



## And Sabbath Herald.

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

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## THE SAVIOUR KNOCKING.

Now the Saviour standeth knocking,  
In the wind and in the rain,  
Entrance to your heart to gain.  
Pleading at its doop for entrance,  
Must he plead in vain?

Now he says with kind endeavor,  
Give me son, thy heart,  
From all sin depart.  
But he will not plead forever,  
Soon he will depart.

Oh! while mercy still is waiting,  
Ask him to forgive,  
Turn to him and live.  
If thou'lt open now unto him,  
Life thou shalt receive.

L. D. SANTEE.

DISCUSSION IN SANTA ROSA TOWNSHIP,  
CALIFORNIA.

BEING requested to publish in the Review the summing up of the discussion between Elder J. P. McCorkle, and myself, held in Piner settlement, Cal., March 29 and 30, 1869, I have carefully revised the same, adding to it other points made in the debate, omitted for want of time in my summing-up speech.

I will first notice the claims of my opponent.

1. He introduced Col. ii, 17-19, and claimed that it proved that the Sabbath was abolished. We replied that the days mentioned in Colossians could not include the seventh-day Sabbath, for, these are said to be a shadow," but the seventh-day Sabbath was instituted in Eden before man had fallen, hence could not be a type of his redemption. It is also to be kept in the New Earth, when redemption is complete, when all shadows shall have passed away. Isaiah lxvi, 22, 23.

2. He claimed that the Sabbath could not be binding now, because the stoning penalty is not enforced. He virtually answered this himself by claiming that other of the ten commandments are now binding without that penalty being enforced. Stoning was the temporal punishment for violating any of the ten commandments in that dispensation, but that "*ministration of death*" has been done away.

3. He claimed from Rom. x, 4, that the *whole law* of the past dispensation was gone. "Christ is the end of the law for righteousness to every one that believeth."

*End* is used here in the sense of *object*. By reading from verses 1 to 10 it appears that imputed righteousness is the subject under consideration. Our own obedience to a law we have broken, will not secure us pardon. This we obtain through faith in Christ.

4. He introduced 2 Cor. iii, 4-16, and claimed that the law of sin and death was on stones, and was done away; afterwards said he did not believe *all* the ten commandments were done away. This text we claimed only showed that there had been a change in the min-

istrations of the law on stones. In the typical service, for the transgressions of the law that condemns all sinners, it was the duty of the minister to put all willful transgressors to death; but in this dispensation, when the sinner is shown to be guilty, the minister points him to Christ as a source of pardon; therefore the present ministration of that law on stones, is more glorious than the typical service. The thing done away was covered by the vail. That was Moses' face and not the tables themselves.

5. He said the Gentiles were never under the law. We showed from Isaiah lvi, that a blessing is pronounced on the sons of strangers who join themselves to the Lord, if they keep the Sabbath. We showed that this text applies just before Christ's second coming; for it is when "salvation is near to come." Salvation comes at Christ's second advent. See Heb. ix, 27, 28, and 1 Pet. i, 5-7.

6. Claimed that in order to keep the Sabbath we must not go out of our houses, because the Lord said to the Jews, "Abide ye every man in his place." They were not to go out of their places to gather manna, as appears from reading Ex. xvi.

7. Claimed that the law spoken of in Galatians, which is said to be "our school master," and is dead, was the ten commandments; but he virtually denied this afterwards in claiming that none of the commandments are gone but the Sabbath. We showed that the law which points us to Christ, and was "a school master," is the law of which circumcision formed a part. The law of types is now dead, every part of it, and we are under none of it.

8. Claimed that every one who went back to keep the Sabbath of the fourth commandment, falls from grace. He professes to observe nine of those ten commandments. Why is he not under the same condemnation as the man who keeps the fourth, if they are all gone?

9. Claimed that the *law*, having a shadow of good things to come, was all gone. His own reading of Heb. x, shows that the law mentioned in that book, is the law of the typical priesthood, which we admit was a shadow, and is gone. But this is not the law of the ten commandments.

10. Claimed that the *law* was given by Moses, but *grace and truth* came by Jesus Christ, endeavoring thereby, to show that grace takes the place of the law. The "*grace of God brings salvation*." Titus ii, 11, Salvation is from sin. "Sin is the transgression of the law," which shows the perpetuity of a previously-existing law, which they had transgressed.

11. Quoted Heb. iv, to prove that there was still a rest. Said he did not believe that there was any Sabbath now. Would not claim that this was positive proof of a present rest; said it might refer to the future rest of the saints. This text is a contrast between Joshua's leading the Israelites into Canaan, and the future rest of the saints.

12. Claimed again that the Sabbath law required every man to stay in his house during the Sabbath; yet in the same speech, said they had a Sabbath-day's journey, which was a mile and a quarter. We showed that this Sabbath-day's journey was only one of their traditions, and not a part of the original Sabbath law.

13. Quoted from Col. ii, again, and claimed that the

sabbaths there spoken of are *against us*, and *taken out of the way*. We showed that the sabbaths mentioned in Col. ii, could not include the seventh day Sabbath, as Christ says, Mark ii, 27: "The Sabbath was made for man." These sabbaths of Colossians, are those enforced in the typical law. Seven of them are mentioned in Lev. xxiii. In verse 38, they are spoken of with their meat offerings, and drink offerings, "besides the Sabbath of the Lord." The *holy day* of Colossians, is *heorte*—festival, referring to the passover, which was also commanded by that same typical law.

14. He read from Ex. xxxi, 15: "Whosoever doeth *any work* in the Sabbath day, he shall surely be put to death." If the Sabbath is now binding, these men ought to be stoned to death, for they went out of their houses to meeting, last Sabbath, more than a Sabbath-day's journey—by way of joking, said he believed he would call on the boys to stone us a little, anyhow. We showed that the priests on the Sabbath, were required to offer more sacrifices than on other days—"Profaned the Sabbath and are blameless." Matt. xii, 5. All this is explained by the fourth commandment itself. "Six days shalt thou labor and do all *thy work*." Secular business is strictly forbidden by this commandment. The day is to be spent in God's service, but Christ himself shows that acts of mercy, such as relieving the afflictions of man and beast, are not forbidden by the Sabbath law. See Luke xiii, 15.

15. Claimed that as Paul did not mention the Sabbath, in Romans x, 9, 10, it was not binding.

We learn here, that Paul was telling them what to do to be saved. Salvation is from sin. Sin is the violation of the law, which proves that the law still existed.

16. Claimed that the law of sin and death, was on the tables of stone, and that 2 Cor. iii, proved that that law was done away. By referring to Rom. vii, 23, we learn that the law of sin, was in Paul's members, and that this law of sin, held him in that wretched condition that he could not keep the law of God, one command of which is, "Thou shalt not covet." By reference to Rom. viii, 34, we learn that through faith in Christ, we obtain strength to obey that very law, which Paul found to be unto death, because he had transgressed it. That which is called "the ministration of death," in 2 Cor. iii, 7, is in verse 9 called "the ministration of condemnation." The death was on stones, in the sense of that being on the stones that caused death to the sinner. The same as the sons of the prophets said to Elisha, 2 Kings, iv, 40, "There is death in the pot." There was in the pot that which would produce death. But, as before shown, 2 Cor. iii, refers to the change of administrations of that law on stone.

17. Quotes Gal. iii, 21, "If there had been a law given, which could have given life, verily righteousness should have been by the law." Claimed that as there was no law up to Christ's time, that could give life, the previously-existing laws were not good, and passed away. The 22nd verse says; "But the scriptures hath concluded all under *sin*, that the promise by faith of Jesus Christ might be given to them that believe." Sin is the transgression of the law—the law of right and wrong; the ten-commandment law. The wages of sin is death. What the sinner wants is

a means of pardon for sin, a remedy to give him life instead of the death penalty. The law of Galatians, which would not give life, is the law of types, the "added" law, the "school master" that pointed to Christ. If that law could have brought pardon and life to the sinner, who had violated the ten commandment law, what need would there have been that Christ should die? As "the blood of beasts" offered by that law, "could not take away sins," Christ's blood is shed, that through faith in him we may find forgiveness of sin.

18. Claimed that the law required every seventh year to be kept, and if we were still to keep the Sabbath, why not keep every seventh year?

This seventh-year sabbath was enforced by the typical law, and is included among the hand writing of ordinances, which are blotted out; so of course is not now to be observed.

19. Quoted the gospel commission, Mark xvi, 15, 16, and said it did not say keep the Sabbath, but "believe and be saved." Believers are passed from death unto life.

If my friend's text proves that the Sabbath is not binding because it is not mentioned in the gospel commission then it would prove that none of the commandments are binding; for none of them are mentioned directly in it.

But that gospel is to open the way for the salvation of sinners. Sin is the transgression of the law. So this commission shows that there is a law that underlies this whole matter, which gives rise to the necessity of a gospel by which we may pass from death unto life.

20. Read 1 Cor. xv, 1-5, and claimed that as Paul did not mention the Sabbath here it is not binding.

Of this case like the others, we learn that in believing the gospel, men are saved, saved from transgressions of the law.

21. Said the penalty for violating the Sabbath was stoning to death. As I had claimed that was done away, he wished to know what the penalty now was, or if the law was now existing without a penalty.

We replied that the penalty for violating all of God's law is death, the second death. But if Eld. McCorkle's position was correct, the only penalty for violating the Sabbath was to stone them to death. That was the temporal penalty for violating any of the commandments. Those who had that penalty executed upon them, and are raised in the resurrection, having met the penalty of the law, of course must be saved.

22. Refers to what I had quoted from Ps. xix, "The law of the Lord is perfect;" and said, "yes, the law of the Lord is perfect, but what law is that?" Referred to Heb. x, 1, that the law "would not make the comers thereunto perfect," claimed that the law of the past could not be the perfect law. Quoted James i, 25, "Perfect law of liberty," and said, obey this perfect law and ye shall get freedom from sin. He connected with this Rom. vi, 17, 18: "Obeyed from the heart that form of doctrine." "Being then made free from sin."

His own texts show that there were two laws in the past: one perfect, the other, the typical system, which though it would not make the comers thereunto perfect, would point them to a better hope in Christ. While we admit that that which is to be obeyed to get freedom from sin, is repentance, faith, and baptism, we do not admit that this is James's law. By looking at James ii, 8-12, we learn that this perfect law is the ten commandments, and is that by which we are to be judged in the last day.

23. Quoted Mosheim's testimony, written in the last century, to show that the disciples and early Christians kept the first day of the week.

This I met by reading from Neander, a learned historian of the present century, who had opportunity to avail himself of all Mosheim's authorities, and also the historical researches of the present century, who says, "The festival of Sunday, like all other festivals, was always only a human ordinance. . . . It was far from the intention of the early apostolic church to transfer the laws of Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place, for men appear by that time to have considered laboring on Sunday as a sin." In-

stead of all the early church being unanimous in observing Sunday, we learned from Socrates, who wrote in the middle of the fifth century, that, "although almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general."

24. On the word "fulfill," in Matt. v, 17-19, said that it meant to accomplish. Thus claiming it meant that the law was accomplished, and therefore had ceased. Webster's fourth definition of the word fulfill is, "To perform what is required: to answer a law by obedience." So, instead of the text showing that the law had ceased to be of force, it is still to be obeyed, as is plainly stated in verse 19.

25. Quoted Luke xvi, 16: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it;" and said that the law only extends to John's time. But he failed to notice the testimony of verse 17: "And it is easier for heaven and earth to pass, than one tittle of the law to fail."

26. Quoted Col. ii again, and claimed that it referred to the ten-commandment law as well as the types. Said that the things taken away were shadows.

We inquired if God was a shadow. None of the ten commandments, or the duties enforced by them, are shadows. The typical system with its annual sabbaths and festivals—holy days—was a shadow, and is gone; but that does not take away the fourth commandment, nor the law of which it is a part.

27. He claimed that the commandment, "Thou shalt not steal," was brought over by Christ, because he quoted it; but he claimed that Christ had not brought over the Sabbath.

We showed that Christ had brought over none of the commandments on a new score, but quoted them on the authority of the original law. This fact is as true of the Sabbath as of the other nine commandments. See Matt. xii, 1-13, especially verses 7, 10, 12; xix, 16-22; xxii, 34-40.

28. Read from Heb. viii, to show that Christ had taken the place of the law. The whole drift of argument in the book of Hebrews shows that the law there introduced is the law of types which regulated the Levitical priesthood. That priesthood was a shadow, and has met its object in Christ. But why do we need a priest? It is to obtain pardon for the transgressions of a law that existed before the typical priesthood, and which will exist after the antitypical priesthood is closed.

29. Claimed that Christ established a better covenant, and that the new covenant does not say anything about the Sabbath.

In the new covenant the Lord promises to put his law into our hearts. The contrast is not in the law written, but in the place where it is written. We have the same law of right and wrong here as in the past dispensation, while the first covenant regulating the service of the priesthood has given place to the new covenant, or new way of approaching God for forgiveness through faith in Christ.

30. Claimed that the middle wall of partition was broken down at the house of Cornelius.

The middle wall of partition between Jews and Gentiles was the regulations of the typical system. Christ took away that middle wall of partition, at the cross, by abolishing "in his flesh the enmity, even the law of commandments contained in ordinances." Eph. ii, 14, 15. For all this, Paul tells us that he had proved, both Jews and Gentiles, that they are all under sin." Rom. iii, 9. Sin is the transgression of the law, which proves again a plain distinction between the law of right and wrong, and the law of types.

31. Christ told the young man: Matt. xix, "If thou wilt enter into life, keep the commandments." Did not mention the Sabbath. Therefore claimed it was not binding.

Christ referred to commands which the young man said he had kept from his youth. As Luke records, "Thou knowest the commandments." Christ, in enjoining upon

the young man the distribution of his goods to the poor, developed in him the fact that he loved his worldly goods more than he loved his neighbors. He was covetous. That command of the ten, Christ did not quote. This does not prove that it was not binding. Let the words of Christ have force. If the young man kept the commandments, he could have eternal life. Not by keeping a part, but all of them. The very question of the young man, "Which?" brought out the branch of the law on which he was deficient; namely, in his duty to his neighbor. Surely no one would claim from this that he could have other gods, profane God's name, and get eternal life. By what authority do any claim that he could violate the Sabbath? The commandments are here brought over as a whole.

32. He quoted Rom. xiv, 1-6, and claimed that Paul taught that all days were alike, that there was no holy time, and that in reference to keeping a day every one should be fully persuaded in his own mind.

He told us in a former speech that any one who kept the Sabbath would fall from grace. Does Paul make it a matter of indifference whether we fall from grace or not? By turning to Galatians we see that the falling from grace is spoken of those who were circumcised, and went back to the law of types, when a way had been opened for pardon through the blood of Christ. The day of which Paul is speaking he connects with eating, and also with the eating of herbs. The only day the eating of herbs was connected with in the past dispensation was the passover. See Ex. xii, 8; Num. xix, 11. The expression "every day" here does not include the Sabbath, any more than it did when God gave the manna, Ex. xvi, 4. The Lord said, "Ye shall gather a certain rate every day; but there was none to gather upon the Sabbath. The Lord in this dispensation has one day which is his; Rev. i, 10; so in Rom. xiv, the expression "every day," is in reference to the same as we mean when we use the expression every day, as "our every-day clothing," &c. So far as observing a day in which to make a distinction of meats, and eating—the subject Paul has introduced—the laws making such distinctions are past, and of course he would tell them to be fully persuaded in their own minds whether they would keep the passover or not.

33. Said that I talked as though there were two laws—a moral law, and a ceremonial law, and asked, Where are they? asserting that God never gave a law without moral precepts connected with it. Said he never heard of these two laws in existence at the same time, but he had read of the law of Moses on the tables of stone, but that was done away. This statement was made by elder McCorkle in his last speech the first day of the debate, but in his first speech of the second day, as we shall presently show, he tried to argue the distinction between the two kinds of laws.

To show that the continuation of the moral law while the typical law was abolished was no new idea, we read the words of Alexander Campbell: "It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law."

"It is clearly proved that the pastors of the church have struck out one of God's ten words! which not only in the Old Testament, but in all revelation are the most emphatically regarded as the synopsis of all religion and morality."—Debate with Purcell. p. 214.

This was met by reading other testimonies from Campbell to show that he taught the law and Sabbath were abolished. This only showed that he either changed his position in the debate with Purcell, or else advocated in the debate what he did not believe; namely, the continuance, in this dispensation, of the ten commandments.

34. Said, Christ is the Christian's law-giver; is a king on his mediatorial throne. We are now to hear Christ. He said "The Son of Man is Lord of the Sabbath."

James tells us there is one Law-giver. James iv, 12. If this law-giver is Christ, who is our advocate? The Pope claims to be an advocate between Christ and man, but we do not accept of him as our advocate. We read in 1 John ii, 1, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The Father's law is violated, and Christ pleads for offen-

ding man. As to Christ's being "Lord of the Sabbath," a man is said to be lord of his wife. He is to cherish and protect her. Christ is "Lord also of the Sabbath," because it was "made for man," made for the whole race of mankind. It still continues, and he is Lord of it.

35. Said there were two kinds of precepts, moral and positive. The moral are those that relate to the inner man, and take cognizance of the operations of the mind, while the positive precepts relate to the outward actions. The positive, or ceremonial precepts of each dispensation pass away, while the moral are brought over into the next dispensation. All the moral precepts of the past dispensation are brought over into this, but as the Sabbath relates only to outward acts it is a positive precept, and is not therefore brought over.

Here we found the Elder advocating what he never had heard of the day before—two laws at the same time, and attempting to divide the ten commandments. By the same rule that Catholics attempt to dispense with the second commandment, the Elder attempts to dispense with the fourth. But if we look at the fourth commandment, the first words of it take cognizance of the mind, "Remember the Sabbath day." Remembering is an act of the mind, so by his own rule this is one of the moral commandments, and still exists.

36. Said, "Sin is the transgression of the law." If I break the law of the land, I sin in doing it. It is duty to keep the law of the land. I replied that the cases of Daniel and the three Hebrew children showed that, when the laws of men conflict with the law of God, we are not under obligation to leave God's law, to keep man's law. In those cases, God signally honored those men in their refusal to bow to human laws.

37. In reply to the position I took that the Lord still had a day, Rev. i, 10, he said, first, we read that "The day of the Lord will come as a thief in the night." Afterward he said he believed in a first day of the week; that Christ rose upon it. Quoted again human testimony, to show that it was the day to keep. We claimed that the Scriptures were to thoroughly furnish us to all good works. That the Bible taught us no other day as the Lord's, but the seventh day. There is no necessity of leaving the Bible ground, and going to the Papal platform of tradition to sustain the Sabbath. The Lord has a day; that is the seventh day of the week.

38. Referred to the case of gathering sticks on the Sabbath, and the bearing of burdens in Jeremiah's time, and claimed that the penalties for these transgressions must still be enforced if a man did any work upon the Sabbath.

Christ gives us a rule for Sabbath keeping which shows that acts of mercy and necessity are not prohibited by that commandment. The case of picking up of sticks in the wilderness, was an act for which there was no necessity. They were in a warm climate, where they needed no fire, save to cook their manna, or wash their clothing. This they could do on the other days of the week. The case of bearing burdens, in Jeremiah, was burdens of merchandize, and an open violation of God's law.

39. Claimed that the commandment in which it was taught that the iniquities of the father shall be visited upon the children, is gone, because Christ said the son shall not die for the iniquity of the father. We replied that in that very time when our friend claimed that the commandment required the son to die for the father's sin, it was said, "The son shall not die for the iniquity of the fathers," Deut. xxiv, 16, so that commandment could not mean that the son was to die for the father's sin. We suppose it to be a physiological law, that the diseases—iniquities—of the father are visited upon their children, even to the third generation. It is also true that by leading correct lives, and observing temperate habits, with God's blessing, these ills may be measurably stayed.

40. Referred to the testimony of the gospels and epistles, and said we were not commanded in these to keep the Sabbath, and therefore it was not binding. Our answer was, that these testimonies he referred to had reference to the course we were to take to get freedom from sin. Sin is the violation of the law. This shows

that the law was still considered by these writers to be in force as a whole.

41. Claimed that the book of Revelation, which was written to the seven churches in Asia, did not command us to keep the Sabbath. I showed that in chap. i, 10, we learned that there was one day that belonged to the Lord. We learn, too, that the law or commandments of God, in contrast with the faith of Jesus, chap. xiv, 9-12, is still to be kept. The faith of Jesus is the doctrines peculiar to Christ, by which we obtain a pardon for sin. The commandments of God are the standard of right and wrong. This law being transgressed, Paul taught repentance toward God, and faith toward our Lord Jesus Christ.

42. Referred to Acts xv, where there was a council at Jerusalem, to know how much of the law of Moses was binding. As the Sabbath was not mentioned here, he claimed it was not binding. We replied that the law under consideration was the typical law, of which circumcision formed a part. There it was decided that all of that law that was in force was to abstain from meats offered to idols, and from things strangled, and from fornication. If this is all of any of the laws of the past dispensation that is binding, then men may kill, steal, bear false witness, covet, blaspheme God, and gain Heaven, if they only "abstain from meats offered to idols," do not commit fornication, and do not eat things strangled. Does he believe all this?

#### ADMISSIONS OF ELD. M'ORKLE.

"Admissions in favor of truth from the ranks of its opponents, constitute the highest kind of evidence."—*Pres. Mahan.*

1. Admitted that the Sabbath existed before Mount Sinai; reads Ex. xvi, to prove it.

If it existed before the written command for its observance was given on Mt. Sinai, it does not depend for its existence on that written law. Ex. xvi, states, "This is that the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord." Then we see by his text from Ex. xvi, that the Lord had designated the seventh day as his before the time the manna was withheld. "This is that the Lord hath said."

2. Admitted that Christ kept the Sabbath. To be Christians is to follow Christ; if we are to follow him, we shall keep the Sabbath too.

3. In noticing Luke xxiii, 55, 56, which gives an account of the women resting "on the Sabbath, according to the commandment," this side of the cross, he admitted the fact, but said the new dispensation had not yet been brought in.

4. In meeting my position on Matt. xxiv, by which I showed that "the Nazarenes," 40 years this side of Christ's death, who heeded the instruction of Christ, all went out of Jerusalem Sabbath-keepers, he said, Of course they kept the Sabbath; but that was the law of the land, and it was their duty to keep the law of the land.

5. Admits, after contending against it the first day of discussion, that there is a difference between the law by which we learn that we are sinners, and the system of types that points us to a source of pardon. One he claimed to be moral, and the other arbitrary, consisting of positive precepts relating to outward ceremonies.

6. Admits that the law which required the people to be stoned to death is taken away. So all his pleading that men must now be stoned to death if they violated the Sabbath, was of no avail.

After contending on Rom. xiv, that all days are alike, admitted on Rev. i, 10, that the Lord has a day; but without proof, intimated that that might be the first day of the week. It proves, and he admits it, that one day is the Lord's. Then when Paul is talking about "every day," he does not include the Lord's day among his "every days."

7. Admitted that the Lord sanctified the seventh day at creation, but said the Lord set apart his apostles. Did not know as the sanctifying of the day proved anything, and wanted proof that some one kept it from creation. We showed, as will be seen, that all the way the day could be sanctified was by telling Adam how to use it.

8. In reply to our position that the Sabbath was

kept this side of the cross, he admitted it, but said circumcision was also practiced.

They are not parallel cases. Let us see. "Rested the Sabbath day according to the commandment," but of circumcision we see by Acts xv, that it is "a yoke," Gal. v, 1, 2, a "yoke of bondage" that we are not to be entangled with. Quite a difference in the two institutions this side the cross.

J. N. LOUGHBOROUGH.

(Concluded next week.)

#### AWAKE FROM SLEEP.

It was necessary on a certain occasion to rise very early in the morning. Retiring late, during the fore part of the night I was restless and wakeful; but as it drew toward morning, I sank into a sound sleep. At the appointed hour, I was partially aroused by the striking of the clock, but not enough to realize the necessity of starting. I made a slight movement, and was fast returning to a sound slumber, when my hand slowly lowered onto the cold steel trimmings of a trunk that stood at the bed-side. In a moment I was awake and up. Ah! thought I, had my hand rested on a velvet cushion instead of the repulsive steel, I might have slept another hour and thus have missed my time.

And then I thought of the thousands that have slumbered in the lap of ease, of wealth or luxury, till the day of grace passed, till the hour of probation and mercy, with them, had closed forever. I thought also of bitter chastenings which God sometimes sends upon his people to break the charm of this world and awaken them to a sense of their duty and danger. But more than all I thought of that fatal sleep of those who are deluded by the siren song of peace and safety; even while the angry nations are training and marshaling their hosts, and while that awful storm of God's wrath and vengeance is gathering and ready to burst on the earth and sweep from off the face thereof both man and beast. The people of God are not in darkness. They are not thus deceived. They are children of the day. E. W. DARLING.

Faribault, Minn.

#### HOW TO MAKE THE MARRIED LIFE HAPPY.

When Robert Newton, the Wesleyan pulpit orator, married, he and his bride began the married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. Mark the result! When an old man, Mr. Newton remarked: "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage; and I know not that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

That was certainly a happy married life. What made it so? Did not that hour of daily prayer make the bond of peace so strong that none of the manifold trials of a long public life could even strain it? Had religion been stricken from their lives, would not pride, vanity, or passion, have grown into a power of discord in their hearts? Did such absolute peace ever reign over the married life of any irreligious pair for half a century, since the fall? Does it reign over the reader's married life? Is not the religious element needed in his married life to render it even tolerable? Consider the claims of religion, dear reader, from this standpoint, and you will conclude that religion is needful, not only for your present and eternal happiness, but also for your domestic enjoyment.

The godly husband and the godly wife are true help-meets, the one to the other. They belong to the same family, speak the same sweet language, are traveling the same happy road, and are journeying to the same blissful home.

Finally, to all the dear children of God, we would say, Marry "only in the Lord." Let his word be your guide, your rule, his glory your aim, and he will direct your path through life, will sustain you in death, and conduct you safely to his heavenly kingdom.—*Aples of Gold.*

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 25, 1869.

URIAH SMITH, EDITOR.

## THE CONFERENCE.

FULL reports of the business proceedings of the various meetings held here the past week, will be found in this paper. These will give a general idea of the standing and doings of the various organizations. The utmost harmony has prevailed throughout, and while there has not been all that enthusiasm manifested that has been seen on some occasions, there has been a hearty desire on the part of all to take such action as the present wants of the cause demand; and moves have been made which are believed to be essential to our prosperity as a people. We expect to see great good result from this Conference.

We have been cheered with the presence of many whose faces we have never before seen in this place. Twenty-two ministers and licentiates were present. The discourses were characterized by great earnestness and solemnity. The impending realities of the Judgment were held before us in all their startling colors. Faithful warnings were given, and the duty of the church in this dangerous, drowsy time, plainly pointed out. Never was a more plain and searching testimony borne; and both ministers and people seemed to receive it, and appreciate its importance, and the necessity of promptly acting thereon. In view of the dangers and perils of this time, the necessity of the gifts in the church was seen as never before.

A series of morning discourses was given by Bro. White at 5 o'clock each morning. There was also preaching each evening. Thus each day was more or less relieved of the monotony of business transactions, by being opened and closed with religious services. Well were the morning discourses of Bro. White appreciated, that the following resolution was adopted by a full congregation on first-day:

*Resolved*, That we tender our sincere and hearty thanks to Bro. White for the series of morning discourses delivered during these meetings, by means of which we have been enabled to call to remembrance the former days in which was endured a great fight of affliction. And we pray that they may be the means of stirring us up to renewed interest and consecration in the sacred cause of present truth, and to a comparison of our state with the self-sacrifice manifested, and the toil and suffering endured by the pioneers in this cause, that we may realize how far we, as a people, have fallen from our first state, and thereby be led to zeal and repentance, lest the faithful and true Witness spue us out of his mouth.

The meeting has been a good one. The blessing of the Lord has been with his people, not so much to produce buoyant and rapturous feelings, as to guide in the steps deliberated upon for the advancement of his cause. There is vitality in the truth. It is destined to go forth with power, and triumph in glory.

## NO MAN HATH ASCENDED TO HEAVEN.

**BRO. SMITH:** Will you please answer, through the Review, the following questions, on the 13th verse of the 3d chapter of John: "And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven."

1. Had no one ascended up to Heaven previous to this time, save the Son of Man?

2. How could the Son of Man be in Heaven, and at the same time upon the earth, speaking with his disciples? C. B., of Ill.

**ANSWER.** This declaration must be made to harmonize with the fact that two men have ascended to Heaven, namely, Enoch and Elijah; and an effort is usually made to do this on the principle that all general rules may have their exceptions. But such reasoning cannot apply in this case. The declaration is such, that a single exception destroys it at once. If it read, "Men do not ascend to Heaven;" that is, men, as a general thing do not, this might still be true, though there should be a limited number of exceptions. But when

it reads that no man has ascended, that declaration is nullified if one man has ascended in the sense there intended. The expression cannot therefore mean simply an ascent into Heaven such as Enoch and Elijah experienced. What then, is the meaning of the expression? This must be determined by the context. Jesus is there discoursing of heavenly things. To Nicodemus, they were things of great mystery. He could not understand them. Jesus says, "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Why? Because these things have not been subjects of observation to mortals, that they could become qualified to teach others in reference to them. He continues, "And no man hath ascended up to Heaven." For what purpose? Evidently to return and bring instruction to his fellows respecting the things of Heaven. And indeed no man has done this. "But He that came down from Heaven;" that is, the Son of Man. He alone could speak of heavenly things from personal acquaintance with them. "Even the Son of Man which is in Heaven." This expression is designed to still further set forth his qualification to speak in regard to heavenly things. In what respect was he in Heaven? Not literally, and personally; for he was at that time here with the disciples. But so far as the heavenly things about which they were conversing, were concerned, it was the same as though he were still in Heaven. In knowledge of heavenly things, in a perfect understanding of the will of God, he was there; that is, he knew these things as well as though he were literally there.

On this text Dr. Bloomfield has a note from which we make the following pertinent extract:

"Καὶ οὐδεὶς ἀναβέβηκεν—ὀραυῶ.] Literally to ascend to Heaven, could not apply to our Saviour; for his ascension had not yet taken place: figuratively, it means the investigation of hidden things; and for such investigation Christ, who came down from Heaven, was peculiarly qualified. The phrase ἀναβέβηκεν τὸν οὐρανὸν (as Schoettgen and others notice) is used agreeably to the language commonly employed of one who announced any revelation,—that he had ascended to Heaven and fetched his knowledge from thence. The ὄν is, I conceive, of the Present Indefinite; and ὁ ὄν ἐν οὐρ. means, "whose proper dwelling-place is in Heaven." The sense, then, is: "And no one has ever ascended to Heaven, to bring down this information from Heaven, nor can any one except the Son of Man, (i. e., the Messiah) reveal the counsels of God for the salvation of man, i. e., "No one knoweth the counsels of God but I who came down from God."

## ANOTHER ARGUMENT FOR SUNDAY.

RECENTLY I asked a minister of the Christian denomination, why he called the first day of the week the Sabbath. He replied that the Scriptures said, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding;" and so he understood that the Sunday was the Sabbath! The evidence was all internal—in himself. And so a person once told me they knew the soul was immortal; something within told them so. Foolish and absurd as this appears, many stand on such a foundation.

They do not appear to realize that they are directly setting aside the Scriptures as the rule of faith. If, when the Bible speaks plainly on a subject, we may set it aside because we feel that the opposite is right, of what use is the Bible? It is a dead letter to all such; they are, practically, infidels.

It is very often the case, that the "spirit in man" is quite contrary to the Spirit of God. His Spirit is called "the Spirit of truth;" because it inspired holy men to speak his word, and his word is truth. All the words spoken by his Spirit are truth; of course, all that contradict them are false. By this word of truth, we understand that "the spirit that dwelleth in us lusteth to envy." Jas. iv, 5. How different from God's Spirit, by which we ought to be led. They who set aside the word of God, to follow their own spirit, are denounced in the Scriptures. "Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit and have seen nothing . . . . They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and

they have made others to hope that they would confirm the word. Eze. xiii, 3, 6.

Some think they are not required to obey God, unless they feel like it: if there does not appear to be a harmony between their hearts and the word of the Lord, they set aside the word, and follow their own hearts. They place themselves above God's word, not believing that "the heart is deceitful." Jer. xvii, 9. "He that trusteth in his own heart is a fool." Prov. xxviii, 26. On the contrary, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. cxi, 10.

It is truly astonishing that any who profess any reverence for the word of God, should be so easily deceived as to follow the imaginations of their own hearts, in preference to its teachings. All reason as well as all Scripture is against them. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool . . . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi, 1, 2.

J. H. WAGGONER.

## BUSINESS PROCEEDINGS.

Of the Seventh Annual Session of the General Conference of S. D. Adventists.

CONFERENCE assembled, according to appointment in REVIEW, May 18, 1869, at 9 o'clock A. M. Prayer by Bro. White. Delegates being called for, credentials were presented by the following brethren:

- Iowa Conference. M. E. Cornell, H. Nicola.
- Maine Conference. Chas. Stratton.
- Michigan Conference. Joseph Bates, John Byington, R. J. Lawrence, Francis Nelson, S. H. King, James Harvey.
- N. Y. & Pa. Conference. R. F. Cottrell, J. N. Andrews.
- Ohio Conference. By letter.
- Vermont Conference. By letter.
- Wis. & Ill. Conference. By letter.
- N. E. Mission. J. H. Waggoner, D. M. Canright.
- California Mission. By letter.

Ministers present, in good standing, were invited to take part in the deliberations of the meeting.

Missionaries present as members of Conference, Brn. White, Waggoner, and Canright.

Minutes read and accepted.

Reports from the different State Conferences presented, showing the following results:

Gen'l Conference Summary For the Year 1869.	Ministers.	Licentiates.	Churches.	Members.	S. B. Fund Prepaid.	S. B. Fund used by the Churches.	S. B. Fund Prepaid to Conference.	S. B. Fund Prepaid to Gen'l Conf.	S. B. Fund on hand.
Iowa.	1	12	381	\$2069 37	\$413 87	1645 50	\$125 00		
Maine.	4	3	10	216	889 22				
Michigan.	10	8	47	1573	3959 34				
Minnesota.	2	2	8	200	900 00	3949 68	800 80		
N. Y. & Penn.	5	6	24	689	2054 07	201 54	2752 53	200 00	232 20
Ohio.			11	185	1132 78	10 26	1122 52		
Vermont.	4	2	12	256	1659 20	242 65	1416 55		
Wis. & Illinois.	5	2	25	646	3639 75	727 95	2911 80		
N. E. Mission.	2	1	17	779	1224 04	180 00		1044 04	227 71
California Missn.			3	75	525 00				
Total.	33	24	107	4900	\$18952 77	\$3735 61	\$13698 58	\$2169 84	\$459 91

On motion, the following brethren were chosen as Auditing Committee: S. H. King, of Mich., H. Nicola, of Iowa.

Committee on Resolutions: J. N. Andrews, J. H. Waggoner, R. F. Cottrell.

Committee on Preaching: Jas. Harvey, F. Nelson, S. H. King.

Committee on Nominations: R. F. Cottrell, R. J. Lawrence, J. Byington.

Special Committee to amend Constitution: J. H. Waggoner, F. Nelson, U. Smith.

Bro. White reported on Hymn Book, as the matter was left in hands of Gen. Conf. Com. Reported the book in the hands of the binder, to be here before the Conference closes.

Missionary reports called for, were presented by Brn. Andrews, Waggoner, Canright, and White.

Subject of Distribution of Labor taken up. Calls for help read from Missouri and Kansas, and a letter respecting a mission among the Freedmen. Bro. Harvey appeals for Indiana. Bro. Waggoner speaks for Mis-



souri, Ohio, and Maine. Bro. Canright spoke for New England; Brn. Stratton and White for the same. Bro. Cornell spoke for Iowa.

Treasurer's Report read, and accepted.  
Adjourned to 2 o'clock p. m.

SECOND SESSION, as per appointment. Prayer by Bro. Bates.

Committee on Amendment reported through Bro. Waggoner. Recommended to amend Art. I of the Constitution, by the addition of the following words: "And shall be composed of delegates from the State Conferences, and such ministers as shall have been employed as missionaries during any part of the year;" so that, as amended, it shall read, "Art. I. This Conference shall be called the General Conference of Seventh-day Adventists, and shall be composed of delegates from the State Conferences, and such ministers as shall have been employed as missionaries during any part of the year."

Art. IX of the Constitution was then amended by changing the word "delegates" to "members;" so that, as amended, it shall read, "This Constitution may be altered or amended by a three-fourths' vote of the members present at any meeting."

Committee on Nominations reported for President, Jas. White; Secretary, U. Smith; Treasurer, E. S. Walker; Executive Committee, Jas. White, J. N. Andrews, J. H. Waggoner, all of whom were elected to the offices named.

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

DRESS REFORM.

Resolved, That we renew the expression of our interest in the Dress Reform, believing that the teachings of the Scriptures in regard to simplicity and modesty in dress, are of great importance in this age of vice and subserviency to vain and immodest fashions; and that we recommend to our sisters conformity to the model presented in the tract on this subject, that they may recommend it, by their practice, to all observers.

THE HEALTH REFORM.

Resolved, That we consider the Health Reform as an important auxiliary to the cause of present truth, and recommend to all our ministers to urge it to a proper extent upon the churches, and to endeavor to be examples to all in this respect.

Adjourned to call of committee.

THIRD SESSION. The following resolutions were presented by the Committee on Resolutions, and unanimously adopted.

SPIRITUAL GIFTS.

Resolved, That our faith and confidence in the Gifts of the Spirit of God, so graciously vouchsafed to us in these last days, are not only unshaken by the attacks of the opposers of the truth, but greatly strengthened and increased by the warnings we have received in times of danger, the counsels and admonitions when we have erred, and the comfort in our afflictions; as well as by the purity of their teachings, and the respect and reverence they produce for the word of God. And we earnestly recommend to all the scattered flock a more careful reading of, and more strict compliance with, the Testimonies to the Church.

CALIFORNIA MISSION.

Resolved, That we wish to express our unabated interest in the California Mission, and our pleasure in the prospect before the ministers in that field; and we still extend assurance of our hearty sympathy and cooperation in their work, and our fraternal greeting to those who have embraced the present truth in that State.

S. D. BAPTISTS.

Believing that we ought to cultivate fraternal feelings with all those who keep the commandments of God and teach men so, and believing that some of our brethren have not pursued the most judicious course in regard to them, therefore,

Resolved, That Brn. Cottrell, Andrews, and Fuller, be a committee to address the Seventh-day Baptists, and open such correspondence with them as they may deem fit.

Resolved, That we hail with joy every indication of the present truth going to the nations and tongues of the earth, and though we cannot enjoy the privilege of hearing, and speaking to, them, we wish to assure our Danish brethren of our deep interest in their welfare, and our sympathy and prayers shall ever be with them in this work.

Moved, That Bro. Andrews be invited to write an appeal to young men in reference to entering the ministry. Carried.

Adjourned to call of Chairman.

THIRD SESSION. On motion, the resolution adopted by the Health Institute, relative to Bro. and Sr. White, was adopted as an expression of the sense of this Conference.

The following resolution was also adopted:

Resolved, That we consider it our duty to publicly make known our disapproval of the movement for the founding of a colony in Kansas; facts having come to our knowledge by which we are assured that those who engage in it will be subjected to disappointment and suffering.

On motion, the thanks of the Conference were extended to the Battle Creek church, for their hospitality during this meeting.

On motion, Bro. Waggoner was added to the Auditing Committee.

Adjourned to call of Chairman.

At the fourth session, Monday A. M., the following resolutions were adopted:

Resolved, That this Conference recommend to the State Conferences to make preparations for, and hold, Camp-meetings, procuring the best assistance in their power, and leave it to Bro. and Sr. White to attend such of them as the providence of God may direct.

Resolved, That this Conference accept the new Hymn Book at the hands of our Executive Committee, and return our thanks to them for a book which we can so cordially recommend to our people, as well suited to our wants, both in public and social worship.

J. N. ANDREWS, President,

URIAH SMITH, Secretary.

MICHIGAN STATE CONFERENCE.

Ninth Annual Session.

PURSUANT to call of the Committee, published in the REVIEW, the Michigan State Conference assembled at Battle Creek, Wednesday, May 19, 1869, at 9 A. M. Meeting called to order by the President, and opened with prayer by Eld. Waggoner. The credentials of delegates were called for and passed in, which upon examination showed that the number of delegates present was forty-four, representing 32 churches. Several churches were represented by letter, and several not at all.

Upon motion, the following-named churches were admitted to the Conference: Montcalm, Alaidon, Blendon, Leighton, and Casinovia. The church at Duplain not being yet organized was admitted to the watchcare of the Conference.

The Secretary's report was read and approved.

The Treasurer's report was read, showing the following result:

Amount on hand May 1, 1868,	\$2,758 79
Received during the year,	4,617 75
	7,376 54
Paid out during the year,	3,529 58
Balance on hand May 1, 1869,	\$3,846 96

On motion, the report of the Treasurer was accepted. The church in Owosso requested the privilege of disbanding, which after some discussion was not granted, the brethren thinking the few left there had better remain as a nucleus for future accessions.

Moved, that an Auditing Committee be appointed by the chair, which was carried, and the following brethren were announced as that committee: James Harvey, Chas. Jones, J. G. Whipple, W. H. Littlejohn, A. Gleason, Adolphus Smith. On motion, the following brethren were appointed as a Nominating Committee: E. S. Griggs, J. P. Kellogg and Franklin Howe.

The reports of ministers and licentiates were called for, when the following brethren responded: Joseph Bates, John Matteson, John Byington, R. J. Lawrence, I. D. Van Horn, Philip Strong, J. H. Waggoner, B. P. Chase.

Brn. White, Burrill, Lane, and Littlejohn, reported verbally, at the request of the Conference.

On motion, credentials were granted to the following ministers: James White, Joseph Bates, John Byington, R. J. Lawrence, J. N. Loughborough, I. D. Van

Horn, M. E. Cornell, Philip Strong, D. M. Canright, J. H. Waggoner, and John Matteson.

On motion, the following brethren were granted license to improve their gift in preaching as the way may open: Uriah Smith, Wm. C. Gage, Jas. G. Sterling, B. P. Chase, Elbert B. Lane, A. O. Burrill, W. H. Littlejohn, S. E. Sutherland, D. H. Sanborn, C. Stoddard, Adolphus Smith.

By vote, the churches were instructed to pledge their funds to the State Conference, leaving this body to make such appropriation to the General Conference as the case may demand.

Inquiries as to the standing of churches not reported, were answered verbally by brethren acquainted with the circumstances, and remarks were made by the Secretary concerning the manner of making reports, &c.

Adjourned to 2 o'clock p. m.

AFTERNOON SESSION.

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

Voted, That the following churches be allowed to retain their s. b. funds for the ensuing year, for the purpose of building meeting houses: Oneida, Windsor and Charlotte, Convis, Alaidon, Blendon and Otsego. The church at Vassar were granted the same privilege, on condition that immediate measures be taken to build a house. The Committee on Nominations reported a list of Officers. The report was accepted, and after some action and discussion, was referred back to the Committee, which was increased by the addition of Eld. M. E. Cornell and James Harvey.

On motion it was

Resolved, That we deprecate the course of Bro. E. S. Hamlin in the matter of the Kansas Colony, and advise our brethren to move with great caution in reference to it.

Adjourned to call of Committee.

Conference called in session by the Committee, Friday afternoon, May 21.

The report of the Auditing Committee was read and approved.

Nominating Committee presented their final report, which was acted upon by the Conference. The list of officers for the following year is as follows: President, H. S. Gurney; Secretary, Wm. C. Gage; Treasurer, J. W. Bacheller; Executive Committee, H. S. Gurney, S. H. King, E. H. Root.

The Secretary reported the present standing of the churches of the Conference as follows.

Whole number of churches in the Conference, May 1, 1869,	51
Whole number of church members,	1,749
Amount of s. b. funds pledged to the Conference,	\$4,256 97

On motion, the resolution adopted by the Health Institute concerning Bro. & Sr. White, was also adopted as the sense of this Conference.

Moved to publish the proceedings of the Conference in the REVIEW.

Adjourned sine die.

URIAH SMITH, President.

WM. C. GAGE, Secretary.

THE DECEITFULNESS OF THE HEART.

"THE heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii, 5.

Never was there a more truthful declaration than the above. God, who knows every heart and who has tried all hearts for the last six thousand years, knew full well the truth of this strong language, by this long trial. Yet it is a fact that none but a thoroughly converted, contrite, humble heart will be accept. Man loves to trust in his own ways, and the carnal heart, rather than yield these, will set aside the plainest requirement of God's law. I have seen many illustrations of this while preaching the present truth, and presenting the claims of God's law. I often find persons who say that they would do anything, and make any sacrifice to please God and obtain eternal life, if they only knew what to do. They evidently think that they would. They do not know their own hearts. They are deceived. They think that they are very good and willing to do right, but that somehow God is to blame for not giving them

more light and knowledge and making duty plainer. Now, I have seen scores of just such persons have the light of truth presented before them so plainly and clearly, that they would acknowledge that they saw it and saw their duty to keep God's commandments. They had not a Bible objection to bring. Then did they do as they said they would? Did they obey? Far from it. They now began to plead inconvenience, business, opposition of the world, &c. Here the deception of their own carnal hearts is revealed, and it is plain to be seen that they love the world more than God. How unwise then to trust our own hearts.

Bank Village, N. H.

D. M. CANRIGHT.

**S. D. A. PUBLISHING ASSOCIATION.**

ITS NINTH ANNUAL MEETING.

PURSUANT to notice given in the REVIEW, the ninth annual meeting of the Seventh-day Adventist Publishing Association was held at Battle Creek, Mich., May 20, 1869. Vice President in the chair. Meeting opened with prayer by Eld. J. N. Andrews. The roll was then called. Members present representing 141 shares. The Auditor's report being called for, the following statement was read and approved:

TREASURER'S REPORT.

To the Ninth Annual Meeting of the Seventh-day Adventist Publishing Association for the year ending May 1, 1869.

RECEIPTS.

Cash on hand May 1, 1868,		\$752 27
Received on REVIEW & HERALD,	\$6,146 53	
"    "    Youth's Instructor,	484 62	
"    "    Office Sales,	3,933 15	
"    "    Accounts & Deposits,	53,465 95	
"    "    Donations,	272 28	
"    "    Shares,	100 00	
"    "    Job Work,	3,819 27	
"    "    Mich. Conf. Fund,	4,617 75	
"    "    Gen. Conf. Fund,	2,146 24	
		\$74,935 79
Total,		\$75,688 06

EXPENDITURES.

Paid out on Deposits,	49,256 62	
"    Stock,	9,349 90	
"    for Office Labor,	7,793 47	
"    Materials & Sundries,	681 81	
"    Wood and Incidentals,	1,341 74	
"    Mich. Conf. Fund,	3,529 58	
"    Gen. Conf. Fund,	2,834 64	
		\$74,787 76
		\$900 30
Cash on hand May 1, 1869,		900 30

INVENTORY.

Total value of the property and accounts of the Association as per inventory,	\$54,020 20	\$54,020 20
Association owes as follows:		
On Notes,	2,419 14	
"    Deposits & Accounts	18,864 53	
		21,283 67
Assets after all debts are paid,		\$32,736 53

HEALTH INSTITUTE.

Amount it owed the Publishing Association May 1, 1868,	\$2,881 96	
Amount paid out during the year,	8,464 22	
		\$11,346 18
Amount received during the year,		\$3,978 87
Balance due the Association,		\$7,367 31

BENEVOLENT FUND.

Received during the year ending May 1, 1869,		\$3,402 60
Paid out during the year,	\$483 07	
Cash on hand to balance,	2,919 53	
		\$3,402 60

BOOK FUND.

Amount on hand May 1, 1868,	732 80	
Received during the year,	1,198 97	
		\$1,931 77
Paid out during the year,	\$1,217 48	
Cash on hand to balance,	714 29	
		\$1,931 77

CERTIFICATE.

This is to certify that I have carefully examined the

books and accounts of the Publishing Association, and find them correctly kept, and that the above report is a true statement of its financial condition according to my best information and belief.

I. D. VAN HORN, Auditor.

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

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

Business was then called up for discussion and action.

On motion of J. H. Waggoner it was Resolved, That we proceed to the election of Officers.

The following persons were then duly nominated and elected to fill the offices of the Association for the ensuing year, viz: President, James White; Vice President, George W. Amadon; Secretary, E. S. Walker; Treasurer, Sands H. Lane; Auditor, I. D. Van Horn. Committee on Publication: James White, J. N. Andrews, and J. H. Waggoner.

On motion of J. H. Waggoner, Resolved, That J. N. Andrews be elected Editor of the Review. Carried.

On motion of J. H. Waggoner, Resolved, That G. H. Bell be elected Editor of the Instructor. Carried.

On motion of James White, Resolved, That the President of the Publishing Association, and the Editor of the REVIEW & HERALD receive \$10.00 each per week for their services.

On motion of James White, Resolved, That the Editor of the YOUTH'S INSTRUCTOR receive \$12.00 per week for the time engaged in the duties of his office.

On motion of James White, Resolved, That the Treasurer and the Auditor of the Publishing Association receive for their services at the rate of \$8 00 each per week for the time engaged in the duties of their office.

Adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

Met according to adjournment. Prayer by Bro. Andrews.

On motion of Bro. Andrews, Resolved, That the Secretary receive the sum of \$12.00 per week for his services for the ensuing year.

Bro. Matteson introduced the matter of publishing a Hymn Book for the Danes, which was referred to the Trustees.

Adjourned to the call of the Chair.

E. S. WALKER, Secretary.

**THE HEALTH REFORM INSTITUTE.**

Its Second Annual Meeting.

PURSUANT to notice through the REVIEW, the stockholders of the Health Reform Institute met in Battle Creek, Mich., Friday, May 21, 1869, at 9 o'clock A. M. Meeting opened with prayer by Eld. Joseph Bates. The roll was then called. There were 58 shareholders present, representing 271 shares in their own names, and 435 shares, as proxy, for others,—in all there were 706 shares represented, being a majority of the stock taken in the Institute. Elbert B. Lane, Auditor, submitted the following report of the workings of the Institute for the last year, which was read and approved.

HEALTH INSTITUTE CASH ACCOUNT.

For the year ending May 1, 1869.

RECEIVED.

Cash on hand, May 1, 1868,	\$ 65 16
On Shares & Sales,	1,058 00
From Patients,	7,226 71
Incidentals & Expense Sales,	1,826 00
On Reformer,	1,574 51
On Charitable Fund,	51 46
Of Publishing Association and on other accounts,	4,538 41
	\$16,340 35

PAID

On Stock & Furniture,	\$ 662 77
Refunded Stock,	425 00
Incidental Expenses,	6,225 01
Help,	3,504 86
On Accounts,	3,285 06
On Reformer,	1,976 83
On Dividend,	31 81
Out of Charitable Fund,	105 11
Cash on Hand May 1, 1869,	123 90
Total,	\$16,340 35

FINANCIAL WORKINGS FOR THE YEAR ENDING MAY 1, 1869.

EXPENDITURES.

Invoice of May 1, 1868,	\$ 855 95
Incidental Expenses,	6,255 00
Paid Help,	3,504 87
Their due to date,	259 33
Publishing Reformer,	1,976 83
Allowing 20 per cent on \$4,500 worth of Furniture,	900 00
Making	\$13,751 98
Less the Invoice of Provisions and Goods on Hand,	562 83
Total of Expenditures,	\$13,189 15

RECEIPTS.

From Patients,	\$7,226 71
Due from Patients on the past year's account,	2,151 15
On Sales and Incidentals,	1,058 10
On Reformer,	1,574 51
	\$12,010 47
Leaving the Excess of Expenditures,	\$1,178 68

I have carefully examined the books containing the accounts appertaining to the Health Reform Institute, and can certify that the above statements are correct as far as I am able to discern.

E. B. LANE, Auditor.

Minutes of the last meeting were read.

On motion of J. N. Andrews the resolution relating to the labors of Bro. M. G. Kellogg, M. D., was amended so as to include the preamble of the resolution referred to, which amended reads as follows:

Whereas, The cause of Health Reform among our people demands that labor and attention which our preachers cannot bestow in connection with their other arduous labors, therefore,

Resolved, That it is the sense of this Conference that Bro. M. G. Kellogg, M. D., should labor in that department of the great work of preparation for the coming of the Son of Man, by the counsel of the General Conference Committee.

The regular business of the meeting being the election of Directors, the following brethren were elected, viz.: James White, J. N. Andrews, O. B. Jones, N. N. Lunt, M. J. Cornell, B. Salisbury, and E. S. Walker. Adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

Met according to adjournment. Prayer by Bro. M. E. Cornell.

On motion of J. N. Andrews, it was

Resolved, that we consider it due to Bro. and Sr. White, and to our brethren abroad, that we make a statement of the following points: 1. That they have acted a noble and generous part toward the Health Institute, and that the errors committed in its management are not to be in any wise laid to their charge, Bro. White being unable at that time from sickness to have any part in the business. Those, therefore, who attribute blame to them concerning it, act unjustly and without any ground for such censure. On the contrary, they are entitled to the thanks of all our people for their efforts in sustaining the Institute, and for counseling a course of sound wisdom in its management. Nothing therefore can well be more unjust and cruel than to hold them responsible for the errors of others. 2. We make the same statement respecting the Publishing Association. The errors committed in connection with the Publishing Department have not been caused by following their counsel, but by neglecting it. We consider it our duty to exonerate them from all blame, and to bear testimony to the fact that they are in these things worthy of the entire confidence and support of our people everywhere. 3. And finally, we express our hearty sympathy with them in their arduous labors, and we pledge ourselves to cooperate with them in their work, and to sustain them by our prayers, our moral support, and our means. Carried.

Adjourned *eine die*.URIAH SMITH, *President*.E. S. WALKER, *Secretary*.

## REPORT FROM BRO. WHITNEY.

At my last writing, I had just commenced a course of lectures at Philadelphia, Jeff. Co., N. Y. Our labors in that place have not accomplished as much as we could wish, but we cannot now see how we could have done better at this season of the year, so far as this place is concerned.

We followed the best light we had in going there, and the way seemed to open very prosperously; but a number of things transpired to hinder our success. We found the representatives of no less than ten classes of religionists, aside from skeptics and ordinary non-professors, embracing most of the leading denominations, Unionists, Disciples, Quakers, Universalists, and Spiritualists; and but very little hospitality among any of them, as we were there between seven and eight weeks and received, during the whole time, but few invitations to dine, and but one invitation out to lodge, and that from a Baptist preacher eighty years of age; and when we supposed we must leave our room at the hotel, we looked in vain for a place of entertainment, even for pay, among those who had been the most constant attendants at the meetings. Yet there were a few who would gladly have entertained us, could they have done so.

Our congregations were unsteady from the first, but as long as there were any to hear, and especially those who were interested, we did not feel free to leave them. We met with but little opposition, but that of the most effective nature, working underhandedly, and in some cases even manifesting friendship to our faces, while secretly opposed to us. But we labored on as faithfully as we knew how, canvassing the village several times and circulating tracts freely among the people.

Bro. Taylor joined us when we had been in operation three weeks, and continued with us most of the time. Bro. Rhodes remained till within two weeks of the close of the meeting. I trust my experience with this dear brother will be profitable to me.

We would express our gratitude to those brethren who so kindly supplied our wants. We hired a room at the hotel, and boarded ourselves with food provided mostly by the brethren at Adams Center, Buck's Bridge, and Norfolk. May the Lord reward them. Returned home the 3d inst., to find a few day's rest, which I very much need.

We left six keeping the Sabbath, and obtained three subscribers for the REVIEW. S. B. WHITNEY.

## CONFLICTS AND LONGINGS.

MANY years have passed since the people of God have been looking for the Coming One, but still we are here in this world of darkness and sin, where it seems harder than ever before to keep the narrow way that leadeth unto life.

But have we struggled on thus far, contending with the world, and sin, and now just before our glorious King appears, are we ready to give up the conflict and strife, lay down our armor, and surrender ourselves to our deadly foe? Oh, no! this must not be! It is true the way has seemed long and sometimes tedious. Often have we heard the lions' fearful roar, and in dread started back. But knowing to go back is death, we press on a little way, finding our adversary chained. Then perhaps we think the dangers passed, and ere we are aware, we slumber on some enchanted spot, losing our way and guide, and wasting many of the few remaining hours. Again aroused to thus find ourselves asleep, we pursue our way only to come into close combat with a lurking foe, meeting a "dreadful fall," losing the sword from our hand. Yet with one promise for a defense, when just ready to be overcome, we put the bold enemy to flight. Then with gratitude to Him who delivers from the enemy's grasp, and gives a healing touch to our bleeding wounds, we go on feeling that we can bless his name always. Oh, what a conflict is this! what a

fearful strife! What if in some dreadful hour the enemy gains and keeps the ground, and we be left amid the dark mountains to stumble and fall and rise no more? But this need not be. The Christian may have his armor bright every time. As the enemy advances, we may know his stealthy tread. We may understand his first approach. Neither need it always be a sense of slumber, or a field of combat, but there may be places where we can leave our burden even though it be at the foot of the cross. There may be hours of rejoicing, and times when we can look back over the way we have come and see dangers we have escaped, victories won, temptations endured, and promises fulfilled, which are as standards lifted against the enemy, an encouragement to us and others around us.

Indeed, the Christian may experience not only the temptations, trials, sorrows, griefs, disappointments, distresses, and all the tribulations that must be met in his journey through this world, but the Christian's joys may also be his. Here he may have a foretaste of heavenly joys. His hope and treasure are in Heaven. His Saviour is there; and the more intimate he is with him who has purchased such joys for him, so much more of heavenly cheer will come to help him on the way.

What then if the storm-cloud gathers? He has a lighter spot than earth to look back to for light and strength. What if he find himself amid the surging billows alone, if he but hear the Saviour's voice in the darkness, "Be ye not afraid"? Oh! to know in hours of danger that the Saviour is not far from us, that we are following where he leads, that we are choosing the narrow path in which we can hear his voice, however still, chiding us when we err, and comforting us in distress.

Oh, yes! there is a path elevated above the broad ways of sin in this world, which will lead us to green pastures and still waters. Its rough places and piercing thorns may wound my already weary feet, but while I find my Saviour's footprints in the way, I will go on. Oh, no! I must not look back now. I may endure. But the shadows of the wilderness deepen, and the way grows steeper and straiter. I am not safe. Shall I not fall upon the rocks below? No I need not. Some will go on, though only a few. But I may press closely in their steps. But shall I not go wrong, be deceived and stumble? Thy word is a lamp to my feet and a light unto my path. Sweet promise.

Dear Saviour, guide my every step. I would walk close to thee. I would live as in thy presence. I would know thy love, and power to save from sin. I long to see the green fields and flowery vales beyond, and they are almost in sight. I want those unfading joys. Earth has but few treasures left, and they may be mine in that heavenly home. I long to realize my long-cherished hopes. I want to see Him whose mercy has been so wonderful to me, to adore and worship before him, and praise him with an immortal tongue.

Oh! to be one of the redeemed throng, arrayed in white robes and palms in their hands, to be of that company from whose faces tears will be forever wiped away, never to weep again, never to know sorrow any more. Oh! shall I be there? This vale of tears is almost ended; the cup of iniquity of this world is nearly full. God's people will soon all be sealed. Only a little time remains.

May this be the hour when we shall seek God fully, and humbly, that we may have a shelter beneath his wings in the day of his wrath. M. D. AMADON.  
*Battle Creek.*

## "DEATH-BED REPENTANCE."

BY A HIGHLY-RESPECTED PHYSICIAN.

THIS is an expression often used. Many live in sin and neglect of religion, who hope that, when death approaches, they may repent and be fitted for Heaven.

While practicing medicine in a Western State many years ago, I was called to visit a man who had

by mistake swallowed a poisonous quantity of a powerful drug. He was in great distress, and it was evident that a fatal result might ensue. The chemical not being a narcotic, the intellect was perfectly clear. On being informed that recovery was doubtful, the patient, although in most terrible agony, began to express fear as to his future state, should death result. No man ever manifested greater concern, or confessed with more apparent sincerity his guilt and need of a Saviour.

A clergyman was sent for, who talked and prayed with the sufferer. For a day and night there was alternate sinking and reviving. At times life seemed almost extinct, and as he revived, then recurred the deep anxiety about the salvation of his soul. The minister and others prayed, conversed, and sung with him. All who came in were extremely solicitous about his case. The apprehensions of its probable fatal effects, together with the hopes and fears in regard to his preparation for death, caused deep-felt anxiety.

During an interval of comparative relief from pain, after a long day of indescribable agony, the man began to say that he believed the Lord had forgiven his sins. He could rejoice in pardoning love, and every one seemed to rejoice with him.

Before morning another paroxysm of depression was anticipated, in which it was probable he would die. In view of this contingency, the sufferer bade farewell to all about him, and earnestly expressed his gratitude to the clergyman for his kind attentions and counsel. In a few hours he began to sink, and death seemed inevitable. All were thankful that, if he must die under such distressing circumstances, he could give so clear evidence of having passed from death unto life. This seemed to be one instance in which a person might repent on a death-bed.

Morning dawned, and with its light was an improvement in the symptoms. Convalescence commenced, and from day to day for a week he conversed freely upon religious subjects.

In a month he was well, but with returning health less and less interest was manifested in a religious life. He was not disposed to make a public profession of religion, and after a few months was as indifferent as ever, and within a year he was openly wicked and reckless in his conduct.

If this man had died, all would have thought he was prepared to leave the world. But during years of observation I remember no such case which could be considered undoubted. The pain and mental anxiety attendant upon disease sufficiently severe to prove fatal, are not favorable to a clear grasping of the subject of repentance and faith. Let no one delay a moment so important a duty.—M. D., in *Am. Messenger*.

NEGLECTING the spiritual welfare of children, is allowing the Devil to take and fortify important positions before you move upon his works.

## Obituary Notices.

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

DIED, in Thetford, Genesee Co., Mich., March 28, 1869, Milla, infant daughter of Bro. C., and Sr. S. Rhodes, aged 9 months, and 29 days.

Also May 9, 1830, very suddenly, Cleora A., wife of Judah Butler, aged 65 years, and 6 months.

Sr. Butler embraced the truths of the third angel's message, about eleven years ago. She has ever been a humble, devoted, truth-loving woman. We mourn not without hope, expecting, if faithful, to meet her in a little while, where parting will be no more.  
*World's Crisis*, please copy. N. A. LORD.

DIED, in Wadlington, St. Law. Co., N. Y., April 19, 1869, Sr. Susannah Noble, aged 84 years. 50 years ago, Sr. N. gave her heart to her Saviour. During the last ten years she has embraced some of the Advent views. Although not permitted to attend the meetings at Chases Mills, the past winter, on account of age and sickness, yet she gladly received the light and truth on the Sabbath, and kept it till her death. We trust she is among the blessed.  
C. O. TAYLOR.

Blessed are they that mourn, for they shall be comforted.

## The Review and Herald.

Battle Creek, Mich., Third-day, May 25, 1869.

By making extra efforts last week, we are able to issue a paper this week, though a day late, instead of laying over a week, as is usual at the time of our Yearly Meetings.

A supply of the new Hymn Book was received from the binder in ample time for the Conference. It more than meets our expectations in convenience of size, and beauty of appearance. And for practical utility it is not surpassed by any hymn and tune book with which we are acquainted. The hymns are all so arranged that it is never necessary to turn a leaf in singing a hymn. A large department of social or revival hymns will be appreciated by the brethren everywhere. The tunes are most of them of practical utility and standard worth. Orders may now be sent in. The books are put up in three styles of binding, at the following prices: Morocco, \$1.00; Plain Calf, \$1.30; Extra Calf, springback, \$1.50. Postage, 12 cents.

### Patience.

"In your patience possess ye your souls." Nothing is more foolish than the spirit of murmuring. If we could realize that God suffers us to be afflicted in order to teach us patience, we should understand that it is not the affliction which should trouble us, but the lack of patience in us which caused the Lord to suffer us to be afflicted. Our care need only be with reference to ourselves. When we have learned submission and patience our afflictions will be removed. Their work will be done. Dying to self is a painful process, but it is worth all that it costs. Let us not shrink from the anguish of the needed crucifixion.

J. N. A.

Bro. A. SMITH writes to Bro. Van Horn, the following encouraging account of the little church in Allendale, Mich.: In company with Bro. Dennis, I visited the friends in Allendale. We were denied the use of the school-house, and by invitation, assembled for meeting at the house of a German brother who had recently embraced the truth. The Spirit of the Lord was present. About twenty testimonies were borne. Our German brother prayed in his mother tongue. We could not understand his language, but we felt the impress of the Spirit that indited his petition and ours.

They are truly a devoted little band, and stand firm for the truth, notwithstanding the effort that has been recently made near there by Eld. Jones against the Sabbath of the Lord.

Nine of their number expressed themselves in readiness to receive baptism as soon as a messenger can come this way.

They exhibit commendable zeal in adopting the reforms of the church.

Eighteen are now keeping the Sabbath in that place as the result of your labor, and the work is still progressing.

Yours in Christ,

ADOLPHUS SMITH.

Bro. D. T. BOURDEAU writes from Santa Rosa, Cal., April 30, 1869: We are in the heart of the Sabbath question in this place, and the interest holds good. We have a good attendance. Several of the brethren and sisters from the Piner District attend. Thus two objects are gained by this meeting; first, the believers are being confirmed in the truth by having the benefit of a second course of lectures; and second, the limits of the work are extended still further. There are still other openings before us; and we expect to have to spend the remainder of this season in this county.

HAWTHORNE speaks of a lament for life's wasted sunshine. How many persons render themselves needlessly miserable in their life-journey by overlooking little rills of attainable happiness! Be cheerful. Every cloud has a silver lining. Quit grumbling. Practice thanksgiving. Do not waste life's sunshine.

### Sunday in New Orleans.

It would be a wise precaution for the stranger from any quiet rural district, or any staid moral locality near, or remote, to procure an almanac previous to his visiting New Orleans, particularly if he is a church goer. Without one he might be puzzled to know one day from another. He might hear a distant bell ring out something that at home would be a call for prayer, and startled at the hint it would convey, he would look anxiously around for other proofs; but there are none. There goes cart after cart, full of wooden blocks to make railroads on the "Nicholson" plan, the driver in his under shirt dark with perspiration and toil stains, as weary looking as the mule he drives, gives the stranger full assurance that it is not Sunday. Still that bell peals its solemn, measured tone, in his ears, and seeing crowds of *illegally dressed* and *well dressed* men enter a large building where the black glazed flapping-doors fall noiselessly together as they pass in, he says to himself, "Ah, this must be the house of God, where the rich and the poor meet together and the Lord is the maker of them all." He passes in reverently with hand raised ready to uncover his head—his eyes see blue wreaths of incense curling above the heads of those from whose mouths come oaths, and slang, and villainous tobacco smoke, but no prayers! and his ears drink in the sounds of a gambling hell! He rushes out, and sees at every dozen paces the same black, noiseless swinging doors, the same motley visitors passing in and out; he hears the blacksmith's hammer ring on the anvil; the shoemaker's shop is open, and his hammer returns a dull echo to the ringing tones of the iron shoemaker; the tailor has his charcoal furnace out on the sidewalk, with "many irons in the fire;" the lottery shops are crowded, the theaters are selling their tickets, hand bills tell of the Fair and the races, the rat killing, the sparring and the wrestling matches; and horror of horrors! he sees the date; Sunday, April 11, and he asks, Are they Christians? Why, of course they are; but what does that signify? Just see that procession moving this way with music, and banners, benevolent societies, schools, orphan asylums and an endless train of men, public, private—of some religion, any religion, every religion, *New Orleans religion*, the world's religion—*seeming*. And see, there goes the best part of it—the little boys, the little girls, the women—with truth enough to redeem the rest. God bless the boys, the little girls, and the women.

The papers of the city say that from twenty to twenty-five thousand people turned out in honor of the Pope's Ordination: more than that I cannot say, as I am not an *anniversarian* of any great extent for anybody.—*Correspondence of Battle Creek Journal.*

### Family Worship.

Family worship should be brief. It should consist of the reading of a few verses of God's holy word—not a long chapter, the singing of a few lines of some familiar hymn, and then a short prayer, offered to the Lord of all in a soft, subdued tone of voice, should conclude the services. We have noticed in those families where these things are observed that the time of worship was precious, the influence sweet, the result lasting. Long prayers are the result of habit, perhaps, more than anything else, and as such may be easily corrected by doing unto others as we would have others do unto us, though we remember having heard a minister say that it seemed to him that he was accomplishing nothing unless he prayed long and preached long, as though a prayer or a sermon were nothing unless long.

HEALTH THE BASIS OF SUCCESS.—Good physical health lies at the very foundation of success and happiness, and should be most highly prized, and every available means taken to retain it by those who possess it, and to regain it by those who have lost it. With health man may accomplish almost everything he wills, but without it he is like a giant bound, helpless. Horace Mann once truly and beautifully said: "All through the life of a pure-minded, but feeble-bodied man his path is lined with memory's gravestones, which mark the spots where noble enterprises perished for want of physical vigor to embody them in deeds." The great study of mankind is man, and man's first duty is to obey the laws which God has implanted in his very being for his guidance.—*Herald of Health.*

TRUE grace is a growing principle.

The Christian grows in discernment; a child may play with a serpent, but the man gets as far from it as he can; a child may taste poison, but the man will not suffer a speck of poison near him.

He grows in humility; the blade shoots boldly up, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself toward the earth, not because it is feeble, but because it is matured.

He grows in strength; the new wine ferments and froths; but the old wine acquires a body and firmness.—*Cecil.*

## Appointments.

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

The next Quarterly Meeting for the churches at Little Prairie, Johnston, and Oakland, Wis., will be held at Oakland, June 5 and 6. We hope to see a general turn out. We hope also to see some of the brethren from Raymond, and Racine, at this meeting. Come, brethren, in the name of the Lord.

We would earnestly desire that a messenger could be with us on this occasion. There will be a team at Fort Atkinson on sixth-day if any should come on the cars.  
O. A. OLSON.

The next Monthly Meeting for the churches of Fairplains, Orleans, Stanton, and Bushnell, will be held at Bushnell, Mich., June 5, 1869. We hope to see a general gathering.  
S. H. KING.

The next Monthly Meeting for the churches in Tuscola Co., Mich., will be held at Tuscola village, June 5, 1869.  
A. W. FISHER, *clerk.*

PROVIDENCE permitting, we will meet with the church at Monterey, Sabbath, June 5. We hope to see a general gathering from the region round about. A special meeting of the Monterey church is requested at 9 A. M.

JAMES WHITE,  
ELLEN G. WHITE.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### RECEIPTS.

For Review and Herald.

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

**\$1.00 each.** E Talmadge 33-5, G W Newman 35-1, A N Fisher 35-1, B H Hallock 31-7, Gideon Reeves 34-22, Wm Swartout 34-22, M A Littel 35-22, A P Fowler 34-9, A E Hawkins 35-15, E S Faxon 34-9, M Johnson 33-1, S A Paulin 35-22, E Corbett 35-22, P A Shilling 35-22, M Mosker 34-22, I C Tompkins 34-22, C Stoddard 35-18, E O Hammond 34-22, C Weed 35-1, H S Garney 34-21, A Knight in full, Mrs S B Johnson 35-15, Rebecca Ake 34-15, W W Oederkirk 34-18, W Sanborn 35-9, G O States 34-18, Jas Smith 35-12, F Bates 35-1, H S Meader 36-1, A W Irish 34-10, J L Powell 34-1, G Larabee 35-22, J M Baker 34-1, Wm Stillman 33-12, L W Carr 34-17, F Burnham 34-14, C Brackett 34-12, S J Herson 34-20, A R Knight 36-1.

**\$2.00 each.** J M Foster 36-1, B S Tilton 36-1, A Rupert 35-14, M Watkins 36-1, E G Dorad 36-1, D Malin 36-20, S A Snyder 36-1, O Bates 35-1, M Johnson 34-1, Wm Potter 34-4, A D Jones 35-22, J H Gully 36-1, S H King 37-1, N S Brigham 35-1, W L G Sprague 35-1, J Moushant 35-9, L Semos 34-5, J Wakeling 35-5, A Whelding 35-22, O A Crownheart 35-13, D V Winne 34-20, E D Christianson 35-22, T A Hulet 36-1, L Osborn 36-1, M D Mathewa 35-22, Sarah Jones 35-14, J M Brown 35-14, W B Castle 33-22, J Q Foy 36-1, L G Sprague 35-1, Mary Atkins 36-1, Wm Sevey 35-9, Phebe Spear 34-23, D H Lamson 34-1, O B Sevy 36-2, L P Bailey 35-6, J A Whitman 35-18, E Whitman 36-22, S Wright 35-17, Geo Felshaw 35-1, D Putnam 35-9, W Goodale 36-1, H M Smith 35-1, S J Day 36-1, M E Dunn 36-6, R E Jones 35-23, M Leach 36-1, W F Minnie 35-5, J McGregor 36-1, J Minnie 35-1, M Gould 35-11, I A Olmstead 36-1, Sarah Towle 36-1, J Jones 34-1, Warren Coon 35-4, O A Kelsey 35-21, E L Dean 34-1, W P Cross 36-1, H H Page 35-14, Q Hall 36-1, M Canright 34-23, A Greene 35-21, B Darling 34-22, A Curl 35-9, W Hoff 34-1, A H Adams 35-17, D Scott 36-1, Edward Way 36-1, Phebe Mills 34-5, A Cartwright 36-7, F Coker 35-23, A E Woodward 34-18, N Haskell 36-1, C Dunsha 34-1, H Nicola 36-1, S Osborn 35-11, R Marvin 35-1, J E Titus 35-1.

**Miscellaneous.** W H Littlejohn \$4.00, 36-1, J C Cogswell 50c, 31-15, G W Chilson 4.18, 35-15, A Lewis 4.00, 35-22, R Woods 1.50, 34-5, H Nye on acct, 3.00, R Bartley 3.50, 36-1, F H Chapman 3.68, 37-1, W Chapman 4.4c, 33-23, H Smith 4.4c, 33-23, T M Fuller 5.0c, 34-23, M Rutan 5.0c, 34-23, Eldred Patten 5.0c, 34-23, R Nielson 5.0c, 34-23, N Lawson 5.0c, 34-23, I P Christenson 5.0c, 34-23, H H Nelson 25c, 33-22, L Rasmussen 25c, 34-22, S Wilkinson 1.50, 35-23, E S Griggs 3.00, 36-3.

Cash Received on Account.

H S Gurney \$5.00, A C Bourdeau 2.00.

Michigan Conference Fund.

Received from Churches: Hanover \$3.00, Newton 8.00, Allegan 60.00, Oakland 51.80, Hillsdale 36.00, Alma 22.54, Greenbush 37.50, Orange 30.00, Orleans 40.00, Bushnell 28.82, Locke 18.00, Ithaca 56.82, Colon 9.00, Wright 20.00, Memphis 80.00, Jackson 15.00, Monterey 75.00, Genoa 75.00.

General Conference Missionary Fund.

Church at Allegan, Mich., \$50.00, Alma, Mich., 24.45, Jackson, Mich., 15.00.

Books Sent by Mail.

C S Crumb 50c, M Rood 25c, I G Soule 25c, A P Green \$1.75, E E Sanford 20c, G W Oline 30c, A Curl 1.00, S O Winslow 50c, Mrs B G Allen 32c, P L Cornell 1.50, A E Woodward 25c, M W Kerns 50c, Sarah Wilkinson 1.00.

Books Sent by Express.

A H Clymer, Bluffton, Allen Co., Ohio, \$7.27.

Receipts for Benevolent Fund.

Geo W Chamberlain \$10.00, Jas Pierce 10.00, H T Hawley 5.00, A Marsh 10.00, E Hill 10.00, B Hill 5.00.

Danish Tract Fund.

A Rasmussen \$1.50.

On Shares in the H. R. Institute.

H S Gurney \$15.00.