

# 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. BATTLE CREEK, MICH., THIRD-DAY, JULY 31, 1866. No. 9.

**The Advent Review & Sabbath Herald**  
IS PUBLISHED WEEKLY, BY  
**The Seventh-day Adventist Publishing Association.**  
ELD. JAMES WHITE, PRESIDENT.  
TERMS.—Two Dollars a year in advance.  
Address ELDER JAMES WHITE, Battle Creek, Michigan.

### Things that Fail, and Things that Abide.

"And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Cor. xiii, 13.—*Macknight.*

EVERY earthly reed seems breaking—  
Every earthly refuge failing—  
I can find no place of resting,  
Unless I could rest in God.  
But the Lord seems to forget me  
While these trials press upon me—  
Tell, oh! tell what now can cheer me,  
As I bear this heavy load?

Stricken child hast thou forgotten,  
What I give as a love token?  
Said I not that I would chasten  
And rebuke those whom I love?  
Have I left thee, will I leave thee?  
Never! unless thou first leave me—  
No! though thy distrust has grieved me,  
Thou my faithfulness shalt prove.

For the humble and confiding,  
There's a secret place of hiding—  
And things even here abiding—  
Sent to cheer on life's rough sea.  
Come, thou tempest-tossed and driven,  
Seek the peaceful sheltered haven—  
Storms of earth have never riven  
Love's firm rock, prepared for thee.

'Mid life's sand bars now thou'rt sailing,  
Where the stoutest hearts are quailing,  
At the signs of woe and wailing—  
Signs by prophets long foretold.  
Will your cable through the storm last?  
Is your anchor sure and steadfast?  
Have you it within the vail cast?  
There, and only there 'twill hold.

Faith and Hope and Love eternal,  
Rock and Anchor are, and Cable;  
But with these thou'lt not be able  
To outride, if one prove weak.  
Faith must hold when tried by fire—  
Hope grow strong, as flames rise higher—  
Know that while I sit as trier,  
Thy best good alone I seek.

If in me thy faith reposes,  
While the flame its strength discloses,  
Like the faith of Paul or Moses  
It shall hold thy anchor fast.  
Then by faith with boldness enter  
Through the vail. Let hope there center.  
Venture on me, wholly venture,  
I will keep till storms are past.

MARY M. OSGOOD.

Rochester, N. Y.

JOHN WESLEY preached, on an average, fifteen sermons a week. Instead of breaking down under this task, he wrote, when seventy-three years old, that he was far more able to preach than when three and twenty. His brow was then smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigor he ascribed to continual travel, early rising, good sleep and an even temper.

### The Visions—Objections Answered.

(Concluded.)

OBJ. 35. But say the Iowa objectors, The pay that sister White gets shows that she is not a true prophetess. They then refer to some of the ancient prophets, and the privations and persecutions which they endured, and assert that if the visions of Sr. W. were genuine, she would receive the same treatment. They think it a horrible thing that her works gain her a support. They have grown wiser than Paul who thought the laborer was worthy of his hire. They would doubtless be glad to see her reduced to penury, persecuted, imprisoned, stoned, and driven for shelter to the dens and caves of the earth. If this is not their idea, then there is no point to their objection. All we have to say is, that there is feeling enough against her to do all this; and the only reason it is not done is undoubtedly because people, the objectors with the rest, have not power to carry out the bitterness and malignity of their spirits toward her. In touching the question of her pay, they have struck the wrong vein; for their own course toward her is an utter refutation of their charge.

OBJ. 36. *The number of the Beast.* She saw in 1847, says the objector, that the number 666 of the image beast was made up. This is based on language found in *Word to the Little Flock*, p. 19, as follows: "I saw all that would not receive the mark of the Beast, and of his image in their foreheads or in their hands, could not buy or sell. (o) I saw that the number (666) of the Image Beast was made up; (p) and that it was the Beast that changed the Sabbath," &c. Now says the objector from the West, she here teaches that the number is the number of the image beast, but the Review now teaches that the number belongs to the "first" or papal beast; and besides, the image beast has no number; and therefore the vision is notoriously false and out of joint. And hereupon a little "Voice" pipes up in the East to re-echo the sentiment, as it thinks such facts "though painful [?] to learn," "should be more generally known;" and lo, like their prototypes of old, they make merry and send gifts one to another. Rev. xi, 10. It is perhaps almost too bad to upset this little cup of froth over which they gloat with such apparent delight; but facts will most effectually do it. Those who have the Word to the Little Flock, and can read it for themselves, will notice that this vision was not published by sister White, but by another person. They will notice also that all through the vision, letters are inserted inclosed in parentheses, like the letters "(o)" and "(p)" in the extract above given. These refer to scriptures placed at the bottom of the page, and were the work of the publisher, not of sister W. They will then notice that the figures 666, in the sentence "I saw that the number (666) of the Image Beast was made up," are likewise inclosed in marks of parenthesis, showing that their insertion is also the work of the publisher, and no part of the vision itself. Then we have, as the testimony of the vision, simply this: "I saw that the number of the Image Beast was made up." We now inquire what is meant by the "Image Beast?" We do not think it can refer to the two-horned beast, as there

would seem to be no propriety in calling a beast an image beast, because it makes an image to another beast, any more than there would be in calling that the image beast, to which the image is made. We therefore incline to the view that by the expression "Image Beast," is meant the image which the two-horned beast makes to the first beast, and which he endows with life, causing it to speak, and attempt various other acts. Assuming that the image is what is referred to, though we assert nothing on the point either way, then it follows from the vision that this image has a number. It is certain that the first, or papal, beast, has a number, and his number is 666, as Rev. xiii, 18 plainly informs us; and it would not damage the likeness in any respect for the image of that beast to have a number also; whether the same or another would not matter. Doubtless more light will be given on this point as we approach the time of its fulfillment. But it may be said, The vision asserts that the number was already made up in 1847. Nothing of the kind; for we are expressly carried forward to the time when we can neither buy nor sell without the mark of the beast, a period yet future, for the time when the number would be made up; and as just remarked, as we approach that time, doubtless the developments of the prophecy will afford us a better understanding of this point. All we care to show here, is what we have shown, namely, that the number 666 which belongs to the first beast, is not the number that the vision here speaks of, though the one who published the vision, no doubt at the time sincerely supposed it was, and hence inserted the figures. The vision therefore does not apply the number 666 to any other beast but the papal beast, where the scriptures place it. The objector has here suffered himself to be misled. Placed by the side of the facts, his objection disappears; and no discrepancy is found to exist between what this vision contains and what the Review now teaches, or has at any time taught.

OBJ. 37. The visions teach, says the objector, that the negro race is not human. We deny it. They do not so teach. Mark the language: "Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men." This view was given for the purpose of illustrating the deep corruption and crime into which the race fell, even within a few years after the flood, that signal manifestation of God's wrath against human wickedness. There was amalgamation; and the effect is still visible in certain "races of men." Mark, those excepting the animals upon whom the effects of this work are visible, are called by the vision, "men." Now we have ever supposed that anybody that was called a man, was considered a human being. The vision speaks of all these classes as races of men; yet in the face of this plain declaration, they foolishly assert that the visions teach that some men are not human beings! But does any one deny the general statement contained in the extract given above? They do not. If they did, they could easily be silenced by a reference to such cases as the wild Bushmen of Africa, some tribes of the Hottentots, and perhaps the Digger Indians of our own country, &c. Moreover, naturalists affirm that the line of demarkation between the human and animal races is lost in confusion. It is impossible, as

they affirm to tell just where the human ends, and the animal begins. Can we suppose that this was so ordained of God in the beginning? Rather has not sin marred the boundaries of these two kingdoms? But, says the objector, Paul says that "God hath made of one blood all nations of men for to dwell on all the face of the earth," and they then add, "Which shall we believe, Paul or E. G. White?" You need not disbelieve E. G. White, in order to believe Paul; for there is no contradiction between them. Paul's language will apply to all classes of men who have any of the original Adamic blood in their veins; and that there are any who have not this, is not taught by the visions, nor claimed by any one. But for this text to weigh anything in favor of the objector, he must take the ground that God made every particle of blood that exists in any human being. Is this so? Then God made all the scrofulous, leprous, or syphilitic blood that courses in the worst transgressor's veins! From any view which leads to such a blasphemous conclusion, we prefer to be excused.

But what has the ancient sin of amalgamation to do with any race or people at the present time? Are they in any way responsible, or to be held accountable for it? Not at all. Has any one a right to try to use it to their prejudice? By no means. The fact is mentioned simply to show how soon men relapsed into wickedness, and to what a degree. But we are to take all races and peoples as we find them. And those who manifest sufficient powers of mind to show that they are moral and accountable beings, are of course to be esteemed as objects of regard and philanthropic effort. We are bound to labor, so far as in our power, for the improvement of their mental, moral, and physical condition. Whatever race of men we may take, Bushmen, Hottentots, Patagonians, or any class of people, however low they may apparently be in the scale of humanity, their mental capabilities are in every instance the basis on which we are to work, and by which we determine whether they are subjects of moral government or not. Then what about all this ado over the charge, which is itself false, that the visions teach that the negro is not a human being? What does it amount to? It is simply an effort to create prejudice in the minds of the people, unworthy any one who makes any pretensions to being a Christian, or even a gentleman.

Obj. 38. A point occurs on p. 301 of *Spiritual Gifts*, Vol. iii, concerning which several good brethren have written, not as the objector, to find fault and pick flaws, but for information. The language is concerning the system of sacrificial offerings which was established with Adam after the fall, and reads as follows: "This system was corrupted before the flood, by those who separated themselves from the faithful followers of God and engaged in the building of the tower of Babel." An unfortunate typographical error which has crept in here, makes the language place the building of the tower of Babel before the flood. After the word "flood," a comma and the word "and," have been left out. It should read thus: "This system was corrupted before the flood, and by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel [after the flood, of course, understood]. It is a statement simply, that both before and after the flood, the system of sacrifices was corrupted by mankind.

Obj. 39. *Suppression.* We now come to the great outcry about suppression. This the reader will at once understand cannot be urged as an objection against the visions themselves. If any wrong has been committed in this direction, it lies at the door of those who have had the charge of their publication. But there are charges made here which are infamously false. The visions are accused of following the views of this people; and as our views change, the visions must change to correspond; and if they cannot be changed they must be suppressed. To use the objector's own language, "All such visions are put where it is not an easy matter to get hold of them. Had it been possible they would long ago have destroyed them." We pronounce this an unvarnished, malicious falsehood; and those who make it, and those who love it, are respectfully referred to Rev. xlii, 15.

They cannot produce the first particle of evidence that there has ever been any attempt or design on the part of the leaders in this work to suppress any of the visions. Having once published them and spread them through the ranks of believers, any one could see that it would be sheer folly to attempt any such thing. No; be it understood that we stand by everything that has been shown. And what is the great proportion of that which is charged upon us as suppression? Simply matter that has been once published, and the edition becoming exhausted, has not been re-published. Now is there any law compelling us to keep on hand an edition of every vision that has ever been published? We certainly wish we had them; and could put them on sale at this office. But because the editions are all exhausted, Oh, says the silly charge, they are now suppressed! This might just as well be said of every book that chances to be out of print.

But in such visions as have been re-published, portions have been omitted. How is that? Very well. It not unfrequently happens that much that is shown in vision has a special application to circumstances as they exist at the time the vision is given. Now when the vision has once been fully published and accomplished its object as far as the then existing circumstances are concerned, is it not perfectly right and proper to re-publish only such portions as are of importance and utility to subsequent times? All will concede that it is.

But it is claimed that objectionable features are left out because they are not now believed. In answering these objections thus far we have answered among others the very points which are claimed to have been suppressed, and shown that they contain nothing but what we now fully endorse; so that this objection so far is of no weight. But further, we can show that those points are no stronger than others which are retained; so that the objection fails in this respect also. The two principal points are these: Speaking of those who fell off from the Advent path to the world below, she says, "It was just as impossible for them to get on the path again and go to the city, as all the wicked world which God had rejected." *Word to Little Flock*, p. 14. This is omitted on page 10 of *Experience and Views*. Was it because this point was not then believed? If so, look at another statement found on p. 43 of the same work: She saw the world before the throne, and when Jesus rose up from the throne not one ray of light passed to the careless multitude, but they were left in perfect darkness. Now which expression is the strongest? We say the latter, or, at least, it is just as strong. The other point is in what was shown about false reformations: "The reformations that were shown me were not reformations from error to truth, but from bad to worse; for those who professed a change of heart had only wrapped about them a religious garb which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever." As we have not proof to the contrary, we will take it for granted, as the objector claims, that these statements were published in the *Present Truth*, of Aug. 1849. Concerning their import we will only say that they do not prove that every conversion since 1844 has been spurious, as the objector asserts. They are speaking of the conversions made by these false revivals, which were not conversions from error to truth. It is not asserted that there could be no conversions from error to truth, and that such would not be genuine. The point now before us is, Were these statements omitted on p. 27, of *Experience and Views*, because they were not believed, at the time the vision was re-published? We say, No; for expressions are retained which are still stronger. Thus: "The reformations that were shown me, were not reformations from error to truth. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time for their salvation is past." Concerning the expressions, "The time for their salvation is passed," and "the wicked world which God had rejected," we have already spoken, and have no occasion to speak further here. We introduce them only to show that there are expressions retained in the visions, which viewed from the objector's standpoint, are far more objectionable

than those which he claims are omitted on account of their objectionable features. Their omission, then, so far as any objection based on them against the visions is concerned, is a matter of complete indifference. The objector is therefore at liberty to make of it what he can.

Let us briefly recapitulate that the reader may look at all the facts in connection:

1. Every vision, except such as pertained exclusively to individual cases, has been once published, put in print, and indiscriminately circulated, where friend and foe could alike obtain them. Attempts to suppress any of these would be utterly futile.

2. The main body of what we are accused of having suppressed, is simply the editions of some visions, which having all been sold, have not yet been re-published!

3. Portions which are claimed to have been suppressed from some evil design, are simply some things which related to particular and local circumstances, and having accomplished their object, have not been inserted when that which is of general interest has been re-published.

4. Expressions are retained inculcating the same sentiments, in language still stronger than those which the objector claims to have been suppressed on account of their objectionable features; so that the teachings of the visions are not altered a whit by the omission of those things which he asserts have been left out because they are not now believed.

5. In answering these objections we have answered all the points which are set forth as suppressions, and have shown that they contain nothing, but what we still fully endorse.

6. If the objector could maintain his points, what would he prove? Nothing against the visions themselves, but only against those who have had the charge of their publication.

In view of these facts this objection dwindles to a point that is not visible to the naked eye. And all the assertions that certain visions are not now for sale at this office because we do not now believe them, or that there has been any effort made to call in visions for the purpose of suppressing them, or that if we could have got hold of them, they would long ago have been put out of the way, or anything of the kind, we brand as infamous calumnies, and bold and barefaced untruths.

We have now followed the objector through his list of objections against the visions, finding none of them valid, and many of them weak and puerile in the extreme. We might have left them, with no fears that any person of a pure and ingenuous spirit, and honest and upright heart, would have been permanently turned from the right path, by their influence. But considerable vain and empty boasting may be stopped, by thus refuting them in order. Two things we have gained by this examination: first, a deeper knowledge of the inherent weakness of the opposition, and clearer views of the beauty and harmony of the visions themselves.

One other point should perhaps be mentioned before closing. Some one may say, Then you make the visions a second New Testament, a Mormon Bible in your system. We do not, as the following reason will show: We have ever held, as set forth in this article, that the word of God, the Bible, is the great standard by which to test all these manifestations. "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." All gifts of the Spirit in the church must be thus tested. Now it is evident that that which tests, occupies a higher position than that which is tested by it. This, in one word, expresses our view of the relative position which the Bible and the visions sustain to each other. But when a manifestation accords with the word, and gives every evidence that it is a genuine manifestation of the Spirit of God, we submit it to the objector himself to say how far we may regard it lightly or despise or transgress its teachings with impunity.

In conclusion, we would urge the reader to study *Spiritual Gifts* and Testimonies to the Church more fully, and endeavor to follow their teachings more closely. Those who do this to the greatest extent,



exemplify most of the spirit of Christianity in their daily lives; and such have no doubts, and find no difficulties, in the visions. The objections all come from those who manifest the least of their spirit in their daily walk and conversation, and who are least acquainted with their manifestation.

And you who love the present truth, who feel your hearts swelling with gratitude, as you view the pit of darkness from which it has taken you, and the glorious light it has thrown upon your pathway, remember that the visions are intimately and inseparably connected with this work. We have yet to learn of any one who has given up the visions, who has not also given up the main pillars of present truth. How is it with those who have lately risen up in opposition in Iowa? They have already surrendered the great truths of the Three Messages, the Two-horned Beast, the reckoning of the prophetic periods, and consequently the Sanctuary work in Heaven. How long they will retain even the Sabbath, or any practical view of the doctrine of the second advent, time will determine. Are you willing to follow the guidance of such men?

May the Lord bless you, and help you to "prove all things," and "hold fast that which is good." May he enable you to heed his injunction, to "despise not prophesyings;" and may you "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

For the Earnest Christian.

### The Sabbath.

ELD. B. T. ROBERTS:—*Dear Brother*,—The love of truth, and a desire for the salvation of men, are my apology for taking this liberty of addressing you. In your paper of April, I notice an article under the above heading, written in reply to the following question from a correspondent: "Is it not just as much an act of disobedience in us, to observe the first-day of the week as being holy to the Lord, when he commands us to observe the seventh, as it would have been for Naaman, the leper, to have gone to some other river when he was commanded to wash in Jordan?"

You preface your reply by saying, "We would not knowingly pervert the word of the Lord." This, from the character you bear, I am bound to believe. And I am glad you feel thus when approaching this subject, which you admit "is an important one." I esteem it truly important. But, while I would not question your sincerity, I wish to convince you, in the spirit of meekness, that your position is in reality a perversion of the word of the Lord. I hope you may see it so, and seeing it, turn your feet into the testimony of the Lord.

After quoting the fourth commandment, you ask, "What is the essential thing in this commandment?" If I were to answer this question, I should say, It is *all* essential—every word of it. Our Saviour said, "One jot or one tittle shall in no wise pass from the law." It should be obeyed then just as it reads. Your question implies that there is something non-essential in it. Did you mean so? Did the great Jehovah engrave non-essentials with his own finger on the tables of his testimony? Should any one ask concerning any other command of the Decalogue, what is the essential thing in it, you would think it a strange question. You would doubtless say, When God commands, it is essential that we obey.

But, after raising this question, you reply, "It is evidently to keep holy one-seventh part of time." Is it so, then, that the essential thing in the command is something not mentioned in it at all? The Sabbath truly is one-seventh part of our time, but the command makes no allusion to this fact. The idea is as foreign to the subject matter of the command, as it would be the truth to say that Americans make it a point to honor one-three hundred and sixty fifth part of their time, in remembrance of the declaration of independence. It is the fourth of July, and not an indefinite one-three hundred and sixty fifth part of time, that is honored on account of the declaration.

You further say, "Whoever works six days and then keeps as sacred unto the Lord one day, meets the letter and spirit of this command. He keeps the sev-

enth day." Is it so? Does not the command say, Remember the Sabbath day? Sabbath means rest; the Sabbath day is the Rest day. Whose Sabbath is it? The Lord's. Why? Because the Lord rested upon it. When he made the world in six days, he rested on the seventh; and for this reason he blessed and sanctified what? a seventh part of time? No, verily. He blessed and sanctified the day on which he had rested. "And God blessed the seventh day and sanctified it, because that in it he had rested." Supposing the law of our land required us to remember and honor the day of the declaration of independence. Would I satisfy the law by observing the first of January? That would be one-three hundred and sixty fifth part of time. Would it "meet the letter and spirit of the command?"

Please imagine Naaman, the Leper, reasoning just as you have reasoned. Elisha had commanded him to go and wash in Jordan. He reasons with himself: "What is the essential thing in this command? It is evidently to wash in water. The rivers of Damascus are composed of water, and I have a preference for them. 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?'" Will not this "meet the letter and spirit of the command?" No, no! He reasoned not thus. I do him injustice. He knew that such a substitute would not be accepted as obedience; and so "he turned and went away in a rage." Jordan, however, is nothing more nor less than a stream of water; and the Sabbath is one of the seven days of the week. So the cases are perfectly parallel. But the Jordan was not to be found in Damascus, neither is any one of "the six working days," (Eze. xlvii, 1) the Sabbath. This title God gave exclusively to the day on which he rested. No other day of the seven is called the Sabbath in the Bible, and no other day ever can possibly become the Rest day of the Lord, until it become a fact that he rested on some other day.

Now dear brother, (for such I esteem you as long as you reverence God's holy word and desire to know and obey the truth,) I beseech you, in the spirit of meekness, to review this subject. If God rested on a particular day of the weekly cycle—on the definite seventh day, and not on an indefinite seventh part of time; if he blessed and sanctified the day on which he had rested, and not some other seventh part of the week; if he requires men to remember His Rest day to keep it holy; and if the seventh day has always come regularly to all the inhabitants of the earth, in Asia, Africa, Europe, and America—to all who are settled on any part of the globe; then all the sailing around the world that ever was or ever will be, either upon the seas or upon paper, whether eastward or westward, never can unsettle or frustrate the purpose of Him who made this rolling world and man to inhabit it, make void his law, so that he cannot justly judge by it those who have a knowledge of it, or remove his blessing and sanctification from the day, in its weekly return, upon which he has bestowed such abundant honor. If we honor this his day, we honor him. "This is the love of God, that we keep his commandments." "If you worship God in spirit and in truth, and love him with all your heart, there is no doubt" you will obey him in all his known requirements. Then you will not be under the necessity of falling back upon the "thousands of others" who have lived and died in ignorance of what you know. It is light rejected that brings condemnation.

You are right in saying, "The idea is preposterous," that "God has so arranged it that his children cannot keep one of the most important of his ordinances." He "did not intend that the same absolute time should be observed as the Sabbath," but the seventh day as it comes to the several localities of earth. It has never failed to come regularly and in its order, since the Almighty said, "Let there be light," and the evening and the morning constituted the first day. All Jews, Mohammedans, and Christians are agreed in the numbering of the days of the week. God's providence has preserved the knowledge of the true seventh day. To suppose otherwise is preposterous. Had he not preserved this knowledge, he would

have put it out of the power of his children to obey him. Toward the close of your article you say, "But in a matter of so great importance, uniformity is desirable." The Lord knew it; and therefore did not leave it to us to choose a day, but appointed one himself.

But if the keeping of any one-seventh part of time "meets the letter and spirit of the command," then the term, "the Sabbath," must be just equivalent to "one-seventh part of time." It follows, then, that when Paul "reasoned in the synagogue every Sabbath," he must have reasoned there every one-seventh part of time, that is, all the time, leaving him no time to work at his trade of tent making, nor even to sleep. And further, if Paul did reason in the synagogue every Sabbath, as the sacred text affirms, and those Sabbath days were no other than those in which the Jews were accustomed to assemble, as none can reasonably deny, then there was no other Sabbath at that time, than the one that is now called, by way of reproach, the Jewish Sabbath; for if those were truly every Sabbath, no other day of the week was, at that time, the Sabbath nor a Sabbath of any kind. What is popularly called the Christian Sabbath, had not come into existence, when Paul's travels and labors were committed to parchment.

Yours in love.

R. F. COTTELL.

Ridgeway, Orleans Co., N. Y.

### Decline in Church Membership.

DR. CRANE of the Methodist Episcopal church, says in the April number of the Quarterly Review:

"In the year 1856 there were 800,327 souls, members and probationers in our fold. Since that date, nearly one million of probationers have been reported. About ninety thousand deaths have also been reported. Had there been no losses except by death, we would this day have numbered about 1,700,000 members and probationers, whereas the number reported in 1864 is only 928,320 (and only 939 more in 1865). In eight years, three-quarters of a million of names strangely disappear from our church records. At the General Conference of 1864 the Bishops reported a decrease of 50,951 during the previous four years, and accounted for it on the ground that the war had broken up churches, and scattered societies over all the area where raged the battle, yet during these same years more than 100,000 accessions were annually reported."

What a sad picture of religious defection do these facts present! The M. E. Church is not now very exacting of its members. Its rules against worldly conformity are not very rigidly enforced. It is the largest, wealthiest, and most popular church in the land. It is very seldom, in these times, that one subjects himself to persecution by belonging to it. And yet, according to Dr. Crane, it has lost otherwise than by death, 750,000 members within the short period of eight years! Of these all may not have backslidden. But is it not probable that a larger number of backsliders remain in the church than of persons who have left it for any other cause?

THERE are those who live in the neglect of secret prayer, showing their good will to neglect all the worship of God. He that prays only when he prays with others, would not pray at all, were it not that the eyes of others were upon him. He that will not pray where none but God seeth him, manifestly doth not pray at all out of respect to God, or regard to his all-seeing eyes, and therefore doth in effect cast off all prayer; and he that casts off prayer in effect, casts off all the worship of God, of which prayer is the principal duty. He that casts off the worship of God in effect, casts off God himself; he refuses to own him, or to be conversant with him as his God.—Edwards.

THE losses by fire throughout the United States for the six months just ended, exceed those of the whole of any previous year. The losses up to date are reckoned at \$45,000,000.

"Who has deceived thee so often as thyself?"

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 31, 1886.

URIAH SMITH, EDITOR.

### "Odious Names no New Argument."

Our caption we find penciled in the margin of a book belonging to a beloved brother in Christ, by the side of these words: "*The Christians were often the victims of popular fury.*" The common people looked upon them as enemies of their gods, and that was equivalent to Atheism. 'The Atheists,' was the appellation of the Christians in everybody's mouth, and of Atheists the vilest and most incredible things would be believed." *Neander's Church History*, p. 53.

Calling an opponent hard names is not a very logical argument, yet it was quite effective in the early days of the Christian Church, and it is no less so now. The Pagans, the worshipers of false gods and the rejecters of the only true God, called the Christians, the only believers in the only true and living God, Atheists, simply because they did not believe in their false gods; and this was sufficient to arouse the popular fury against them.

The same argument is often used against the truth in these days of degeneracy and apostasy from the faith. We are called Jews, not because we reject Christ, but because we keep the moral law of God, the ten commandments as written by the finger of God. We are called Sadducees, not because we deny the resurrection; for we insist upon this doctrine and make it much more prominent than they who call us Sadducees do; neither because we deny the existence of spirits, as taught in the Bible; but because we do not believe just as they do about human spirits—their fabulous knowledge and activity, separated from the body by death.

But these arguments have their effect, namely, to foster prejudice against the truth. It is a cheap argument to call us Materialists; and that is equivalent, in the popular mind, to infidelity. They call us Infidels, not because we disbelieve the Bible, but because we do not accept of their creed—because we do not believe, as they do, that the Bible teaches one thing when it means another. It is much cheaper to use the argument of hard names against us, than it is to meet our position, Bible in hand. Hence they choose the cheapest and most effective argument they have. No argument with the Pagans was so forcible against the Christians as to call them "the Atheists;" and no argument in these days of apostasy, is so forcible against the remnant of God's people—the people described in prophecy as keeping the commandments of God and the faith of Jesus—as to call them Jews, Sadducees, Materialists and Infidels, or some such opprobrious epithet. How can we blame them for using the very best argument they have?

But this their best argument is very injudiciously used, when it is presented to those who have candidly listened to our teaching, and have thus investigated and ascertained our position. It only has the tendency to drive such nearer the truth, as in a case which has lately come to my knowledge. It is injudicious to tell those who know better, from their own personal knowledge, that our teaching is infidelity.

R. F. COTTELL.

### A Few Questions for the Candid.

"And ye shall know the truth, and the truth shall make you free." John viii, 32.

Bible truth enlightens the understanding, refines the taste, sanctifies the judgment, and draws the soul upward to God, as though attracted by a holy magnet. The truth received into the heart, and reduced to practice in the life, never fails to make its receiver a better person; and to such, eternal life will finally be granted.

But error perverts the judgment, stupefies the understanding, hardens the heart, and leads away from God and his truth.

We have long believed, that in the providence of

God, his people were being gathered into the unity of the faith, preparatory to translation into the everlasting kingdom of his dear Son. One important means for the accomplishment of this object, we believe to be the gifts of the Spirit. That these gifts have in a very important manner been developed in our midst for a series of years, through the visions, we doubt not.

If we can trust our senses, if we can believe what we ourselves have heard, and have seen, and have experienced, in our own hearts, on this point, for four years, then we may say, we believe Sister White's visions are from the Lord.

But we hear a voice saying that they are "not of God." Men's tongues, and pens are busily engaged to prove them false, and that they are a gross imposition upon those who receive them.

But who are these men? Are they the best acquainted with sister W., and with her daily walk, both in her public and private life? Are they the most meek and heavenly-minded men? Are they under a greater degree of the influence of the Holy Spirit, than those who respect and acknowledge the visions as of heavenly origin? Is God in his infinite wisdom leading out, and urging on these people in their tirade upon the visions? If this is of the Lord, why do not the most spiritual see and recognize his hand in the matter? Why all this rejoicing in the ranks of our bitterest enemies on the question of the holy Sabbath? Why does this mixed multitude of professed Sabbath-keepers, and virulent no-Sabbath men, rejoice and dance together now? Truly Pilate and Herod have again made friends. Finally if these men are doing the will of God, why is it that they have renounced almost every cardinal point of present truth? Is it because the truth has kept such bad company that the whole must now be rejected?

Dear brethren and sisters, let us mark well the course of men who have gone off in a raid upon the visions; let us notice well the result of the present undertaking, and again learn the difference between those who receive, and those who reject the visions!

Are any shaken at all, read the answers to objections to the visions, now being published in the Review. We say again to all, Read them.

A. S. HUTCHINS.

### Doubt.

THE Bible speaks of the fearful and unbelieving; no doubt referring to those who fear to believe what God has spoken; the world are in this condition, they want a demonstration, and when it is granted, they are as dissatisfied as ever. Doubts creep into the mind on spiritual matters, and one being admitted, a host follow.

John Bunyan in his Holy War, writes of a class of enemies, most dangerous to the town of Mansoul, called doubters; and they act as spies, and are very active agents in subverting the city, as he terms it in his book.

Lately, I have been reading a little of the doings of Snook and Brinkerhoff, against the truths they once loved; and I confess it causes surprise in my mind, that those who were once so zealous could undergo so rapid a transformation, as to sentiment; and not only disbelieve the truth, but publish their darkness to the world, with such industry and zeal.

But I am still more surprised that they should venture in so leaky and rickety a craft as this one which has been tried to the loss of so many; that is, the ship of doubt and unbelief. All their objections seem to me puerile, and many of them unworthy of a common county pettifogger.

Even a child who is versed in the language of prophecy, would understand correctly what they seem to estimate as valid objections to the truth. I need not mention them as they are being fully investigated in the Review.

God is raising up advocates to the truth, who are not ashamed to come out, and say before the world, what he would have them say. It is not for any one to contradict the words of God. Men may say that this or that truth is unreasonable to believe; but at the same time the unreasonable subject for our thoughts, lies in man's carnal nature, not in the truth.

If there is any thing strange in God, any thing unaccountable, it is his long suffering with this poor fallen race; not only for the time of six thousand years mentioned in prophecy, but especially the work included in the time of the end; and instead of thinking it strange, that such a message as the third should go to the world, we may wonder that he waits to give any message at all to ungrateful man.

If he chooses feeble man as an agent to his fellow man it is in harmony with his plan, as it has been so far developed; and although they are of like passions with their fellows, yet we revere them for Christ's sake, who sends them; and rejoice that they show evidence of consecration. May God bless them, and strengthen them more and more.

Of the visions we judge from their fruits; and it is all good that we have seen, to those who believe; but unmixed evil to those who reject them. There is in these works the transparency of truth, and the internal and external evidence of divine origin.

JOS. CLARK.

### Moses and Elias on the Mount.

"AND, behold, there appeared unto them Moses and Elias talking with him." Matt. xvii, 3.

Hence, it is claimed, is strong proof of the conscious state of the soul after the death of the body. It is certain that his, (Moses') body died hundred of years before; but now he appears upon the mount alive: therefore his soul could not have died with his body. This is their conclusion; but where is the proof that it is correct? Nowhere! Could we not draw quite a different conclusion with as much reason, and one that can be sustained by proof? I think we can. Thus: 1. Moses, not his body simply, but the man Moses, died on mount Nebo, B. C. 1451. The Lord said, "Moses my servant is dead." Joshua i, 2. 2. Fourteen hundred and eighty years afterward, the same man Moses, not simply the soul, or spirit of Moses, but Moses himself, was seen alive on the mount with Jesus. "And, behold, there talked with him two men which were Moses and Elias." Luke ix, 30. Conclusion: Therefore Moses must have been brought to life again, or raised from the dead. This certainly is a logical conclusion. So thought that great man, Dr. Adam Clarke, as his notes on this passage show: "Elijah came from Heaven in the same body which he had upon earth, for he was translated and did not see death. 2 Kings ii, 11. And the body of Moses was probably raised again as a pledge of the resurrection."

But was Moses raised from the dead? We think that there is some strong evidence that he was.

1. The manner of his death and burial seems to indicate it. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day." Deut. xxxiv, 5, 6. He died and God buried him and no man has been able to find his grave to this day.

2. Jude incidentally remarks thus: "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Verse 9. Here is the record of a contention between Michael (Christ) and Satan about the body of Moses. What does this mean? Evidently it relates to the resurrection of Moses. It can be explained in no other way without making the words mean what they do not say. Satan had the power of death. Heb. ii, 14. All who went into the grave he held there. Moses died and went into "the land of the enemy," Jer. xxxi, 16, the grave, the prison house of Satan. Isa. xiv, 17. Michael came to resurrect him. Satan disputed his authority to do it, and tried to hold Moses in the grave. Michael said, "The Lord rebuke thee," and raised Moses from the grave.

3. In this light we can explain Rom. v, 14. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Says Paul, "death reigned from Adam to Moses." Why does he stop there? what happened there to break the reign of death? Adam died, went into the grave and death held him there. Seth,



Noah, Abraham, and so on, generation after generation, died and fell into the grave. Death held them there. From Adam to Moses not a person who died was ever raised from the dead. Thus grim death reigned triumphant and the hope of man seemed to be lost in the grave. Moses dies. Death closes his icy arms around him and claims him as another victim. But the Lord of life comes down and breaks the power of death, opens the grave, and brings up Moses. Here a before unheard of blow was dealt to death. His long triumphant reign was broken. One stronger than death had appeared, and by the resurrection of Moses had shown his power to bring his people from the grave. Thus we see how death reigned from Adam to Moses.

4. Moses was a type of Christ. Acts iii, 22. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you." Christ died, was buried, and rose again on the third day. If then Moses was a type of Christ, he also must die, be buried, and rise again the third day without seeing corruption. It is objected that Christ was to be the first one to rise from the dead. It is thought that this could not be true if Moses was raised before Christ. But Moses being a type of Christ, he could be raised from the dead as typical of Christ's resurrection. So in his case the objection would not apply.

5. But what was the meaning, or use, of the transfiguration? Our opponents never stop to explain this. With their view of it, it has no particular significance. It only happened to occur and they cannot tell why. But if we examine it carefully we shall find that it had a very important object and a beautiful application. In Luke ix, 27-31, we read: "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." In the next verse follows the fulfillment of the promise. "And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias." Matthew states it the same, first the promise: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. [Now the fulfillment of the promise.] And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." And behold, there appeared unto them Moses and Elias talking with him." Matt. xvi, 28; xvii, 1-3.

Mark, chapter ix, states this transaction in the same order that the others have. First, Jesus says that there were some standing there who should not die till they saw the kingdom of God come. Verse 1. The next thing that he did was to show them the transfiguration. Hence it is manifest that this was a fulfillment of the promise that they should see the kingdom of God. And this is just what it was in fact, a representation, or miniature, of the kingdom of God.

In the real kingdom of God there will be, 1. Christ the king in his glory; 2. The saints who are alive and are translated without seeing death when Christ comes. 1 Thess. iv, 16, 17. 3. The saints who have died and are raised in the first resurrection. 1 Thess. iv, 13-17. Now in the transfiguration on the mount, each of these classes was represented. 1. Christ the king was there in his glory; 2. Elijah was there as the representative of those who will be translated without seeing death; for he was translated to Heaven without dying; 3. But who represented the resurrected saints? Answer: *Moses who died, was buried, and was raised from the dead.* Thus the apostles indeed saw a beautiful miniature of the kingdom of God.

Thus we see that this passage when carefully examined falls far short of proving the immortality of the soul, and the conscious state of the dead. Indeed it is proof of the contrary, as it shows that God's way of taking men to Heaven is either by translating them alive, or by raising them from the dead.

D. M. CANRIGHT.

Norridgewock, Me.

#### Report from Bro. Andrews.

BRO. WHITE: I have not been silent so long, because my interest in the truth is abated. My confidence in the entire system of present truth, never was stronger than at present. My soul says, Praise the Lord for such glorious light. I believe with all my heart, that the good Shepherd is still leading his flock. My prayer is that we may be kept meek, and submissive, and always hearken to his voice.

Our Conference at Johnstown Centre, Rock Co., Wis., was excellent. We were favored with the faithful labors of our beloved Bro. Loughborough, and were encouraged by his cheerful countenance, and his faithful testimony once more. The Lord will raise up his servants. Praise his blessed name.

Wednesday, July 4th, held a meeting at 4 o'clock P. M., with the church at Clyde, Ill. Spoke to them on the subject of God's leading his people, and the importance of our being in union and sympathy with the work of God, and of coming up to that work with all our hearts. At the close of the meeting, the brethren present re-arranged their s. b., adding over \$70.00 to our s. b. Fund for the present Conference year. There were also five more shares taken in the Health Institution. Most of the brethren have the cause of God near their hearts, and are willing, and anxious to do what God requires. Some lack spirituality and devotion to the cause. We hope and pray for a revival of the work of God in all our hearts.

July 5th, left home for Rockton, Ill. Arrived there the 6th, labored with the brethren till July 12th, preaching, and visiting from house to house. The brethren here were in a somewhat cold and stupid condition, but we were glad to see a waking up among them before we left. We had freedom in presenting the truth. One new convert took a stand on the commandments of God while we were there. We trust the dear brethren and sisters at Rockton will be more watchful and sober, try to understand the devices of Satan, and pray earnestly for grace and strength to shun them all. It is no time to falter and faint now,—Jesus is soon coming. Courage and perseverance, brethren. Eternal life will soon be given. Let us each see to it that we get one ready for the Lord's coming. Paul says, "Examine yourselves." Oh that the Lord may help us to do it faithfully.

July 12th, left for McConnell's Grove, Ill. This church has passed through severe trials, but I believe the Lord has a people here yet. There were some of the brethren from Monroe present, Sabbath and Sunday. The Lord encouraged us all, and we felt that it was good to try to do his will. On Sunday P. M., we had a business meeting. The brethren re-arranged their s. b., raising it from \$53.33 to \$87.36. This shows that their love for the truth is unabated. We were glad to see some who had almost given up the truth, determine in the strength of the Lord to go through to the Kingdom with his people. Dear brethren at McConnell's Grove, (and every where else) hold fast the beginning of your confidence firm unto the end; for those who keep the commandments of God will finally "have a right to the tree of life, and enter in through the gates into the city." O Lord write thy Law in all our hearts; help us to see it in its length and breadth, depth and height, that we may be enabled to love thee with all our hearts, and love our neighbor as we do ourselves.

July 18, left for Mackford, Wis. Owing to the short notice the brethren had of the meeting, there were not a great many out. The brethren here are quite scattered, but all remain firm in the truth (with the exception of one), as far as we know. We had help from the Lord to present his truth to these dear brethren, and the word spoken seemed to take effect. That the Lord may preserve his people here blameless till Jesus comes, is our prayer.

Bro. Baker takes us this afternoon with his team to Ripon on our way to Fish Lake, to try to strengthen the things that remain there. We have the best of health, for which we thank the Lord. And we feel encouraged to labor on in this blessed cause. Brethren, pray for us.

R. F. ANDREWS.

Mackford, Wis., July 24, 1866.

#### Report from Bro. Whitney.

My last report was made during the season of fasting and prayer. That was a profitable season to the church here, as we were led to close self-examination and humble repentance before the Lord. Spent one of the four days with the church at Norfolk, where the Spirit of the Lord was also at work.

May 19 and 20, attended Quarterly Meeting at Perry's Mills. Here also the Lord helped his people to see and repent of their lukewarmness, and the wrongs consequent upon such a state. Preached three times, and enjoyed a good social meeting.

The 26th and 27th was the time for Quarterly Meeting here. A general representation of the church at Norfolk, and Bro. Lawrence from Bangor, were present. Bro. and sister Taylor were with us, and they came in the fullness of the gospel of peace; and as Bro. T. portrayed before us the condition of the Laodicean church, our eyes were more fully opened, and the hearty confession of wrongs, and the strong resolutions to overcome, that were made, gave some evidence of the work of repentance that was going on in our hearts. The faithful labors of Bro. T. were especially blessed to me in enabling me to see my lukewarmness and unfaithfulness to the Lord and to his people; and I wish to say to the brethren and sisters where I have labored, that with deep sorrow and regret I confess my unfaithfulness and inconsistencies, and humbly ask their forgiveness for all the losses they have sustained, and the trials they have endured, on account of them. I have failed to heed the counsel of the Lord to "encourage in myself more energy and perseverance," and consequently my efforts have been feeble and half-hearted, and my usefulness almost destroyed. My state of mind in view of my condition is well described in the fifty-first psalm. But I trust the Lord has forgiven me my great wrong, and helped me to commence the work of reform; and in his love and tender mercy grants me the light of his countenance, and the communion of his Spirit. The work of overcoming appears of great magnitude, but still it can and must be done.

Sabbath, June 9, was with the church at Norfolk, and enjoyed a really refreshing season. Some who labor under trying and discouraging circumstances were comforted and encouraged. One who had almost given up effort, and even hope, expressed a desire and determination to once more try to overcome and go through with the people of God, and one who was formerly a strong opposer of the present truth was present under a great burden of sin, and called earnestly for the prayers of the church, that she might be forgiven and blessed. All had their prospects brightened, and felt that there was light ahead.

The 23d and 24th, attended Quarterly Meeting at Bangor. This was quite a general gathering for Northern N. Y., and the Lord met with us; and although "Satan came also," in the form of some fanatical spirits outside of the truth, the Lord's people were enabled to discern the spirit and not to be bound by it. I enjoyed the sweet blessing of the Lord while confessing my wrongs, and talking of the dealings of the Lord with me, and exhorting my brethren and sisters to greater faithfulness in the work of zealous repentance. Hearty confessions were made; strong resolutions were formed; the tempted and desponding were lifted up, and all went away feeling that the Lord was at work for his people.

May the Lord help us to put away all our idols, prepare our hearts for the Saviour, and open the door that he may come in. Amen.

S. B. WHITNEY.

Grass River, N. Y., July 4, 1866.

If we were upon the watch for improvement, the common news of the day would furnish it; the falling of the tower in Siloam and the slaughter of the Galileans were the news of the day which our Lord improved.

"Search others for their virtues, thyself for thy vices."

"God heals, the doctor takes the fee."

## Minnesota Conference.

THE sixth annual session of the Minnesota State Conference of S. D. Adventists, was held at Pleasant Grove, July 6th, 1866. Elders J. N. Loughborough and Ingraham were present. Meeting was opened with prayer by Bro. Ingraham. By vote of the Conference, Brn. Loughborough and Ingraham were invited to take part in our deliberations.

Delegates being called, five churches reported by eight delegates. Reports of churches show total membership, one hundred and sixty-eight. Total s. b. fund, about \$600. Bro. Stephen Pierce and F. W. Morse reported labor, which reports were accepted. Credentials were granted to Eld. Stephen Pierce. A license was granted to W. M. Allen. The case of F. W. Morse, and others applying for license was placed in the hands of the Executive Committee.

*Resolved*, To appoint a committee of three on Nominations. Brn. Loughborough, Lashier, and Allen were appointed.

*Resolved*, To appoint a committee of three on Resolutions. Brn. Loughborough, Ingraham, and Lashier were appointed.

*Resolved*, To appoint a committee of six on settlement. Brn. Loughborough, Ingraham, Grant, Odell, Gibson and Kelsey, were appointed.

The committee on Nominations, reported for President, Eld. Stephen Pierce; for Secretary, E. W. Darling; Treasurer, W. I. Gibson. Conference Committee, Stephen Pierce, H. Grant and H. F. Lashier. These nominations were all ratified by unanimous vote of the Conference.

The committee on Resolutions reported for action of the Conference, the proposed amendments to the constitution recommended by the General Conference, the resolution allowing unorganized churches a representation in Conference, the course recommended in expelling members, the dress resolutions, and the health reform. They also approved of the plan of establishing a Health Reform Institute at Battle Creek, and endorsed the action concerning members moving away from a church being required to pay s. b. where they have been in church fellowship till they unite elsewhere. Also

*Resolved*, That we arrange our s. b. pledges at the time of electing our delegates to the State Conference, so that our s. b. year, and Conference year shall correspond.

*Resolved*, That we pay to the Conference fund eighty per cent. of all moneys received into the s. b. funds of our several churches.

*Resolved*, That the payments of churches to this Conference commence with July 1st, and that they reckon their quarters from that point.

*Resolved*, That our scattered brethren in Minnesota be invited to arrange their s. b. figures on the plan our churches adopt, and make a report of the sums they propose to pay, to E. W. Darling, Faribault, Rice Co., Minn., immediately, and pay quarterly eighty per cent. of the same to our State Treasurer, W. I. Gibson, Rochester, Minn., to assist in carrying forward the truth.

*Resolved*, That we donate the sum of \$50, to aid in erecting a meeting house in Battle Creek, Mich.

*Resolved*, That this Conference donate the sum of \$25 of our Conference fund to the S. D. A. Publishing Association.

*Resolved*, That this Conference donate to the General Conference Missionary fund the sum of \$25.

*Resolved*, That we invite one or more of the General Conference Committee to meet with us in future sessions of this Conference, to participate with us in our business proceedings.

*Resolved*, That the Executive Committee be requested to district the State, and arrange Quarterly Meetings.

*Resolved*, That the Conference Committee be empowered to publish a suitable number of minutes in pamphlet form for the use of this Conference, said minutes to contain the Constitution, with such amendments and resolutions as have been made since the organization of the Conference, together with the proceedings of the present session.

*Resolved*, That this Conference purchase a suitable

number of blanks for the use of our churches and ministers.

*Whereas*, Minnesota has suffered from a lack of proper management in the past, therefore

*Resolved*, That we request the General Conference, for the present, to consider this State as missionary ground; and while they may make efforts to build up and extend the cause here, we will endeavor to move in harmony with them, and second their efforts by our influence and means; and all difficult matters in business or trial, we will refer to the General Conference Committee for a decision.

*Resolved*, That we tender a vote of thanks to the Pleasant Grove church, and especially to Bro. Harris and family, for their kind hospitality in caring for our wants during this Conference.

*Resolved*, That a condensed report of this Conference be sent to the Review for publication.

The report of the committee was accepted, all the resolutions adopted, and Conference adjourned *sine die*.  
STEPHEN PIERCE, Pres.

E. W. DARLING, Sec.

## Faith.

Oh give me faith! why should we not believe,  
Is not God rich, all bounteous to give?  
Is he not greater than our highest hopes?  
Hath he not said, "Ask, and ye shall receive?"

Oh give me faith! how gloomy is that vale [flower!  
Where blooms not lowly, some sweet wildwood  
So dark, and chill, and dreary is that heart  
That knows not faith's all animating power.

Oh give me faith! borne on her tireless wing,  
The spirit soars to climes unknown before,  
Clasps the great "mystery of godliness,"  
Bows 'neath the cross, to worship and adore.

Oh give me faith! unflinching and firm,  
Though my soul trembles in this solemn shade,  
Though my heart faints as life's glad light grows dim,  
Yet faith still whispers, "Trust, be not afraid."

Oh give me faith! till Christ shall take me home,  
Faith in my God, submission to his will,  
Till in his likeness satisfied I stand  
Arrayed in light on the celestial hill.

## Faith.

"WITHOUT faith, it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is important when we make a petition, to ask in faith, in order to receive. We know that the Lord is a prayer-hearing and a prayer-answering God, but notwithstanding all this, we might make a petition, and not receive it. We want a confiding faith in God, and when we can bring such a faith as this into exercise, we know that "if we ask anything according to his will, he heareth us." But when we come and ask in a careless, indifferent manner, we do not receive, and why? "Because we ask amiss."

We frequently hear it remarked that we need more faith; but how can it be obtained? Why, we say, by drawing nigh unto God. Then let us set about the work in earnest. A faint desire never will obtain the blessing. Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Some may think that this only means a thoughtful desire to obtain righteousness. But we think in some instances it extends further than a mere desire. When Jesus commissioned his disciples to go out and preach, he told them to heal the sick, cast out devils, etc. But we find one instance where they did not succeed. They had been successful before, even so much so that they rejoiced on account of it. But what is the trouble now? Did they doubt but what the Lord was able to manifest his power on this occasion the same as he had done before? Hear the Saviour: "Howbeit this kind goeth not out but by prayer and fasting." We want that faith which worketh by love, or which comes from a heart filled with the love of God. This is confiding faith; "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

"Oh for a closer walk with God." Let us labor

after holiness, and untiringly, and perseveringly press our suit before the court of Heaven, and "earnestly contend for the faith which was once delivered to the saints," and if we cannot obtain the desired blessing, let us still continue even in prayer and fasting, yea, hunger and thirst after it, till we receive, that our joy may be full.

We should manifest as much earnestness in what we want and desire, as was exhibited in the case of the woman of Canaan. She really felt her need, and earnestly besought the Lord to have mercy upon her, and while she felt her need, she also felt her unworthiness. She did not ask for the richest fare, but only for the crumbs which fell from the table. Jesus said to her, "O woman, great is thy faith; be it unto thee even as thou wilt." When we really feel our need, and our unworthiness, then it is that the Lord delights to bless us, and grant our petitions. But in order to have that confiding faith in God, we must have more love for him, more love for the truth, and more love for one another. We must also bring ourselves entirely into subjection to the will of God; "be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God;" be zealous and repent, and get every thing away from the door of our hearts, so that the Lord may come in and sup with us and we with him. May the Lord grant us the tokens of his returning favor, and save us from unbelief and prepare us for his heavenly kingdom.

Peterborough, N. H.

JOHN N. WILKINSON.

## The Ohio Tent.

BRO. WHITE: I desire to say a few words through the Review, concerning the tent meeting in Ohio. Since the announcement of the tent movement in this State, I have been extremely anxious to know of its operations, and of its success. Agreeably to the ardent desire that I entertained for the promulgation of present truth in Ohio, especially, I determined on visiting the tent while in Bellville.

Accordingly I left home on the 6th of July, in company with Bro. Smith of Norwalk, and we arrived at Bellville in the evening, after a journey of about sixty miles. There we made our first acquaintance with those dear Brn. Van Horn and Lawrence; and I can say, it was truly an agreeable one to me. I remained at this meeting ten days, and in this time listened to fourteen discourses with great profit.

The meetings are well attended, and the people manifest a good degree of interest in listening to the words of truth; they turn out in numbers varying from one to four hundred. Good order is maintained, which speaks in favor of the citizens of Bellville. The tent is pitched in a pleasant location in the heart of the village of B.

My joy was made the more complete, on meeting, and forming an acquaintance with so many of like precious faith. Bro. and sister Crouse from Licking Co., Bro. Fleming from Gilboa, Bro. Nichols from Knox Co., Bro. Grant and Bro. and sister Iden; these have all attended the meetings, which has added much to their interest. Although our numbers were few, yet our presence at this meeting has had a salutary influence upon the minds of the people, in favor of the truth.

Brethren in Christ, let us seek opportunities to cast our influence in that direction which will ever tell in favor of this precious present truth. We trust that our visit to the tent, did not only have a good influence upon the minds of the people of that place, but that it also tended to the encouragement of Brn. Van Horn and Lawrence.

I would further say, for the encouragement of all our dear brethren scattered abroad, that I believe the Lord has commenced a good and glorious work in Ohio, the truth is being presented to the people, in a plain and uncompromising manner; and I am happy to say that I believe that the truths which are being presented, are finding a lodgement in the hearts of many in and about Bellville. My prayer is, that it may spring up and bear fruit, some thirty, some sixty, and some an hundred-fold.

There are others, whose eyes and ears are closed



against the truth. "Eyes have they, but they see not; ears have they, but they hear not." This brings to our minds a solemn thought. They who reject, and close their ears to the voice of the third message, a little way from this, will be beyond the reach of mercy. The table of their festivity will be made a snare, and a stumbling-block, and a recompense unto them. And as there is considerable agitation in the minds of the people concerning the great and important truths that have been presented to them, we may reasonably suppose that there will be a fair proportion, who will take a decided stand in favor of the truth, if we may at all judge from external appearances. Many have expressed themselves as being fully decided in favor of the present truth.

The Lord, by his Holy Spirit is at work in Bellville, setting home to the minds and consciences of men, the word of testimony as proclaimed by his servants; and my desire is, that many may be sealed by the Holy Spirit of promise until the day of redemption.

Brethren and sisters, let us who are blessed with pleasant homes, and the society of companions and friends, not be forgetful of those dear servants of God, that have denied themselves the comforts of home and friends, and have gone out upon the tented field, to fight the battles of the Lord. And as Aaron and Hur stayed up the hands of Moses, until the going down of the sun, let us also stay up the hands of God's servants until the victory is proclaimed on the side of Him whose right it is to reign. Let us give them to feel that they have our sympathies and kind regards, that their trials are our trials, and their burdens our burdens. Be assured, dear ambassadors of Christ, that while you are standing up stiffly for the truth, and are proclaiming the same to a gainsaying world, you not only have our sympathies and prayers, but the Holy Spirit will keep and sustain you under every trial. May the Lord make you useful instruments in winning many souls to himself, that it may add as many sparkling gems to the crown of your rejoicing, in the day of Christ Jesus our Lord.

H. ABBOTT.

Wakeman, Ohio.

"He that can have patience, can have what he will."

## Letters.

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

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

### From Bro. Caviness.

DEAR BRETHREN AND SISTERS: It is a pleasure to me to read the testimonies given through the columns of the Review, in favor of present truth. I can say my heart has been greatly cheered with the glorious truths of the third angel's message. These truths seem to shine brighter and brighter. I thank my heavenly Father that I was ever so fortunate as to get hold of them. I have no doubts as to the Lord being in the work, nor as to the Lord leading out this people, called Seventh-day Adventists. The desire of my heart is that I may go through with this people to the kingdom of God where we can sing the song of Moses and the Lamb forever and ever.

WM. E. CAVINESS.

Fairfield, Iowa.

### From Sister Cowdrey.

BRO. WHITE: As the hours of the holy Sabbath were fast passing away, and as I was about laying aside my books and papers, the thought struck me that I would like to communicate once more with my dear brethren and sisters, through the Review,—that dear messenger of love and truth. Isolated as I am from the society of the saints, how sweet, how refreshing are its weekly visits! I have hailed it with more joy than I can express, during almost three years that I have been striving to keep the commandments of God, and the faith of Jesus. It has been all the preaching I have had, with one exception, which Bro. Loughborough will remember; it was a little meeting at Bro. Clarke's in Blanford, one cold, blustering day in February. It was to me a refreshing time. I have ever since remembered him in love, and in his, and Bro. White's affliction, have felt a deep sympathy; and trust my feeble prayers in their behalf, have been heard in Heaven.

I long to see and hear some of the messengers of truth; and I often feel to pray that God would inspire the heart of some one to come to Colebrook, to speak the word of life and salvation to a perishing people. May God bless his ministering servants, and all the flock of Christ, is my earnest prayer.

Yours, striving for eternal life.

A. S. COWDREY.

Colebrook River, Ct.

P. S. I would not forget to tender my thanks to the ministers, for those sermons. Although the paper is usually filled with good instructive matter, yet a sermon now and then, to us lonely ones is a great treat.

A. S. C.

### From Sister Bolton.

BRO. WHITE: I love the blessed truths and good instructions and faithful counsel and comfort which come to us from week to week. It is cheering to our hearts. We are living in a solemn time, and in a very wicked and perverse generation, when iniquity abounds, and the love of many waxeth cold, and as the prophet has said pride has budded and truth has fallen in the streets.

I feel very unworthy; but I mean to strive with all my heart to heed the counsel of the faithful and true Witness, and seek meekness and righteousness, and it may be I shall be hid in the day of God's fierce anger, when he arises to shake terribly the earth. I want to be wholly engaged in the great work of preparation that is going on that will bring out the people of God, prepared for the latter rain, and the coming of Jesus, and the setting up of his everlasting kingdom, which will be given to the saints of the Most High, and established under the whole heaven. The season of fasting was blessed to us while we tried to get nearer to God by humiliation, fasting and prayer, and confessing our sins. We felt the blessing and approbation of God resting upon us. We feel to praise God for his great goodness toward us, and that he has heard the prayers of his people in behalf of his afflicted servants. The hand of the Lord is set to the work. And they will be made whole, and come through the trials, ere long, purified, ready for the Master's use.

Yours, in hope of eternal life.

LYDIA BOLTON.

### From Sister Richmond.

DEAR BRETHREN AND SISTERS: It has been about fifteen years since I commenced keeping the Sabbath of the Lord, and I can still say that I love God, his truth, and his people, and I choose still to share with them in their sufferings and trials here, and I hope at last to share with them in those joys that await the faithful.

We are truly living in a solemn and interesting time, when God is weighing the thoughts and interests of his people; and I feel often to ask myself the question, On which side shall I be found, gathering with Christ, or scattering abroad?

I feel thankful for the truth that God is permitting to shine upon the pathway of his people in the last days of peril, and especially for the light that we have on the Health Reform, for I feel that there is great need of a reform among us. How can we render acceptable service to God, while our bodies are weighed down with disease caused by transgressing the laws of our being? It is impossible. I have been trying to live out this reform, and have been blessed in so doing. My heart has been made sad in the past, while I have witnessed the sufferings and afflictions of God's dear people, and I have often felt to weep, and cry in secret places, "Spare thy people Lord, and give not thine heritage to reproach;" and I feel to rejoice to day for what God in mercy has been doing for his afflicted servants, that he has heard the cries of his people and has broken in a measure the power of the enemy. To his name be all the praise. In view of his great mercy, we should humble ourselves before him, and try to live in the place where we can help stay up their hands, and encourage their hearts and thus help them bear their burdens. It is an individual work, we all have a part to act, and be it ever so humble I desire to be ever found in my place. The Lord knows all our needs, but he has said in his word that he would be sought unto by the house of Israel to do these things for us. He has made it our duty to ask, and we have the assurance that he will not turn a deaf ear to our cry.

Oh how compassionate! how full of love and mercy, to his poor, erring people! how our hearts should swell out with gratitude and love to him, who has done so much for us! How it should inspire our hearts with courage and zeal in his cause. Though the way may be straight and narrow, though it be a rough and thorny way, if we but keep our eyes upward upon Jesus we can go through; it is possible; we can overcome. With Jesus for our friend and guide we need not fear. I mean to be an overcomer and at last meet you in that better land.

LOIS J. RICHMOND.

North Hadley, Mass.

## Extracts from Letters.

Sister Mary Judson writes from Homer, Mich: I wish to give my testimony in favor of this last message of mercy, which is being preached to dying man. It seems plainer every day, that we cannot live as we should for one day, no, not for one hour, without God's grace in our hearts. This world's history is fast drawing to a close, and soon we shall see our Saviour coming in the clouds of heaven. Even now it seems very near, for we see the signs fast fulfilling. Soon His voice will be heard saying, "He that is filthy, let him be filthy still; he that is holy, let him be holy still." I am determined to overcome and be numbered with God's people, that I may escape the coming storm of wrath.

I remember with pleasure many happy Sabbaths spent among Sabbath-keepers. Those are bright spots, which point to that eternal rest that awaits every humble child of God. May the glad day soon come, when we shall hear the summons,

"Child your Father calls, come home."

Sister Rogers writes from Mauston, Wis.: I would say to all the dear brethren and sisters scattered abroad that I still love the truth. I love the Review, laden with precious truths from week to week; just such truths as the remnant need.

I have been trying to draw nearer to God. The language of my heart has been, "Nearer my God to thee." I made up my mind to pray more, and blessed be God, and let the Rock of my salvation be praised, he deigns to hear the feeble voice of my supplication, and Jesus has revealed himself to me, the "chiefest among ten thousand, the one altogether lovely."

"Jesus, dear name, how sweet the sound,  
'Tis music to my ear."

He is indeed a present help in every time of need. Peter says, to those who believe he is precious. Oh how precious is Jesus! He is a refuge; he is a shadow of a great rock in a weary land; he is a fortress, he is a high tower into which the righteous flee and are safe. He is the best friend man ever had. He laid aside the glory he had with the Father before the world was, and came down into this wicked world and became a man of sorrows, and acquainted with grief; he hungered and thirsted, and at last laid down his life for a race of rebels. Oh the matchless depths of a Saviour's love!

"Precious is thy name, sweet Jesus,  
Sweeter than an angel's dream,  
More melodious than the music  
Swelling from a seraph's hymn,  
Precious is thy love that brought thee  
From thy Father's throne above,  
To redeem a world in ruin,  
Bid its heavy curse remove."

Dear brethren and sisters let us gird anew the gospel armor. If faithful a little longer we shall see the King in his beauty. There is rest for the weary, even in this life, when we can cast all our cares on Jesus, knowing that he careth for us. Amid the cares and trials of this life how sweet it is to trust in God! Oh glorious hope of the Christian; how it buoys the sinking spirits up, when the body is racked with pain, and disease is preying on the system! How comforting the thought that we shall ere long become citizens of that country where the inhabitants shall never say "I am sick." By the assisting grace of God I am determined to meet you on Mount Zion.

Yours, striving to overcome.

Charlotte McNeil writes from Hinsdale, N. H.: It cheers and comforts my heart to hear from the lone ones that are scattered up and down the earth, and I can but exclaim, Surely the Lord is preparing a people to meet him when he comes. May I be one of that number who shall be all ready to meet him in peace, without spot or wrinkle or any such thing. I have been striving for an entire consecration and dedication of myself to God, and the Lord has manifested himself to me in a mysterious way, by placing me in the furnace, and I would say, Thy will, not mine be done, and with the poet exclaim—

"Nearer my God to thee  
Nearer to thee;  
E'en though it be a cross  
That raiseth me."

When we get so near the Lord that we have the assurance he hears our cries, and sweet answers of peace fill our waiting hearts, then we can rejoice in tribulation, knowing we have a great "High Priest" who is touched with the feeling of our infirmities, who was tempted in all points like as we are yet without sin." He can save all that come unto him. Blessed thought! He can save us from all sin. He died to redeem us, and whosoever will come, may come and partake of the waters of life freely.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JULY 24, 1866.

We publish this week an article from Bro. Cottrell on the Sabbath question, written and sent in May last to the *Earnest Christian*, of Rochester, N. Y. As neither the article nor any allusion to it has yet appeared in that publication, we conclude it is not to find a place in its columns, and so give it in the *Review*.

### The Michigan Conference.

As the first quarter of the Conference year is about expiring, it becomes time to arrange labor in the Conference for the coming quarter. We would therefore appoint Bro. Byington to the Eastern District, and Bro. Bates to the Southern, during the second quarter of the year.

MICH. CONF. COMMITTEE.

### Note from Bro. Fuller.

BRO. WHITE: According to appointment, Bro. Taylor reached our part of the State the last of June. We have held meetings together three Sabbaths and first-days. The burden of Bro. Taylor's preaching has been the Laodicean message, and health reform. It has been meat in due season to the churches, and his testimony has been well received. May the Lord still bless his labors.

Our monthly meeting has just closed. We repaired to the water where seven youth (children of Sabbath-keepers) put on Christ by baptism. Most of them gave their hearts to God about the time of the fast. May these tender lambs be conducted safely to the heavenly fold. Nine others united with the church, mostly those who have moved from the Ulysses church. I think the work may and will go forward when we cut loose from all influences that are not in harmony with the third angel's message.

How long shall Satan rejoice to see the cause crippled by a dividing influence? Shall not those who would see the cause of truth triumph, make every interest bend to the advancement of the great work of saving the honest, by the last warning to the world?

Yours hoping to overcome.

N. FULLER.

Nile, N. Y., July, 17, 1866.

### Meetings in Allegan.

BRO. WHITE: We had a very good time at our Monthly Meeting in Allegan. There was a misunderstanding in giving the appointment to Otsego, and therefore it was not as well attended as usual. But the Lord never disappoints those who gather together in accordance with his word. Heb. x, 25.

The Spirit was there to cheer us, and our hearts were made to rejoice with our brethren, as the fire of God's love passed from heart to heart, and the cheering testimonies were given.

One has embraced the Sabbath in this place, since our last gathering, and there is more of a friendly spirit manifested than in former days.

As a church we are made to feel sad in parting with our dear Bro. Lay. We need his encouraging testimony, and experience. He has stood by us in all our trials, and felt to rejoice in all our rejoicing. And we feel to say as a people, May the blessing of God go with him, and his, in his new undertaking.

Our next Monthly Meeting, will be in Otsego, at the school-house near Bro. Hadden's the first Sabbath in August.

P. STRONG.

### Quarterly Meetings in Vermont.

YESTERDAY, the churches from Stowe, Wolcott, and Johnson, met at my house on Quarterly occasion. Bro. Stone gave us two interesting discourses in the forenoon, from Rom. viii, 12, showing how necessary it is for us to be possessed of God's Spirit, that we walk under its influence, in order to be saved from

the works of the flesh or natural mind, then contrasted the works of the natural mind, and the lead of the Spirit and its fruits. The church were much interested, and I trust strengthened to try to believe and obey, so that they may constantly feel its divine and saving influence.

In the afternoon, he gave another discourse from Mal. iii, 2, calling us to stand before the gospel glass, and see if we were willing to stay in the crucible until the dross is all gone, and we are made pure, and stand in perfect obedience to the law and the doctrine of Jesus, or faith, so that we can hope for protection when there will be no Mediator.

The brethren and sisters then enjoyed the privilege of confessing their faith, and exhorting each other to more interest and self-sacrifice, that through our Saviour's merits, they may be overcomers and inherit the new kingdom. This seemed to me to be a profitable meeting.

H. BINGHAM.

### Confession from D. W. Hull.

BRO. WHITE: I have just come out of a two weeks' crusade against the cause of the Lord, and as I have been very active during that time, I feel that a confession is due from me.

Elder Snook came here and preached about a week, and talked with me considerable during that time, and I was finally induced to go out to hear him, and after the second discourse I rashly yielded up this truth, which has so often rejoiced my heart. I immediately became a changed man. I exercised all my powers to induce my brethren to follow me in my mad career. Oh, the stigma of those two weeks will cling to my conscience as long as I shall live. What shall I do? what can I do? Oh that I had those two weeks to live over again!

During this time I do not believe I was myself. As I did not stop to think of the result of my course, I wrote some articles for the *Hope of Israel*, which I would give much to have back; but alas! the enemy has them under his control!

But the Lord in his mercy sent the Brn. Bourdeau this way, whose kind and patient entreaties I resisted for a week. How I wonder at this! I ask their forgiveness. I ask your prayers. If any should ever think of going into rebellion, I wish they would just write to me before they take the step. I want to tell them some of my experience whilst connected with it. I think they would be cured of any further desire to fight against this truth. I am again happy, but remorse and shame fill my soul.

Your brother in behalf of the truth.

D. W. HULL.

Fairfield, Iowa, July, 1866.

## Appointments.

### General Convocation Meeting in Iowa.

PURSUANT to the vote of the Iowa State Conference, "That the Seventh-day Adventists of Iowa hold a General Convocation Meeting of several days, at some central point," Providence permitting, meeting will be held in the Iowa tent, near the S. D. Adventist meeting-house, at Pilot Grove, Washington Co., Iowa, commencing on Wednesday, August 29, 1866, and continuing over Sabbath and first-day, Sep. 1st, and 2nd.

It is expected that there will be a general attendance of the brethren and sisters in this State. Those also that can come from adjoining States, are cordially invited to attend. Come with provision and bedding, prepared to take care of yourselves, that the church at Pilot Grove may enjoy the benefit of the meeting with you.

There will be preaching only once each day, except Sabbath and first-day. Much of the time will be spent in prayer and social meetings, in which all the brethren and sisters will be expected to take a part. Let us remember that the object of this will be our mutual religious interest, and advancement in holiness; and may we pray for God's blessing to rest upon this Convocation Meeting.

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

We design to hold meetings as follows:

Hartland, Me., or where Eld. Goodrich may ap-

point, Sabbath and first-day, Aug. 4 and 5; Brewer, Me., or where the brethren may appoint, Aug. 11 and 12; the following week one of us will remain to hold meetings in that vicinity, if duty seems to demand it, the other will return to spend Sabbath and first-day in Norridgewock; and Aug. 25 and 26 we will both meet the brethren in Portland, or where they may appoint.

The interest in this region to hear upon the present truth is still very great. We have used our time and strength to the best advantage that we were capable, since coming this way. The good work is certainly making some progress. Hereafter we hope to labor much of the time elsewhere.

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

PROVIDENCE permitting, I will meet with the brethren, as follows:

At Monthly Meeting in Jackson,	Aug. 4.
At Greenbush, at 2 P. M.,	" 8.
At Ithaca,	" 11.
At Alma and Seville,	" 18.
At Windsor, Monthly Meeting,	" 25.

JOHN BYINGTON.

## Business Department.

### Business Notes.

Wm. Carpenter. Received.  
H. C. Winslow. L. W. Shaw's Review has been mailed regularly every week.

### 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.

Mrs J C Hopkins 29-8, W C Millard 29-1, A Pierce 28-1, W Bryant 29-1, M Dustin 30-9, W A Geer 28-18, Mrs P D Lawrence 29-1, each \$1.00.

L Day 30-8, P C Truman 30-14, W Coats 28-12, A L Woodruff 30-1, S M Holly 30-11, O F Brockway 30-3, D B Welch 29-10, J Spangler 29-1, M J Hill 30-8, M M Nelson 30-6, W Morton 30-6, J Young 29-14, Geo C Cochran 30-9, B Graham 30-1, M A Chamberlain 30-9, M McAvoy 30-1, A Damon 28-11, A C Webster 29-21, A Kirstine 30-12, G W Holly 29-14, G Parsons 30-11, I Warner 31-11, J M Sealey 30-1, J Griffin 30-1, A F Fowler 30-1, E Doty 30-7, A Woodruff 30-14, each \$2.00.

D Oviatt 1.50 30-7, L Wait 3.00 29-1, W Chinnock 2.50 30-1, M Annis 50c, 29-9, H Reynolds 50c, 29-9.

### Subscriptions at the Rate of \$3.00 per year.

B M Osgood 3.00 32-1, S A Rowland 3.00 30-1, A B Pearsall 3.00 29-1.

### Review and Publication Fund.

L Day 2.00, H Bingham 1.00.

### Donations to Publishing Association.

"Some one" \$50.00.

### Books Sent By Mail.

R Bisbee 55c, P Robinson 25c, L E Millne 25c, H Bingham \$3.00, J L Locke \$2.00, G W Reynolds 25c, H Gibbs 1.00, G C Cochran 1.00, Mrs M Palmer 20c, W Bryant 1.00, S W Rhodes 50c, I D Cramer 28c, A K Rasmussen 1.00, H Mikkelsen 7.50, W Chinnock 90c, M E Reynolds 24c, I Warner 55c, L Locke 5c.

### Books sent by Express.

S H King, Ionia, Mich. 10.00.

### Cash Received on Account.

J L Locke 5.00, T Paton 5.00.

### To Raise the sum of \$500, for Bro. Cottrell.

Previously received 173.16, H Bingham \$25.00.

### Michigan Conference Fund,

Ch at Hanover 20.00.

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

Previously received 390.16, H Bingham 25.00, H Phillips 5.00, D Nye 5.00, L A Gurney 5.00, C A Gurney 5.00, O B Jones 10.00, N N Lunt 10.00.

### For the Western Health-Reform Institute.

J G Whipple 50.00, A C Hudson 25.00, S M Holly 25.00, E Rice 25.00, E Wick 50.00, O Terpenney 25.00, R Baker 25.00, E Lawton 25.00, B F Bradbury 25.00, Mrs C Manly 100.00, Mrs M M Nelson 25.00, T Brown 50.00, L R Chappell 25.00, Wm Treadwell 25.00, L Drake 25.00, A Ross 50.00, H Edson 25.00, B Judd 50.00.