

ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XX.

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Hymn of Trust.

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care;
We smile at pain while thou art near!

Though long the weary way we tread,
And sorrows crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, thou art near!

On thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living or dying, thou art near!

Evidences of Christianity.

BY MOSES HULL.

CHAPTER V.

(Continued.)

THE infidel does not deny that the writers of the New Testament believed that Christ was raised. But, say they, "There was a mistake somewhere, for the resurrection of Christ was a miracle, and no testimony can prove a miracle." As to where the mistake is, infidels are not agreed. Some do not pretend to know. Some are very certain that he did not die. Others are quite as sure he died, but did not rise. How to account for the *alibi* of the body, they do not know. Some suppose that it may have miraculously resolved back to its primitive elements, thus getting up one miracle to get rid of another. Others claim that the disciples stole him, and others that the guard stole him. One infidel took all the above positions in a conversation with myself of not an hour's length, not long since. If the patient reader will follow us, he shall soon see the fallacy of all the above positions.

1. *Did he die?* Paul says, "He died for our sins according to the Scriptures," 1 Cor. xv, 3; and Peter, in addressing the Jews concerning Jesus of Nazareth, says, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Acts ii, 23.

If the above declaration had not been notoriously true, Peter would not have dared to make it in the presence of more than three thousand of the Jews, who had just crucified the Saviour, and had the disposition to serve him in the same way. Whether it be a fact or not, it was a universal belief among the Jews as well as Christians, that Christ was dead. They never thought of accounting for his exit from the tomb upon the ground that he was not dead when put in there. Festus, in declaring the matter to Agrippa, states the true ground of difference between Christians and all others of his time: "Against whom when the accusers

stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive." Acts xxv, 18, 19.

In the days of the apostles the question was not, Did he die? but, Did he rise? All nature, at the time he expired, bore testimony not only to his death, but to his superhuman nature. The vail of the temple was rent in twain from top to bottom. The earth quaked to her center. Rocks were rent asunder. All nature was dressed in mourning. The sun became black as sackcloth, and the centurion, as he gazed upon the scene, said, "Truly this was the Son of God." So firmly was he convinced that the Lord of glory had expired, Dionysius, the Areopagite, although eight hundred miles distant, as he beheld the sun hide its face, witnessed the bursting of rocks, and felt the earth tremble under his feet, exclaimed, "Either the Author of nature is suffering, or the universe is falling apart." Is the infidel ready to serve up Paine's objection that some of these things are only stated by Matthew, and hence may not be true? We answer, We have proved the authenticity, integrity, and credibility, of the book of Matthew, as well as of all the other books of the New Testament.

But if anything further is needed on this point, read the following from Bishop Watson's reply to Paine, pp. 105, 106:

"Whatever difficulty there may be in accounting for the silence of the other evangelists, and of St. Paul also on this subject, yet there is a greater difficulty in supposing that Matthew did not give a true narration of what had happened at the crucifixion. If there had been no supernatural darkness, no earthquake, no rending of the vail of the temple, no graves opened, no resurrection of holy men, no appearance of them unto many—if none of these things had been true, or rather, if any one of them had been false, what motive could Matthew, writing to the Jews, have had for trumping up such wonderful stories? He wrote, as every man does, with an intention to be believed; and yet every Jew he met would have stared him in the face and told him that he was a liar and an impostor. What author who, twenty years hence, should address to the French nation a history of Louis XVI, would venture to affirm that when he was beheaded there was darkness for three hours over all France? that there was an earthquake? that rocks were split? graves opened? and dead were brought to life, who appeared to many persons in Paris? It is quite impossible to suppose that any one should dare to publish such obvious lies; and I think it equally impossible to suppose that Matthew would have dared to publish his account of what happened at the death of Jesus, had not the account been generally known to be true."

But the above are not all the evidences that Christ really and truly died. Our strongest testimonies upon this, as well as other points, come from the enemies of Christianity. As it was not lawful to let them hang on the cross over the Sabbath-day, the Roman soldiers are sent out to break their legs and take them down from the cross. They went to the thieves and brake their legs, "but when they came to Jesus and saw that he was dead already, they brake not his legs." Let the reader take notice. This is not simply the opinion of Matthew, Mark, Luke, John, or Paul. It is the

opinion of the soldiers who would have broken his legs had he been alive. It will not do to leave this matter here; it must be placed beyond dispute; so the soldier puts a spear into his side, and makes a wound from whence issues blood and water. Anatomists tell us that the water came from the *pericardium*, or case-ment around the heart. It is enough: even Pilate must now cease to "marvel that he is already dead;" his heart has been pierced by the soldier's spear.

"Down from the shining throne above,
In joyful haste he fled;
Entered the grave in mortal flesh,
And dwelt among the dead."

2. *Did the disciples steal him out of the sepulchre?* Some seem to think they did. In three days from the time he was put into the sepulchre, the great stone which was placed at its mouth was rolled away, and the body of Jesus was missing. What had become of it? Great precaution had been taken, and every possible means used to keep the body entombed. The sepulchre was sealed with the king's signet, thus endangering the life of any one who should touch it. In addition to this, a watch was placed there to guard the sepulchre to keep the disciples from stealing the body of Jesus.

Is it possible that the soldiers could all go to sleep at once, and sleep so soundly that they could not be awakened by the rolling away of the stone, and the taking of the body of Jesus out of the sepulchre, when the penalty of death was attached to the law which forbade their sleeping? And is it not strange that the disciples should happen to know when this miraculous sleep would come over every member of this guard at once, and be on hand to take the body of Jesus away? Again, is it not strange that eleven timid disciples who shut their doors while they surrounded the supper-table for fear of the Jews, John xx, 19, should wax so bold all at once as to venture to steal the body of Jesus and hide it for the sake of preaching a risen Jesus, and that without the remotest prospect of any reward, either in this world or the world to come? The one who believes all these absurdities need not laugh at the credibility of Christians.

But suppose it were all true. Suppose the guard did thus miraculously go to sleep, and the disciples did succeed in getting the body of Jesus, and hiding it so effectually that it has never been found from that day to this, who knows it? Who can testify to it, or assert it as a fact? Who saw the disciples steal the body of Jesus? No one. The members of the guard were asleep; hence they could not testify that the disciples stole it. All they could say was, The body was there when we went to sleep, but when we awoke it was not there.

For aught they, or any one else, knew, he arose from the dead. When the infidel asks us to believe that the disciples stole the body of Jesus, they not only ask us to believe without testimony, but they ask us to believe contrary to all testimony.

3. *Did the guard steal the body from the tomb?* Some infidels say, Yes. We say, No. Infidels do not pretend to have any evidence that the guards stole Jesus. But when they deny his resurrection they are compelled to account somehow for the *alibi* of his body; and the idea that the disciples stole it is so inconsistent that they cannot adopt it. The only subterfuge left for them is that the guard stole it. A little exam-

ination will convince the reader of the absurdity of this position.

The sealing of the stone placed at the door of the sepulchre forbade the guard to remove it, as really as it did the disciples. The guard were there to keep that body in the tomb, and their guilt would be the same, whether they removed it or permitted some one else to do it. Is it reasonable to suppose they would hide that body and thus expose themselves to death? Suppose we for a few moments reject all common sense, and adopt that position. Suppose the disciples were as credulous, enthusiastic, and fanatical, as infidels claim that they were. Mary, on the morning of the first day of the week, went to the sepulchre and found the stone rolled away and the body gone. "There," said she, "he is raised just as I expected. I will go and tell the disciples;" and away she goes, saying, "He is risen! he is risen!" The disciples respond, "Certainly, we expected him to rise this morning." I apprehend the guard can hardly keep the secret. "It is too good to keep." But they impatiently await the arrival of the fiftieth day. The time comes. Pentecost is here. The Jews are assembled from every quarter, and Peter begins to preach. Hear him:

Acts ii, 22-24. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

And then he proceeds like all other fanatics to quote Scripture to prove his doctrine.

Acts ii, 34-36. "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

But just then I hear a stir in the audience, and look around; and what do I behold? A band of Roman soldiers carrying a dead man. They lay him before Peter, and as they uncover his face I hear them say, "Peter, here is your prince of life; here is the one that you say is alive." What a quietus this must have put on Peter's preaching.

What a beautiful theory! it only lacks one element, and that is, truth. They did not present the body of Jesus before Peter, for the very good reason that they had it not. They knew he had risen; hence they cry out, "What shall we do." Peter tells them to repent and be baptized, and, strange to tell, *three thousand of the murderers of Jesus were baptized in his name before night*. Is it possible that they were baptized in the name of a dead man, and one that they despised and had killed at that? Believe it who can; I cannot.

Reader, how many of that guard, think you, could have been persuaded to be baptized in the faith of the resurrection of a man that they had hid, and that they knew was dead at that time?

So far from the guard's stealing the body of Jesus, they, enemies as they were, were the first witnesses of his resurrection.

Notwithstanding every effort to keep the Messiah in the grave, on the third morning "the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they

see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Matt. xxviii, 2-15.

Here the watch have borne testimony to the resurrection of Christ, which has made it necessary to call an especial assembly of the priests and elders, who decide that it will not do to let it be known that Christ has risen; hence, they instruct the watch not to tell it. "Say ye that the disciples came by night and stole him away while we slept." "We will give you large sums of money." Infidel, do you want the testimony of this watch after it has been bribed with "large sums of money?" I do not. Especially when they are contradicting their own word for the "filthy lucre." I choose to receive the testimony which they gave before they met with the council of priests.

(To be Continued.)

The Present War.

I WOULD say to the brethren and sisters that I fully endorse the position that Bro. White has taken in the Review in regard to the present war. For some time past I have thought that we needed more light on the relation that we sustain to earthly governments, and that we should be grateful for the privileges that we enjoy under this government. We must not overlook the goodness of God. The Bible says expressly that "the powers that be are ordained of God," that we should "obey magistrates," and that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Rom. xiii, 1; Titus iii, 1; Dan. iv, 25.

If we take a glance at the rise and fall of those kingdoms with which God's people have been connected; if we look at the call of Cyrus, Isa. xlv; xlv, and at the blessings that attended the fathers of our country in their attempts to lay the foundation of this government, we shall not fail to see that God has more to do with earthly powers than many are aware. We should not infer that all the laws which are enacted by the different powers of earth are of God, and that we ought to bow to unjust decrees. But there are general laws in civilized nations which are based on the law of God. Such laws should be revered, and those who enforce and guard them should be respected and obeyed; for they are "the ministers of God unto thee for good; and whosoever resisteth them, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. xiii. It is very evident that if it were not for the laws of this country we should be in a deplorable condition. When the Spirit of the Lord has left the earth, and when the rulers of earth are given over to their own ways, we shall fully comprehend the blessings of a good government.

I do not understand that civilized warfare, or capital punishment, are against the sixth commandment. Anciently God commanded his people to wage war against their enemies, and enforced the necessity of inflicting capital punishment; and under this dispensation inspiration says, "If thou do that which is evil, be afraid; for he [the magistrate, or ruler] beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." Rom. xiii, 4-6.

Now God does not under any age give laws conflicting with each other. If God required us to keep laws clashing with each other, it would be impossible for us to obey him: in trying to obey him we should disobey him, and he would be the author of sin. This principle has helped me to harmonize the teachings of Christ, and the laws that regulated the work of priests on the Sabbath, with the fourth commandment, which says, "In it [the seventh day] thou shalt not do any work," and has confirmed me in the belief that the

Sabbath is a rest from our own work, to be employed in the nobler work of our Creator.

But what is our duty in reference to the present war? This seems to be the important question with us now; and though we may not understand our whole duty, yet there are certain obligations that are very plain, and if we fulfill these, we shall not be left in the dark.

1. We should cheerfully pay our taxes, and thus help support the government, and render unto Caesar the things that are Caesar's.

2. We should move in reference to the shortness of time. If we really believe that we have reached the last generation, that this generation will witness the fall and dissolution of all earthly governments, the seven last plagues, which are to be the winding-sheet of this world's history, and the coming of our Lord Jesus Christ to reward the saints, and to take vengeance on them that know not God, and obey not the gospel, we shall not feel disposed to act in every respect like those who think that probationary time will continue for ages to come, and that this nation will yet see a long time of peace and prosperity. We cannot now move as good Christians did in reference to the revolutionary war. We should be constantly reaching after the fifth universal kingdom, which will so soon be established under the whole heaven.

3. We should do all we can to avoid breaking God's holy law. If we do this, we shall not willingly place ourselves where we cannot keep the Sabbath, that we may avoid being drafted, and that we may get greater wages. Bro. White's remarks on the condition of drafted Sabbath-keepers are satisfactory to my mind, and I mean to abide by them till I have reasons to believe that they are not correct.

4. We should, in harmony with the petition of the sealing angel of Rev. vii, pray the Lord to so control the matters of this nation that the work of God may go on, and that the remnant people may be spared in this trying time. The prayer of the righteous availeth much. God loves to hear his people pray, and to answer those prayers that are according to his will; and it is certainly the will of God that his people should be prepared for the coming of Christ.

Brethren, here is a point on which we are all agreed. Let us unitedly take hold of the arm of the Lord. His eyes are upon his people. They are the salt of the earth. If it were not for them, doubtless the Lord would have destroyed the inhabitants of earth before now. He will not suffer the present calamities to go any further than will be necessary to punish this nation for their sins, and to lead his people to seek a preparation for the events that are coming on the earth. I have realized some of the blessing of the Lord while trying to do this duty.

Dear brethren, if we thus pray, we shall not feel so much like complaining and murmuring against those who are trying to move in the counsel and fear of God. It will not do for us to be rash and censorious. We should seek meekness and a teachable spirit. The following extract from Watts on the Mind, p. 155, shows the danger of passing rash judgments, and the necessity of considering surrounding circumstances before deciding in regard to the propriety of certain actions:

"In many things which we do, we ought not only to consider the mere naked action itself, but the persons who act, the persons toward whom, the time when, the place where, the manner how, the end for which, the action is done, together with the effects that must, or that may, follow, and all other surrounding circumstances. These things must necessarily be taken into our view, in order to determine whether the action, indifferent in itself, is either lawful or unlawful, good or evil, wise or foolish, decent or indecent, proper or improper.

"Let me give a plain instance for the illustration of this matter. Mario kills a dog; which considered merely in itself, seems to be an indifferent action. Now the dog was Timon's, and not his own. This makes it look unlawful. But Timon bade him do it. This gives it an appearance of lawfulness again. It was done at church, and in time of divine service. These circumstances added, cast on it an air of irreligion. But the dog flew at Mario, and put him in danger of his life. This relieves the seeming impiety of the action. But

Mario might have escaped by flying thence. Therefore the action appears to be improper. But the dog was known to be mad. This further circumstance makes it almost necessary that the dog should be slain, lest he might attack the assembly, and do much mischief. Yet again, Mario killed him with a pistol, which he happened to have in his pocket since yesterday's journey. Now hereby the whole congregation was terrified and discomposed, and divine service was broken off. This carries in it an appearance of great indecency and impropriety. But after all, when we consider a further circumstance, that Mario, being thus violently assaulted by a mad dog, had no way of escape, and had no other weapon about him, it seems to take away all the color of impropriety, indecency, or unlawfulness, and to allow that the preservation of one or many lives may justify the act as wise and good. Now all these concurrent appendixes of the action ought to be surveyed, in order to pronounce with justice and truth concerning it."

The principle of this extract will apply well to the subject under consideration; and if we divest ourselves of all prejudice and preconceived notions, follow the dictates of sound reason, and earnestly and prayerfully seek for truth, we shall find the knowledge and wisdom of God concerning this matter. The time has come when we must lean wholly on the arm of the Lord, walk by faith, and get an experience for ourselves. The trials that are before us will develop the natural traits of God's people, and shake all that can be shaken. Who shall be able to stand? Who shall rally around the truth, overcome the pollutions of this world, and finally stand on mount Zion with all those who have kept the truth, waded through great tribulation, and washed their robes and made them white in the blood of the Lamb?

D. T. BOURDEAU.

MAKING FREE WITH THE COMMANDMENTS.—Dr. Lockhart once, on a journey, stopped to pass the Sabbath at a public house. On entering the parlor one Sabbath morning as he was about setting out for church, he found two gentlemen preparing to play a game of chess.

"Gentlemen," said he, "have you looked up your carpet bags carefully?"

"No. What! are there thieves in this house?" they asked.

"I do not say that," replied the doctor, "only I was thinking if the servants come in and find you making free with the fourth commandment, they may think of making free with the eighth."

The men thought there was something in this, and laid aside their game.

Lending.

"He that is merciful will lend unto his neighbor."

It is very necessary at times to borrow, and of course one must be as free to lend as he would be to borrow when himself in need. But there is an abuse of borrowing, as the wise man says, "Many when a thing was lent to them, reckoned it to be found, and put them to trouble that helped them." Verse 4.

"Till he hath received, he will kiss a man's hand; and for his neighbor's money he will speak submissively; but when he should repay, he will prolong the time and return words of grief, and complain of the time." Verse 5.

"Many therefore have refused to lend, for other men's ill dealing, fearing to be defrauded." Verse 7.

It is surprising to see how careless many people are about returning borrowed articles. Months may pass away, and you, having forgotten to whom you lent the article, finally discover it by chance, as it were, in the possession of some good-natured neighbor who had almost forgotten that it was yours.

Especially is this the case with books and umbrellas. I do not think that one person in ten ever thinks of returning a borrowed book.

Your choicest books—books which you almost daily need—will very probably be covered with dust upon your friend's shelf, one here, another there, according as you have friends scattered up and down in the world.

One book few borrow, that is the Bible; and in fact you can keep three books; viz., your Bible, hymn-book, and concordance; for these you cannot lend any length of time, so as to forget them; but most of other books, save some common text-books, you miss;

and just when you want them, they are gone; and it is well you can duplicate cheaply, or you would soon expend a fortune in buying books, or starve mentally for want of them.

One would not care so much about it, but for the fact that borrowed books are little read. They are kept for ornament, rather than use. But if I should extend this catalogue, as I might, it would be endless. I will close by saying, Return borrowed articles.

J. CLARKE.

Call from Northern Iowa.

BRO. WHITE: According to appointment a large number of the church at Waukon met with the scattered brethren of this vicinity. We held an evening meeting at the commencement of the Sabbath in the Baptist church, and although some were disappointed in not finding a messenger present, yet the Spirit of the Lord was with us to comfort our hearts and cheer us on the way. We also held two meetings upon the Sabbath, in which the weak were strengthened, and in which we trust all were benefited.

In the evening after the Sabbath a business meeting was held to take into consideration the interests of the cause in this vicinity. We were chosen a committee to write to you to inform you of the state of things in Northern Iowa, and to request that a messenger may come among us to preach the word if consistent with the interest of the church generally.

This place is the county seat of Fayette county, and contains about one thousand inhabitants. It is about thirty-five miles from Waukon, and forty from Waterloo. There seems to be quite a desire to hear some of our preachers in this vicinity, and we are satisfied that should one come we should have large congregations. We could obtain the court-house in which to hold our meetings. There are also other places within forty miles in which many have expressed a desire to hear about these things. There never has been any preaching here, but there are some ten in and around this place who meet together every Sabbath.

If Bro. Andrews should come home this fall it would be more convenient for him to give a course of lectures than for any other preacher; if not, we would pay the expenses of any other messenger, and find him a home here through the winter. There are two brethren in this place, one of whom has a team with which he could carry the preacher to any appointment which he might see fit to make.

Dear Bro. White, we feel a strong desire to see an effort made in this vicinity. We believe it would result in much good to this community. Our hearts are all in union with you in this great work, and we wish to be co-workers with you in helping to advance this cause; and we feel that should a messenger come among us, we would endeavor to hold up his hands, and assist him in proclaiming the last message of mercy by our prayers and purses.

In behalf of the church.

D. T. SHIREMAN,
GEORGE I. BUTLER, } Committee.
JOHN COLE,

West Union, Iowa, Sept., 1862.

Illinois and Wisconsin Conference.

THE Seventh-day Adventists of Illinois and Wisconsin, assembled in conference at Avon, Wis., according to appointment in Review, Sept. 27 and 28, 1862. Eld. Wm. S. Ingraham was chosen chairman, and Joseph G. Wood secretary. Prayer by Bro. Ingraham.

The following churches were represented by delegates: Princeville, Round Grove, Crane's Grove, Plum River, McConnell's Grove, and Harrison, Ills.; Hundred Mile Grove, Marquette, Mackford, Rubicon, Oakland, Little Prairie, Franklin, and Avon, Wis. A committee was then chosen to prepare business for the action of the body.

Adjourned until half-past eight, A. M., first-day.

MORNING SESSION.

Prayer by Bro. Sanborn. Tent committee reported, and their report was accepted. It was then

Voted, That four hundred dollars be raised for running the Illinois and Wisconsin tent next season.

Voted, That one-half of the stock taken by each

church, be paid on or before the first of May, 1863, and the remainder by the first of September following.

The amount to be raised was proportioned as follows: Princeville \$30, Round Grove, \$50, Crane's Grove \$60, Plum River \$25, McConnell's Grove \$25, Harrison \$20, Hundred Mile Grove \$50, Marquette \$20, Mackford \$20, Rubicon \$10, Oakland \$25, Little Prairie \$35, Franklin \$25, Avon \$35. Total \$430.

Voted, That Bro. Ingraham and Sanborn correspond for aid from other States, should a messenger be needed to join them in the tent enterprise.

Resolved, That the churches here represented by delegation, form themselves into an annual conference, which shall be known as the S. D. Adventist Illinois and Wisconsin State Conference, composed of ministers and delegates from the several churches within its limits, and that these delegates be authorized by letter from their respective churches.

Resolved, That each organized church composed of fifteen or less members shall be entitled to send one delegate, and one for each additional fifteen members.

Resolved, That each session of this conference be organized by electing a chairman, secretary, and prudential committee.

Resolved, That this conference elect a standing committee to attend to all business concerning the conference during the year, and make a full report to the conference.

The importance of these two last resolutions being overlooked by the conference, they were, after adjournment, inserted by the committee, a portion of the delegates being yet present.

Resolved, That each approved messenger be furnished with a letter of commendation from this conference, to be renewed annually.

Resolved, That this conference send one, or more, delegates to the general annual conference.

Resolved, That each church have their quarterly meetings once in thirteen weeks.

Resolved, That we endorse what Bro. White has written, headed, "The Nation," as the best light we have on that subject.

Adjourned sine die.

WM. S. INGRAHAM, Chairman.

JOSEPH G. WOOD Secretary.

POSTSCRIPT BY BRO. SANBORN.

This was the best Conference we have ever had in Wisconsin. The brethren and sisters showed that they loved the Lord and his precious cause, by meeting promptly all their obligations for running the tent the past season, and by pledging four hundred dollars to run it next season. They raised in a few moments \$24 to pay the expense of their delegate to the Michigan Conference. They also paid on the Review \$47, and for the Association \$71. I sold about \$27 worth of books.

On first-day, P. M., after preaching, we repaired to the water where nine were baptized. In the evening we had a refreshing prayer and conference meeting. It truly is another bright spot in our experience. The Lord especially heard prayer for the sick. The brethren and sisters, at the close of the meeting, parted to go to their homes much refreshed and encouraged to press on to mount Zion.

ISAAC SANBORN.

Note from Bro. Cottrell.

I HAVE just closed a series of meetings in Wethersfield, Wyoming Co., N. Y. Gave twenty public discourses besides three to the brethren at private houses on Sabbath days. Five were baptized, three of whom had previously embraced the truth. Of the other two, one embraced the Sabbath during my stay there, was a professor of religion but had never been baptized, i. e., immersed, the other, the wife of Bro. Antisdale, had made no previous profession of religion.

There was a good attendance generally, considering that it was in the time of their wheat harvest, and there was a scarcity of laborers in consequence of enlistments into the army. Many were convicted of the truth, and some resolved to search the evidences of our position and decide upon it. One man in particular, as influential a church member, probably, as any one in the vicinity, publicly confessed his conviction before the largest congregation we had, on the

last evening of our meetings, and said he was determined to investigate and decide the question, and exhorted his friends and neighbors to do the same. May God help him and them to decide for the truth.

May the Lord bless the little company of believers in that place, and lead them to feel their responsibility as the light of the community, and to attain to the high and holy position which is the privilege and duty of the people of God.

R. F. COTTRELL.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 14, 1862.

JAMES WHITE, EDITOR.

Self Deception.

"BECAUSE thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii, 17.

In this text is the plainest declaration of self-deception. Those addressed think their condition very good, when in fact it is bad in the extreme. Last week we gave from the Old Testament two cases of self-deception which resulted in rebellion. Many more might be given from both the Old and New Testaments. Let us go forward to the judgment; and witness in imagination the disappointment and dismay of the masses of self-deceived, when too late for remedy, they learn from Christ their real condition,

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

In the previous verse our Lord utters a most cutting rebuke on the self-deceived.

Verse 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Many are satisfied with a superficial work, and say, Lord, Lord, in full confidence of their acceptance, while neglecting to do the will of God. This terrible deception is often made complete and sure by the power of the Devil, inasmuch that the unfortunate victim stands unmoved by Scripture testimony, or touching appeals, or even evident judgments from the hand of God. Such generally start wrong, and in blindness pursue their whole Christian course under a deception as to their condition. But in this very connection our Lord has given an illustration of how men should commence and pursue the Christian journey, also the fatal results of a wrong course.

Verses 24-27. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

We see from Rev. iii, 17; Matt. vii, 21-27, that it is possible for men to be laboring under a state of perfect deception as to their standing before God, yet possess a good degree of honesty. It is also evident that in our day, under the deceptive power of the Devil, and the example of the apostate churches, there is a strong tendency of the human mind to self-deception. Then how important that the minister of Jesus Christ should preach the pointed truth, and hold forth to the people those warnings against self-deception in the same forcible style in which he finds them in the Bible. As a faithful watchman he should see the dangers to which the flock are exposed, and fearlessly utter those warnings drawn from the sacred Scriptures which these fearful times demand for the safety of God's people. He who fails to do this—who shuns to give unpleasant testimony because it may offend—who fears, and trem-

bles, and avoids the cross in this respect, may expect an unfaithful watchman's reward.

Ministers and people should cherish an undying love for the pure testimony of God's word. In this there is safety for both ministers and people from the dreadful power of self-deception. Let the dangers to which the people of God are exposed in these last days be faithfully kept before them.

Self-deception, unless removed from the mind, generally results in rebellion. And we are forced to the conclusion in tracing the Bible history of rebellion, that determined and deliberate rebellion is incurable. Individuals may, through a mistaken view of things, and a perverted sympathy, become imbued with the spirit of rebellion which time and events may wear away, and they again stand in the light; but such transitions of the mind impair the judgment, and becloud the discernment in relation to the things of God. Such persons are in greater danger of again drinking in the spirit of rebellion, and need to set a double watch.

But deliberate and determined rebellion has no remedy. That first great rebellion is to cease only by the extermination of Satan and those angels who rebelled and fell with him. The spirit of rebellion that fell upon the children of Israel soon after their miraculous deliverance from Egypt held fast to them. God led them round and round in the wilderness forty years, and manifested to them blessings and judgments to remove this unclean spirit from them, but they would not be corrected. The next morning after the earth opened and swallowed up Korah, Dathan, and Abiram, and those who dared to stand with them, Num. xvi, 23-38, those who appeared loyal the night before broke out in bitterest and most insane rebellion against Moses, saying, "Ye have killed the congregation of the Lord."

That rebellion that the Jewish priests inspired in the hearts of the people against Jesus Christ—the most lovely personage that ever visited this globe—that clamored for his blood in the judgment-hall, has followed and clung to the Jews until this day. And as we look over our short history as a people we may safely say that one-third of those who have from first to last embraced the Sabbath and come among us have fallen under a spirit of rebellion against the work of God in the third message in bringing out and purifying a peculiar people, zealous of good works. Many could not stand the purifying work, and rebelled against it, and the means employed in carrying it forward. When they first rebelled they had no idea that they would give up the Sabbath; but a few weeks, or a few months, or a few years, have found them Sabbath-breakers. And we have yet to learn that one single case of determined rebellion among us has been fully cured. May God save his people from self-deception and rebellion.

Michigan Annual Conference.

WHILE it is true, as a general rule, that our pilgrimage heavenward lies through a pathway that is rough and thorny, the Psalmist assures us that we shall sometimes be led in green pastures and beside the still waters. There are places where we can set up our "Ebenezers," as cheering way-marks along our journey. There are refreshing oases, as well as parching sands in the desert of time. And when, henceforth, we look back to desecrate the pleasant and fondly-remembered scenes of this kind that we have passed, prominent among them will be the Conference at Monterey, Mich., Oct 4-6, 1862.

This meeting being held in a somewhat retired place, a very select company of brethren and sisters found themselves assembled together at the time appointed. Brethren were present from all sections of the State, to the number, as it was estimated, of not far from five hundred, besides a few from New York, Ohio, Indiana, and Wisconsin. This was probably the largest body of Sabbath-keepers ever assembled in the State.

The religious exercises of the meeting commenced Sabbath morning at 10 o'clock, with a discourse from Bro. White, on the words, "For where two or three are gathered together in my name there am I in the midst of them." Matt. xviii, 20. From this text he showed with freedom and clearness the design

of the Saviour to be ever present with his people by his Holy Spirit, in all its operations. He showed that whatever is done at the present day in the line of preaching the gospel, whatever is done by those claiming to be evangelists, pastors and teachers, is done by virtue of the original commission given by the Saviour to his disciples, as recorded in Matt. xxviii, 19, 20, and Mark xvi, 15-18. If, then, this commission, still confers upon us the privilege of the proclamation of the gospel, why may we not claim all the advantages which it offers on the same ground? The Lord promised to be with his people. A record of how this promise was fulfilled in the early church, is recorded in Mark xvi, 20. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." It was shown beyond dispute that thus the Lord designed to be with his people, even to the end—a point not yet reached.

Sabbath afternoon, preaching by Bro. Loughborough on Mal. ii, 2, showing the importance of our bringing all the tithes into the storehouse, and proving the Lord, according to his direction, lest through our unfaithfulness, the great blessings which he designs to confer upon us, are turned into curses, and we receive them instead.

Sunday forenoon, discourse by Bro. Hull, on the Ministration of Angels. Many present from the surrounding neighborhood. Something of an idea may be formed of how densely the house was filled, when we state that the floor refused to sustain the great weight placed upon it. The house had been built with sufficient strength to sustain any ordinary, or even extraordinary crowd. But packing it so densely as it was, subjected it to a pressure to which it was not equal. The central support under the floor gave way, allowing that portion to settle some eight inches. The congregation was dismissed, and the damage speedily and promptly repaired.

The appointment for the afternoon was put at 2 p. m.; but the house being ready for occupation again, by request, Bro. White occupied the intervening hour from 1 o'clock, in speaking to a full house upon the seals of Rev. vi, and the events of chapter vii, as relating especially to the affairs of this nation at the present time, and the proclamation of present truth here going forth. He spoke with much freedom, and the rich blessing of the Lord attended the word, which is the best of evidence that the positions taken were in accordance with that wisdom which is from above.

At 2 p. m., Bro. Hull resumed and finished his discourse on the Ministration of Angels, a subject full of comfort and encouragement for the people of God. Desires and determinations must have been created or quickened in every heart, to so live that the angels of the Lord that excel in strength, those high and holy beings, may encamp around about us, to be our shield and deliverance in every hour of peril.

There were two social meetings, which were seasons of interest and encouragement. Sr. White also spoke several times with usual freedom and power, to the acceptance of all lovers of the pure and straight testimony. Her words cannot fail to have effect upon the hearts and lives of those who heard.

The meeting has left a cheering influence with all who were present, so far as we can judge from words and actions. The time which it occupied will be a season of pleasant memory. With what joyous anticipations then may we look forward to that time when the saints shall come from the north, the south, the east, and the west, and sit down with Abraham, Isaac, and Jacob in the kingdom of God. May the Lord brighten our hopes and quicken our desires for glory, honor, and immortality.

U. S.

Business Proceedings of the Michigan State Conference.

EVENING after the Sabbath, October 4, 1862, the Conference held its first business session. Prayer by Bro. White.

The minutes of the last meeting, being called for, were read and accepted.

The ministers present belonging to the Conference were the following: James White, Joseph Bates, J. H. Waggoner, J. B. Frisbie, John Byington, J. N. Lough-

borough, Moses Hull, M. E. Cornell, and R. J. Lawrence.

Moved by Bro. White that all our brethren present who are in good standing with any church of Seventh-day Adventists be invited to take part in the business proceedings of the Conference. Carried.

There being brethren present from other States, it was also

Moved, That the brethren present from New York, Ohio, Indiana, and Wisconsin, who are in good standing with the Seventh-day Adventists of their localities be considered by this Conference as delegates from their respective States. Carried.

The next business being the formal connection of the churches with the Conference, it was

Moved by Bro. Loughborough that we now enter into an examination of the standing of the churches, here represented, their membership, and their wishes to become connected with the Conference. Carried.

A majority of the Battle Creek church being present, they signified by vote their desire to become permanently connected with the Conference, and were admitted. The following churches were also united by vote with the Conference, being represented by letter and delegates; namely, Burlington, Hillsdale, Jackson, Lapeer, Greenville, Wright, Monterey, Watson, Otsego, Colon, Convis, Tompkins, St. Charles, Chesaning, Orange, and Hanover. Churches at Allegan and Parkville, would have requested admission to the Conference, had they been fully organized. Delegates were also present from Caledonia and Vicksburg, praying the assistance of some messenger in organizing, preparatory to admission into the Conference.

All the churches represented did not report the number of their members. Those which were reported amounted in the aggregate to four hundred and sixteen.

The church at Salem Center, Ind., through its delegates, J. L. Locke and H. L. Doty, requested admission into the Michigan Conference, and were accepted.

Bro. Isaac Sanborn presented to the Conference a letter from the State Conference of Wisconsin recommending him to act as a delegate from that body. On motion, the letter of recommendation was accepted, Bro. S. having by previous vote been admitted as a delegate to the Conference.

The next subject introduced by the Conference committee, being ministers' papers, it was

Moved by Bro. Walker that this Conference renew the credentials of the ministers belonging thereto, namely, Brn. White, Bates, Waggoner, Frisbie, Byington, Loughborough, Hull, Cornell, and Lawrence. Carried.

Resolutions adopted:

Resolved, That this Conference assign to its ministers their fields of labor.

Resolved, That the ministers present, and the elders of the different churches, and where elders are not present, a delegate, or member of the church in good standing, constitute a committee to district the Conference and assign to ministers their respective fields of labor, and report at the next session of this Conference.

Resolved, That the ministers of the Michigan State Conference should receive a liberal support.

Resolved, That our ministers should make a report, at the annual Conference, of their labors each week, during the Conference year.

Resolved, That our ministers should make a report at the annual Conference of the amount of their entire receipts and expenditures during the Conference year.

Moved by Bro. White, that the Conference appoint a committee of five to receive funds from the churches and scattered brethren of Seventh-day Adventists for the support of our ministers in their labors whether it be tent labor or otherwise. Carried.

Moved by Bro. Hull, that Myron J. Cornell, G. W. Amadon, Wm. Hall, Albert Kellogg, and Henry H. Pierce, all of Battle Creek, Mich., be that committee. Carried.

Moved by Bro. White, that this Conference cheerfully excuse the Monterey church from paying the remainder of their tent pledges for the present year. Carried.

The Conference here adjourned to one o'clock P. M. of the day following, and the committee on ministers

and their fields of labor, went into immediate session. After various remarks upon the labor of ministers in this and other States, the following resolution was adopted:

Whereas, Several States are dependent on the Michigan Conference for laborers; and,

Whereas, Those going out as laborers in some instances have been too much under the dictation of inexperienced brethren, therefore

Resolved, That it devolves upon the Michigan Conference to direct as to *how* and *where* such missionaries shall labor.

The committee not having time to finish its deliberations before the hour arrived for the next business meeting of the Conference, they reported their business unfinished for want of time. The report was accepted, and the committee discharged.

The Conference having resumed its labors according to adjournment, adopted the following resolutions:

Whereas, We believe that the Lord has called Bro. and sister White to labor among the churches, and,

Whereas, The state of the cause in the several States, demands their labor, therefore

Resolved, That this Conference recommend Bro. and sister White to labor in different States, and assist in organizing conferences and churches, as the way may open before them.

Resolved, That we appoint a Conference committee of three for the coming year, and that Brn. James White, J. N. Loughborough, and John Byington be that committee.

Resolved, That we refer the districting of the Conference, and also the location of our ministers to the Conference committee.

Bro. Sanborn brought before the meeting the following items, upon which he and the brethren in Illinois and Wisconsin wished the opinion of the Conference:

1. How shall we treat divorced marriages?
2. Shall preachers from other denominations embracing the message, preach and baptize among us, on the strength of their former ordination and standing as ministers?

3. Shall young preachers, before being ordained, be allowed to baptize?

4. Shall Bro. T. M. Steward have a letter of commendation as a preacher among us?

Bro. White calls for a full and clear definition of the expression "divorced marriages." Bro. Sanborn explains that he means by it, those who have been divorced from their former husbands or wives for other causes than that mentioned by the Saviour in Matt. xix, and under that divorce have married again. Shall such persons subsequently embracing present truth, be received among us?

In reference to these items the following action was taken:

1. *Resolved*, That the matter of divorced marriages be referred to the Conference committee.

2. *Resolved*, That ministers of other denominations, embracing present truth, should give proof of being called to preach the message, and be ordained among us, before administering the ordinances.

3. *Resolved*, That no person, young or old, should administer the ordinances before being ordained.

4. In reference to Bro. Steward's case, it was suggested by Bro. Loughborough that, as Bro. Steward now occupies a position somewhat similar to that of a young minister, further time be allowed him to give proof of his ministry, before giving him a letter. A resolution was offered by Bro. White as follows:

Resolved, That when Elder T. M. Steward gives perfect satisfaction to the ministers and churches of Wisconsin, the Michigan Conference will be perfectly satisfied with him.

This resolution was finally withdrawn by the mover, and the Conference saw fit to take no action in the matter.

Moved by Bro. Loughborough that the next State Conference be held at Battle Creek, Mich., October 2-5, 1863. Carried.

Resolved, That we invite the several State Conferences to meet with us, by delegate, in general conference, at our next annual Conference. Adopted.

Moved, That Wm. S. Higley, Jr. of Lapeer, Mich., be chairman of the Conference for the coming year. Carried.

Moved, That U. Smith be secretary of the Conference for the same term. Carried.

Moved, That the minutes of this Conference be published in the Advent Review. Carried.

Adjourned *sine die*. Prayer by Bro. Bates.

The transaction of the business above recorded, occupied four sessions. Each motion and resolution was discussed more or less at length by the preaching brethren, and others, present. The meetings were harmonious, and the brethren unanimous in their conclusions.

JOSEPH BATES, *Chairman*.

URIAH SMITH, *Secretary*.

Second Semi-Annual Report of the Treasurer of the S. D. A. P. Association.

CASH ACCOUNT FROM APR. 4, 1862, TO OCT. 1, 1862.

THE cash receipts of the Association for the past term have been:

For Review & Herald,	\$1377,91
" Youth's Instructor,	133,31
" Books (cash sales),	407,31
" " (sold on account),	590,32
" Shares in Association,	1346,00
" Donations to Association,	668,29
" Custom Work,	129,10
On Deposit,	2108,48
" Mich. Tent,	611,19
" Minn. " "	3,00
" N. Y. " "	5,00

Total, \$7379,91

During the same time the Association has paid as follows:

For Labor in the Office,	\$1115,18
" Material & Sundries,	2281,67
On Deposits,	3522,18
For Completion of Building,	142,23
" Missionary Fund,	12,00
" Minn. Tent Fund,	3,00
" Mich. " "	303,65

Total, \$7379,91

URIAH SMITH, *Treasurer*.

Annual Meeting of the Seventh-Day Adventist Publishing Association.

ACCORDING to resolution and previous notice, the second Annual Meeting of the Seventh-day Adventist Publishing Association was held in the town of Monterey, Allegan Co., Michigan, first-day, October 5, 1862, at 9 o'clock A. M.

Present, all the officers of the Association. President in the chair. Meeting opened with prayer by Eld. John Byington. The roll was then called. Members present 102, representing 222 votes in their own names, and ten votes as proxy for others. Adjourned to meet again on second-day at 8 o'clock A. M.

Association convened at the time and place of adjournment. All officers present. Vice President in the chair. Session opened with prayer by Eld. Isaac Sanborn of Wisconsin. The roll was again called. The next business in order being the Auditor's Report, Eld. J. N. Loughborough, Auditor, presented the following report:

SECOND ANNUAL REPORT OF THE AUDITOR OF THE S. D. A. PUBLISHING ASSOCIATION.

This is to certify that I have examined the books of the Association, and find the accounts correctly kept, showing the following results:

The estimated nett value of the Office property at the time of the last report, was	\$11505,42
Added in Completing Building,	1732,55
Received for Shares in Association,	4437,56
Donations to Association,	1462,35
Received on Review,	2949,41
" " Instructor,	294,53
" " Book Sales at the Office for	
Cash, and by Mail,	1064,51
Received on Book Account,	998,67
" " Custom Work,	545,97
" Premium on Draft,	1,31
" for Mich. Tent,	622,58
" on Deposit,	4661,06

Due on Books,	1509,50
Received on Missionary Account,	1,25
Due from Custom Work,	51,78

Total, \$3188,45

The Association has paid as follows:

For Work in the Office,	2608,98
“ Materials and Sundries,	3861,39
“ Completion of Building,	1782,55
On Borrowed Money,	8828,36
“ Mich. Tent,	645,34
“ Missionary Fund,	13,25
“ Interest on Notes,	44,43

Total, \$17784,30

The Association has present liabilities as follows:

Outstanding Notes,	\$2148,78
Due to Missionary Board,	350,50
“ on Deposits,	1007,26
“ for Work in the Office,	45,79
“ “ Material and Sundries,	7,11

Total, \$3559,44

J. N. LOUGHBOROUGH, Auditor.

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

1. Election of Officers.
2. Election of Editors.
3. Salaries of President, Editors, Secretary, and Treasurer.
4. Compensation of Auditor.
5. Time and Place of the next Meeting of the Association.

The business was then called up item by item, for discussion and action, by written resolution.

The first business in order being the election of officers, Bro. J. N. Loughborough presented the following Resolution, which was adopted.

Resolved, that all the officers of the Association be nominated by one balloting, and that we now proceed to that nomination.

The Association then proceeded to the election of officers for the ensuing year. The following brethren were nominated and chosen: Eld. James White, President. Geo. W. Amadon, Vice President. Eld. J. N. Loughborough and William Hall, Committee on Publication. E. S. Walker, Secretary. Uriah Smith, Treasurer, and I. D. Van Horn, Auditor.

The election of Editors for the Review and Herald and the Youth's Instructor being next in order, the following Resolution was submitted and adopted:

Resolved, that we nominate the Editors for the Review and Instructor at one balloting, and that we now proceed to that nomination.

Elder James White was unanimously chosen Editor of the Review, and Geo. W. Amadon Editor of the Instructor.

The fixing of the salaries of the President, Editors, Secretary, and Treasurer, being next called up, the following Resolution was offered and adopted:

Resolved, that the President, Editors, Secretary, and Treasurer, receive the same compensation for the coming year as they received for the present year.

The compensation of Auditor being next in order, the following Resolution was read and adopted:

Resolved, that the Auditor receive for his services the present year, the sum of fifteen dollars.

The last item of the general business of the Association being the fixing of the time and place of the next annual meeting, in accordance with the expressed wish of all the members present of the Church at Battle Creek, the following Resolution was submitted and adopted:

Resolved, that the next annual meeting of the Association be held at Battle Creek, Mich., on Friday, the second day of October, 1863, at 10 o'clock A. M.

Adjourned, *sine die*.

JAMES WHITE, President.

E. S. WALKER, Secretary.

Nothing is more calculated to quiet the mind in trouble, than viewing all things in the hand of God; and that God as my friend.

Business Meeting in New York.

At a business meeting of the conference held at Roosevelt, N. Y., September 27, 28, 1862, J. N. Andrews was chosen chairman, and David Arnold Secretary.

An admonitory letter from Bro. M. E. Cornell to the church in this vicinity was read by Bro. Andrews, after which the following resolutions were passed.

Resolved, That we receive with thankfulness the kind reproof and admonition of Bro. Cornell, and with regret acknowledge our delinquency as stated in said letter, in not encouraging tent labors in this State as we should the past season; likewise in not carrying out the work of organization as we should, and also that we have not as a body heeded as we ought the admonitions and teachings of God, given through the gift of prophecy placed among us, to which we attribute much of our present state of lukewarmness and want of union and effort in the cause of present truth.

Resolved, That we are in favor of immediate action in the formation of a State Conference, and that we will co-operate with other churches in this State in said organization, and that we hereby invite Bro. and sister White to attend a State Conference at Roosevelt as soon as practicable, and that Bro. White appoint the time through the Review, and superintend said Conference; and we pledge ourselves to act promptly with him in the prosecution of said work.

Resolved, That we invite all the churches in this State to represent themselves at this Conference by delegation or letter, that they may co-operate in this work. We also invite our brethren in Northern Pennsylvania to unite with us in said Conference if they choose.

J. N. ANDREWS, Chairman.

DAVID ARNOLD, Secretary.

The Cause in N. Y.

BRO. WHITE: Since parting with Bro. Cornell in Rochester, I have found the Lord present with me to aid in his work. I deeply regretted that Bro. Cornell should leave this State, yet felt constrained to acquiesce in his decision. I spent Sabbath and first-day, Sept. 20 and 21, with the brethren in Adams' Center. I found them still interested in the truths preached during the tent-meeting in that place. I think there are quite as many walking in the truth as we expected would obey it. But while some are taking a stand for the truth that we did not expect, others that felt its force deeply for a time, are now manifestly ashamed to identify themselves in any manner with it. Thank God that the truth is not destitute of the cross.

The meeting in this place, Roosevelt, the past Sabbath and first-day was attended by the brethren in this part of the State very generally. It was a good season, because the Lord met with us. The report of our business proceedings will be furnished by Bro. Arnold. I think there is much reason to hope that those things which have hindered the work in this region will be removed out of the way. It is the purpose of my heart to do all in my power for the furtherance of this object by bearing a faithful and searching testimony to those who profess the truth.

We are now laboring to prepare for the organization of a State Conference. Our brethren feel that it is essential to their prosperity as a people. We are trying to rise by confessing our own faults, and seeking pardon for the same, instead of bestowing all our care upon others. What gives me some degree of confidence is, that the tender, melting Spirit of God is doing its work upon the hearts of our brethren. If this work be not resisted, the cause of God will be revived in this region where it has so long been hindered.

Let me say that we do most earnestly request your attendance and that of sister White at our coming State Conference. I do feel that my heart is strongly united to yours, and that I desire to hold up your hands in the great work in which you are engaged. I trust that events will not dispel my confident hope that the brethren in this part of the State are about to shake off the bands that have so long held them down. If you can see it in the order of God to attend the proposed Conference, I do trust that you will come.

I wish to say that what you have written relative to

the drafting of men by the government meets my hearty approval. The state of my head is such that I cannot undertake to present any argument on this subject; but I would refer the brethren to the article of Bro. Waggoner's in Review No. 17, entitled, "Our Duty and the Nation." It is a candid statement of the subject in the light in which I have viewed it from the beginning. I beg those who are so ready to denounce submission to the draft to read the article of Bro. Waggoner's once more. When the time of trouble opens upon us, our relations to our government and our fellow-men will be changed, for probation will then have ceased. But that time has not arrived.

Perhaps I ought to say a few words relative to myself. My general health is good; but the difficulty in my head is such that it appears to me nearly certain that I shall be compelled, at least for a season, to desist from all mental labor. I do not now see any alternative. This brief statement must explain my silence in the Review. The effect of meetings upon my head is very unpleasant indeed, but not so serious as that of writing. I ask the counsel and the prayers of the friends of truth.

J. N. ANDREWS.

Non-resistance.

THERE is no necessity for brethren to go to war with each other on *peace principles*. We desire light, however, upon our duty—the true light—and we may reasonably expect to have it. I shall not attempt to pilot this vessel into port; but I believe she will go safely in, and if I "abide in the ship," I shall go in with her. We have a sure Pilot; and whenever I can hear his voice, saying, "Larboard!" or "Port!" I would not be backward to tug at the wheel accordingly. And I am glad he is within speaking distance, and would, if I know my own heart, welcome him on board with joy.

I am not talking about Bro. White. He does not claim infallibility of judgment, as his invitations to the brethren to a scriptural investigation of the subject fully evince. But I trust I have learned not rashly to oppose my judgment to his. Such a spirit tends to anarchy, not to unity. I wrote to him, not because I wished to dictate in the matter, but because I wished to have the true light on the subject—because I wanted help. The only question was whether it was duty to decline serving in the army at all hazards, even of life itself. It is by no means certain that a man's life would be taken because he declined fighting for conscience' sake. But if every remonstrance failed, and it was evidently coming to this, I would recommend following the advice given, until further light is elicited from the word, or given from above.

But I told Bro. White (and I did not claim to speak by the gift of prophecy, for I had already heard it) that his words would be wrested to justify volunteering. And one individual that I heard thus pleading, has since, as I have been informed, enlisted, though exempt by age, as well as infirmity, and was, upon surgical examination, rejected. Such, I understand, sin against light.

It is not to enter upon the scriptural investigation of the question of non-resistance that I write. Others, I hope, will write upon it. My rule has ever been to obey civil magistrates so far as their requirements do not contravene the law of God. I can see a wide difference too between a requirement to fall down and worship other gods, or to cease the worship of the true God, and the incidental and not intentional demands of the government, which do, in fact, without distinction of religious sentiments, contravene the law of God, out of the necessity of the case, and not with any design to religious persecution.

But perhaps I have said enough. I want the true light upon the question, and I believe we shall have it. Those who patiently wait for it, will have it when they need it. And I will conclude by saying that I have no idea that, in the final gathering of the armies of the nations, any of the saints of God will be gathered with them. If we earnestly pray, "Gather not my soul with sinners, nor my life with bloody men," I believe we shall be heard and answered.

R. F. COTTRELL.

Look well to your motives.

The Close of Day.

WELCOME! the solemn calm of night,
Day's busy hours are flown!
Freed from the world's delusive light,
I turn to God alone.

'Twas at the cool of closing day,
In Eden's blest abode,
That man could once, without dismay,
Hold converse with his God.

But now that sin and sorrow spread
Their withering blight around,
Can fallen man's polluted tread
Approach such hallowed ground?

Ah! yes, a blood-bought path of peace
Still leads direct to God;
There may the burden'd heart find ease,
Its daily cares unload.

To him who knows and feels my need
I own the sad amount
Of sins in thought, and word, and deed,
That blot this day's account.

Oh, let my conscience sprinkled be
With that all-cleansing blood
That purchased and restores to me
The favor of my God!

The War and our Duty.

THIS is a subject about which I have thought much of late. Almost from my youth up, I have believed that all kinds of war were contrary to the teaching of the New Testament. But after much prayer and serious investigation I now believe that I occupied an extreme position. I am forced to the conclusion that the doctrine of universal non-resistance is an untenable extreme. I have grieved and mourned to think that I could not lead out with the brethren who have written on this subject. But I now rejoice that my mind is clear, and that I am well satisfied that the Lord has not led his people thus far to forsake them, and let them go astray at this time. I believe that he yet directs the ship. I have opposed Bro. White's position on "The Nation" to some extent. However I did so in all sincerity, believing him to be wrong. I now am sorry that I have been so hasty and inconsiderate, and ask forgiveness, and herein disclaim all that I have said against his views, and declare myself in full confidence and sympathy with him in his present move. I now act freely, because I believe we are moving in the light. The following reasons I rely upon as justifying me in changing my views, and leading me to stand where I now do:

1. The New Testament recognizes civil government as an ordinance of God. "There is no power but of God: the powers that be are ordained of God." Rom. xiii, 1.

2. The object of civil government is to protect the good, and punish the evil. "For rulers are not a terror to good works, but to the evil. For he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Verses 3, 4.

3. We are commanded to obey civil government. "Let every soul be subject to the higher powers." "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. xiii, 1, 5. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Pet. ii, 13, 14. This submission, of course, only refers to things which are according to God's will.

4. We are commanded to support civil government. "For for this cause pay ye tribute also." "Render therefore to all their dues." Verses 6, 7. Now we conclude that as civil government is God's ordinance, it is just and right that it should exist, and that it is just and right that it should be supported by our money, and when absolutely necessary, by our swords and muskets. To say that all war is wrong, is to say that civil government is wrong, and so contradict the apostles. So far as a spirit of war is concerned, it is equally

displayed in the civil magistracy with its means of punishing criminals, or invaders of private or social rights, as in what is called war in defense of national rights. If then it would not be wrong to aid magistrates in arresting and punishing the violator of personal rights, which is war on the transgressor, so neither can it be wrong to aid the highest magistrates of our nation in executing the laws of the nation, though it should be done by the sword.

5. In the proclamation of the gospel we are not to use carnal weapons, but not so in defending ourselves from the assaults of rebels. See Acts xxiii. More than forty Jews had sworn to kill Paul. Information of the fact came to him by his sister's son. He then immediately petitioned the protection of the military powers, and leaned upon the sword for safety. His petition was granted. So the captain sent two hundred soldiers, seventy horsemen and two hundred spearmen, in all four hundred and seventy men, to protect and conduct him safely to Felix. If Paul did right, then it is not wrong to receive military protection, and hence it cannot be wrong to sustain the government in its military duty. Query: If the soldiers who thus protected him had killed those wicked Jews, would they not have done right? They would, if such had been absolutely necessary; and he would have sanctioned the same by requesting their protection.

6. To kill in war, when defending our government and our rights, is no violation of the sixth commandment. We appeal to the example of Abraham. It is said that he obeyed the laws and commandments of God, Gen. xxvi, 5, yet he was a warrior. "And when Abram heard that his brother was taken captive, he armed his trained servants, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them; and the king of Sodom went out to meet him after his return from the slaughter." Gen. xiv, 13-17. For this Melchisedec gave him bread and wine, and blessed him as the servant of the Most High God. Abraham fought for his confederates who gave him protection. Verse 13. In so doing he did God's will, which proves that killing in a defensive war is no violation of God's law, else Abraham was a murderer.

7. We are commanded to fight for our families and property. "Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses." Neh. iv, 13, 14. This testimony proves that fighting in self defense was authorized by God. And where, I ask, has he ever said to the reverse? Nowhere. God has never said that we should stand still and be murdered, or see our families slaughtered by the cruel hands of unholy and ungodly rebels. As the present war of our nation is for self defense, there certainly can be no wrong in aiding to crush the rebels who are trying to overthrow it.

8. Cornelius was a soldier, and a devout and praying man. When he was converted, we see not that he resigned his commission as centurion. We read also that he had a devout soldier with him in his family.

Church history speaks of many Christian soldiers. In A. D. 117, among the Christian martyrs was a distinguished military commander who was ordered to offer sacrifice in honor of victories gained by himself, but refusing to comply, was martyred with his whole family. Fox' Book of Martyrs, p. 22. In A. D. 161, Marcus Aurelius began his reign. He marched with a large army against the Northern nations who had rebelled against Rome, and meeting with difficulties, especially the want of water, he ordered his soldiers to call upon their gods for aid, which was done, but to no purpose. He next called upon the division of his army which was composed of Christians, and commanded them to pray to their God, and their prayers were believed by the emperor to have been answered. Id. p. 26.

In A. D. 172, the emperor Severus began his reign. Under it, a Christian soldier refusing to wear a laurel crown on a joyous occasion, was harshly treated by

the military officers. The rest of the Christians who were fellow-soldiers in the same army, took offense at his over-nice scrupulosity, and gave various reasons disapproving the soldier's course. Dr. Cave's Work, p. 273.

In A. D. 286, before any of the emperors had embraced Christianity, under the reign of Diocletian, who associated Maximian in the government with them, there was a legion of Christians (6666) put to the sword for refusing to take part in the sacrifice ordered, and for refusing to swear to assist Maximian in the extirpation of Christianity from Gaul. Book of Martyrs p. 47.

In A. D. 161, Christians submitted to be drafted. Milman says, "The armies were recruited by unprecedented means, and many Christians who would before have hesitated to enroll themselves, might less reluctantly submit to the conscription [draft], or even think themselves justified in engaging in what appeared necessary and defensive warfare." Hist. Christianity, p. 235.

Luther said, "Whoever is killed fighting for the magistrates, is a true martyr, if he fought with a good conscience." With these truths and facts before us, how can we help saying that Bro. White is yet all right?

Dear brethren, let us be united and not resist our government in its struggles for existence. Our neighbors and friends have nearly all gone; and if God allows the lot to fall upon us, let us go and fight in his name.

A word about petitions. In this move we all acted from faith, feeling it duty to avail ourselves of the benefits of an exemption, if we could get it on the condition of asking. Under my present convictions I regret making any such move; for I see now that it has done no good. Since I wrote to Bro. Waggoner stating that the bill had passed, I have been informed that that was a mistake. The bill has been indefinitely postponed. So we will try to profit in the future by past experience.

Dear brethren, let us rally around the standard, and go on together to mount Zion. Let us be humble and teachable, and truth will be made known to us. Oh, may the Lord be the shield and guide of his people in these times of peril, is my prayer.

B. F. SNOOK.

The War Question.

BRETHREN Bourdeau and Cottrell, in this week's Review, speak with wisdom, we think, on the war question. We fear Brn. Snook and Waggoner are tending to the other extreme. Bro. Clarke's hatred of treason, love of loyalty, and his ardor, lead him to speak in strong terms. May God guide us all. True Seventh-day Adventists would make poor work at using carnal weapons. "The weapons of our warfare are not carnal."

The object of our article entitled, The Nation, in No. 11, was to briefly state the views our people entertain of slavery, and to check that spirit of fanaticism which would recklessly proclaim abroad that we should resist a military draft. Judging from the multitude of letters received, many of our brethren were greatly excited, and trembled over the prospect of a draft. We then felt clear and firm to leave the matter in the hands of God, without resistance, in case of a draft. We now see no better way. God designs the present state of things to bring us nearer to him. The nation is in his hands; and we cannot see how God can be glorified by his loyal people taking up arms. We must believe that if they were all free from self-deception and rebellion, and were united in drawing nigh to God, he would in some way avert the evil. It may have to be otherwise to humble us and bring us near to God.

The communications from Brn. Carver, James, and Baker will be noticed next week.—Ed.

The way of God's precepts leads to the enjoyment of his promises; he that walks in the one, will come to enjoy the other; "Thou meetest him that worketh righteousness."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 14, 1862.

Receipts.

SOME of our agents think it necessary to give the receipts in the Review, that both agent and subscriber may know that credit is given. And as a large share of this week's receipts were sent in by agents, or brought in by those coming to Conference, we give them entire. The whole amount is \$1262.44, besides \$75 for Michigan Tent.

Eastern Tour.

It is too late in the season to make an extensive tour East this Autumn. If Conferences could be arranged so that we could attend several on an eastern tour in June and July, and several in the West, following the Michigan State Conference, we might attend them, if desired so to do, with a saving of time, expense, and wearisome travel. Between this and June there will be sufficient time to make arrangements. We may make a tour of a few weeks to New York, Pennsylvania, and Ohio, but it is doubtful.

Correction.

We were misinformed in relation to organization being voted down at the Roosevelt Conference, June, 1860. We are now informed that no vote was taken on the subject. Therefore our statement in No. 18 as to that Conference is incorrect.

To the Brn. in Central N. Y.

I wish to say through the Review to the friends in Central N. Y. who have pledges unpaid for the tent fund, that it is desirable that all such pledges be paid on or before the State Conference. You can hand the same to Bro. J. N. Andrews, who acts as treasurer of the tent fund. If any wish to send by mail, they can direct to J. N. Andrews, East Palermo, Oswego Co., N. Y.

L. R. CHAPEL.

Matters in New York.

OUR meeting at Roosevelt with Bro. Andrews closed last evening with good results. A spirit of confession and self-elimination prevailed, which was ominous of better times in Roosevelt. May the Lord speed the good work.

The work of State organization, so long delayed, I think will be taken hold of with a good degree of zeal. Our business proceedings on another page will show that the foundation of that work is laid. I would say in behalf, and by the direction of the church, do not fail to be with us if you and sister White can see it duty.

I am specially instructed to request that you will publish the proceedings, and appoint the time as will best suit your convenience, and in time for all concerned to get the notice. If circumstances forbid your meeting with us, please appoint Oct. 25, 26, and longer if necessary.

Those coming on the cars to this meeting will stop at Syracuse, and take the omnibus at the Sherman House, at the east end of the depot, for Central Square, five miles east of Roosevelt, where teams will be waiting to convey them to the meeting Friday evening. The omnibus leaves Syracuse from three to four o'clock P. M.

In behalf of the church.

D. ARNOLD.

APPOINTMENTS.

In answer to the call for a laborer in Northern Iowa, the Michigan Conference Committee have consulted with Eld. M. E. Cornell, and they, and he, agree that, providence permitting, that shall be his field of labor at present. Therefore he may be expected to be with the brethren at Waukon, Allemaque Co., Iowa, Sabbath and first-day, Oct. 18 and 19, 1862, where arrangements can be made for further labors.

JAMES WHITE, } Michigan
J. N. LOUGHBOROUGH, } Conference
JOHN BYINGTON. } Committee.

In response to the numerous requests from different parts of Michigan for ministerial labor, to preach and organize churches, the Michigan conference committee all agree that Elders J. N. Loughborough and John Byington should, providence permitting, give themselves to this work at present.

They visited Newton the 11th inst., and organized a church there, which passed the following resolution:

Resolved, That this church desires to be received into the Michigan Conference, and until the next session of the conference we desire to be under the watch-care of the State Conference committee.

Brn. Loughborough and Byington appoint to meet with the brethren as follows:

Convis,	October	18th and 19th.
Charlotte,	"	25th and 26th.
Greenville,	November	8th and 9th.

Let others who wish the labors of these brethren send in their requests. CON. COM.

PROVIDENCE permitting I will meet with the church at Hundred Mile Grove, Wis., October 25 and 26, as the brethren may appoint the place. Will Bro. Newcomb meet me at Columbus the 28d.

ISAAC SANBORN.

New York State Conference.

THIS general meeting of the brethren in the State of New York, will be held at Roosevelt, Os. Co., N. Y., Oct. 25th and 26th.

J. N. ANDREWS,
HIRAM EDSON,
DAVID ARNOLD.

BUSINESS DEPARTMENT.

Business Notes.

A Woodruff: There is nothing due on Mrs H Farr's Review.

Laura A Green: Where is your Review sent?

M M Osgood: Hannah Carpenter's Review is sent at half price. One of the bills you sent is not current.

R F Cottrell: The P O address of D W M is Chesaning, Saginaw Co., Mich.

M Edson: There is \$1.35 due on C Wilber's Review at half price.

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

I Green 1,00,xxii,20. O W Benson 4,00,xix,1. J B Benson 2,00,xxii,14. S N Mead 3,00,xxii,1. J Metcalf 2,00,xx,1. D M Canright 2,00,xxii,1. A Rupert 3,00,xxii,1. Laura J Waters 5,00,xxv,1. Sally Turner 2,00,xxi,20. Wm Weaver 2,00,xxii,1. P Taber 1,00,xxi,1. Sarah Coy 1,00,xxi,1. W P Rathbun 2,00,xxii,1. M A Clark 2,00,xxi,17. Betsey E Place for Mrs J Place 1,00,xxii,20. E A Poole 2,00,xxii,13. P Chaffee 2,00,xxii,1. Hiram Patch 2,00,xx,1. T R Horner 2,00,xxi,1. Mrs M L Scott 1,00,xxii,1. J F Hammond 1,00,xxi,1. Elisabeth Parks 2,00,xxii,1. Geo McDowell 2,20,xxi,6. B Chapen 1,00,xx,1. A Nelson 1,00,xxi,14. Ira Smith 2,00,xxii,21. W T Hinton 2,00,xxi,1. R H Johnson 2,00,xxi,18. H W Decker 1,00,xxi,13. S Downs 1,00,xxi,20. John Newton 2,00,xxii,6. John Logan 2,00,xxii,13. E Church 3,00,xx,1. D Blanchard 2,00,xxii,1. W B Davis 3,00,xxi,1. Wm E Newcomb 2,00,xxii,1. A A Catlin 1,00,xx,21. J McDaniels 2,00,xxi,14. P D Hough 2,00,xxiii,1. Jas Loudon 2,00,xxii,1. H Sage 1,00,xxi,20. A Mountford 1,00,xxi,13. J B Taber 2,00,xxii,1. J Richards 1,00,xx,13. G E Gregory 1,00,xxi,1. T Hinton 1,00,xxii,20. L D Newton 3,00,xxi,21. M C Holliday for H Robinson 1,00,xxi,1. M C Holliday 1,00,xxi,10. E Lanphear 2,00,xxi,1. J Alexander 1,00,xx,1. S Newton 2,00,xxiii,21. M E Soule 1,00,xxii,10. C Amy 2,00,xxi,14. A Barnes 1,00,xix,13. J Thomas 1,00,xxii,1. Eliza J Timothy 2,00,xxi,12. M M Osgood for H Carpenter 1,00,xxi,1. J B Sweet 2,00,xxii,1. J T Orton 2,00,xx,3. H F Baker 1,00,xxi,14. L E Millne 2,00,xxi,1. Phebe Cash 2,00,xxi,8. Geo. Adair 1,00,xxi,14. L Maxson 2,00,xxii,18. C Woodman 2,00,xxii,1. I M Davis 1,00,xxii,1. Mary Adderton 1,00,xxi,1. R G Curtis 1,00,xx,1. S Howland 1,00,xxiii,1. J P Lansing 1,00,xxi,11. E C Styles 2,00,xxi,1. S S Jones 1,00,xxi,20. J L Powell 1,00,xxii,20. S J Starbuck 1,00,xxii,20. T Brockway 3,00,xx,1. C N Russell for A Russell 0,50,xxi,1, for Huldah Freeman 0,50,xxi,20. C N Russell 2,00,xxii,10. A White 2,00,xxii,14. J Russ 3,50,xxi,20. Mrs M Snow 2,00,xxi,1. Wm Langdon 2,00,xxii,19. Dr H S Lay 3,00,xxii,1. C C Spear 2,00,xxi,1. J Banks 2,00,xxi,9. S Rumery 2,00,xxii,1. S Rumery for J Rumery 1,00,xxii,1. J L Edgar 3,00,xxii,1. J Wilson 1,00,xxii,1. F Kittle 2,00,xxiii,1. E H Root 2,00,xxiii,3. H S Gurney 1,00,xxii,1. P Markille 1,00,xxi,1. L Hadden 2,00,xx,22. S Traverser 2,00,xx,1. Geo Leighton 2,00,xxi,1. J P Barclay 1,00,xxii,1. H L Richmond 2,00,xxi,21. C Russell 1,00,xxi,19. D Carpenier 1,00,xxii,1. S Rogers 2,00,xxii,20. E

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