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

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JESUS LOVES EVEN ME.

I am so glad that our Father in Heaven
Tells of his love in the Book he has given;
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me.

Why should he look on a rebel like me,
Granting a pardon so full and so free?
Well might we wonder that such things could be,
Only that Jesus in mercy loves me.

Now since he loves me I'll try to obey,
Love him and serve him and please him each day;
Living so, all my dear neighbors may see
How I love Jesus, and Jesus loves me.

Though I forget him and wander away,
Kindly he follows whenever I stray;
Back to his dear, loving arms would I flee,
When I remember that Jesus loves me.

I know he will keep me in hope while I sleep,
And kindly watch o'er me tho' others may weep;
And on that bright morn when the shadows all flee,
I'll wake in his likeness because he loves me.

Oh! if there is only one song I can sing,
When in his beauty I see the great King,
This shall my song in eternity be,
Oh! what a wonder that Jesus loved me.

THE ONE HOPE;

Or the Promise to the Fathers.

BY ELDER J. H. WAGGONER.

TEXT.—"The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115:16.

THERE can but one objection be raised against the future fulfillment of the promise of the land to Abraham and to his seed, which has any degree of plausibility. That objection is based on Josh. 21:43-45.

"And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

Now, while it is admitted that all that was promised to them as a separate people when the Lord brought them out of Egypt, or that was promised to them as the *natural descendants* of Abraham, was fulfilled, we cannot admit that the promise to Abraham was fulfilled. To claim that, is to deny the promise itself, as well as a number of the plainest declarations of the New Testament. Let us bear in mind that the promise looked to two parties: (1) To Abraham; (2) To his seed. If it can be shown that it was fulfilled to one party, and yet was not fulfilled to the other, then, as God's word is truth, it awaits a future fulfillment. Notice the passage in Joshua; it says, "The Lord gave unto Israel all the land which he swore to give unto their fathers." And if it can be shown only that it was *not given unto their fathers*, then it remains to be fulfilled, or it must fail entirely. That it cannot fail, we refer the reader again to Paul's words in Heb. 6, on the immutability of God's promise to Abraham.

But first we notice Paul's quotation of, and argument on, Ps. 95. "So I swear in my wrath, They shall not enter into my rest." Heb. 3:11. The term "rest" is here applied to the peaceable possession of the land.* This is plainly referred to in the quotation from Joshua. The points of the averment are these:—The Lord gave them the land; he gave them rest round about;

*The word rendered *rest* in Ps. 95 is *menooahah*, and is defined by Gesenius, "a resting, quiet, place of rest, resting-place." It differs in this from *Sabbath*, the latter having no relation to locality.

and there stood not a man of their enemies before them. The same is referred to by Jacob in his blessing of Issachar, Gen. 49:15: "And he saw that rest was good, and the land that it was pleasant." And by Moses, in his charge to the two tribes and a half which took their possession on the east of Jordan:

"The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle (for I know that ye have much cattle), shall abide in your cities which I have given you; until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you." Deut. 3:18-20.

Again, Moses said to Israel, before they passed over Jordan:

"For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there." Deut. 12:9-11.

Joshua reiterated the same thing in his address "to the Reubenites, and to the Gadites, and to half the tribe of Manasseh," as follows:—

"Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising." Josh. 1:13-15.

Thus it is made plain beyond the chance of doubt, that *the rest* which was promised and given to the children of Israel, was the *peaceable possession of the land*. Moses refers to it as "the rest and the inheritance." To this David refers in Ps. 95:7-11:—

"To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath that they should not enter into my rest."

Paul's comment in Heb. 4:1-9, is to this effect: That the Holy Spirit appeals to Israel, in the days of David, not to harden their hearts, as their fathers did, to whom the Lord swore they should not enter into his rest. And, accordingly, their "carcasses fell in the wilderness." They were not permitted to see "the rest and the inheritance." But Paul argues that the same hope that was set before Israel in the wilderness was held out to their children in the days of David, from which he concludes that Joshua did not give them *the rest* contemplated in the promise; that "there remains a rest to the people of God;" and that this rest bears the same relation to that given to Israel that Moses and Joshua bore to Christ, and that Israel, the literal descendants of Abraham, bore to the church of Christ, the members of which are children of Abraham by faith in Christ.*

*In Heb. 3 and 4, Paul uses, *katapausin*, of which

From this argument, it is quite evident that the apostle did not consider that the children of Israel had received *the rest*—the inheritance—which was the subject of the promise; for, as he well says, "If Joshua had given them *the rest*" (so Whiting's translation), "then would he not afterward have spoken of another day;" that is to say, that, although the children of Israel were then in the land which Joshua gave to their fathers, they were yet warned to beware of the example of their fathers whose provocation kept them out of the inheritance. His conclusion is, that the true rest is remaining to be possessed. And this establishes our declaration that the land of Canaan bears the same relation to the true rest and inheritance that Joshua bears to Christ. One is the figure or type of the other.

But we are not left to mere deductions on this subject. We have the plainest and most positive statements to the effect that the promise to Abraham was not fulfilled. The reader will bear in mind that the promise was to two parties: to Abraham, and to his seed. The argument in Heb. 4 goes to show that it was not fulfilled to the descendants of Abraham. We will now consider the positive statements of the New Testament in regard to Abraham and his seed, as related to the fulfillment of this promise. Said Stephen:

"Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:2-5.

This testimony of Stephen is decisive so far as Abraham is concerned. But Paul confirms it, thus:—

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. * * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:8, 9, 13.

In these verses, Paul denies that the promise of the land was fulfilled to Abraham, or to Isaac and Jacob; and, though he should "after receive it for inheritance," he did not, for he "died in faith, not having received the promises." And that the promise of the land was a part of "the promises" which were not fulfilled to him, is still further shown in that he and others to whom the same promise was made, lived as "strangers and pilgrims on the earth." This language certainly does not apply to those who lived in the possession of an inheritance which was said to continue forever; to be to them for "an everlasting possession."

But Paul goes much farther. After enumerating the most faithful of Abraham's descendants, including Moses, Joshua, David, Samuel and the prophets, and many others who dwelt in the land of Canaan after the time of Joshua, he says,

Greenfield says, "fr. the Heb., a fixed station, place of rest;" and also *sabbatismos*, which comes from the Hebrew Sabbath. As both contain the idea of rest, either or both may be properly used in this argument. But that the former is specially the subject of this discourse is evident from the relation which Paul shows to exist between this rest and that given by Joshua; but Joshua did not give them the weekly Sabbath. Therefore the rest that remains is the antitype of the inheritance given to Israel by Joshua, and not of the weekly Sabbath.

"And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

This does not mean that God has provided some better thing for us than was promised to them; but that he has provided some better thing for us than they received before their death. For they are perfected, not without us, but with us; and our hope is inseparably connected with theirs, for we are constantly referred, in the Scriptures, to the promises given to them, as the basis of our hope.

But it has been objected that "the promise" which they did not receive was not the promise of the land, but the promise of Christ; that they did receive the former, but not the latter.*

The first part of this objection has been sufficiently answered by the words quoted from Stephen and Paul. The second part is answered with equal certainty in Gal. 3:16.

"Now to Abraham and to his seed were the promises [plural] made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ."

And thus it appears that the promises were not so much of *Christ* as to *Christ*. And as Abraham, to whom the promise was first made, dwelt in the land as a stranger and pilgrim, not having conferred upon him a title to land enough to "set his foot on," so Christ, the seed, the heir of the same promise, dwelt in that same land, not having "where to lay his head."

Thus it is expressly declared that Christ is heir to the promises made to Abraham; and if we are his, we must share in his blessings; as it is said:

"We are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:16, 17.

That this heirship with Christ takes hold of the inheritance promised to Abraham is proved by a text before quoted:

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

But it may be asked if we believe that the inheritance of the saints will be confined to the literal land of Palestine. To this, we answer that it will embrace the land of Palestine, but not be confined to it. That the promise embraces "the land" cannot be denied. And there is a significance in the assertion of Paul in Heb. 11, that Abraham, Isaac, and Jacob, dwelt in the land of promise as in a strange country, confessing themselves strangers and pilgrims *on the earth*. Though all was theirs by promise, they actually inherited nothing on the earth. And to the same intent are Paul's words to the Romans:

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

Here the heirship is said to be "of the world." This construction does no violence to the promise; for in the promise, as made in Gen. 12:7; 13:15, 17; 15:7, 18; etc., the word rendered *land* is the same that is rendered *earth* in Gen. 1:1, and in a multitude of other cases. While this, of itself, would not be decisive as to the extent of the inheritance, it does admit of the apostle's construction, as in Rom. 4:13.

There is an argument of analogy that is very conclusive on this subject, and must be admitted by all who claim any relation to Abraham, and to the covenant made with him. In that covenant were three prominent points, as follows:—

1. There was a promise of the land.
2. It was to him and to his seed.
3. Circumcision was given as a token or surety of the faithfulness of God to fulfill his promise, as well as the token or evidence of their relation to the covenant as heirs.

Now, the second and third points are

*This was urged by Pres. Mahan, of Oberlin, O., in discussion with Charles Fitch.

universally acknowledged to have been brought over into this dispensation, with this important truth in connection: They are changed or enlarged so as to embrace more than was included in the first meaning of the terms given. Thus, it was at first believed that "the seed" embraced only the literal descendants of Abraham. But in the New Testament, we learn that this term refers primarily to Christ, and then to all who are Christ's by faith. And that the literal descendants, merely as such, are not heirs at all. Thus it is said:—

"He is not a Jew, which is one outwardly; . . . But he is a Jew which is one inwardly." Rom. 2: 28, 29.

And again:

"For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9: 6-8.

And therefore the true heirs to the promise are not counted by natural descent, but are of all nationalities, as the apostle says:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 28, 29.

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2: 11-13.

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Chap. 3: 6.

The Saviour taught the same doctrine before the apostle wrote. To them who claimed Abraham as their father, who yet rejected him, he said:

"Ye are of your father the devil, and the lusts of your father ye will do." John 8: 44.

Thus it is fully established that "he is not a Jew, which is one outwardly," and that the children of the flesh are not counted for the seed; and that all who are of faith are the children of Abraham and heirs of the promise. This will be universally admitted; and so far the covenant with Abraham is embraced by Christians.

But the statement of the third point is equally evident, and is also acknowledged. Notice the following:

(1.) The true circumcision of the covenant is not outward. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2: 11.

(2.) Circumcision was given as a "token of the covenant," Gen. 17: 11; and is also called a "sign" and "seal" in the New Testament; Rom. 4: 11; and this seal is explained as follows:—

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Eph. 1: 13, 14.

The earnest is the same as the seal or token. Again it is written:

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30.

"Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1: 22.

This is the circumcision of the heart; made without hands; in the Spirit; the true token or sign of our heirship. And as it was said to Abraham that the uncircumcised man child should be cut off: he had broken, or had no part in, the covenant; so it is now said: "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9. Such have not the seal or token of the covenant, and hence have no part in the covenant.

(3.) Circumcision was given to the male

descendants of Abraham; but in the gospel, with the change that is effected, whereby circumcision becomes an internal, instead of an external, seal, a change is also made in respect to the subjects of the rite. Of this, Paul speaks:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 2: 28, 29.

This reference is unmistakable. The Greek, or Gentile, by "the circumcision of Christ," has the seal of the covenant made with Abraham; and so also the female. The distinctions which formerly existed in this respect exist no more.

Now, as before remarked, all classes of New-Testament believers accept these truths, and so far acknowledge their relation to the Abrahamic covenant. But it seems strange that so many who claim to be the children of Abraham reject the promise made to Abraham. While they earnestly claim to be "heirs according to the promise," they as earnestly claim that the inheritance belongs to somebody else, and not to themselves.

But to the analogy. If *the seed*, and if *circumcision*, be found plainly recognized in the New Testament, should we not expect that the subject of the promise—the inheritance or *the land*—would also be found in the New Testament? And again, if the second and third term of the covenant are enlarged in the New Testament, should we not expect that the first term, when found, would be equally enlarged? Certainly we should. And consistent with this, we have seen that Paul speaks of Abraham as "heir of the world." Rom. 4: 13. And the Saviour makes this one of the beatitudes in his "Sermon on the Mount," saying, "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

This promise looks to the future; it is, indeed, a promise—not the statement of an existing fact. Of this present world, we may say with the poet,

"This groaning earth is too dark and drear
For the saints' eternal home."

If Christ is to "destroy the works of the devil;" if the covenant to Abraham is to remedy the effects of "the fall," then we may look for a "restitution," a restoration of that blessed "dominion" which was given to man in the beginning.

But here another objection is raised. It has been claimed that this promise of the Saviour is fulfilled in this present life: that the blessings and enjoyments of this world belong to the righteous.* But it seems strange that learned men, eminent Bible teachers, should ever advance such a proposition, so directly is it at variance with all the Scriptures. On this we notice:—

1. "The poor of this world" are "heirs of the kingdom which God hath promised to them that love him." Jas. 2: 5.

2. The prophet said, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. This is not the case at present, as we all know by observation or experience, and as is proved by our Saviour's words, as follows:—

3. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33. The enjoyment or blessing of the Christian is not from the world, but from Jesus' work of overcoming the world for us. So far from the meek having "abundance of peace" in this world, they have persecutions and afflictions; their life is only a "warfare," in which they are speedily overcome if they lay off the armor.

4. The wicked inherit more of this world than the righteous, the latter being "the poor of this world." This, if the promise is fulfilled in this world, would invalidate the scripture which says: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. 4: 30. If the inheritance is in this present world, the son of the bondwoman has the largest share.

5. As Abraham did not inherit the land, so it is very evident that he does not possess it now. Hence the promise to him is assuredly to be fulfilled in the future.

6. Paul says that Abraham and others did not possess the land, but were strangers and pilgrims on the earth. But Peter says that Christians are "strangers and pilgrims" even now. 1 Pet. 2: 11.

The prophet says the Lord created not

*Pres. Mahan, discussion with Charles Fitch.

the earth in vain. Isa. 45: 18. When he made the earth, he pronounced it very good. But through Satan's wiles and man's rebellion it was brought under a curse, and now it is not "very good," as it was at first. According to the terms of the curse it now brings forth "thorns and thistles." Poisonous herbs grow out of it, and deadly miasms rise from its surface. It refuses to "yield its increase" to man's toil, causing him to pine away; or with convulsive throes swallows up its inhabitants in a sudden destruction. Instead of being a place of only beauty and life, it is a scene of corruption and of death, with but here and there traces of its original loveliness. But this shall not continue forever. If God created it not in vain, then his original purpose will be fulfilled, and Satan's triumph shall come to an end.

We have read in the Scriptures that the righteous shall be recompensed in the earth; but we have seen that this has not been, and is not now, fulfilled. The Saviour said the meek shall inherit the earth; but they are strangers in it yet, even as their father Abraham was. As Abraham had to buy a burying place in the land of promise, so his faithful children now are only suffered to abide in the land on their paying tribute to wicked men. The psalmist said the meek shall inherit the earth, and shall delight themselves in the abundance of peace; but now the wicked possess the earth, and the life of the just is a life of persecution and affliction, and "he that departeth from evil maketh himself a prey." Isa. 59: 15. But we toil and suffer in hope, for there remains a rest for the people of God; a rest, or resting-place, which they have not yet reached. This is no other than the peaceable possession of "the land of promise" which shall yet be given "to Abraham and to his seed."

We turn again to Paul's words respecting the circumcision of the covenant—the token or earnest of the faithfulness of God to his promise. He says:—

"After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Eph. 1: 13, 14. And this is just the light in which it was presented in Gen. 17. It was the assurance to Abraham that God would fulfil to him the promise of the land. The object of circumcision is not changed; it is still the token, the earnest, or the assurance, "of our inheritance."

But here another objection is urged on 1 Pet. 1: 4, where it is said our inheritance is "reserved in Heaven." Abraham, said Paul, "looked for a city which hath foundations, whose maker and builder is God." Heb. 11: 10. This is that "Jerusalem which is above." Gal. 4: 26. John, in prophetic vision, saw it "coming down from God out of Heaven." Rev. 21: 2. Therefore, Peter's words are true as referred to the city, but they do not apply to the earth which the meek shall inherit, and upon which the holy city comes down. Look once more at Paul's words in Eph. 1: 14. He says this circumcision of the heart, the seal of the Spirit, "is the earnest of our inheritance until the redemption of the purchased possession." While Peter's words will not apply to the earth, these words will not apply to the city of God in Heaven. But they will apply to the earth, which was made very good; and is to be given to the children of men; upon which the righteous shall be recompensed; which the meek shall inherit; but which is now under the curse, and is groaning for redemption. Rom. 8: 22. The subject of the redemption of God's creation is a most glorious one; the mere thought of it fills the heart of the pilgrim with "joy unspeakable." But this must be reserved for future consideration.

(To be Continued.)

THE Bible will not be less, but rather more, prized by our occasionally turning from it to open another and equally divine volume, to read some pages of the Book of Nature. Both are good books, and both are God's books; and he only looks on this great world aright, who, valuing it for something more valuable than the gold men draw from its rocky bowels, the flocks it pastures, the rich freights borne on its waves, and the harvests that wave on its fields, behold there, as in a glorious mirror, the wisdom and power of God—the goodness that shines in every sunbeam and falls in every shower.—Dr. Guthrie.

NOTHING will win love like humility, nor provoke dislike like pride. The Lord looketh on the humble; but the proud he knoweth afar off.

Respecting the Treatment of Children.

A MOTHER, who has felt deeply for those sorrows of children which are caused by the injudicious treatment of parents, submits the following hints to mothers. Most of these rules were written for her own guidance many years ago. After extensive observation, she has thought they might possibly be of benefit to those young mothers who wish to see their children truly pious, and who desire to secure their warmest and tenderest love.

1. I will begin with the Bible as the foundation of all government. Let Bible principles, Bible motives, Bible examples, be held constantly before myself and my children.

2. I will strive to be myself what I wish my children to become. "As is the mother, so is the daughter." "The mother forms the man."

3. I will be sure that my instructions and my practice correspond.

4. I will cultivate a serene, cheerful, heavenly spirit, and a dignified demeanor.

5. I will cultivate firmness and decision, with the utmost kindness and gentleness.

6. I will strive to govern myself. Self-control and perfect self-possession are essential to a proper exercise of authority.

7. I will make it my constant prayer and effort so to train my children that I may secure their affection, their respect, and their obedience.

8. I will remember the importance of training well the first child; as the eldest exerts great influence over the younger children.

9. I will remember that the will must be subdued, and habits of obedience formed very early; believing that if I have complete control of the child before five years of age, I shall have little trouble afterward. The first ten years is the forming period.

10. I will insist on habitual, prompt, and cheerful obedience; and that without always giving the reasons. I will allow no pouting, no fretting, no questioning, no reasoning, no disputing, delaying, or answering again. I will train them to believe that I know what is best.

11. I will make but few rules, and be firm in enforcing them, giving no needless commands, but seeing that those given are strictly obeyed. I will never command what I cannot enforce.

12. I will seldom accompany a command with a threat, but have it understood from the first, that a penalty must always be expected for disobedience.

13. I will have it understood from the first, that my "Yes" or "No" is a decided and final answer. If there is habitually no parleying there will be no teasing.

14. After deciding a question, I will seldom change; if for some reason it may be necessary, I will be careful to fully explain the reason.

15. I will never tantalize and irritate by indecision, keeping the child in suspense, but if the request is improper, kindly and decidedly refuse at once. The child will submit with ease to an immediate denial, but after expectations have been raised by suspense, it may cause many and bitter tears.

16. I will not govern capriciously, but strive to maintain a steady, uniform, firm, and mild course, so that the child may always understand just what is expected of it. I will never reprove sharply at one time for what at another I would pass over without the slightest notice. If I govern according to my moods and impulses I shall be sure to act unjustly, and forfeit the respect and alienate the affections of the child.

17. I will be careful not to be more severe for mistakes and accidents and trifling annoyances than for real evils of character.

18. I will always, unless special reasons suggest otherwise, punish for a willful act of disobedience, and be more displeased and severe for an act of disobedience than for any other offense; for if I secure the obedience of my child I have the best security against the assaults of sin in every other form.

19. I will remember that careful discretion must be exercised in regard to the mode and severity of punishment. The characters of children are so different that what would be a severe punishment for one would be nothing at all for another. I will never use severity when a firm, gentle word is sufficient; nor punish severely when a light punishment will answer the purpose. Severity leads to concealment, deceit, and

falsehood. I will remember that discipline is not necessarily punishment, and that punishment is not always wise discipline. I will strive to make my children love and obey without fear, and keep their affections and sensibilities tender.

20. I will, on no account, punish in anger.

21. I will never strike a child on the head.

22. I will not pull the hair, or ears, or use violence in any way. This treatment enrages the child and develops the worst passions.

23. I will not deprive a child of its necessary food by way of punishment. I have seen its evil effects, both on the health and the disposition.

24. I will endeavor to make my children feel that a punishment is a serious affair, and cannot often be repeated. When they disobey, or commit an act deserving punishment, I will, if practicable, retire with them privately, and after talking with them seriously, tenderly, and tearfully, of the nature and sin of their offense, and praying with them, I will inflict the punishment. I believe this mode, if commenced early, and persisted in, will seldom fail to soften the heart and insure respect for the parent. When a child can be made to feel that punishment is deserved and justly administered, he will generally be submissive.

25. For a spirited boy, I will use the rod, as Solomon directs. For girls and timid children, milder punishments may be sufficient. For small children, I consider a little tingling rod more effective, and less injurious, than hard slaps with the hand, which bruise the flesh.

26. I will not punish before others when I can avoid it.

27. I will avoid the habit of saying, "Naughty child!" and the like, for every trifling fault. Words of blame should never be used without real cause.—*People's Journal.*

A SKEPTIC ANSWERED.

A GENTLEMAN, strongly inclined to skepticism, visited the infant-class of a Sunday-school, and listened with fixed attention to the lesson. At the close of the exercises, he turned to the teacher with an incredulous look upon his face, saying, "Is not this time thrown away trying to teach babies about a Christ? Or, supposing you may impress them with some kind of knowledge, of what use will it all be, seeing that they will not be able to remember anything of the character you are now telling them of?"

"Pardon me, sir," returned the teacher, "but may I ask if your mother is living?"

"Ah! no; she died when I was a mere infant," said the visitor, a cloud of sadness passing over his face. "But," he continued, "I was told all about her as soon as I could learn anything. I was told how loving, patient, and self-sacrificing, she was; and so clearly and well was my mother represented to me that I love and revere her memory."

"Then, sir," broke in the teacher, with a warm smile upon her lips, "if you at that early age could be so taught about the mother whom you had not seen, may I not be sure that Jesus can be made as plain to the mind and lasting to the memory of these little ones?"

The gentleman's check flushed, but he made no reply, and shortly after took his leave.

The good teacher supposed she had given offense, but knew that her motive had been pure, and so simply lifted her heart in prayer, that good might come of the words she had spoken.

To her great surprise, the next Sunday the gentleman again presented himself, this time holding by the hand a lovely little girl of about four years of age. Leading the child to the teacher, he said simply: "I have brought you my child: she is motherless, as her father is, also; but I cannot endure the thought that she should be Christless."—*S. S. Times.*

UNPROFITABLE discourse robbeth us of much time. Some simply employ their tongues in telling fabulous and filthy stories; others, in discoursing of parties and opinions, and in talking of the faults and miscarriages of other men; some, about the times, and inquiring after news. But let Christians, when they converse, imitate their Lord; the words that proceeded out of his mouth were gracious words.

PSALM XXIII.

The Lord my shepherd is; I shall not need.
He maketh me to lie in pastures wide,
He bringeth me the waters still beside,
And in the paths of righteousness doth lead.
Yea, though I walk with death, I take no heed
Of evil things, for thou art still my guide;
Thy rod and staff shall comfort and provide
For all my wants, and bring me forth with speed.
Thou dost my table set before my foes,
My head anon'st with oil, and as a river
My cup of life with bounty overflows.
Goodness and mercy shall forsake me never,
But follow me till all my days shall close,
And I shall dwell in the Lord's house forever.
—THOMAS DRIFILL, in *Independent.*

"Forgive us our Sins." Luke 11: 4.

"WE ought to live so well that we need not continually be praying for the forgiveness of our sins," was the substance of a few remarks I listened to not long since. Amen, my heart responded, but quickly inquired, Who does? "Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in Heaven, so in earth. Give us day by day our daily bread. And forgive us our sins."

The great Teacher better understood the human nature of his humble disciples than they themselves did. And the form of prayer that he delivered to them was to be a reminder to them of their great need as long as they were exposed to the temptations of Satan. As, day by day, we need a portion of bread to sustain our physical nature, we are taught to pray for a supply. We need, day by day, a renewed evidence that all our sins are forgiven, therefore, we daily pray, as Christ has taught us, "Forgive us our sins."

We have a powerful and experienced enemy to contend with, besides our own deceitful hearts, which often beguile us into sin; and where are the days, leaving out weeks, months, and years, over which we can take a pleasing, satisfactory review, and say, as evening draws on, "To-day, I have not sinned." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. Between what we do and what we ought to do, there is a great difference in this world, where sin and evil so largely abound. Our deceitful hearts incline toward wrong, and in ignorance or unbelief, or both, we do it. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26: 9. Saul of Tarsus ought to have accepted Christ, who was crucified and risen again, instead of imprisoning his humble followers, and persecuting them unto death; but he did not thus accept him until he had a vision of the Holy One.

We ought to love the Lord our God with all our heart, with all our soul, with all our strength—we ought to love our neighbor as ourselves; and until these principles are rooted, and grown, and perfected, and bearing daily the rich fruits described in Gal. 5: 22, 23, it will continue our duty to pray, "Forgive us our sins."

A mere form of prayer, however, uttered by the lips, unaccompanied with earnest desire, will avail nothing. We must feel our extreme need, our unworthiness, and our helplessness. Said the excellent missionary, George Dana Boardman, near the close of his toilsome, self-denying life, "As to my hope and my confidence of acceptance with God, if any man has reason to renounce all his own righteousness, and to trust entirely and solely to grace, sovereign grace, flowing through an atoning Saviour, I am that man. A perfectly right action, with perfectly right motives, I never performed, and never shall perform, till freed from this body of sin." Thus have the most eminent Christians had the severest warfare with sinful human nature, and with anguish have they uniformly prayed, "Forgive us our sins."
S. A. H. LINDSEY.

An Experiment that Failed.

I AM not sure whether I did right or not. I am sure that I meant right. It was in this wise:

Believing implicitly that the bending of little human twigs should be accomplished during the early stages of their growth, I concluded to commence on Vieve. My intention was to give her a lesson in firmness. Accordingly, I filled a box with chestnuts, and placed it within her reach, saying, "Now, Vieve, dear, you must not touch them without my permission."

"Well, den, I dess I'll not," was the re-

ply, while the brown-eyed three-year-old gazed wistfully toward the sweet temptation. I gave her six or eight.

"In my dear little potit, fank oc!" I went to my work, and labored with all the cheerfulness of an inventor who is pretty sure his machine will be a success.

During the afternoon it occurred to my mind that those eight nuts were lasting a remarkable time. Assuming my blandest tone for the occasion, I asked:

"Vieve, have you eaten all your chestnuts?"

"No, I think not."

"Come here, darling. Where do you get so many?"

"Oh! I det's 'em out o' my potit."

"Well, but here are more than I gave you at first," I said, as I examined the dainty receptacle.

"O Vieve! have you been disobeying me, and getting more out the box?"

"I 'spects p'r'aps I have."

"But are you sure?"

"Yes, I'se pretty sure."

"O, dear Vieve," I cried, with the feeling of one who discovers his invention to be a failure, "this makes poor mamma feel so sad. I do not like to punish you, but what must I do? I must have my little girl obey me. Oh! what shall I do?"

The small sinner looked reflective.

"Well, mamma," she presently said, in solemn tones, "I dess oo had better pray."

Believing her suggestion a wise one, embodying about all the wisdom of the entire affair, I acted upon it.

Returning to my occupation after our session had adjourned, the first thing that caught my attention was a scrap of old newspaper, containing this sentence:

"He who through intention or neglect throws before another a temptation, is, if he be overcome, equally guilty."

I put away the box of chestnuts, and am awaiting further light.—*National Baptist.*

The Israelites.

SURELY, if any race ever earned a right to a free and honorable existence, it is the Hebrew. The undying faith and constancy displayed by that people through centuries of persecution, outrage and unjust discriminations of all sorts in nearly every country in Europe, have no parallel in history. They are not a warlike race, and yet they have shown most heroic persistence and undaunted courage in upholding the traditions and faith of their fathers, and in clinging to their own ways, when by a few words of apostasy they might have won protection and all the rights of citizenship. For many centuries, to be a Jew on the continent of Europe, was to be the prey of every plunderer, an outcast debarred from all the rights even of the humblest Christian minds. In most cities, the Jews were penned up in teeming hives in a portion of the town set apart for their use, and they were locked up for the night, as dumb beasts might be. This practice has only ceased in Rome within a very few years. But times have changed, and the proscription of the Hebrew race is every day becoming more the exception and is surely destined to utter extinction. It is matter for congratulation to every American that no such cruel and bigoted legislation as that so long prevailing against the Jews in Europe has ever disgraced the statutes of this country.

At the present day, the Hebrew population is a large and valuable element in all the cities of Europe and America. They are invariably industrious, prosperous, and law-abiding citizens. In Europe, they are carrying off the highest prizes in politics, music, and commerce, and winning social distinction by their merits, wealth, and influence. A gentleman of Hebrew extraction is the only person the great Conservative party in England can trust with its leadership. In a crisis, the brilliant Disraeli is instinctively looked to for counsel, and his word is law in party consultations. The Rothschild family is so well known that comment is unnecessary. It is far more powerful than nine-tenths of the royal families of Europe. And here is Baron Reuter, who doles out news to the press of Great Britain and a part of the continent, and leases Persia for twenty-seven years, as he would a shop! The news autocrat of Central Europe is a Hebrew also, named Wolff. The press of Vienna is for the most part owned and worked by Jews. A correspondent writes that "in Vienna there

are more Jews than crossed the Jordan with Joshua to smite the tribes of Canaan. In the Austrian Empire there are as many Jews as there were in Judea in the time of Titus—far more than there were in the captivity."

It would seem that in a fair field without discrimination, the ancient race is sure to win its full share of the wealth, honors, and emoluments of this world. Its faith and patience are likely to be rewarded materially, and its intellectual force is making a deep impress on the times.—*Buffalo Express.*

A Cheerful Home.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers, which spring up along our path, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home, the children gather "as clouds and as doves to their windows;" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.—*Friends' Intelligencer.*

Cultivating a Pure Expression.

EVERY word that falls from the lips of mothers and sisters especially should be pure, and concise, and simple; not pearls, such as fall from the lips of the princess, but sweet, good words, that little children can gather without fears of soil, or after shame, or blame, or any regrets to pain through all their life.

Children should be taught the frequent use of good, strong, expressive words—words that mean exactly what they should express in their proper places.

If a child or young person has a loose, flung-together way of stringing words when endeavoring to say something, he should be made to "try again" and see if he cannot do better.

It is painful to listen to many girls' talk.—They begin with a "My goodness!" and interlard it with "Oh's!" and "Sakes alive!" and "So sweet!" and "So queenly!" and so many phrases that one is tempted to believe they have had no training at all, or else their mothers were very foolish women. There is nothing more disgusting than the twaddle of ill-bred girls; one is provoked often into taking a paper and reading, and letting them ripple and gurgle on, like brooks that flow, they know not whither.

My heart warms with love for sensible girls and pure boys; and, after all, it is our own fault—that this great trust rests in heart and hands of the women of our land. If we have a noble, useful purpose in life, we shall infuse the right spirit into those around us.

A LITTLE girl, five years of age, on being asked, What is faith? artlessly replied: "It is doing what God wants us to do, and asking no question about it." This covers the whole field; perfect trust, combined with implicit obedience.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 16, 1873.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.

Duty toward Those that Have the Rule.

THE Scriptures clearly define our duty toward those that have been intrusted with authority in the work of God. It is no light burden that is laid upon such persons, and no light account which they must render to God. But inasmuch as no cause can prosper in which there is no order and rule, and where all is anarchy and insubordination, God has in all ages called men to fill important places in his work, and that they may accomplish the task assigned them, he has conferred on them a measure of authority adequate to that task. Such has been the case with all the eminent servants of God in Bible times, and since those times, it has been the same.

God has placed in the church such gifts and officers as it has pleased him. The prosperity of the cause of God demands that each of these should be properly regarded by the people of God. If this be not so, then evil will certainly result in every case. The apostle Paul has given this precept:

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. 13:17.

No doubt these words cover all the different degrees of authority which God has ordained in the church. They certainly show how God would have his people treat those that are intrusted with a part in his work, and they are a standing rebuke to those rebellious spirits who refuse all subordination, and say, "Our lips are our own; who is lord over us?"

But the most important bearing of this text is upon the case of those who are called to bear the chief responsibility in the work of God. The burden upon these servants of God is very great. Their labors are excessive. The Spirit of God having selected these as the most suitable persons to employ in the work of leading out in the cause, it is in the highest degree reasonable to believe that those thus chosen should have clearer and juster ideas by far of the steps that should be taken than those can have who are not thus called of God. They occupy a position from which they can survey the entire field, and they have the special instruction of the Spirit of God to enlighten their minds.

Now, it is plain that instead of distrust and murmuring on the part of the church toward such persons, there should be a disposition to sustain them in their work, and to hold up their hands which are ready to fall from weariness. It is an honor to be the helpers of such, and no disgrace to stand in a position where we are more ready to receive counsel than to give it ourselves, or to find fault with that which is given. But it may be asked, "Is there no danger that we may be deceived?" We do not ask any one to act rashly or blindly. But whenever God is specially at work, there will he have men to lead and to bear responsibility in counseling and directing. The first thing, therefore, is to satisfy ourselves where God is at work at the present time. Then we may without difficulty ascertain who are those upon whom God has laid the special burden of the work. These are the ones who are entitled to our support and obedience. Shall we never learn to be helpers of such? Shall we always be fault-finders and murmurers, and think our dignity sacrificed by our acknowledging others to have clearer views of God's work than we ourselves possess? God forbid. Let us be content with the position God has given us, and let us be the true helpers of those whose burdens are heavier, and whose responsibilities are greater than ours. Is it not plain that we must take this course if we would not displease God? And is it not reasonable and just that we should do it? So it seems to me.

J. N. A.

The Close of this Message.

THE time is at hand when the message of the third angel will close, and the destiny of the living, moving thrones of earth will be decided forever. The coming of Him who said, "This generation shall not pass, till all these things be fulfilled," cannot be much longer an event of expectation. His word will not fail; he will

soon come. But who may abide the day of his coming? and who shall stand when he appeareth?

The final message has been on its way for a quarter of a century; yet its great work is in the future. Very soon it must be done. Something has been accomplished by way of preparation; a little beginning has been made; but the time is come for the work to be greatly enlarged; and we that have long professed to believe the truth will have the opportunity to prove the sincerity of our love. A crisis is before our people. If we do not repent of our lukewarmness, we shall be spued out. But the Lord's work will go onward, though our number should be reduced like Gideon's army.

Brethren, let us prepare for the trial of our faith. We have had warnings and reproofs from the Spirit of God. We have assented and professed faith; but how have we acted? Have we heeded the admonitions? Have we walked in the light? Have we corrected the faults of which we have been admonished? With many of you, I can say that I have tried. But how far short I have come! Earnest zeal and perseverance have been wanting. Self-sacrificing devotion, a love of souls, the true missionary spirit have been sadly wanting. But while we regret the past, we may still hope for the future. We have a merciful High Priest. The Lord still speaks to us. Let us prepare ourselves for the testimony that is ripening, which will try and prove us. Let us repent and open the door and receive the Heavenly Guest. And will he deign to come in? He desires to, or he would not stand at the door and knock. Thank God for reproofs and warnings which are given in great mercy in order to save us.

My heart is in sympathy with the appeals which come to us from the Rocky Mountains. I am glad to know that while the Lord's servants there are drawing near to the Lord, the Spirit's cry is in their hearts for their brethren. And while I am drawing near for myself, it is encouraging to my heart to know that I have the sympathies and prayers of the dear ones whom God has made instrumental of good by leading out in his cause, and who have so deeply felt the burdens and responsibilities of the cause. May God forgive me for coming so far short of taking the responsibilities that I should.

God has not forgotten his cause, nor his servants. And it is true, that if there was ever a time when God's servants should stand together in the work, it is now. Who will be on the Lord's side? By the grace of God, I will. The Lord is one; his cause is one; and we certainly ought to have learned by this time how to stand together in the work.

The Lord has borne long with us, not because we were worthy, but because he is merciful and gracious. Now let us consecrate ourselves to his work, each one in his own sphere, to push it forward till the world are fully warned, the righteous sealed, and our garments are pure from the blood of souls. Our case is urgent. Our opportunities are fast passing. The work is great, and calls for united effort. Be zealous, and repent. We must reform and walk in the light. The willing and obedient shall be partakers of the promises; while the rebellious shall be cut off. It is my heart's desire and earnest prayer to God that he will give me a part with his people in the work.

R. F. COTTRELL.

Henry Ward Beecher's Orthodoxy.

THERE is, perhaps, no individual in the United States who has greater influence in the religious world, than H. W. Beecher. His sermons and lectures are printed in various papers and published in books. He is heard with delight by thousands, and many consider him a real reformer—a "liberal" in a moderate and orthodox fashion. But the more staid and truly pious have regretted that so great clerical influence should be exerted in favor of novel-reading, and of light or pernicious literature. The habitual reading of such trash as is weekly circulated in the New York *Ledger* is as bewitching as is gambling, and it is just about as destructive to the moral sensibilities. Bonner is a shrewd money-maker. In paying Beecher \$10,000 for writing a novel, he well knew that he would secure thousands of Beecher's admirers as permanent patrons. The evil exerted by Mr. Beecher in this direction will never be known till the Judgment shall reveal the secrets of men.

The question of his "orthodoxy" has been much discussed, and has seemed almost impossible to settle. His writing a novel, and his occasional remarks savoring of "liberalism," after the most odious use of that term, have caused many doubts, while his many truthful and pious utterances have caused them again to hope.

But a recent "lecture-room talk," puts the question at rest. This was "reported for the Methodist," of Sept. 6, 1873, where we now read it. The subject was of *doubts*. A remark was made by a member concerning his past trials of mind, who said, "Nothing helped me till I got hold of this text, the blood of Jesus Christ cleanseth us from all sin."

On this Mr. Beecher remarked as follows:—"That thought of blood never did me the least good in the world. The idea of blood is not to my taste, it pertains to the old sacrifices; the sheep or animal was killed, the people and everything was spattered with the blood. I do not use that text."

That a minister of the Christian religion, and one who is looked up to as an oracle of Christianity, can find no religious comfort in the thought of the blood of Christ, and does not use the text which gives assurance that that blood cleanses from sin, is truly deplorable. And the fact that such an utterance is heard without any apparent shock, and is published in one of the first religious papers of the land without comment or protest, seems fearfully ominous. The most out-spoken infidel of the age is not so dangerous in his influence as is Henry Ward Beecher. No spiritualist lecturer—no open reviler of God and the Bible, is so fast sapping the foundations of Christianity. And the multitude of church goers refuse to "hear sound doctrine," and delight in the preacher of smooth things—the prophet of deceits. They accept such a plain denial of the blood of Christ, without which the gospel is no gospel in fact, and Christianity is robbed of its power to save. Truly, the "perilous times" have come. 2 Tim. 3:1-5.

J. H. W.

Cheerfulness.

KIT is a clerk in a country store, and you would think, to see his pleasant face, that he had only sunshine in his experience. There is no cloud ever visible in his countenance, no thunder, no lightning, no low mutterings of distant or impending storms; yet there is another side, and it is this.

Kit thus soliloquizes: It won't do. If I notice little insults, given by thoughtless persons who trade with us, it will disgust people, and they will go over to the other store to trade. I must keep cool, and never mind what is said by people who are given to complaining. Of course we can't suit all; and if we do all we can to please people, and they refuse to be pleased, it is not our fault. I have been schooling myself in this store for five years, and no one has ever seen me off my guard. My experience is worth to me five thousand in a business way; and I would not take that sum for it. The fact is, people must be made to feel happy and contented in our store, so that they will stay long enough to do their trading, else we lose their custom: it won't do to get cross and crabbed, and go sulking around. You must be good-natured; this causes others to forget their grudges, and spend their cash over our counter. I ask if Kit's policy is not wise; and if Christians would not be more likely to win souls, if they would always cultivate a happy, cheerful, kind manner.

JOS. CLARKE.

The Cause Is the Lord's.

THE message of truth which we hold and proclaim is that which is promised in prophecy. Rev. 14:6-12. Those who believe God's word and providence can ask for no clearer evidence than we have that the time is come for these, the closing messages of probation, to have their fulfillment, and, as a consequence, that the last warning to mankind is being given. Startling as this is, the truth cannot be disproved that the message is on its way, which is to test mankind, and decide the destiny of the generation now living on the earth.

The third angel's message has come in the order given in the prophecy, preceded by the preaching of the first and second, and is to be followed by the coming of the Son of man to reap the harvest of the earth. And the declarations of the message itself prove that it is final, closing probation and deciding the destiny of the living. It is to be followed by the day of wrath, without mixture, upon all who do not heed its warning. "If any man worship the beast, and his image, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." What an awfully solemn declaration is this! Can it be possible that it is now being given? It cannot be otherwise. God's word in promising and describing it, and his providence in fulfilling it, are perfectly reliable; therefore, the believer is shut up to the conclusion that this is the work of the Lord.

The history of the rise and progress of this work to the present time shows it to be in harmony with God's manner of working in other days. From a very small and humble beginning, and bearing the most unpopular truths, and, consequently, meeting with the greatest opposition possible, it has risen to its present state of development. The pioneers in this cause were poor; and while they labored to write and publish the truths into which God had led them by his word, his providence and his Spirit, they were obliged to venture out by faith, trusting in God for the means to pursue their work. And many a time God's hand was evidently seen in supplying their wants, and in opening the way for them to go out with the message. Particular instances might be given, but this is not my design. Others, abler and better acquainted with the facts, have given them. But an idea of the progress of our work may be gained by a comparison of our publishing interest in the beginning, and at the present time. The first number of a paper to publish these truths was, after being consecrated to God, and commended to his blessing with thanksgiving, prayers, and tears, carried to the post-office in a hand satchel, or traveling bag. Now, from an

office of publication belonging to the cause, with power presses and the best facilities, more than fifty bushels of matter for the mails goes forth in a week. With such a small beginning, and with the truths of God so unpalatable in this age of fables, its steady advancement and permanence show evidence of the guiding and fostering hand of God.

We believe that this work is of God. If it is not, it is a stupendous delusion; and good men ought not to favor it in the least. Brother, sister, are you decided on this question? If you cannot, by an examination of all the evidences, come to a decision on this point, you will do best to give it up. Be decided on something. "Either make the tree good and its fruit good; or else make the tree corrupt and its fruit corrupt; for the tree is known by its fruit." This is a special movement in fulfillment of prophecy, as we think. It is either from Heaven, or of men. If it is of men, do not countenance it. Perhaps you say, "Its teachings are all right—all the commandments of God, and all the faith of Christ." If that is so, it is from Heaven. No earthly tree can bear these fruits.

But if we decide that this is a Heaven-sent message, be assured, it means something. If we believe we have the truth that is to test the world, as the third angel's message must, of necessity, we should act as if we believed it. Can we see our fellow-men going down to death, and make no effort to warn them of their danger? Will not their blood be found on us? Truly, we have a great work to do. Let us engage in it in the fear of God.

R. F. COTTRELL.

Truth vs. Antiquity.

BE it so, that the most part of Christendom nine hundred years has taught as you do. Is that sufficient argument to reject a doctrine evident by the word of God? May not all Christianity be clean defaced, if such arguments of continuance of time and multitude of persons should be rules to govern men's consciences? Might not the Gentiles have alleged the like against the apostles and their successors? Might they not have said, and said more truly than you, that the worshiping of their gods, had continued, not hundreds, but thousands of years? that the whole world held with them! that the wise and profound, learned philosophers defended their doctrine? that the apostles were but new heretics, idiots, and unlearned persons? that their doctrine came from the dotting people of the Jews? that the gods declared their displeasure and indignations against the new teachings of Christ, with seditions, tumults, wars, plagues, deaths, tempestuous weatherings, and such like? Might not Israelites have counted great folly in the house of Judah, that they would swerve from them in worshiping God, seeing they were ten parts to one?

Might not the priests in the old law, yea, did they not, allege against the prophets continuance of time, and multitudes of doctors, priests, and Rabbins? Were they not hundreds to one poor Micah? Did they not like in Christ's time? Did they not beat upon the long continuance of Moses' law, which, they said he came to destroy? Did they not revile him for his age, his birth, his manner of life, and for that he taught otherwise than a number of the godly, wise, and holy Pharisees? which in those days had as great opinion of holiness of life and deep learning, as the best of your religious monks or observant friars? Might not the Turks, for continuance and multitude, make a gay face for confirmation of Mahomet's law? Might not they say that it hath continued one thousand years, yea, and with great success and prosperity, as it had been a singular providence of God? May they not say, and too truly affirm, that they have ten for one Christian? May they not say, that it is not likely that God would suffer such a number of nations and countries to err so many hundred years? Have they not, in many parts of their religion, such apparent devotion, as they may shame us Christian men? And yet it is almost evidently false, and God's truth remaineth steadfast; although it bind itself neither to continuance of time, nor to person, to place, to number, to this color of life or that in the judgment of the world, but is governed by his wise and inscrutable providence. Wherefore these reasons make no more for you, and against us, than they did for the Israelites against the Jews, for the priests against the prophets, for the Jews and Gentiles against Christ and his apostles, for the Turks against the Christians at this day.—*Old Author, Christian Treasury.*

ROUGH WORK.—It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself into a salt lech, lies girdled by the mountains, and sheltered from the storm that agitates the deep, the pebbles on the shore are rough, not beautiful; angular, not rounded. It is where the long, white line of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in art, so in grace; it is rough treatment that gives souls as well as stones, their luster. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, their God has no end in view but to perfect his people.—*Dr. Guthrie.*

The Laodicean Church.

THE message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and True Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

The Lord here shows us that the message to be borne to his people by ministers whom he has called to warn the people, is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans in a position of carnal security. They are at ease, believing themselves in an exalted condition of spiritual attainments.

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

What greater deception can come upon human minds than a confidence that they are right, when they are all wrong? The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true situation of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake; for it is the True Witness who speaks, and his testimony must be correct.

It is difficult for those who feel secure in their attainments, who are believing themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace. The unsanctified heart is deceitful above all things, and desperately wicked.

God leads his people on, step by step. The Christian life is a constant battle, and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan. We are, as a people, triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and a spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God. The plain message of rebuke to the Laodiceans is not received. Many cling to their doubts and their darling sins, while they are in so great a deception as to talk and feel that they are in need of nothing. They think the testimony of the Spirit of God in reproof is uncalled for, or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment, that they may discover their deficiency in spiritual knowledge. They lack almost every essential qualification necessary to perfect Christian character. They have not a practical knowledge of Bible truth, which leads to lowliness of life, and a conformity of their will to the will of Christ. They are not living in obedience to all God's requirements.

It is not enough to merely profess to believe the truth. All the soldiers of the cross of Christ virtually obligate themselves to enter a crusade against the adversary of souls, to condemn wrong, and sustain righteousness. But the message of the True Witness reveals the fact that a terrible deception is upon our people, which makes it necessary to come to them with warnings, to break their spiritual slumber, and arouse them to decided action.

This message of the True Witness has not accomplished the design of God. The people slumber on in their sins. They continue to declare themselves "rich, and having need of nothing." Many inquire, Why are all these reproofs given? Why do the testimonies continually charge us with backsliding and grievous sins? We love the truth. We are prospering. We are in no need of these testimonies of warning and reproof. But let these murmurers see their hearts, and compare their lives with the practical teachings of the Bible; let them humble their souls before God; let the grace of God illuminate the darkness, and the scales will fall from their eyes, and they will sense their true spiritual poverty and wretchedness. They will feel the necessity of buying gold, which is pure faith and love; white raiment, which is a spotless character, made pure in the blood of their dear Redeemer, and eye-salve, which is the grace of God, and will give clear discernment of spiritual things, and detect sin. These attainments are more precious than the gold of Ophir.

I am very sure that the greatest reason why the people of God are now found in this state of spiritual blindness, is because they will not receive correction. Many have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of

the people of God, which gives Satan great power over them in this waiting, watching time. The selfish, and proud, and lovers of sin, are ever assailed with doubts. Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving, and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence.

Eternal life is of infinite value, and will cost us all that we have. It is evident that we do not place a proper estimate upon eternal things. Everything worth possessing, even in this world, must be secured by effort, and sometimes by most painful sacrifice. And this is merely for a perishable treasure. Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices for the infinite treasure, which passes all estimate in value, and the duration of life which will measure with the Infinite? Can Heaven cost us too much? Faith and love are golden treasures, elements that are greatly wanting among God's people.

Faith in the soon coming of Christ is waning. "My Lord delayeth his coming" is said not only in the heart, but expressed in words, and most decidedly in works. Stupidity in this watching time is sealing the senses of God's people as to the signs of the times.

The terrible iniquity abounding calls for the greatest diligence, and for the living testimony, to keep sin out of the church. Faith has been decreasing to a fearful degree. Faith can only increase by exercise.

In the first rise of the third angel's message, those who engaged in the work of God had something to venture. They had sacrifices to make. They started this work in poverty, and suffered the greatest deprivations and reproach. They met determined opposition, which drove them to God in their necessity, and kept their faith alive. Our present plan of Systematic Benevolence amply sustains our ministers. And there is no want and no call for the exercise of faith as to a support. Those who start out now to preach the truth have nothing to venture. They have no risks to run, no especial sacrifices to make. The system of truth is made ready to their hand. Publications are provided for them, vindicating the truths they advance.

Some young men start out with no real sense of the exalted character of the work. They have not privations, and hardships, and severe conflicts to meet, which call for the exercise of faith. They do not cultivate practical self-denial, and cherish a spirit of sacrifice. Some are becoming proud and lifted up, and have no real burden of the work upon them. The True Witness speaks to these ministers, "Be zealous, therefore, and repent." These ministers are some of them so lifted up in pride that they are really a hindrance and a curse to the precious cause of God. They do not exert an influence which is saving upon others. There is need of these men being thoroughly converted to God themselves, and sanctified by the truths they present to others.

Very many feel impatient and jealous because they are frequently disturbed with warnings and reproofs which keep their sins before them. Says the True Witness, "I know thy works." The motives, the purposes, and the unbelief, suspicions, and jealousies may be hid from men, but not from Christ. The True Witness comes as a counselor: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Those who heed the testimony of warning, and zealously go about the work of separating their sins from them, in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. This class you will ever find in perfect harmony with the testimony of the Spirit of God.

Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans. The testimony of the True Witness is not a smooth message. The Lord does not say to them, You are about right, you have borne chastisement and reproof that you never deserved, you have been discouraged unnecessarily by severity, you are not guilty of the wrongs and sins of which you have been reproved.

The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything. It is not enough for ministers to present theoretical subjects. They need to study the practical lessons Christ gave his disciples, and make a close application of the same to their own souls and to the people. Because Christ bears this rebuking testimony, shall we suppose that he is destitute of tender love to his people? Oh, no!

He who died to redeem man from death, loves with a divine love. He rebukes those he loves. "As many as I love, I rebuke and chasten." But many will not receive the message Heaven in mercy sends them. They cannot endure to be told of their wrongs, and of their neglect of duty, of their selfishness, their pride, and love of the world.

The servants of the Lord should bear a plain testimony. They should cry aloud and spare not, and show the people their transgressions, and the house of Israel their sins. But there is a class who will not receive the message of reproof, and they raise their hands to shield those whom God would reprove and correct. They will ever be found sympathizing with those whom God would make to feel their true poverty,

The word of the Lord spoken through his servants, is received by many with questionings and fears. And many will defer their obedience to the warnings and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence God is pleased to give. God requires of his people faith that rests upon the weight of evidence, not perfect knowledge. The followers of Jesus Christ, those who accept of the light God sends them, must obey the voice of God speaking to them, when there are many other voices crying out against it. It requires discernment to distinguish the voice of God.

Those who will not act when the Lord calls upon them, waiting for more certain evidence, and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated.

Tempted souls, whose hearts have ever been at war with the faithful reproof of sin, would cry, Speak unto us smooth things. What disposition will these make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God's servants. This message must arouse the people of God from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action, and lead to self-abasement, and confessions of sins. The True Witness says, "I know thy works, that thou art neither cold nor hot." And again, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Then comes the promise, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

These wrongs and sins, which have brought the people of God in their state of wretchedness, blindness, and poverty, must be seen, and they arouse to zealous repentance, and a putting away of these sins which have brought them into such a deplorable condition of blindness and fearful deception. The pointed testimony must live in the church. And this alone will answer to the message to the Laodiceans. Wrongs must be reproofed, sins must be called sins, and iniquity must be met promptly and decidedly, and put away from us as a people.

Those whom God has chosen for an important work, have ever been received with distrust and suspicion. Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. They thought Elijah unnecessarily severe. He must, they thought, have lost his senses, that he would denounce them, the favored people of God, as sinners, and their crimes, so aggravating, that the judgments of God would awaken against them.

Satan and his host have ever been arrayed against those who bear the message of warning and reproof. The unconsecrated will be united with the adversary of souls, to make the work of God's faithful servants as hard as possible. Elijah, one of God's great and mighty prophets, as he fled for his life from the rage of Jezebel, an infuriated woman, a fugitive, weary and travel worn, desired to die rather than live. His bitter disappointment in regard to Israel's faithfulness crushed his spirits, and he felt that he could no longer put confidence in man. In the day of Job's affliction and darkness, he utters these words: "Let the day perish wherein I was born."

When Ahab ruled Israel, the people departed from God and corrupted their ways before him under his perverted rule. "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all of the kings that were before him."

Ahab was weak in moral power. He did not have a high sense of sacred things. He was selfish and unprincipled. His union by marriage with a woman of decided character, and positive temperament, devoted to idolatry, made them both special agents of Satan to lead the people of God into idolatry and terrible apostasy.

The determined spirit of Jezebel molded the character of Ahab. His selfish nature was incapable of appreciating the mercies of God to his people, his obligation to God, as the guardian and leader of Israel. The fear of God was daily growing less in Israel. The blasphemous tokens of their blind idolatry were to be seen among the Israel of God. There were none who dared to expose their lives by openly standing forth in opposition to the prevailing blasphemous idolatry. The altars of Baal, and the priests of Baal who sacrificed to the sun, moon, and stars, were conspicuous everywhere. They had consecrated temples and groves, wherein was placed the work of men's hands to worship. The benefits which God gave to this people called forth from them no gratitude to the Giver. For all the bounties of Heaven, the running brooks, and streams of living waters, the gentle dew, and showers of rain to refresh the earth, and to cause their fields to bring forth abundantly, they ascribed to the favor of their gods.

Elijah's faithful soul was grieved. His indignation was aroused, and he was jealous for the glory of God. He saw that Israel was plunged into fearful apostasy. He was overwhelmed with amazement and grief at the apostasy of the people when he called to mind the great things that God had wrought for them. But all this was forgotten by the majority of the people. He went before God, and with his soul wrung with anguish, plead for him to save his people if it must be by judgments. He plead with God to withhold from his ungrateful people dew and rain, the treasures of heaven, that apostate Israel might look in vain to their idols of gold, wood, and stone, the sun, moon, and stars, their gods, to water the earth and enrich it, and cause it to bring forth plentifully. God told Elijah he had heard his prayer. He would withhold from his people dew and rain, until they should turn unto him with repentance.

God had especially guarded his people from mingling with the idolatrous nations around them, lest their hearts should be deceived by their attractive groves and shrines, temples, and altars, all of which were arranged in the most expensive, alluring manner, to pervert the senses, so that God would be supplanted in their minds.

Jericho was a city devoted to the most extravagant idolatry. The inhabitants were very wealthy. All the riches that God had given them they accredited to the gifts of their gods. Gold and silver were in abundance. Like the people before the flood, they were corrupt and blasphemous. They insulted and provoked the God of Heaven by their wicked works. God's judgments awakened against Jericho. It was a stronghold. But the Captain of the Lord's host came himself from Heaven to lead the armies of Heaven in the attack upon the city. Angels of God laid hold of the massive walls and brought them to the ground. God had said that the city of Jericho should be accursed, and that all should perish except Rahab and her household. They should be saved because of the favor that Rahab showed the messengers of the Lord. The word of the Lord to the people was, "And ye in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it." "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Josh. 6: 18, 26.

God was very particular in regard to Jericho, lest the people should be charmed with the things that the inhabitants had worshiped, and their hearts be diverted from him. He guards his people by most positive commands. Notwithstanding the solemn injunction from God by the mouth of Joshua, Achan ventured to transgress. His covetousness led him to take the treasures God had forbidden him to touch, because his curse was upon it. And because of this man's sin, the Israel of God were as weak as water before their enemies.

Joshua and the elders of Israel were in great affliction. They lay before the ark of God in most abject humility, because the Lord was wroth with his people. Joshua and the elders of Israel prayed and wept before God. The Lord spoke to Joshua, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you." E. G. W.

(To be Continued.)

You have no power in that which is past. Life that is lived stands ghastly as a grave-stone. You cannot change it a particle. You cannot wipe out a deed. You cannot obliterate a fact. You cannot alter the proportion of a single element. But the future is mutable. It is as plastic as clay in the hand of the artist. With the future, anything can be done, if you but have the heart to do it. Then build out of the future. Quarry in its mines. Bring from it materials for your wants and uses.—H. W. Beecher.

THE RIGHT WAY.

I would not leave the path untrod,
Though rough the way and long;
I would the beaten track pursue,
Nor shrink from dangers others knew;
Would meet the foes that others met,
When Zionward their face they set;
Would learn the victor's song.

I would not leave the work undone
Which God lays to my hand;
Although it seem to others small,
I undertook it at his call,
No small no fellow-workers see,
But yet it is the work for me,
No more does God demand.

I want to fill my little place
With loving word and deed;
To whisper kind in sorrow's ear,
And with the weeping drop a tear;
For others to be ever living,
To know the deep, deep joy of giving,
This joy my only meed.

To be a ray, however faint,
Where all around is dark;
To be a smile where all is gloom,
To be a blossom on a tomb,
To be a voice where all is still,
To be a spark where all is chill,
A little, tiny spark.

To give my all to him who gave
So much in love to me;
To yield to thy supreme control;
To give my mind, my strength, my soul,
For thee alone to work—to live—
Yet feel that I can never give
Enough, my God, to thee.

—Christian Treasury.

Progress of the Cause.

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

Michigan Conference of S. D. Adventists.

THIRTEENTH ANNUAL SESSION.

By order of the Committee, this Conference met on the camp ground, Battle Creek, Mich., after due notice had been given, Sept. 4, 1873, at 9 A. M. Meeting called to order by the President, and opened with prayer by Eld. C. Stoddard.

The number of delegates presenting credentials to the Conference was fifty, representing thirty-eight churches. Twenty-one churches were not represented.

It was moved and voted that all brethren in good standing be permitted to participate in the deliberations of the Conference.

Moved and voted that the following churches be received into the Conference: Monroe Center, Grand Traverse Co.; Dowagiac, Cass Co.; East Saginaw, Sag. Co.

The following unorganized churches were admitted under the watchcare of the Conference: Grant, Clare Co., Antrim, Shiawassee Co.

The minutes of the last meeting were read and approved.

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

TREASURER'S REPORT

Of the Mich. State Conference of S. D. Adventists from Sept. 5, 1872, to Sept. 4, 1873.

Amount on hand at last report, \$6,342.23
Received to date, \$5,765.59

Total, \$12,107.82

Amount paid out during the year, \$8,611.18

Balance in treasury at date, 3,496.64
ADDIE MERRIAM, Treasurer.

On motion, the Chair appointed the following committees:—

On Nominations, R. J. Lawrence, C. Stoddard, E. B. Lane. On Resolutions, J. H. Waggoner, I. D. Van Horn, D. H. Lamson. On Credentials and Licenses to assist the Conf. Committee, I. D. Van Horn, Ira Abbey, J. Fargo. Auditing Committee, Harmon Lindsay, E. B. Gaskill, J. S. Day, A. W. Maynard, Robert Sawyer, Chas. Buck. Adjourned to the call of the President.

SECOND SESSION.

Opened with prayer by Eld. S. N. Haskell. The report of the Committee on Nominations was read, suggesting the following persons for Officers of the Conference the ensuing year:—

President, E. H. Root; Secretary, John Kellogg; Treasurer, Addie Merriam. Conference Committee, E. H. Root, Harmon Lindsay, M. S. Merriam.

The report was accepted, and these brethren were unanimously elected to fill their respective offices.

The Auditing Committee read their report of the settlement of the accounts of ministers and licentiates. Bro. Butler, President of the Gen. Conf., made some excellent remarks on the duty of ministers and licentiates in their labor, and the duty of the Conference toward them.

The Committee on Credentials and Licenses reported the following ministers to receive a renewal of their credentials: James White, Ellen G. White, J. H. Waggoner,

John Byington, M. E. Cornell, E. B. Lane, D. H. Lamson, Sands H. Lane, R. J. Lawrence, I. D. Van Horn, Philip Strong, C. Stoddard.

By vote of the Conference, the credentials of each of the above ministers were renewed.

The following-named brethren were presented by the Committee, and by vote of the Conference, received license for the ensuing year: W. H. Littlejohn, E. H. Root, H. M. Kenyon, Charles Jones, D. W. Milk, Edwin R. Jones, J. O. Corliss, A. N. Fisher, Charles A. Russell, E. P. Daniels, M. B. Miller.

The Committee on Resolutions reported the following, which were adopted by the Conference:—

Resolved, 1. That we deeply deplore our wretched condition as shown by Testimony No. 23, to the church of the Laodiceans; and we acknowledge the special hand of God in the plain, straight testimonies borne by Brn. Butler and Haskell on this and kindred subjects.

2. That we believe the time has fully come when we, as a people, should take a more decided stand in favor of the order which God himself has ordained in the work of the third angel's message. While we have formally acknowledged this order, and professed a belief in the gift of the Spirit, and in the position which Bro. White is called of God to occupy in this work, we confess that we have not heartily acted consistently with this profession; for which we feel to humble ourselves before the Lord. And we will earnestly strive for that love and union which must characterize the gospel of Christ, and without which we sink to the level of the formality of the current popular religion of this degenerate age.

3. That we now view all our murmurings, complainings, and fault-findings against those whom God has selected to bear special burdens and responsibilities in the third angel's message, and our great lack of sympathy with them in their afflictions, and of support in their work, as not wrongs against them merely, but as grievous sins against God, the author of this sacred work. And we believe that this, in a great measure, is the cause of our lukewarm condition, as God's Spirit has been grieved away by our murmurings. And we believe that thorough individual confessions must speedily be made to save us from being spued out of the mouth of the True Witness.

Bro. Butler presented the following resolutions, which were adopted by vote of the Conference:—

Resolved, That the s. b. Treasurers of this Conference should pay all money belonging to it into the Conference treasury instead of paying it, or any part of it, to ministers or licentiates; and that no money should be paid out of the treasury during the Conference year, except by an order from the State Conference Committee.

Resolved, That this Conference consider it the duty of all ministers and licentiates in its employ to labor in new fields, if laboring at all, unless called upon by the State Conference Committee to labor in the churches. And the Conference will not consider itself under any obligation to pay for labor which is not in harmony with this resolution.

Resolved, That this Conference, in the matter of giving licenses to individuals to prove their gifts, do not consider itself under any obligation to pay for any labor of such persons, or their expenses, that does not prove to be a real benefit to the cause of truth. And it is furthermore expected that the Auditing Committee will settle in accordance with this principle.

Moved, that \$1,000.00 of the s. b. fund of this Conference be appropriated to the use of the General Conference. Carried.

Moved, that the Olivet church be hereby disbanded by this Conference. Carried.

Moved, that a Camp-meeting Committee of three be appointed by the Chair. Whereupon the following brethren were appointed, and the appointment ratified by election: J. F. Carman, J. Fargo, and Wm. Potter.

The ordination of Bro. H. M. Kenyon took place at the close of the meeting. Eld. Geo. I. Butler made some interesting introductory remarks; Eld. S. N. Haskell offered the prayer, and Eld. J. H. Waggoner gave the charge and right hand of fellowship.

Moved and voted that the minutes of this meeting be published in the REVIEW.

Adjourned.

E. H. ROOT, Pres.

I. D. VAN HORN, Sec.

The Maine Conference.

THE regular annual session of the Maine Conference of Seventh-day Adventists was held on the camp ground, near Skowhegan, Aug. 28, 1873.

The meeting was called to order by the President, and prayer offered by Bro. Geo. I. Butler.

The following churches were represented at the Conference:

Norridgewock, Cornville, Canaan, Hartland, Deering, Woodstock, and North Jay. Voted, That Brn. Butler, Andrews, and all

other brethren in good standing, be invited to take part in the deliberations of the Conference.

The Secretary's report of the doings of the last Conference was called for, read, and accepted.

Voted, That the several committees be appointed by the President, whereupon the following were appointed:—

Committee on Nominations, W. H. Blaisdell, Timothy Bryant, and Isaac Choate.

Committee on Resolutions, J. N. Andrews, R. S. Webber, and T. S. Emery.

Auditing Committee, Wm. W. Putnam, J. A. Davis, T. S. Emery, James A. Dickey, Charles Davis, and Timothy Bryant.

Committee on Licensing, G. W. Barker, Wm. Morton, and Samuel F. Grant.

Adjourned to the call of the President.

SECOND SESSION.

Prayer by Bro. J. N. Andrews. The Nominating Committee reported the names of the following brethren for the officers of the Conference for the coming year, and they were elected:—

For President, J. B. Goodrich, Hartland; Treasurer, Samuel F. Grant, Hartland; Secretary, Timothy Bryant, North Jay. For the other two members of the Executive Committee, Geo. W. Barker and Wm. Morton. For Camp-meeting Committee, Geo. W. Barker, J. B. Goodrich and T. S. Emery.

The credentials and licenses of the preaching brethren of last year were renewed.

Voted, to have the financial year of the Conference commence the first of January.

Voted, that the Camp-meeting Committee take charge of the victualing tent at our next camp-meeting.

The Secretary's and Treasurer's reports showed the standing of the Conference to be as follows:—

No. of churches, 9; No. of members, 185; No. of Sabbath-keepers not yet united to any church, 148; No. paying s. b., 140; No. of Sabbath-school scholars, 213.

Amount of s. b. pledged to the Conference, \$875.77

Amount in the treasury at the beginning of the year, 45.26

Amount paid into the treasury during the year, 865.60

Amount paid out during the year, 889.01

Balance now in the treasury, \$21.85

The following resolutions were adopted:—

Resolved, That we gratefully acknowledge the faithful and untiring labors of our beloved Bro. and sister White, for which we feel a debt of obligation that we can never repay; and we hereby express our deep sympathy with them in their feeble health, and assure them that our prayers ascend to God for his abundant blessing upon them.

Resolved, That we fully approve the effort to establish a school for the purpose of affording instruction to those who desire to give themselves to the work of God in carrying the sacred light of truth to those who sit in darkness, and while we regret our inability to do very much by way of helping it forward at this time, we pledge ourselves to help in time to come, so far as in the providence of God we may be able to do it.

Important remarks were made by Brn. Butler and Andrews at different times during the sessions of the Conference.

Voted, To have the doings of the Conference sent to the Office of the REVIEW AND HERALD for publication.

Adjourned sine die.

J. B. GOODRICH, Pres.

W. H. BLAISDELL, Sec.

The New England Conference.

PURSUANT to appointment in REVIEW, the New England Conference of Seventh-day Adventists held its fifth annual meeting at S. Lancaster, Mass., Aug. 20, 1873. The President in the chair.

Prayer by Eld. J. N. Andrews. Fourteen churches were represented by delegates. In absence of the Secretary, Bro. M. Wood of Boston was chosen to act in his stead. After some preliminary remarks by Eld. Haskell, it was voted that the Chair appoint the following committee, viz.: Auditing Committee, Nominating Committee, also Committees on Resolutions and Credentials. After appropriate remarks by Eld. Andrews, the Chair appointed the following: Committee on Resolutions, Eld. J. N. Andrews, J. R. Israel, L. W. Hastings; on Credentials, S. Twing, J. C. Tucker, F. Mace; Nominating Committee, Eld. P. C. Rodman, J. T. Ashley, L. W. Hastings; Auditing Committee, S. Martin, C. L. Davis, J. C. Tucker, D. H. Gould, L. W. Hastings, M. Wood.

Adjourned to call of the Chair.

SECOND SESSION.

Prayer by Eld. Geo. I. Butler. Committee on Nominations report as officers of the N. E. Conference for the ensuing year, for President, Eld. S. N. Haskell of S. Lancaster, Mass.; for Secretary, M. Wood, Boston, Mass.; for Treasurer, C. K. Farnsworth, Washington, N. H.; Executive Committee, H. B. Stratton and A. W. Smith; Camp-

meeting Committee, H. B. Stratton, J. C. Tucker, and S. Martin. The report was accepted and the nominees were elected by a unanimous vote. Committee on Credentials and Licenses reported that the credentials of Elds. S. N. Haskell and P. C. Rodman be renewed, and to grant licenses to Joel Crandall and L. W. Hastings.

Voted, That the N. E. Conference donate to the General Conference the eight hundred dollars previously loaned to it by this Conference.

Voted, That a committee be appointed to assist Bro. Chas. W. Comings in obtaining a purchaser for his farm, and a suitable person to take charge of, and manage, the same during his stay at Battle Creek. After some consultation with him, Eld. S. N. Haskell, C. K. Farnsworth, and L. W. Hastings, were appointed as said committee.

At this point, the scattered brethren at Williamsburg, N. Y., made a request through their delegate (Bro. Kellogg) to unite with the N. E. Conference. Also a letter was read from the few in New Jersey.

After appropriate remarks by Elders Butler, Andrews, and Haskell, upon the utility of forming some kind of organization with the brethren in New Jersey, and Williamsburg and Pleasantville in New York, the following was adopted:—

Whereas, The brethren in the vicinity of New York city have expressed a wish to unite with the New England Conference as being more convenient of access than the New York Conference, the churches of which are more remote; and,

Whereas, We would take no steps toward annexing a portion of the territory of the New York Conference without the consent of that Conference,

Resolved, That we express our willingness to receive these brethren on condition that they obtain the consent of the New York Conference; and, in the meanwhile, we request the General Conference Committee to send help to New York city for the purpose of organizing the churches in that vicinity.

Committee on Resolutions reported as follows:—

Resolved, That we hold in grateful remembrance the labors of our dear Bro. and sister White, with which we have been so often favored in the past, and which have been of such inestimable value to us, especially at many important crises in our history, and which we trust will, in God's merciful providence, be renewed to us in the future; and while we regret that they are under the necessity, because of prostration from excessive labor, to retire from the field to a place of comparative quiet and freedom, we assure them of our deep sympathy, and that our prayers do daily go up to God that his blessings may be richly bestowed upon them in the full recovery of their health. And that we will by the grace of God faithfully regard their warnings and admonitions so many times addressed to us.

Resolved, That we are fully in sympathy with the efforts now being made to establish a school for the purpose of training our young for usefulness in the cause of God, and we pledge ourselves to help forward the work after a godly sort.

Resolved, That we highly approve the plan of sending out Bro. L. W. Hastings to visit the churches in the Conference, to counsel and instruct them in the proper management of their affairs, and to administer the ordinances.

Adjourned sine die.

S. N. HASKELL, Pres.

M. WOOD, Sec.

Report of the Vermont State Conference.

ELEVENTH ANNUAL MEETING.

IN accordance with notice published in REVIEW, the Conference convened on the camp-ground in Wolcott, Vt., Aug. 14, 1873. Called to order at 9 A. M. Prayer by Eld. D. T. Bourdeau. Credentials being called for, nineteen delegates responded, representing thirteen churches. On motion,

Voted, That the body of believers in Westmore, Vt., be received into this Conference.

Voted, That Elds. G. I. Butler and S. N. Haskell, and all others present who are in good standing, be invited to participate in the deliberations of the Conference. Report of the tenth annual session called for, and read by the Secretary.

After some remarks by Eld. G. I. Butler upon the appointment of a committee on credentials and licenses, it was voted that such a committee be appointed to consist of three members. On motion,

Voted, That the Chairman appoint the several committees, whereupon R. Loveland, H. N. Austin, and T. H. Purdon, were appointed Committee on Credentials; T. H. Pardon, C. P. Whitford, and D. Wilcox, Committee on Nominations; Eld. A. C. Bourdeau, T. H. Purdon, and E. W. Stone, Committee on Resolutions. Auditing Committee, S. H. Peck, D. Wilcox, M. N. Cross, T. H. Purdon, W. I. Cross, and H. W. Pierce. Adjourned to call of President.

SECOND SESSION.

Aug. 18, 5 1/2 A. M. Prayer by Eld. G. I. Butler. Secretary's report called for, and presented as follows:—

No. of ministers, 5; Licentiate, 5; No. of churches, 14; membership, 344. Amount of s. b., \$15.28.

The Nominating Committee reported the names of L. Bean for President; C. W. Stone, Secretary; M. N. Cross, Treasurer; H. N. Austin and W. I. Cross, Executive Committee, who were elected to fill the several offices designated.

The Committee on Credentials recommend that the credentials of Elds. D. T. Bourdeau, A. C. Bourdeau, A. S. Hutchins, A. Stone, and N. Orcutt be renewed, and that licenses be given to Brn. L. Bean, D. T. Evans, C. W. Stone, and E. Kellogg. Adopted.

Report of Auditing Committee called for and presented.

On motion of Eld. A. C. Bourdeau, the following preamble and resolutions were adopted.

Resolved, In order to carry out this plan of Systematic Benevolence successfully, much depends on the proper interest and action of the s. b. Treasurers, Therefore,

Resolved, That those who are appointed to this office be instructed to properly and carefully attend to the duties of that important office; also,

Resolved, That the Secretary be directed to furnish the blanks which are necessary for church and s. b. Treasurers' reports, with instructions how to fill them, etc., just before the time when such reports should be sent to the Secretary; also to furnish the Conference Treasurer with a copy of each quarterly report received from s. b. Treasurers, on the reception thereof.

Adjourned to call of the Chair.

THIRD SESSION.

Aug. 18, 7 P. M. Prayer by Eld. A. C. Bourdeau. On motion,

Resolved, To donate \$75.00 of Conference Fund to General Conference.

Eld. A. C. Bourdeau, chairman of Committee on Resolutions, presented the following, which were adopted:—

Resolved, That we hereby express our thanks for the labor furnished us by the General Conference the past year, and during these meetings.

Resolved, That we would again express our unlimited confidence that this is the work of God, to which he has set his prospering hand; and our gratitude for the prosperity that has attended our institutions at Battle Creek.

Resolved, That as we feel a deep interest in the prosperity of the several institutions at Battle Creek, we hereby request the Executive Committee of the Vermont Conference to advise with the General Conference Committee, in the selection of a suitable person or persons to represent this Conference at Battle Creek in guarding the interests of those institutions, and in inducing them to remove there for that purpose.

Resolved, Thanks to the brethren of the Wolcott church for the use of the ground and fitting up of the same for the use of the camp-meeting and Conference now being held.

Report of Treasurer called for and presented as follows:—

Rec'd during the year,	\$1,423.81
Paid out,	\$1,308.83
On hand,	\$114.98
	\$1,423.81

Report accepted.

Resolved, That the minutes of this Conference be forwarded to the REVIEW for publication. Adjourned *sine die*.

L. BEAN, Pres.

N. ORCUTT, Sec.

Health Reform Institute—Seventh Annual Meeting.

ACCORDING to the call made through the REVIEW, the stock-holders of the Health Reform Institute, met on the camp ground of the Seventh-day Adventists at Battle Creek, Mich., Sept. 5, 1873.

The meeting was opened with prayer by Eld. S. N. Haskell.

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

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

AUDITOR'S REPORT,

Showing the financial working of the Health Reform Institute, commencing Sept. 1, 1872, and ending August 28, 1873.

RECEIVED,	
From Patients,	\$16,154.63
On Incidental Sales,	3,566.39
On Shares,	375.00
On Donations,	164.78
Due from Patients,	1,713.85
	\$21,974.65.

EXPENDITURES,

Invoice of Sept. 1, 1872,	\$ 966.25
For Labor,	4,872.62

On Stock Refunded,	650 50
On Real Estate,	800.00
Provisions, Furniture, &c.,	9,549.27
Due help,	1,245.85
Ten per cent on \$6,526 28	
worth of furniture for wear,	652 62
Making	18,737.11
Less Invoice of Provisions and Goods on hand,	1,924.35
Total,	\$16,812 76
Leaving excess of receipts,	\$5,161.89

There have been reductions made to the poor amounting to and there is due the Institute on outstanding accounts,	\$ 1,022.46
and the liabilities amount to	1,926.48
Value of Real Estate made August, 1873,	1,666 00
Value of Personal property,	23,500.00
Cash on hand,	8,450 63
	3,275.70

Total Valuation of all Property after deducting the liabilities, \$35,954.81

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

This report was accepted.

On motion, the Chair appointed Geo. I. Butler, S. N. Haskell, and I. D. Van Horn as a Nominating Committee, who presented the following names as candidates for Directors:—

James White, Ira Abbey, Harmon Lindsay, E. B. Gaskill, Chas. Comings, Benn Auten, and M. S. Merriam. These persons were elected by a unanimous vote. Adjourned *sine die*. IRA ABBEY, Pres.

Wm. Ings, Sec.

Minnesota.

I WENT with Bro. Matteson to this county, in the latter part of July, where I have remained since. During the month of August I could not accomplish much good on account of the busy season. It was in this county that I first started to proclaim the present truth, now nearly two years ago. A few came out at that time and embraced the Sabbath of the Lord; and they have continued ever since to observe the commandments of God. There are only a few, but they are upright and true-hearted. My prayer to God has been that a few more would come out and join the pilgrim band, that there could be a church organized. God has heard my prayer. About two weeks ago I began to hold meetings in a Norwegian settlement about three miles south-west of Litchfield. To start with, a few came out for curiosity. At every meeting the hearers have increased in number and in thoughtfulness. The curiosity of some has turned into a solemn seeking for God's mercy, that they may escape the impending danger. Nine or ten have resolved to keep God's holy Sabbath. The tender Spirit of God has been realized in all our meetings, and has melted the hearts of strong men and women down to tenderness before their Creator. The audience is still increasing in numbers. The deacons of the Lutheran church have tried to the uttermost to get their priest to attend our meetings. They say that he is very bold to oppose us so long as he keeps himself at a respectable distance from us; but he is not daring enough to face us. This seems, however, to be a common practice with priests and ministers in our day.

The time I spent in company with Bro. Matteson was very precious to me. His tender sympathy, his humble walk with God, his much good advice, and his instructions encouraged me greatly, and enables me to present the truth of the living God in a more effective way to my fellow-beings. May God bless the dear brother.

The favor received from the General Conference I will always remember with great gratitude of heart. Be the brethren blessed by God! The brethren of the Minnesota Conference have done me more good than they are aware of. I have unceasingly asked my Heavenly Father that he would enable me to help my dear old mother (who still lives in Sweden), who has been dependent upon my help; and I have encouraged her time and again that I would soon help her, though I have had no one to look to or depend upon but God. The means received from my dear brethren is by this time received by her with joy and thankfulness in the time of need. I have had to dispose of my watch and other articles to keep up my traveling expenses. With joy have I done so, knowing that God would consider what little I could do for his cause, and that he would care for me. When I now find that the brethren here and there begin to take some notice of me in my struggles, I feel that my heart is warmed up, and with cheerfulness will I renew my efforts to seek for the strayed sheep of the fold of Jesus, and try to bring them home. I cherish no hard feelings toward any one. Remember me to your sincere brother in Christ,

CHARLES LEE.

Vermont.

THE Sabbath and first-day after the close of the Vermont Camp-meeting, I met Bro. A. Stone at East Richford, where we enjoyed good liberty in preaching the word. Evening after the Sabbath, enjoyed a precious season while we celebrated the ordinances of the Lord's house. After the afternoon service on first-day, three were buried with Christ in baptism.

The church at East Richford have cause to take courage, and should, by these tokens of the divine favor, be incited to faithfulness and more earnest efforts to advance the interests of the best of causes.

N. ORCUTT.

Marshfield, Vt., Sept., 1873.

Golden City, Colorado.

HAVING decided not to go to the Pacific coast at present, I came down to Golden City, which is about twelve miles west of Denver, and at the foot of the mountains, a city of about twelve or fifteen hundred inhabitants. Sr. Shaw and her husband kindly made a home for us with them. We also find a good stopping place with Mrs. Burns and Mr. Stewart.

I began meetings Aug. 30, in a hall. Have spoken four times. A fair interest is manifested, though not great, the congregation ranging from fifty to two hundred. I only speak five times a week, and very moderately at that. My throat still troubles me some, and I may yet have to stop and go to work with my hands for a few months.

Our friends will please address us at this place. D. M. CANRIGHT.

Golden City, Colorado, Sept. 4, 1873.

Second Annual Meeting of the Mich. T. & M. Society.

THE Mich. T. and M. Society held its second annual meeting in connection with the camp-meeting at Battle Creek, Sept. 5, 1873.

Meeting called to order by the Chair. Prayer by Eld. S. N. Haskell. Minutes of the previous meeting read and accepted.

The Secretary's report, with the financial reports of the various districts showing the amount of money raised in each district was presented which showed the workings of the Society for the year as follows:—

The No. of members received during the year, 103; whole No. of members, 830; No. of families visited, 403; No. of letters written, 233.

No. of REVIEWS distributed,	213
No. of Reformers,	107
No. of Instructors,	47
No. of pages of tracts and pamphlets,	76,722
No. of new subscribers for REVIEW,	81
Reformer,	178
Instructor,	233
Danish Monthly,	34
Money rec'd for membership,	\$103.00
“ “ by Donations,	255 53
“ “ on Book Sales,	60.04
“ “ Delinquent Fund,	1,221.15
“ “ Widow & Orphan's Fund,	6.00
Total,	\$1,645.72

As but little work was done during the first part of the year, this, in reality, was a report for the last quarter only, and incomplete at that, as full reports from all the districts could not be obtained. Following the reading of this report, interesting and stirring remarks pertaining to the interest of the Tract and Missionary Society were made by Elds. Haskell and Butler, showing the nature of the work and the necessity of individual action.

On motion, it was voted that the President be empowered to appoint a Nominating Committee. H. M. Kenyon, A. N. Fisher, and M. B. Miller, were appointed.

Meeting adjourned to call of the Chair.

SECOND SESSION.

Sept. 7. After the opening exercises, the report of the Nominating Committee being called for, H. M. Kenyon gave the following report:—

President, E. H. Root; Vice President, J. F. Carman; Secretary, A. M. Driscall; Treasurer, Addie Merriam.

Directors: Dist. No. 3, W. B. Castle; No. 4, J. F. Carman; No. 5, I. A. Olmstead; No. 6, J. L. Rumery; No. 7, J. S. Wick; No. 8, J. Fargo; No. 9, Wm Nelson; No. 10, John McGregor; No. 11, John L. Miller. No. 12, Robert McConnell; No. 13, Alex. Carpenter.

The report of the Committee being accepted, the above officers were declared unanimously elected.

In view of the fact that districts No. 1 and 2 have united with their own Conference (Indiana) which was recently organized, it was moved and carried that the districts be re-numbered. It was also moved and supported that the revised constitution be adopted.

At a Directors' meeting held Sept. 8, it was voted that there be a district formed composed of Antrim and Grand Traverse Counties, and that John Trotman act as Director of that district. Adjourned *sine die*.

E. H. ROOT, Pres.

A. M. DRISCALL, Sec.

Springport, Mich.

THE quarterly meeting of district No. 4 was held at the house of sister Betsey Landon, in Springport, the 23d and 24th of August. Bro. A. S. Hutchins was present, and gave a timely and stirring discourse on Sabbath from 1 Peter 4:7: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer," after which a social meeting was held.

Met again at 2 P. M., and because some could not remain till first-day, the object of the T. and M. Society was set forth by the Director, followed by remarks from Bro. Hutchins and testimonies from nearly all present. The Spirit of the Lord rested upon us, and truly we had a good season in waiting upon the Lord. There were forty-two present, ten of whom embraced the truth by reading.

August 24, the report of the T. and M. Society meeting held at Potterville, July 6, was read and accepted. Pledges were received to the amount of \$20.57, which, with the former pledge at Potterville, brings it up to \$427.32. There have been paid on this, \$223.07. Several shares have been taken in the school fund.

The T. and M. Society in this district reports as follows:—

No. of families visited,	34
No. of letters written,	49
Received for Memberships,	\$33.00
“ by Donations,	14.13
“ from Book Sales,	23.77
“ on Delinquent Fund,	223.07

Total, \$293.97
New subscribers for REVIEW, 8; Instructor, 16; Reformer, 21.

Tracts and pamphlets loaned,	
pages,	1,888
Tracts and pamphlets given away,	
pages,	3,637

Total, pages, 5,525, \$7.85
Books loaned, 31; pages, 7,006.
Distribution of reading matter, REVIEWS, 35; Instructors, 26; Reformers, 37.

R. SAWYER, Sec.

Potterville, Mich.

Wisconsin.

QUARTERLY meeting of the Fish Lake and Plainfield churches was held at the brick school-house, Aug. 30 and 31. Preaching at 11 o'clock, after which the ordinances were administered. Preaching again at 4 P. M.

Sunday, preaching in the morning, after which reports were called for in the T. and M. cause.

No. of families visited, 52.
Monies received for membership, \$20.84
From book sales, 10
Books given away, pages, 2,945; loaned, pages, 1,143.

No. of subscribers for REVIEW, 1.
Meeting was then dismissed, when we repaired to the lake and one sister was baptized by Eld. Thurston.

P. S. THURSTON, Pres.

Wm. B. PALMER, Sec.

Deerfield, Aug. 31, 1873.

Obituary Notices.

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

DIED, in Delavan, Miss., July 18, 1873, Sarah Jane, youngest daughter of Mark and Jane Young, aged one year, seven months, and eight days. May the parents so live that they may meet their dear one on the other shore.

A few words of comfort were spoken by the writer from 1 Thess. 4:17, 18. W. B. HILL.

FELL asleep near Dayton, Washington Co., Iowa, Aug. 17, 1873, of flux, after an illness of one week, Mary Alice, daughter of John and Ellen V. Riesman, aged four years, ten months, and four days. ELIZA ROUSSEAU.

DIED, in Pottsdam, St. Lawrence Co., N. Y., Aug. 20, 1873, Bro. Henry Crosbie, in the sixty-seventh year of his age. Bro. C. commenced his Christian experience in 1842, on hearing the Advent message. He commenced keeping the Sabbath and embraced the other truths connected with the third angel's message in 1852, all of which he believed and obeyed till his death. He left good evidence that his work was done and that his peace was made with God. Words of instruction and comfort were spoken on the day of his burial from Rev. 14:13. C. O. TAYLOR.

FELL asleep in Jesus on the morning of Aug. 27, 1873, Bro. Carpus Redway, aged nearly eighty-two years.

Father Redway was born at Lanesburg, Mass., Dec. 9, 1791. He was converted at the early age of seven years, and was during his whole life a consistent Christian. He will be missed by his fellow-citizens, by his family, and the church with whom he had been for some years connected (Baptist), as well as by the poor to whom his hand was always open. He was, while able, a constant attendant of the meetings in the tent at Armada, and had fully indorsed the views there presented. We often heard his testimony in the meeting, and he had learned to love the Sabbath of the Lord. God grant that we as brethren may meet in the kingdom of our Lord. He leaves a companion who cheered him in his declining years, a daughter an only child, and a numerous circle of relatives and friends, who mourn their loss.

Funeral services by the pastor of the Baptist church, from Rev. 14:13, D. H. LAMSON.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 16, 1873.

The Camp-Meetings.

We give the time of these meetings, and their order, as follows:—

- Indiana, Railes' Grove, Howard Co., Sept. 18-22.
Illinois, Pontiac, Livingston Co., " 26-29.
Southern Illinois General Meeting, Martinsville, Clark Co., Oct. 2-6.

A Correction.

In the Michigan Conference Treasurer's report for 1872, the balance on hand was reported in the REVIEW as \$7,000.59 instead of \$6,342.23, the correct sum.

A Work of Great Value.

THE recent work of Eld. W. H. Littlejohn, entitled "The Religious Amendment to the Constitution" is worthy of the widest possible circulation.

Never was a work more timely. It must attract much attention. It certainly deserves the widest circulation that we can give it.

Receipts for Illinois Tent.

Table with columns for church names and amounts. Total: \$484.37.

News and Miscellany.

"Can ye not discern the signs of the times?"

A Plan for a New Sea.

ISAAC E. JAMES, the chief engineer of the Truckee and Virginia City Railroad, has gone to the head of the Gulf of California, with a view of making a scientific exploration of the country between the gulf and the southern extremity of the great basin.

PANAMA, South America, July 28.—On the 9th instant rain fell in such torrents at Lima as to penetrate all dry-weather roofs of the houses, and created a damage of half a million of dollars.

lost by falling walls, and one lady died from fear. The prisoners tried in vain to break out of the jail, but did not succeed, and a fire began in a large warehouse, but was soon extinguished.

THE editor of the Texas Advocate deprecates extravagant church buildings. He says: "We see it stated that the entire Persian mission, which employs forty missionaries and sixty teachers under the charge of the Presbyterian Board, incurs an annual expense which is less than the current expenses of some city churches."

PROBABLY the greatest system of economy known to the world is practiced in the Philadelphia mint. Once a year the floors are taken apart and the sweepings thrown into the fire.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

I WILL meet with the friends at Quincy, Mich., Sabbath and Sunday, Sept. 20, 21.

THE next quarterly meeting of the Hundred-Mile Grove church of Wis. will be held Oct. 4 and 5.

POTTERVILLE, Sabbath, Sept. 20; Orleans, Sabbath, 27.

No preventing providence, the churches of Dist. No. 8 will be visited as follows:— Orleans, Oct. 4, by William Alchin and Marshal Aldrich.

A General Meeting in Iowa.

IN harmony with an article in this REVIEW, we hereby appoint a general meeting at Osceola, Iowa, Oct. 9-13, at which the general quarterly meeting for the Iowa Tract and Missionary Society will be held.

THE next quarterly meeting of the Waukon and W. Union churches will be held at Waukon, Sabbath and first-day, Oct. 4, 5.

PROVIDENCE permitting, I will meet with the friends at Williams, Bay Co., Sept. 27, 28.

Illinois T. & M. Society Meeting.

THIS Society will hold its annual meeting in connection with the camp-meeting at Pontiac, Sept. 25-29. It is very desirable to have all the friends of this branch of the work present.

QUARTERLY meeting of the S. D. Adventist church of Ulysses, Pa., at the White school-house, Sept. 27, 28, 1873.

Quarterly Meetings in Minnesota.

OTRONTO, Sept. 21, 22; High Forest church, at Stewartville, Sept. 27, 28; Medford church, at the Wolcott school-house, Oct. 4, 5.

Notice.

THE next monthly meeting for the southern part of St. Lawrence Co. will be in Fine, the third Sabbath and first-day in September.

Illinois Camp-Meeting.

THIS meeting will be held Sept. 25-29, at Pontiac, Livingston Co., Ill. Pontiac is the county seat, and is situated on the Chicago, Alton, and St. Louis, and Fairbury and Streator, Railroads.

To say that we are anxious that there should be a general attendance does not express our mind. We are intensely desirous to see a general assembling from all parts of the State, and we can see no good reason why we may not.

Bring your unconverted children, friends, and neighbors, with you, and come to labor for your and their salvation. You will sustain a great loss if you suffer worldly interests to keep you away.

Southern Illinois Meeting.

IT is thought best to hold this meeting near Martinsville, Clark Co., on the National Wagon Road; camp to be on or near the premises of Bro. John Davison.

Now, brethren, you need the help that you can obtain at this meeting, and your loss you cannot compute in dollars and cents if you stay away.

Illinois Conference.

THE third annual meeting of the Illinois State Conference will be held at Pontiac, Livingston Co., Ill., Sept. 25-29, in connection with the camp-meeting.

THE first quarterly meeting for the Tract and Missionary Society for Dist. No. 1, Minnesota, will be held at Stewartville, Sept. 27, 28, in connection with the High Forest quarterly meeting.

Business Department.

Not slothful in Business. Rom. 12: 11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

Business Notes.

The P. O. address of N. W. Vincent, is Altoona, Wilson Co., Kansas.

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.

- \$2 00 EACH. Ed Schoonard 44-13, Wm Morrison 44-13, R Davis 44-13, S W Hastings 44-20, C P Finch 44-13, J L Rummery 44-9, Byron G Robb 44-13, Eber Weed 45-1, W Hafer 45-18, Wm S Nelson 44-13, E P Giles 45-1, Jefferson Loughhead 44-14, C Sanborn 44-13, Albert Lewis 44-22, Amelia Tubbs 44-13, P Markillie 45-1, S P Eckert 44-13, Jennie Van 44-13, B F Weed 44-13, James Lacey 44-13, Oliver Cushman 44-13, John M Wilson 44-13, S D Covey 44-14, R Perkins 44-14, E J Hill 44-14, A White 44-13, Hortense E Hayes 44-13, A C Gilbert 44-13, Julia E Rhodes 44-13, Thomas Lane 44-14, David Scott 44-13, D W Milk 44-13, E W Chandler 43-14, Alex Carpenter 44-13, Andrew Minto 44-13, M C Holliday 44-14, C S Briggs 45-1, A B Morton 45-8, S Tyler 44-13, O A Crownheart 44-13, J B Trim 44-13, R T Payne 45-1, Elizabeth Pomery 44-1, Mrs L Frink 44-13, Mrs J H Aldrich 44-16, John Osborn 44-13, M J Bennett 44-13, J Corliss 44-22, A Seymour 44-13, H W Wilcox 44-13, James Minisee 45-7, J W Bellinger 44-1, John Foster 44-13, M J Kirtland 44-13, Melvin J Wood 44-13, L M Fish 44-14, Betsey Davis 44-14, Marilla Brown 44-13, Polly Van Marter 44-15, Margaret Karn 44-13, Margaret E Smith 44-13, Rufus Walton 44-15, Mrs Susan Bugh 44-13, T M Preble 44-14, A Nettleingham 44-14, T F Johnson 44-14, Thomas Lindsay 44 14, O Larson 44-14, Elisha Woodhouse 44-13, Mrs D A Furman 44-15, H M Kilgore 44-21, Edgar Whitaker 44-8, Ole Bolsta 44-13, Mrs P D Nye 44-16, Abraham Conder 44-13, George Wick 44-13, C O Anderson 44-13, Margaret Noble 44-13, William Kelley 44-13.

- \$1.00 EACH. David Terren 43-15, Mary A Hake 44-13, W J Branin 43-14, Loty Decker 44-13, Ruth Cockson 44-13, H Hickcock 44 13, C G Daniels 43-14, P H Chapman 44-13, Betsey A Porter 44 1, E E Guild 43-13, A H Blake 43-14, Mary E Raymond 43-13, S H Peck 44-1, Isaac C Snow 43-14, Elizabeth Slaughter 44-13, Caleb Dugan 44-13, Mrs D G Needham 44-13, Mrs Ellen Towle 44-13, G D Melotte 44-13, L Schellhouse 45-4, R H Schellhouse 44-13, John W Sperry 44-13, Wm J Ashley 43-14, V B Tiffany 42-1, E B Carpenter 43-14, Mrs E Gorham 44-13, H F Here-

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Books Sent by Mail.

- C D Cook \$2.00, A L Prescott 30c, G H Honeywell 1.25, John G Cook jr 50c, L M Slocum 2.00, Abraham Conder 2 50, Mrs Isaac Severson 25c, John N Laughlin 10c, George Phelps 10c, M H Brown 80c, N P Twist 3.50, C B Tower 5.25, Amos Auburn 25c, O B Brooks 75c, J C Goulding 20c, Celia S Archer 1.35, Clark Orvis 25c, Wm H Graham 1 00, Dyantha A Furman 20c, J M Gilpin 25c, John Hanson 25c, Mrs Susan Terry 10c, Mary Trotman 2.50, H Nicola 6.25, E B Carpenter 10c, R M Best 1 00, W L Payne 25c, P Z Kinne 6.25, Jacob Thompson 50c, Lucia Evans 25c, Miss Hattie Carr 50c, Jacob Berry 7.00.

Michigan T & M Society.

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Cash Received on Account.

- S B Whitney \$23 36, Lewis Bean 25 00, H W Blaisdell 1.74, P C Rodman 24 75, J Byington 69 00, S N Haskell 206 74, G W Colcord 10 00, John Hanson 1 00, S Osborn 9 50, T M Steward 10 45, H F Phelps 2 00, R F Andrews 4 50, R M Kilgore 21 22.

Michigan Conference Fund.

- Received from Church at Memphis \$25.00, Jackson 48.50, Newton 91.00, Lapeer 37.50, Monterey 46.00, W F Jenkins s b 7.00, J H Murray s b 7.50, C Van Horn s b 2.80, Orleans 59 13, Genoa 32.75, Burlington 25.00, Ith c s 20.00, Alma 17.75, Alaiond 20.00, Leighton 42 79, Tuscola 16 00, East Saginaw 25.17, Allegan 40 00, Bendon 24.34, Bushnell 20.00, Parkville 23.41, Colon 36 00, Potterville 12.00, Matherton 10.00, Charlotte 25 00.

Book Fund.

- B J Rumery \$5 00, Emila A Landon 1 00, E A Seeley 2 00, Mrs John R Israel 10 00.

Donations to S. D. A. P. Association.

- A M Degraw \$6.50 (freewill-offering), M W Rathbun 5.00.

General Conference Fund.

- H M Casler (s b) \$10.00, A sister (s b) 3.00, P V 1.00.

Review to the Poor.

- Albert Avery \$1.00, Cornelius Smith 1.00, Henry Hobbs 3.00.

Shares in Publishing Association.

- Maud Sisley \$10.00.

Books Sent by Express.

- Charles Lee, Litchfield, Meeker Co. Minn., \$6 00, J O Corliss, Midland City, Midland Co Mich., 32.00, D H Lamson, Armada, Macomb Co. Mich., 21.95.

HYGIENIC BOOK FUND.

- D A Owen \$15 00.

Shares in Health Institute.

- Lucinda Wales \$25.00, Jacob Shively and Wife 100.00.

Donation to Health Institute.

- Susan Shively \$20 00.

Foreign Missionary Fund.

- Helen M Kilgore \$1 00, Harriet Ham 1.00.

The Review and Herald.

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