

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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GROWTH IN GRACE.

I ASKED the Lord that I might grow,
In faith, and love, and every grace,
Might more of his salvation know,
And seek more earnestly his face,
'Twas he who taught me thus to pray,
And he, I trust, has answered prayer,
But it has been in such a way,
As almost drove me to despair.

I hoped that in some favored hour,
At once he'd answer my request,
And by his love's constraining power,
Subdue my sins, and give me rest.
Instead of this, he made me feel,
The hidden evils of my heart,
And let the angry powers of hell,
Assault my soul in every part.

Yea, more: with his own hands he seemed
Intent to aggravate my woe,
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.
Lord, why is this? I trembling cried,
Wilt thou pursue a worm to death?
'T is in this way, the Lord replied,
I answer prayer for grace and faith.

These inward trials, I employ,
From pride and self, to set thee free,
And break the schemes of earthly joy,
That thou may'st seek thy all in me.

—Sel.

DISCUSSION ON THE SABBATH QUESTION

BETWEEN ELDER J. H. WAGGONER, S. D. ADVENTIST,
AND ELDER PETER VOGLE, DISCIPLE.

QUESTION.—Do the Scriptures teach that the Seventh day was made a Sabbath at creation, for man's observance?

ELDER WAGGONER, affirms; ELDER VOGLE, denies.

ELDER WAGGONER'S THIRD AFFIRMATIVE.

1. YOUR comment, "as given on Sinai," on the precept, "Thou shalt not kill," has no practical meaning, since it was "binding from the beginning," and of course binding on those who did not hear it at Sinai.

2. Rev. 1:10, refers to the Sabbath, and to it only, if "the Bible and the Bible alone" is our standard. If we are left to be guided by inferences or tradition it is immaterial to what it refers.

3. Eld. V. now makes a wide difference between his reasons given, and his reserved "argument" for saying that Genesis was written after certain events transpired. But when he gave those reasons he said it was shown "by such considerations as these." Doubtless that is so!

4. Bro. Vogel is a critic,—and he seems to be determined that we shall realize it. He criticizes my use of the word *constitute*, because I use it aside from the idea of *appoint*. True, they may be used as synonymous, and they may not. The distinction I made was this, that the seventh day was *constituted a rest-day* by the particular act of *resting*, before it was sanctified or appointed. This is strictly correct both in fact and in language, and I have no fears that my readers will be "bewildered" or have any difficulty in understanding me, even if I am not always as precise as Bro. V. But onward a little in his article I read, "While his resting on any day would constitute it a rest-day (sabbath), i. e., a day in which he 'had rested,' it would not constitute it a *sacred rest-day*," or day to be observed. Here he makes exactly the same distinction that I made between constituting it a rest-day *merely*, and appointing it for observance. Why is this? Is he bewildering his readers? Is he "not clear in his distinctions"? Or is this a piece of hypercriticism, taking time to no purpose?

5. Another point involves both criticism and logic, and is most remarkable. He says, "He [Eld. W.] tells us 'the Sabbath was directly enforced AFTER the exode.' Of course, then, before the exode it was indi-

rectly enforced." Oh! of course! That is to say that no precept can be directly enforced at two different times! Perhaps he will yet claim that the precept, "Thou shalt not kill," is directly enforced in the New Testament, and "of course" it was not directly enforced at Sinai! and then what becomes of his statement at the head of his article? No one will deny that baptism was directly enforced at Caesarea, on Cornelius. "Of course, then, it was *indirectly* enforced" on the day of Pentecost! Is Eld. V. also "bewildered"? Must our time be consumed on mere catches and plays upon words? To quote his own language, "I trust we will have no more of it."

6. His questions relative to the seventh day being "a Sabbath in the sense of its being a holy day, in virtue of God's resting on it, before he blessed it," may amuse the fancy of those who are satisfied to be amused; but he might have saved his time if he had more carefully read my argument wherein I distinctly assert the contrary. Again, he expresses fear that I am misled by the term sabbath: that I confound "a rest-day" with "a sacred rest-day;" and he comments at length on the difference. But he has not stated—he cannot state—that difference more explicitly than I have. I have constantly made the *resting* the *ground* and *reason* of the *sanctification*, and God himself so declared it.

Eld. Vogel's line of argument marked 1 to 4 is inconclusive. The first will be noticed if it shall be attempted to show there is any point in it.

The second: There is no evidence in Gen. 2:24 of any "comment" of Moses. When Adam named his wife Eve (Chap. 3:20) it was because he *knew* "she was the mother of all living;" that is, that a race was to spring from her. And he could as well know that "fathers" and "mothers" would, yes, *must* exist. To say he knew nothing of "progeny" is to directly contradict his reason for naming his wife Eve. Nor is there any "anticipation" of fact occurring, for it only states what "shall" or ought to be in the future.

The third: Not a single text quoted justifies his construction of Gen. 2:3. The parenthetical remark in John 11:2, "It was that Mary that," &c., directs the mind to another occasion and to a circumstance not then transpiring. In Matt. 10:4, the word of transition, "also," has the same effect. These texts are unlike Gen. 2:3, and it is wrong to use them as he has done, for the reference in Gen. 2:3, in regard to the sanctification of the seventh day, is only two facts in the immediately preceding connection. Gen. 10 comes properly under the head marked "4." It is a line traced down, and chapter 11 returns to trace other events. Now in a record of "their generations" some length of time is necessarily involved, for several generations are given; whereas the confusion of tongues occurred but a little more than one hundred years after the flood. Therefore, there is no disarrangement of the chronological order in verse 5. As to the claim on the word *Gentiles*, the translation is altogether too questionable to warrant it. It simply means *nations*.

Gen. 3:20, is the only text cited from that book which has a show of aid to his claim on the theory of anticipation. It contains the same causal word that is in Gen. 2:3. So far, all right. Let us farther trace the parallel.

"And Adam called his wife's name Eve; because [future fact anticipated] she was the mother of all living."

"And God blessed the seventh day and sanctified it; because [future fact anticipated] that in it he *had rested* from all his work which God created and made"!!

Now, if this *could* only be made to read, And God blessed the seventh day and sanctified it; *because*—he brought the children of Israel out of Egypt, what a splendid proof-text it would be for Bro. Vogel's theory! The truth is, the construction of

Gen. 2:3, as it refers to nothing but the immediately preceding context, excludes the idea of prolepsis, and *Eld. Vogel more than half confesses it*, notwithstanding his argument on that point. What, then, must be thought of his labored effort to put my remarks so "severely" against Moses, while he acknowledges what I claim, that there is really no prolepsis, and says that it falls under another head? It evidently was to affect the minds of the readers; a course generally pursued by those who are conscious of the weakness of their cause. I fear, indeed, that the record of Moses has fallen into bad hands—but they are not mine!

The fourth. It is true that the sacred writers often carry down a chain of events, and then return and take up another, even from the place of beginning. He needed not to say, "Even in prophecy," for it is very common in prophecy. How far did Moses come down in this line, from Gen. 1:1 to chap. 2:3? Through the completed work of creation, to the establishment of the week—which was known to, and recognized by, the patriarchs—and to the appointment of the rest-day; which appointment was based *entirely* upon the facts just recorded.

But there is quite too much assumed in regard to Moses' bringing down one line of events and then returning to the beginning to take up another, as may be shown hereafter.

According to a promise, I now farther notice a point in his first article. He seems to be aware of the strength of the argument for the *creation Sabbath*, and attempts to turn away its force in a singular manner. Admitting that *the Lord rested* on the seventh day from the work of creation, and that *the Lord's rest is the Lord's Sabbath*, (who will deny it?) he says, "There may have been a Sabbath there for the Lord to keep, and for him only." As keeping a weekly Sabbath necessarily supposes alternations of labor and of rest, and as the Lord's work was that of creation and that only, it follows that the Lord could only *keep* the Sabbath by continuously creating on six days! Let him deny who can that *the Lord's Sabbath* dates from the seventh day of creation week. There was its origin—there it was *made*. Did God make the Sabbath for himself? Did the Saviour say, "The Sabbath was made for God?" Why not "hear him"? It was "made for man." God could not *keep* the Sabbath, because he did not continue to work after the first six days; but man could rest from his own work and continue to keep God's Sabbath in commemoration of God's resting from his work.

Again Bro. V. admits my position, saying, "As man performed no work in creation he could not rest, could have no Sabbath then." That is what I claim; it was the Lord's Sabbath because of the work of creation, and his only. *The Sabbath was never based on man's work*. And here we discover the strength of the truth for which I contend. *It was the Lord's Sabbath*, and no other, *which man was commanded to keep holy*. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "Verily my Sabbaths ye shall keep." The Lord's Sabbath—the creation Sabbath—and not their own, was enjoined in the commandment. No person can point to a single reason for its being the Lord's Sabbath except the facts of creation. Was the seventh day made the Sabbath rest-day of the Lord at any time but at creation? If so, let it be shown. And *the rest-day of the Lord* is the only weekly Sabbath enjoined in the Bible.

In view of the clear testimony concerning the making of the Sabbath at creation, the words of our Saviour, Mark 2:27, are very significant. "The Sabbath was made for man." When was the Sabbath made for man? Most assuredly *when it was made*, and not at some other time. The Saviour's words must have respect to *some relation*

between man and the Sabbath; and whatever superstitious gloss he intended to remove; whatever tradition he designed to correct; it yet remains true that that relation between man and the Sabbath originated when the Sabbath was made, namely, at creation. God made the world to be inhabited; Isa. 45:18; and he made the Sabbath for man—for earth's inhabitant. In every step—in the resting, the blessing, and the sanctification—he had man in view, according to the Saviour's words. But to say *the Sabbath was made* at one time, and indicated *for man* 2500 years afterward, is to contradict the words of Jesus.

An important Sabbath testimony (often perverted) is that which presents the Sabbath as a "sign." It has been claimed that it was a sign between the Jews and the Gentiles to keep a distinction between them. This is not true any farther than it is true that obedience to God always separates to him "a peculiar people." What is thus affirmed of the Sabbath may with equal propriety be affirmed of any other moral duty. But the Scriptures never present the Sabbath as "a sign" in any such light. In Ex. 31:17, the Lord says, "It is a sign between me and the children of Israel forever." It is *never* said in the Bible that it is a sign between the Jews and the Gentiles, but between the Lord and his people. To take the name of God out of this text and insert "the Gentiles" in its place is as presumptuous as it is to take the name of the Lord out of the fourth commandment, and make it read, "The seventh day is the Sabbath of the Jews." But with some it has seemed to make no difference whether the name of Jew or Gentile be used as a substitute, if the name and authority of Jehovah can only be disconnected from the Sabbath.

But of what is it a sign? what is its object? Read the text. "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." We notice here, as everywhere in the Scriptures, that Sabbath truth and Sabbath obligation center in the work of creation and the right of the Creator. And it is true that the word "refreshed" does not indicate relief from fatigue; neither does "rest," when applied to the Lord. But *refreshed* is additional to *rested*, and indicates the delight he took in his rest-day.

It can only be a perversion of this text and an outrage on just reasoning to say the Sabbath is a sign between Jews and Gentiles *because* Jehovah made the world in six days and rested the seventh day. See also Eze. 20:20. "And hallowed my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." The *creation Sabbath* is the *Creator's sign* or memorial. In many scriptures the power to create and the work of creation are set forth as the distinguishing characteristics of the true God. And the Sabbath is a sign of the exercise of that power. See Jer. 10, wherein the idols and the worship of the heathen are described. "The gods that have not made the heavens and the earth, they shall perish." "The portion of Jacob is not like them, for he is the forerunner of all things," &c. And the apostle Paul used the same fact to distinguish the true God from the multitude of false gods worshiped in Athens; Acts 17, whom they ignorantly worshiped as "The Unknown God," him Paul declared unto them in these words: "God that made the world and all things therein." See also Acts 14:15; Rev. 14:6, 7.

It is an undeniable truth that commemorative institutions are the very best means of imparting and perpetuating a knowledge of important events. No other event in the great struggle for American Independence is so well known by all the American people as the signing of the Declaration of Rights; and why? Because the fourth of July has been celebrated as a memorial

day. Books of history and monuments of stone are but feeble reminders compared with a memorial day. As long as the fourth of July is celebrated, so long will the work of our fathers be remembered. Their patriotism, their sufferings, and their triumphs, can never be lost to the minds of the people while that day is observed. And so of the Sabbath of the Lord. He declared it was a sign that it might be known that he was the Lord God: that he was the Creator of heaven and earth. Had it been uninterruptedly and universally observed, the knowledge of the true God—the Creator—could never have been lost to the nations of the earth. Truly its importance cannot be overestimated.

According to the limitations which we have placed upon ourselves I must now dismiss this proposition. Many points necessarily remain unnoticed. But I hope the readers will not pass lightly over it. The subject is important. The text-book is the word of the Most High. Reverence becomes us in all our examinations of its sacred pages. I pray that a sense of our responsibility, and a view of the great tribunal to which we are hastening, may ever be before us; that our lives may be framed in reference to these solemn things. To this end may we all heed the admonition of the divine word: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into Judgment." Eccl. 12: 13, 14.

ELD. PETER VOGEL'S THIRD REPLY.

THERE are some points in Eld. W.'s last affirmative which I may safely pass by without further notice, since they have already received sufficient attention.

Bro. W. comforts himself with his supposed discovery that I am guilty of the same confusion with regard to the use of "constitute" that I charge upon him. From this, the reader will understand that Eld. W. regards my strictures as not without force. But he will also inquire whether Eld. W.'s source of comfort is real, or whether the word, when used by me in his senses, was not borrowed as a quotation from him, either directly or indirectly, for the purpose of showing up the fallacy of his reasoning and to make his confusion appear. Possibly these "catches" have caught somebody.

Eld. W. now says that he does not now, and never did, regard the seventh day holy before it was blessed and sanctified. If this is the case, I have certainly misread him. But I cannot dismiss the conviction that his first article, which I have not now at hand, so represents him. However, I am most happy to be set right. He says, "I have constantly made the *resting* the *ground and reason* of the *sanctification* [*i. e.*, making *holy*], and God himself so declared it." But the reader will also remember that in his second article he says, "The *sanctification* of a day consists in a *precept* for its observance, for a special or sacred purpose." Now if the day had to be made holy before it became so, how is it holy in itself? And if the making of it holy was by a *precept*, how is the Sabbath a moral and not a positive institution?

The reader will judge, from his own sense of the force of language, whether to say, "The Sabbath was *directly* enforced after the exode," does not most naturally imply that before that event it was indirectly enforced. The transactions on the day of Pentecost and at the house of Cornelius, with regard to baptism, furnish no parallel to the above. Baptism was directly enforced once for all on Pentecost. The enforcement at the house of the centurion had no direct reference to baptism, but to Cornelius; and the fact that he was then required to be baptized shows that he had not been required to attend to it on Pentecost. But to clinch it all, Eld. W. says, "Perhaps he [I] will yet claim that the precept, 'Thou shalt not kill,' is directly enforced in the New Testament, and, 'of course,' it was not directly enforced at Sinai."

It is well that he says "perhaps," it may save his reputation as a prophet. He need not ask, "Is Eld. V. also 'bewildered'?" He will find him clear and pointed then.

My comments on Gen. 2: 3, Eld. W. treats rather cavalierly; but, if I mistake not, the reader will find more pith in them than Eld. W. sees. While I am satisfied that all of the four points, there made, will bear testing, yet, if but one of them would stand, he is defeated. Nay, more; though all were worthless, and I should establish the affirmative of the next proposition, it would suffice to refute his position on that

passage. A few things, however, that he says regarding them, shall receive attention.

To prove that Gen. 2: 24, is not Moses' comment on verse 23, Eld. W. cites Gen. 3: 20, to show that Adam had the necessary knowledge to be himself the author of those words. I have, however, already shown that Gen. 3: 20, is an instance of anachronism, *i. e.*, an event introduced before its time. This, the very language of the text demands: "And Adam called his wife's name Eve; because she was [not *is to be*] the mother of all *living* [or *alive*, not who *are to live*]."

The instances I cited as cases of anticipation are undeniably such. The mere accident that the sentential or grammatical structure is not the same in Gen. 2: 3, as in some of them, does not affect the case in the least. In this respect the passages cited differ even among themselves, and yet are instances of prolepsis. It is the *facts* that are essential, not the *manner* in which the facts are stated.

Eld. W. places two passages in such a light as to pervert facts, and then makes merry over his caricatures. They are these:

"And Adam called his wife's name Eve; because [future fact anticipated] she was the mother of all living."

"And God blessed the seventh day and sanctified it; because [future fact anticipated] that in it he had rested from all his work which he created and made!"

If this were really my argument, I should dismiss it with shame, because of its imbecility. But suppose, Bro. W., you place your parenthetic words, "future fact anticipated," immediately after the *and* at the beginning of each sentence, then read the sentences in their biblical connections and see "what a splendid proof-text it would be for Bro. Vogel's theory."

Again: I am represented as "more than half confessing" that there is no prolepsis in Gen. 2: 3. Beg your pardon, sir, I meant no such thing. I claimed all the possible ways exhibited, "comment, *prolepsis*, anachronism," and all, as applicable here, but expressed a preference for the various-lines-of-history explanation. If my language seems to you to express more than this, rest assured I meant no more, and accept this explanation.

Eld. W. quotes from my first letter, concerning God's resting at creation: "There may have been a Sabbath then for the Lord to keep, and for him only," and takes it as a concession on my part that there was then a Sabbath. If he will take the trouble to turn to that letter, he will find that I had for my principal object to show that there was no Sabbath then for *man* to keep on Eld. W.'s own basis, namely, that "a rest necessarily supposes some work performed." I did not admit that there was a Sabbath then at all, but said, in effect, *If* there was a Sabbath, or, to quote the language then employed, "There *may* have been," not *there was*, a Sabbath. I roundly deny that there was any Sabbath then, either for man or God, in the *appropriated or special sense of the word Sabbath*. That God then rested, *i. e.*, ceased to create, is true, but that this had any special significance, I deny. Strictly speaking, as I intimated in my last, the Lord has *never* rested since the worlds were made, and if Bro. W. means more than simply completed creation by "he did not continue to work after the first six days," he clearly mistakes the facts. "Behold, I go forward," says Job, "but he is not there; and backward, but I cannot perceive him: on the right hand, where he doth work, but I cannot behold him." Job 23: 8, 9. Even on that famous seventh day, God worked, "*upholding* all things by the word of his power," the same word with which he created.

My brother repeats again and again the expression, "*My Sabbath*," as referring to the fact that God rested on that day, and denoting possession on that account.

I showed in my last letter, and to this item he has not replied, that such is not the force of "*My*" as used in such scriptures, but that it expresses possession only in the same sense, and for the same reason, that it does in the phrases, "Mine altar," "Mine ordinances," &c. If "*My Sabbath*" refers to the day on which God rested, then "*My Sabbaths*" refers to *days* on which he rested, and there is more than one rest-day of the Lord! Notwithstanding I have referred him to such facts, and without attempting any disposition of them, he repeats with all assurance, "No person can point to a single reason for its being the Lord's Sabbath except the facts of creation!" Tell me,

brother, how the Jewish altar came to be the Lord's, and the Jewish ordinances the Lord's ordinances, and you will have answered yourself, having found, not only "another reason," but "the reason."

"Did God make the Sabbath for himself?" No, sir; he made it for man. "When was the Sabbath made for man?" Most assuredly *when it was made*, Eld. W. correctly replies. But if by this he means that the Sabbath was made for any one by God's resting, I deny it. God's resting on the seventh day did not make it "the Sabbath," but his "appointing," *i. e.*, his "blessing" and "hallowing" the seventh day made it "the Sabbath." We must not deceive ourselves by a play on the two different senses of the term Sabbath. Sabbath (rest simply) is not the Sabbath. God's resting or ceasing to create may *etymologically* be called sabbath (rest simply), but it was not "the Sabbath," the sacred rest which was required of man. This Sabbath was made when God enjoined a day on man to be sacredly observed; which took place in the wilderness, as I shall soon have an opportunity to prove.

My brother asks, in effect, if the Sabbath was made after the exode, when God legislated for the Jews only, how was it "made for man," *i. e.*, all mankind? I answer, It never was made for all mankind. Mark 2: 27, refers only to the Jews. The universal term *anthropos* (man) is thus limited by the *known fact* that the Gentiles had not the Sabbath. This is a common use of general terms in every tongue. Thus, "There is one God, and one mediator between God and men (*anthropoi*)," 1 Tim. 2: 5. Here the term "men" is used universally, since there is no known limitation. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men (*anthropoi*), who shall be able to teach others also." 2 Tim. 2: 2. Here we have the same universal term, unlimited save as faithfulness and ability to teach limit it, and yet the known fact, not here mentioned, that *wives* are not to be public preachers of the gospel (1 Tim. 2: 12) restricts it in a manner similar to which "man," in Mark 2: 27, is restricted.

"The week was known to, and recognized by, the patriarchs, says my brother, and this he regards as proof of a creation Sabbath. I wish he had been more explicit in this, and had cited the passages on which he relies. I feel awkward in replying to so broad a statement, referring to many passages in general, but none in particular. Nevertheless I will try.

Gen. 4: 3, 4 is one of the passages to which I suppose he alludes. "And in the process of time [*margin*, end of days] it came to pass that Cain brought of the fruit of the ground an offering unto the Lord," &c. (1) "End of days" is supposed to refer to the end of the week. If so, it was on Sunday that Cain and Abel sacrificed, and it proves Sunday-keeping rather than Sabbath-keeping. (2) "End of days" is just as appropriate in itself to express the end of a year as the end of a week; and in this case more so, since after harvest most likely men would bring a thank-offering "of the fruit of the ground." (3) "End of days" must denote the end or lapse of a year, or longer period, in 1 Kings 17: 7, and Neh. 13: 6. "After awhile [*margin*, at the end of days]" Elijah's brook dried up for lack of rain. Simply a week without rain would not have had such an effect. During the absence of Nehemiah from Jerusalem various disorders crept in among the Jews. "After certain days [*margin*, at the end of days]" he obtained leave to return and rectify them. A week would have been too short for all this.

Gen. 29: 26-28. "Fulfill her week," that is, feast seven days for Leah according to custom [see Judges 14: 10-12] and I will give you Rachel, for whom you shall then "serve with me yet seven other years." (1) Seven days of festivity no more prove that the seventh day was observed as a Sabbath, than the *seven years* of service prove that the patriarchs allowed the land to enjoy a sabbath during the seventh year, as the Jews did; or that the *seven years* of famine (Gen. 41: 26, 29, 53) and of plenty prove the same. (2) In fact, it proves the very opposite, namely, that there was then no Sabbath observed; for they feasted and had a merry time for a week.

It is true that dividing time into periods of seven days was known to the patriarchs. See Gen. 7: 4, 10; 8: 10, 12; 29: 26-28. But (1) This does not prove the observance of the seventh day any more than the division of time into periods of seven years proves a sabbatic year. On the contrary, as we

have seen, neither Jacob nor the family of Laban observed such a day, and they were religious people. See Gen. 28: 1-4, *et seq.* (2) This division of time *may* have had its origin in the creation week. But it would not follow from this that the seventh day was necessarily kept as a Sabbath. (3) It is by no means impossible that this division of time did not originate in the quarters of the moon, or at least was kept in memory by them, which are about seven days in length. A synodical month is 29d., 12h., 44m., and 2-8sec., in length. A sidereal month contains 27d., 7h., 43m., and 11-5sec. The Peruvians counted their months by the moon; their half months by its increase and decrease; and their weeks, by its quarters, having no names for the days of the week. They had also a cycle of nine days, the approximate third part of a lunation, as a week is the approximate fourth part. See Kitto's *Cyclopedia*, Art. Day.

To conclude, Bro. W. has produced no express command or statement, no example or precedent, and no necessary inference of the Sabbath's having had an existence before the exode. This is simply a fact. Whether he has been successful in establishing a *probable inference* is not for me to decide. Let the reader judge.

Troubles not Detrimental to a Growth in Grace.

ARE not some of us who profess to be Christ's followers apt to feel sometimes that were circumstances different—had we fewer troubles, cares, and perplexities—we might be better Christians, and excuse the inconsistencies of our course, our worldly-mindedness, our want of interest and zeal in the cause of God, and perhaps our impatient spirit, hoping that the time will come when we shall be differently situated, and more free to serve God, as though our great Exemplar knew nothing of these things? It may be true that had we no trials, was everything pleasant and agreeable about us, if we must go in our own strength, we might be able to pursue a course less objectionable to those around us, do less that would be unworthy our profession in their estimation and pass for very good Christians. But I must believe that so far from troubles and cares being detrimental to our spirituality, they are really necessary, essential to the formation of sound Christian characters. They are the fire that consumes the dross and makes the gold to shine.

To be a Christian is to follow Christ. Was his a life of ease? Had he no conflicts? then may we expect that all will be sunshine. But was he weary from labor? pressed by care? buffeted by Satan? surrounded by enemies, how can we ask anything better? To know how to endure these, follow him to the mountain, to the garden. They are necessary not only to reveal to us the true condition of our hearts and to wean us from the world, but to lead us to feel our dependence upon God, and to seek him for grace to endure patiently, and properly discharge them, thus affording us opportunity to prove, and show to others the real and substantial character, of the religion of the Bible, thereby glorifying God.

One reason of the feeling mentioned, I conceive to be that of our having too meager views of what the service of God consists, having imbibed the idea that the sum and substance of it are certain forms and ceremonies, good in themselves, but, to which we want time to attend, instead of that heart work, that love for God, and devotion to his cause, that will lead us to study to know his will and pleasure concerning us, and how we may best glorify him; that confidence that will enable us under any and all circumstances to lean upon and to trust in him—the fiercer our conflicts, the heavier our burdens, the greater our perplexities, the more earnestly to seek him for guidance and direction and to be grateful that it is our privilege thus to do.

Another reason, I think has its origin in selfishness, which leads us to lay up treasure on earth, and to not only neglect to seek God, but with this selfish object in view to take upon ourselves unnecessary burdens and cares, which, having no help from above to bear, engross our minds and destroy our spirituality, and we become worldly-minded—carnally-minded, which is death. Oh! are we not too slow to learn? or too apt to forget the great object for which this life of probation is granted? namely, to prove ourselves loyal to our Creator, and thus be brought again into his favor, to which we have forfeited all claim. Are we not too

slow to realize that God requires the whole heart, and that nothing short of entire consecration to his service and meekly submitting to his will in all things will meet his approval? Into this position we must come, and the sooner the better, as then, and not till then, can we enjoy uninterrupted communion with God, be able to "count it all joy when we fall into divers temptations," and be prepared for translation into his kingdom.

Now, life is made up of cares, perplexities, and sorrows, as well as of joys, comforts, and blessings, and, indeed, these very things which seem so adverse are, when rightly considered, real blessings; for, though for the present they may seem grievous, yet afterward, if patiently borne, will yield the peaceable fruits of righteousness, and will eventually, as says the apostle, work out for us a far more exceeding and an eternal weight of glory.

To the man of the world, the question of success or failure in worldly things is an important one. Failing to accomplish his purpose, how complete his failure, how deplorable his condition. But does he gain the object of his ambition; is he successful; just in proportion his burdens and perplexities increase, until, though admired by some, and envied by not a few, he is doomed to realize that all is vanity and vexation of spirit. But to the Christian, they are what the winds and storms are to the mariner. Keeping his eye fixed upon the haven of eternal rest, he makes use of all lawful means to gain his object. But if he fail? Ah! thank God, there is no such thing as failure. The eternal God is his refuge, and underneath are the everlasting arms. The word of the Omnipotent is pledged: "I will never leave thee, nor forsake thee." It is only when forgetful of God, when he forsakes him, and trusts in his own strength, that he is in danger—that he fails. No; I repeat it, trusting in God, he cannot fail. But there must be yielding, submission, consecration. Ambition, talents, friends, life, yea, his own body, all must be a sacrifice upon the altar. And what more reasonable? What less can be required? Rebels that we have been, how else can we show our fealty. Why not then, amid the shifting, changing scenes of life, press onward, until, our earthly career closing, we may be able, with the great apostle, to rejoice that we have not run in vain, neither labored in vain?

J. Q. FOY.

What Doth Hinder Them?

MANY set forth in the Christian journey with earnestness of purpose, zealously devoting themselves to the service of God. With liberal hands and consecrated hearts they are ever ready to help move forward the work of God. They rejoice in the prosperity of Zion. Their hearts beat in unison with every effort made to advance the cause of truth. Ofttimes they struggle on in adversity, enduring toil and privation, and suffering reproach for the cause of Christ which they so much love. With persevering energy they go forward, patient in affliction, calmly enduring persecution, rejoicing in tribulation, counting it all joy that they are accounted worthy to suffer with Christ. Thus they press on, earnestly striving for complete victory over sin. Their influence is powerful on the side of truth. They gather with Christ. They are becoming strong pillars—a tower of strength to the church of God.

But alas! the scene changes. Temporal prosperity dawns upon them, and gradually their love for, and interest in, the work of God begins to wane. Their hearts incline to the world. Their thoughts are absorbed in the cares of this life. When they come to the house of worship they have no cheerful testimony to bear. Frequently they absent themselves altogether from the assemblies of God's people. They are constantly drawing farther and farther away from God, and drifting downward to hopeless ruin. The most tender appeals, or fearful denunciations of God's word, fail to move their hearts. With stolid indifference they glide on toward the brink of utter destruction.

Oh! what has brought about this sad, this fearful change. They did run well for a season. Where is the hindering cause? What has turned the whole current of their affections from God to the world? Is it worldly prosperity? Will they allow the glitter and show of earth, which is as fleeting and transient as the morning dew, to eclipse the glory and unending beauty of Heaven? Or is the cross too heavy? the way too narrow? Jesus has borne the cross be-

fore us. He bore it up Calvary's rugged height and there suffered untold agony that we might have redemption through his blood. His footprints may be seen all along the narrow way. If we would be his disciples, we must deny ourselves, take up our cross, and follow him. If we would have a home in those glorious mansions he is preparing for his people, we must agonize to enter in at the straight gate. Oh! that all who are lukewarm, cold, and indifferent, in the service of the Lord, would be entreated to return unto God, that he might return unto them and heal all their backslidings.

MARY E. GUILFORD.

Curiosity.

ELD. S. G. CLARK, of the "age-to-come" advocates, preached three discourses lately at Little Wild Cat, Tipton Co., Ind., against the Sabbath and law. If there was any point he was trying to make, it was that the ten commandments were the old covenant; and yet he claimed there was no distinction between moral and ceremonial law. If there is no distinction, why are the "ten commandments alone" the covenant as they claim.

He tried to make a great show of argument from Gal. 4. His argument was as follows: The ten commandments are the covenant from Sinai, but this covenant gendereth to bondage; therefore, those who keep the ten commandments are in bondage, and shall not be heir with those who are free from this yoke.

Now, I would like to ask those friends, if keeping the ten commandments makes a slave of a person, how can you be free while you are bound to keep nine of the same commandments? Besides this, there is nothing oppressive in the one you reject, or the Creator did not understand the wants of his creatures when he made the Sabbath for man, Mark 2:27, and would have him call it a delight, holy and honorable, Isa. 58:13. Is there anything oppressive in rest? Do you feel that your rights are trampled upon when God asks you to keep your feet off his holy time? Certainly this can oppress none but the carnal mind. Rom. 8:7.

But Paul does not say that the old covenant answers to the ten commandments, but to the Jerusalem that now is, and is in bondage with her children. But the Elder and his brethren claim "the Jerusalem that now is" as the capital of the kingdom of God, and that the Jews, the literal children of that city, are to be heirs with them and chief of the nation, and that their generations must continue for 24,000 years after the setting up of the kingdom. They argue from Ps. 105:8, to prove that there must be 1000 generations of the literal seed of Abraham; that it takes 30 years to produce a generation; that at this rate there can be only 200 generations even from Adam to the ending of the six thousand years, and Eld. C. told us that the remaining 800 generations must be born in the "age-to-come."

They see that the 1000 year "age-to-come" is too short to suit their theory; so they are discarding it. Then if we are children of Hagar, as the Elder told us, we may expect to be rulers instead of being cast out in the coming kingdom. He has evidently mistaken the parties, and asserts that Hagar "is the free woman."

WM. COVERT.

Tipton Co., Ind.

Some Common Objections to the Sabbath.

1. "It makes no difference which day we keep, only so we observe one day in seven." But it does make a difference, our accusers themselves being judges. If it matters not which day we may regard as holy, why is it that we are charged with Sabbath-breaking, for working on Sunday? Why do ministers and others find fault with us because we regard the seventh day (Saturday), as a holy day? Do we not keep one seventh part of time? Certainly. Our practice and belief in this matter, then, is unimpeachable, according to the standard furnished us. Where then is the consistency of the charges brought against us?

2. "The world is round. Nobody can keep the seventh day." Can any body keep Sunday? Oh! certainly. When Sunday comes, the globe undergoes a wonderful transformation. It flattens out into an immense plain, so that everybody can keep the "Christian Sabbath," and then doubles up into a great ball for the six succeeding days. This is indeed a wonderful phenom-

non. But anything to avoid the claims of the Lord's Sabbath, and to bolster up the pope's.

The putters forth of this doctrine do not, in their zeal, stop to consider that the objection rebounds with equal force against the observance of Sunday. Can the "first day of the week" be kept at the poles, under the equator, and in the Sandwich Islands? Certainly. So can the Sabbath.

3. "Nobody knows when the seventh day comes." Wonder if any body can tell when the day of the resurrection comes? Millions testify, both by daily precept and weekly practice, that such a thing is possible. If our first-day friends can find Sunday, surely we can find the day just preceding it. They give us the key to unlock the difficulty. It is then easy to determine the day.

"The Creator did not bless any particular day, but the Sabbath institution." The institution of the Sabbath could not have been blessed; for it owed its institution to this act of the Creator together with his act of resting on the Seventh day.

If then the expression, *the seventh day*, means the Sabbath institution, that institution was abolished; for we are told that the Jewish Sabbath, the seventh day, has passed away.

But it is said that the Sabbath was re-enacted. But the Sabbath institution, the seventh day, was not re-established; for it is claimed that "the first day of the week," and not the seventh, is now obligatory. Therefore, according to this oracle, there is no sacred time in this age.

4. "We should keep the Sabbath in the spirit, and not after the letter."

It has been said that only the ceremonial part of the Sabbath was put away, and that the ceremony consisted in the observance of the seventh day. It never was clear to my mind why the simple observance of one day was more ceremonial than another observed in a like manner; why the seventh day was more ceremonial than the first, the fourth than the third or sixth.

We do not offer on the Sabbath "two lambs of the first year without spot, and two-tenths deals of flour for a meat offering, mingled with oil, and the drink offering thereof." Num. 28:9. Such ceremony was necessary for the Jew, but the requirement does not reach us. Col. 2:16.

5. The apostle Paul is made to teach some very absurd things, and contradictory, according to the gospel of Sabbath opposers. It is asserted on the authority of Rom. 14:5, 6, that we need not keep the Sabbath, or we may, convenience or caprice may dictate, while in Col. 2:16, we are taught that Sabbath is abolished, and cannot now be regarded as holy, and the great apostle expresses a fear in Gal. 4:10, that he had expended labor in vain on the brethren at Galatia, because they observed the Sabbath. But it seems that this very same Paul did the same thing that he was afraid to have them do. Acts. 18:4; 13:14, 42, 44.

May we all be saved from the fate of these "children of disobedience," who thus are engaged in the infidel work of making God's word a writing of absurdities and incongruities. N. J. BOWERS.

Logan, O.

The Object of Life.

THE great object of life in this world, is to prepare for a home in the kingdom of God; and if we would be thus prepared, a character must be formed which will bear the fruits of the Spirit, and if we would have such a character, we must pass through such a chain of circumstances in this life as will make manifest the real condition of the human heart, for without this we should never know ourselves; and consequently never be able to overcome our easily besetting sins, for "the heart is deceitful above all things, and desperately wicked; who can know it?" Happy indeed is that man who has had such an experience in the things of God that he is able to understand the secrets of his own deceitful heart.

This knowledge, it is possible for us to obtain. The office of the Spirit of God is to reprove sin; and when we seek God with our whole hearts, the influence of the Spirit operating thereon will show us our sins, and we shall thus be enabled to go to work understandingly to put them all away.

But while it is true that we may understand our real condition in the sight of God, it is a lamentable fact that many of us do not. We may deceive ourselves, but we cannot deceive God. He is thoroughly acquainted with the secret movings and

workings of the human heart, and in it he beholds much that is corrupt, selfish, worldly, covetous, and proud, for "the heart of the sons of men is full of evil." And in view of these sins, as well as the fact that our individual cases are very soon coming before the Judge of quick and dead, how clear that deep contrition before God should characterize our actions.

None of us can for one moment doubt but that we have reached a most solemn and important time in the history of the third angel's message. Signs on every hand proclaim the Judgment near. How fearful the thought that we have each a case pending in the court of Heaven, and that purity of heart and life will be the only sure passport through the celestial gates, into the eternal city of God.

In view of the swiftly approaching Judgment day we should be led to examine our hearts and seek God as we have never sought him before. The good resolutions formed at our recent camp-meeting must now be put into practice, if we expect to make advancement in the things of God.

Dear brethren and sisters, if the Lord, by his Spirit, has enabled us to more fully understand our hearts, and see our sins, it will not be safe for us to trifle with him by neglecting to put them away. Heartfelt repentance and forsaking of sins should characterize our actions now.

Our resolutions, determinations, and promises to the Lord have all been recorded by the angel, and now shall it be that we fail to fulfill our vows unto him? Let us remember that better, far better, will it be for us in the Judgment day had we never vowed, than to vow and not pay.

CHARLES P. WHITFORD.

Berkshire Center, Vt.

Our Troubles.

It is said that "the irritating grain of sand, which by accident or incaution has got within the shell of an oyster, incites the living inmate to secrete from its own resources the means of coating the intrusive substance, and thus germinates the pearl." May it not be so with our troubles and afflictions? May not they, even, be turned into pearls of great price?

"O my Saviour! Thou dost know,
By thy sufferings here below,
All the depth of human woe,"

All the subtle Tempter's wiles,
The allurements of his smiles,
And how sin the heart defiles.

And, since so pitiful thou art,
So patient with my wayward heart,
And bid'st my cares and fears depart,

I'll hearken ever to thy call,
Nor choose my path, whate'er befall—
So shalt thou be my "All in all!"

Significant Items.

Compiled for REVIEW by F. A. BUZZEL.

CRIME in New York is increasing at a fearful rate. During the year ending on the 5th of April last, the total number of arrests was 84,514; that is about 9,000 more than the aggregate of the previous year. In 1869-70 the number of homicides was 24, in 1870-71 it was 57, and this year it has been 63; more than one a week. Last Sunday's criminal record embraced three men shot, one man brained with a paving-stone, and two knocked over with a slung shot.—*B. Tribune.*

I THINK the danger in our American churches to-day—and a startling danger it is—is the danger of aristocracy.

It seems to me more than alarming. It is the wild fire-brand of the hour. . . . Costly churches shut up, decorated, frescoed, not only by the painter, but also by a mortgage. Churches shut up, property lying idle, doors closed, and yet every rum-shop in the land wide open (six days in the week.) It is all wrong.—*Extract from remarks by G. H. HEPWORTH at Congregational reunion in N. Y.*

As an evidence of the progress of crime in New York, it is stated there are now over six hundred prisoners in the city prisons awaiting trial. Part of these are confined in the Tombs, and the others are in cells at Jefferson Market, Essex Market, Yorkville and Harbor Police courts; there is scarcely a vacant cell we are told, at either of these places, and most of them contain two or three prisoners. Of the prisoners at the Tombs, 22 are charged with homicides, 44, burglary, 65, grand larceny, and 19, felonious assault and battery.—*Boston Transcript.*

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 10, 1872.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.
" J. H. WAGGONER, }
URIAH SMITH, } RESIDENT EDITOR.

Brief Notes of the Michigan Camp-Meeting.

BETWEEN eight and nine hundred Sabbath-keepers assembled at this meeting. A grand circle of tents, thirty rods in diameter, the different stands for provisions, for books, and for speakers, the ample area of seats for the congregation, and the two large tents all within the spacious and shady grove, constituted the pleasant arrangement of the grounds. There were seven tents more than could be accommodated in the circle, in all, sixty-four tents. The camp-meeting committee performed their duties faithfully, and the arrangements for the meeting were very pleasant and complete. The place for the meeting is thought by many to possess advantages over any that we have heretofore occupied. The grounds are spacious. Five thousand people, if need be, could easily find tenting room in the grove. And when the Ohio and Michigan R. R. is completed, which runs a few rods nearer to the ground than the Mich. Central, we know of no better location, so far as good ground and R. R. facilities are concerned, than this, for a general S. D. A. Camp-meeting whenever it shall be thought advisable to establish such a meeting.

There were twenty-two ministers and licentiates present. Twelve discourses were preached, one each by Bro. Van Horn, E. B. Lane, and Waggoner, four by Bro. Littlejohn, and five by Bro. Butler. The preaching was pointed and plain, and was received by the people as meat in due season. The social meetings were lively and interesting. At one meeting, seventy testimonies were given in about forty minutes, and at the last meeting, brethren spoke in quick succession and to the point, about three a minute for something like an hour.

On Sabbath, about four hundred came forward for prayers. A good start was made, and there was deep feeling on the part of some. It would have been well if this work could have been followed up, but business meetings prevented.

On Sunday, there was estimated to be about four thousand persons present. The great doctrines which especially distinguish us as a people, the advent and the Sabbath, were faithfully set before them on this day. Bro. Butler showed in the forenoon, by arguments which all who heard must have seen to be invulnerable, that the great change now before the world, an expectation of which, in some degree, seems to be existing in all minds, is not the conversion of the world, but the second appearing of our Lord and Saviour in power and great glory, to redeem his people and dash the wicked nations in pieces like a potter's vessel.

In the afternoon, Bro. Littlejohn showed the position the Sabbath question occupies in the Sacred Scriptures, and the position it is to occupy in the political agitations of this nation, as set forth in the word of prophecy, and plainly indicated in movements now in progress in the land.

The cause is onward. The correctness of our applications of Scripture become each year more and more apparent. There is no mistake here; and there is no going back in this work. God's word is to be fulfilled, he will have agents to do the work, and we may occupy that post of honor if we will.

Judging from the many testimonies borne, the meeting had an encouraging effect upon those present. They testified that they had received the blessing of the Lord at this meeting, some in a large degree. If we mistake not, many will number this occasion among their prominent blessings.

Bro. Vuilleumier, who has now been in this country two months and a half, being introduced to the audience, bore a very impressive testimony in perfectly intelligible English. This was a point of great interest. He bore to the brethren in America the fraternal greeting of the brethren in his far-off native Switzerland. He besought the prayers of the brethren here for the success of his mission in coming to this country, to learn our language, and so become acquainted with the truth more thoroughly. He will have them.

The speaker's stand richly adorned with fes-

toons of leaves and bouquets of flowers made a beautiful appearance. The order was perfect throughout, and the attention of the people good. No disturbing element seemed to be present.

A vote of thanks was tendered at the last meeting, to the camp-meeting committee for their great pains to provide for the comfort and convenience of the encampment, and to the owner of the ground for the use of the grove.

One encouraging feature was that all, with few exceptions, remained till the last meeting, avoiding what is sometimes unpleasantly evident, an anxiety to get away even in haste and confusion. The season closed excellently, with a good spiritual meeting. Eighteen were baptized.

The Health Institute and Michigan Conference held their sessions according to appointment, which will be reported in other portions of this paper.

Formality and Fanaticism.

DEAD formality and seething fanaticism—the rock Charybdis and the whirlpool Scylla—are both alike to be avoided. The successful navigator must carefully sail between the two. He must not fear the whirlpool so much as to dash his vessel upon the rocks, neither must he, to shun the rocks, rush into the whirlpool. Death is imminent on either hand; but there is a channel through which the mariner may steer his vessel in safety.

The formalist trusts in a lifeless form of words and ceremonies; the fanatic in the teaching of the Spirit. Both have a spirit, but neither of them the Spirit of God. Those who would worship God acceptably must worship him in Spirit and in truth. The word of truth is necessary, and the Spirit of truth is no less so.

There is such a thing as a person unrenewed, having the carnal mind, conforming in a measure to the outward acts of religion, and at the same time being a stranger to the Spirit of God and experimental religion. On the other hand, there may be a remarkable experience, and impressions supposed to be from the Spirit of God, and yet the person be laboring under a delusion, not being led by the Spirit of God, but the wild spirit of fanaticism. The one cries, "The word, truth, duty;" the other, "The Spirit, impressions, experience." Both are wrong; the one is being driven upon the rock, the other is being drawn into the whirlpool.

"Genuine sanctification follows the channel of Bible truth. It is not grounded on flights of feeling, but on the immutable truths of God's word. It is the truth received through the mind and practically carried out in the life. When the truth is thus received and carried out, there is a radical work, a change indeed; and those who receive and obey the truth are not destitute of good feeling. They have an inward satisfaction arising from a consciousness of well-doing, and enjoy the approbation and blessing of the Lord to encourage and strengthen them in their great and glorious work." *Sanctification*, p. 8.

What we experience from the Spirit of God is for our own encouragement, and not for an evidence to others that we are truly converted. The best evidence possible to others is a life in harmony with the word of God; and this too is the best evidence to ourselves, for we may well doubt the most rapturous and ecstatic experience that flows from some other source than a sincere endeavor to know and do the revealed will of God.

It is good to enjoy the approving smiles of Heaven, the witness of the Spirit that we are truly converted. Let all seek and enjoy this. But when we are favored with some rich experience which is new to ourselves, let us not conclude from this that our brethren have never been converted to God. We should encourage a heart work, but our experience is not the measuring line. We have a better one in the word of God: "By their fruits ye shall know them." Our words and actions are the fruit we bear.

R. F. COTTRELL.

Psalms 119.

OF late we have beheld new beauties in this psalm. It consists of 176 verses, and in every single verse the law of God is referred to in some manner, and many of these devotional breathings, from a soul filled with love to God, are beautiful beyond description. In variety of expression, and richness of thought, this composition cannot be equaled.

Sometimes we are accused, or found fault with, for saying too much about the law of God. But where is the writer or speaker among us, who has referred to the law of God 176 times in an essay or sermon of the length of the 119th psalm? Says some one, "You seem to delight in talking, and thinking, about the ten commandments continually." Would to God this were true of every one of us, yea, more, that we all faithfully obeyed them, then we would find no time to follow the leadings of carnality.

The sweet singer of Israel delighted in the law of God, and in his law he meditated day and night. We could do no more than this, should we use our utmost endeavors. Says God, Ps. 1:1, 2, "Blessed is the man that walketh not

in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." How many of us are living for this blessing? Surely none that think the law abolished, or are troubled when hearing its claims presented.

I love God's law. Oh! that it may ever be my delight, a lamp to my feet, and a light to my path, till with the righteous nation that have kept the truth, I may enter the portals of perfect bliss.

H. A. ST. JOHN.

Encouraging.

THE pillar of cloud was darkness to the Egyptians, while it was light to the Israelites. So the advance steps of God's people are darkness to some, while they are light and a source of encouragement to others.

We, as a people, have been expecting that the last message would go with a loud voice, and that God would cut his work short in righteousness upon earth. But I have feared that as the means to bring about this desired result were brought into requisition, some would look upon them as evidence that it would take a long time for the message to do its work, and that consequently the coming of the Lord was a great way off. How inconsistent is this mode of reasoning. It would be far more rational to reason thus: God uses means to advance his cause, and these means are being brought into exercise; therefore they will soon accomplish their work, and we have increased evidence that the coming of the Lord is near.

To illustrate: A farmer has one thousand acres of wheat to harvest, and should one man undertake to harvest this grain with a sickle, he might despair of seeing his work accomplished. But if twenty men were to enter this field with cradles, the prospects of securing the crop would be more flattering. But if you would add to these cradlers three or four reapers, then would you know of a surety that the grain would soon be harvested. So with the work before us. It commenced with comparatively feeble means to carry it forward. We had but a few preachers, and a few publications. God greatly blessed these instrumentalities. They were like money out at a thousand per cent. Rich indeed have been the returns to the glory of God. Hundreds and thousands have been led to embrace the truth. Our facilities to publish the truth have greatly increased. We have a Health Institute, and publications on health, to relieve the bodies as well as the souls of men, and more reapers are entering the great harvest field. And thank God for the prospects of a denominational school to help in preparing more laborers to aid in carrying forward this glorious work. Surely the message will soon do its work, the Lord will soon come, and we have reason to take courage.

D. T. BOURDEAU.

Who Will Stand the Trial?

WE read, in Rev. 3:10, of an "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." By examining the connection of this text we learn the time of its application: "Behold, I come as a thief." Just before the coming of Christ, which will overtake the world as a thief, a fearful hour of temptation is to come. Of the same, we read, in Isa. 59:19, 20. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Paul states it, speaking of the coming of Christ, thus: "Whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9. In Revelation it is said: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:14, 15.

Through the miracle, wonder-working of spirits, just before the great and final day, an hour of temptation is to come upon all the world. Spirits are already working, and the temptation will be to accept their teachings and lay aside those of the Bible. The manifestations are assuming a phase that none can resist except those who are rooted and grounded in the truth of man's nature, the state of the dead, and the Bible doctrine of devils and their deceptive work.

I will make a few extracts from an account recently published by a minister in the St. Louis Democrat of July 10, 1872, concerning what he saw in the course of a three weeks' investigation at Moravia, N. Y. After excusing himself for reporting his investigations he says:

"Now for the facts. Kind reader, imagine yourself at a country house, and in a plain room, about large enough to seat comfortably twenty-five or thirty persons. As it happens, there are now just seven persons present to form a circle. Only three of these are strangers to me; the rest my relatives, who accompany me hither. We form a semi-circle and join hands. The medium, Mrs. Andrews, sits facing us. I can easily touch her with my cane. My right arm rests on a piano-forte. A lamp is burning brightly. It is

9 o'clock in the morning, but we need the lamp, because the only window of the apartment is darkened, and the only door bolted.

"The medium now remarks: 'We first sit in the dark, and continue till the spirits call for a light. The light is now extinguished. The piano begins to play. It is not the medium, for I am conversing with her. Passing my cane along the keys I feel no one; still the playing goes on, and is directly assisted by voices, seemingly in the air above us, that join in with great power and sweetness. Mysterious lights are beginning to dance before us, describing curve lines and circles, and playing around each other in a way that makes it clear they are guided by intelligence. While this beautiful display is going on, soft voices whisper startling things in our ears, and delicate hands thrill us by gentle touches and affectionate caresses. A familiar voice, long silent in death, as I had thought, said to me: 'Dear brother, I come to greet you! believe me, this is your own sister Nancy. A fortnight ago you visited my grave; I stood by your side, though you saw me not, my spirit body being invisible as the viewless air. How I wanted to speak to you! Thanks to Heaven for the present opportunity!' Tender lips now kissed mine. I sat speechless, my heart swelling and throbbing, but directly found relief in gushing tears.

"During the dark seance, white and purple clouds gathered above our heads and seemed in commotion. Their crimson edges now and then shed such light as enabled us to see one another, and every object in the room. Out of the clouds came, at one time, a little dash of fine rain, accompanied by wind and the rich perfume of flowers. Immediately after this, a white figure that seemed a column of cloud, snowy, yet tinged with something bright and luminous, came down and stood before me. While I gazed, wondering what it might be, the figure bent towards me, and out came a luminous hand, which was gently laid upon my forehead. It remained but for a moment, touching my temple and cheek affectionately. It disappeared in the fleecy folds enveloping the mysterious figure, which now ascended and was lost to my view amid the moving clouds overhead.

"After about thirty-five minutes of darkness, a voice in the air said, 'Please strike a light.' Being nearest the lamp, I complied with the request. The medium, now rising from her chair, went into the cabinet, which is a thing looking not unlike a common wardrobe. It is made of plain, thin boards, and has folding doors about three feet and a half high. Above the door hangs a black velvet curtain reaching down to the top of the shutters when closed.

"Upon entering the cabinet the medium requested me to close and latch the door after her. As I did so, I was surprised to see an armless hand, white as snow, come out from under the curtain and tap me on the arm and hand, which it did quickly and several times, then darted back into the cabinet. Resuming my seat in the circle, we waited a few minutes, and the curtain of the aperture slowly moved aside while the face of an aged man appeared. There was nothing ghostly in the look or action of the apparition. Countenance, feature, complexion, and every movement of muscle, and motion of head, hand and lip were perfectly natural. He bent his gaze steadfastly upon a middle-aged man in the circle, who was a stranger to me, and evidently made an effort to speak, but failing, waved his hand and drew back from the light, letting the curtain drop. The gentleman at whom the apparition had looked so earnestly, now exclaimed, 'That's my father! Oh, will he not speak to me?' Immediately the curtain went aside again and the same face presented itself, and another effort, I thought a painful one, was made to speak; the mouth opened, the lips moved, but no sound of voice was heard. With a slight shade of disappointment on his countenance, the old man bowed his head twice, and putting forth his hand, waved an adieu in a most feeling manner. In a few seconds after, the curtain was put back by a hand resembling very much the armless one which had caressed me at the aperture. And now a familiar face, fac simile of one I had seen confined years ago, made its appearance. Without speaking, I turned a glance upon my sister in the flesh, sitting by my side; she was trembling and weeping, so I felt sure she was not behind me in the recognition of the face at the aperture. It was our dear departed sister, the same who had spoken to us in the dark a few minutes before. She now uttered her own name in her own clear, familiar tone. How the blood tingled in my veins as her well-remembered gray eyes met mine! Nor seemed she less moved than I. I could not keep my seat, but glided up to the aperture, when she, with manifest emotion, threw her arms around my neck. It was but for a moment. Releasing me, she quickly disappeared behind the curtain.

"But I must crowd the facts and incidents I propose to give more closely. Of course I cannot set down all, nor even half, in an article like this, intended to be brief, which was elicited during an investigation kept up day after day for three weeks.

"I saw many strange faces at the aperture; some days from ten to fifteen or twenty, the most of whom were recognized by some one or more present in the circle. It was nearly a week after the appearance of the sister just alluded to,

before I recognized another face, yet a number of apparitions professed to recognize me. At length two other sisters succeeded in materializing themselves, and appeared side by side at the aperture. The recognition was undoubted, my sister at my side recognized them at the same moment I did. And strangers present remarked upon the family resemblance. But the certainty was made doubly certain when the apparitions mentioned incidents in their earthly life and ours which we readily and vividly remembered.

"A few days subsequent, our mother appeared, threw open the door of the cabinet, and showed herself to us from head to foot.

"Six times during the three weeks an old acquaintance, who died a materialist, appeared to me, looked and talked naturally; referred repeatedly to his materialistic notions, and how unhappy they made him. Said much about his present condition, and its advantages over the former; tried to give me an idea of spirit life, the pursuits, pleasures and amusements of spirits, as well as their institutions for doing good, educating the ignorant, and lifting higher the low and debased.

"I must give one more instance of recognition, and close my story, already, perhaps, too long.

"A few days before I left the place a gentleman came there, bringing with him two little girls—his own daughters—the elder perhaps eight years old, the younger about six. Before going into the seance-room he said to me: 'When about leaving home my wife observed, "I would go too if I thought mother would show herself there; but, as she was always opposed to spiritualism, I'm sure she'll have no desire to make any manifestation."' "The last one I should look for," he rejoined: 'she was so bitter against everything of the kind.' But lo! after the light seance began, who should appear first at the aperture but this same old grandmother. She bent her eyes affectionately upon the children. The little girls gazed a moment in mute astonishment—then both at once clapping their hands in ecstasy, exclaimed: 'Grandma! Grandma!'

"Keep still," said the father, in a low tone of voice, and evidently much moved—then to the apparition said, 'You didn't believe in this a few weeks ago.'

"No," replied the spirit, 'but thank God it is true!' These words were uttered very distinctly and with a peculiar stress of voice, indicating earnestness and deep feeling. The old lady had been dead but three weeks.

"I could give many more remarkable tests through recognition, but must close here.

"ISAAC KELSO, Alton, Ill."

But, such manifestations are not confined to the Davenport boys, in the dark, nor to Moravia in the light. Here comes another case with its results, which I copy from the *San Francisco Daily Post* of Aug. 14, 1872.

A METHODIST CLERGYMAN SEES THE SPIRIT OF HIS WIFE.

"The Rev. R. W. Bingham, a Methodist clergyman of Newman, Ga., lost his wife some weeks since. Grief nearly killed him. Suddenly his wonted cheerfulness returned. The change caused much comment, which was increased a hundred-fold by the sermon he preached on a recent Sunday. He spoke of spiritual manifestations, avowed his belief in them, and gave the reason why. Twice his dead wife had come to him. He had seen her, and heard and understood her words. 'I know that I am neither insane nor superstitious,' he said, in conclusion, 'yet I would as soon doubt my own existence as the truth and reality of what I have told you.'

How can those who believe the soul is immortal, that the dead are conscious, that there is no devil, and that our friends who have died are guardian angels all around us, stand against the fascination of such manifestations?

Let us arouse to greater earnestness in presenting these truths to the people, which warn them against Satan's deceptions, that they may, if they will, receive them in the love of them, and escape. Let us live still nearer to God that we may be kept by his power through faith. 1 Pet. 1:5. J. N. LOUGHBOROUGH.

How Can it Be?

THE Scriptures present some examples, of prophecies of opposite statements, which must be fulfilled at the same time, in the same place, and among the same people. Do you ask how this can be? Attend while we explain. We will give two remarkable and unmistakable examples, both of which relate to the last days. The first one is rarely if ever misunderstood, while the second is very generally wrongly applied, or misconstrued.

The first, Rev. 3:17, reads as follows: "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." From this statement we learn that the Laodicean state of the church will say that one condition, or state of things, will exist, while the contrary will be true. Or, in other words, these two prophetic declarations of opposite import will be fulfilled at the same time among the same people. Their saying fulfills the first part of the prophecy, while their doing fulfills the latter, so both statements, opposite though they be, are fulfilled

at one and the same time. This conclusion will not be denied perhaps by any one. Now let it serve to illustrate the second example.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:1-3.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3:9, 10.

These emphatic predictions, in almost every particular, are directly opposites in meaning, and yet it is undeniably true that they have their application at the same time—in the last days. Nor is it difficult to understand how they are contemporaneously fulfilled, for the first is what the people will be saying, while the second is what they will be doing. To say one thing, and do another, is no uncommon thing among the children of men, and this inharmonious is the subject of this prophecy. We are living in a time when these prophecies are both receiving their fulfillment. The popular pulpits, and religious periodicals throughout the length and breadth of Christendom, are constantly ringing out the fulfillment of Micah 4:1-3; while hundreds of manufactories of implements of war, are no less plainly and loudly sounding the fulfillment of Joel 3:9, 10.

In almost any popular church in our land, and upon almost any Sunday, you might, with propriety and truthfulness, at the conclusion of ministerial services, arise, and read Micah 4:1-3, and say, in the language of Jesus, "This day is this scripture fulfilled in your ears." "Whoso readeth let him understand."

H. A. ST. JOHN.

Christain Experience.

WHEN a person is truly converted to God, a great change takes place in the affections and desires of the heart. Sinful pleasures, which before looked so charming and desirable, now have lost their charms. Sin looks hateful, and the path of virtue and holiness looks lovely; and the young Christian thinks that he cannot be tempted to sin again. But trials come; and he finds, perhaps to his surprise, that temptations will come, and that the Christian course has its conflicts all the way until it is finished. Then the Christain can say, "I have fought a good fight, I have finished my course, I have kept the faith."

It would be pleasant indeed, if the new hope of the ardent believer could be realized; if sin could be so thoroughly eradicated from the heart that temptation could no more assail; the poisonous plant torn out to its lowest roots, so that there would be no possibility of its sprouting again; the viper crushed to death, so that there could be no fear of a revival. It would be very pleasant to have the contest ended, to rest from the labor, to lay off the armor and be at peace. But God has, in his wisdom and goodness, ordered it otherwise. We must be willing to struggle on; to run with patience the race that is set before us. But we have this blessed assurance, that it is possible for us to so run that we may obtain.

When the mediator of the new covenant shall have finished his mediation, by blotting out the sins of all his redeemed, the law of God will be perfectly written in their hearts, the conflict with temptation will be ended, and it will be as natural and easy to do right as it is now to do wrong. The warfare will be over, the time of resting will have come. Till then,

"Ne'er think the victory won,
Nor lay thy armor down;
Thy arduous task will not be done."

till thy probation is ended and thou art adjudged worthy of the crown of life.

"Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns, we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained." *Testimonies*, Vol. 1, pp. 337, 338.

But though trials and conflicts will continue to come, the Christian may be victorious every time. He need not live in the seventh of Romans, doing continually what he disapproves. He may get into the eighth, where he can say, "There is therefore now no condemnation;" and, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

This perfect victory over sin should, and must, be the aim of every Christian. To aim at less is to be a willing servant of sin. Then wage a

war of extermination against the many-headed monster, and by the promised help of God you may be a victor to the end. Then shall come the time of resting. R. F. COTTRELL.

Words from Alexander Campbell.

MR. CAMPBELL gives no quarter to the modern doctrine that it makes no difference what a man believes if he is only sincere. No doubt the devil is well pleased when he hears this doctrine advocated. According to this, his lies are as good as God's truths. Says Campbell: "But the power and efficacy of faith depend not so much upon the act or manner of believing, nor upon the certainty of the evidence, nor even upon our assurance of its truth, as upon the nature and value of the thing that is believed. THE POWER OF FAITH IS IN THE TRUTH BELIEVED. The power of faith is in the power of truth. It is not eating that sustains or destroys human life. It is what is eaten. Some eat and live—others eat and die. Some believe and are saved—others believe and are damned. Both characters truly and sincerely believed. But the former believe the truth and are saved; the latter believe a lie and are damned. So true it is, that it is not the manner of believing that saves or destroys, nor the sincerity of believing; but the meaning or nature of that which is believed. 'God,' says Paul, sends to some 'a strong delusion;' or allows them to receive a strong delusion, so 'that they may believe a lie' and be condemned; while to others he sends the truth with power, that they may believe and be saved. Some believe fatally, yet sincerely—indeed all, who believe an error or a falsehood. Some, indeed, prefer to believe a pleasing or agreeable falsehood rather than an unsavory or disagreeable truth. Hence some really love darkness, while others love the light and the truth."—*Christian Baptism*, B. 1, Ch. 4, p. 71.

PERSECUTION OF THE QUAKERS AND BAPTISTS.

Mr. C. furnishes an interesting sketch of the persecutions which these people have once suffered in this country. It illustrates the fact that the spirit of the dragon is in Protestantism when it has the power, and that in this country too, as well as elsewhere.

Anno Domini 1659, 1662, 1663, several acts of the Assembly of this State (Virginia) made it penal in parents to refuse to have their children baptized; and prohibited the Quakers from assembling; and made it penal for any master of a ship to bring a Quaker into the State."

"James Ireland, a Baptist, was imprisoned in Culpepper jail, and treated very ill in other respects, for his tenets. A Mr. Thomas also, an active and useful minister, was much persecuted. The object of the above laws and persecutions was to protect the Episcopal church." "In the good State of Massachusetts (which I select not as the only State in which persecution raged, but as eminent for the exercise of this zeal), the Baptists suffered much for many years. In this State, in the year 1644, we are informed by Mr. Hubbard that a poor man, by the name of Painter, suddenly became a Baptist, and having a child born, would not suffer his wife to carry it to be baptized. He was complained of to the court, and was enjoined by it to suffer his child to be baptized. He had the impudence to tell them that infant baptism was an *Antichristian ordinance*; for which, he was tied up and whipped!" Again: "All letters and remonstrances proved ineffectual with the New England divines. They held fast their integrity, and in 1651 the Baptists were unmercifully whipped, and, not long after, the Quakers were murderously hung." *Christian Baptism*, B. 6, Ch. 8, pp. 410-413.

THE LAW NOT ABOLISHED.

In his debate with the Roman Catholic bishop, Purcell, Mr. C. says: "I was sorry to hear the gentleman defending 'white lies,' and 'little sins.' When I think of the nature of sin, and the holy and immutable laws of God, against whom it is committed, I see no difference between one sin and another. There may be great and little sins, as to their temporal relations and consequences; but when HE, against whom every sin is committed, and that divine and holy law, which is violated in the least offense, is considered, we must say with the apostle James, 'He that offendeth in one point is guilty of all.' It may be the veriest peccadillo on earth; but in Heaven's account one sin would ruin a world, as it has done, for he that keeps the whole law and yet offends in the least point, is guilty of all. He that said not a jot or tittle of his law should fall to the ground, he that magnified his law and made it honorable, will suffer no person to add to, to subtract from, to change or to violate a single point with impunity." p. 204.

"The single fact that the four archbishops of Ireland and the Roman Catholic college of Maynooth should have impudently dared to strike one commandment from the ten, which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegation against the Romanist rule of faith." "It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet in most Catholic countries, not one layman in a thousand ever read that Bible; the cat-

echism, intended for universal consumption, contained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law!

"It is clearly proved that the pastors of the church have struck out one of God's ten words; which, not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use tautology in the only instrument in the universe that he wrote with his own hand! But why this annulling of the second commandment? Because it is a positive prohibition of the practice of bowing down to images, and doing them homage; a custom dearer to the Romish church than both the second and seventh commandments!" Debate with Purcell, pp. 214, 215.

Would that Mr. Campbell's followers would treat the law of God the same as he did. Instead of this, they have gone further than he accused the Romish church of doing; for they now abolish all "God's ten words" and speak of them in the most contemptible manner. They need to go back and sit at the feet of their father again and learn wisdom and reverence from him.

MAJORITIES.

On the subject of majorities, Mr. C. has the following good words:—

"Next comes the doctrines of majorities; and these are everything with a Romanist. They are the root, and reason, and illustration, and proof of infallibility. The man who seeks the truth by the tests of sincerity, majority, and antiquity, will never find it on the earth. This is amply true of the present and all past ages. There are sincere Turks, Jews, Pagans, Infidels. There are very ancient errors, heresies, and sects. And, as for majorities from Enoch till now, they have generally, if not always, been wrong in religion. Where was the majority when Noah was building his ark? when Abraham forsook Ur of the Chaldees? when Lot abandoned Sodom? when Moses forsook Egypt? when Elijah witnessed against Ahab? when Daniel and his companions were captives in Babylon? when Malachi wrote? when the Baptist preached? when Christ was crucified? when the apostles, and many of the first Christians, were persecuted?" Debate with Purcell, p. 294.

Strange it is that many of his followers will now take up and use against the Sabbath the very arguments which Mr. Campbell utterly demolished years ago! The reason is obvious: When men are defending the truth, they can reason soundly and repudiate false arguments; but when trying to prop up an error, they will use the very arguments they before condemned. D. M. CANRIGHT.

A Word Concerning the Present Political Campaign.

THE following article so well expresses our feelings upon this subject, that we reproduce it from the *Sabbath Recorder* of Aug. 15, 1872:—

One of the prices paid for freedom in this country is the shock of these quadrennial election campaigns, when the whole country, from center to circumference, is set into a whirl of excitement. When good men and bad men, great men and small men, partake of the common glow, when often truth and conscience are smothered, and passion and party rule the hour. We are now entering upon one of the most violent and reckless of these periods. From every quarter, the religious press of the country is uttering earnest words of caution and persuasion against the spirit of party and personal bitterness, already so widespread and deep. In many instances, even among men from whom we felt we had a right to expect better things, passion seems to bear rule. We deplore this, and pray that these poisoned waters of strife may cease to flow!

But we took our pen to say a word to Christian men. . . . Remember that you are citizens of another country, to the institutions of which you owe allegiance also, and under whose guiding Spirit you are to perform your political duties here. You are in danger of losing interest in the cause of Christ, under the pressure of the present political excitement, and of suffering loss in your Christian character. You are also in danger of withdrawing your influence and active service from the cause of Christ, giving your first attention to the interests of your political preferences. You are also in danger of losing your influence as a Christian, over those whom you should save, as the instruments of God's mercy. In a time like this, you have need to watch and pray much, and set a strong and faithful guard over your lips, lest they speak at least unsavory words. Let us remember our religious obligations, as well as those we owe the State, and be careful to seek first the kingdom of Heaven.

A WEEK filled with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think the Sabbath is a sponge with which to wipe out the sins of the week.

A HYMN OF TRUST.

I'll take it all to Jesus—all my care,
All dread of future ill—all anxious fear—
He knows me best, and what I need to bear.

I'm weary of this earthly strife and din,
Of battling with temptation and with sin,
Yet I must fight if I a crown would win.

A bright, unfading crown of glory waits
All those who pass within the pearly gates,
And this with joy my soul anticipates.

But while on earth I stay, to me is given
Some stars to gain to deck my crown in Heaven.
Oh! may I then for these have nobly striven.

And so, dear Jesus, now to thee I come,
For grace to cheer, for strength to labor on
And keep in view my crown, my rest, my home.

M. E. PIPER.

Battle Creek.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

The Maine Camp-Meeting.

THIS meeting commenced Wednesday afternoon with a small attendance, and it remained small till Sabbath. The appointment was just a week too soon to accommodate the farmers. Last year, the crops were almost an entire failure, and the people of course felt poor. This year, crops were good, but the season very late and wet, and they had not secured their crops, and the good weather of the week in which the meeting was held was used to accomplish this, and under the circumstances they could not be blamed very much for so doing. Yet it interfered with the interests of the meeting considerably. But in spite of this hinderance we had a profitable meeting, and many expressed themselves as much benefited. Altogether, the attendance of brethren and sisters was between two and three hundred on the Sabbath.

Our meeting was situated very favorably in a beautiful beech grove in plain sight of the Kennebec river. I have seen no better place for a camp-meeting thus far this year. On Sunday, there was a large crowd present, numbering several thousand persons. We had no disturbance, and everything passed off pleasantly.

The meetings were very solemn occasions. The social meetings were characterized by freedom, and a spirit of confession. There seemed to me to be a larger proportion of individuals of experience than is generally seen at camp-meetings among our laymen, those who had something to say that was worth hearing, that which contained thought and good, sound sense, worthy of consideration. Individual testimonies, expressive of a determination to do the will of God, and of a desire to be saved in the kingdom, are always good when they come from the heart. But those which express thoughts and instruction in Christian experience adapted to encourage and strengthen those who listen, in addition to the other, are better. We were much interested in these meetings.

Our closing social meeting Monday morning, just before we parted, although there were but few left to attend it, was a very sweet and precious season. Our brethren who go off the ground before the final closing meeting meet with a spiritual loss. Such solemn and important seasons as our annual camp-meetings should be closed decently and in order, and the closing meeting might be very impressive and salutary would all stay together and enjoy it. It is important that the mind should be properly affected to the very last, for our last impressions are most apt to tarry with us longest. As it was, those who did remain will long remember the last meeting as a precious one.

Sabbath afternoon, those who desired the prayers of God's people were called forward. I should judge at least one hundred and twenty-five came forward. Many of these made confessions and seemed deeply affected.

We trust the camp-meeting will have a lasting influence upon the cause in Maine. In the past, we judge trials have existed, some of which have left a blighting influence. But omens of good exist, and give reason of hope that God will bless his people. The labors of Brn. Goodrich and Blaisdell have been greatly blessed the past year. As many as seventy-five have come out and taken hold of the Lord's Sabbath in Aroostook County during the past year, and forty of these, during the very last meeting at Bridgewater. In no other State has there been seen greater grounds of encouragement. Many of these are good, reliable men, of the best character in the places where they reside. The friends of the cause in Maine should thank God and take courage. The Lord has shown a willingness to bless earnest faithful labor in Maine as elsewhere, so he will anywhere. The brethren feel greatly in need of faithful labor in the churches, of which they have had but little in the past year or two. We formed some very interesting acquaintances there, which we hope will be continued in the kingdom. GEO. I. BUTLER.

South Lancaster, Aug. 30, 1872.

THE sentiment of the day is the accumulation of wealth.—*Ex. from a Beecher Sermon.*

Michigan Conference of S. D. Adventists.

TWELFTH ANNUAL SESSION.

At the call of the Committee, this Conference met on the camp-ground, Battle Creek, Mich., Sept. 5, 1872, at 9 o'clock A. M. Meeting called to order by the President, and opened with prayer by Eld. Geo. I. Butler.

The number of delegates presenting credentials to the Conference was forty-four, representing thirty-eight churches. Several churches were not represented.

On motion, all brethren in good standing were invited to participate in the deliberations of the Conference.

Moved, That the following churches be admitted under the watchcare of the Conference: Fair-grove, Oceana, Olivet, Vernon, Greenwood, Smith's Creek. Carried.

Minutes of last meeting read and accepted.

The Treasurer's report of S. B. funds of the Conference was read and accepted, as follows:—

TREASURER'S REPORT

Of the Mich. State Conference of S. D. Adventists from Feb. 7, 1871, to Sept. 5, 1872.

Amount on hand at last report, \$3894.61
Received to date, 4329.69

Total, \$8224.40
Paid out during the time, 1223.81

Balance in Treasury at date, \$7000.59

ADDIE MERRIAM, Treasurer.

The following letter to the Conference from Bro. White was read by the President:—

LETTER FROM BRO. WHITE.

To the Michigan Conference:

DEAR BRETHREN, I am happy that you have the labors and counsel of Bro. Butler. It is his place to witness all your doings and give you counsel in all matters of importance. May God bless your assembly, and direct in this important hour.

I am grieved that I cannot be with you. But long-endured toil and sadness have brought me where I cannot help you. I have labored to do you good, and only good. Pardon my many errors, and pray God to raise me up again, if he has anything for me to do in his cause.

I have hoped since I have been in the West that I might be able to take some care of things at Battle Creek, and have allowed business letters to pass to and fro. But as these have grown perplexing, my mind has become troubled about matters there, and I am obliged to refuse all such correspondence. For a time, brethren, let me rest. I will not be chargeable to your Conference, or any Association, or Institution, while thus resting.

God is with his truth in Michigan, as well as all parts of the field where earnest, good and able men preach it. And while I cannot labor with you, I will rejoice with you in the prosperity of the cause.

God gives us intelligent and kind friends here who treat us with great tenderness and hospitality. The attachment of these worldly relatives of Mrs. W. grows stronger each week we remain, and their acts of regard for me in my worn condition, and their earnest efforts to do for us, astonish us. It may be that God has sent us to these Rocky Mountains for succor as he sent Elijah to the heathen widow.

I resolve to lay down my pen at present, and give myself to prayer, rest, and recreation, in the pure, mountain air. Affectionately,

JAMES WHITE.

This letter was referred to the Committee on Resolutions.

On motion, The Chair appointed the following committees:

Auditing Committee: D. R. Palmer, F. Howe, S. H. King, James Harvey, S. A. McPherson, Cyrenius Smith. Committee on Resolutions: I. D. Van Horn, E. B. Lane, D. H. Lamson. Committee on Nominations: J. H. Waggoner, Wm. Carpenter, P. Strong. Adjourned to call of Chair.

SECOND SESSION.

Opened with prayer by Bro. Waggoner. The Committee on Nominations reported the following persons for Officers the ensuing year: President, E. H. Root; Secretary, I. D. Van Horn; Treasurer, Addie Merriam; Conference Committee, E. H. Root, D. H. Lamson, S. H. King. These were elected by a unanimous vote.

On motion, it was voted, That credentials be renewed to the following ministers: James White, E. G. White, J. H. Waggoner, J. Byington, M. E. Cornell, E. B. Lane, D. H. Lamson, R. J. Lawrence, I. D. Van Horn, J. N. Loughborough, P. Strong, C. Stoddard.

On motion, The matter of granting licenses was left with the Conference Committee. Adjourned to call of Chair.

THIRD SESSION.

Opened with prayer by Bro. Littlejohn. The Auditing Committee reported that their settlement with ministers had taken the sum of about five thousand dollars, leaving two thousand dollars still in the treasury. Committee on Resolutions reported, offering the following, which were adopted:—

Resolved, 1. That we, the Michigan Conference assembled, do hereby express our grateful

acceptance of the letter of our much-esteemed brother, Eld. James White, and, while we greatly regret that he could not be with us in our meeting, we do heartily reciprocate the Christian feeling and love therein manifested.

2. That we hope he may soon be restored to health, and fill the place to which the Lord has so evidently called him in the work of the third angel's message; and our prayers unite, that this end may be attained.

3. That this Conference will esteem it a pleasure to defray all the expenses of himself and family in his efforts to regain health in the pure, mountain air of the West.

4. That we can never forget the years of toil, the sacrifice of means, the sighs and tears, the weariness of body unselfishly suffered by himself and wife in this glorious cause. We earnestly pray that we may be forgiven our lack of sympathy in their afflictions, and energy in taking a full share of the burdens which they have so long and cheerfully borne; and we unreservedly pledge our future sympathy and support, with the help of God, in bearing the burdens we have so long neglected.

Resolved, That we acknowledge the gift of prophecy through Sr. White as the direct testimony of God to us. We deeply lament our evident neglect of this means of grace, and determine in future to pay earnest heed to the instruction and admonitions therein contained, hoping God will pardon our past indifference, and help to carry out this resolution.

Resolved, That, as a tribute of respect, we recognize in the decease of our beloved Bro. Joseph Bates the loss of a great and good man; eminent for piety and Christian virtue; a pioneer in the third angel's message, always at his post of duty. We miss him in our assemblies, at our Conference, in our churches, at our fire-side homes; and while we deeply mourn our loss, we will remember his counsels, imitate his virtues, and endeavor to meet him in the kingdom of God.

The Conference was petitioned to change the name of the church of North Plains to Mather-ton. Granted by a unanimous vote.

Moved and voted, That the following brethren receive license for the coming year:

W. H. Littlejohn, E. H. Root, S. H. Lane, U. Smith, H. M. Kenyon, Chas. Jones, H. S. Gurney, D. W. Milk, E. R. Jones, Madison Miller, J. O. Corliss, A. Weeks, A. N. Fisher, W. B. Castle, W. H. Haskin, Chas. A. Russell, Ezra Brackett Jr., Wm. Potter, Alvin Marsh, J. P. Hoffman.

The committee recommended that Brn. S. H. Lane and H. M. Kenyon receive ordination. Brethren from Indiana who have heretofore received license were referred to the Indiana Conference, when it shall be organized.

The question of re-ordination of ministers was briefly discussed, and was referred to the General Conference.

By vote, This Conference appropriated to the General Conference fund \$1500.00. Bro. Waggoner offered the following preamble and resolution, which were unanimously adopted:—

Whereas, The brethren of Indiana have expressed a desire to form a separate Conference at the time of their coming camp-meeting, therefore,

Resolved, That Brn. Littlejohn and Lane be requested to act in behalf of the Michigan Conference in regard to any action that may be taken in this matter at that time.

Bro. Butler made some remarks in regard to inviting brethren to move to Battle Creek, to help sustain the cause at that place.

Moved, That the Chair appoint a committee to take into consideration the matter introduced by Bro. Butler, and bring it before the meeting in form of a resolution. The following persons were named to act as such committee: Geo. I. Butler, W. H. Littlejohn, Ira Abbey. Adjourned to call of Chair.

FOURTH SESSION.

The last-named committee requested that the question of moving to Battle Creek be left with the Mich. Conf. Committee and Gen. Conf. Committee. Granted.

On motion, The Chair appointed the following brethren as a Camp-meeting Committee: S. A. McPherson, D. R. Palmer, Wm. Potter.

Moved, That the vote to have the Conference year begin with the time of holding the Conference be rescinded. Carried.

Moved, That we recommend each church to begin their Systematic Benevolence year with the first of January. Carried.

Adjourned to the call of the President.

U. SMITH, President.

J. R. TREMBLEY, Sec'y.

Eleventh Annual Report of the N. Y. and Pa. State Conference.

CONFERENCE convened, according to notice, on the camp-ground, Kirkville, N. Y., Aug. 6, 1872.

On a call for credentials, twenty-three delegates responded, representing twenty churches. By vote of Conference, delegates were received from four other churches without credentials. Three new churches, viz.: Chester, Warren Co., Vermontville, Franklin Co., and Vermillion, Oswego Co., were received into the Conference

with their delegates. Two churches were represented by letter.

The usual invitation was given to brethren present, in good standing, to share in the deliberations of the meeting; also to Brn. Butler, Haskell, and Littlejohn.

The report of the last meeting was read and accepted, with a slight correction relating to the number and names of the new churches received into the Conference. Reports from churches were then received; after which it was

Voted, That the President appoint the usual committees, who presented the following names, viz.: Auditors, A. H. Hall, S. N. Walsworth, Daniel Bowe, W. M. Eggleston, Wm. Coats, and D. B. Welch; on Nominations, S. N. Haskell, Harmon Lindsay, and H. Hilliard; on Resolutions, Geo. I. Butler, W. H. Littlejohn, and S. B. Whitney.

Call being made for reports from ministers and licentiates, the following persons briefly responded, viz.: Brn. Wheeler, Taylor, Whitney, Cottrell, Reynolds, Saunders, Sr. Lindsey, Brn. Stebbins, Edson, Arnold, and Bro. Wheeler in behalf of Bro. Wilcox. The Nominating Committee reported the following names for officers, viz.: President, P. Z. Kinne, Kirkville, Onondaga Co.; Secretary, S. B. Whitney, Keene, Essex Co.; Treasurer, E. S. Lane, Locke, Cayuga Co.; Executive Committee, E. B. Gaskill, Olcott, Niagara Co., and B. L. Whitney, Kirkville, Onondaga Co. The report was accepted, and each person duly elected by a separate vote. The renewing of credentials and granting of licenses being introduced, Bro. Butler was called upon to make some remarks upon the subject, as the result of which, it was

Voted, 1. That the Conference Committee examine the cases of those wishing credentials or licenses, and present such to the Conference, as they deem worthy to receive them. 2. That the suggestions made upon the subject be accepted as the sense of the Conference to be given in a resolution for future reference.

Bro. Butler introduced the matter of sending men to Battle Creek properly qualified to care for the vital interests of the cause there, according to the light that has been given, and after being duly considered, it was

Voted, To invite Bro. Harmon Lindsay to represent our Conference, in this capacity, at that place.

The reports of the Auditing Committee and Treasurer were made and accepted.

Voted, To appropriate what funds we have on loan, in the Publishing Association, to the General Conference.

The credentials of the following brethren were renewed upon the recommendation of the committee, viz.: J. N. Andrews, R. F. Cottrell, C. O. Taylor, S. B. Whitney, F. Wheeler, C. B. Reynolds, Hiram Edson, and David Arnold. Credentials were also granted to E. B. Saunders.

Voted, That the granting of licenses be left with the Conference Committee.

The following resolutions were then adopted: Whereas, It is manifest that the interests of the cause demand that each Conference should be represented at the head of the work, by one or more of its most reliable men, therefore,

Resolved, That, in our judgment, it is expedient that Harmon Lindsay should remove to Battle Creek, so soon as he can consistently, to co-operate with Ira. Abbey, now there, as representatives from the State of N. Y., in laboring for the prosperity of the institutions located in that place.

Whereas, It is our conviction that there are many excellent fields of labor in this Conference, which have never been entered, and in which churches might be raised up, provided the light of present truth could be properly presented, therefore,

Resolved, That we earnestly exhort our brethren in the ministry, for the year to come, to leave the churches, as far as possible, in the hands of the lay members, while they devote themselves to the work of searching out these fields, and raising up new bodies of believers.

2. That it is the judgment of this Conference that those receiving licenses should perform what labor they do, in new fields, and that the Conference will not consider itself under obligation to pay for any labor that does not benefit the cause of present truth.

Whereas, We have at present no minister who can labor efficiently among the churches in our Conference, and the condition of the cause in the State seeming to demand the attention and labors of a man qualified for this work, therefore,

Resolved, That we invite Bro. S. N. Haskell to labor in our State, so far as is consistent in the providence of God.

2. That we highly appreciate his labors and influence in connection with our Tract and Missionary Society in assisting us to get its affairs into working order.

3. That we express our gratitude to God, and Brn. Butler, Littlejohn and Haskell, for their faithful labors in this meeting.

By vote of the Conference, the President appointed the following persons as Camp-meeting Committee, viz.: B. L. Whitney, C. W. Lindsay, S. I. Abbey, Daniel Bowe, Wm. H. Brown, H. W. Palmiter, and C. H. White. Votes of thanks were passed, tendered to the R. W. & O. and S. N. R. R.'s for granting free returns to

those coming to the meeting over those roads, and to the owner of the grounds for his gentlemanly deportment and liberality in connection with the meeting.

It was also voted to publish these proceedings in the REVIEW. Adjourned *sine die*.

P. Z. KINNE, Pres.

S. B. WHITNEY, Sec.

Tenth Annual Session of the Vt. Conference.

THE Conference convened on the camp-ground near Richmond, Vt., Aug. 15, at 9 o'clock A. M. Prayer by Eld. D. T. Bourdeau. Credentials being called for, nineteen delegates responded, representing thirteen churches. One church was represented by letter.

Voted, That elders W. H. Littlejohn and Geo. I. Butler, and all brethren in good standing in their respective churches, be invited to take part in the deliberations of the Conference.

On motion, the church of West Bolton and Jericho was received into the Conference.

On motion, the Chair appointed the following committees: Auditing Committee, R. Loveland, S. H. Peck, W. J. Cross, T. H. Purden, Hubbel Smith, A. A. Cross; Committee on Nominations, Eld. A. S. Hutchins, M. N. Cross, F. Gould; Committee on Resolutions, D. T. Bourdeau, A. C. Bourdeau, and N. Orcutt.

Here a short time was devoted to reading reports from the churches.

Reports from ministers were called for, and Elds. A. S. Hutchins, N. Orcutt, A. Stone, A. C. Bourdeau, and D. T. Bourdeau, presented written reports of their labors. Brief reports were also presented by Brn. L. Bean, D. T. Evans, and others.

Adjourned to call of the Chair.

SECOND SESSION.

Aug. 15, 4 o'clock P. M. Prayer by Eld. A. C. Bourdeau. Remarks were made by ministers and licentiates on their fields of labor and their leadings of mind for the future.

The Secretary presented the following report on the standing of the Conference, which was accepted: Number of ministers, 5; number of licentiates, 4; number of churches, 14; making an addition of two churches during the past year, one being a branch church. Membership 323. An increase of 40 members. This does not include several who have embraced the truth in new fields. Amount of s. b., \$1780.22, being \$172.02 more than last year.

The Treasurer reported as follows:

Received, \$1394.71.
Paid out, 1394.71.

Adjourned to call of the Chair.

THIRD SESSION.

Aug. 20, 4 o'clock P. M. Prayer by Eld. W. H. Littlejohn.

The Committee on Nominations presented the following report, which was ratified by vote: For President, L. Bean; Secretary, N. Orcutt; Treasurer, M. N. Cross; remaining members of Executive Committee, H. N. Austin and H. K. Pike.

The Auditing Committee presented their report, which was accepted.

Voted, That credentials be granted to Elds. A. S. Hutchins, N. Orcutt, A. Stone, A. C. Bourdeau, and D. T. Bourdeau. The licenses of Brn. L. Bean, D. T. Evans, E. Kellogg, and S. D. Yaw, were also renewed. Brn. Mailliard and F. Gould made application for licenses, and their cases were referred to the Executive Committee. Here Eld. Geo. I. Butler made appropriate remarks, showing what was expected of licentiates, etc.

The Committee on Resolutions presented the following resolutions, which were unanimously adopted:

Resolved, That we express our gratification and thankfulness to God for the success which has attended the construction of the new Office building during the past year, and for the prosperous condition of our institutions at Battle Creek; and we will ever pray that the same efficient management, accompanied by the special blessings of God may still be continued in all our institutions there.

Whereas, we, in view of the constantly increasing calls for labor, at home and abroad, have felt the need of true laborers to enter into the wide harvest-field; and,

Whereas, we firmly believe that God designs that his people should act their part in encouraging and qualifying those who should enter the ministry,

Resolved, That we, as a Conference, do hereby heartily indorse the establishment of a Denominational School at Battle Creek, Mich., under proper influences, and that we pledge ourselves to do all that in us lies to make it a success.

Resolved, That we express our heartfelt gratitude to God for another testimony from his Spirit, which we have recently received, and that we hereby acknowledge the justice of the reproofs given, and pledge ourselves to heed its admonitions; and in a special manner do we thank Him for this renewed evidence which we have that he has connected the "spirit of prophecy" with the final message to mankind.

Resolved, That the successful effort recently made in forming a State Tract and Missionary Society for this Conference, and in organizing

our churches in working order relative to this society, meets our hearty approval, and that we gratefully receive the creation of Tract Societies as the very means, under the blessing of God, for a wide circulation of our publications, and we do hereby pledge ourselves to faithfulness in spreading the knowledge of present truth, and in living in obedience thereto.

Voted, That we appreciate the labors of Elds. Geo. I. Butler and W. H. Littlejohn during this meeting, and that we hereby invite them to labor with us as the providence of God shall open the way before them.

Voted, That we express our thanks to Mr. Orrisson Goodrich for the use of the camp-meeting grounds the present year.

The Conference appropriated \$75 of its funds to the General Conference fund.

Voted, That the Executive Committee be authorized to appoint a Camp-meeting Committee for the ensuing year.

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

Adjourned *sine die*.

LEWIS BEAN, Pres.

D. T. BOURDEAU, Sec.

Report from Eld. D. T. Bourdeau.

AUGUST 14-19, I attended our good camp-meeting at Richmond, Vermont, and was refreshed physically and spiritually. This was the best camp-meeting I ever attended. At one social meeting, eighty spoke in about forty minutes. The preaching was close and timely. The first impression made was that we were all more or less deficient in character, and unprepared to stand the test of the Judgment. This was followed by a general breaking down before God, and hearty confessions. Then came cheering testimonies of freedom and victories in the Lord, and increased strength and courage to prosecute the journey Heavenward. May none of us lose what we gained on the camp-ground. We certainly shall not if we carry out our solemn convictions and resolutions.

August 20-22, traveled through several towns in western Vermont, in search of a place to pitch our tent, but found no favorable openings. I then started for the eastern part of the State, and being detained by accident, I spent last Sabbath with the church of Enosburg, and spoke to them on the many ways in which we are in danger of hardening our hearts. God helped, and the good results of our camp-meeting were realized.

Yesterday, in passing through Newport, Vt., we had a pleasant interview with dear Bro. Dr. Kelsey and wife, in whom we have a living illustration of the importance of circulating our tracts and periodicals. They embraced the truth on this wise: Nine years ago we pitched the tent in Derby, Vermont, and but one soul, a sister, received the truth. It seemed as though our effort did not amount to much. But our dear sister held on to the truth, and handed out our works and the REVIEW to Bro. and Sr. Kelsey, and they soon embraced the truth, and have kept the Sabbath ever since. They have not heard one sermon on present truth, yet are doing all they can to shed light in the Methodist church with which they are connected. May God bless them and open before them a greater sphere of usefulness by a closer contact with the work of God for these times.

D. T. BOURDEAU.

Barton Landing, Vt., Aug. 28, 1872.

Maine Camp-Meeting.

OUR camp-meeting in Maine has just closed. The weather has been very pleasant and favorable, but the attendance during the first part of the meeting was small.

This we think was occasioned, to a great degree, by the fact that the grain crop in this State was just at this time in great need of being harvested.

During the week previous, when much of the grain needed cutting, the weather was very unfavorable for that purpose, and therefore the work of harvesting had to be deferred; and as fair weather came on during the week in which the camp-meeting was held, and as much grain was in a condition that to postpone the work of harvesting it another week seemed to be like abandoning it to almost total destruction, very many of the brethren remained away during the early part of the meeting. But after the first few days, a goodly number of the brethren and sisters, and also of the outside community, were present. On Sunday, the congregation was supposed to be larger than at any of our previous camp-meetings.

The State Conference was held in connection with the camp-meeting, and the report of the Secretary showed that the number of Sabbath-keepers in Maine has been considerably increased within the past year.

We were favored with the faithful labors of Brn. Butler and Littlejohn, who were present to preach the word.

As the duty of the people to God was plainly pointed out by his servants, the hearts of those present were often deeply moved, and the spirit of confession and consecration was manifest to a good degree.

The good, sweet spirit of the Lord often rested

richly upon us, and many resolved to consecrate themselves anew to the work and will of God.

May the good resolutions here formed be long remembered, and have a marked effect upon our lives, and upon the cause of God in Maine during the present Conference year, is the prayer of many hearts. W. H. BLAISDELL.
Rome, Me., Aug. 29, 1872.

Michigan Camp-Meeting.

THE Michigan Camp-meeting at Battle Creek is, perhaps, the largest gathering of Seventh-day Adventists ever convened. There are sixty-one family, and the two large Michigan, tents on the ground, pitched round a circle of about thirty rods in diameter.

The remarkable cleanliness of the grounds, the quiet that reigns throughout the camp, and the deep solemnity that characterizes the religious exercises, witnesses to the conviction that the Spirit of God is here, and that the heavenly angels are in waiting to convey a record of our conduct to the sanctuary above.

It is due the Committee to say, that every proper effort has been made on their part to contribute to the comfort and convenience of all on the grounds. One can scarcely contemplate a point of interest that does not impress a sense of harmony in proportion and arrangement.

Considerable disappointment is expressed at being deprived of the labors of Bro. and sister White at this meeting. But they will be rejoiced to learn, that in many respects, the present meeting marks a point of giant growth in the history of camp-meetings among us. There seems to be a settled and abiding conviction among us that the work is a success, and that it is of God. A. SMITH.

Tract and Missionary Department.

Missionary and Tract Society of Mich.

FIRST SESSION.

Sept. 6, 1872, a meeting was called to appoint a Nominating Committee for the election of officers for the coming year.

On motion, it was voted that the President be empowered to appoint a Nominating Committee.

I. D. Van Horn, John Byington, and S. H. King, were appointed.

Meeting adjourned to Sunday, at 5 P. M.

SECOND SESSION.

Sept. 8. On motion, the reading of the minutes of last meeting was dispensed with.

Report of Nominating Committee was then called for. Eld. Van Horn gave the following report:

For President,	E. H. Root,
Vice President,	S. H. King,
Secretary,	J. E. White,
Treasurer,	Addie Merriam,
Directors: District No. 1,	Wm. Covert,
" " " 2,	Wm. Carpenter,
" " " 3,	S. D. Salisbury,
" " " 4,	J. F. Carman,
" " " 5,	N. N. Lunt,
" " " 6,	H. S. Lay,
" " " 7,	Charles Buck,
" " " 8,	J. Fargo,
" " " 9,	S. Phippeny,
" " " 10,	J. McGregor,
" " " 11,	J. L. Miller,
" " " 12,	Wm. Potter,
" " " 13,	Alex. Carpenter.

By separate vote, the above officers were declared unanimously elected.

The Secretary's report was then called for, which showed labor performed as follows:—

Number of families visited,	576.
Number of members,	727.
Moneys received for memberships,	\$708.90
By Donation,	85.94
From book sales,	15.21
Total amount of money received,	810.05
Number of new subscribers received for REVIEW, 5. Advent Tidende, 6. Youth's Instructor, 64. Health Reformer, 409.	
Number of pages of tracts and pamphlets given away,	133,413.
Number of pages of books loaned,	28,673.

On motion, the Secretary's report was accepted.

The Treasurer's report was then called for, which showed that the Society had bought books to the amount of, \$505.68
Sent to the Office, 602.24
Leaving in the Treasury, 96.56

On motion, the Treasurer's report was accepted.

Meeting adjourned to the call of the Chair.

DIRECTOR'S MEETING.

At a meeting of the directors, it was decided for the working year to commence with September in each district alike, thus making the quarters commence and end at the same time in all the districts.

It was also decided that the President or Vice-president should, so far as possible, meet with each district in the State once each quarter, and they would recommend that the quarterly meeting for the churches in each district be held in connection with the Tract Society Meeting.

That the President might attend the quarterly

meetings according to numbering of the districts without extra traveling, it was decided to change the numbering of districts four and five.

The district including Pottersville, Charlotte, Oneida, and Jackson, will be hereafter known as District No. 4, while Parkville, Colon, Burlington, Battle Creek, Newton, and Convis, will be known as District No. 5.

E. H. ROOT, President.

J. E. WHITE, Secretary.

Health Reform Institute.

IN response to the call made through the REVIEW, the stockholders of the Health Reform Institute, met on the camp ground of the Seventh-day Adventists at Battle Creek, Mich., Sept. 6, 1872.

The meeting was opened with prayer by Eld. Geo. I. Butler.

On calling the roll, it was ascertained that a majority of the stock was represented either by person or proxy.

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

AUDITOR'S STATEMENT.

Showing the Financial Workings of the Institute for the year commencing Feb. 3, 1871, and ending Sept. 1, 1872.

RECEIPTS.

From Patients,	\$12,110.36
On Incidental Sales,	1,753.76
On Account,	19,177.38
On Stock,	6,885.00
Donations,	592.60
Due from Patients on past year's account,	1,324.84
	\$41,843.94.

EXPENDITURES.

Invoice of Feb. 3, 1871,	\$642.65
For Labor,	4,698.88
On Account,	18,425.02
On Stock,	4,120.80
Incidental Expenses,	3,132.21
Provisions,	3,159.17
Furniture,	1,870.56
Due Help,	1,328.15
Allowing 10 per cent on \$5,002.83 value of Furniture for wear,	500.28
Making,	37,877.72
Less the Invoice of Provisions and Goods on hand,	966.25
Total,	\$36,911.47

Leaving excess of receipts, \$4,932.47.

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

S. H. LANE, Auditor.

This report was accepted.

On motion, the Chair appointed Geo. I. Butler, W. H. Littlejohn, and I. D. Van Horn, as a Nominating Committee, who presented the following names as candidates for Directors: James White, Ira Abbey, S. H. King, Harmon Lindsay, J. F. Carman, Newel Grant, and Wm. Ings. These persons were elected by a unanimous vote.

On motion, Section 3 of Article XII. of the By-Laws of the Health Reform Institute, was rescinded.

Section 3 of Article II. of the By-Laws was amended by adding the words "excepting the Superintendent."

The following preamble and resolutions were introduced by Eld. Geo. I. Butler, and unanimously adopted by the entire meeting.

Whereas, In the autumn of 1869, the Health Institute was in debt to the amount of \$13,000, and had at that time but eight paying patients; and whereas the Institute is now in a condition to meet all its indebtedness, and has at present a list of patients large enough to insure its permanent success, therefore,

Resolved, That we recognize in this unexampled prosperity, results which have been attained, under the providence of God, by the untiring efforts of Bro. and sister White and others while laboring in harmony with the light which God has given respecting the manner in which the Institution should be managed.

Resolved, That in our opinion the Health Institute is now conducted in such a manner as to inspire confidence in it as an institution which is likely to be a source of great blessing in the future, and that we heartily commend it to the public as one which is worthy of confidence and liberal patronage.

Adjourned *sine die*.

S. H. KING, President.

B. SALISBURY, Secretary.

INTENDED REFORMATION.—How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and disposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle, and become fixed in the relentless and eternal ice.—John Foster.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 10, 1872.

BRO. SMITH being designated by the General Conference Committee to attend the General Conference of the Seventh-day Baptists, now holding its forty-eighth Annual Session at Southampton, Peoria Co., Ill., as delegate, this No. of the REVIEW necessarily goes to press without the supervision of either of its Editors.

The New Hymn Book.

THE new Hymn book for Camp-meetings and other Religious Gatherings is an excellent work for new places. It is also a good book for general use, and contains a number of new pieces, such as "Calvary," "Resting By-and-By," "Over There," "Shall we Know Each Other There," "Palms of Victory," "Watch and Pray," "Jesus, Lover of my Soul," "Celestial Army," "Evergreen Shore," and "Jesus of Nazareth Passeth by," either of which is worth the price of the book, which is only 25 cents in paper covers, and 50 cents bound in morocco.

To Correspondents.

D. M.:—More than twenty years ago I came to the belief that the third angel's message was due and in process of fulfillment; and I have not wavered from that conclusion for an hour. And how can I? The signs that our own government will form an image of the papacy are increasing; and the faith that we adopted so long ago is now seemingly a fact. Soon it will be accomplished. I am looking forward to that event with deep interest; and laboring to prepare for the events that will follow, and to persuade others to prepare.

The solemn truths to which our attention is being called under this message are of more importance, and better calculated to purify and prepare the people of God to stand in the evil time that is before us, than the setting of time could be. And this thing has had a fair trial by those who reject our faith, and it has proved unprofitable and vain.

Time will very soon tell us whether the coming of the Lord and the resurrection of the just are events to take place in 1873; and I am satisfied to labor on in the Lord's cause and let time test the truth of the theory. The image must be formed, or the word of God will be broken; and when that is done, we shall have something of greater interest to attend to, than the preaching of time.

R. F. COTTELL.

To the Churches and Scattered Friends in the Mo. and Kan. Conference.

DEAR BRETHREN: One quarter of the Conference year has passed away. How much have we done to build up the cause among us? and have we redeemed our pledges? Have we a conscience void of offense toward God in this respect? According to the established rules of our people, the ministers are to make their reports quarterly; also the clerk of the churches to the Secretary of the State Conference, T. J. Butler, Halfrock, Mercer Co., Mo. And the systematic Treasurers and scattered brethren make their reports and remittances to the State Conference Treasurer, J. H. Rogers, Alta Vista, Daviess Co., Mo.

Come, brethren, let us be prompt and energetic. We have a great work before us. We have two tents in the field, quite well manned, and we hope much will be accomplished by them this season. It requires considerable means to defray the expense of running the tents, therefore we should put to our united effort. Some may think because the tent is not in their locality, they ought not to assist in the expense. Brethren, it cannot be in all places at once; and as it is here, it cannot be in your place. Then let us use our means, accompanied by our prayers, and wait an opening Providence for our locality. I have received more calls from different parts of the field, from brethren who have moved from other States, and wish to be organized, than it will be possible for me to fill. I would suggest that after the close of tent season Bro. Blanchard visit Rockville, Bates Co., Mo., and those places in Southern Kansas, and I will look after those in Northern Kansas and Missouri. Where are our licentiates? We hear nothing from them. My dear brethren, the field is a large one. Calls are numerous. The fields are white, the laborers are few. Oh! let us not be dilatory in so important a work, but put on courage, gird on the gospel armor, take the sword of the Spirit, and go out among the King's enemies. But be sure that you have the Spirit, with which to effectually wield the sword. Come, brethren, ministers, licentiates, churches, and scattered brethren, let us take hold of this work with undivided interest, putting our energies to the work, praying earnestly to the Lord for divine aid, for we have but little time to work. The end is near, and hasteth greatly.

R. J. LAWRENCE, President of the Conf.

Notice to Delinquent Subscribers in the Iowa and Nebraska Conference.

At the session of our Conference held June 1-5, 1871, we assumed the responsibility of collecting for the Publishing Association all arrears on subscription to the REVIEW, Health Reformer, and Instructor, within the limits of our Conference.

We find on examining our subscription list that there is now due on our periodicals in Iowa and Nebraska almost one thousand dollars. We have decided that so far as our Conference is concerned, we will adopt the advance-pay system at an early day. And for the purpose of bringing this about, we request, 1. That all our friends who can (and we hope all will make an effort) pay arrearages and renew their subscription within thirty days from this date. 2. That those who cannot pay soon, will write to the State agent and say when they can pay. 3. That those who are not able to pay will write to the agent and state their circumstances.

We desire that all the worthy poor shall have our periodicals free; but we have no means of knowing

who they are unless they write to us. If they do not consider our papers of enough value to write a few lines once a year, we shall be compelled to drop their names from our lists.

We have appointed Bro. Minos Miller, of Knoxville, Iowa, corresponding agent, and we hope that those who are behind will write to him at once. Unless you do, friends, we shall soon have to drop your names, and make an effort to collect what is now due. We have also appointed Bro. Benn Auten, traveling agent, who is authorized to take new subscriptions, and collect dues on all our periodicals.

IOWA CONFERENCE COMMITTEE.

Knoxville, Iowa, Sept. 2, 1872.

The Result of Systematic Effort in the New England Tract Society.

By comparing the list of the present subscribers (Aug. 1) for our periodicals with that of Jan. 1, including two quarters, it appears that by the effort of the entire Conference, thirty-four names have been added to the REVIEW list, one hundred and eighty-seven to the Reformer, and seventy-three to the Instructor. Of this number of subscribers, the reports show that thirty-two for the REVIEW, sixty-seven for the Instructor, and one hundred and seventy-six for the Reformer, have been obtained by members of the Tract Society. Then when it is considered that only sixty-eight reports were received last quarter, and about the same number this, the utility of the tract and missionary operation may be fully seen. Thus this Conference, numbering over three hundred, all professedly interested in the circulation of our periodicals, have obtained but two subscribers for the REVIEW, six for the Instructor, and eleven for the Reformer, excepting what has been accomplished by about sixty-eight working members of the Society, although the number of those who do not belong to the Society, and those who, for some reason, have not reported who do belong to it, is about two hundred and fifty.

From the above, it will be seen that less than one-fourth of the members of the Conference who are active members of the Tract and Missionary Society have accomplished more than fourteen times the amount of labor by way of obtaining subscribers, within the last six months in this Conference than has been accomplished by those who have not engaged in such systematic labor. Then again, our Tract Society, numbering one hundred and seventy-six, allowing one to every five to be feeble, or of those who are so situated that they cannot put forth successful efforts in obtaining subscribers for our periodicals, should the balance of the members labor with the same success that has characterized the sixty-eight above alluded to, the list of subscribers for our periodicals would be increased eleven hundred and seventy-six in a year. This is making no allowance for additional members to the Society, and our becoming more successful by experience. No doubt some of the subscribers thus obtained, would never renew their subscription; but the actual gain must be quite large. But simply the addition to the number of subscribers is of the least importance. The benefit of the experience derived by the individuals thus employed would be of inestimable value to themselves. Secondly, the fact that some of those subscribers would doubtless be led to take such steps as to be saved in the kingdom of God as a result of such labor is sufficient to arouse the most careless and inactive Christian to such a state of consecration that with a godly zeal they could prosecute this work successfully. These facts with reference to the Tract and Missionary Society of New England are true of all others.

There is no time for inactivity in a cause of such priceless value as that in which we are engaged. We have no time to lose. Time is short, and what is done must be done quickly. Neither should individuals engage in missionary labor in a reckless manner. Our general deportment, as well as our words, impress those with whom we come in contact. Therefore we should ever realize that eternal decisions may be made upon impressions received from our efforts; yet our salvation and the salvation of others depend upon the course we pursue in the cause of God.

What shall be done the next six months by the Tract Societies, by way of this missionary work? Every reading room in each Conference, where they will accept it, should have the Reformer, and, if they will read it, the REVIEW. There are hundreds of hotels that would subscribe for the Reformer were they visited by proper persons, and some would take a number of copies. Tracts should be distributed wherever there is a mind to investigate. Autumn is approaching. Fireside missionaries are called for; men and women of piety. Those who cannot devote their laboring hours to missionary work, can call on their neighbors and friends in the evening, and introduce our publications and periodicals. Much can be accomplished in this manner. Send them to your friends at a distance. Thus let the work move on, and in the reaping time it will be seen that our lives were not in vain.

S. N. HASKELL.

To the Brethren of N. Y. and Pa.

An apology is due you for the delay in the appearance of this report: which is, 1. My distance from the place of meeting. 2. My mode of conveyance (with team) and other circumstances combined with it. 3. And lastly, the fact that the valise containing Conference minutes, &c., was miscarried on the R. R., and delayed several days after I reached home.

And let me urge upon s. b. Treasurers, the importance of being prompt and accurate with quarterly reports. Much trouble and confusion will be saved if this matter is properly attended to. Please remember, that as the Conference year begins with August, the first report is due the first of November, and forward accordingly. If any have not the proper blanks, by informing me with their P. O. address, they shall be supplied.

S. B. WHITNEY, Sec. of Conference.

Keene, Essex Co., N. Y.

A Call to the Brethren and Sisters in Iowa.

ALL who attended our camp-meeting in June know the circumstances which led to the purchase of another tent. To those who were not there, we would say, that owing to the many calls for labor,

the widening nature of the work, and from the fact that there were brethren who were willing to acquiesce in the judgment of the Conference to move out in the work, it was thought best to purchase the tent. A call was made upon the ground for this purpose. \$365.55 were subscribed. Some over \$200 were paid, leaving near \$150 unpaid. Cost of tent, \$405. It will be necessary to raise near \$50 more to meet the balance. As there are many who were not at the camp-meeting who will feel it a duty as well as a privilege to bear their part in this matter, we invite them so to do. Send your subscriptions either to L. McCoy, Conference Secretary, Sigourney, or Minos Miller, Conference Treasurer, Knoxville. Do not be afraid of sending more than will be necessary. If there should be more raised than will be required for the tent it will be faithfully applied to other branches of the work. And to those who have subscribed and have not paid we hope the subscriptions will be sent in as soon as possible, that the expenses may be met and the matter closed up.

HENRY NICOLA,
J. T. MITCHELL,
JACOB HARRIS,
Conference
Committee.

Appointments.

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

No Providence preventing, we will hold meeting in Flushing village, Sabbath and Sunday, Sept. 28, 29, 1872.
I. D. VAN HORN,
S. H. LANE.

If nothing in the providence of God prevents, I will meet with the friends at Portland, Me., Sabbath and first-day, Sept. 21 and 22. The dedication of their hall is expected at this meeting.

Will also be at South Norridgewock, Sept. 28 and 29.
S. N. HASKELL.

QUARTERLY meeting at Sevens, October 5 and 6. Come prepared to seek the Lord. Bro. Marsh is expected.
GEORGE FOREMAN.

THE next quarterly meeting of the S. D. Adventist church of Ulysses, Pa., will be held at the Kibbeville school-house, Sept. 28, 29, 1872. The scattered members are invited to be present. Will the Conference Committee please send us some help on the occasion?
A. D. GALUTIA, Clerk.

QUARTERLY meeting at Memphis, Mich., Oct. 5 and 6. A general invitation is extended. Let all our scattered members report in person, or by letter. Brn. Lamson and Kenyon are expected.
H. S. GURNEY.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at Randolph, third Sabbath and first-day in September. A general invitation is extended. We hope especially to see some of the friends from Corryton, Pa.

There will be teams at the station on Friday.

S. THURSTON.

GENOA,	Sept.	26,
Locke,	"	28 and 29,
Alaiedon,	"	30,
Bunker Hill,	Oct.	2,
Leslie,	"	5 and 6.

C. STODDARD.

QUARTERLY meeting of the church at Hundred-Mile Grove, Wis., Oct 5 and 6, at which time all who wish will have an opportunity to join the Tract and Missionary Society. We hope to see a general gathering.
N. M. JORDON.

QUARTERLY meeting of the church in Locke, Mich., Sabbath and first-day Sept. 28 and 29. Sister churches and scattered brethren invited.
ALBERT AVERY.

WITH the friends in Gratiot Co., at Ithaca, Sabbath and first-day, Sept. 21 and 22. Would like to see a general gathering at this time.

Sabbath, Sept. 8, I will meet with the friends at Vernon, Isabella Co., and continue with them over two Sabbaths.
J. O. CORLISS.

PROVIDENCE permitting, I will meet with the churches in Tract Society and quarterly meeting as follows:—

District No. 3, Ransom Center, Sept. 28, and 29. East half District No. 4, Oct. 6, where Bro. E. P. Giles may appoint.
E. H. ROOF.

I will give a course of lectures at Buck-horn School-house, commencing Sept. 18.
ALBERT WEEKS.

Business Department.

Not slothful in Business. Rom. 12: 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 to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Peter Randolph 42-8, O B Jones 42-1, J P Kellogg 42-1, M Phillips 40-1, Wm H Tirrill 42-1, J T Ashley 42-13, John L Kilgore 42-5, Mrs A Tubbs 42-13, J R Whipple 42-1, Hattie E Smith 42-13, S Steele 42-7, Wm Stewart 39-18, Leonard Darling 42-12, G B Barrens 42-13, Geo H Morse 41-18, Leonard Lawrence 38-1, Aaron Pennell 42-1, Wm Swartout 41-22, John Young 42-10, R C Clark 42-10, S Sellers 42-13, S P Clark 42-1, H W Dodge 42-12, S H King 42-20, Sally Rathbun 42-14, G W Strickland 42-21, Wm Phinney 42-16, O A Crownheart 42-13, C Z June 41-9, Mrs J A Noble 43-10, Louisa J Baker 42-12, Mary Beach 46-1, P Mills 41-21, Hannah Clough 41-26, Julia N Hall 42-13, Mary A Sharpe 42-1, A C Gilbert 42-10, L Patterson 42-14, C Buck 42-7, P Markillie 43-1, C P Finch 42-8, J H Green 42-1, W C Taylor 37-5, W D Russell 42-10, F J Holman 42-1, Eliza Griffith 42-1, H M Hadden 42-2, Mary Robinson 42-10, T L Gilbert 42-11, Albert Frost 42-1, R Tinkham 42-21, P Perkins 42-14, Alex Carpenter 42-11, Joel Gulick 42-1, E Pomroy 41-1, Esther Doty 42-7, Freedom Randall 41-1, Mrs E L Heard 42-13, E Weed 43-1, Mary Randall 42-10, Wm Martin 44-2, Mrs J H Aldrich 42-16, J K Rogers 41-14, Jane E More 41-22, Mrs E D Scott 42-1, A Persing 42-4, Jas Pierce 41-21, J Sanders 41-9, A D Jones 41-9, A H Adams 41-17, E P Daniels 42-14, Andrew Dunlaps 41-14, M M Lunger 41-18, Thos Lane 42-14, D Scott 42-1, Mrs J Avery 41-13, T Wilson 42-20, J Martin 41-16, J L Hartford 42-13, Carlton Spear 43-4, Charlotte Rowel 43-1, Suel Pease 36-17, E C Taylor 42-7, J S Vickery 42-14, H M Kilgore 42-21, James Cramer 42-1,

A Rust 42-16, J S Van Deusen 42-14, John Fishell 43-1, A B Atwood 45-1, E P Thorgood 41-1, C A Washburn 42-5, Mrs M Haynes 41-13, C Streeter 42-1, J H Morrison 41-19, Eliza Coit 43-1, W Greenlee 42-9, M M Kennedy 42-1, J M Uitts 42-1, J Corliss 42-22, Russel Peters 42-1, J Phillips 42-13, N Grant 42-19, J W Merrifield 41-1, R Humphries 41-1, R W Freer 42-8, James Potter 41-21, J Bodimer 42-1, John Hicks 41-13, D Hildreth 42-1, A Fairbanks 42-5, Homer Howe 41-22, A Lewis 42-22, M J Wood 42-12, S M Southwick 39-1, M Phillis 43-11, N Falmestock 41-1, Wm White 42-12, E Rogers.

\$1.50 EACH. M A Cussy 42-13, S R Hogue 42-13, Eliza Boan 42-13, Norman Campbell 42-13, Lemuel Griffiths 42-13, Bonniwell & Co., 42-13, J T Higgins 42-13, H C Mansfield 42-13, Minnie Heley 42-13, A E Nanney 42-14, E A King 42-13, Edward Schooward 42-8, A Richardson 42-8, Elizabeth Connolly 42-8, R G Richardson 42-8, David Caldwell 42-13, J T Barnes 42-8, H Miller 41-1, Wm Rickman 42-13, M W Rathburn 41-19, Secretary of the Library Association 42-13, Judson Tanner 42-13, J B Lennbert 38-17, C W Gould 42-13, S Kellogg 42-13, Betsy Ann Porter 42-13, James Webster 42-13, E P Thompson 40-13, Elizabeth Brading 42-13, Mrs H Sinclair 42-13, Joseph Redout 42-13, Geo Dye 42-13, H Dayton 42-13, Mary A Martin 42-13, Chas Swick 42-13, Geo Cornell 42-13, D P Galbreath 42-13, John Martin 42-13, W C Miller 42-13, Wm L Johnson 42-13, T A Dennis 42-13, John C Guenther 42-13, J G Estes 42-13, R F Barton 40-13, D D Babcock 42-13, A Steward 40-23, H E Williams 41-1. \$1.00 EACH. F E Reading 41-14, John Lindsey 41-10, George W Fish 42-1, E Butler 41-2, Jacob Shively 43-15, Susan Shively 41-22, T J Harris 41-9, W Acuff 40-15, J M Brown 41-8, Wm Barden 40-1, F N Bartholomew 41-1, S A Brundage 40-1, Darius Myers 40-16, E H Kynett 41-1, H L Richmond 41-20, D W Bartholomew 41-19, N N Anway 43-14, A R Night 42-1, J W Bellinger 41-1, J M Rees 41-1, H C Booker 42-1, H P Boston 41-13, L B Kneeland 42-1, J F Carman 41-14, Miss Mollie Sharpnack 41-13, T McKee 41-1, Thomas Clements 41-13, B P Stebbins 41-17, Mrs Geo Berry 41-16, M J Prosser 41-1, Mattie C Tenney 41-13, G W Varney 40-18, M F Smith 41-13, Nancy Clafin 41-1, Mrs J Smith 41-1, Mrs M J Paul 41-1, Sarah Milks 41-1, L S Bristol 41-9.

MISCELLANEOUS. J H Waggoner \$3.00 43-1, Chas D Cook 1.32 43-1, D A Babcock 4.00 44-1, Eld C Stratton 5.00 41-7, Hiram Weld 35c 38-10, M A Walker 75c 41-15, Wm Campbell 5.00 41-8, R F Cottrell 3.00 44-1, J Dittwiler 5.00 40-1, Miss L G Tracy 3.00 43-1, Geo Shonk 75c 41-13, Mrs Jane French 2.50 40-13, Mrs M A Turner 75c 41-13, Mrs M J Talbot 75c 41-13, C H Bliss 75c 41-13, S D Salisbury 55c 41-1, A G Wilbur 68c 41-1, J S Speir 75c 41-1, C Boardman 4.00 41-1, L Townsend 50c 41-2, Geo Walford 75c 41-13, Wm E Armstrong 75c 41-13, A Steward 1.75 41-20, O Henry 75c 41-13, Jas H Cook 3.48 41-1, G W Bennett 1.08 41-1, J S Cole 2.50 40-14, P Richmond 4.00 41-1, C M Haskins 75c 41-8, A Kincaid 50c 41-1, Howard Ellis 75c 41-13, S Tower 2.56 41-15, P L Huguet 2.25 41-1, R McAlmond 75c 41-13, Olive Ayers 3.00 44-1, Jesse Furrow 50c 41-13, Lucas Ward 1.09 40-9, D V Winne 1.75 40-13, Simon Patten 5.50 40-1, J D V Dennis 6.00 41-7, Calvin Jewett 5.00 41-9, Wm McAlister 1.15 42-9, P Daniels 75c 41-4, Adam Buel 50c 40-14, U D Jaqua 4.00 42-19, J W Wolfe 3.00 41-7, E Herbst 1.64 41-12, W D Sharp 50c 44-20, J L Rummery 2.50 42-9, J M Daigneau 50c 40-13, W Hafer 3.00 43-18, Obed Clarke 2.54 43-1, Polly Conklin 50c 40-14, J P Rathbun 2.40 41-14, E P Giles 1.40 41-1, Mrs J Eckert 2.70 42-1.

Books Sent by Mail.

J S Gibson 20c, O V Monroe \$1.25, G Tenney 25c, A Ladynski 25c, Eliza Starks 1.10, M A Chute 20, J Medley 50c, Wm Fenner 75c, Thos Cruikshank 25c, R F Richmond 50c, Hattie Corr 60c, Z Woodworth Jr 30c, C S Warner 50c, F Dunkirk 1.00, M E Reynolds 25c, A B Hutchinson 20c, E J Kidlare 50c, M Harmer 50c, Mrs F Gillet 25c, A W Nourse 1.00, Wm Harris 50, Wm Roberts 20c, Chas F Peakes 33c, E R Gilbert 20c, E J Spring 40c, C A Sumner 4.00, A E Darrt 2.00, W B Bute 32c, Isaac Jekill 50c, Sarah Merrill 45c, Mrs S Smith 40c, M J Wood 20c, Olive Oaks 1.00, W D Sharpe 50c, E M Warren 55c, Mrs E Bedford 25c, M J Stevens 25c, D Bowe 25c, J L Castlemon 1.05, Geo Barrows 20c, M S C Galloway 20c, D M Canright 20c, P Marshall 1.00, E Hutchins 50c, H W Lawrence 25c, T A Long 20c, M Martin 20c, F C Dow 20c.

Books Sent by Express.

J Hare, Autumwa, in care of Isaac Butoff, Martinsburg, Iowa, \$27.14. David Downer, Woodman, Grant Co., Wis., \$7.60. R T Payne, Pontiac, Mich., care of Niles Bartholomew, \$10.12. H H Larned, \$3.00. C B Reynolds, Spencerport, Monroe Co., N. Y. \$5.55. David Downer, Bloomington, Grant Co., Wis. via. Bridge. \$6.50. P T Maine, \$3.00.

Books Sent by Freight.

Thomas E Morey, Clinton, Henry Co., Mo. \$10.00.

Michigan Conference Fund.

Church at Alma. \$60.00, Church at Greenbush 20.00, Patricksburg Ind. 103.50, Jackson 108.75, Oakland 25.00, St. Charles 14.00, Watrousville 52.97, Burlington by J H W 18.15, Jay 13.00, Owasso 25.00, Parkville 9.85, Burlington 207.35, Wright 175.00, Blendon 29.00, Allegan 35.00, Orange 28.50, Tuscola 20.00, Colon 20.00, Pottersville 15.00, Orleans 33.00.

Cash Received on Account.

John Matteson \$18.69, Noah Carahoff 50c, J E Titus 6.75, J F Carman 10.50, J H Cook 2.60, A C Bordeaux 90.00, G W Colcord 3.75, O Mears T & M S 28.85, R F Cottrell 11.00, J G Wood 1.25, Alex Carpenter T & M S 3.00, Wm Potter T & M S 3.00, John Fishell 4.00, B L Whitney 3.71.

General Conference Fund.

Mary Beach 30c, New England Conference \$600.00, Chesaning Mich 10.00.

Shares in S. D. A. P. Association.

Esther Doty \$10.00, E P Kellogg 20.00.

Book Fund, \$10,000 Wanted.

Amount previously acknowledged, \$5162.16. Thirty Dollars Each. Premium on Gold Twenty-five Dollars Each. D. E. A.

Five Dollars Each. D A Owen & wife, A Brother, G. F. Ernst (thank offering); Mary A Nourse (thank offering), J H Minnisee.

Ten Dollars Each. R J Payne, Geo Lowrey. Miscellaneous. A friend \$1.00. John B Carpenter 2.50. S Steele 1.00. A Persing 2.00. B M Hibbard 3.00. Priscilla Markillie 1.47. Wm P French 1.00. H A Lipe .75.

The Review and Herald.

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