

# 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."

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#### Trust in Jesus.

"Looking unto Jesus, the author and finisher of our faith." Heb. xii, 2.

CHRISTIAN! is thy pathway dreary?  
Is thy heart oppressed with fear?  
Jesus calls the weak and weary,  
Makes them objects of his care.  
Listen to his invitation;  
He is waiting to release;  
In the hour of tribulation,  
He will give thee "perfect peace."

Jesus saw thee in thy blindness,  
Guilty, wretched, far from God,  
And in sovereign love and kindness,  
Saved thee, through his precious blood;  
Still thy helplessness confessing,  
To his care thy all resign;  
He will send his heavenly blessing,  
Gently whisper, "Thou art mine."

Christian! wherefore yield to sadness?  
Fix thy heart and hopes above;  
Look to Jesus—and with gladness,  
Trust his gracious, pardoning love;  
Trials here will sorely press thee,  
Let thy trust on Him be stayed;  
He will cheer, and guide, and bless thee,  
With his ever present aid.

Think how kind, how condescending!  
Jesus calls himself thy "Friend;"  
From his throne in glory bending,  
He will every prayer attend.  
He will never, never leave thee,  
Through thy pilgrim days below;  
Then, at last, he will receive thee,  
And a crown of life bestow.

[S. S. Times.

#### The Mighty Motive.

SALVATION is of the Lord. Our great dependence for it, both in this life and in that which is to come, must be the power of God within; that unseen, eternal energy, which impels the soul through storms and calms, through adverse tides and counter currents; but yet there are also favoring gales of blessing, and steady "trade winds" of hope and faith, which fill the Christian mariner's expanded sails, and waft him swiftly on his homeward course.

And all these God-given helps are most welcome to him who feels his weakness and infirmity, and knows the need and value of eternal strength. The love of God shed abroad in the heart by the Holy Ghost; the memories of mercy that reach from Eden's garden to the present hour; the sacred recollections of Bethlehem and Olivet, of Gethsemane and Calvary; the fragrant remembrances of God's gracious providence and his guiding hand; the earnest warnings of his living word, which bid us to take heed lest we fall, and exhort us to fear lest a promise being left us of entering into his rest, any should seem to come short of it; the shortness of time, the uncertainty of life, the solemn-

ty of the coming judgment, and the mighty grandeur of eternity, combine to stay our hearts, to strengthen our souls, and to save us amid the thickening perils that crowd our path as pilgrims in this world.

And if there are dangers to be escaped, there are also glories to be won, joys to be gained, honors to be inherited, crowns to be given, white robes to be put on, palms for the overcoming hosts, hopes set before us, which make earthly splendors seem like dross, and joys set before us, which may well cause us to endure the cross and despise the shame, until called to sit down with Christ upon the throne.

But among all the mighty motives that God has placed before the minds of Christian men, whether to impress their own hearts, or to be used by them to influence those around them, there is one that stands pre-eminent in the potency of its influence, and in the universality of its application;—a motive which is addressed to every single soul of man, which affects the destinies of the living and the dead, and which has had weight throughout all generations, and in every clime and land. Next to the inward working of the Spirit of the Lord, this may be regarded as a controlling element in the saving system of divine revelation. Not even the thought of the shortness of life, or the solemnities of death; the fear of hell, or the hope of glory; the joy of the saved, or the ruin of the lost, can vie in awful weight, and solemn majesty, and impressive influence, and awakening power, with the great fact that Jesus Christ, the crucified and glorified Redeemer, the humbled and exalted Saviour, the Son of Mary and the Son of God, shall come again in all the glory of his Father, to judge the world in righteousness at the last day.

I know very well that this great motive may be abused. No outward motive can be a guarantee against false profession, shallow penitence, ignorant zeal, ill-considered effort, and misdirected labor. And the influence of this important motive may be abused and perverted until it degenerates and begets slavish fear, senseless panic, or dishonest eye-service. No motive can act properly upon a profane, corrupt, and unregenerate heart. Abuses and perversions are the legitimate result of human frailty and Satanic spite: Ungodly men will turn the very grace of God into lasciviousness, will reject the counsel of God against themselves, and will wrest the Holy Scriptures to their own destruction. Not till the heart is renewed by the Holy Spirit and established in the grace of God, can we be assured that any truth will not be held in unrighteousness, and perverted to an evil use. The Divine order was not truth and grace, but rather, "Grace and truth," that came by Jesus Christ. Grace is the teacher, the saved ones are the pupils, and the truth is the lesson to be taught. And when grace teaches, this is the very lesson that it inculcates, this the impressive motive that it brings to mind:—

"For the grace of God that bringeth salvation hath appeared to all men. TEACHING us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that BLESSED HOPE, and the GLORIOUS APPEARING of the great God, and our SAVIOUR JESUS CHRIST; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii, 11-14.

No external motive can be stronger in its influence upon both saint and sinner, than the consideration of that great event which marks the meeting-place of two eternities, the crisis in the history of the planet, and the race, the hour which bears the burden of immortal destinies, which closes up this present dispensation of mercy to the world, and opens to our view that scene of glory which shall reach throughout all the ages, world without end.

The importance of this majestic fact, and its impressiveness as a motive to human action, are fully recognized by Christ himself in his teachings; and the Holy Spirit, through both prophets and apostles, in many different ways, states, and repeats and emphasizes it as a motive of the first importance, and as bearing upon the whole course of human life, and human duty, and human responsibility.

Is repentance preached to sinners?—it is urged in words like these: "God commandeth all men everywhere to repent; because he hath appointed a DAY, in which he will JUDGE THE WORLD IN RIGHTEOUSNESS by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xix. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall SEND JESUS CHRIST, which before was preached unto you; whom the heaven must receive until the times of RESTITUTION of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii, 17-21.

Are mockers and scoffers to be warned of their danger and of their doom? "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, THE LORD COMETH with ten thousand of his saints, to EXECUTE JUDGMENT UPON ALL, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude, 14, 15.

Would Jesus console his disciples when about to depart and leave them in a world that hated them? He says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am there ye may be also. I will not leave you comfortless; I WILL COME TO YOU." John xiv, 1-8, 18.

Would the prophet give comfort to the trembling and desponding souls? He says, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you."

Are the persecuted and abused children of God, who are despised by those who profess his name, to be encouraged in their separation from their friends? To them it is said, "Hear ye the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."

Are the servants of the Most High to be strengthened in the persecutions which come upon them from a

wicked world? The apostle tells them that their troublers shall have tribulation, and they themselves shall have rest, "when the Lord Jesus shall be revealed from heaven with his mighty angels; in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

Are the people of God beset by sore and bitter trials? To them it is said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." And they are also addressed as those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time; wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

Are the rich, and haughty, and oppressive to be rebuked and warned? To them it is said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

Are the poor and down-trodden encouraged to hope on amid their poverty and depression? It is in words like these: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."

Are men to be warned against worldly encumbrances, and absorption in earthly interests and occupations? The apostle says: "But this I say, brethren, The time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away." And again the Saviour exhorts them, saying, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Are differences and strifes and grudgings to be done away? It is written: "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door." James v, 9.

Is brotherly love to be fostered and encouraged? The apostle prays, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. iii, 12, 13.

Is holiness of heart and life to be urged upon the saints who have been buried with Christ and risen again in the likeness of his resurrection? It is said: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is

our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience." Col. iii, 1-6.

And again the beloved disciple says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii, 2, 3.

Is the perfect sanctification of the church of God desired? That desire is expressed in these words of the apostle to the Gentiles: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23.

Are broken-hearted and bereft ones seeking consolation? What words can be more fitly chosen than these words of the great apostle? "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv, 13-18.

Would an apostle, steadfast unto death, give us his last dying testimony? He says, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 1 Tim. iv 7, 8.

Are brethren exhorted to fidelity and diligence in the work and worship of God? It is said: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. x, 25.

Are elders in the church admonished to discharge their solemn responsibilities? This is the exhortation: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 1.

And finally, to all classes and conditions of Christian men throughout all ages and throughout all lands, the Saviour speaks these solemn words, "Take ye heed, watch and pray, for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Thus with perpetual iteration does the Holy Ghost not only call our attention to the fact of the coming of the Lord, but also urge us by it to the performance of every duty, the endurance of every trial, and the forsaking of every sin. Thus does it set this mo-

tive continually before the church and the world. This is the warning to be uttered; this is the exhortation to be spoken; this is the comfort to be administered; this is the gospel to be preached. Death, that is constantly presented by men as the great motive to action, is constantly overlooked in the word of God. Nowhere in the Bible are we bidden to prepare to die. The gospel recognizes death as a universal fact, "but after this, the judgment," the resurrection, the coming of the Lord, the everlasting glory, and the eternal doom, are the objects to which it directs our gaze.

The Thessalonians "turned to God from idols to serve the living and true God, and to wait for his Son from Heaven, even Jesus which delivered us from the wrath to come." The grace of God taught primitive Christians to "live soberly, righteously, and godly in this present world, and to look for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." The Hebrew Christians were taught that to "them that look for him he shall appear the second time without sin unto salvation." And the apostle Paul declared that there was a crown laid up for him which the Lord the righteous judge should give him in that day, and not to him only, "but to all them also that love his appearing." And to the succeeding church in every age and every land, the appearing of the Lord has been the day-star of their souls in hours of darkness, and the morning of their joy beyond this night of tears. It has roused the slumbering, quickened the tardy, cheered the disconsolate, strengthened the weak, comforted the mourners, sobered the gay, busied the triflers, and cast the sunshine of eternal glory upon the sorrows of the church, and the shadows of eternal doom upon the mirthful madness of a sinful world.

And what other motive can take the place of this? Much as men pride themselves of the improvements of these latter days, I fear that every alteration of the gospel of God will prove a dire mistake. Three things form the burden of the Spirit's work in convincing the world: Sin, Righteousness, and Judgment. Three topics formed the burden of that testimony which made the haughty Felix tremble, as Paul "reasoned of Righteousness, Temperance, and a Judgment to come." And no preaching can be apostolic in its character, or profitable in its results, unless, with all the other facts and doctrines of divine revelation, it prominently presents to view the solemn verities of a coming judgment and a coming Lord.

I know the excuses that men frame for neglecting these momentous themes. But their excuses will not save sinners here, nor justify their own unfaithfulness in the day of doom. Men may shrink from opposition, but when was God's word known to be palatable to a wicked world? Said the sainted Fletcher, of Madely, "I know many have been grossly mistaken as to the years; but because they were rash, shall we be stupid? Because they said 'to-day,' shall we say 'never?' and cry 'peace, peace,' when we should look around us with eyes full of expectation? Let us not judge rashly, nor utter vain predictions in the name of the Lord; but yet let us look about us with watchful eyes, lest the enemy take advantage of us, and we lose the opportunity of rousing people out of their sleep, of confirming the weak, and of building up in our most holy faith, those who know him in whom they have believed."

The old path is the good way, and I am persuaded that good and not evil, would be the result of learning like the Thessalonian Christians, to serve the living God, and to wait for his Son from Heaven. No doubt such a faith and hope might interfere with some of the worldly schemes and plans of worldly men in church and in state. No doubt it would draw the line between a world doomed to destruction, and a church waiting for redemption. No doubt it would disquiet formalists and disturb hypocrites, to be warned that "the coming of the Lord draweth nigh" and "the Judge standeth before the door." No doubt the votaries of the world, the flesh, and the Devil, besotted amid the lusts of the flesh, and the lust of the eyes, and the pride of life, would be displeased to hear that the world is to pass away, and the lust thereof. No doubt the servant who says in his heart "my Lord delayeth his coming," and smites his fellow-servants, and eats and drinks with the drunken, would be ap-

gry to know that his doom was impending, and his Lord was near. No doubt pride, and ambition, and honors, and titles, and fame, for which men seek, would shrivel in the light that flashes from the great white throne, or crumble into dust at the mention of impending wrath; but though wood, and hay, and stubble perished, gold, silver, and precious stones, would remain. Faith, hope, and charity, would still abide. Men would not grudge one against another while the Judge was at the door; they would be patient unto the coming of the Lord. They would exhort one another as they saw the day approaching; they would be full of mercy and good fruits as they realized the solemn certainty and nearness of that day when the Judge shall say, "I was hungry and ye fed me, I was thirsty and ye gave me drink." They would warn sinners to "flee from the wrath to come," and would labor with a zeal too little known, to save men with fear, "pulling them out of the fire," hating even the garment spotted by the flesh.

Such in our judgment would be the results of a faithful proclamation of this grand and mighty truth. Our limited space prevents pursuing the subject now as we hope to hereafter; but in closing, we would say to the ministry, in the language of *Dr. Hugh Mc Neile*, of Liverpool: "My Reverend brethren, watch, *preach the coming of Jesus*—I charge you, in the name of our common Master, *preach the coming of Jesus*—solemnly and affectionately in the name of God, I charge you, *preach the coming of Jesus*, 'Watch ye, therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning,) lest, coming suddenly, he find the porter asleep.' Take care—'what I say unto you, I say unto all—watch.'"—*The Christian*.

### Progress of the Pacific Railroad.

THE following facts relative to the progress of this nation in the development of its resources, and the rapidity with which it is rising to the most important position among the nations of the globe, will be of interest to those who regard it as a subject of prophecy. We quote from the *Scientific American* of Oct. 6, 1866:—

On the first of September the Pacific Railroad was completed from Omaha City to beyond Fort Kearney, in Nebraska, a distance of over two hundred miles. The rate of progression is from forty-five to fifty miles a month, so that it is believed that another year will stretch the road to the Rocky Mountains. The route is from Omaha City, along the banks of the Platte river, the same course traveled by the pony express. The surface of the country is highly favorable to the work, being smooth, hard, dry, and almost level. A better road-bed could not be desired. The graders are at work along the third hundred miles, and will finish the fourth this fall.

At the other end the work is progressing rapidly—a work that will be considered one of the monuments of man's perseverance and industry. We have before alluded to the immense difficulties to be overcome in the construction of the road through and over the Sierras, and the success in surmounting them. To exaggerate the importance of this trans-continental highway is almost impossible. To a certain extent it will change the relative positions of this country, Europe, and Asia. The track of an army is a track of desolation. Its passage impoverishes and scorches the country through which it moves. Not so the track of commerce. That country which stands between the place of production and the mart of sale, which is the highway over which the wealth of nations must travel, enjoys a Danæan shower. This was the secret of the prosperity of Palmyra, the city over which the proud Zenobia reigned—it built Alexandria, sustained Carthage, and made Venice the strongest republic of the world.

With the completion of the Pacific Railroad, instead of receiving our goods from India, China, Japan, and the "Isles of the Sea," by way of London and Liverpool, we shall bring them direct by way of the Sandwich Islands and the railroad, and become the carriers,

to a great extent, for Europe. But this is but a portion of the advantages of this work. Our western mountains are almost literally mountains of gold and silver. In them the Arabian fable of Aladdin is realized. To-day it costs almost a competence to reach them, and live among them for a year or two, until the labors of those weary months begin to make a visible return. Food, clothing, machinery, implements, and all other necessities are costly in the mining regions of Colorado, Nevada, and Arizona. This cost is largely that of transportation. Let the road be completed, and the comforts as well as the necessities furnished by Asia, the manufactures of Europe, and the productions of the States, can be brought by the iron horse almost to the miner's door, and in the production and possession of the precious metals, the blood of commerce, we shall be the richest nation on the globe.

But the substantial wealth created by the improvement of the soil and the development of the resources of the country, is a still more important element in the results of this vast work. Ease of access, facility of intercommunication, and encouragement to travel, will invite thousands of the crowded inhabitants of Europe and our Eastern cities, and build up towns and cities, and make luxuriant farms where now nature exists in almost undisturbed wildness.

### "Trust not in Princes."

"TRUST not in princes." We have been forcibly reminded of the truth of this declaration of the Psalmist, by the late action of some of those who in days past have been accounted princes of the people. We might here name Henry Ward Beecher, Wm. H. Seward and Andrew Johnson.

The first of these has long been an advocate of human rights, and it was generally supposed that he had so thoroughly adopted the principles taught in our Lord's Sermon on the Mount, "Whatsoever ye would that men should do to you, do ye even so to them," that he could never consent to be a party to the oppression of his fellow-men. But this supposition has been at once demolished by his Cleveland letter and his subsequent one explaining it. In the latter he says:

"Neither am I a 'Johnson man' in any received meaning of that term. I accept that part of the policy which he favors, but with modification. I have never thought that it would be wise to bring back all the States in a body at once, any more than it would be to keep them all out together. One by one, in due succession, under a practical judgment rather than by a wholesale theoretic rule, I would have them re-admitted. I still think a middle course, between the President's and that of Congress, would be wiser than either, but with this my agreement with the President ends. I have long regretted his ignorance of Northern ideas and sentiments, and I have been astonished and pained at his increasing indiscretions."

Yet, notwithstanding this, in the former letter he endorses the President's policy, of at once restoring to their former power, the slave-holders and rebels of the South, without any guarantee that they will not trample upon the rights of their former victims, and when it is well known, if this policy prevails by what they have already done, that slavery in fact, though without the name would be the portion of the now liberated slave.

The former principles of Wm. H. Seward, are well known to our readers; his name is linked in history with the sentiment "There is an irrepressible conflict between slavery and freedom," that one or the other must gain the ascendancy; but now he cannot see why the lion and the lamb should not lay together, nor why the sheep should object to admitting the wolf into the same inclosure with itself. Only a short time ago, Andrew Johnson was heard proclaiming with all his might, "Traitors must take back seats," "Loyal men must rule the South," "I will make treason odious," "If I were President of the United States and found you guilty of treason, I would try you for treason, convict you of treason and hang you for treason." Such inconsistency—such a repudiation of truth for error, furnishes us a notable

commentary on the text, "Trust not in princes." But while we cannot trust in princes, it is well to remember that we can trust in the name of the Lord of Hosts without fear of being disappointed. It is as true now as in the ages past, "He that trusteth in the Lord shall never be put to shame."—*Christian Press*.

### A Memorable Month to Europe.

PETER BAYNE, the London correspondent of the *Watchman and Reflector*, makes the following statement respecting the changes witnessed in Europe during the month of July:

The July of 1866 will take rank among the notable months of the world's history. It came in with the battle of Sadowa; it went out with the laying of the Atlantic Telegraph; and the Europe on which the sun of its first morning rose, was a very different Europe from that on which the sun of its last evening went down. On the first of July, Napoleon III. was unquestionably the foremost man in Europe. He believed himself to be, and others believed him to be, the arbiter in her disputes, the umpire against whose decision none of her potentates would dare appeal. On the last of July, Napoleon III. was by universal consent the second man in Europe, eclipsed, thwarted, out-manuevered, by a Prussian minister, who a few years ago, had been known only as the fanatically vehement, and eccentrically absurd advocate of reactionary notions in the Prussian Parliament. On the first of July, though already the swiftly advancing army of Prussia, converging from many points toward the great battle-field of Sadowa, had attracted the attention and won the respect of the European public, the general feeling throughout Germany was one of exasperation on account of Prussian arrogance and resolution to defy Prussian aggression.

On the last of July, a revolution had taken place in the thoughts of men throughout all the German countries. Bismarck is no longer looked upon as an oppressor and robber, but as the representative man of the German race, the sympathizer with its deepest wants, the conqueror whose victories can be formidable only to the enemies of Germany, and must be for the honor and protection of all the children of Fatherland.

On the first of July, the German Confederation, the ultimate form of that old Roman and German Empire, which for a thousand years imposed upon the imagination of mankind, was still in existence; on the last of July it had been swept from the face of the earth, its elements had been thrown into new combinations, and the very possibility of its resuscitation had apparently been annihilated. On the first of July that power, which, in the modern system of European affairs, has been the main support of Popery,—that power to which, as he feels his temporal sovereignty slipping from his grasp, the Pope has looked wistfully, and not without hope, as a refuge both from Italy and from France,—was in command of an army, which, though checked, had not been conquered, and which was still believed by many to be capable of trampling down the squadrons of Prussia, and of dictating conditions of peace in the streets of Berlin. On the last of July, Austria had been vanquished and humiliated, forced to relinquish her place among the powers of Germany, compelled to give up Venetia, driven back, with all she represents of obstruction and sacerdotalism, into the east of Europe, so that free course may be left for the onward march of civilization in the west.

THE PRESENCE OF GOD.—Live in the sight of God. This is what Heaven will be—the eternal presence of God. Do nothing you would not like God to see. Say nothing you would not like him to hear. Write nothing you would not like him to read. Go to no place where you would not like God to find you. Read no books of which you would not like God to say, "Show it me." Never spend your time in such a way that you would not like God to say, "What art thou doing?"

Principle that cannot bear the heaviest pressure of temptation is ROTTEN at the heart.



## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 16, 1866.

URIAH SMITH, EDITOR.

### The Two-horned Beast.

(Continued.)

Of all the views that have ever been promulgated relative to the two-horned beast, making it symbolize any other than our own government, bad as they all are in our estimation, none appears to us more mixed, inconsistent, and unscriptural than that which makes it mean the Roman Catholic church in any or all of its parts. That Bishop Newton, who died as long ago as 1782, should perceive no other place to apply it, and so tax his ingenuity to find a place for it in some feature of the Romish church, is not strange. Nor is it to be wondered at that Dr. Clarke, or rather his son, who wrote the notes on Rev. xiii, should adopt the same view, they both being Englishmen, and of course seeing no particular importance to be attached to the United States, and consequently finding no power to which it seemed that they could better apply this symbol than to the Romish church. But that a person in our own land, familiar with the principles of Adventism, living down at this late day, when knowledge has been so wonderfully increased, especially in all that relates to the closing scenes of this world's history, and to those powers which are to act a prominent part therein;—that such a person should go to another hemisphere, and to the works of a commentator of a hundred years ago, for light on these questions, is a matter of profound astonishment.

What then constitutes the two-horned beast, as set forth by H. E. C.? In looking over his articles we find all of these expressions applied to it: Paul's "Man of sin," 2 Thess. ii, 3, "the Harlot of Rev. xvii," the "Roman Hierarchy," the "Romish Church Hierarchy," the "Ecclesiastical element," and the "Spiritual Latin Empire." By these designations we are left in the most sublime bewilderment as to whether the Pope alone is meant, or the Pope and clergy, or the Pope, clergy, and laity, all together; for one of the expressions means only one, others include two, and others embrace all three, of these divisions.

But the Pope alone cannot be meant; for a little further along in H. E. C.'s exposition, the Pope turns out to be the image. The clergy alone cannot be meant; for they turn out to be the horns. The laity alone cannot be meant; for, independent of the Pope and clergy, they constitute no power whatever. Then where is the beast?

One of the names by which it is described above, is the "Roman Hierarchy," or the "Romish Church Hierarchy." What is a hierarchy? The second definition of the word given by Webster is, "The persons who have the exclusive direction of things sacred; used especially of a body of clergy of different ranks or orders." And he defines the word "hierarch" thus: "One who rules or has authority in sacred things." The "Roman Hierarchy" is therefore the Roman clergy or the Roman priesthood. But is not the Pope included among these? By all means. He is the highest hierarch among them. His "authority in sacred things" is supreme throughout all the Romish church. The Roman Catholic clergy, therefore, with the Pope at their head, constitute the Roman Hierarchy; and this, says H. E. C., is the two-horned beast. But we have just noticed the fact that he makes the Pope the image; hence we have the two-horned beast taking a part of himself and making an image of it; while the image must still be included in the beast himself, he not being complete without it! Puppet-shows sometimes exhibit the singular spectacle of strange figures swallowing themselves, turning inside out, &c.; but prophecy is never guilty of making its symbols perform any such antics.

But the two-horned beast, says H. E. C., is the Roman Hierarchy; and we have seen that this hierarchy

is the clergy; but we find as already noticed that he subsequently takes the clergy to make the horns. We quote from his articles: "As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz., the Latin clergy, REGULAR and SECULAR. 'The first of these comprehends all the various monastic orders, the second comprehends the whole body of parochial clergy.' These two grand branches of the hierarchy originally constituted but one dominion, as the monks, as well as the other clergy were in subjection to the bishops; but the subjection of the monks to their diocesan became by degrees less apparent, and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy."

There is no possibility of mistaking the import of this extract: the Latin clergy constitute the two horns of the beast. But the beast himself symbolizes the Roman Hierarchy according to H. E. C.; and the hierarchy is the clergy. Thus the beast is confounded with his horns. Horns are beast, and beast is horns. Such confusion is inadmissible. There must be a great scarcity of material here to make beast and horns of, to force a person to try to make them both out of the same. But they cannot both denote the same thing. And which is it? If the clergy constitute the beast, what constitutes the horns? And if the clergy are the horns, what is the beast? And if the clergy are the horns, according to the view before us, the prophet should have said, "I beheld two horns coming up out of the earth!"

But again, "These two grand branches of the hierarchy," says the extract, "originally constituted but one dominion." Then, we answer, the beast originally had but one horn, which horn finally branched out into two. Does the prophecy represent any such thing? No. The beast has two horns on his first introduction into the prophecy, and they are ever separate and distinct.

But further, we inquire, when did these horns develop themselves? The extract says that the monastic orders (one horn) did not become entirely independent of the secular clergy (the other horn) except through "process of time," and "through the influence and authority of the Roman pontiffs," or Popes. Then it was not till long after the Popes had arisen that the beast had two horns; and this change in the beast was brought about by their influence and authority. But remember that the Pope is the image of the beast. Then we have the two-horned beast coming up with only one horn. He goes on his career, performing his works, and even makes the image while yet he has but one horn. And finally, long years afterward, the image turns around to the one-horned beast that made him, and splits his one horn in two, and makes a two-horned beast of him!! Does the prophecy represent anything of this kind? Far from it. It declares that the beast from the moment that it emerges into sight, has two horns like a lamb. Then it speaks like a dragon, exercises all the power of the first beast before him, causes men to worship that beast, does great wonders, makes fire come down from heaven; and carries on a work of deception among the people; all before the image is formed. And after he has given life unto the image which they that dwell upon the earth have made at his dictation, the only act ascribed to him is to cause all to receive a mark on pain of being deprived of the privilege of buying or selling. This is a power which occupies the stage of action till the Lord comes; and giving life to the image of the beast is next to his very last act; and any view which, like the one we are examining, makes out that he does not have two horns till ages after the formation of this image, is the baldest nonsense.

And yet this is good sense compared with some other absurdities belonging to this view, which we have yet to notice.

(To be continued.)

### Hoops, Again.

Our suggestion on hoops in Review No. 16, present volume, is creating something of a stir in quite an unexpected direction. We endeavored to make a suggestion which would commend itself to the sober judgment of all concerned, being at the time well aware that the question was a very sensitive one. Whatever opposition the article did meet, we expected would come from those who, in defiance of the Testimonies, and in opposition to the declared principles of this people, have adopted hoops and are boldly wearing them. As it is, we find the opposition coming, so far as we have learned, from just the opposite direction; that is, from those who have discarded hoops, and are most strenuously opposed to them.

Now, we are rejoiced to hear of any who are endeavoring with singleness of purpose, to walk in the light given to this people through vision, or who are endeavoring to live out the resolutions on dress recommended at our last General Conference; and wherein they think that the suggestion in No. 16, is contrary to the visions or the resolutions on dress, by all means let them not follow it. All adherence to such authorities, over any individual opinion, we shall certainly respect and honor. But we think the idea that there is any contradiction between them, arises from a misunderstanding of the article in question.

For instance, one sister in Tuscola Co., Mich., regrets the appearance of the article just at the time when the resolutions on dress were being adopted by them. But it is a fact that the article and the resolution on dress touching the question of hoops, are from the same pen; and the author of both, holding the same views still, is not yet able to perceive any discrepancy between them.

Again, all who object to the article, appeal for their first proof to the visions. Well, we have lately written a series of articles in defence of the visions, and have had our own faith in their authenticity greatly strengthened by the investigation, and we are the last one to come out now and knowingly recommend anything that is contrary to their teaching.

We hold that the wearing of hoops, skeleton skirts, or whatever they are called, however small, is a direct violation of the Testimonies; and this point we expressly stated in the article in question. We hold that the wearing of hoops, however small, is also a direct violation of the resolutions on dress; and this point too, we took care distinctly to state in the article. So far, then, we are on common ground; and on these points we are as strong as any one can be. The real question then between us is, What constitutes hoops? The resolution on dress says, "Anything by which from its size or the nature of the material, the form of the wearer is liable to be immodestly exposed." The Testimonies say essentially the same thing; for it is on the ground of exposure that hoops are condemned by them, Ex. xx, 26, being the text to which Sr. W. was referred in the matter. We took the ground that a few steel springs, four at most, of suitable dimensions, inserted in a skirt, just as cords are inserted, would not render a person liable to the exposures referred to, and hence would not be hoops under the intent of the Testimonies, and the resolutions on dress. We gave our reasons for this position; but not one of these reasons has been answered or shown to be unsound; and yet the article is assailed as though it was a departure from the positions this people have taken, and a recommendation for the adoption of hoops. If this is so, it must be singularly self-contradictory; for it is expressly claimed in the article that the wearing of hoops is contrary to the principles of this people, to the Testimonies, and to the resolutions on dress.

Let us state again the difference between what we recommended, and hoops. Hoops, when they meet an obstacle in front, will fly up behind. A skirt with three or four springs inserted, as suggested, will not so operate. Hoops, in passing through a narrow place, will elevate the dress to an immodest degree. The skirt we suggest will not so do. With a skeleton, the dress is liable to be held up by being caught between the springs. With a skirt, this cannot occur.

Hoops possess such a degree of stiffness, that the utmost care is required to keep within the bounds of modesty. The skirt requires no such caution. We say therefore, that it is not hoops, and can be in no respect contrary to the Testimonies or the resolutions on dress.

Now no one objects to cords in a skirt. But springs inserted in the same manner, *limited to the number suggested*, have the same effect, and in looks and operation, cannot be distinguished from them. Then where is the difference? Can we consistently take the position that hemp is so much more sacred in the eyes of God than steel, that the former can be allowed, but the latter must be excluded, in accomplishing precisely the same results?

But says one, "My conscience will not allow me to put springs in a skirt." Very well, nobody is trying to compel, or even asks, you to do it. Continue the course your conscience dictates, and no one will have any feeling over it whatever. It was for the benefit of another class entirely, that the suggestion was made in No. 16. There are those whose consciences are not so tender, or who, in defiance of conscience, are openly and constantly wearing hoops. We are grieved at such departures from the principles of this people, and the light we have received on the subject; and what we wish, and what we are laboring for, is to see the practice *entirely discontinued* among us. But those who are engaged in it, plead necessity. Cords cannot be had; rawhides are worthless, and quilts are suicidal. Then what shall be done? No one likes to go, and no principle of consistency requires one to go, looking as described in the article; and we think the proposition there given, points out a substitute for cords, in every way as unobjectionable as the cords themselves. And if this is so, the material is easily obtained, and no one can have any excuse for longer wearing hoops.

But says one, "If one can use four springs, another can eight, and another twelve, and so on, until we have Miss Crinoline in full." We beg to be excused. The article gives no warrant for any such course. We were well aware that some would be inclined to run into this very extreme; and hence were particular to expressly limit the number of springs to four. Those who go beyond this, go beyond any suggestion of ours.

And we hear of a sister in Tuscola Co., Mich., who had laid off hoops permanently as she claimed, who as soon as she read the article, went to the store and bought skeletons for every-day use. What was her plea? "There is no more harm in wearing a skeleton than in wearing hoops taken from a skeleton." We showed in that article that the objection to a skeleton was in its effects, and that springs put into a skirt as suggested would not have that effect. There is therefore an essential difference between the two. But look at this a moment. On her own confession, springs out of a skeleton, are as bad as when worn in one. But the article emphatically condemns skeletons; hence if she is to be influenced by the article, she should reject all springs used in any form whatever. Instead of this, on the strength of the article, she immediately puts on skeletons. Is this consistent? She had laid off hoops. On what ground? Was it because they are condemned by the Testimonies? Then what excuse does she plead for taking them up again? The views of an individual, in an article to which she gives an interpretation which it expressly disclaims. Then what does her confidence in the Testimonies amount to, if it is so easily surrendered as this? She certainly has no warrant from the article, for the course she has taken; and we do not think a reader of the Review will justify her in it.

Another says that she has never had any trouble in finding something that does just as well as springs. Perhaps she has some information which she can give to others. This is just what is wanted, and all that is wanted. Others do have trouble in finding a suitable substitute; and if they can be informed of one, they will no doubt be glad to adopt it.

We will add in closing this article, what we might have appended to our first, that if any persons have anything better to suggest than what is contained in our article, let all concerned be duly notified of what it is, and hundreds will be grateful for the information.

### The Review Enlargement.

We have now reached a point where we can speak definitely on this subject. The proposition seems to meet with universal favor. At the large meetings in Iowa, Wisconsin, and Illinois, as shown by Bro. Loughborough's Reports, the brethren without exception approved of the plan; and now, as seen by the report in another column, the N. Y. Conference has voted in its favor. Individuals have also written quite definitely on the point.

Bro. Bates says:

"I am in favor of the statements and suggestions which have been published respecting the enlargement of the Review and Herald. And I hope the people of God who have been interested in reading its weekly issues, will cheerfully aid in its enlargement, and its circulation."

Bro. Cottrell writes to the Trustees of the Association as follows:

"You have offered several good reasons why the Review should be enlarged. I know no reason why it should not. A carefully selected summary of passing events, is a desideratum, especially of those events which have a bearing upon the fulfillment of prophecy, and thus constitute the signs of the times. But the floating items of news must be put through the fanning-mill, and the chaff and dust all blown away."

"In regard to the price, since the Review is almost the only paper that retained the old price during the war, it seems its readers can well afford an increase of fifty cents a year for the paper when enlarged as proposed."

"I am not so well prepared to judge of this matter as others, and especially those at the office of publication. I confide more in their judgment than my own."

"Trusting that God will guide to a proper decision, I am as ever yours to go through."

Bro. Cornell writes from Holly, Mich.:

"About enlarging the Review, I will say that I am decidedly in favor of the plan. I have heard many express the wish that the paper was larger. I think the reasons given by the Committee in favor of enlargement, are all sufficient, and that there will be a united voice in its favor. I will do all I can to increase the subscription list, and to persuade as many as I can to pay as much more for the enlarged paper as it is worth to them."

Bro. Clarke, of Portage, Ohio, gives the feeling of the brethren in his section on this matter as follows:

"All here are much pleased with the proposal to add four pages to the Review. Some ask if it would not be better to add eight pages, and bring the price up to three dollars to all? Would not the brethren generally be better pleased with an addition of eight than of four pages?"

That it will be necessary eventually to enlarge the paper to 16 pages weekly, as above suggested, we have no doubt. But to bring it up to twelve is quite an advance step, and is perhaps enough to undertake at present. This will be equivalent to seventy-eight Reviews in a year, instead of fifty-two, as now.

The Trustees now think they have sufficient indication of the minds of the brethren, to go on with this matter. The paper will therefore be enlarged as proposed at the commencement of the next volume. The regular price will be \$2.50 per year. To the poor \$2.00 per year. To those who take it on trial for investigation, \$1.00 for six months. And all those who can are invited to pay \$3.00 per year. And we trust that donations to the poor will not be forgotten, that those who want it, and are not able to pay for it, may not be deprived of its weekly visits.

We are preparing a new heading for the new volume, which has met the approval of the Trustees, and all who have seen it, and we hope in many respects to improve the paper, making it indeed a family paper, doubly welcome in all the households of the saints, and such as shall commend itself to every candid and unprejudiced mind without.

And we invite the brethren and sisters everywhere to carefully consider what is involved in the enlargement. Consider how the publishing department will more than ever need the earnest and constant co-operation of all who can write, that the Review may be filled with matter adapted to the wants of the times, and ever bear a stirring and living testimony. And remember the Review in your prayers, that it may be

a still more potent instrument for good, silencing error, spreading abroad the truth in the power and demonstration of the Spirit, breathing forth a spirit of meekness and love to all, carrying conviction to the hearts of the honest, and thus still more powerfully aiding in this great and closing work of the Lord in the earth.

Consider also carefully and prayerfully the matter of extending the circulation of the paper. The circulation should be greatly increased and that at once; and the enlargement is undertaken to a great degree on the supposition that this will be done. At least one thousand subscribers should be added to our list before the commencement of the next volume. Shall we have them? If less than one quarter of our subscribers should only obtain one each, the thing would be accomplished. But why cannot all obtain one, and so double the list? Will you try? Try earnestly; try in the strength of the Lord. And in all your efforts for the advancement of the cause, let the path to the place of secret prayer be well trodden, and let all your desires for the success of this work be well watered with your tears. And God, who still has a care for his down-trodden truth, will send help to his people.

### Report from Iowa.

Bro. WHITE: On our way from Wisconsin to this State, Sept. 17, we held an evening meeting with the brethren and sisters in Crane's Grove, Ill., at the house of Bro. Newton. Several attended who were on their way home from the Monroe Meeting. We had a profitable time for all that were present. The day following, at two o'clock, P. M., we held another meeting in a school-house in the place, and we together spoke three hours on the rise and progress of the third message; especially on the Health Reform.

We think that the church in Crane's Grove have a desire to advance in the way of holiness; and that they have an increasing interest and confidence in the moves which have so much engrossed the attention of God's people of late. We were two days in traveling from there to Laporte City, and suffered some on account of traveling in the night by private conveyance, and by stage, in rainy and cold weather, from the effects of which we have not yet fully recovered.

Sept. 22 and 23, we met with the few at Laporte City. We enjoyed freedom in all the meetings. At the business meeting we appointed church officers, and organized systematic benevolence amounting to \$51.48. Eleven came up promptly with their figures on s. b., and it is expected that three or four more will soon unite with them on this point. The church at Laporte City have lately sold their meeting-house to the Albrights, reserving a right to hold meetings in it for three years. They have learned, from experience, that unpleasant feelings and much trouble can be avoided in having our meeting-houses built exclusively by our people, and in not soliciting means from outsiders to help in such enterprises.

At Waterloo we held a profitable evening meeting, and were glad to see the brethren and sisters manifesting an increasing interest in the cause of present truth. It is expected that they will soon be prepared to fully adopt and carry out Systematic Benevolence, as set forth by our people.

Sept. 29 and 30, we held meetings in the meeting-house at Anamosa. A goodly number of brethren and sisters were present from Marion, Springville, Clarence, and Lisbon. On the Sabbath we gave two discourses. The Lord gave us great liberty in speaking the word, and the brethren and sisters enjoyed largely of the good Spirit in giving their testimonies on the side of truth. Sunday morning a meeting was held for the church, and we spoke one hour on organization, and church order; then sixteen entered into church fellowship. We also appointed an elder, a deacon, clerk, and S. B. treasurer. Four or five more are expected to soon unite with this church. In the afternoon we made a special effort in giving a discourse on the signs of the times, particularly modern Spiritualism. A trance speaker had been lecturing in the place on Spiritualism, and several were being drawn into this latter-day delusion. When the dis-

course was being given, the Spiritualists squirmed, while members of other denominations were greatly delighted with the remarks which were made. At the close of the meeting a Methodist preacher thanked us for our effort, and said that he was not a sectarian bigot, and cordially invited us to visit him. We trust that our effort in this direction was not in vain.

A. C. & D. T. BOURDEAU.

Lisbon, Iowa, Oct. 5, 1866.

### N. Y. and Pa. Conference.

At the late meeting of this Conference were assembled the largest number of Sabbath-keepers, probably, ever convened in the State of New York. The brethren at Roosevelt had added fourteen feet to the length of their meeting house, expressly for this and future gatherings of the kind; and on the Sabbath it was filled almost to its utmost capacity, and on first-day the house could not hold the congregation. It was thought that one-third, and some thought one-half of the people were on the outside. But the weather was fair and warm, so that those without, gathered around the doors and open windows, could hear.

Five discourses were preached during the meeting, freighted with practical truth adapted to our times, and full of admonition to all—ministers, professors of religion and the unconverted. May these all-important truths not be forgotten by us who heard. Sr. White spoke to us, both on the Sabbath and on first-day. Her testimony on the Sabbath related to our afflictions as a people, in the crippling of the testimony of the servants of God. May we all feel it, and humble ourselves, and feel the burden as we ought, continuing in earnest prayer and zealous reformation till the Lord shall send deliverance and revive his people. On first-day she spoke of the importance and necessity of the health reform. Bro. Loughborough followed with a discourse bearing upon the same subject. Much light on this subject was given. And may a practical adoption of the principles inculcated have the effect to lead the people of the Lord to a preparation for the latter rain and the time of trouble.

The social meetings were lively and encouraging; and the unity apparent in every good word and work speaks of unshaken confidence in the work of the Lord, and a spirit of determination to go through and see the end of the race, and to share in the reward so soon to be given. Yes, those who come up to every test, and engage heartily in every work of reform, will soon see the King in his beauty and be like him.

R. F. COTTRELL.

### Fifth Annual Session of the N. Y. and Pa. Conference.

Conference met Sept. 28, 1866, at Roosevelt, N. Y. The President, A. Lanphear, not being present, Bro. N. Fuller was called to the chair. Prayer by Bro. Andrews.

Delegates being called, it was found that twenty-three churches were represented by twenty-three delegates and two letters. A newly-organized church at Genoa, Cayuga Co., N. Y., applied for admission to the Conference, and was received. Also an unorganized church at Ridgeway, Orleans Co., N. Y., was, after the adoption of the amendment of the constitution relating to such, admitted to a voice in the Conference. Bro. J. N. Loughborough was invited by vote to act with the Conference.

By a vote of Conference, the following committees were appointed by the chair:

1. On resolutions, J. N. Loughborough, J. N. Andrews and S. B. Whitney.
2. On nominations, J. N. Andrews, Ira Abbey and J. N. Loughborough.
3. Auditing committee, Wm. Treadwell, Edward Witter, J. M. Lindsay, I. Abbey, Samuel Walworth and Elias Goodwin. By vote Bro. Loughborough was invited to act with this committee.

Reports from ministers being called for, written reports of labors, receipts and expenditures were presented by N. Fuller, C. O. Taylor, R. F. Cottrell and S. B. Whitney. Also a report of labor by J. W. Raymond, Licentiate.

The question of the ordination of Bro. Whitney was referred to the Executive Committee.

Adjourned to afternoon.

#### AFTERNOON SESSION.

After prayer, the committee on nominations reported the following for officers of the Conference the ensuing year; for President, N. Fuller; Secretary, S. B. Whitney; Treasurer, C. O. Taylor; Executive committee, N. Fuller, J. N. Andrews and R. F. Cottrell.

The report was accepted, and the persons named unanimously elected.

The committee on resolutions reported the following, which were unanimously adopted.

*Resolved*, That the resolutions passed by the General Conference to allow unorganized churches to be represented by delegates, be adopted as Sec. 2 of Art. I of the State Conference Constitution, viz.:

Sec. 2. When Sabbath-keepers in any place have enrolled their names under the church covenant of S. D. Adventists, appointed a leader and organized Systematic Benevolence, they shall be entitled to delegates to the sessions of the State Conference to the same extent as though fully organized.

*Resolved*, That the following words be added to Sec. 2 of Art. II of the Constitution of the N. Y. and Pa. State Conference: And it shall further be the duty of the Secretary to furnish the delegates to the General Conference, statistics specifying the number of ministers and licentiates belonging to the Conference, the number of churches and membership, the total amount of s. b. fund, &c.

*Resolved*, That Art. VI of the Constitution be changed so as to read, "each day's occupation," instead of "their labors each week."

*Resolved*, That in the matter of expulsion of members from churches, we endorse and adopt the resolutions of the General Conference passed upon this subject as follows:

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

*Resolved*, That in case of church trials involving the expulsion of members, we deem it advisable that our brethren, if possible, secure the aid of some experienced preacher; if this is not consistent that they make application to their own State Conference Committee for the aid of some experienced and judicious lay-brethren to aid by their counsel and advice, excepting such cases only as are excepted in the preceding resolution.

*Resolved*, That the State Conference adopt the resolutions on dress, as passed by the General Conference.

*Resolved*, That we acknowledge the health reform as set forth in the testimony of Sr. White, as part of the work of God incumbent on us at this time; and that we pledge ourselves to live in accordance with these principles, and that we will use our best endeavors to impress their importance upon others.

*Resolved*, That we fully approve of the establishing of a Health Institution in Battle Creek, Mich., by our people, and that we will aid in this enterprise by our means and influence.

*Resolved*, That we re-arrange our Systematic Benevolence pledges at the time of electing our delegates to State Conference, so that our s. b. year may correspond with the Conference year.

*Resolved*, That we pay to the Conference 90 per cent of all moneys received into s. b. fund.

*Resolved*, That the Conference year commence the first of October, and that our quarterly reports to the Secretary commence from that date.

*Resolved*, That this Conference donate the sum of \$150 to aid in the erection of a meeting-house at Battle Creek.

*Resolved*, That this Conference donate \$155 to the General Conference Missionary Fund.

*Resolved*, That this Conference donate \$100 to the S. D. A. P. Association.

*Resolved*, That the Conference committee be empowered to publish a suitable number of minutes in pamphlet form, for the use of the Conference; said minutes to contain the State Conference Constitution, and some of the doings of the Conferences of 1862-3-4-5 and 6.

*Resolved*, That this Conference furnish suitable Blanks to the different churches and ministers within its limits.

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

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

Adjourned to the call of the committee.

Sept. 30, p. m. Conference convened again. The auditing committee reported. Report accepted and approved. It appeared that the s. b. fund for the year was \$2,676.87.

Appropriated to preachers, missionary fund, S. D. A. P. Association, Battle Creek meeting-house, &c., (see resolutions,) \$2,615.54. Balance in treasury, \$61.33.

As the Roosevelt church had added fourteen feet to the length of their house of worship, at an expense of upwards of \$200, expressly to convene the present and future sessions of Conference, it was therefore

*Resolved*, That the delegates of the several churches of this Conference be a committee to solicit and receive means in their respective churches to aid in defraying this expense, and send it to L. R. Chapel, Gilbert's Mills, Oswego Co., N. Y.

*Resolved*, That we express our gratitude to the church at Roosevelt for the diligent care and unwearied pains which they extended toward us during the sessions of this Conference.

*Resolved*, That the proposed enlargement of the Review meets the hearty approval of this Conference, and that we will cheerfully pay the increased price for the paper thus enlarged.

*Resolved*, That the report of this Conference be published in the Review.

Adjourned to the call of the committee.

Oct. 1, 7½ A. M., Conference met again.

During this session, Bro. S. B. Whitney was set apart for the gospel ministry by fasting and prayer, and the laying on of hands.

Licenses were granted to E. B. Saunders, J. W. Raymond and H. Edson.

The following resolutions were passed.

*Resolved*, That we approve the principle of the following resolution of the General Conference, viz.:

*Resolved*, That in the judgment of this Conference it is a great error in the course of some of our brethren that they leave their fields of labor, to go elsewhere, when the work is not completed where they are; so that they not only leave the interest to die out among the people, and thus fail to reach a large number that might have been converted to the truth, but they also leave many of those already identified with the work too feeble to stand securely against their enemies.

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

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

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

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

The Executive Committee, aided by Bro. Loughborough, proceeded to district the Conference field and appoint Quarterly Meetings. By this arrangement, it is intended that the several churches throughout the entire field, shall have the benefit of evangelical ministerial labor once in each three months; so that none shall be neglected, as has been the case, while others enjoy these privileges frequently. Systematic labor should be had, as well as systematic contributions to sustain it.

The Conference field was divided into three districts and fourteen Quarterly Meetings.

The western district has seven Quarterly Meetings, as follows:

1. Rochester and Clarkson.
2. Ridgeway, Olcott and Lockport.
3. Lancaster.
4. Wheeler and Allegany Co.
5. McKean Co., Pa.
6. Farmington and Alba, Pa.
7. Catlin and Genoa.



The central district, four Quarterly Meetings.

1. Adams' Center and Mannsville.
2. Oswego, Roosevelt and West Monroe.
3. Kirkville and Verona.
4. Brookfield.

The northern district, three Quarterly Meetings.

1. Buck's Bridge, Norfolk and Bangor.
2. Champlain.
3. Middle Grove.

Adjourned *sine die*.

N. FULLER, President,

R. F. COTTRELL, Secretary.

#### Report from Bro. Cornell.

ACCORDING to appointment in Review, I met with the friends at Oneida, Sept. 29, 30. Several loads came in from Charlotte, Windsor, and Grand Ledge, so that we had a house full of attentive hearers on the Sabbath. By request, we took up the health question. The strong ground we took appeared to be generally endorsed by the brethren. In the afternoon we gave a short discourse on the subject of Christ's soon coming, and our duty, after which, many good, cheering testimonies were given.

On first-day, the house was crowded to hear a funeral discourse with reference to the death of the daughter of Bro. and Sr. Cole. Much respect and sympathy were shown toward the bereaved parents by their friends and neighbors, while we tried to do our part by showing that their loved one would come again from the land of the enemy.

On my return, having a day to spare, I called at Bennington, where I taught school twenty years ago. I found several very anxious to hear the reasons of our faith, and I could but give them some encouragement that I would give lectures there this fall or winter.

On returning to this place, I found the clergy had been true to their word, that after we were gone they would take up the subjects. This has rather raised the interest, and the truth has gained thereby. The prospect of a good work in Holly is brighter than ever, and we are greatly encouraged. The friends are already talking of building a meeting-house. At present, this bids fair to be a central point in eastern Michigan.

While trying to live and labor temperately, my health is steadily improving, and I feel to take new courage. The Lord is good.

M. E. CORNELL.

Holly, Mich.

#### Report from Wisconsin.

BRO. WHITE: Pursuant to appointment, Bro. Andrews and myself met with the church of Johnstown Center in Quarterly Meeting. Bro. Andrews did most of the preaching. It had good effect. The brethren and sisters of this church all seem to be more engaged in the good work than ever before. The church numbers about forty members; and at this meeting they re-organized their s. b. pledges, raising their figures about \$75.00, making their s. b. for this year \$340; which shows that they mean to bring all the tithes into the storehouse of the Lord, that when the Lord opens the windows of Heaven, and pours out the blessing (that is, the refreshing), they may receive a portion of it. See Mal. iii. 10.

The following Sabbath and first-day we spent at Avon. We found the brethren and sisters here mostly trying to let their light shine. We found quite a good interest among their neighbors to know and understand the truth. We spoke to them nine times in all, which we trust the Lord will make profitable unto all that heard. The prospect for the prosperity of the cause in Avon has not been so good for several years before; and we believe, if each brother and sister will only be faithful in love and good works, that God will soon add many to their number. Lord, speed the work, is our prayer.

We are now on our way to Mackford.

R. F. ANDREWS.

I. SANBORN.

Oct. 5, 1866.

#### Respect to Superiors.

Be kindly affectioned one to another with brotherly love; in honor preferring one another. Rom. xii. 10. Let nothing be done through strife or vain-glory, but, in lowliness of mind, let each esteem other better than themselves. Phil. ii. 3.

In the above quotations, the importance of a respectful deportment toward others is taught, and from a reference afterward made to the example of Christ, who became obedient to the death of the cross, we may deduce this principle, that an obedience to superiors is admissible, and even necessary.

In both of the above quotations it is implied that some are greater than others, for how could one prefer another in honor, without making him greater, and how can one esteem another better than himself unless he were greater; that is, in his endowments? The gifts of God make him superior. It seems that God has dealt out differently, but to every man his measure, while it is said of the church, that it is one body composed of members which have not the same office. One may by the grace of God, be calculated to prophesy; another may be suitable for the ministry; another may be apt to teach, another to exhort, another to lead, &c. It seems that the Lord has given order in the church.

Some one has aptly remarked thus, in reference to the order of God:

"Order is Heaven's first law,—and this confessed,  
Some are and must be, greater than the rest."

Granting that we have superiors, it may be well for us to regard them as such. Though it is difficult for the carnal mind to yield, and be under government, yet it is often well that it should, for its own good.

In any department of life, little seems to be accomplished without order and system. In a well-regulated household we may always observe order; and if in a small society it is necessary, how much more so in a civil government or a Christian church. What would become of a vessel at sea unless the sailors were always obedient to the officers? Although, at times, orders seem to be questionable, yet it is generally wise, and best to obey, especially while we acknowledge ourselves under instruction. A circumstance will illustrate: A few years since, a young man shipped aboard a whaler, bound for the North Pacific. He soon became sea-sick, and his sickness became almost intolerable. In this state he remained below deck in his watch, until the mate called out for him to come up. He asked him why he remained below. His answer was, that he was sick. The officer, with an oath, said it was a lie, cuffed and kicked him, asserting that it was laziness. The young man did all he could to perform his duties. It was useless to appeal to others for sympathy, and, of course, the captain would have confidence in his mate. He afterward avoided remaining below at the expense of suffering. He also became so feeble that it was thought best to leave him at the first port. No port was soon entered. After a few weeks he began to improve in health. When near Cape Horn, a sperm whale was captured which was worth about \$3,000. While some of the sailors were endeavoring to secure the whale, the heavy chain that was attached to the tail of the whale got loosened, ran out into the sea, and dragged the whale downward. Fears were entertained that the great prize was lost, and blame was attached to this young man who had been sick. The captain sprang fiercely toward him, saying, with an oath, that if the whale was lost, he would gullet him. All looked aghast toward the young man, and blamed him because the captain did. The accused went below with a sorrowful heart without replying to either captain or crew. The rope that was attached to the head of the whale held it until the chain was again secured, and the whale saved. Not long after, as the captain was walking the quarter-deck, he went up to this young man that had been sick, and who was then endeavoring to learn to steer the vessel, and addressed him thus, "You are going to be able to steer a vessel." It was quite a query in the mind of the sailor, and he thought to himself, how can I, who am the lightest person in the vessel, be able to do this? But, sure enough,

before the voyage was ended, he who was cuffed and kicked, was called to take charge of the helm in the severest gales, in preference to most of the old seamen. He was often chosen from his watch to steer among icebergs, along dangerous shores, and in going into port.

The vessel was out about six months, when he was chosen steward. He then had access to the captain's library, and could use his nautical instruments in the study of navigation. Many advantages were given him, because he had been obedient. And if it be for our advantage to serve with fidelity, earthly masters, how much more readily should we esteem and honor those superiors whom God in his providence has placed over us.

JAMES SAWYER.

#### Tattling.

VERY often have the servants of God counseled us, and read to us the words of our Saviour in Matt. xviii. 15, respecting our duty to each other. Says he, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Is this our way of treating a matter? When the enemy of our souls acts through his agents, the opposers of the truth, and reports are circulated about some brother or sister, to their injury, do we go first and alone to that one? Or do we rather go to some one else and inquire of them if these things are so? And keep on inquiring, till the whole church is affected, saying, the while, "I don't believe one word of the matter;" yet keep it going till by chance it gets where it should have gone at first? Let us ask ourselves the question, Do I do my duty as Christ has bidden? He says to us, "If ye love me, keep my commandments." Let us all see to this. Let us, when we hear a report, go first and alone to the injured one, and no further. Never, oh, never! go to the world. Let us as a people fitting ourselves to meet our dear Redeemer, arise above all tattling, leaving all such things for those without the camp.

S. A. DOWD.

Tuscola Co., Mich.

A FRENCH paper publishes a carefully prepared table, showing that in times of peace Europe keeps in arms nearly four millions of men, at an annual cost of over six hundred millions of dollars. In fact, thirty-two per cent of the total annual disbursements of Europe are appropriated to the maintenance of this colossal army.

Manners may exist without morals, but MORALS never should be without MANNERS.

#### Obituary Notices.

DIED, Aug. 21, 1866, at Oneida, Eaton Co., Mich., Carrie Bell, daughter of N. B. and E. J. Cole, aged 4 years and 5 months. Bro. and Sr. Cole deeply feel the loss of this their only child, but they mourn not without hope. We tried to comfort the friends with our blessed hope.

M. E. CORNELL.

Sleep darling Carrie, sweetly sleep,  
From pain and sorrow free,  
Though parents now in anguish weep,  
We know it's well with thee.

Oh may this blest assurance cheer  
Each sad and lonely hour,  
And banish every doubt and fear,  
Till Christ shall come in power.

Then shall your loved one from the tomb,  
Spring forth to life again,  
Forever free from death and gloom,  
In endless bliss to reign.

A. M. A. C.

FELL asleep in Jesus, in Howard Co., Ind., Sept. 20, 1866, of a complication of diseases, my beloved sister, Harriet S. Hall, in the 26th year of her age. Her daily walk was that of a consistent Christian, and she calmly fell asleep in hope of a part in the first resurrection. A kind husband, lonely children, and a large circle of relatives and friends, mourn for her. While her death is sad news to us, our sorrow is mingled with the hope of soon meeting her in the land where death can never come.

J. D. HULL.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 16, 1866.

We have received Nos. 1-6, Vol. i, of a series of tracts of 16 pp. each, called "Stories for the Young Pilgrims, original and selected." The nature of these tracts is sufficiently indicated by their name. For sale by the Advent Christian Publication Society, 167 Hanover-st., Boston, Mass. Price 5 cents single, 30 cents per dozen, \$2.00 per hundred.

THE Voice of the West commenced its fourth volume, Oct. 2, 1866, greatly enlarged in size and improved in appearance. It is now printed on a sheet 40 by 27½, as large as any Advent paper issued.

### Report from Bro. Rodman.

I HAVE held meetings here for over two weeks, giving some twenty discourses in all. The weather has not been so favorable for people to get out, as it is sometimes, yet there has been a good attendance, and they have listened with apparent interest.

Last evening, I closed my meetings to attend to other engagements. I took an expression of the meeting, to know how many were persuaded that the seventh day was the Bible Sabbath, and nearly the whole congregation arose. I then requested all that would try to keep all the commandments, not excepting the fourth, to arise, when twelve or fifteen arose, eight of them beginners in this noblest of works, obeying God.

I see no reason why they, and others, will not hold on to this decision, although there is such strong opposition. If they seek help of the Lord to obey him, he will strengthen them to go on to the end. I hope to return again soon. Till then, may angels watch the truth and keep away the enemy, to the honor of God.

P. C. RODMAN.

Charleston, R. I., Oct. 1, 1866.

### To the Ohio Churches.

We hope the officers of the several S. B. societies among us, will not forget that the first quarter of the fiscal year in this State expires November 1, 1866; and that it is the duty of our S. B. fund officers to send the money then due, to Bro. John Mears, our State Treasurer, at Bowling Green, Wood Co., Ohio; and the Quarterly Report of the same to Joseph Clarke, Secretary of Ohio Conference, at Portage, Wood Co., Ohio.

Blanks have been furnished or sent to all the organized churches in Ohio, showing how reports are to be made out. If churches are prompt, and in time in this matter, it will be easy for the Treasurer and Secretary to give satisfaction, but neglect on the part of a single church gives us inconvenience.

JOS. CLARKE, Secretary.

P. S. If any church has failed to get blanks, they can obtain them of me at this place, by mail.

### Days of the Week.

WEBSTER in his dictionary, defines Sunday thus: "The Christian Sabbath; the first day of the week." Monday he calls the second day; Tuesday, the third day; Wednesday the fourth; Thursday the fifth; Friday the sixth; and Saturday, the last day of the week.

Mr. Webster does not intimate that there is the least doubt on this point, as he might easily have done, by saying, "supposed to be the first day of the week," which he does not say.

It may seem unnecessary to call attention to such a point; as Jews, Mahometans, Papists, all number the days of the week alike; all Protestant nations giving the same testimony; yet by some means, this plea is often given by those who wish to justify Sunday observance; that Sunday is probably, or at least possibly, the true seventh day.

But we would ask such persons, why they will thus

deny the authority of Dr. Webster, corroborated by the testimony of Papists, Mahometans, and Jews, to a point as to which neither of them could have a shadow of reason for, or temptation to, deception, in clandestinely or openly changing the order of the days of the week.

To properly estimate this subject, it must be borne in mind, that the different nations alluded to above have never been even friendly to each other; Papists have ever hated both Jew and Turk; and Protestants have been the detestation of Jew, Papist, and Mahometans. How then could they unite in changing the order of days of the week? The idea is preposterous. No such change has been made; and consequently they all held the present order from the time of Noah; and he from Adam; and to hold the contrary, is simply absurd.

JOS. CLARKE.

### Acknowledgement.

To the numerous friends who have so liberally contributed toward our home, we desire to express our humble, grateful acknowledgements.

Be assured that we are truly thankful for your kind favor, and that your generosity is appreciated by us. With this timely aid, we now have a very comfortable and pleasant home nearly paid for. We shall strive to remain ever loyal and true to the precious cause we love, and we shall pray that we may so use the gift, that the givers shall not lose their reward.

M. E. CORNELL,  
A. M. A. CORNELL.

### Appointments.

ELD. N. FULLER will, the Lord willing, meet with the churches in Quarterly Meetings as follows:

Olcott,	Oct. 13, 14.
Lancaster,	Nov. 10, 11.
Wheeler,	" 17, 18.
McKean Co.,	Dec. 1, 2.
Farmington,	" 15, 16.
Catlin,	" 22, 23.

Eld. S. B. Whitney, as follows:

Adams' Center,	Oct. 13, 14.
Oswego,	" 27, 28.
Kirkville,	Nov. 17, 18.
Brookfield,	Dec. 1, 2.

Eld. C. O. Taylor, as follows:

Buck's Bridge,	Oct. 27, 28.
Champlain,	Nov. 3, 4.
Middle Grove,	" 17, 18.

NOTE. The ministers and brethren at these meetings will decide the place of the next Quarterly Meeting in the several localities.

N. FULLER,	} N. Y. & Pa. Conf. Committee.
J. N. ANDREWS,	
R. F. COTTRELL,	

PROVIDENCE permitting I will be at Burlington, Mich., Sabbath and first-day, Oct. 20 and 21. Lapeer, Mich., Oct. 27 and 28.

Meeting each day at 10½ A. M. Appointments arranged for further meetings after I get to these places.  
J. N. LOUGHBOROUGH.

## Business Department.

### Business Notes.

L S Bristol: Your Instructor is sent regularly to Constantia Center.

M. J. Neff. No.

T M Preble requests us to state that his Post Office is changed from East Weare, N. H., to Dover, N. H.

### RECEIPTS.

#### For Review and Herald.

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

Geo W Kline 29-20, E Degarmo 31-1; P Chaffee, 29-1, E Davis 29-1, A M S 30-1, H E Clyde 30-1; J L Merritt 29-16, Cephas Wright 29-20, J M Brown 29-14, each \$1.00.

L Mc Nitt 33-19, J Caviness 31-1, A Erway 29-14, H Decker 29-20, Harvey Hall 30-20, M Brown 30-11, M T Ross 28-1, W C Taylor 28-1, Mrs J Maddux 29-13, J T June 29-20, P Mc Cormick 30-1, S M Ab-

bott 30-13, S Salsbury 30-1, D Crumb 28-1, H A Fenner 29-11, S A McPherson 30-10, T Lane 30-14, J B Webster 31-1, each \$2.00.

C H Holcomb \$6.00, 31-1, H H Wilcox \$2.75, 30-1, J Ferguson \$2.50, 28-20, C Wright 50c, 29-20, Mary Grant 50c, 29-20, R Marvin \$2.50, 29-1, E Walworth \$2.50, 28-14, C Wilkinson 50c, 29-20, W H Snook \$5.00, 31-1 Z Swearingen \$3.75, 30-14,

#### Subscriptions at the Rate of \$2.50 per year.

T B Cowgill \$2.50, 31-1, J L Green \$2.50, 30-11, Henry Bunce 50c, 30-11, N C Walsworth \$2.50 30-11, P Chaffee \$1.25, 30-1, Mary A Brown \$2.50, 31-1, B Hostler \$2.50, 31-1, C G Satterlee 50c, 30-1, S Trobridge \$2.50, 30-19, L Green 50c, 29-11, David Arnold \$2.50, 31-1, E E Newman \$2.50, 31-1, W Vancil \$2.50, 28-14, W B Castle \$2.50, 30-22, Henry Moore \$2.50, 31-1, W Hafet \$5.00, 32-18, E C Hendee \$2.50, 31-1, A Amburn \$2.50, 28-16, B Leach \$2.00, 30-6, J Glover \$1.00, 29-11, T Porter \$2.50, 30-1, J T Freeman 50c, 30-1, W H Dorcas 50c, 26-11, W Treadwell \$2.50, 31-1, J Brigham \$1.50, 30-21, B G Allen 50c, 29-13,

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

S Zollinger \$3.00, 30-20, W E Caviness \$1.50, 30-1, N C Wheeler \$3.00, 30-22, A Abbey \$3.00, 30-1, N H Satterlee \$3.00, 31-1, C B Preston \$3.00, 31-1, Emily Wilcox \$4.00, 32-11, R J Davis \$4.50, 30-1, W Hoff \$3.00, 29-13, D Andre \$3.00, 31-6, J H Granby \$3.00, 31-15, J Eggleston \$3.00, 30-7, Isadore Greene \$3.00, 30-20, J Parmalee \$3.00, 31-1, J G Saunders \$4.00, 30-18.

#### Books Sent By Mail.

A Erway \$1.62, P E Howes \$1.37, J M Brigham \$1.08, B G Allen 75c, S B McLaughlin \$1.00.

#### Cash Received on Account.

A A Fairfield \$2.50, J B Lamson \$28.50, A C Bourdeau for D T Shireman \$3.50,

#### Shares in Publishing Association.

S Vincent \$10.00, S B McLaughlin \$10.00.

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

Previously received, \$602.00. I Abbey \$10.00.

#### For Battle Creek Meeting House.

New York Conference \$150.00,

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

Previously received, \$362.18: A P Lawton \$5.00, Ira Abbey \$10.00, Ch. at Brookfield \$25.00, Ch. at Catlin \$21.00, A Smith \$1.00, S Drake \$5.00.

#### General Conference Missionary Fund.

New York Conf., \$155.00.

#### Michigan Conference Fund.

Received from churches. Church at Chesaning \$10.00, Hillsdale \$30.00, Colon \$9.00, Newton \$29.00, Genoa \$15.00.

#### Donations to Publishing Association.

New York Conference \$100. J N Andrews \$25. J N Loughborough \$25. Ira Abbey \$25. Wallace Eggleston \$10. J H G \$10. L C Patten \$5. J Parmalee \$2. H Brown \$2. R F Cottrell \$5. Abel Tuttle \$5. L R Chapel \$2. Alonzo Abbey \$1. G W Holt 50c. J B Lamson \$2. E & P Z Kinne \$10. E O Fish \$2. W J Cross \$10. S Vincent \$5. Sister Mowrey \$5. Sister Chaffee \$1. E V Wiard \$2. Jas Tillman \$1. J G Sanders \$5. Sister Palmiter \$1. Harriet Everts \$10. M A Allen 50c. E G Witter \$5. Abigail Allen 25c. Philip Brigham \$2. S W Rhodes \$12. E Buckland \$1. C E Green \$5. H Green \$1. L Green \$1. C Tuttle \$1. Job Spencer \$1. S N Walsworth \$5. L M Gates \$5. C E Frothingham \$5. D Hildreth \$5. Asa Cummings \$5. D Andre \$2. S B McLaughlin \$2.

#### For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

J G Sanders \$25. E Goodwin \$25. Sarah Burlingame \$200. N Fuller \$25. S Vincent \$25. S B McLaughlin \$25.

#### On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

S Vincent \$25. L R Chapel \$25. E V Wiard \$25. Wm Treadwell \$25. E G White \$500. J B Lamson \$50. G W Strickland \$10. S Vincent \$25. S M Holly \$25. S B McLaughlin \$10.