

# 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.

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

### OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

BY ELDER JAMES WHITE.

NUMBER SEVENTEEN.—REMOVAL OF SIN.

We now inquire respecting the removal of the sins of the church, or host, from the sanctuary. We have seen that only 490 of the 2300 years belonged to the earthly sanctuary, and that the remaining 1810 years belonged to the true sanctuary, which Gabriel introduces to Daniel in his explanation in chapter 9; consequently the sanctuary to be cleansed from the sins of the church, or host, at the end of the 2300 years, is the heavenly sanctuary. We have also examined those portions of the Bible that explain how and why the earthly sanctuary was cleansed, and have seen that that cleansing was accomplished, not by fire, but by blood. We have seen that that work was ordained for the express purpose of shadowing forth the work in the heavenly sanctuary. And we have also seen that the sins of those who come to God through our great High Priest are communicated to the sanctuary, as was the case in the type. But we are not left without direct testimony on this important point. The apostle Paul states the fact of the cleansing of the earthly and the heavenly sanctuaries, and plainly affirms that the latter must be cleansed for the same reason that the former had been. He speaks as follows: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9: 22-24. Two important facts are stated in this portion of Scripture:

1. The earthly sanctuary was cleansed by blood.
2. The heavenly sanctuary must be cleansed by better sacrifices, that is, by the blood of Christ. It is plain, then, that the idea of cleansing the sanctuary by fire has no support in the Bible.

These words, as rendered by Macknight, are very clear: "And almost all things, according to the law, are cleansed with blood, and without the shedding of blood, there is no remission. There was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices; but the heavenly, holy places themselves, by sacrifices better than these. Therefore, Christ hath not entered into the holy places made with hands; the images of the true holy places; but

into Heaven itself, now to appear before the face of God on our account." Heb. 9: 22-24. Then the fact of the cleansing of the heavenly sanctuary is plainly taught by the apostle Paul in his commentary on the typical system. And this great truth, plainly stated, is worthy of lasting remembrance.

By many, the idea of the cleansing of the heavenly sanctuary will be treated with scorn, "because," say they, "there is nothing in Heaven to be cleansed." Such overlook the fact that the holy of holies, where God manifested his glory, and which no one but the high priest could enter, was, according to the law, to be cleansed, because of the sins of the people were borne into it by the blood of sin-offering. Lev. 16. And they overlook the fact that Paul plainly testifies that the heavenly sanctuary must be cleansed for the same reason. Heb. 9: 23, 24. See also Col. 1: 20. It was unclean in this sense only: the sins of men had been borne into it through the blood of sin-offering, and they must be removed. This fact can be grasped by every mind.

The work of cleansing the sanctuary changes the ministration from the holy place to the holiest of all. Lev. 16; Heb. 9: 6, 7; Rev. 11: 19. As the ministration in the holy place of the temple in Heaven began immediately after the end of the typical system, at the close of the sixty-nine and a half weeks, Dan. 9: 27, so the ministration in the holiest of all, in the heavenly sanctuary, begins with the termination of the 2300 days. Then our High Priest enters the holiest to cleanse the sanctuary. The termination of this great period marks the commencement of the ministration of the Lord Jesus in the holiest of all. This work, as presented in the type, we have already seen was for the two-fold purpose, of the forgiveness of iniquity, and the cleansing of the sanctuary. And this great work our Lord accomplishes with his own blood; whether by the actual presentation of it, or by virtue of its merits, we need not stop to inquire.

No one can fail to see that the cleansing of the sanctuary is an event of infinite importance. This accomplishes the great work of the Messiah in the tabernacle in Heaven, and renders it complete. The work of cleansing the sanctuary is succeeded by the act of placing the sins thus removed, upon the head of the scape-goat, to be borne away forever from the sanctuary. The work of our High Priest for the sins of the world, will then be completed, and he be ready to appear "without sin unto salvation." The act of placing the sins upon the head of the scape-goat, in the type, has already been noticed. Lev. 16: 5, 7-10, 20-22.

The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent. From this opinion I must differ, because,

1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary. Lev. 16: 20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days.
2. It was sent away from Israel into the wilderness,

a land not inhabited, to receive them. If our blessed Saviour is its antitype, he also must be sent away from his people to a land not inhabited, but not to the grave; for the goat was sent away alive; nor into Heaven, for that is not an uninhabited land.

3. The goat received and retained all the iniquities of Israel; but when Christ appears the second time, he will be "without sin."

4. The goat received the iniquities from the hands of the priest, and he sent it away. As Christ is the priest, the goat must be something else besides himself which he can send away.

5. This was one of two goats, chosen for that day, of which one was the Lord's, and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest, and people, behind, and free from their iniquities. Lev. 16: 7-10, 22.

6. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is Azazel. On this verse Wm. Jenks, in his Comp. Com., has the following remarks:

"Scape-goat. See different opinion in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the Devil; and so Rosenmueller, whom see. The Syriac has Azazel, the angel (strong one) who revolted."

7. At the appearing of Christ, as taught in Rev. 20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest's sending the scape-goat into a separate and uninhabited wilderness.

8. Thus we have the Scripture, the definition of the name in two ancient languages, both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as the type of Satan.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited," Lev. 16: 22, and John said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat.

1. They are imparted to the victim.
2. The priest bore them in its blood to the sanctuary.
3. After cleansing it from them, on the tenth day of the seventh month, he bore them to the scape-goat.
4. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled, the author of sins will have received them back again (but the ungodly will bear their own sins), and his head will have been bruised by the seed of the woman; "the strong man armed" will have been bound by a stronger than he, and his house (the grave) spoiled of its goods, the saints. Matt. 12: 29; Luke 11: 21, 22.

The great work of the atonement is now complete, and the work of our Lord, as priest, accomplished. The sins of those who have obtained pardon through the great sin-offering, are, at the close of our Lord's

work in the holy places, blotted out, Acts 3: 19, and being then transferred to the scape-goat, are borne away from the sanctuary and host forever, and rest upon the head of their author, the devil. The Azazel, or antitypical scape-goat, will then have received the sins of those who have been pardoned in the sanctuary, and in the lake of fire will suffer for the sins which he has instigated. God's people, the host, will then be free forever from their iniquity. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22: 11, 12. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

A MAN'S heart deviseth his way; but the Lord directeth his steps. Prov. 16: 9.

### S. D. A. Publishing Association.

#### ITS TENTH ANNUAL MEETING.

PURSUANT to notice given in REVIEW, the Tenth Annual Meeting of the Seventh-day Adventist Publishing Association was held in Battle Creek, Mich., March 17, 1870. President in the chair. Meeting opened with prayer by Eld. Joseph Bates. The roll was then called. Members present 99, representing 218 votes.

On motion of J. H. Waggoner, it was

*Resolved*, That a committee of three be appointed on Nominations; whereupon the Chair appointed J. H. Waggoner, D. M. Canright, and Geo. I. Butler.

Adjourned to 2 o'clock P. M.

#### AFTERNOON SESSION.

Met according to adjournment. Prayer by Eld. J. H. Waggoner.

Committee on Nominations reported the following names, who were duly nominated and elected: *President*, James White; *Vice President*, G. H. Bell; *Secretary*, Mrs. A. P. Van Horn; *Treasurer*, Miss Anna M. Driscoll; *Auditor*, Wm. C. Gage; *Committee of Publication*, James White, J. N. Andrews, and J. H. Waggoner.

On motion of Eld. J. H. Waggoner, Uriah Smith was elected Editor of the REVIEW & HERALD.

On motion of J. H. Waggoner, G. H. Bell was elected Editor of the Youth's Instructor.

On motion of J. N. Andrews, it was

*Resolved*, That we pay the Editor of the REVIEW & HERALD the sum of \$12.00 per week for his services.

On motion of J. H. Waggoner, it was

*Resolved*, That we pay the Editor of the Youth's Instructor at the rate of \$12.00 per week for the time employed in the duties of his office.

On motion of W. C. Gage, it was

*Resolved*, That the President receive the sum of \$12.00 per week for his services.

The Auditor presented the following report which was read and approved:

#### TREASURER'S REPORT

To the Tenth Annual Meeting of the Seventh-day Adventist Publishing Association for the year ending March 11, 1870.

#### RECEIPTS.

Cash on hand May 1, 1869,	\$1,230 25
Received on REVIEW & HERALD,	\$5,089 81
" Youth's Instructor,	608 11
" Health Reformer,	1,339 08
" Office Sales,	4,183 01
" Accounts & Deposits,	44,690 25
" Donations,	25 00
" Shares,	23 26
" Job Work,	1,653 68
" Foreign Mission,	2,488 01
" Mich. Conf. Fund,	3,286 95
" Gen. Conf. Fund,	2,555 91
" Rent,	13 75
Total,	\$65,956 82
Total,	\$67,187 07

#### EXPENDITURES.

Paid out on deposits,	\$39,048 48
" for Stock,	10,449 61
" Office Labor,	5,481 38
" Materials & Sundries,	1,470 96
" Wood, Freight, and Incidentals,	1,894 89
" on Real Estate,	57 65
" for Office Library,	4 00
" Writing Manuscript for Books,	474 73
" on Foreign Mission,	376 87
" Mich. Conf. Fund,	3,615 15
" Gen. Conf. Fund,	3,020 78
Total,	\$65,894 50
Cash on hand to balance,	1,292 57
	\$67,187 07

#### INVENTORY.

Total value of the property of the Association as per inventory,	\$44,063 01
Association holds notes to the amount of	9,130 71
Due the Association on book acct.,	9,984 85
Cash on hand March 11, 1870,	1,292 57
	\$64,471 14

Association owes as follows:

On Notes,	\$4,721 19
" Book Account,	19,262 26
	\$23,983 45

Assets after all debts are paid,	\$40,487 69
Assets as given in last report, May 1, 1869,	\$32,736 53

Increase during the year, \$7,751 19

#### CERTIFICATE.

I hereby certify that I have given the books and accounts of the S. D. A. Publishing Association a careful examination, and arrive at the foregoing results, according to my best information and belief.

I. D. VAN HORN, Auditor.

On motion of J. N. Andrews, it was

*Resolved*, That the Auditor receive the sum of \$10.00 per week for his services in auditing the accounts of the Association.

Remarks by Brn. White and Andrews.

Adjourned to the call of the Chair.

JAMES WHITE, President,

E. S. WALKER, Secretary.

### Health Reform Institute.

IN response to the call made in the REVIEW, the stockholders of the Health Reform Institute assembled at the Seventh-day Adventist house of worship, Friday, March 18, 1870. Meeting called to order, and opened with prayer by Bro. Bates. Bro. U. Smith was elected chairman of the meeting. On calling the roll, it was ascertained that 705 shares were represented, either in person or by proxy.

The minutes of the last meeting were read and approved.

The Auditor's report was presented, and is as follows:

#### HEALTH INSTITUTE CASH ACCOUNT.

For the year commencing May 1, 1869, and ending March 10, 1870.

#### RECEIVED.

Cash on hand May 1, 1869,	\$ 123 90
On Shares and Sales,	324 94
From Patients,	8,108 95
Incidental Sales,	992 41
On Charitable Fund,	10 00
On Account,	3,053 90
Total,	\$12,614 10

#### PAID.

Stock and Furniture,	702 97
Incidental Expenses,	5,281 43
Help,	2,117 85
On Account,	4,067 91
Out of Charitable Fund,	328 22
Cash on hand March 10, 1870,	115 72
Total,	\$12,614 10

#### FINANCIAL WORKINGS FOR THE YEAR ENDING MARCH 10, 1870.

#### RECEIPTS.

From Patients,	\$8,108 95
On Incidental Sales,	992 41
Due from Patients on the past year's account,	1,810 83
Total,	\$10,911 69

#### EXPENDITURES.

Invoice of May 1, 1869,	\$ 562 83
Incidental Expenses,	5,281 43
Paid Help,	2,117 85
Their due to date,	164 19
Allowing 20 per cent on \$4,232 25,	846 45
Making,	\$8,972 75
Less the Invoice of Provisions and Goods on hand,	965 46
Total,	\$8,007 29

Leaving the Excess of Receipts, \$2,904 40

This is to certify that I have carefully examined the books of the Health Reform Institute, and find the accounts appertaining thereto correctly kept, and that the above statement of accounts is correct as far as I am able to judge.

SANDS H. LANE, Auditor.

On motion, the Auditor's report was accepted.

A nominating committee of three was appointed, who reported the following names as candidates for Directors: B. Salisbury, M. J. Cornell, G. H. Bell, S. H. King, E. H. Root, D. R. Palmer, and S. A. McPherson.

On motion of J. N. Andrews, it was voted to strike out Sec. 6, of Article X, from the Constitution.

On motion of Bro. White, it was

*Resolved*, That we take immediate measures to pay the notes held against the Institute by the Publishing Association.

Adjourned sine die.

U. SMITH, Chairman pro tem.

E. S. WALKER, Secretary.

### First Annual Meeting of the S. D. A. Missionary Society.

THIS Society, organized at last Conference, held its first annual meeting, in Battle Creek, Sunday, March 20, at 9 A. M. Reading of Constitution. Report from Bro. White in reference to the funds of the Society. About \$1700 have been raised to help the friends in Switzerland. Raised on General Fund \$2490 01. Paid out \$393 72, leaving \$2096 29. This, with the amount raised for brethren in Europe, makes about \$2796 29 in the treasury. Eleven new members of the Society were received on payment of \$5.00 each.

*Voted*, That the funds raised for the cause in Europe be held to publish books, and advance the general interests of the work there.

*Voted*, That Bro. A. C. Bourdeau make out a bill of expenses incurred by him in missionary work, said bill to be paid out of the treasury of this Society.

On motion, the chair appointed Eld. A. C. Bourdeau, H. T. Hewett, and Eld. D. M. Canright, as a committee to inquire into the matter of what is due the missionaries to California.

Adjourned to call of chairman.

JAS. WHITE, President.

U. SMITH, Secretary.

### Christian Character

Is NOT formed in a day. Like the oak, it must have time and space for full development. It is not got up on short notice, upon a few good resolutions, and a few shining achievements; but is the result of long and laborious effort and care.

Not a few start out in this narrow path, hoping by superior ability and the blessing of God, to avoid many of the trials to which others have been subjected; but painful experience teaches them the bitter lesson of human frailty, and they either yield to the pressure, or learn to climb carefully, and meekly, the difficult ascent.

None can claim exemption from danger and toil. None can avoid the wholesome discipline of a firm but gracious God. Through labor, toil, and suffering, in watchfulness, in sorrow, the candidate for immortality presses on. His peace of mind, which is to him of priceless value, is often attended with the keenest pangs of sorrow for sin; and his fears lest he should sin against God, solemnize his mind. His repentance is not the painful remorse of the rebellious sinner, but is the heartfelt sorrow of the conscientious child, who mourns that he has broken the just and wholesome rules of his Father's house.



But the Christian does not form a character wholly by regret of the past. He cultivates the several virtues indispensable to the soldier in this holy warfare: Firmness in doing right, courage in standing at his post, constancy, endurance, perseverance in severe trials, watchfulness amid visible and unseen foes, care in sustaining the interests of the cause in which he has enlisted, a sense of responsibility in bearing burdens which naturally fall to his lot, and constant prayerfulness lest he be left to himself. Faith in God is his starting point and base of operations; virtue is his rule of life; knowledge, patiently, diligently attained, enlarges his mind; temperance holds him in her golden chain; patience sweetens his cup of sorrow; godliness elevates his soul above the sensual world around; brotherly kindness causes him to be useful and agreeable to all; charity throws its graceful folds over all, and disarms his foes, and purifies him to exert a purifying influence upon others.

Amid the contradictions and manifold trials cast upon him, he sits calmly awaiting the end of all things, and learns to suffer silently, and without complaint. The Christian learns to labor for his Master, amid opposition and scorn, discouragement and gloom. Amid disappointment and trials he continues cheerful.

JOS. CLARKE.

### Taking a Pleasure Trip.

ALL right, no harm, if so be God is in it, true and love. Little folks and great folks have no right to do this, do that, go there, by sea, or by land, except God permits, says, "Go!" "In all thy ways acknowledge him, and he shall direct thy paths."

It's our pleasure to please God, do his will. Young readers, are the angels happy, think you? What makes them happy? Because they fly on wings obedient! Don't you want to be an angel? Well fly, fly! fly! on angel's wings, to do good, to make others happy. Are you born of the Holy Spirit, regenerated? Have old things passed away, and all things become new? Do you love the Lord with all your heart, soul, and strength, your neighbor as yourself? Are your little hearts full of faith and the Holy Spirit? Are you going forth weeping, bearing precious seed? Is holiness written on your foreheads and your door-posts? What now—any time or relish for cricket, dominoes, checkers, fox and geese, and other games of chance, that kill time and lead to gambling?

Every description of gambling is unsafe, because of the irresistible tendencies of indulging in games of hazard. No one can deny that the mental passion for gambling is as terrible and as destructive as the physical appetite for strong drink, and they are to a great extent concomitant or supplementary, one of the other. No one can doubt that the love of hazard, is a natural, mental passion. The tendency of the whole system of gaming is to an undue stimulus of this love of hazard, and there must evidently be somewhere a line that divides the safe from the dangerous. Where is that line?

It is at least safe for every lover of humanity to discountenance and renounce every type and instrument of gaming which is ever employed in gambling. It is dangerous enough to encourage games which stimulate this passion, though they are not capable of awakening the enthusiasm necessary for gambling; but to use the very tools of the gambler is hazardous indeed.

We speak from experience and wide observation. When a boy, we became so infatuated with whist, checkers, fox and geese, that we lost all relish for study, and sometimes the day broke to find us still at the table.

No question is exciting greater interest in the Christian public, than that of amusements, or pleasure-seeking. The Watchman says: "This spirit is penetrating our churches and coloring our Christianity. The demand is, that our sanctuaries, and our Sabbath Schools, and our prayer-meetings, should be amusing. Attractive is the word used. Opera music is furnished in the sanctuary. It attracts; it fills the pews. The Sabbath School must be attractive. The children must be amused. Sabbath School concerts and anniversaries must be spiced with witty anecdotes,

and prayer-meetings must be made attractive by holding them in rooms furnished with the apparatus for popular games. A brother in the ministry described to me the furnishing of a room for a Young Men's Christian Association in one of our cities. Along each side of the room were tables for playing dominoes, backgammon, and checkers, and around these, young men sat, absorbed in their games, till the moment for the prayer-meeting came, and then the tables were cleared, and worship began. Now, in the name of all that is proper, and serious, and sacred, we protest against this combination. The experience of years has taught us that the prayer-meetings which have been most profitable to us have been those to which we have gone from the closet, and from our knees. Can these young men turn at once, and without leaving their places, from an exciting game to acts of prayer and praise? Is this the fitting preparation for an approach to the presence of Him before whom angels veil their faces?"

Little Christian, your soul is alive in God, on fire for salvation; you can say with the psalmist, "Oh! how love I thy law: it is my meditation all the day." What now—fall into this trap of Satan? Not a word of it, not a golden moment will be wasted in the pursuit of mere worldly amusements, however innocent in themselves they may be considered. Your pleasure is in doing good, in social and religious meetings, in the most earnest and energetic efforts for the promotion of every enterprise that is calculated to glorify God, and bless any portion of the human race. All the pleasure that is found in social parties or games of chance, for mere amusement, will prove in the end to have been too dearly purchased. Such pleasure-seeking on the part of Christians, distracts their attention from worthy objects, renders them barren of religious enjoyment, and destroys their Christian influence with the impenitent. It is equivalent to acknowledging that there is not enough in the religion of the Bible to employ and satisfy the mind. This is an alarming inference; but there is no escape from it.

The religion of the Bible rejoices the soul, fills it with unspeakable delight. The word of God is sweeter to the taste than honey or the honey-comb. Those who most fully appreciate the magnitude of the duties of life—the work of living for eternity—will have the least concern about pleasure of any kind.

"Fathers, mothers, when your sons  
Look to you for daily bread,  
Dare ye, in mock'ry, load with stones  
The table that for them is spread?  
How can ye hope your sons will live,  
If ye, for fish, a serpent give?"

"Why do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently, and eat ye that which is good, and let your soul delight itself in fatness. Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55:2, 1. "Oh! that men were wise, that they understood this!"—D. F. NEWTON, Ed., "Apples of Gold."

### The Weather Phenomenon.

In this locality (Ottawa Co., Mich.,) as elsewhere, the extreme changeableness of the weather during the past year, and especially during the present winter, has become the subject of general remark. Various opinions are given as to the cause of it, most of them, no doubt, wide of the truth.

The theory most commonly extant concerning this phenomenon, is that it is the result of extreme solar agitation.

The earth evidently forms a natural battery with its positive and negative poles. It is not wonderful therefore to suppose, that, when a superior electric influence like that exerted by the sun, is brought to bear upon it, it should sensibly feel the thrill, especially in the versatile elements that envelop its surface.

But that this is the sole, or even the prime, cause of the changeableness of our climate, is not admissible, from the fact that the same cause would produce a like result upon other dependent worlds, and their sinless inhabitants thereby be made to suffer. The same sun-

light and heat that brings vegetation on rich alluvials to a high state of perfection, may cause miasmatic vapors to arise from adjacent marshes, spreading disease and death everywhere within the reach of its infection.

The same laws that are ordained for a terror to evil-doers, are a praise to them that do well. So, also, the same laws of nature that in our world produce such disastrous results, may, in our sister planets, be productive of good, only, to their sinless inhabitants.

Although seed-time and harvest, and cold and heat, were to continue while the earth should remain, yet, it is evident, from well-attested facts, that under the curse of God that rests upon it, the earth is becoming less and less fruitful, its climate less and less hospitable for the human race that treads its surface, diminished as they are in stature, impaired in health, and approaching consequent extinction.

Testimonies concerning the former fruitfulness of the earth, when compared with its present productions, would not be fully credited by this generation, were it not for the remains of vegetable productions found in coal-beds, and the living witness of the mammoth trees of California.

Of the former, a species of the club-moss, known as the lepidodendra, attained to a height of from sixty to eighty feet, with a diameter, at the base, of three feet. Herodotus, in speaking of the luxuriant vegetable productions of Chaldea, states as an incident, that the leaves of the wheat and barley, were four fingers in width; and the yield of grain, was usually from one hundred to three hundred-fold.

A plant of the milkweed species grew last year (1869), in a rich soil adjacent to my garden, and attained to the unusual height of fourteen feet and three inches. The same species might attain to a greater height in a tropical climate. But under the most favorable circumstances, it could not approximate in magnitude the usual growth of like plants in former times when a tropical climate evidently reached a very high latitude, probably extending as far north as the coast of Greenland and northern Siberia.

On every hand, rapidly-accumulating evidences go to show that the earth is receding from her primitive youth and loveliness, and approaching, through age and decrepitude, certain dissolution. To this truth the mighty earthquake bears testimony, upheaving islands and continents; and the deep, dark sea responds in dismal wailings, and fearful tidal waves.

The terrific hurricane devastates hamlet, and city, and navy; and what of vegetable and animal life survive the shock of these, remain to be consumed, those, by the insect, the worm, and the inclement seasons as they come and go; and these, by increasing and complicated diseases, whose name is emphatically legion.

Although in some parts of the earth, much that is excellent in the animal and vegetable kingdoms is still produced, yet is it not evident to every candid observer that on this point the average tendency is downward in the scale of excellence and quantity, and where will this all end?

Evidently in dissolution and utter extinction. But for the elect's sake, the work will evidently be cut short by the judgments of God upon those who have corrupted the earth. Then will Jeremiah's pathetic prophecy meet with its exact fulfillment:

"I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light." "I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23, 25, 26.

Dear reader, if you, in that day, be without Christ, nothing can save you from the death that will be visited upon all the enemies of God. But if you seek Jesus now, it may be you will then be hid in him from the fierce anger of the Lord. That this may be your happy lot and mine, is my prayer.

ADOLPHUS SMITH.

If a person possess any tolerable amount of common-sense and experience, his own mode of laying out his business is best, not because it is the best in itself, but because it is his own mode.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 22, 1870.

J. N. ANDREWS, EDITOR.

### Anniversary Week in Battle Creek.

THE week devoted to such of the yearly meetings of S. D. Adventists as are usually held in Battle Creek, has just passed. This year have been held, the eighth annual session of the General Conference, the tenth of the Michigan Conference, the tenth of the Publishing Association, the fourth of the Health Reform Institute, and the second of the Missionary Society.

The business sessions of all these bodies were most pleasant and harmonious. The doings will be found in other portions of this paper. One marked feature on this occasion was the interest which was manifested in the business sessions, and the blessing of the Lord which seemed to attend all the deliberations. The business proceedings were interspersed with cheering remarks; and pointed and soul-stirring appeals were frequently made. It has never been our privilege to attend meetings of this nature where the interest took so high a range, and was so uniformly maintained, as has been the case in these meetings from the very outset to the close. A good spirit and a good influence pervaded them all. The Lord is leading his servants to take more elevated views of the importance and holiness of this work, and what it is destined, according to the light of his word, to accomplish in the earth. We are henceforth to work from a higher stand-point.

It appears that God is remarkably opening the way for the spread of the light. Incident after incident was mentioned by different ones during the meetings, all going to show that God is preparing the way before his people, even faster than they are prepared to respond to the openings of his providence.

The visit of the S. D. Baptist delegate, Prof. J. Allen, of Alfred Center, N. Y., was a very pleasant feature of the meeting. We hail with joy this tangible evidence of friendly interchange of feeling between these two denominations, not only because they occupy common ground on the fourth commandment, which is a cardinal point with them both, but also because, in the grand contest which is approaching, in reference to this primeval and heavenly institution, all its friends will need to stand together with joined hands and sympathizing hearts. A more intimate acquaintance with each other will, we believe, correct misapprehensions, show less of difference than has been supposed, and reveal a common ground on which they can accomplish a great and good co-operative work.

A brief report of the preliminary meetings that were held the week preceding the Conference, appeared in last week's REVIEW. This renders it unnecessary that we dwell at length on the spiritual aspects of subsequent meetings. The good work of the Lord in former meetings gave tone to these. An increasing confidence in the work could be heard from the lips of many, and read in the countenances of still more. All seemed to feel it good to be there.

But a true photograph gives not only the lights but also the shades. We have not seen all that accomplished that we wished. There was not that general surrender and breaking down before God, that we had hoped to witness. Ministers and people felt the lack that had long existed with them. But a good blow has been struck, and a good impression been made. And if the instructions and earnest exhortations given shall be carried home by all who attended the meetings, diffused throughout the body, and put in practice, this Conference will mark a new era in the progress of this work.

SITUATIONS are like skeins of thread or silk. To make the most of them, we need only to take them by the right end.

MODESTY is to merit what the shades are in a picture; it gives it strength and relief.

### The Order of Events in the Judgment.

NUMBER TWENTY.

THE judgment of wicked men, and of evil angels, by the saints, during the thousand years, will solve to their minds, by means of the examination of the books of God's remembrance, the providence of God which has seemed dark and mysterious. For God will then lay open the hidden springs of human conduct, and bring to light the hidden things of darkness, and make manifest the counsels of the heart. 1 Cor. 4:5.

The course of those who have diligently used the comparatively small measure of light which has been granted them, will come up to condemn those who have been favored with great light and have neglected it. Matt. 12:41, 42; Luke 11:31, 32.

And in like manner those who have been cut off in their sins, as a warning to others, and who would have repented had as great light been granted them as those who have lived at a later time have enjoyed, will come up in this examination to condemn most fearfully those who have had the example of their fate, and had seen greater light than they, and yet have not repented. Matt. 11:21-23; Luke 10:13.

But even those wicked men who have been thus cut off by God's judgments as an example to those that after should live ungodly, shall come up in the judgment for the complete punishment of their sins. But their case shall be more tolerable in the judgment than that of those who have had the example of their punishment, and have had far greater light than they were favored with, and yet have refused to repent. Matt. 10:15; 11:22, 24; Luke 10:12, 14. Thus, even the mitigating circumstances are taken into the account in the judgment of the wicked, as certainly as are those of an aggravating character. Surely God is, in the highest sense, just and righteous.

The record of the righteous, as we have seen, is passed upon by the Father when he counts them worthy to have part in the resurrection to immortality; and by the Son when they stand before him to receive according to their labors and sacrifices in the cause of God. And that record will show in the case of every one who is able to stand in the judgment so perfect a work of repentance, and confession, and reparation of wrongs done toward others, that not one sinful man can rise up in the judgment against them. Isa. 54:17.

The judgment, by the saints, of Satan and his angels and of wicked men being accomplished, it appears that, just before the thousand years expire, the holy city with its immortal inhabitants descends upon our earth, upon a place prepared for it. See Zech. 14:4, 5.

At the termination of the thousand years all the wicked dead hear the voice of the Son of God and come forth. John 5:28, 29. The unjust have their resurrection. Acts 24:15. "The rest of the dead" live again. Rev. 20:5. They come forth from the depths of the ocean and from the caverns of earth; for the sea gives up the dead, and hades gives them up also. And they come forth alive, for death itself gives them up. Rev. 20:13.

And now Satan is loosed for his final work. He begins it just where he left it off. He had gathered the nations to the great battle, when he was bound and they were cut off. Rev. 19. Now, after they have been "many days" in the "prison," the time comes for Satan to visit them as they are loosed from it for their execution. Isa. 24:21, 22; Eze. 38:8, 9. He resumes his work by inciting them to capture the city of God. Rev. 20:7-9. And thus, by the direct action of Satan, all the wicked, with himself and his angels at their head, stand in the presence of Christ, for the execution of the judgment.

As the righteous stand in Christ's presence immediately after they are made immortal, that they may each receive according to their labor (2 Cor. 5:10; Matt. 16:27), so do the wicked thus stand in his presence after the second resurrection. As the righteous cannot receive punishment for their sins after they have been blotted out, it follows that those who stand before him to receive for their evil deeds are the wicked, who stand thus in his presence, after the examination of

their cases by his saints, during the thousand years.

We may safely conclude that many who go down to their graves self-deceived, will come up in the second resurrection really expecting to be saved, and quite unaware that it is the resurrection of the unjust. We think this is the very time when our Lord's words shall have their fulfillment:

Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

And now, for the first time, all the members of the human family are congregated in one vast assembly. The wicked see the righteous in the Kingdom of God, and realize that they themselves are thrust out. And when the wicked realize the mercy which they have slighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till God could bear no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

And as both classes behold the final result of faithful obedience, and of persistent sin, they will, with one mind and voice, declare, "Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth." Ps. 58:11. And now the Son of God pronounces the awful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

And now, after the example of Sodom and Gomorrah, fire comes down from God out of Heaven and devours them. Rev. 20:9; 2 Pet. 2:6; Gen. 19:24-28. It is the burning earth that constitutes the great lake of fire in which the wicked shall experience the second death. 2 Pet. 3:7-12; Mal. 4:1-3; Prov. 11:31. Satan and his angels shall share this furnace of fire with wicked men; for, indeed, it was originally prepared for them. Matt. 25:41; Isa. 30:33.

Finally, the earth shall be not only melted, but dissolved. 2 Pet. 3:10, 11. Such shall be the intense action of the devouring fire, that the earth itself, being reduced to a gaseous condition, shall flee away from the presence of Him that sitteth upon the great white throne, who is doubtless God the Father. Rev. 20:11. Then he that sitteth upon the throne shall say, "Behold, I make all things new." Rev. 21:5. And all the elements that were dissolved in the devouring fire shall unite again to form the earth. The New Jerusalem shall have place upon the new earth, and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the image of the second Adam, as now they bear that of the first, and shall live for endless ages. Sin, being thus struck out of existence, in the utter destruction of all evil doers, shall never rise up again to mar the handiwork of God. The universe shall be as clean as it was before the rebellion of Satan, and

GOD SHALL BE ALL IN ALL.

### Interesting Baptism.

A young brother, J. A. Johnson, embraced the present truth in Chelsea, Mass., last November. His relatives were opposed, and grieved over the step he was taking; but his convictions were deep and strong, and his love of the truth prevailed: he stepped out decidedly on the Sabbath. Being very feeble, his friends decided to send him to the Health Institute, and generously raised funds for that purpose. It was apparent that he was far gone with consumption, and he seemed fully to realize it. His mind had been exercised in regard to the duty of baptism, and in consideration of his feeble state, preparations were made to administer it in the Institute.

On Sabbath morning, March 12, a company was assembled in the dressing room, to whom I spoke on the object of baptism and the necessity of entire consecration, and seldom have I had a more blessed time on any similar occasion. We then stepped into the bath room and the rite was administered, while the most solemn feelings prevailed. Bro. J., since his baptism,



enjoys great peace and assurance in the Lord, and if he falls asleep we trust he will be raised in immortality to eternal life.

J. H. W.

### Business Proceedings

OF THE EIGHTH ANNUAL SESSION OF THE GENERAL CONFERENCE OF S. D. ADVENTISTS.

CONFERENCE assembled, according to appointment in REVIEW, March 15, 1870. Singing, Calvary. Prayer by Eld. Geo. I. Butler, of Iowa.

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

Iowa Conference. Elds. Geo. I. Butler, D. M. Canright.

Ill. & Wis. Conference. Elds. Robt. F. Andrews, T. M. Steward.

Ohio Conference. Oliver Mears.

N. Y. & Pa. Conference. Ira Abbey, Henry Hilliard.

Michigan Conference. Aaron Hilliard, G. H. Bell, Wm. Carpenter, Franklin Howe, Chas. Jones, S. A. McPherson.

Vermont Conference. Elds. A. C. Bourdeau, A. Stone.

Massachusetts. Eld. S. N. Haskell.

Minnesota. By letter.

California. H. T. Hewett.

Maine. Eld. C. Goodrich.

Rhode Island. Eld. P. C. Rodman.

Missouri. Eld. H. C. Blanchard.

New Hampshire. W. H. Ball.

Switzerland. James Ertzenberger.

Other brethren present from the several States were invited to take seats with the delegates, to take part in the deliberations of the Conference.

Minutes of last meeting read and accepted.

Treasurer's report presented, showing the following standing of the Conference funds:

Cash on hand May 1, 1869,	\$ 191 97
Cash received to March 15, 1870,	2,555 91
	2,747 88
Paid out as per Treasurer's book,	3,020 78
Present indebtedness of the Conference, \$	272 90

Reports from State Conferences being called for, the following were presented, showing the standing of State Conferences as follows:

Gen'l Conference Summary for the Year 1870.	Ministers.	Churches.	Members.	S. B. Fund Pledged.	S. B. Fund used by the Churches.	S. B. Fund Pledged to Conference.	S. B. Fund Pledged to Gen'l Conf.	S. B. Fund on hand.
Iowa.	2	17	470	\$2524 38				
Maine.	3	11	298	678 79				
Michigan.	11	15	61	1740	6732 40	\$2475 43	\$4255 97	
Minnesota.	2	2	8	217	915 00		915 00	
N. Y. & Penn.	5	5	24	580	2954 97	201 54	2762 53	
Ohio.	5	11	185	1132 78	10 26		1122 52	
Vermont.	5	2	12	256	1447 00	125 00	1322 00	
Wis. & Illinois.	5	8	24	717	3314 00	662 80	2651 20	
N. E. Mission.	2	1	17	779	1224 04	130 00		1044 04
California M'n.	2	4	130	800 00				800 00
European M'n.			50					
Total.	37	53	179	5440	\$21822 46	\$3665 03	\$13020 22	\$1844 01

Missionary reports were presented from J. N. Loughborough, D. T. Bourdeau, John Matteson, S. N. Haskell, P. C. Rodman, M. E. Cornell, I. D. Van Horn, R. J. Lawrence, James White, J. N. Andrews, and J. H. Waggoner.

Interesting remarks were made by Elds. White, Andrews, and Waggoner, in reference to their respective fields of labor.

On motion, the chair appointed the following committees.

Auditing Committee. O. Mears, Ohio; Wm. Carpenter, Indiana; Ira Abbey, H. Hilliard, New York; G. H. Bell, Chas. Jones, Michigan.

Committee on Resolutions. J. N. Andrews, J. H. Waggoner, G. H. Bell.

Committee on Nominations. S. N. Haskell, S. A. McPherson, W. H. Ball.

Adjourned to 2 P. M.

SECOND SESSION. Prayer by Eld. A. Stone, of Vermont.

Committee on Nominations reported the following for the officers of the Conference the coming year:

President, Jas. White; Secretary, U. Smith; Treasurer, G. H. Bell; Executive Committee, Jas. White, J. N. Andrews, J. H. Waggoner.

These nominations were thereupon ratified by vote of the Conference.

Committee on Resolutions reported by offering the following, which were unanimously adopted:

Resolved, That while our sympathies are drawn out toward our brethren in other lands, we are not forgetful of the interests of those in our own land, who are of foreign birth, and speak other languages. Their devotion to the truth has won our warmest regard, and we pledge to them all the aid and encouragement that our ability and circumstances will permit. In this direction we will do all that lies in our power to publish works in their respective languages to correspond as nearly as possible in price with similar works in English.

Resolved, 1. That we approve of the recent action of the Battle Creek Church, and indorse the resolutions adopted by it. And we further express, as the mind of this General Conference, that the Publishing Association has a right to insist that the influence surrounding its office shall be of the best kind. And it is our decided opinion that when un consecrated persons, without advice, move into the neighborhood of the Office, and call the editor, officers, and employes away from their business to attend to their personal difficulties, they are hindering the cause of God, and robbing the Lord's treasury, by occupying the time of those who are called and employed to devote their strength and energies to this sacred work.

2. That in view of our past experience, and the troubles arising in this direction, we disapprove of, and protest against, persons moving into the neighborhood where the office is located, without first consulting the Executive Committee of the General Conference.

Resolved, That in view of the repeated admonitions of the Spirit of God of the alarming prevalence of licentiousness in its various forms, and of the purity of life requisite to stand before a holy God; and of the sad instances of depravity manifested by some professing to keep the commandments of God and the faith of Jesus Christ, we regard the book recently published, entitled, "Solemn Appeal," as most timely, and we cordially recommend it to all as a valuable and much-needed work.

Resolved, That for the sake of our blessed Redeemer we desire to cultivate fraternal feelings, and maintain friendly relations, with all who name the name of Christ; and in particular with those who in common with us hold to the unpopular doctrine of the second advent of our Saviour near.

### SPIRITUAL GIFTS.

Whereas, We as a people have held the doctrine of the perpetuity of Spiritual Gifts, and professed to believe that "the spirit of prophecy" was manifested among us as "the remnant," (Rev. 12: 17; 19: 10.) And whereas, Our faith on this subject has been, to a very great extent, a merely nominal or dead faith, as the following facts bear witness:

1. The Testimonies of the Spirit have faithfully warned against the spirit of worldliness and selfishness, yet very many of the persons professing to believe the Testimonies have manifested this spirit in their lives.

2. The Testimonies have spoken most pointedly of the danger arising from the licentious tendencies of the age, and of the necessity of purity of heart and life, yet we have had a most deplorable case of depravity developed by a minister and in a church professing also to believe the warnings.

3. The Testimonies have, from time to time, warned of the danger of pursuing certain courses of action by those having charge of, or laboring in, the Review Office for several years past; yet those in the Office where these Testimonies were published, and whence they were sent forth, have, in many important particulars, pursued exactly the course against which they were warned, thereby contradicting their profession and wounding the cause; therefore,

Resolved, That we will humble ourselves before God for these things, and endeavor to so walk in harmony with the teachings of the Spirit, as no longer to present such inconsistency in our lives, and to grieve God's Spirit away from us.

And whereas, In these things we have seen that those who disregard these Testimonies, whether in private or public life, have shown themselves to be lamentably weak in judgment, and have wounded themselves and the cause by their unfaithfulness; therefore,

Resolved, That we recognize the wisdom of God in the "Testimonies to the Church," and that it is dangerous and destructive to disregard or neglect their instructions; and we confess our weakness and inability to carry on this sacred work to divine acceptance, without their aid.

Resolved, That we express our high regard for the labors of Bro. James White, not only as a minister and a writer, but also for his efficient management of our

publishing department; and we further express our perfect confidence in his integrity as an honest man and a devoted Christian; and we request him to accept the oversight of our business affairs, for the coming year.

Resolved, That we deplore the errors and wrongs committed by those who had the management of the Publishing Association and the Health Institute during the period of Bro. White's prostration by sickness, and that we acknowledge the painful experience as teaching us the lesson that those who neglect the Testimonies of the Spirit of God, will be sure to commit serious errors in the work of the third angel's message.

### SWITZERLAND.

Resolved, 1. That we recognize the hand of God in the establishment of a body of S. D. Adventists in Central Europe.

2. That we extend to them our love and Christian salutation, and the expression of our fellowship and esteem.

3. That we acknowledge the representative of these brethren, James Ertzenberger, who has been with us since June last, as a beloved brother in Christ, whose gifts and graces give the most satisfactory evidence that he is called of God to participate in the great work of preaching the final warning to men.

4. That we set him apart to the work of the Christian ministry, that he may return to Switzerland to preach the commandments of God and the faith of Jesus.

Resolution 4 elicited quite a lengthy and interesting discussion, as also No. 8, accompanied by a very touching appeal from Bro. Ertzenberger.

At this point Eld. J. N. Andrews introduced an interesting letter of inquiry from H. Malcom, D. D., of Philadelphia.

Elder I. Sanborn having written stating circumstances which would prevent his attending the Conference, it was

Voted, That we approve of the course of Eld. Sanborn in attending to the urgent interests of the cause in his section, rather than discontinuing his discussion to attend this Conference.

Some time was then occupied in discussing the California mission, and listening to the recital of interesting facts respecting that work.

Eld. Jas. White then spoke of the importance of issuing an Appeal to the Public to correct certain misapprehensions which exist in the minds of the people concerning us. He spoke further of the importance of establishing a Ministerial Institute to aid in the work of preparation for the ministry.

Voted, That Eld. White preach on this subject at his own convenience.

Adjourned to call of Committee.

THIRD SESSION. Thursday, 8 A. M. Prayer by U. Smith. Minutes of the last meeting omitted for want of time.

On motion of Eld. J. N. Andrews, Prof. Allen, delegate from the S. D. Baptists, was unanimously received as a member of this body.

The following resolution was then read, and after interesting remarks from Eld. J. N. Andrews, Prof. Allen, Elds. Cottrell, Waggoner, Bates, and White, was unanimously adopted.

### SEVENTH-DAY BAPTISTS.

Resolved, That we cordially welcome the representative of the Seventh-day Baptist denomination, a people whom we esteem for their adherence to the Sabbath of the Lord. That we express an earnest desire to maintain with them relations of Christian friendship, and, as far as the circumstances of our respective bodies permit, to co-operate with them in leading our fellow-men to the sacred observance of the fourth commandment.

On motion, the foregoing resolution was unanimously adopted by the entire congregation.

The following resolution was then offered by Bro. Andrews, and after remarks by Bro. White, and other brethren, it was amended by adding, "with liberty, if he shall be unable to attend, to appoint his alternate," and as amended, was unanimously passed.

Resolved, That we appoint Eld. James White as a delegate to the Seventh-day Baptist General Conference, with liberty, if he should be unable to attend, to appoint his alternate.

Bro. Andrews then raised the question, What can we do for Switzerland, which elicited many interesting remarks from the brethren.

Adjourned to call of chairman.

**FOURTH SESSION.** Met Friday, at 2½ p. m., March 18, 1870. Prayer by Bro. White. Subject of Camp-meetings introduced, and discussed at length.

On motion of Bro. Andrews, the chair appointed a committee consisting of one brother from each State, to take this matter into consideration.

On motion of Bro. Bourdeau, Bro. White was added to the committee.

Bro. Waggoner introduced the subject of a New England Conference.

*Voted*, To recommend the formation of a New England Conference, to embrace all the N. E. States.

The chair appointed the following as the committee: Minnesota, Jas. White; Iowa, G. I. Butler; Wisconsin, P. S. Thurston; Illinois, R. F. Andrews; Michigan, John Byington and S. H. King; Ohio, O. Mears; New York, J. M. Lindsay; Vermont, A. C. Bourdeau; Massachusetts, S. N. Haskell; Rhode Island, P. C. Rodman; Maine, J. B. Goodrich.

At this point, the Conference was pleased to listen to interesting matter from Sr. White respecting ministers, their failures and their duties.

*Moved* by Bro. Waggoner, That this Conference show its concurrence in the remarks of Sr. White, by ordering their publication. Carried.

*Voted*, That the President of the Conference take into consideration the subject and the subjects of ordination.

**FIFTH SESSION.** Sunday, at 8 a. m. Prayer by Bro. Bell.

*Voted*, In view of the formation of a Conference in New England, to release the brethren there from paying into Gen. Conf. Funds, except as a donation, from this date.

Bro. White reported on Book Fund.

*Voted*, That we hereby express our confidence in the wisdom and integrity of Bro. White in his management of the Book Fund, and that we request him to continue to have charge of it.

Missionary work was taken into consideration. Bro. Bourdeau made some interesting statements respecting the work and prospects in Canada.

*Voted*, To leave the matter of providing assistance for Bro. Ertzenberger in preparing works in the German, with Gen. Conf. Com., also the Canadian mission. Adjourned to call of chairman.

**SIXTH SESSION.** Prayer by Bro. Van Horn. Camp-meeting committee reported. Report accepted and referred to Gen. Conf. Committee.

Committee in reference to California mission reported. Report accepted.

*Moved*, To pay the California missionaries their own fare to field of labor, transportation of tent, and tent and traveling expenses for themselves, and a weekly allowance equal to the highest amount paid to any laborers in the Conference.

On Motion, Bro. Bell was authorized to prepare blanks for ministers, to secure uniformity in their accounts to Conference.

Adjourned to call of committee.

JAS. WHITE, *President*.

URIAH SMITH, *Secretary*.

### Michigan State Conference.

#### TENTH ANNUAL SESSION.

In accordance with notice published in the REVIEW, the Michigan State Conference held its tenth annual session at Battle Creek, Wednesday, March 16, 1870. Meeting called to order by the chairman, and opened with prayer by Bro. Bates. Delegates were requested to present their credentials, which upon examination showed that the number of delegates present was fifty-four, representing thirty-four churches. Several churches were represented by letter, and quite a number were not reported.

On motion, brethren in good standing were invited to participate in the deliberations of this Conference. By vote, Bro. J. N. Andrews was invited to take part in all the deliberations of this body, whereupon he introduced Prof. J. Allen, the delegate from the Seventh-day Baptist Conference to the Seventh-day Adventist General Conference. Bro. Allen made some remarks, expressing his gratitude for the privilege of being present, and earnestly hoping that the blessing

of Heaven might rest upon the deliberations of the Conference. In behalf of the Conference, Bro. Waggoner responded, welcoming Bro. Allen to our midst, as the representative of the people who have for long years been honoring God by honoring all his commandments.

The Secretary's report was read and accepted.

On motion, an Auditing Committee was appointed by the Chair, comprising the following brethren:

G. H. Bell, F. Howe, S. A. McPherson, Charles Jones, D. W. Milk, Wm. Carpenter.

On motion, a Nominating Committee was appointed, consisting of J. H. Waggoner, James Harvey, D. R. Palmer.

The reports of ministers and licentiates were called for, and passed in to the Auditing Committee. Several reports were made verbally.

It was voted to proceed to the renewal of credentials, whereupon the following brethren were accredited as ministers in this Conference for the following year: James White, Joseph Bates, John Byington, R. J. Lawrence, J. N. Loughborough, I. D. Van Horn, M. E. Cornell, Philip Strong, D. M. Canright, J. H. Waggoner, John Matteson.

At this point, the Nominating Committee announced themselves ready to report. On motion, their report was accepted and acted upon. The officers of the Conference for the following year are as follows: *President*, Uriah Smith; *Secretary*, Wm. C. Gage; *Treasurer*, G. H. Bell; *Executive Committee*, Uriah Smith, C. S. Glover, L. P. Bailey.

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

Amount on hand May 1, 1869,	\$3,846 96
Received up to March 11, 1870,	3,286 95
Total,	7,133 91
Amount paid out from May 1, 1869,	
to March 11, 1870,	3,615 15

Leaving a balance in treasury of \$3,518 79

On motion, the report of the Treasurer was accepted.

The question of granting licenses was then taken up, and discussed at much length. Bro. White made some remarks upon the subject of labor, especially as to how inexperienced men should enter upon the work to show themselves approved of God in laboring in his cause.

The following brethren were then granted license to improve their gift in preaching as the way may open: Uriah Smith, Wm. C. Gage, E. B. Lane, W. H. Littlejohn, C. Stoddard, S. H. Lane, Alvin Marsh. Several other names were referred to the Conference Committee for final decision.

Adjourned to 2½ p. m.

#### AFTERNOON SESSION.

Met according to adjournment, and opened with prayer by Bro. Byington.

The subject of granting licenses was again taken up, and on motion, Bro. Andrews was invited to address the Conference on the subject, which he did, to the edification of all interested. Bro. Harvey also made some remarks on the same point.

On motion, the further discussion of the subject was postponed, and the whole matter of licenses was referred to a committee, consisting of J. H. Waggoner, John Byington, and Uriah Smith.

On motion of Bro. Waggoner, it was

*Resolved*, That we adopt the resolution passed by the General Conference in regard to "Battle Creek matters," and hereby authorize our Executive Committee to assist the General Conference Committee in carrying out that resolution in moving persons or families either to or from the neighborhood of the Office of Publication.

It was voted that our Auditing Committee be instructed to settle with Bro. J. N. Andrews for his labor with the Battle Creek church during the past winter.

Extended remarks were made by Brn. White, Andrews, and others, relative to ministerial duties, &c., at the close of which the Conference adjourned to the call of the Committee.

#### THIRD SESSION.

The Secretary's report concerning the standing of

the Conference was presented and accepted. Owing to the change in the time of holding the Conference, the standing could not be accurately determined.

The Committee on Licenses reported, recommending that the following-named persons receive licenses: J. G. Sterling, D. F. Randolph, Chas. Seaward, David H. Lamson, E. H. Root, Chas. Jones, Harmon Kenyon, and G. H. Bell.

By vote, each of the above-named persons was granted license by the Conference.

*Voted*, That this Conference recommend to the Battle Creek church the ordination of Bro. Bell as elder of that church.

Extended remarks were made by Bro. Waggoner on the work of the ministry, and especially the duties of licentiates, to prove their calling by active work in the cause of God. He was followed briefly on this point by Bro. Bates. The subject of calls for help was then taken up and discussed at some length, the wants of the cause within the bounds of the Conference being presented by those most familiar with the field.

The Auditing Committee presented their report, which was accepted, whereupon the Conference voted to donate to the General Conference the balance of its funds on hand, after settling with its ministers.

The church known as West Windsor was granted leave to change its name to the church at Potterville. Adjourned *sine die*.

H. S. GURNEY, *President*.

WM. C. GAGE, *Secretary*.

### There is no Peace to the Wicked.

THE day had been oppressively warm. My work was at the bench. After my day's work was done and my saws and planes put away, as I did not go home nights, and as the water where I worked was excessively bad, I thought I would take a walk up the road half a mile or so and get a drink of good water, and call on a neighbor with whom I was partially acquainted. The man had been represented to me as a virulent infidel, who took every opportunity to calumniate the Christian religion. I hardly thought he could be as bad as represented. At least, I concluded to go, and was soon there. After I had obtained a drink of water, and a few passing remarks about the weather, the crops, and the job I was at work on, had been made, in a very few minutes, I do not remember how, the subject of religion was broached, and my worst fears were more than realized; for the man was worse than any with whom I had ever talked. He was not a passionate man, ready to get angry and swear and blaspheme at every thing, but he was a man of thought, one of those cool, deliberate, contemptuous fellows, the worst of all to deal with. And as he had read Tom Paine, and had collected and "coined by rote" all the objections he could, he was prepared to resist every attack, and in his mind set aside every argument. At the first, I essayed to check this tide of calumny and abuse, but you might as well take out one of the slimy monsters of the deep with your naked hands, as to get hold of him. He was the first man that I had ever encountered but I could do something with, but in his case I could do nothing but wait until the flood abated, and he had repeated his whole lesson of stale and mouldy objections so often repeated by infidels and skeptics. But having exhausted his store of vile abuse, and ceased talking, as if conscious that he had had it all his own way, and as it was time to return to my place of work, as I took my hat and another drink of water, feeling very much chagrined and out of humor, I said to myself, It will not do to quit so—I will try a chance shot and see if there is not some tender spot not yet covered up and guarded. Accordingly, I said, "Neighbor H—, you have had your own way and say, and, as it is time to go home, I will submit the whole question to your judgment, and rest it all on one scripture which I will quote. The scripture is this: 'But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.'"

One would have been surprised to see the effect produced by this single quotation of Scripture. Here



was a fact that he could neither deny nor cover up. And the use of this scripture seemed to serve the same purpose as a shot across the bow of an enemy's vessel; for he came right to and said, "Oh! well, I know there are a great many truths in the Bible. I don't pretend to deny this." Truly, "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:12, 13. We may hide from others, and may even be deceived ourselves, but we cannot hide from the Almighty, neither can we cover ourselves so that the arrows of God cannot pierce us. It was thus that I bade good evening to my neighbor, and returned to my lodgings wiser, and more confirmed in the truth of God, than before. And I have often had occasion to observe and remark in my own mind concerning the truth of the declaration found in the above heading. The truth of this divine declaration is more apparent as we particularize those sins and iniquities which go to make up the sum total of man's wickedness. And, we may ask, what form of sin or wickedness is there, the committing of which will render one happy, or yield him peace?

Sin is the transgression of law, and we may continue to ask, What is there in the nature of sin, either in its workings in the mind, or in its more frequent manifestations of words and deeds, that is calculated to make one happy? Can love of self, can pride, can covetousness, can envy, wrath, malice, or hatred, or any of these ripened into deeds of crime or iniquity, make one happy? Certainly not. For it is the nature of sin to disturb and disorganize. Sin acts upon the mind as the storm upon the sea, causing its troubled waters to cast up mire and dirt. Sin, like a rust or gangrene, eats out all the finer moral sensibilities of our natures, leaving the soul withered and burned.

"There is no peace, saith my God, to the wicked." And although we may not contend that sin finds its full punishment of shame, contempt, and sorrow, in this world, yet sin kills as it goes, and the sinner experiences, even in this life, how dreadful a thing it is to sin. He is made, in a measure, to anticipate those horrors and that fiery indignation that shall devour God's adversaries. E. GOODRICH.  
Edinboro, Pa.

### Punctuality in Attending and Taking Part in Religious Meetings.

(Continued.)

In order that meetings be carried on to profit, it is also highly necessary that the testimonies and prayers be short, and to the point. By these remarks, we would not encourage a course of dry strictness that would limit each one to just so many minutes, regardless of the circumstances, and that would hinder the free course of the Spirit of God, and bring bondage into a meeting, instead of the freedom that all the children of God should enjoy. But we do object to long prayers and testimonies. 1. Because they weary men and angels, and are against reason, and the plain teachings of the word of God, and always have a deadening influence on the meeting, lessening the interest both with believers and unbelievers. 2. They are generally mixed with self, and a display of self is always repulsive to those who would worship God and not man, as well as to the good sense of all lovers of propriety. 3. They distort the meeting from its true object, namely, that all may take part, and are not based on the principle of equal love to our brethren and sisters. They have as good a right to the meeting as we. They need to improve their gifts for their own good, as well as for the benefit of all present. Thus, rich testimonies and prayers, and sometimes other important exercises, are crowded out of the meeting. 4. They tend to protract the meeting beyond its reasonable limits, making all uneasy, especially those who have children, those who are feeble, and need to observe regularity in their meals, and

those who live at a distance. Thus some are tempted to keep away from the place of worship, from the dread that they have of lengthy meetings. We do not say that such are wholly excusable, yet such a course should be pursued that they and all others shall be attracted to the meetings.

Our Saviour is very pointed against long prayers of those who pray to be seen of men. Those who do this, have their reward. They have the praise and worship of a certain class who are shut up to each other, and have not God uppermost in their thoughts. And this is all the reward that they will have. They lose the praise of God, and the eternal inheritance. Prayer is the last exercise in which we should multiply words. In it, we should speak to God and not to men, and our words should be such as we would have them if we were literally in the presence of God, Jesus Christ, and holy angels. We should not preach in prayer, neither should we speak as though teaching the Almighty. All this is redundant, and indicates that we are offering our prayers to men, and not to God. Speaking of the heathen, and the hypocrites who thus pray, Christ says, "Be not ye, therefore, like unto them: for your Father knoweth what things ye have need of, before ye ask him." This matter is well illustrated in the Saviour's parable of the Pharisee and Publican, in which he makes a perfect contrast between long self-lauding prayers, and those short, pointed, self-abasing, and God-exalting prayers, that flow from a heart deeply affected with its sinfulness, and lost condition, and its great need of the mercy of the high and holy One. Luke 18. We can also form an idea of the propriety of short prayers by bearing in mind that our Lord's prayer, which he taught his disciples, and which has properly been denominated the model prayer, can be repeated in less than two minutes.

If we would be short and to the point, in prayer and social meetings, we must leave out of our prayers and testimonies such matters as would not be of general interest. There are petitions that are of a nature to demand that they be offered in the closet, or around the family altar, and to offer such petitions in public would not only be out of place, but would also add to the length of the prayer, and unnecessarily protract the meeting. Here some can shorten up. And some can also shorten up their testimonies in leaving out of them such confessions as should be made at home to God, or to some that are away. Now we would not hinder the spirit of confession. God forbid. Better confess too much than not to confess enough in this investigative judgment hour. It is commendable to cherish the spirit that David had when he restored that which he had not taken. But time and place should be observed. And we have sometimes thought that some confessed in meeting partly to screen themselves from the mortifying task of going right to the person or persons whom they had wronged.

Again, some can shorten up their testimonies by taking for themselves the burden that they have for others. It is right to deeply feel for others, when we have sufficiently felt for ourselves. But the devil sometimes hurries individuals on to take up a labor for others, while they need to labor for themselves; to take the mote out of their brother's eye, while they have a mote, if not a beam, in their own eye. It is much easier for them to look at the faults of others, than it is to look at their own faults. And they will take an ordering position, using the pronoun you quite freely, instead of placing themselves on a level with, if not beneath, their brethren and sisters, and using the pronoun I and we. Such will often take up a labor for children or friends present, when they have not done their duty to them out of meeting. This is entirely out of place, and repulsive to those who are labored for, who feel themselves abused, and that they are taken advantage of before the public.

Again, to be short and to the point, the testimonies should not assume the attitude of preaching, but that of brief experience, relating what God has done for our souls, praising God for his goodness, for his mercies and for the truth, stating our determinations, and encouraging in others, by exhortation, what we encourage in ourselves; keeping the law of God, and

the gospel prominent, the former to serve as a rule of life, and to point out our defects, and the latter as a remedy all-sufficient to remove our sins and all the stains that they have made. These should go hand in hand in all the exercises, and never should God be dishonored by our leaving the impression that the road is hard, and that we cannot overcome. Are we covered with sin and pollution? Christ died for our sins and opened a fountain for uncleanness, in which we can wash and be made clean. Are we weak? Christ has all power in Heaven and in earth, and can make us strong in God and in the power of his might. We have an influence over each other, and if those who have long professed the truth manifest a lack of courage in view of the trials by the way, what will those think who have not professed, or who have but little experience? The idea that the Saviour is soon coming to bring an end to all our trials and conflicts, and bestow a rich reward on the final overcomer, is enough to keep our hearts cheered with hope, and fired up with courage and holy zeal. Even if one has a doctrine, it need not be so lengthy as to crowd out other exercises.

It is also necessary that we observe the spirit and progress of the meeting, and labor accordingly; otherwise we shall be liable to bring in matter entirely out of place, and bring darkness and discord into the meeting. We should pull on the same cord and lift together, commencing where the last one left off, and thus the interest will arise till the close of the meeting.

Again, to be in point we should be careful not to crowd into a social meeting, in which all the members are trying to worship in spirit and in truth, such new ideas that they are not prepared to appreciate. If it is duty to present such thoughts, they should be presented in meekness, and laid, as it were, at the feet of the brethren, without urging, as though the truth, backed up by the Spirit, were weak, and did not commend itself to the reason and conscience. This will also apply in the Bible Class and Sabbath School.

Another important means to be pointed in worship, is to previously mature the subject matter by meditation, invoking the Spirit's aid. This can be done, leaving room for the Spirit to work in the meeting. We can have important matter on our minds before prayer and exhortation, as the result of prayerful study and self-examination. We should have a certain idea of our wants before presenting them to the Lord. If it is justifiable to prepare to speak to men, it will be much more so to prepare to speak to the Almighty. And this will prove to be a great saving of time, to say the least.

We cannot better conclude this point than by quoting the following words from Solomon: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. . . . For in the multitude of dreams and many words there are also divers vanities: but fear thou God." Eccl. 5:1-3, 7.

D. T. BOURDEAU.

(To be continued.)

"JUDGE not," saith the Lord: the justice of which is obvious, in a world where there are no innocent to judge the guilty.

### Obituary Notices.

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

DIED, Feb. 24, 1870, in Mendon, St. Joseph Co., Mich., Emily M., wife of Charles G. Langdon, aged 27 years. Sr. Langdon embraced present truth some ten years since, when the tent was in Parkville. She has been an unwavering advocate of the truth to the day of her death. She had suffered for more than two years from paralysis, and had great patience in all her affliction. She leaves a little son and companion to mourn her loss.

Remarks at the funeral were made from 1 Cor. 15:21. J. BYINGTON.

## The Review and Herald.

Battle Creek, Mich., Third-day, March 22, 1870.

### The Resurrection Taught at the Burning Bush.

THE Son of God has given us a wonderful exposition of the words that were uttered from the burning bush. It is by reasoning, or deduction, or inference, that our Lord draws the fact of the resurrection from thence. But a necessary inference is always legitimate proof, and such is the inference which the Saviour draws. The Lord said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Ex. 3:6.

Whenever God says he is the God of any person, or of any class of persons, it is necessarily implied that they who are thus owned of him are his people. In other words, if God calls himself the God of the patriarchs, it is equivalent to calling the patriarchs his servants, and his people. There is something reciprocal in the matter. So when God says of his people, "I will be their God," he adds, "And they shall be my people," which indeed is the necessary conclusion. It is the same as though we speak of Zacharias as the husband of Elizabeth. Luke 1. Now this of necessity implies that Elizabeth was the wife of Zacharias. But suppose that Elizabeth is dead and Zacharias still living, we cannot then speak thus of him. He had been her husband, and she had been his wife, but this was dissolved by death. Now our Lord reasons exactly thus when he proves the fact of the resurrection of the patriarchs from the statement of the Most High, made some centuries after their death, that he was their God. They could offer no worship before him as his people, for they were dead. Ps. 115:17. And hence our Lord lays down the proposition that God is not the God of the dead, but of the living, for it is the living alone that can sustain the relation of his people to him. Luke 20:37, 38.

God speaks of Abraham, Isaac, and Jacob, as he would speak if they were alive at the very time he spoke. Therefore, says our Lord, these men shall be raised from the dead. But how could God speak thus? Simply because that in his purpose they were certainly to live again. Therefore to him it was the same as though they were even then alive. And observe our Lord's words, "For all live unto him." If they were actually alive, and not such merely in his purpose, they would live not merely to him, but to the conception of other intelligent beings. But it is God's prerogative to call the things that be not as though they were. Rom. 4:17. And so he virtually pledged himself to raise the patriarchs when he styled himself their God.

### Thoughts on Job 14:21, 22.

THE fourteenth chapter of Job is a wonderful testimony to the sleep of man in death: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12. This plainly declares that the sleep of man shall continue till the heavens pass away, which Peter says, shall be with a great noise. 2 Pet. 3:10. David said he should be satisfied when he should awake with the likeness of the Lord. Ps. 17:15. So David is yet asleep, and the time for him to be satisfied has not come. Acts 13:36; 12:34.

But does not the close of Job 14, forbid the sleep of the real man in death? His soul *within him* shall mourn. Does not this plainly indicate consciousness in death? Let us read the last two verses of the chapter:

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Verse 21. This is the sleep of death, certainly. Now does the next verse contradict this?

"But his FLESH upon him shall have pain, and his soul within him shall mourn." Verse 22. The first clause of this verse shows that the condition of man in death is not the subject matter of the verse, while his soul *within him* mourns, his *flesh* upon him has pain. This text if it relates to man in death, proves that his

flesh is in a state of conscious suffering, an idea that is absurd, and that no one believes.

What then do the words of verse 22 signify? One of two views must be taken: It either relates to man before his dissolution, and is descriptive of the pains of death, or it has reference to man when raised from the dead to suffer for his sins. In the first case, it might pertain to mankind in general, i. e., to both the righteous, and the wicked. In the latter case, it can relate to the wicked only. But in either view it cannot relate to the man while sleeping in death. It is the whole man that is conscious; his flesh suffers, as well as his mental nature.

When Moses complained of his excessive burdens (Num. 11), the Lord saw fit to relieve him. So he bade Moses to gather seventy men of the elders of Israel to the tabernacle. Then he came down and took of the Spirit that was upon Moses and with it endowed this whole company of seventy men. What a testimony to the gifts and graces possessed by Moses! Yet it does seem that in this transaction Moses suffered a great loss. One thing is certain: if God calls us to great labors, he gives us great grace. Would it not be wiser to cheerfully bear the heavy burdens rather than to meet the loss of this divine help.

### A Valuable Work.

THE DOCTRINE OF IMMORTALITY. By James H. Whitmore, Buchanan, Michigan: Joshua V. Himes, 1870. \$1.00, post paid.

#### TABLE OF CONTENTS.

Chapter I, Historical Inquiry; II, Jewish Belief; III, Early Christian Belief; IV, The Argument from Reason; V, Scriptural Argument—The Lesson of Creation; VI, The Adamic Penalty; VII, Tradition vs. Creationism; VIII, Life and Death; IX, General Testimony of Scripture; X, The Intermediate State; XI, The Christian Redemption.

We have received a copy of the above-named book, and from such examination as we have been able to give it during the session of the General Conference, we feel to commend the work to the patronage of our friends. It is a very readable volume, and contains much important information on the immortality question. For sale at this Office.

### Commandment-Keeping.

THE following excellent remarks we clip from a torn leaf of the *Earnest Christian*. We commend them to all those who lightly esteem the fourth commandment:—

"If only partial obedience be required to evidence our discipleship, it ought to be distinctly specified what precepts we must obey, and what we may neglect with impunity. No man, however wicked he may be, disregards all of the commands of God. In some things he tries to do his duty. And if we assume to say that some commands of God are not important, we must not deny this right to others. If we make our selections of the precepts we will obey, we must not refuse to let others make their selections also. And then what becomes of the Bible?"

### The Hot Springs of California.

THESE hot springs, called Geysers, are certainly very remarkable and significant. We have called attention to the great lake of fire which exists in one of the Sandwich Islands. The Geysers bear testimony to internal fires existing in their locality, near the surface of the earth. Here is what Hon. Schuyler Colfax says respecting these in *The Independent* for March 3, 1870:

#### "THE GEYSERS."

"The Geysers cannot fail to remind visitors very palpably of the common idea of the dominion of Pluto [the god of the infernal regions, according to the heathen]. Bursting from the sides of the canon [i. e., deep gorge or ravine] at an hundred different points, are jets of scalding steam, bubbling and seething springs, at boiling heat; rills whose waters are literally as black as ink; hot air, puffing as it escapes, with the regularity and roaring noise of a high-pressure engine, while all around, the earth, honey-combed and treacherous to the tread, is incrustated with sulphur, epsom salts, and other similar luxuries. The vapor fills the valley, and your lungs too, while you are there; and an hour suffices to make you feel as if you were indeed very near the laboratory of the infernal regions."

We this week send a circular to many of our friends concerning a course of lectures to be given at Battle Creek, for the benefit of such of our preaching brethren as may be able to attend, and others who may be interested. As many are now here to whom delay will be inconvenient, they will commence on Sunday, March 27. These lectures will be of the greatest importance to all who preach the present truth, and especially to those who have just entered the ministry, or contemplate doing so. The course will consist of twenty lectures or more, for which a fee of \$5.00 (or at that rate), will be charged to defray expenses; females \$3.00. Board furnished at \$2.00 per week. For particulars we refer to the circulars.

### Cancelling.

CANCELLING in mathematics is a convenient method of abbreviation; a shorter way of arriving at the same result. Not so in Christian experience, and example. This cancelling protracts or hinders the desired results. Our good deeds can never atone for our bad, nor by comparing with our brother, can we hope to be absolved. Quoting our brother's wrongs will never atone for ours. We should think a criminal very ignorant of the rules of the court, who, by way of defense or justification, would refer to the other criminals as equally guilty. He who rules the court knows the order of our cases. Do we not yet understand that we must learn to keep ourselves before we can keep our brother? Every case will pass in review in its own order, without our interference.

A. P. LAWTON.

W. Winfield, N. Y.

THE cloth of humility should always be worn on the back of Christianity.

## Appointments.

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

THE next Monthly Meeting for the churches of Oakland, Johnstown, and Little Prairie, Wis., will be held at Little Prairie, April 2 and 3. Meeting to commence Sabbath evening. We wish all the members of this church to report at this meeting, either in person or by letter. Come, praying the Lord to meet with us. There will be a team at Palmyra on sixth day.

C. W. OLDS.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### RECEIPTS.

#### For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. H J Rich 36-1, L C Corey 36-13, I C Snow 35-14, R B Moore 37-1, S Golden 35-24, H C Blanchard 37-1, D V Winne 35-20, C Z June 36-9, M Lewis 37-1, Wm B Butler 37-1, Mrs E Eaton 36-9, E Van Deusen 36-1.

\$2.00 each. A C Bourdeau 37-1, Jas Aldrich 37-1, H Barrett 36-14, W J Wilson 37-1, A D Bears 36-22, P C Rodman 37-1, D Armstrong 36-1, Joseph Bates 37-1, J Mousehunt 37-9, A D Jones 37-22, O Mears 37-1, E O Jones 37-13, C Russell 37-1, R F Cottrell 37-1, J M Brown 37-1, D Warren 36-1, C Brackett 36-12.

Miscellaneous. S Sisley \$3.50, 35-13, R F Andrews 5.00, 37-1, B Farnham 3.18, 35-13, Sarah Robinson 5.00, 35-13.

#### Books Sent by Mail.

L V Smith 28c, H M Vanslyke 25c, J E Farrer 12c, D P Bisbee 12c, Thos Brown 25c, A E Statzman 13c, A Perry 10c, M S Kellogg 10c, H Nichols 20c, S D Salisbury 12c, Wm Coon 12c, Charles Gibb 12c, J Hunter 15c, Geo Stringer 13c, J B Patterson 25c, H McHarry 12c, S Pratt 12c, Miss S L Peck 12c, D T Shireman 35c, D A Wetmore \$1.00, Geo Whitney 30c, L Brigham 11c, Mary Armitage 13c, Jacob Shinley 15c, H Robinson 25c, S A Cone 13c, G W Pierce 1.16, H Armstrong 3.25, E Kunselman 50c, R F Barton 70c, S Woodworth 25c, C M Shepard 34c, Edgar H Jones 34c, Luther Upson 50c, M H Lane 30c, W Evans 35c, Geo Brooks 1.32, H G Washburn 15c, E Burbee 15c, W V Field 65c, C A Sanford 30c, R L Simpson 25c, Dr H F Jones 23c, John Maxwell 3.00, S Q Larkin 34c, S N Wescott 15c, Wm A Towle 30c, H A Randall 10c, W B Rowland 15c, A Cameron 34c, Col Burr 24c, J Reed Yeager 1.00.

#### Foreign Missionary Fund.

G I Butler \$10.00, Mrs C Bacheller 4.00, H S Zoller 1.00, L Green 10.00, Geo Lowree & wife 25.00.

#### Michigan Conference Fund.

James Aldrich (s) \$10.00, Newton 47.00, Leighton 21.50, Alma 17.50, Bunker Hill 15.20, Allegan 72.00, W H Littlejohn 10.84, North Plains 32.00, Oakland 55.00, Williamstown 10.00, Edenville 62.50, Gaines 1.00, Hillsdale 13.00, Monterey 33.10.

#### Cash Received on Account.

Jos Clarke \$2.00, S H Lane 12.12, George Smith 2.10, Bonj Farnam 2.00.

#### Received on Book and Tract Fund.

Mrs C Bacheller \$3.00, Ellen Howard 1.00, L L Bristol 1.00, Alden Green 1.00.

#### Benevolent Fund.

Mrs C Bacheller \$3.00