

# ADVENT



# REVIEW

## And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, MAY 28, 1867.

NO. 24.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars and Fifty Cents a Year, in Advance.

Address ELD. JAMES WHITE Battle Creek, Michigan  
For further Particulars, see Prospectus Inside.

#### HYMN OF TRUST.

LONELY pilgrim, cease thy weeping,  
Christ our Saviour now is near;  
Soon his ministrations endeth,  
And in glory he'll appear.

Hear you not the distant rumbling  
Of the earthquake's doleful sound?  
While the stars from heaven have fallen;  
And the signs are thickening round.

See you not the sad commotion  
Which forebodes the conflict near?  
How the seas and waves are roaring?  
How men's hearts now fail with fear?

See you not the fig-trees leaving,  
While the watchmen loudly say,  
Up, in haste, and make you ready,  
For the great decisive day?

Don't you hear the message sounding?  
Don't you hear the gathering call?  
Come ye out my chosen people,  
E'er the plagues begin to fall?

Yes, I see the blessed tokens,  
And I hear the pilgrim say,  
For my Jesus I am waiting,  
Come, O come, without delay.

A. J. MARSH.

Tuscarora Co., N. Y.

### The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom  
PREACH THE WORD. 2 Tim iv, 2.

#### OUR PRESENT POSITION,

In the Waiting, Tarrying Time.

BY ELD. A. C. BOURDEAU.

TEXT. "For yet a little while, and he that shall come, will come, and will not tarry." Heb. x, 37.

(Concluded)

WHILE the Lord Jesus is engaged in the closing up work of probation, he is brought near before the Ancient of days, and is represented as being wedded to the New Jerusalem, the city of God in Heaven, which is to be the metropolis of the kingdom under the whole heaven; and thus the Son of man is entitled to reign over all people, nations, and languages, and to have a kingdom which shall not be destroyed. Dan. vii, 13, 14; Rev. xxi, 2, 9. We look back to 1844 for the time when those that were ready went in by faith with Christ to the marriage, and thus we go in by faith with them. And since then, even those that are setting new times, and are thus saying, "Lord,

Lord, open unto us," are exhorted to *watch*. The coming of Christ is not brought to view as taking place when he goes in to the marriage; but when he will return from the wedding. Till he comes we are exhorted to be ready, and to be in a *waiting* position. Luke xii, 36-40. "And ye yourselves like unto men that wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. . . . Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

This scripture shows that, when he comes, those who are found ready and watching, are accounted blessed. They shall be made to sit down to meat, and the Lord will come forth and serve them. Doubtless this has reference to the marriage-supper of the Lamb, as brought to view in Rev. xix, 9. "And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God." We understand that the call in this text is made before the Lord comes, and that in heeding this call God's people will be found ready and watching, and be fully prepared to meet the Lord with joy at his appearing. It implies,

1. That God's professed people will be called to examine the word of prophecy, which presents to our view fulfilling prophecies and fulfilling signs which denote that the end is near, and that Jesus will soon appear.

2. That the honest ones will be led to see the corrupting influences which exist among professors of Christianity generally, and be called to separate or disconnect themselves from the associations with which they are connected, and place themselves where they will not be bound, or be hindered from walking in the light that shines on their path, or from availing themselves of those means that are afforded them, to fit and prepare them for the glorious appearing of the Redeemer.

3. That truths will be developed that will have a bearing upon our thoughts, words, and actions; by which we will be called upon to reform, and to lay aside our errors, and overcome our wrongs. And in practicing the truth faithfully, God's children will be found putting on the wedding garments, and developing characters which will make them proper subjects to attend the marriage-supper, and to find a home in the kingdom of God.

Now it is evident that the three great proclamations of the fourteenth chapter of Revelation are just calculated to accomplish this great work; and that some of this work has been fulfilled already. The first angel's message, which gives warning of coming judgment, and sets God's people upon their watch tower, commenced to be proclaimed by William Miller and others in about A. D. 1837. The second message, which gathers into one body the scattered saints, commenced to be proclaimed soon after the close of the year 1843, as the Jews reckoned time. And the third message, which restores the ten commandments to God's peo-

ple, and prepares them for the time of trouble, and for translation, commenced to be proclaimed soon after the time when the great prophetic period expired in 1844. Since then these three messages have been proclaimed together, and will continue thus to be till mercy closes, and the mystery of God shall be finished. The work accomplished by them cannot be separated, or disconnected.

To illustrate this work I will suppose a case: A man has been called to absent himself from his family for quite a long time. The time comes for him to think of returning home, and he writes to his family about it. As they read the letter and ascertain that he is returning, they are overwhelmed with joy. The wife says, "Husband is coming!" The children cry out, "Father is coming!" And several voices are heard saying, "I am glad! I am glad! I am glad!" They are not satisfied to tell it to each other; but as they go out after those members of the family who are scattered in the different parts of the country, they noise it all around, and say to their friends, "Rejoice with us, husband—father is coming home. Hurry and come with us, for he will certainly come, and may get there before we are gathered together."

But while the good man of the house is tarrying and their professed friends are reviling and beating them because they have been disappointed, they exercise patience, and have no disposition to cast away their confidence in his testimony relative to his coming. As they look around they perceive that much needs to be done before they can be prepared for his return. They need better clothing, and must have new suits throughout. The mother tells her daughters, "We must set the house in order." The sons say, "We must repair the buildings, fences, carriages, and harnesses; feed more grain to the horses and cattle; and have every thing in its place." They go to work with all their energies, and manifest a great deal of earnestness and sobriety in getting ready. Yet they have joy and gladness expressed in their countenances.

This may well represent the position that we, as a people, occupy in the waiting, or tarrying time, which can truly be called the time of preparation. It is with us in many respects as it was with the children of Israel while they were in the wilderness. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. x, 11. We read in Eze. xx, 33-38, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter

into the land of Israel: and ye shall know that I am the Lord."

This prophecy was given several centuries subsequent to the time that the Hebrews were brought out of Egypt, and, therefore, cannot apply to them; but it evidently applies to those whom they represent; viz., to us, "upon whom the ends of the world are come."

Let us here notice a few points in their experience which are in some degree similar to, and may be said to represent, our experience under the proclamation of the three angels' messages:

1. There they could not get a preparation to enter the promised land while they were in bondage among an idolatrous nation; and hence the Lord brought them out of Egypt, with a mighty hand, etc. Here God's honest people cannot get a preparation to enter the antitypical land of Canaan while they are bound by popular orthodoxy, or connected with fallen professors of Christianity; and hence in portraying before us the dreadful judgments that await the ungodly, the awful scenes that are impending, and the perils with which we are surrounded, the Lord brings us out from the people, and gathers us out of the countries wherein we are scattered, or he calls upon us to disconnect ourselves from those associations where erroneous doctrines and human traditions are taught, and to gather together on the truth. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 1-5. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii, 4. "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. . . . Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 1-3.

2. There when they started to go out of Egypt had they known what was before them, that they would be proved and tried for forty years, and that a large number of them would fall in the wilderness, they doubtless would not have moved out with a mighty rush as they did. God hid the future from them, and they thought that in a few weeks, at the longest, they would reach the land flowing with milk and honey. But they were disappointed. Here when God's people embraced the first and second angel's messages, had they known what was before them, that they would be proved for several years, "be purified, and made white, and tried" (Dan. xii, 10), and that several of them would fall by the way in the wilderness of the people, we have reason to believe that they would not have proclaimed the doctrines of the second advent with the spirit and power that they did. God did not then permit them to see the work which had to be accomplished under the proclamation of the third angel's message, relative to keeping the commandments of God and the faith of Jesus (Rev. xiv, 8-12), and to the coming storm; and they believed that the Lord would come in 1843-1844. But they were disappointed.

3. There when the Hebrews crossed the Red Sea on dry ground, Pharaoh and his army attempted to do the same, and perished in the sea. But they were not the only ones that fell; for hundreds and thousands of those that sang the song of Moses fell in the wilderness on account of their murmurings and unbelief. Here after, the Adventists had been disappointed at the close of the year 1843 (and yet could account for their mistake concerning the time when the twenty-three hundred days commenced), the first message became unpopular, and was, as we might say, crucified in the estimation of the people generally, and the mass of professors of Christianity rejected the truth relative to Christ's coming and fell spiritually. But they were not the only ones that fell; for hundreds and thousands of those that were in the great

Advent movement in 1844, have since then rejected the truth and sinned against light through unbelief, and thus they, and others who draw back in like manner, are falling by the way.

4. There the Lord led his people in the day time with a cloud, and in the night with a pillar of fire. Ex. xiii, 21; Ps. lxxviii, 14; cv, 39. And they moved only as the cloud and pillar moved. Here the Lord leads his people by his Spirit; and causes light to shine on their path just as they can bear it, and leads them in the truth, step by step, as fast as they are prepared to practice it. In the fourth chapter of Isaiah we have a scripture which is to the point. We read that in the day of the Lord of hosts (please read chapters ii and iii), "the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Verse 5.

5. There after God had delivered the Hebrews from the abject bondage of Egypt, where they were a nation of slaves, he first proved them respecting his law by calling their attention to the Sabbath as an existing institution, and imposing the strongest obligations upon them to keep it. Ex. xvi. In doing this he designed to have them recognize him as being the only living and true God. "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. xx, 10-12; Ex. xxxi, 13-18. Here after the first and second messages were proclaimed with a loud voice from the spring to the fall of 1844, and thousands had left the different denominations and come out upon the truths which pertain to the soon appearing of Christ, God, by the proclamation of the third angel's message, which is based upon the closing sanctuary work upon which our High Priest entered at the close of the twenty-three hundred days in 1844, called the attention of his people to the ark of the testament, which contains the law of God in Heaven, and first proved them by the Sabbath commandment, whether they would walk in his law or no. We see that while the last warning message brings to view the fact that "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc., it also brings to view a people of whom it is said, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." In this text a reference is made to God's moral law of ten commandments, and to every thing contained in the New Testament. This is the great sanctifying truth by which the remnant church will be prepared for translation at Christ's appearing. Now the Sabbath of the fourth commandment designates the Author of the moral law as being the Creator of the heavens, the earth, and the sea, and all the things that are in them; and thus distinguishes him from all false gods that are worshiped, and even from the beast and his image. It is the opposite of the mark of the beast, and is the sign or seal of the living God, or "the Father's name," which the one hundred and forty-four thousand, who, in Rev. vii, are represented as being sealed "in their foreheads," and who shall be redeemed alive from the earth at the second advent, will have "written in their foreheads." Rev. xiv, 1-5. It is a golden link uniting God and his worshipers, or the "bond of the covenant," which unites the duties that we owe to God, as designated in the first four commandments, with the duties that we owe to our fellow-men, as pointed out in the last six commandments.

For many generations a warfare has been going on between God and the beast, and soon the wrath of the dragon, or of the beast and his worshipers, will be kindled against the remnant church, and they will go to make war with God's people, "which keep the commandments of God, and have the testimony of Jesus Christ (Rev. xii, 17.); but God and his people will

come off conquerors in the end. The beast and those who worship him will be cast into the "lake of fire burning with brimstone;" while the overcomers will enter the New Jerusalem, and follow the Lamb whithersoever he goeth on Mount Zion.

6. There God required the children of Israel to lay aside their idols, that they might thus be distinguished from the idolatrous nations around them, as being God's holy and peculiar people. Ezek. xx, 18, 19; Deut. xiv, 1, 2. Furthermore God promised that if they would keep his commandments he would heal them of their diseases, which clearly shows that the laws of health are based upon the observance of the law of God. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal thee." Ex. xv, 26. Diseases had been brought upon the Egyptians in consequence of their having violated the fixed laws of health; but this scripture shows that the Lord was going to heal the Hebrews in teaching them how to live out the laws of health, and in leading them in the ways of his commandments. In Ex. xxiii, 24, 25 we read as follows: Thou shalt not bow down to their gods, nor serve them, nor do after their works. . . . And ye shall serve the Lord your God, and he shall bless thy bread, and thy water: and I will take sickness away from the midst of thee." This text clearly proves that in order for them to be healthy much consisted in what they ate and in what they drank. Hence we see that when they were brought into the wilderness, God did not, at first, give them flesh meats for food. Neither did he give them a large variety of food. But God rained down manna upon them to eat, and gave them of the corn of heaven, "He brought streams also out of the rock, and caused waters to run down like rivers." And thus even in the wilderness he "gave them drink as out of the great depths." It is very evident that God did not purpose to give them flesh meats for food, at least while they were being tried and proved in the wilderness, as may be seen from the fact that when they tempted God in their heart by asking meat for their lust, he was wroth; and when he had in wrath given them flesh to eat, while the meat was in their mouth he slew the fattest of them, and smote down the chosen men of Israel.

Here while God is purifying unto himself a peculiar people, zealous of good works, the great work of reform which has been going on among those who are trying to keep the commandments of God and the faith of Jesus Christ, did not close with their turning away their feet from the Sabbath, from calling it a delight, etc.; but since the Sabbath question commenced to be agitated, other points of importance have come up, one by one, for our consideration. The next question was concerning our idols. As light shone upon this subject, we were led to entirely lay aside the habitual use of tobacco, tea and coffee, and all superfluities in dress and other extravagances which would have the tendency of undermining our spirituality, and using up our vitality, both of body and mind.

And of late the question of health has been agitated to a great extent; and truly we feel that the light which shines upon Health Reform cannot be too highly estimated by the lovers of right principles, and by those who are seeking to purify themselves by obeying the truth, through the Spirit; that they may be wholly sanctified, spirit, soul and body, and be preserved blameless through the time of trouble that is just before us, unto the coming of our Lord Jesus Christ. Health Reform covers a great deal of ground, and in fully living it out, God's people will be prepared for the latter rain,—the refreshing which will come from the presence of the Lord; at which time all the gifts will be in exercise in the church, and the finishing touch will be given toward freeing them from all diseases. And thus the saints will be fully prepared to escape the seven last plagues, and for translation.

As God's remnant people are advancing, step by step, in the way of holiness, some think that the sacrifices which we have to make are too great; that it



is hard for us to overcome our habits, to lay aside flesh meats, peppers, spices, etc., and to be strictly temperate in all things. But such should realize the great sacrifice that our Saviour made for us; and that Inspiration informs us that we should present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. That we should not be conformed to this world; but be transformed by the renewing of our mind, that we may prove what is that good and acceptable will of God. Thus in adhering to these principles, our minds are benefited as well as our bodies. If we fail in living them out on any point, just so far as we do this we draw back, and lose confidence in the cause of present truth. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

### MEETING OF THE HEALTH REFORM INSTITUTE.

ON Friday, May 17, 1867, at 9 A. M., a good number of stockholders in the Health Reform Institute, met in Battle Creek, Mich., at the S. D. A. meeting-house, as per appointment in Review. Prayer by Bro. Andrews, followed by the reading of the law of the State, by Bro. Loughborough, which provides for the organization of such corporations, with an explanation of the necessary preliminary steps which had already been taken toward organizing the Institute.

The Secretary's report of proceedings to the present time was then read, as follows:

April 9, 1867, the following persons signed Articles of Association, and made affidavit before a Notary Public, as required by the law for the formation of corporations for establishing Health Institutions; namely,

J. N. Loughborough, J. P. Kellogg, J. M. Aldrich, H. S. Lay, J. F. Byington, Calvin Green, Albert Kellogg, Uriah Smith, O. B. Jones, N. N. Lunt.

The Articles of Association were then read as follows:

#### ARTICLES OF ASSOCIATION.

We, the undersigned, do hereby associate ourselves together, and do hereby organize ourselves into a corporation under the corporate name of HEALTH REFORM INSTITUTE, and we do hereby adopt and subscribe the following Articles of Association, to wit:

I. The purpose for which this corporation is formed is the treatment of disease and imparting instruction in the principles of Hygiene for compensation, and also for purposes of benevolence and charity.

II. The amount of the capital stock of said corporation is one hundred thousand dollars, and the number of shares of said capital stock is four thousand of twenty-five dollars each.

III. The amount of the capital stock actually paid in is seventeen hundred and fifty dollars.

IV. The names of the stockholders, their respective residences, and the number of shares of the capital stock held by each is as follows, viz.:

Names.	Residence.	No. of Shares
John P. Kellogg,	Battle Creek City, Mich.	22.
Calvin Green,	" " " "	20.
Jotham M. Aldrich,	" " " "	11.
Albert Kellogg,	" " " "	4.
Horatio S. Lay,	" " " "	3.
John F. Byington,	" " " "	2.
Uriah Smith,	" " " "	2.
Orrin B. Jones,	" " " "	2.
Noah N. Lunt,	" " " "	2.
J. N. Loughborough,	" " " "	2.

V. The office of said corporation for the transaction of the business is located in the City of Battle Creek, in the County of Calhoun and State of Michigan, and the business of said corporation is to be carried on in the County of Calhoun.

VI. The term of the existence of said corporation shall be thirty years.

VII. The stock, property, and affairs of such corporation, shall be managed by seven Directors. There shall be a Secretary and a Treasurer of such corporation, and such other officers and agents as shall be required by the By-laws; and who shall be elected or appointed in such manner as shall be provided by said By-laws.

VIII. This corporation is organized under, and by virtue of, the provisions of an act entitled, "An Act to provide for the formation of corporations for establishing Health Institutions, approved March 13, 1867."

In testimony whereof we have hereninto set our

hands and seals this ninth day of April, in the year 1867.

John P. Kellogg,  
Calvin Green,  
Jotham M. Aldrich,  
Albert Kellogg,  
Horatio S. Lay,  
John F. Byington,  
Uriah Smith,  
Orrin B. Jones,  
Noah N. Lunt,  
John N. Loughborough,

[L. S.]  
[L. S.]  
[L. S.]  
[L. S.]  
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[L. S.]  
[L. S.]  
[L. S.]  
[L. S.]  
[L. S.]

State of Michigan, } ss.  
County of Calhoun, }

On this 9th day of April, 1867, before me, the undersigned, a Notary Public in and for said County, personally came the above named John P. Kellogg, Calvin Green, Jotham M. Aldrich, Albert Kellogg, Horatio S. Lay, John F. Byington, Uriah Smith, Orrin B. Jones, Noah N. Lunt, and John N. Loughborough, known to me to be the persons described in and who executed the foregoing articles of association, and acknowledged to me that they executed the same for the uses and purposes therein named

LEONIDAS D. DIBBLE,  
Notary Public in and for said County.

The act of March 13, referred to in the foregoing Articles of Association reads as follows:

#### AN ACT

To Provide for the Formation of Corporations for Establishing Health Institutions.

SECTION 1. The people of the State of Michigan enact, That corporations for the purpose of establishing institutions for the treatment of disease, and imparting instructions in the principles of Hygiene, may be formed under and in compliance with the provisions of an act entitled "an act to authorize the formation of corporations for mining, smelting or manufacturing iron, copper, mineral coal, silver or other ores or minerals, and for other manufacturing purposes," approved February 5, 1853, and every such corporation and the officers, directors and stockholders thereof shall have and possess all the rights, and be subject to all the liabilities, conditions and obligations, in and by said act and the acts amendatory thereof, provided and imposed upon corporations formed thereunder, and upon the officers, directors and stockholders thereof, so far as the same may be applicable to corporations organized by authority of this act.

SECTION 2. Any corporation formed by authority of this act, may hold and own personal property, not exceeding one hundred thousand dollars in value, and may hold sufficient real estate for the location of its buildings, and for its actual use in connection therewith; and the same and all its personal property may sell, mortgage and dispose of at pleasure. Such real and personal estate shall be subject to taxation the same as other real and personal estate.

SECTION 3. Corporations formed under this act shall be subject to all general laws of this State relating to corporations, that may be applicable thereto, and the Legislature may amend or repeal this act at any time.

SECTION 4. This act shall take immediate effect.

DWIGHT MAY,  
President of the Senate.

P. DEAN WARNER,  
Speaker of the House of Representatives.  
Approved March 13, 1867.

HENRY H. CRAPO,  
Governor.

The provisions of the law having so far been complied with in the steps taken for the incorporation of the Health Institute, notice was given in the Battle Creek Journal, April 10, 1867, of a meeting of the stockholders, consisting of the persons hereinbefore named, to be held at the Review Office, April 25, at 3 o'clock P. M., which was held according to appointment, all those persons being present, together with J. N. Andrews, who from his position on the Gen. Conf. Committee was invited to act in the meeting.

Prayer by Bro. Andrews. J. N. Loughborough chosen chairman of the meeting, U. Smith, secretary. After reading of the law by Bro. Loughborough, under which this organization was effected, the next business being the election of Directors, the meeting proceeded to ballot for the same. The balloting resulted in the nomination of the following brethren: J. N. Loughborough, J. P. Kellogg, H. S. Lay, J. F. Byington, U. Smith, O. B. Jones and N. N. Lunt.

As the result of the nomination it was Moved, That these brethren be declared unanimously elected. Unanimously carried by yeas and nays.

Elder J. N. Loughborough was thereupon nominated for President of this Organization and unanimously elected.

Adjourned to Thursday April 26, at 10½ o'clock A. M. Met according to adjournment, and spent the session

in consideration of a code of By-laws. Five other sessions were held in which the By-laws were fully discussed, and adopted.

At a meeting of the stockholders, April 28, it was voted, That Bro. J. N. Andrews, J. N. Loughborough, G. W. Amadon, and U. Smith be a committee to prepare a stockbook, and procure a seal for the use of the Corporation.

Voted, That U. Smith be the Secretary of the Corporation.

Voted, That these Directors and officers serve only to the general meeting of stockholders, May 17, 1867. Adjourned, to May 17, 1867, at 9 o'clock A. M.

The foregoing steps being but preliminary to the present meeting, the By-laws were next taken up for consideration, to be approved or amended, as the meeting should determine. After a full canvass of the various points covered by the By-laws, the entire code was unanimously approved as follows:

### BY LAWS.

#### ARTICLE I.

##### OBJECT OF THE INSTITUTE.

Sec. 1. The object of this Institute is to treat disease upon Hygienic principles, and give instruction in the theory and practice of the recovery and preservation of health.

Sec. 2. The treatment and instruction of the Patients shall be for such compensation as the board of Directors shall deem just and proper.

Sec. 3. This Institute is authorized to issue such publications as are adapted to advance the cause of health reform.

#### ARTICLE II.

##### MANAGEMENT OF THE INSTITUTE.

Sec. 1. This Institute shall be managed by a board of seven Directors, who shall be chosen by a vote of those holding a majority of the stock, and shall hold their office one year, or until their successors shall be elected.

Sec. 2. They shall choose one of their number President; and shall elect all the Officers, Physicians, and Agents of the Institute, and all such Officers, Physicians, and Agents, shall be amenable to the Directors.

Sec. 3. No person drawing any salary from the Institute shall be eligible to the office of Director.

Sec. 4. The Directors for the time being shall have power to fill any vacancy which may happen in their board, by death, resignation or otherwise, for the remainder of the current year.

Sec. 5. The Physicians of this Institute shall refer all important matters, not pertaining strictly to the treatment of disease, to the board of Directors, whose decisions shall govern them in the performance of their duties.

Sec. 6. The Directors of this Institute shall have power to purchase and hold real estate, and convey the same, and to erect, alter, or improve such buildings as may be necessary for the business of the Institute.

#### ARTICLE III.

##### DUTIES, POWERS, AND PRIVILEGES OF THE PHYSICIANS.

Sec. 1. The Physicians shall have the entire control of the Sanitary department of the Institute, and shall prescribe such treatment, food, dress, exercise, rest, amusements, and other hygienic agencies as to them shall seem most conducive to the recovery and preservation of health.

Sec. 2. It shall be the duty of the board of Physicians, to act in harmony with the views of the managing Physician of the Institute.

Sec. 3. All persons employed in the treatment of the patients are placed under the control of the Physicians, and shall be amenable to them alone.

#### ARTICLE IV.

##### OFFICERS OF THE INSTITUTE.

Sec. 1. The Officers of this Institute shall be a President, a Treasurer, a Secretary, an Auditor, a Superintendent, and a Matron.

Sec. 2. It shall be the duty of the Treasurer to take charge of all the monies of the Institute, and to keep an accurate account of the receipts and disbursements of the same, and report quarterly to the board of directors, and annually to the meeting of the Stockholders.

Sec. 3. The Secretary shall keep a faithful record of the meetings of the Stockholders and directors. And he shall prepare a report to the Secretary of State as required by Sec. 5 of the Revised Statutes of 1867.

Sec. 4. The Treasurer shall give such bonds for his fidelity in office as the board of Directors shall require.

Sec. 5. It shall be the duty of the Auditor to careful-

ly examine all accounts and the standing of the Institute, and report the same to the stockholders at their annual meetings, and whenever required by the Directors.

Sec. 6. It shall also be the duty of the Secretary to furnish a stockbook, in which shall be kept a record of all shares taken, the names and residences of the shareholders, and the number of shares held by each.

Sec. 7. It shall be the duty of the Superintendent to take charge of the grounds, and to keep them in order; to keep off idlers, whether children or adults, to see that things are kept in their places, to preserve quiet, to give information to strangers, to transact business assigned him by the Directors, and have a general care of all out door matters. Those performing out door labors of the Institute of whatever kind are placed under his supervision.

Sec. 8. It shall be the duty of the Matron to attend to the housekeeping department, and to the reception of strangers. That she may thus act the part of Landlady to the Institute, it is hereby provided that all persons, discharging household duties in the Institute, are placed under her supervision and control.

Sec. 9. The Superintendent and Matron shall consult the wishes of the managing Physician, in the duties of their respective departments, but all differences of opinion between them shall be referred to the board of Directors.

Sec. 10. No person shall be placed in the office of Superintendent or Matron against whom the managing Physician shall present valid objections.

#### ARTICLE V.

##### COMPENSATION.

Sec. 1. The Officers, Physicians, and Agents of the Institute shall receive such compensation as the board of Directors shall determine.

#### ARTICLE VI.

##### MEMBERSHIP.

Sec. 1. Any person keeping the commandments of God and the faith of Jesus Christ may become a shareholder in this Institute on the payment of twenty-five dollars into its treasury, and such persons may hold as many shares as they shall thus purchase, and for each and every share held by them, they shall be entitled to one vote in all the business meetings of the stockholders.

Sec. 2. Whenever an individual, whose character accords with section first of this article, shall pay money for shares into the treasury of this Institute, it shall be the duty of the Secretary to return them a certificate of membership signed by the President and Secretary, which certificate shall acknowledge the receipt of the money, and shall state the number of shares for which it pays, and the number of votes to which the said individual is entitled in the business meetings of the stockholders.

#### ARTICLE VII.

##### CALLING OF MEETINGS.

Sec. 1. A meeting of the Directors may be called at any time by a written notice signed by the President, or by two of the Directors and actually served upon such Directors as are accessible, provided always that a majority of the board are notified.

Sec. 2. It shall be the duty of the President or any two of the board to call a meeting of the Directors when requested to do so by the Physicians.

Sec. 3. All meetings of the stockholders of this Institute shall be called by a notice signed by a majority of the board of Directors, which shall be published, at least twenty days previous to the time of the meeting, in the Advent Review or Health Reformer or in both, and the said notice shall set forth the time, place, and objects of the meeting.

Sec. 4. There shall be a yearly meeting of the Stockholders at such time and place, as shall be designated in the call by the Directors, and this shall be held at least three weeks previous to the expiration of the term of office of the Directors, at which meeting the annual election of Directors shall take place.

Sec. 5. A special meeting of the Stockholders may be called at any time by a majority of the board of Directors.

#### ARTICLE VIII.

##### CALLING THE ROLL.

Sec. 1. At the opening of the first session of each annual or special meeting of the Stockholders of this Institute, it shall be the duty of the Secretary to ascertain the number of voters present, which shall be done by calling the roll of the Stockholders, each Stockholder present responding to his or her name. The inquiry shall then be raised, Who are to vote in these meetings by proxy? There shall then be an examination made by the President and Secretary of the proxy which individuals may have, by which they are empowered to vote for others, and if they are rightly empowered, the Stockholder bearing the

proxy shall be entitled, in addition to his own votes, to the number of votes of the Stockholder or Stockholders for whom he is proxy.

Sec. 2. The Secretary shall then make a list of the Stockholders present, the number of votes to which each Stockholder is entitled, and also how many votes they may cast as proxy.

#### ARTICLE IX.

##### QUORUM.

Sec. 1. A majority of the Directors convened according to Art. VII, Sec. 1, shall constitute a Quorum for the transaction of business.

Sec. 2. Those holding a majority of the stock, either in person or by proxy, at any meeting of the Stockholders, shall be capable of transacting the business of the meeting.

#### ARTICLE X.

##### CONDUCTING MEETINGS.

Sec. 1. All meetings shall be opened by prayer.

Sec. 2. The first business of an annual meeting shall be to hear the Auditor's report.

Sec. 3. The general business of the meeting shall then be introduced by the Secretary, either by reading the previously-published notice of the meeting, or a written statement of the business to come before the meeting.

Sec. 4. After the introduction of business by the Secretary, it shall be called up item by item for discussion and action, by a written resolution or motion signed by one of the Stockholders present.

Sec. 5. After the disposition of the business introduced by the Secretary, written motions or resolutions designed to bring other business before the meeting may be introduced by any member.

Sec. 6. All motions and resolutions except for adjournment, shall be submitted in writing, and subscribed by the person offering the same.

#### ARTICLE XI.

##### VOTING IN STOCKHOLDERS' MEETINGS.

Sec. 1. All nominations for Directors shall be done by ballots on which each member shall write the names of his candidates. The Stockholders who receive the highest number of votes shall be considered thereby nominated.

Sec. 2. All other voting shall be done in such manner as the President shall decide.

Sec. 3. All voting done by ballot shall have the name of the voter and the number of votes which that person is entitled to cast written on the back of the ballot.

Sec. 4. Stockholders of this Institute who cannot attend the annual or special meetings of the same, may empower others who shall attend said meetings, to vote in their stead.

Sec. 5. To vote by proxy it shall be necessary to sign a writing as follows:

##### CERTIFICATE OF PROXY.

I \_\_\_\_\_ of the town of \_\_\_\_\_ in the State of \_\_\_\_\_ owning—share in the Health Reform Institute, of Battle Creek, Mich., being desirous of voting in the meetings of the Institute, hereby empower— \_\_\_\_\_ of the town of \_\_\_\_\_ in the State of \_\_\_\_\_ to cast my vote on any question that may come before any meeting of the stockholders which I am not able to attend, until this proxy shall be revoked by some document issued to another person.

Witness my hand and seal this—day of \_\_\_\_\_ in the year of our Lord 186 .

Signed, \_\_\_\_\_

Dated \_\_\_\_\_ 186 .

Sec. 6. When such writing shall have been certified by the elder or clerk of the Seventh-day Adventist church to which such person belongs, or in case the person desiring to vote by proxy is not a member of any regularly-organized church then an acknowledgment of the aforesaid writing, before any Seventh-day Adventist minister in good standing with the body, or before any justice of the peace, shall be sufficient to qualify the Stockholder to whom said writing is sent or given to vote as proxy.

#### ARTICLE XII.

##### FUNDS.

Sec. 1. The stock shall be invested in the real estate and necessary fixtures of the Institute, and shall never be used for any other purpose.

Sec. 2. No stock can be withdrawn from the capital of the Institute, but can be sold and transferred to others by sending in the original certificate of stock, and having it cancelled and a new certificate issued to the party to whom the sale is made.

Sec. 3. The Directors at each annual meeting shall declare a dividend to the Stockholders, of the profits accruing from the business of the Institute.

Sec. 4. The Directors may receive funds by donation, legacy or otherwise, to constitute a charitable fund to be used at their discretion for the benefit of worthy invalids at the Institute.

Sec. 5. The Stockholders who are willing so to do, may transfer their dividend to the charitable fund.

#### ARTICLE XIII.

##### SEAL.

Sec. 1. The Seal of the Institute shall be 1½ inches in diameter, and shall consist of two circles, between which shall be the words "Health Reform Institute." In the upper half of the inner circle shall be the words "Incorporated April 9, 1867." In the lower half the words "Battle Creek, Michigan," and in the center a small fountain. Of which behold a fac simile.

#### ARTICLE XIV.

##### AMENDMENTS.

Sec. 1. These by-laws may be amended, repealed, or added to at any meeting of the Stockholders, by a vote of three-fourths of the stock represented in said meeting.

The auditor's report was then presented to the meeting showing the following result.

##### AUDITOR'S STATEMENT.

In regard to the workings and financial condition of the Health Institute at Battle Creek, Mich., from September 5th, 1866, to May 1st, 1867.

Amount paid out on Stock—including real estate, furniture and fixtures and fitting up buildings ready for occupancy and use for a Health Institute.	\$24800.60
Amount paid out for materials for new building,	4178.15
Amount pledged up to May 1st, 1867,	\$26100.00
Amount paid on pledges,	\$18264.87
" unpaid " "	7835.25
	\$26100.00

##### EXPENSE ACCOUNT.

Received Cash from Patients, Boarders, and outside practice, Paid out for Physicians' and Helpers' wages, Provisions, Wood, &c.	\$6222.86	
	\$8421.05	\$201.81
Amount due from Patients and Boarders,		961.19
Provisions on hand,		890.33
		\$2053.33
Cost of furniture in use to date,	\$4000.00	
Allowance of 15 per cent. per annum for use and wear,		400.00
		\$1653.33
Net profits for eight months,		\$1653.33
This will furnish a dividend on the amount paid in at the rate of ten per cent. per annum.		

E. S. WALKER, Auditor.

The next business being the election of Directors, the stockholders proceeded to ballot for the same. Whole number of shares represented 196. The names of twenty brethren appeared upon the ballots. The seven highest on the list, and who were thereby nominated, stood as follows: J. N. Loughborough 162. J. N. Andrews 161. U. Smith 139. J. P. Kellogg 137. J. M. Aldrich 125. E. S. Walker 101. N. N. Lunt 97.

On motion, these brethren were declared elected.

The following resolutions were then presented and unanimously passed:

Resolved, That it is our judgment that the wants of our people demand a work on the structure, functions, and care of the Human System, and that we request the Directors of the Health Reform Institute to issue such a book.

Resolved, That we recommend to the Directors of the Health Institute that a form of bequest to the charitable fund of the Institute be prepared for occasional insertion in the Health Reformer.

Resolved, That we confide in the discretion and prudence of Dr. Lay to regulate the amusements of the Institute, so that they shall be kept within the bounds of Christian propriety.

Resolved, That we protest against persons who are in health making the amusements of the Institute an excuse for throwing off restraint on this subject, and plunging into the vain and frivolous amusements of the world.

Adjourned sine die.

J. N. LOUGHBOROUGH, President.

U. SMITH, Secretary.

THERE are multitudes of people who destroy themselves through irresolution. They are ever telling about what they mean to do, but they never do it.



## SEVENTH ANNUAL MEETING

Of the Seventh-Day Adventist Pub. Association.

PURSUANT to notice given in the Review, the seventh annual meeting of the Seventh-day Adventist Publishing Association was held in Battle Creek, Mich., May 16, 1867. Present all the officers of the Association. By request of the President, the Vice President, G. W. Amadon, was called to the chair. Meeting opened with prayer by Eld. James White. The roll was then called. Members present, 46, representing 110 shares. Minutes of last meeting read and approved. The Treasurer's report being in order, the following report with the Auditor's certificate attached was read and approved.

## TREASURER'S REPORT.

Cash on hand May 1, 1866,	\$2279,61
RECEIVED	
On Review and Herald,	\$ 6675,32
" Youth's Instructor,	647,15
" Office Sales,	2665,40
" Accounts and Deposits,	64922,07
" Donations,	2440,11
" Shares,	330,00
" Job Work,	2033,96
" Mich. Conf. Fund,	4813,53
" General Conf. Fund,	2248,46
	\$86776,00
Total,	\$ 89055,61
PAID OUT	
On Deposit,	\$ 66010,53
" Paper, Books, &c.,	4593,31
" Office Labor,	6819,83
" Materials and Office Fixtures,	1637,91
" Wood and Incidentals,	792,98
" Real Estate,	305,55
" Mich. Conf. Fund,	3569,81
" Gen. Conf. Fund,	3625,79
Total,	\$ 87415,71
Cash on hand to balance, May 1, 1867,	\$ 1639,90
	1639,90

## INVENTORY.

Total value of the property of the Association as per invoice,	\$ 30830,37
Amt. due Assoc'n. on Book acct.,	17946,61
Cash on hand, May 1, 1867,	1639,90
	\$ 50416,88

## Association owes as follows:

On Notes,	\$ 3235,00
" Deposits,	10426,45
" General Conf. Fund,	652,92
" Mich. Conf. Fund,	3423,90
	\$ 17748,27

Assets after all debts are paid, \$ 32668,61

E. S. WALKER, Treasurer.

## AUDITOR'S CERTIFICATE.

I hereby certify that I have carefully examined the books and accounts of the S. D. A. Publishing Association, and find them correctly kept; and that the above Report of the Treasurer shows a correct statement of the financial condition of the Association, according to my best knowledge and belief.

Given this 14th day of May, A. D. 1867.

I. D. VAN HORN, Auditor.

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

1. Election of Officers.
2. Election of Editors.
3. Compensation of Auditor.
4. Salaries of President, Editors, Secretary, and Treasurer.

5. Amendment of Constitution as proposed in Review when notice of the meeting was given.  
Business was then called up by written resolutions for discussion and action.

On motion of J. N. Loughborough it was

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

The following persons were then duly nominated and elected to fill the offices of the Association for the ensuing year, viz.: For President, J. M. Aldrich; Vice President, G. W. Amadon; Secretary, E. S. Walker; Auditor, D. M. Canright; Committee on Publication, U. Smith, J. M. Aldrich, and J. N. Loughborough.

On motion of J. H. Waggoner,

Resolved, That Uriah Smith be elected Editor of the Review. Also, by the same,

Resolved, That Geo. W. Amadon be elected as Editor of the Youth's Instructor.

On motion of J. N. Andrews,

Resolved, That the Association pay the President, and Editor of the Review \$18.00 per week for their services the coming year.

Resolved, That the Secretary, Treasurer, and Editor of the Youth's Instructor receive such sums as shall be decided by the Trustees to be adequate to their labors.

Resolved, That the Auditor be paid \$12.00 per week for the time spent in Auditing the Accounts of the Association.

On motion of J. N. Loughborough,

Resolved, That Art. xii, Sec. 1, be amended as heretofore proposed in Review, so as to read as follows:

"ART. xii, SEC. 1. These by-laws may be amended, repealed, or added to, at any meeting of the Association, by a vote of three-fourths of the members present."

Bro. Loughborough then proposed the following additional amendments, viz.:

Art. ii, Sec. 1. After the word "Trustees," in the fifth line, insert, "and they shall have the general supervision and management of all the affairs of the Association."

Sec. 2. After the word "chairman," in the third line of the section, strike out the remainder of the section.

Sec. 5. Strike out Section 5.

Sec. 8. In next to the last line of Sec. 8 strike out the word "semi."

Art. ix, Sec. 9, strike out all after the first line, and insert "certified by the elder or clerk of the church to which such person belongs, and in case the person desiring to vote by proxy is not a member of any regularly organized church, then an acknowledgment of the aforesaid writing before any Seventh-day Adventist minister in good standing with the body, or before any Justice of the Peace shall be sufficient to qualify the member to whom said writing is sent, or given, to vote as proxy."

Art. VII, amend by adding Sec. 2 as follows: "A majority of the Trustees convened according to Art. V., Sec. 4, shall constitute a quorum."

Art. V, amend by adding Sec. 4. A meeting of the Trustees may be called at any time by a written notice signed by the President, or by two of the Trustees, and actually served upon such Trustees as are accessible, provided always that a majority of the board are notified.

Art. II, between Secs. 11 and 12, insert the following section: "The Trustees of this Association for the time being shall have power to fill any vacancy which may happen in their board, by death, resignation, or otherwise, for the remainder of the current year."

On motion of U. Smith,

Resolved, That the amendments be adopted as proposed.

The following resolution respecting the Youth's Instructor was then passed:

Whereas, We have been requested by the Gen. Conference to issue the Instructor once in two weeks, and

Whereas, We are satisfied that its semi-monthly issue is demanded, therefore

Resolved, That as soon as practicable the Instructor shall be issued every alternate week.

Resolved, That the price of the Semi-monthly Youth's Instructor be 50 cts. per year.

On motion of J. N. Andrews,

Resolved, That we express our approval of the recent enlargement of the Review, and our decided conviction that a further enlargement is demanded to meet the wants of the cause.

Resolved, That we invite the free-will offerings of our brethren every where to meet the increased expenses of the Review, and the issuing of the Instructor once in two weeks.

Resolved, That a form of bequest to the Publishing Association be inserted as standing matter in the publication department of the Review.

Meeting adjourned to the call of the Trustees.

G. W. AMADON, Vice President.

J. M. ALDRICH, Secretary.

From the N. Y. Independent.

## The Sabbath of the Seventh-Day Baptists.

To the Editor of the Independent:

An article, entitled "German-American," by Rev. Robert M. Hatfield, in the Independent of April 18, 1867, demands a brief notice. Speaking of the Sunday, he says: "The Puritan Sabbath is as effete as the German Sabbath is revolutionary. You can neither re-establish the one nor defend the other. Why

not then restate this Sunday question from the New Testament standpoint, rather than from the Old; from Christ's first day, rather than from Moses' seventh? No one observes Moses' Sabbath. Had we not better give it up, and make sure of Christ's?"

I agree that the "Puritan Sabbath" is a thing of the past. It can never regain the power and place which it has lost. I know that the German Sabbath is "revolutionary." It is more. It is unscriptural. It is a breeder of immorality and vice; of religious dearth, decay, and death. Nor is it less evident that the "Anglo-American Sabbath"—a compromise between the German and the Puritan—is only a temporary effort to save a part of the one and avoid the legitimate results of the other. It, too, must be as ephemeral as it is unscriptural.

But I have taken my pen mainly to ask your correspondent to be more exact and just in his statements concerning what he is pleased to call "Moses' Sabbath." He says, "No one observes Moses' Sabbath." I have the honor to belong to a denomination of Christians who observe and labor to defend the "Sabbath of the Lord," the seventh-day of the week. Their present denominational organization was developed cotemporary with the Puritan movement of the sixteenth century, in England. Their organization in America dates from the year 1671, since which time there has been a slow but steady growth. The early Seventh-day Baptists of Europe reach back through the convulsions of the Reformation, and link with the Sabbath-keeping Dissenters of Ante-Reformation times, and so back to Christ himself. It is a most patent fact in history that the Sabbath was observed in nearly all parts of the early Church for from three to five hundred years after Christ, and was only driven out by civil and ecclesiastical enactments; while those branches of the church in Africa and Asia which have never been subject to the Papacy, observe the Sabbath to this day.

If we are unknown to your correspondent, because we are not of modern origin, he ought not to forget that the Seventh-day Adventists—a body entirely distinct from ourselves, but earnest defenders of the Sabbath—have been developed within the last twenty-five years, and now number, in our own country, half as many thousand communicants as they are years old.

We are not anxious to be known simply as Seventh-day Baptists. But, in these times, when men are pleading for other Sabbaths and for "no Sabbaths," for other laws and for "no laws," we desire to be known as observers of God's Sabbath and defenders of his law. The rationalism of Germany, the infidelity of France, and the ritualism of England, are fruits we pray may not be reproduced in America. Hence, we plead for the supremacy of God's eternal laws, as the only safeguard against such results, believing that the American Church must soon choose between no lawism, and debasing no-Sabbathism, or accept the truth that all God's laws in the decalogue are unchangeable and binding in all times, upon all peoples.

Trusting that you will deem this correction worthy a place in your columns, I remain,

Yours truly,

A. H. LEWIS.

Pastor of the Seventh-day Baptist church, New York City.

## Sinning for Profit.

HENRY Ward Beecher thus speaks of the dens of evil with which our cities are more or less infested, and the secret source of their strength and existence. It is not very flattering to some church members.

"There are haunts of thieves throughout the cities without which robbery would almost be paralyzed. They are known; vigilant eyes have watched them; there is no doubt in respect to their character; and yet the robberies go on because these places are often all secretly maintained in the interest of capitalists.

"There are dens of orgies. Nothing this side of hell can equal multitudes of these places. We do not need to go to Vesuvius to see volcanoes. We have them all around us, in spite of the police, and the common sense of the community; and it is only because capitalists have an interest in them. They may not be known. You can not tell by the way a tree looks where its roots are sucking sap from. There is many a man that wears clean linen, and has good associations, and appears regularly at the house of God, and sits down at the communion table, and munches the bread, and drinks the wine, and seems to be a Christian man, who, if you follow down his roots, you will find to be sucking sap out of the common sewers. And these dens are kept open and are sustained in spite of law and public sentiment, because capital is interested in them and is at the bottom of them."

PREJUDICES are like rats, and a man's mind like a trap; they get in easily, and then perhaps can't get out at all.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 28, 1867.

URIAH SMITH, EDITOR.

### THIS WEEK'S REPORTS.

In this number will be found extended reports of the various meetings that have been held during Conference week. In two respects, at least, the Conference just closed has surpassed any ever before held by us; namely, in the numbers in attendance, and the amount of business transacted. An idea of this, exceeding by nearly two-thirds the business of any previous meeting, may be gathered from the published proceedings. This made the week of the meetings, and indeed a number of weeks previous, a period of severe taxation and labor for those upon whom the burden of these matters has rested. But their hearts were cheered by the interest manifested on the part of the brethren assembled in the discussion of the various steps proposed for the advancement of the cause, and the perfect unanimity of sentiment that prevailed in the action taken on the same.

We call the attention of the reader to the resolutions passed by the General Conference. These resolutions were not prepared without intense study, anxiety and prayer; and they should not be merely perused in a hasty manner, and then laid aside and forgotten. We firmly believe that individuals and churches will enjoy spiritual prosperity in proportion as they carry out these resolutions. Hence they should be studied till thoroughly understood and firmly fixed in the memory; and then our efforts should be earnestly and unwaveringly directed to living them out.

The resolution in reference to the humiliation that now becomes us in view of our past self-glorying and vanity over God's gracious dealings with us, was not passed merely by the General and Michigan Conferences in their business capacity; but on Sabbath morning while the house and gallery were crowded with a promiscuous assemblage of Sabbath-keepers, the resolution was read from the desk by Bro. White, and after some feeling and pointed remarks by him on the subject, the whole congregation gave it a hearty adoption by a rising vote. Then all bowed down and joined with him in a fervent prayer of penitence, confession, and supplication for God to forgive our wrongs, and remove his just displeasure from us. This was a point of most intense and thrilling interest and solemnity; and we trust the impression it produced will not soon fade from the minds of those who were present on the occasion.

On first-day morning, in the general congregation the following resolutions were also passed.

"Resolved, That we unite with Bro. White in the confession of our sin as a people, and that we pledge ourselves to continue in earnest prayer that the Lord against whom we have sinned, may speedily remove his hand from us, and turn again our captivity.

"Resolved, That we appreciate the faithful and untiring labors of Bro. and sister White in the past history of this cause, and that we earnestly desire that Bro. White may be raised up to labor anew in the solemn work of preparing a people for the judgment of the great day."

There were fifteen ministers at the meeting. Bro. White spoke twice, sister White three times. In addition to this we had seven discourses, one each by Bro. Sanborn, Fuller, Bourdeau, Waggoner, Van Horn, Canright and Andrews. Prayer meeting each morning, commencing with Wednesday. The meeting house was finished in good time for the meeting, and served its purpose well, there being but few, even on Sabbath and Sunday, the days of the largest gatherings, who could not find seats inside the doors. It is estimated that on Sabbath there were as many as eight hundred persons in the house. It could safely be put at over seven.

All seemed to enjoy the meetings much; and the

remarks, What good meetings! What important and fitting instruction for this time! passed from lip to lip. The ministers felt the burden of the work, and gave their solemn words of instruction, counsel and exhortation as those that must give an account. The spirit that pervaded the meeting affords great ground of encouragement for the future. To retrace our steps in humiliation and contrition, wherein we see that we have erred from the right path, is the sure way and only way to secure a return of God's blessed favor.

The meeting has closed leaving a most encouraging impression upon all hearts so far as we have learned. Especially is this the case with the ministers. This results not from any excitement or strong flights of feeling, but from the evidence of a deep and genuine work of reform going on among us, and from the evident tokens that God is still leading his people. Hence though we are in the perils of the last days, and there is a shaking and testing time still before the church, our feelings for the future are confident and hopeful.

We thank our brethren and sisters, for so many of them favoring us with their presence at this meeting; and we trust that the good they received will more than compensate them for their sacrifice in attending. We believe a good influence will go forth, and the cause take a new start from this great convocation of the faithful, waiting, ones.

### THE CONFERENCE.

THE General Conference just passed has been the very best we ever attended. The large house of worship was crowded to its utmost capacity during Sabbath and first-day.

As we had become weary in journeying to the place of meeting and getting ready to move, and had a house full of brethren, and many kindly calling upon us, we felt excused from preaching before those more able. But as the way was opened we spoke at nine both Sabbath and first-day, upon the coming of the Lord, and felt much as we used to feel upon such occasions.

The resolution relative to our exaltation as a people in consequence of God's signal answer to our prayers in relieving our country from the terrible war, was an unspeakable relief to our feelings, as we felt that we were the most guilty of the wrongs expressed in that resolution. And as we bowed with that large audience to confess our sins and implore the removal of the afflicting hand of God, we all wept together, and felt that God did answer our united prayers.

We also enjoyed a precious season of prayer at our dwelling with Bro. Andrews, Bourdeau and Pierce. This was the best day we had seen for twenty-one months. The room seemed filled with holy angels. It would not be proper for us to narrate all the particulars of the touching acts of kindness of our brethren in doing all in their power to relieve our feelings. It is enough to say that we leave with feelings of strong regard and fullest union with the members of this church, and all the brethren who composed the great convocation. With new courage and hope we enter the field of labor to do what we can as the way opens, and God gives strength. Brethren pray for us.

We shall be very happy to hear from you at Greenville, Montcalm Co., Mich. JAMES WHITE.  
Battle Creek, May 23, 1867.

### OUR CONFERENCE.

THE Conference, looked for with such anxiety, prayed for so much, is past; and all true friends of the cause are doubtless gratified with the result.

This was the largest Conference of S. D. Adventists that has ever assembled, and the amount of business done was much larger than on any former occasion; but the utmost harmony prevailed. Indeed, in this respect, we think it could not have been much improved. The amount of business was so large, that most of the time was employed in its transaction, and the labors of some were extremely exhausting. The large house of worship was literally packed sometimes; and we rejoiced that God had so prospered us; and

brought so many together, and given us such pleasant surroundings in which to worship and serve him. But we trust that no one feels like boasting of our house, our numbers, or our labors. No; the expressed desire of the whole assemblage was to humble themselves before God, and to seek more of his Spirit and grace, and a renewal of his blessing. In this respect our work was not done at the Conference, but only begun; and if we do not carry out our vows "by patient continuance in well doing," we shall feel more than ever the displeasure of a just God, who is no respecter of persons.

But while we endeavor to humble ourselves before God, we may rest assured that Satan will not humble himself nor cease in his efforts to hinder or destroy the work so providentially commenced. There is always danger of sinking into carnal security and lukewarmness after an earnest effort toward reform. Our minds are in danger of reaction; we grow "weary in well doing;" we do not "watch unto prayer;" and feel strong in our resolutions. But good resolutions have no saving power, and they who lean upon them for support will stumble and fall.

We have had some humiliating experiences in relation to our Conference gatherings in the past. Many instead of seeking mercy of God and drinking more deeply into the spirit of the work, have gone up like the ten spies to Canaan; indifferent about the rich fruit provided for them, but thinking only of the giants in their way; and returning with an evil report. I well remember at one of the earliest Conferences in the place, while Bro. White was scarcely comfortable in his new home, some persons with a certain sort of zeal, took an inventory of his household goods, and retailed the news along their way home, and thereby scattered distrust and darkness in their track. For this there was no occasion; the difficulty and darkness all originated in their own hearts. And so it has been ever since. People often misjudge the reason and motive of such proceedings. Trace back the history of man and we find that their ignorance and trials have sprung from hardness of heart; though the order is too often reversed, and we excuse the wrong on account of ignorance or trying circumstances, "Be not deceived" Caleb and Joshua saw no better fruit in Canaan than the other spies; they saw as many giants, and as large; so the difference in their report was not based on a difference of facts or circumstances, but solely because, as the record says, "they had another spirit." The worst evil that has, perhaps, ever followed a Conference, sprung, as its originator publicly confessed, from a year's lukewarmness and darkness before coming to Conference. It would be too much to expect, or even hope that there will be no fault-finding, no evil reports to follow this Conference. Satan is not idle. But we exhort the fault finders and grumblers to stop awile and examine the state of their own hearts; and we would remind them that we have never found the spiritual minded and devoted engaged in such a work; and where we find such fruit we do not expect to find the tender spirit of this holy message. May the Lord give wisdom to profit by our blessings.

J. H. WAGGONER.

Battle Creek, May 22, 1867.

### AN EXPRESSION

Of the Battle Creek Church to Bro. and Sister White.

At a meeting, Tuesday evening, May 21, the church here deemed it a privilege to give to Bro. and sister White, on the occasion of their leaving for Greenville, an expression of their confidence and sympathy in the following preamble and resolution:

Whereas, In view of their worn condition, brother and sister White feel it their duty to retire from the center of the work, and settle for the present among our esteemed brethren in the counties of Montcalm and Ionia, where they may find rest; and

Whereas, Their arduous labors among us have greatly endeared them to us as the servants of Christ,  
Resolved, That we would express our deepest sympathy for them in their afflictions, and our regret at their leaving us. And we pledge our best wishes and prayers to follow them to their new field.

In behalf of the church at Battle Creek, Mich.

G. W. AMADON, } Elders.  
U. SMITH, }



## RESPONSE.

It is a pleasure to us to express our love for, and confidence in, the church at Battle Creek, with whom we have been connected twelve years in labors, trials, disappointments, hopes and joys. We came to this dear people in discouragement, feebleness and want. They cheered us by expressions of confidence and love; they strengthened us by holding up our feeble hands, by their prayers and their words of good cheer, and they relieved us of our wants, and helped us to provide a humble home.

We deeply regret the necessity that seems to compel us to be separated from them for awhile. And as we leave we pledge to them our continued love, and our labors according to our ability and their wishes; and, also, our prayers for their prosperity, that those on whom responsibilities in the cause of present truth and reform shall rest, may be guided by wisdom from above, and may serve the great cause far better than we have done.

And we wish to say to all our brethren scattered abroad that in union there is strength. No good cause can prosper without a constituted head of good persons and also confidence in that head by fellow laborers and by those who should be led. Such a head exists at Battle Creek, which will be sustained by our people. And while it is human to err, and the best of men prove their fallibility each day of their lives, let us all confide in God, and in the infallibility of the third message.

In view of our afflictions we would humble ourselves before God, and pray him to raise us up to the enjoyment of health. We also ask the prayers of the church in Battle Creek, and all who have faith. And may we walk in union with them until immortal bonds of love shall be ours for ever.

JAMES WHITE,  
ELLEN G. WHITE.

## MONTHLY MEETING IN ALLEGAN CO. MICH.

This meeting was held with the church in Monterey Sabbath, May 4th. This was a good gathering of the dear people of God from the churches in Otsego and Allegan. A lively interest was manifest to be overcome in the third angel's message, and raise the shout of victory with God's honored people on the sea of glass.

Yesterday, Sabbath, May 11th, the appointed fast day preparatory to the coming General Conference, we were with the church in Allegan. The brethren and sisters seemed deeply impressed with the importance of humbling themselves before the Lord with fasting and prayer, and came to their place of worship, and commenced their special work before the Lord at the going down of the sun. Our prayer to-day is, Lord work for them, and all thy dear people scattered throughout the wide harvest field, that consecration to thee, and union one with another may prevail in harmony and connection with the third angel in his ripening of the harvest of the earth. As the meeting was closing in the P. M., we left with a messenger who was in waiting to convey us to Pine Creek to visit our suffering sister Leighton who was struggling in deep distress from her long-seated disease. She is now more comfortable.

The Allegan Co. Monthly Meeting will be held in Allegan, Sabbath, June 1st.  
Battle Creek, May, 1867.

JOSEPH BATES.

## NOTE FROM BRO. TAYLOR.

Our Sabbath meeting of May 11, has just closed. The church observed the fast as a general thing. Some did not get the paper. This is often a difficulty with appointments in the paper, for the following Sabbaths. Some live at a distance from the office. With others the paper does not come in till after the Sabbath. Thus an appointment for the Sabbath after or following the day on which the paper is struck off is lost to them.

The blessing of the Lord was on the effort of the church here. A large measure of the Spirit was in our hearts. This church is coming up to the help of

the Lord. I spoke to them on the importance, the object, the necessity, and example of fasting, reading, remarking on, and enforcing Bro. Andrew's article in Review No. 22.

C. O. TAYLOR.

Adams' Center, N. Y., May 11, 1867.

## MAKING REPORTS.

At the State Conference it would be very unsatisfactory, if the Secretary should fail to make a full report, or if the treasurer should fail to report in full; but can we be prepared to report, without the materials from which to make out such report?

Each church is furnished with blanks to fill, and when a church treasurer sends money to the State treasurer, it would be an easy matter to state the amount upon the blank, and send the same to the State secretary; then all would move in order.

So far, only a part of the treasurers in Ohio have reported to the secretary; some months since, we spoke about this in the Review, giving some suggestions on this matter; perhaps it was not read by all, or perhaps it is thought to be unnecessary. Let that be as it may, it is a part of order, and as such is a regulation of the church, and is a necessary and important item. If any individual does not feel capable of arranging his blank, there are always those near us, who will be glad to assist us.

As it may be a common failure throughout the country, this item may perhaps be in place in the Review. Would it not be well for ministers to see to this matter as they visit the churches?

JOS. CLARK.

## BUSINESS PROCEEDINGS

Of the Fifth Annual Session of the General Conference of Seventh-day Adventists.

Met according to appointment in Review, May 14, 1867 at 9 o'clock A. M. Bro. White not being able to attend the morning session, Bro. J. M. Aldrich was chosen chairman pro tem. Prayer by Bro. Andrews.

Delegates being called for, credentials were presented by the following brethren.

Elds A. S. Hutchins, of Vt., H. C. Blanchard, and Jno Matteson, of Wis. and Ill. N. Fuller, and J. N. Andrews, of N. Y. Wm. Carpenter, J. M. Aldrich, M. E. Cornell, E. H. Root, James Harvey, of Mich. D. T. Bourdeau and A. A. Fairfield of Iowa. I. N. Van Gorder of Ohio, and Stephen Pierce of Minn. On motion Bro. Mallory was received as a delegate from Missouri.

Returned missionaries present were Brn. Waggoner, Canright, Van Horn, and Lawrence.

Minutes of last meeting called for, read, and approved.

On motion the Ministers present who are not members of this Conference, were invited to take part in this Conference.

Reports from Conferences presented, showing the following result:

Names.	Minis. ers.	Licentiate.	Churches.	Members.	S. B. Fund Pledged.	Used by Ch.	Pledged to Conference.	Pledged to State Conf.	Funds on hand.
Mich. Conf.	10	1	47	1308	\$6143.00	1824.37	43 8 64		3433.90
N.Y. & Pa. "	5	3	25	556	3131.03	159.12	2817.92	155.00	
Wis. & Ill. "	8	3	29	554	2141.55	488.31	953.24		
Iowa "			15	390	2076.40	815.28	1661.12	100.00	274.67
Ohio "			11	50	811.24	8.00	673.24	58.00	153.02
Vermont "	4	1	19	205	982.27	6.00	922.27		300.00
Minnesota "	2	1	5	170	787.60	150.45	536.83	50.00	50.00
N. E. Mission,	4	2	27	957	2288.30				
Total,	28	10	160	4320	15661.39	3077.52	12883.25	363.00	4212.17

Bro. Cornell being called on to report in reference to the amount raised for his benefit, gratefully acknowledged the liberal donations of the brethren, in the sum raised, \$648.10, and reported that he had no need of further help in this direction.

Bro. Andrews made a similar report in behalf of Bro. Cottrell.

The report on the meeting-house in Battle Creek, being the next item introduced, showed the following standing and prospects of the house:

Expended on the meeting-house to the present time,	\$7,076.57
Outstanding bills,	28.43
Lots, still the property of the Pub. Association,	1,000.00
	\$8100.00

Received on pledges,	\$5,208.80
Unpaid pledges,	633.00
Value of old house,	1,300.00

\$7,141.30

Balance, \$958.70

The Michigan Conference has, since the above was reported, pledged \$700.00 more for the house, leaving a deficit, after paying for the lots of \$258.70.

Bro. Andrews being called upon to speak in reference to the task allotted him at the last Conference of writing on the subject of war, reported that for want of time the work was in an unfinished condition.

On the subject of question books for children, youth and adults, Bro. Amadon reported that from sickness, and press of labor what time he had been able to work, he had not been able to carry out the instructions of the Conference. Had made some progress on a question book for small children, and marked out a plan for the whole, in which condition the work now stands.

The Gen. Conf. committee to whom was referred the subject of issuing a collection of revival hymns, reported that nothing had been done on it, but they had had under consideration the subject of a hymn book for general use.

Reports of ministers called for, and submitted to the committee.

The Treasurer's report showed the financial condition of the Conference to be as follows:

Amount on hand at last report,	\$2,030.25
" Received during year,	2,248.46

Total, \$4,278.71

Paid out as per Treasurer's book,	\$3,625.79
Cash in treasury to balance,	652.92

Total, \$4,278.71

The change in the Constitution, as proposed in the call for the meeting was considered and adopted, by striking out the proviso in Art. ix, and changing the words "two thirds vote," to "three-fourths vote," so that as amended it reads,

"Art. IX. This Constitution may be altered or amended by a three fourths vote of the delegates present at any meeting."

The Constitution of the Conference was then still further amended as follows:

Section 1 of Art. v, was amended by adding thereto the words, "and they shall audit and settle accounts with ministers and others in the employ of the Conference," so that, as amended, it shall read,

"Art. V. Section 1. It shall be the duty of the Executive Committee to take the general supervision of all ministerial labor, and see that the same is properly distributed: and they shall take the special supervision of all missionary labor, and as a missionary board shall have the power to decide where such labor is needed, and who shall go as missionaries to perform the same; and they shall audit and settle accounts with ministers and others in the employ of the Conference."

"Sec. 5. of Art. V, was amended so as to read, It shall be the duty of the ministers and others in the employ of the General Conference to make a written report to each annual meeting thereof, of each day's occupation during the Conference year, or such portion of the year as they may have been in the employ of the Conference."

Art. V was further amended by the addition of another section as follows: "Sec. 6. It shall be the duty of the Conference to select a committee of two laymen to act with the executive committee in the examination and settlement of accounts."

Art. VII, was amended by striking it out as it now stand, namely, "The officers shall hold their offices for the term of one year, and shall be elected at the regular meetings of the Conference," and inserting the

following in its stead: "The officers shall be elected at the regular meetings of the Conference, and shall hold their offices for the term of one year, or until their successors are chosen."

The executive committee then presented the following resolutions which were unanimously adopted.

*Resolved*, That we recommend to the different State Conferences to adopt the following as Sec. 3. of Art. VII. of their State Conference Constitution: This Conference may, at its discretion, invite all persons present who are members of our churches in good standing to take part in the discussion of business, but not to participate in voting.

*Resolved*, That we recommend to the different State Conferences to adopt the resolutions passed at the Gen. Conf. of 1886 on the expulsion of members and church trials as a part of their State Conference Constitution.

*Resolved*, That we recommend to the several State Conferences the adoption, as part of their Constitutions, of the resolution of 1866 on the subject of Systematic Benevolence in the case of members moving from one church to another.

*Resolved*, That it is the judgment of this Conference that one or more of the General Conference Committee or some one appointed by them, should be present at the sessions of each State Conference, and participate in all its business proceedings.

#### FIELDS OF LABOR.

*Resolved*, That ministers who leave their fields of labor when their work therein is unfinished shall be liable to censure from the Conference of which they are members.

#### LETTERS OF COMMENDATION.

*Resolved*, That in the judgment of this Conference no church clerk should ever give letters of commendation except when instructed so to do by vote of the church.

#### MEMBERS MOVING.

*Resolved*, That we deem it worthy of severe censure that our brethren frequently move from churches to which they belong when there is no sufficient reason for so doing, and when the churches of which they were members are thereby so weakened as to have their very existence endangered; and, that in our judgment such churches may at its discretion withhold letters of commendation from members moving under such circumstances.

*Resolved*, That in our judgment, the ordinances of the Christian church belong only to those who accept the duties and responsibilities of church membership.

*Resolved*, That we deem it duty to caution our brethren against purchasing patent rights; and that we express our surprise and regret that our friends should so often forget the warnings given on this subject through the Testimonies.

*Resolved*, That in the judgment of this Conference, it is to be regretted that some persons travel about without a license from the Conference, introducing a few points of present truth, and those points in an objectionable manner; and we hereby enter our protest against such a course.

*Resolved*, That in our judgment it is more for the advancement of the truth to live it out before our neighbors, than to be constantly contending with them.

#### ENLARGEMENT OF REVIEW.

*Resolved*, That in the judgment of this Conference, the cause of God demanded the enlargement of the Review already made, and also demands the one proposed to take effect at the commencement of next volume, and that we recommend to our ministers and people to sustain it by extending its circulation as far as possible, and by donating sufficiently to relieve all embarrassment arising therefrom.

*Resolved*, That we recommend to the editor of the Advent Review to reject articles that are of a personal or censorious character, except such as are positively necessary to defend the cause of truth.

Adjourned to  $\frac{1}{2}$  past two P. M.

#### AFTERNOON SESSION.

Met according to adjournment. Prayer by Bro. White. The meeting being opened, Bro. White stated that he had simply come to excuse himself from serving as chairman of the meeting, and in view of his state of health, and his anticipated change of location, as he wished for rest and retirement awhile, he requested to be released from all office in the Conference during the coming year. At his suggestion, Bro. Aldrich again took the chair.

The Conference then proceeded to the further consideration of resolutions prepared by the committee, which were unanimously adopted as follows:

#### SEVENTH-DAY BAPTISTS.

*Whereas*, We desire as much as in us lies, to live peaceably with all men, and especially with that people who in common with ourselves observe the ancient Sabbath of the Bible, and,

*Whereas*, On several occasions collisions have arisen between ourselves and the Seventh-day Baptists, and

in the excitement of debates reports have been written in which unguarded language and more or less of personalities have been used.

*Resolved*, That we hereby express our regret that such language has ever been allowed in the Review and that we request the Editor to strike out all such matters from the articles inserted in its columns unless the most obvious reason for its insertion exists.

#### SPIRITUAL GIFTS.

*Resolved*, That we express our continued faith in the perpetuity of Spiritual gifts during the gospel dispensation, and our gratitude to God that he has intimately connected the spirit of prophecy with the proclamation of the third angel's message.

#### APPEAL TO MOTHERS.

*Resolved*, That we deem it important to call anew the attention of parents and guardians to the work of sister White, entitled, Appeal to Mothers; and that we earnestly invite them to place this work in the hands of such young persons as are under their care.

#### YOUTH'S INSTRUCTOR.

*Resolved*, That it is the judgment of this Conference, that the wants of our young people demand a more frequent publication of the Youth's Instructor; and we hereby request the Publishing Association to issue the Instructor once in two weeks.

#### HYMN BOOK.

*Whereas*, Our present hymn book is exhausted, and, *Whereas*, We believe that the present book can be materially improved, if sufficient time and labor be bestowed upon the work, therefore,

*Resolved*, That ————— be a committee to engage in the preparation of such work; and they are hereby instructed to use their best endeavor to furnish a work of moderate size and of reasonable expense, filled with the choicest hymns of praise and devotion, and expressive of the great truths of our holy faith.

*Resolved*, That it is the judgment of this Conference, that a small collection of devotional hymns should be immediately issued to meet the wants of those who have no hymn books, till such time as a larger and more complete work can be published.

#### HEALTH REFORM.

*Resolved*, That we acknowledge the Health Reform as a proper exemplification of the subject of Christian temperance, and an important part of the great work of preparation for the Judgment.

#### THE HEALTH INSTITUTE.

*Resolved*, That we recognize the hand of God in the successful establishment of the Health Institute, and that we invite the continued action of our people in order that this may be enlarged to meet the wants of its patients.

#### DRESS.

*Resolved*, That we earnestly entreat all our friends to regard the subject of plainness of dress as set forth in the pamphlet recently issued from the Review Office, containing the Gen. Conference Resolutions on dress, and Judson's letter on the same subject.

#### REFORMED DRESS.

*Resolved*, That we recommend to our sisters the Reformed Dress set forth in testimony No. 11, and now in use at the Health Institute.

#### WAR.

*Resolved*, That it is the judgment of this Conference, that the bearing of arms, or engaging in war, is a direct violation of the teachings of our Saviour and of the spirit and letter of the law of God. Yet we deem it our duty to yield respect to civil rulers, and obedience to all such laws as do not conflict with the word of God. In the carrying out of this principle we render tribute, customs, reverence, &c.

#### PRIVATE PUBLISHING INTEREST.

*Resolved*, that it is the judgment of this Conference, that there should be no private interest connected with the Association, but that whatever is published at the Office, depending for sale upon the patronage of our people, such works should be the property of the association.

*Resolved*, That we deem the circulation of publications relating to the present truth a matter of vital importance to the cause in which we are engaged; and that we consider it indispensable that our ministers should personally interest themselves in this work, though the care and perplexity of their sale should be borne by others.

*Resolved*, That we request Bro. J. N. Andrews to complete his article on the subject of war and publish through the Review at his earliest convenience.

*Resolved*, That it is the judgment of this Conference, that the wants of our people at large demand a work on the structure, functions and care of the human system; and we request the Health Reform Institute to issue such a work.

*Resolved*, That this Conference renew its request to Bro. G. W. Amadon, to prepare a series of question books for Sabbath Schools and Bible Classes, in such series as were recommended at the last Conference.

On motion, the Chair was empowered to appoint two laymen to aid the executive committee in examining and settling accounts of missionaries, as required by the amended constitution. Bro. E. H. Root, and James Harvey were thereupon appointed as such committee.

The subject of distribution of labor was next considered. Bro. Loughborough presented petitions from Ohio, California, Missouri, &c. Bro. Bourdeau spoke for Iowa, Bro. Mallory for Missouri, Bro. Matteson for the Danes and Norwegians of the West.

All the calls for help were referred, on motion, to the Gen. Conf. Committee.

Adjourned to call of Committee.

Third session, Thursday, 2 $\frac{1}{2}$  P. M. After prayer by Bro. Waggoner, the auditing committee's report was read and accepted.

Election of Officers. Moved, That the officers of the Conference for the ensuing year, be nominated by ballot. Carried.

The balloting resulted in the nomination of the following persons for the officers of the Conference: For President, Eld. J. N. Andrews, Secretary, U. Smith, Treasurer, Eld. I. D. Van Horn, Executive Committee, Eld. J. N. Andrews, Eld. J. N. Loughborough, and J. M. Aldrich.

On motion, the persons named were declared unanimously elected.

On motion, the executive committee of the Conference were appointed as a committee to fill the blank in the resolution on hymn book.

A letter being read from Bro. Stratton, it was voted in reference to Elds. Stratton, Howard, and Rodman, as this was the first time their names had come before the Conference for action, that it be referred to the Executive Committee to grant them such credentials as in their judgment shall seem proper.

Fourth session, Friday, 3 P. M. After prayer by Bro. Fuller, the committee reported the following names to fill the blank in the resolution on hymn book: Eld. J. N. Andrews, Eld. J. N. Loughborough, Eld. J. H. Waggoner, Eld. R. F. Cottrell, and U. Smith.

The following preamble and resolutions were then presented by Bro. Andrews, and unanimously adopted:

*Whereas*, The season of fasting and prayer that the war might be brought to a close was followed by a signal answer to that prayer; and

*Whereas*, Such answer to prayer called for the deepest humiliation before God, that we might discharge the great responsibilities that devolved upon us by this opening to give the warning voice of the third angel; and

*Whereas*, Instead of this, a spirit of self laudation and vanity came over us that justly displeased the Lord,

*Resolved*, That we publicly acknowledge the hand of God in the great humiliations that have come upon us, and that we beseech the great God of Heaven to grant us such a spirit of repentance and humiliation that he can properly remove his just displeasure from us.

*Resolved*, That we express our solemn convictions that in some places our brethren have been more anxious to impress upon the public the idea that they were an upright worthy people, than to call their attention to the awful importance of the truths we cherish.

Fifth session. First-day, May 19, at 4 P. M. The following resolutions were unanimously passed at this session:

*Resolved*, That we request Bro. U. Smith to prepare for publication in pamphlet form his argument in answer to the objections against the visions.

*Resolved*, That we tender a vote of thanks to the church in Battle Creek for their kindness and hospitality during these meetings.

*Resolved*, That the minutes of this meeting be published in the Review.

Adjourned sine die.

J. M. ALDRICH, Chairman pro tem.

U. SMITH, Secretary.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

An Irish schoolmaster wrote the following copy for one of his pupils: "Idleness covereth a man with nakedness."



## MUSINGS.

THE birds have returned and are singing,  
And flowers are blooming again,  
And Spring's putting forth now so lovely,  
How pleasant 'tis here to remain.  
And as I thus sit idly musing,  
My thoughts to futurity turn,  
To the earth when renewed in its splendor,  
When glory its face will adorn.

I thought, if at times 'tis so pleasant,  
Where the curse does so heavily rest,  
Where friends are so often seen parting,  
And trouble at times racks the breast,  
Oh! what will it be when with beauty,  
The glorified earth will abound,  
When Jesus and angels attending,  
Shed glory and pleasure around.

When praise all our hearts will enrapture,  
And sorrow, no, never, can come,  
When those whom we love here most dearly,  
We'll meet there, forever at home.  
And as I contemplate this glory,  
And think 'tis not mixed with alloy,  
How small are earth's vanishing pleasures,  
How great those the saints will enjoy.

SIMON PATTEN.

Germania, Wis.

## THE MICHIGAN STATE CONFERENCE.

## Its Seventh Annual Session.

PURSUANT to the call of the Committee through the Review, this Conference assembled in session at Battle Creek, Mich., Wednesday, May 15, 1867, at 9 A. M. Opened with prayer by Elder Joseph Bates. The delegates to the Conference were then called and their credentials examined. The number of delegates present duly authorized was forty-four, representing thirty churches. Twelve churches were represented by letter, leaving four that did not report.

On motion the church at Tuscola, Tuscola Co., Mich. was admitted into the Conference.

It was moved that the resolution recommended by the General Conference, admitting lay members to participate in the discussion of all business, but not to vote, be adopted. Carried. The minutes of the last Conference were then read and approved.

Written reports of the labors of ministers were called for and the following brethren present responded: Joseph Bates, James White, M. E. Cornell, R. J. Lawrence, J. H. Waggoner, J. N. Loughborough, John Byington, D. M. Canright and I. D. Van Horn.

The following resolution was then offered and adopted:

*Resolved*, That the church of Tompkins be permitted to disband and unite with the church at Jackson; and that the Conference Committee be requested to assist them in making this change.

The request of the Church at Watson to be allowed to disband and unite with other churches was read, and by a vote of the Conference they were permitted to do so.

The request of the church at Tyrone to be allowed to change the name of the church to Holly, was read, and approved by the Conference by a unanimous vote.

The Conference then proceeded to amend the Constitution of the Mich. State Conference as follows, viz.: Amendment to Art. III, Sec. 2. Add the words, "When a member takes a letter of commendation from a church, he still remains a member of that church; and he should pay his s. n. accordingly, giving due notice when he joins the church in another place."

Add to Art. IV the following, calling it sections 3 and 4.

Sec. 3. The expulsion of members from church fellowship should never be effected by less than a two-thirds vote of the entire membership of the church in question; and such action should not take place without previous faithful labor with the erring member, and also due notice of the trial. The only circumstances under which these regulations should be departed from at all are in the case of outrageous crime in which the guilt is manifest; in which case, at the discretion of the church this previous labor may be dispensed with.

Sec. 4. In the case of church trials involving the expulsion of members, our brethren, if possible, should secure the aid of some experienced preacher; if this is not consistent they should make application to the State Conference Committee for the aid of some experienced and judicious lay-brethren to aid by their counsel and advice, excepting such cases only as are excepted in the preceding section.

Add to Art. VII the following, as Sec. 3: "This Conference may, at its discretion, invite all persons present, who are members of our churches in good standing, to take part in the discussion of business, but not to participate in voting."

The Treasurer's report was then called for, read, and approved, showing the following result.

Amount of funds on hand at the time of last report,	\$2190.18
Amount received during the year,	4813.53

\$7003.71

Amount paid out to sundry persons during the year,	\$3569.81
Bal. in the Treasury May 1, 1867,	3433.90

\$7003.71

GEO. W. AMADON, Treasurer.

Moved and voted that a committee of three be appointed to nominate officers for the coming year; whereupon brethren R. J. Lawrence, J. H. Waggoner, and John Byington were appointed as said committee.

Moved and voted that a committee of six be appointed to audit and settle the accounts of ministers for the past year. Brethren James Harvey, E. H. Root, John S. Day, Wm. S. Higley, Francis Nelson, and Cyrenius Smith, were named as said committee. The wants of churches in regard to labor was considered, to which several responded. Referred to the Conference Committee.

Adjourned till 2:30 P. M.

## AFTERNOON SESSION.

Prayer by Bro. Waggoner.

Committee on nominations reported, naming the following persons for Officers for the ensuing year, viz.: For President, J. N. Loughborough; Secretary, I. D. Van Horn; Treasurer, G. W. Amadon; Conference Committee, J. N. Loughborough, Uriah Smith, and J. M. Aldrich.

On motion it was voted that the election of these officers nominated be acted upon as a whole; whereupon they were thus unanimously elected.

The following resolutions were then taken up and unanimously adopted.

*Resolved*, That this Conference appropriate \$700.00 of its funds now on hand, toward the cost of the meeting house in Battle Creek.

*Resolved*, That this Conference appropriate \$1000.00 of its funds now on hand, to the General Conference Missionary funds.

Resolutions on the following points passed by the General Conference were unanimously adopted, (See report of Gen. Conf.) viz.: Health Reform, Health Institute, Dress, Ordinances, Patent Rights, Persons traveling about without license, Better to live out the truth than to be constantly contending about it, and Members moving without good cause. Also resolutions on War, and Ministers leaving their fields of labor too soon, and Letters of Commendation.

Adjourned to the call of the Chair.

Conference called in session again Thursday P. M.

The renewing of minister's credentials was brought before the Conference, and the following ministers were granted credentials for the ensuing year, viz.: James White, Joseph Bates, J. N. Loughborough, R. J. Lawrence, J. H. Waggoner, John Byington, M. E. Cornell, I. D. Van Horn, and D. M. Canright.

The case of Eld. J. B. Frisbie, with reference to credentials was called up and considered. He responded by making a few remarks. By motion his case was referred to the Mich. Conference Committee.

Adjourned to the call of the Committee.

Fourth Session. Conference called together by the Committee, Friday P. M., May 17.

The financial condition and standing of the Conference was read before the meeting for the consideration of all concerned.

Blanks, to aid churches in making their reports to the Conference, were distributed among the delegates. Adjourned.

Another short session was held evening after the Sabbath, May 18, in which the following resolutions were passed:

*Resolved*, That this Conference request the churches composing it to arrange their s. n. figures each year at the first of May, and have our fiscal year and our quarterly reports reckon from that time.

It was moved and voted that the license of Bro. Philip Strong be renewed for the ensuing year.

The Committee to audit and settle accounts with ministers was read, and approved.

Moved and voted that the minutes of the proceedings of this Conference be published in the Review.

Adjourned to the call of the Committee.

J. N. LOUGHBOROUGH, President.

I. D. VAN HORN, Secretary.

## The Doctrines of the Gospel.

A GRANITE MONUMENT, like that of Bunker Hill, that will defy the storm of ages, and outlast the wear and tear of centuries, can not be made of loose sand or sun-dried brick; and a heroic Christian life, which will extort the praise of skeptics like Hume, can not be constructed from the easy creeds out of which the vital doctrines of the gospel have been eliminated.

## News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—The English and Americans are inclined to close their sections of the Paris Exhibition, but the petition sent from America, that the whole building be closed on the Sabbath, only excites guffaws of laughter. Why, say the Parisians, that is the best day of all.

**The South.** Governor Orr, of South Carolina, reports a terrible extent of suffering and starvation in various parts of his State. In the meantime, ex-Governor Perry is writing letters against the acceptance of the Reconstruction law by that State.

**Mexico.** New York, May 22. The Herald says: "By the arrival of a gentleman who left Queretaro in the beginning of March, some facts are gleaned relative to the inside situation there. At that time the Imperialists were short of ammunition, and there were provision enough to last until about the 1st of May. Maximilian had with him Marquese, Miramon, Mejia and other generals, who seemed to consider Queretaro as their last ditch."

"At Vera Cruz the mortality from yellow fever alone was fifty per day."

—Liquor selling was never carried on to so great an extent at Boston as now, despite prohibitory laws and State constables. Besides the regular bars at hotels and saloons, which are in full blast, fashionable club houses are plenty as blackberries, and people from the surrounding towns, where the law is more rigidly enforced, flock into Boston by hundreds to procure their supplies.

—The question of running cars on Sunday has been submitted to the people of Baltimore, with the result of 11,039 votes in favor, and 9,056 against.

"SUNDAY KEEPING."—Most of the clergymen in Norwich, Ct., have signed a circular protesting against the practice of having funerals on the Sabbath, believing that it is an evil, inasmuch as it involves much servile work, and, therefore, when not necessary, it is a clear violation of the Fourth Commandment, keeping from the house of God those who might otherwise attend.—*Toledo Blade*.

## Starvation in the South—A Terrible Story.

A LETTER to the Southern Relief Commission, dated Woodstock, Tuscaloosa county, Alabama, April 12, says:

"In our deplorable situation, being almost destitute of food and clothing, without any hope of relief by a providential combination of circumstances, the news of your benevolent organization came to us, whereupon we called a meeting of our citizens and organized our society, called the Hepzibah Relief Society, in the county, thirty miles from the city of Tuscaloosa, consisting of about two hundred and seventy-five heads of families, averaging five to each family, equal to one thousand three hundred and seventy-five souls, to make application to you for help to keep us from starvation; and we hereby humbly appeal to your Christian generosity for help.

"Our language is not sufficient to describe to you the thousandth part of our suffering—our children without clothing or bread, or the means of education, in which situation we implore you not to let us remain. Help us speedily for mercy and humanity's sake, and God will bless you for so doing. If our leading politicians did precipitate us into an unholy and unnatural war, it was not our fault. If you knew how many of us struggled against that measure, you could not cherish an unkind feeling against us. Our sons, brothers, husbands and fathers, were hunted down like beasts, and dragged in chains to the field of deadly conflict; and many for refusing to go were shot down like dogs and left to feed the vultures of the air.

"Gentlemen this is no fancy picture. The war devastated our country, and in addition thereto a failure of a crop last year leaves us in an awful condition, and can you, or will you, refuse us relief? I write as the representative of 1,375 starving poor. Be so kind as to send us bread, meat, shoes, hats, clothing, or anything you can spare."

## The South not Restored.

OUR Government has committed the serious blunder of releasing Jefferson Davis from confinement, before the restoration of civil order in the Southern States. Without the pressure of any serious demand from the people for his release, it has yielded to the clamor of a few radical humanitarians and the appeals of some Southern sympathizers who have been unceasing in their exertions in behalf of the guilty President of the late Confederacy.

As long as our Government held Jefferson Davis

firmly in its grasp, it had in him a hostage for the good behaviour of the Southern people. Instead of keeping only one of the instigators of the rebellion in confinement, others, equally guilty of treason, should have been imprisoned with him. The determination of their cases could then have been governed by the temper manifested in the Southern States. Upon the re-establishment of civil authority in such a form as to secure the control of the States to the loyal, they might safely have been set free.

For the South is by no means reconstructed. The problem whether a loyal government can be established in the late rebellious States is still far from solution. The elections of the coming summer can alone show us whether, even under the terms of the reconstruction act, the loyal can obtain and hold the control of those States. It may be necessary yet for our government to apply to the South rigorously repressive measures. Even now Southern society is kept from outbreaks of disorder only by the application of military force. The removal of Mayor Monroe by General Sheridan, the suppression of Governor Jenkins by General Pope, the order of General Sickles compelling the firemen of Charleston to salute the National Flag, are indications of the measures still necessary to secure good order in the Southern States. Simultaneously with the announcement of the release of Davis, the intelligence reaches the press of the murder of a colored Methodist preacher, Lyman McCloud, in South Carolina. John R. Tamblin, another minister of our church in that State, was assaulted, at the same time, with a bludgeon, and but for the protection given him by five or six negroes, would have been murdered too. True, murder is committed in the North as well as in the South, but in the Southern States it is next to impossible to punish the murderers of loyal men by civil process. The murderer of Lyman McCloud is still at large, and "no one moves to arrest him."

Events have shown already that the conduct of the Southern people is solely governed by the temper which they suppose to prevail among the citizens of the loyal States. When they believed that Mr. Johnson was wholly committed to them, and was master of the political situation, they broke out into violence on every side. The Union men of New Orleans were murdered; a reign of terror, which promised a repetition of the dreadful cruelties practiced upon Southern loyalists during the prevalence of the rebellion, was re-established. Only the firmness of the people and of Congress saved us from the loss of all the precious fruits of the war. Upon the passage of the Reconstruction bill, the chief argument made by the Southern press for its acceptance was, that, unless accepted, worse would come upon the Southern States. Convinced, at last, that the loyal people were determined to make their victory good, and that they were ready for confiscation, if nothing less would serve, the Southern population had just begun to appreciate the situation and to adapt themselves fully thereto. The release of Davis at this juncture seems to be a piece of stupidity, for it does away the salutary impression created by the legislation of Congress. The South is shrewd enough to take advantage of any appearance of wavering on the part of the Government. It is an old Southern tradition that the Northern people are easily fooled, and that the Southerner is the born ruler of this country. Only the teaching of a severity not incompatible with humanity can eradicate this tradition. Our sole guarantee of the peacefulness of Southern society is the ingraining of the conviction in the minds of its people that it is useless for them to struggle against the free States, either with the weapons of war or of political management.—*The Methodist*.

### The Case of Jefferson Davis.

It is reported that a writ of *habeas corpus* has been granted in the case of Jefferson Davis, and that the United States Government have ordered the commanding General at Fortress Monroe to deliver him to the civil officers. It will appear upon the investigation that he is held by the military authority of the United States upon a charge of complicity in the assassination of Abraham Lincoln, preferred by the President. If the Court decides not to release him he will, of course, be imprisoned, and in quarters less agreeable than Fortress Monroe. If it inclines to a different decision, how can it release upon bail a man so accused and of such a crime? The charge must be established or withdrawn.

As for treason, is it necessary again to invoke a court to decide a question which the war has settled? Suppose Jefferson Davis were tried for treason and the jury brought in a verdict of not guilty. What is the consequence? Simply that if he were not guilty the United States Government was. Is it not exquisitely absurd to run the risk of such a result?

The moment it was clear that he could not wisely be tried, Davis, like Stephens, should have been released upon his parole.—*Harpers Weekly*.

The same paper of May 25, says:—when Jefferson Davis was caught running away in his wife's petticoats, if he had been summarily tried, convicted, and

executed as a rebel in arms against the Government, the public opinion of the country and of mankind would probably have justified the act. We are glad that such was not his fate, although it very soon became clear that nothing remained but to allow him to go at large untouched.

That result is now reached. After the most undignified delay upon the part of the Government he has been surrendered to the civil authorities, and by them arrested for high treason and bailed in the sum of one hundred thousand dollars, precisely the amount of the reward offered by the President for his capture as an accessory in the assassination of Mr. Lincoln. Maintaining a consistency of folly the Government not only has not formally withdrawn the charge of assassination, but after two years of preparation announces that it is not ready to proceed to the trial for treason; and the prisoner is released with the most perfect understanding upon all sides that he is not to be tried at all. When the Government saw that it could not sustain the charge of complicity in the assassination, and had decided that Davis could not wisely be tried for treason, it should have released him upon his parole as it had released Alexander Stephens.

Before these lines are read Jefferson Davis will probably have arrived in New York, and the same feeling which lifted the hats of many in the crowd at Richmond will offer him respectful homage here. But while we rejoice in the strength and nobility of a popular government which can properly do an act so unprecedented as the virtually unconditional release of such an offender, let no American citizen forget for a moment, or fail to teach his children, how wicked the crime was, and how enormous the moral guilt of the criminal. It was a crime measured by which the offences for which every day men are sent to prison and hung are trivial and unimportant; a causeless and cruel crime, for which hundreds of thousands of hearths are desolate and countless hearts are broken.

Jefferson Davis and his associates, to gratify a fierce political ambition, sought to destroy a mild Government which they had always controlled, not because it threatened their liberty or property, but because they feared it might prevent their destroying the liberty and stealing the property of other men. They attempted this work by fire and sword, and untold and unimaginable tortures. For four years they waged bloody war against a government which they did not allege had ever injured or was then trying to injure them. The flower of brave and noble youth was cut down. Like Rachel the land mourned her darlings because they were not, because they lay dead upon the field or starving and mad in the pens of Andersonville and Salisbury.

For these crimes—which in their nature and by the means necessary to subdue them transcend the forms of human law—for these crimes, committed not in the hope that justice might be done, but with the purpose of perpetuating the most revolting injustice forever, God himself will be the Judge. And so long as Americans love liberty, and respect law, and honor manhood—so long as truth and justice are sweeter to them than cruelty and wrong, their good sense will pierce the sophisms of Davis and his associates to their soul and ghastly purpose, which was not only the overthrow of the Government but the degradation of human nature, and to accomplish which they slew our dearest and our best.

## Conference Department.

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

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

### From Bro. Sutliff.

BRO. SMITH: I believe that I am indebted to the weekly visits of the Review for the greater share of my spiritual attainments. I never knew any one who was very far advanced in present truth who did not take the Review. I suppose the reason is, because without it they soon drift away into the dark. I know a man who gave up the Review for another paper. The result was, he was left in the dark, and he hardly knows now what he does believe.

This question has often occurred to me. Do the messengers insist upon it, that those who embrace the truth, should take the Review, and endeavor to impress it upon them, that it is almost impossible for them to "keep the faith" without it? It seems to me that no one who reads our paper could be led away after any such thing as secret societies or theatrical performances. If we find ourselves inclined toward those things, it should be a warning that we are not tending toward the kingdom.

Brethren take the Review. Try to induce others to take it, especially those who have not the advantage of the society of others of like precious faith.

The Review is a counsellor and friend to all who have not the counsel of a living minister.

In hope of eternal life.

W. SUTLIFF.

*Eau Clair Co., Wis., May 9, 1867.*

### From Sister Below.

BRO. SMITH: More than six months have passed away since I left Battle Creek. Although I have not the privilege of meeting with those of like precious faith, yet the Sabbath is a delight to me. I love the truth, and am thankful for the light that is shining upon the pathway of the remnant. I could not be so contented here as I am were it not for the Review. It is a great comfort and blessing to me.

I am not satisfied with my present attainments, yet if I am not mistaken have made some progress in the work of overcoming. Am in union, sympathy and love, with God's commandment keeping people, and am thankful that I still have a home with them here, and hope to have a home with them in the earth made new. I am thankful to our heavenly Father that he condescends to come nigh to those who draw near to him. I have had some precious seasons here while alone. The desire of my heart is, "Nearer, my God, to thee." I still crave an interest in the prayers of the church, that I may be kept from the power of the wicked one, and be enabled to glorify God in my body and spirit which are his.

Your sister, hoping for victory.

E. P. BELOW.

*Dyerville, Iowa.*

## Obituary Notices.

Blessed are the dead which die in the Lord from henceforth. Rev. xiv, 13.

DIED near Geneva, Ashtabula Co., Ohio, April 29, 1867, of consumption, sister Melissa Hutchinson, aged 53 years.

Sister H., with her husband, Eld. Wm. F. Hutchinson, was a member of the Disciple church when the tent went to Orwell. The truth found a ready place in her heart, and her conversion to the faith of the third angel's message was thorough. In her earnestness and love of the truth, she at once became an example and a help to all who embraced the faith. A letter from Bro. Bane, acquainting me with her death, says, "She died expecting a crown of righteousness at that day, for she loved the appearing of the Lord."

Eld. Rodney Viets (Disciple) preached a funeral discourse from 1 Thess. iv, 13-18, showing by the word of the Lord that the dead are asleep, that the hope of the Christian is the resurrection, and that immortality will be bestowed upon those only who seek for it through the Lord Jesus Christ at his coming.

In her family and in the church she will be missed; but we do not sorrow for her as without hope. May the Lord aid us so to live as to meet her in that day.

J. H. WAGGONER.

DIED, in Charleston, Vt., April 9, 1867, my mother, Lois Burroughs, wife of Joseph Burroughs, in the seventy-fourth year of her age. Her disease was scrofula of which she has been a sufferer for years.

Sixteen years ago last winter, at a conference meeting in Irasburg, mother embraced the third angel's message and has lived out her faith with firmness and propriety, embracing the light of present truth as fast as she saw it, and died in hope of having part in the first resurrection. To her the Sabbath was a delight. She loved the blessed Saviour, his truth, and his people. Her godly precepts and faithful prayers were best appreciated by those who knew her best. And may we so live by the grace of God assisting us, that we may be ready to meet her when Jesus comes to take his ransomed people home.

"She hath passed death's chilling billow,  
And gone to rest;  
Jesus smoothed her dying pillow,  
Her slumber's blest."

ATLANTA L. BURROUGHS.

*Charleston, Vt.*

DIED in St. Charles, Mich., May 13th, 1867, of inflammation on the brain, our precious infant daughter, Ada L., aged 2 years and 4 months. She smiled upon us like a May flower then drooped her lovely head and died. Still the blessed hope sustains us.

H. S. & A. L. GUILFORD.

DIED, in Wolcott, Vt., April 28, 1867, of lung fever, Oliff P. Drown, aged 8 months, only child of Bro and sister C. C. Drown. This was a sweet and lovely babe, that won the love and affection of all who knew it. Some words of comfort were spoken from 1 Thess. iv, 18.

A. S. HUTCHINS.



## Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

### The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

### The Advent Review and Sabbath Herald

Is a twelve-page religious family paper, issued weekly by the S. D. A. Publishing Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, *free*, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

### The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

### The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

### The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

### The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

### Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. H. Milton. Cloth 75c., 6 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy men of old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume cloth, 60c., 8 oz. In five pamphlets, 15c., 8 oz. In twenty five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.50, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2 c. 2 oz. Without pictures, 15c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tenacity. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 10c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Personality of Spiritual Gifts. Illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days. Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Moulton, late Missionary of the Reformed Presbyterian Church to Italy; with a Narrative of the Author's Personal Experience of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes a. c. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii 4; its meaning and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

exposure of the inconsistencies of popular religion. A new edition revised and adapted to the present time. 4c., 1 oz.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 10c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 10c., 1 oz.
40. REVIEW OF FILLIO, on the Sabbath Question. 10c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 10c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 10c., 1 oz.

### Tracts in Other Languages.

45. THE SABBATH. Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

### One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. PERSONALITY OF GOD. A popular error disproved.
50. THE LAW of God, the Ten Commandments by John Wesley.
51. APPEAL to Men of Reason on Immortality.
52. THOUGHTS for the Candid on the Nature of Man.
53. STATE OF THE DEAD, Brief Thoughts. Author unknown.
54. TIME LOST; or Old and New Style Explained.

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