghin 30-1, Mrs M Barber 29-21, Wm Slocum 30-1, J Slocum, 30-1, I H Denamore 30-1, S G Beede 28-1, H Holcomb 30-1, E B Bronson 28-1, H Grant 31-1, G M Dimmick 28-1, A C Woodbury 30-1, H Patch 28-1, B Crandall 29-3, A G Carter 30-8, P Slater 29-14, H F Lashier 29-1, J B Benson 29-1, H Hall 30-1, E Gibbs 30-1, Mrs J Day 31-1, P D Nye 30-2, H Phillips 30-13, R M Kilgore 30-12, L A Bourn 29-1, J Carpenter 30-1, E Emery 30-1, W W Jilz 29-1, S E Edwards 28-3, G W Edwards 29-1, L Newcomb 30-10, M Titus 30-1, C S Lynnell 30-3, Mrs S Wells 30-7, D Honeywell 30-1, E Muntz 30-1, L H Ellis 28-1, Mrs W W Chase 30-1, S Walker 30-1, I C Choate 29-8, E Rackliffe 30-1, E Williamson 30-1, T Francis 30-1, each \$2.00.

D Whisler 28-23, J Finton 28-13, H Salisbury 26-16, Mrs E Bullis 29-1, R A Jeffries 29-7, E Dalgren 30-1, each 50 cts.

A H Clymer \$4.00, 33-20, E Lawton for Mary A Mead \$2.50, in full of acct, E Lawton \$2.50, 32-14, J P Bascom \$2.50 in full, Jas Aldrich \$2.50, 30-1, M Hale \$3.00, 31-1, C Kelsey \$3.75, 30-20, J H Warren \$3.00, 29-1, M Lull \$4.00, 30-10, H C West \$2.50, 28-20, T Lindsay \$3.00, 31-7.

Subscriptions at the Rate of \$3.00 per year.

L S Gregory 30-1, E Merrill 29-1, S H King 31-1, J F Sindlinger 30-18, H Crosbie 32-1, E Odell 30-16, M W Porter 29-1, O F Guilford 29-11, D Carpenter 30-1, each \$3.

Donations to Publishing Association.

Brn. at Leslie, Mich \$19.80, E Muntz \$2.20.

Cash Received on Account.

S H King \$5.00, W Merry \$5.00, J Bostwick \$2.00, E D Place \$10.00, E S Griggs \$3.00, H S Gurney 50c, E G Doud for D M Canright \$2.00.

Books Sent By Mail.

Emily Langdon 50c, John Wilson 50c, A B Rust \$1, P C Rodman 75c, F H Lashier 44c, Geo M Dimmick 54c, Mrs E P Thompson \$2.25, R M Kilgore \$3, Z C Warren \$1, Mrs T Cummings 5c, W Cruzan 10c, G W Newman \$1, Mary Briggs 50c, D W Milk 50c, S W Rhodes 75c, E Muntz \$1.80, M F Dibble \$2.

To Raise the sum of \$500 for Bro. R. F. Cottrell.

Previously received \$150.66, F Maynard \$2.50, H Crosbie \$5, W E Cheesbro \$5, Benj F Berry \$5, Buell Whitney \$5.

To Raise the Sum of \$700, for Bro. M. E. Cornell.

Previously received \$336.66, A H Clymer \$4, F Maynard \$2.50, J F Sidlinger \$5, H Crosbie \$5, E S Griggs \$10.00, D A Wetmore \$10.00, O F Guilford \$10.00, B F Berry \$5.00.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

A H Clymer \$25.00, L S Gregory \$25.00, O Mears \$50.00, J Mears \$25.00, J B Gregory \$25.00, H Nicola \$25.00, R Sawyer \$25.00, M J Sawyer \$25.00, R S Tyler \$25.00, J Fargo \$25.00, A W Maynard \$100.00, J L Wilson \$25.00, M C Holliday \$25.00, L B Kneeland \$25.00, J P Hunt \$25.00, J Gulick \$25.00, E S Griggs \$25.00, C K Farnsworth \$100.00, H S Guilford \$25.00, D A Wetmore \$25.00, A M Brigham \$25.00, H Main \$50.00, T T Wheeler \$25.00, J Q Foy \$25.00, I Abbey \$100.00, W Merry \$25.00, W S Ingraham \$25.00, E B Stephenson \$25.00, J L Kilgore \$50.00, R M Kilgore \$25.00, D Smouse \$25.00, H J Rich \$25.00, H Hilliard \$25.00, D W Milk \$25.00, E S Lane \$100.00, W G Buckland \$50.00, R Loveland \$25.00, Dr J D Dennis \$25.00, M Wilcox \$25.00.

Michigan Conference Fund,

Ch. at Caladonia s. n. by Sr. Bascom \$1.25, at West Plains \$5.33, at Orleans \$23.00, at Orange \$10.00, at St Charles \$60.00, at Winfield \$7.75, at Chesaning \$9.00, Brn. at Leslie \$5.20.

For Battle Creek Meeting House,

Minnesota Conference \$50.00.